

विदेह VIDEHA

मिथिलाक इतिहास ओ संस्कृति (पोथी-आधारित)

Mithila History & Culture (Book-based)

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२३८७ प्रश्न

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

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

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१. मिथिलाक परम्परागत सीमाक वर्णन बृहदविष्णुपुराणक कोन खण्डमे अछि?
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 - (B) तीर्थ खंड
 - (C) उत्तर खंड
 - (D) मोक्ष खंड
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 - (D) अरावली
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 - (B) दस
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 - (D) १३म

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- (A) ५०० ई.पू.सँ
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- (A) विद्यापति
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- (D) नान्यदेव

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- (A) हरिसिंहदेव
- (B) नान्यदेव
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- (A) १०५० ई.
- (B) १०७५ ई.
- (C) १०९७ ई.
- (D) १२०० ई.

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- (A) हरिसिंहदेव, १२९६ई.
- (B) महेश ठाकुर, १५५७ई.
- (C) नान्यदेव, १०९७ई.
- (D) महाराज शिव, १४५०ई.

१५. मिथिलापर ओइनवार राजवंशक शासन कोन शताब्दीमे प्रारम्भ भेल?

- (A) १२म शताब्दी
- (B) १३म शताब्दी
- (C) १४म शताब्दीक मध्यमे
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- (A) वैष्णव भक्ति
- (B) शिवभक्ति
- (C) शाक्त भावना
- (D) बौद्ध परम्परा

१७. मिथिलाक्षरक विकास कोन यन्त्रसँ मान्य अछि?

- (A) देवनागरी यन्त्र
- (B) तान्त्रिक यन्त्र
- (C) बौद्ध यन्त्र
- (D) ज्योतिष यन्त्र

१८. मिथिलाक्षरक आरम्भ कोन मंगल चिह्नसँ होइत अछि?

- (A) ॐ
- (B) श्री
- (C) आँजी
- (D) स्वस्तिक

१९. मिथिलामे बिआहक अवसरपर गाओल जाइबला 'जोग' कोन तन्त्रसँ सम्बद्ध मानल गेल अछि?

- (A) वैदिक तन्त्र
- (B) शाक्त तन्त्र
- (C) योग तन्त्र
- (D) बौद्ध तन्त्र

२०. मिथिलाक धार्मिक जीवनक मुख्यधारा कोन छल?

- (A) बौद्ध धर्म
- (B) जैन धर्म
- (C) शिव ओ शक्तिमूलक
- (D) वैष्णव

२१. हरिसिंहदेवक राज्यकाल किएक उल्लेखनीय छल?

- (A) मैथिली व्याकरणक विकास
- (B) मैथिलीय संगीतक सक्रिय गतिविधि एवं विकास-प्रसार
- (C) मैथिली साहित्यक प्रारम्भ
- (D) पञ्जी बेवस्थाक स्थापना

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- (A) संगीत रत्नाकर
- (B) सरस्वती हृदयालंकार
- (C) संगीत मकरंद
- (D) नाट्यशास्त्र

२३. मैथिलीय रागरागिनीक प्राचीनतम उल्लेख कोन ग्रंथमे उपलब्ध होइत अछि?

- (A) नाट्यशास्त्र
- (B) चर्यापद
- (C) अमरकोश
- (D) सरस्वती हृदयालंकार

२४. मिथिलामे भस्मसँ अंकित लम्बाकार श्रीखंडक टीका किनकर प्रतीक मानल जाइत अछि?

- (A) शिवभक्ति
- (B) विष्णुभक्ति
- (C) शाक्त भावना
- (D) देवी पूजा

२५. मिथिलामे सिन्दूरक ठोप किनकर प्रतीक मानल जाइत अछि?

- (A) शैव
- (B) वैष्णव
- (C) शाक्त
- (D) बौद्ध

२६. 'तिरहुति' कोन रसक मधुरगीत थिक?

- (A) करुण रस
- (B) वीर रस
- (C) शृंगाररस
- (D) भक्ति रस

२७. 'बटगवनी'मे किनकर वर्णन होइत अछि?

- (A) राधाकृष्णक रासलीला
- (B) सखी सबहक संग समागम-गृहमे पतिसँ अभिसारक हेतु जाइत नायिका
- (C) गोपी सबहक केलिकौतुक
- (D) भक्तक भगवत्प्रेम

२८. 'गोआलरी'क विषय-वस्तु की होइत अछि?

- (A) नायिकाक वियोगविलाप
- (B) गोपी सबहक संग कृष्णक नौक-झोंक एवं केलिकौतुक
- (C) राधाकृष्णक प्रेमलीला
- (D) शिवपार्वतीक विवाह

२९. 'रास'मे किनकर वर्णन होइत अछि?

- (A) शिवपार्वतीक विवाह
- (B) गोपी सबहक संग कृष्णक रासलीला
- (C) विद्यापतिक पद
- (D) लोकगाथाक वर्णन

३०. रासक सर्वप्रथम रचयिता के छलाह?

- (A) विद्यापति
- (B) साहेबरामदास
- (C) चण्डेश्वर ठाकुर
- (D) हरिसिंहदेव

३१. मिथिलाक लोकवाणी हेतु 'मैथिली' शब्दक प्रयोग सर्वप्रथम कोन वर्षमे केलनि?

- (A) १७०१ ई.
- (B) १८०१ ई.
- (C) १८५१ ई.
- (D) १९०१ ई.

३२. मैथिली भाषाक 'मैथिली' नामकें प्रसिद्ध करबाक श्रेय के महोदयकें देल जाइत अछि?

- (A) कोलब्रुक
- (B) ग्रियर्सन
- (C) सर्वानन्द
- (D) भरत मुनि

३३. मूल भारोपीय भाषाक काल कोन मानल जाइत अछि?

- (A) ५०० ई.पू.
- (B) १००० ई.पू.
- (C) २५०० ई.पू.
- (D) ३५०० ई.पू.

३४. प्राचीन भारतीय आर्यभाषाक इतिहास कोन ई.पू.सँ मानल जाइत अछि?

- (A) ५०० ई.पू.
- (B) १२०० ई.पू.
- (C) २५०० ई.पू.
- (D) ३०० ई.पू.

३५. बौद्धधर्मक सुप्रसिद्ध ग्रंथ 'ललितविस्तार'मे 'वैदेहीलिपि'क उल्लेख किएक महत्वपूर्ण अछि?

- (A) मैथिली लिपिक प्राचीनतम स्वरूपक साक्ष्य
- (B) मैथिली व्याकरणक साक्ष्य
- (C) मैथिली साहित्यक प्राचीनतम साक्ष्य
- (D) बौद्ध धर्मक मिथिलामे प्रसारक साक्ष्य

३६. दीर्घ आख्यानपर आधारित गयात्मक कथाकें की कहल जाइत अछि?

- (A) लोकगाथा
- (B) भजन
- (C) चर्यापद
- (D) कीर्तनिजानाच

३७. मैथिलीक किछु प्रमुख लोकगाथा कोन-कोन थिक?

- (A) लोरिकाइन, सलहेस, अनंगकुसुमा
- (B) रामायण, महाभारत, गीता
- (C) मेघदूत, अभिज्ञानशाकुन्तलम्
- (D) पद्मावत, सूरसागर

३८. मिथिलामे 'कीर्तनिजानाच'क परिपाटीक आरम्भ कोन शताब्दीमे भेल?

- (A) १५म शताब्दी
- (B) १६म शताब्दी
- (C) १७म शताब्दी
- (D) १८म शताब्दी

३९. 'अंकियानाट'क आदि रचयिता के छलाह?

- (A) विद्यापति
- (B) शंकरदेव (१४४९-१५६९)
- (C) चण्डेश्वर ठाकुर
- (D) साहेबरामदास

४०. नाटकमे कतेक प्रकारक अभिनय आवश्यक होइत अछि?

- (A) दू
- (B) तीन
- (C) चारि
- (D) पाँच

४१. मिथिलामे 'कीर्तनिजानाच'क आरम्भ कोन कीर्तनमण्डलीक प्रभावसँ भेल?

- (A) वृन्दावनक
- (B) नवद्वीपक
- (C) पुरीक
- (D) काशीक

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४२. 'वर्णरत्नाकर' निर्विवाद रूपसँ मैथिली साहित्यमे कोन विशेषता राखैत अछि?

- (A) प्रथम उपलब्ध पद्य ग्रंथ
- (B) प्रथम उपलब्ध गद्य ग्रंथ
- (C) प्रथम व्याकरण ग्रंथ
- (D) प्रथम शब्दकोश

४३. विद्यापतिक 'पुरुषपरीक्षा' कोन परम्पराक ग्रंथ थिक?

- (A) प्रेम काव्यक
- (B) भक्ति काव्यक
- (C) पंचतंत्र-हितोपदेश परम्पराक संस्कृत नीतिकथाक
- (D) इतिहासक

४४. विद्यापतिक 'कीर्तिलता' कोन भाषामे रचल गेल?

- (A) संस्कृत
- (B) मैथिली
- (C) अवहट्ट
- (D) प्राकृत

४५. 'गोरक्षविजय' विद्यापतिक कोन प्रकारक ग्रंथ थिक?

- (A) मैथिली पदावली
- (B) हिंदी काव्य
- (C) संस्कृत नाटक
- (D) अवहट्ट ग्रंथ

४६. 'विशुद्ध विद्यापति पदावली' विद्यापतिसँ कम-सँ-कम कतेक शताब्दी पश्चातक संकलन थिक?

- (A) अर्ध शताब्दी
- (B) एक शताब्दी
- (C) दू शताब्दी
- (D) तीन शताब्दी

४७. दरभंगा राज हाई स्कूलक स्थापना कोन वर्षमे भेल?

- (A) १८५०ई.
- (B) १८७९ई.
- (C) १८९५ई.
- (D) १९०५ई.

४८. मैथिली भारतक प्रमुख साहित्यिक भाषाक रूपमे साहित्य अकादेमी, दिल्ली द्वारा कोन वर्षमे स्वीकृत भेल?

- (A) १९५४ई.
- (B) १९६०ई.
- (C) १९६६ई.
- (D) १९७०ई.

४९. मैथिली अकादमीक स्थापना कोन वर्षमे भेल?

- (A) १९५५ई.
- (B) १९६६ई.
- (C) १९७२ई.
- (D) १९७६ई.

५०. विद्यापतिक 'कीर्तिलता' की थिक?

- (A) शुद्ध संस्कृत काव्य
- (B) शुद्ध मैथिली काव्य
- (C) अवहट्टक गद्यपद्यमय ग्रंथ
- (D) हिंदी खड़ीबोलीक ग्रंथ

५१. मिथिलामे 'कीर्तनिजानाच'क परिपाटीक आरम्भ कोन प्रभावसँ भेल?

- (A) बौद्ध धर्मक प्रभावसँ
- (B) नवद्वीपक कीर्तनमण्डलीक प्रभावसँ
- (C) विद्यापतिक प्रभावसँ
- (D) संस्कृत नाटकक प्रभावसँ

५२. कोनो युगमे शिष्ट ओ परिनिष्ठित साहित्यसँ भिन्न जे रचना होइत अछि से ओहि युगक की कहाइत अछि?

- (A) शास्त्रीय साहित्य
- (B) लोक-साहित्य
- (C) श्रृंगार साहित्य
- (D) धार्मिक साहित्य

५३. विद्यापतिक 'पुरुषपरीक्षा'क भाषा की थिक?

- (A) मैथिली
- (B) हिंदी
- (C) संस्कृत
- (D) अवहट्ट

५४. मैथिलीय संगीतक सक्रिय गतिविधि ओ विकास-प्रसारक दृष्टिसँ कोन राजाक राज्यकाल उल्लेखनीय अछि?

- (A) नान्यदेव
- (B) विद्यापति
- (C) हरिसिंहदेव
- (D) महेश ठाकुर

५५. सरस्वती हृदयालंकारमे सर्वप्रथम कोन विषयक क्रमबद्ध उल्लेख भेल?

- (A) मैथिलीय लोकगाथा
- (B) मैथिलीय रागरागिनी
- (C) मैथिलीय व्याकरण
- (D) मैथिलीय कविता

५६. नाटकमे चारि प्रकारक अभिनय कोन-कोन थिक?

- (A) गीत, नृत्य, संगीत, नाट्य
- (B) आंगिक, वाचिक, आहार्य, सात्त्विक
- (C) श्रृंगार, करुण, वीर, भक्ति
- (D) रस, भाव, अलंकार, ध्वनि

५७. 'अंकियानाट'क आदि रचयिता शंकरदेवक जीवनकाल कोन अवधि थिक?

- (A) १३५०-१४५०ई.
- (B) १४४९-१५६९ई.
- (C) १५००-१५७०ई.
- (D) १४००-१५००ई.

५८. मैथिलीय संगीतक सर्वप्रथम उल्लेख कोनठाम उपलब्ध होइत अछि?

- (A) विद्यापतिक पदावलीमे
- (B) सिद्ध लोकनिक 'चर्यापद'मे
- (C) रामायणमे
- (D) कालिदासक ग्रंथमे

५९. मैथिली भाषाक लिपिक प्राचीनतम स्वरूप 'वैदेहीलिपि'क उल्लेख कोन बौद्धग्रंथमे अछि?

- (A) धम्मपद
- (B) त्रिपिटक
- (C) ललितविस्तार
- (D) बुद्धचरित

६०. मैथिली साहित्यमे 'वर्णरत्नाकर'क रचयिता के थिकाह?

- (A) विद्यापति
- (B) ज्योतिरीश्वर ठाकुर
- (C) चण्डेश्वर ठाकुर
- (D) उमापति ठाकुर

६१. 'लोरिकाइन' की थिक?

- (A) एक प्रकारक नृत्य
- (B) एक मैथिली लोकगाथा
- (C) एक संगीत राग
- (D) एक नाटक

६२. मैथिलीमे 'सलहेस' की थिक?

- (A) एक ग्रंथक नाम
- (B) एक लोकनायकक नाम जिनकपर आधारित लोकगाथा
- (C) एक नृत्य शैली
- (D) एक संगीत परम्परा

६३. बृहदविष्णुपुराणमे मिथिलाक बारह नामक उल्लेख कोन श्लोकमे अछि जाहिमे 'ज्ञानशील' शब्द अछि?

- (A) प्रथम श्लोक
- (B) द्वितीय श्लोक
- (C) तृतीय श्लोक
- (D) चतुर्थ श्लोक

६४. बृहदविष्णुपुराणक मिथिला नामावलीमे 'निर्णयमंगला' कोन श्लोकमे अछि?

- (A) प्रथम
- (B) द्वितीय
- (C) तृतीय
- (D) चतुर्थ

६५. मिथिलाक परम्परागत सीमाक वर्णनमे 'कमला त्रियुगा अमृता धेमुड़ा बागमती कृतसारा' — एतैक नदी कोन दिसक अछि?
- (A) उत्तरी
(B) दक्षिणी
(C) पूर्वी
(D) मध्यवर्ती
६६. मिथिलाक परम्परागत सीमा वर्णनमे 'दक्षिण दिसि' कोन नदी अछि?
- (A) गंडकी
(B) कोशिकी
(C) गंगा
(D) लक्ष्मणा
६७. मिथिलाक बारह नामक श्लोकमे 'जानकी जन्मभूमि' उल्लेख किएक महत्वपूर्ण अछि?
- (A) सीताक जन्मस्थानक रूपमे मिथिलाक पहचान
(B) रामक राजधानीक रूपमे
(C) बौद्धधर्मक केन्द्रक रूपमे
(D) वेदपाठकेन्द्रक रूपमे
६८. मैथिलीय संगीतमे 'तिरहुति'मे कोन रसक प्रयोग होइत अछि?
- (A) केवल वियोगक
(B) केवल संयोगक
(C) शृंगाररसक (संयोग ओ वियोग दुनू)
(D) भक्ति रसक
६९. मिथिलामे 'पञ्जी बेवस्था'क सम्पादनक आरम्भ करनिहार कर्णाटवंशीय नरपतिक नाम की छल?
- (A) नान्यदेव
(B) हरिसिंहदेव
(C) महेश ठाकुर
(D) शिव सिंह
७०. मैथिलीय रागरागिनीक सर्वप्रथम क्रमबद्ध उल्लेख कोन ग्रंथमे केल गेल?
- (A) चर्यापद
(B) सरस्वती हृदयालंकार
(C) संगीत रत्नाकर
(D) नाट्यशास्त्र
७१. मैथिलीक कोन ग्रंथमे मैथिलीय रागरागिनीक प्राचीनतम उल्लेख अछि?
- (A) विद्यापतिक पदावली
(B) चर्यापद (सिद्ध लोकनिक)
(C) नान्यदेवक सरस्वती हृदयालंकार
(D) दुनू क ओ ग

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७२. मिथिलाक्षर लिपिकेँ अन्य कोन नामसँ सेहो जानल जाइत अछि?
- (A) देवनागरी
(B) बंगाली
(C) तिरहुताक्षर
(D) काइथी

७३. मिथिलाक्षरक विकास कोन मान्यतापर आधारित अछि?

- (A) वेदिक यज्ञक आधारपर
- (B) तान्त्रिक यन्त्रपर आधारित
- (C) बौद्ध मंत्रपर आधारित
- (D) जैन परम्परापर आधारित

७४. मिथिलाक परम्परागत भित्तिचित्र/चित्रकलाक शैलीकें की कहल जाइत अछि?

- (A) पटचित्र
- (B) मधुबनी/मिथिला कला
- (C) वारली
- (D) गोण्ड

७५. 'पञ्जी' मिथिलामे कोन परम्पराकें दर्शाबैत अछि?

- (A) भू-अभिलेख राखबाक परम्परा
- (B) वंशावलीक अभिलेख राखबाक परम्परा
- (C) कर-संग्रहक परम्परा
- (D) धार्मिक अनुष्ठानक परम्परा

७६. मिथिलाक क्षेत्रमे 'मखान' उत्पादनक महत्व की अछि?

- (A) औषधीय महत्व
- (B) धार्मिक एवं आर्थिक दुनू दृष्टिसँ महत्वपूर्ण
- (C) केवल निर्यातक लेल
- (D) केवल स्थानीय उपयोगक लेल

७७. मिथिलाक लोक-संगीत परम्परामे 'समचकेवा' की थिक?

- (A) एक प्रकारक नृत्य
- (B) भाई-बहिनक प्रेमपर आधारित पर्वसम्बन्धी गीत
- (C) एक वाद्य यंत्र
- (D) एक विवाह गीत

७८. मिथिलामे 'सोहर' कोन अवसरपर गाओल जाइत अछि?

- (A) विवाहक अवसरपर
- (B) पूजाक अवसरपर
- (C) शिशुक जन्मक अवसरपर
- (D) मृत्युक अवसरपर

७९. मिथिलामे 'लगनी' गीत कोन अवसरपर गाओल जाइत अछि?

- (A) जन्म
- (B) विवाह
- (C) मृत्यु
- (D) देवपूजा

८०. मिथिलामे 'झिझिया' कोन पर्वक नृत्य थिक?

- (A) होली
- (B) दुर्गापूजा
- (C) दशहरा
- (D) दीपावली

८१. मिथिलाक परम्परागत लोक-नाट्य शैली 'विदेशिया' की थिक?

- (A) एक गीत शैली
- (B) एक नाट्य शैली जे विदेशमे कमायक लेल गेल पुरुषक कथा कहैत अछि
- (C) एक नृत्य शैली
- (D) एक चित्रकला शैली

८२. मैथिलीमे '८वीं अनुसूची'मे समावेश कोन वर्षमे भेल?

- (A) १९९२ई.
- (B) २००३ई.
- (C) २०१०ई.
- (D) १९८५ई.

८३. मिथिलाक परम्परागत भोजनमे 'मखान'क उपयोग मुख्यतः कोन रूपमे होइत अछि?

- (A) तरकारीमे
- (B) पूजाक प्रसादमे एवं खान-पानमे
- (C) दवाइमे
- (D) केवल निर्यातक लेल

८४. मिथिलाक 'कोहबर' चित्र कोन अवसरपर बनाओल जाइत अछि?

- (A) पर्वक अवसरपर
- (B) विवाहक अवसरपर
- (C) जन्मक अवसरपर
- (D) मृत्युक अवसरपर

८५. मिथिलामे 'माछ' (मछली) किएक महत्वपूर्ण मानल जाइत अछि?

- (A) केवल आहारक रूपमे
- (B) धार्मिक, सामाजिक एवं आर्थिक तीनू दृष्टिसँ
- (C) केवल व्यापारक लेल
- (D) केवल निर्यातक लेल

८६. मिथिलाक्षरमे आरम्भिक मंगलचिह्न 'आँजी' कोन तान्त्रिक अवधारणाक प्रतीक थिक?

- (A) त्रिशक्ति
- (B) कुण्डलनी
- (C) पंचदेव
- (D) षोडशी

८७. मिथिलाक 'अरिपन' (अल्पना) किएक बनाओल जाइत अछि?

- (A) केवल सजावटक लेल
- (B) शुभ एवं मांगलिक अवसरपर देवी-देवताक स्वागत हेतु
- (C) केवल त्योहारमे
- (D) केवल विवाहमे

८८. मिथिलाक 'भरनी' शैलीक चित्रमे कोन रंगक प्रयोग मुख्यतः होइत अछि?

- (A) केवल काला-सफेद
- (B) चटकीला भरावदार रंग
- (C) केवल लाल रंग
- (D) प्राकृतिक रंग मात्र

८९. मिथिलाक 'कचनी' शैली किएक विशेष अछि?

- (A) एकरंगी रेखाचित्र
- (B) बहुरंगी भरावदार चित्र
- (C) केवल धार्मिक चित्र
- (D) केवल प्राकृतिक दृश्य

९०. मैथिलीमे 'चर्यापद' कोन धर्मसँ सम्बद्ध रचना थिक?

- (A) हिन्दू धर्म
- (B) जैन धर्म
- (C) बौद्ध धर्म (वज्रयान)
- (D) सिक्ख धर्म

९१. मिथिलाक पुरुषक परम्परागत वस्त्र धोतीक उपयोग किएक महत्वपूर्ण अछि?

- (A) केवल धार्मिक अवसरपर
- (B) दैनिक जीवनमे एवं सभी मांगलिक अवसरपर
- (C) केवल विवाहमे
- (D) केवल श्राद्धमे

९२. मिथिलामे 'तुलसी चौरा' किएक बनाओल जाइत अछि?

- (A) सजावटक हेतु
- (B) पूजाक स्थानक रूपमे, तुलसीक धार्मिक महत्वक कारण
- (C) छायाक हेतु
- (D) वायु शुद्धिक हेतु

९३. मिथिलाक परम्परामे 'मड़वा' की थिक?

- (A) एक प्रकारक खाद्य
- (B) विवाह-मण्डप
- (C) पूजाघर
- (D) अनाज-भण्डार

९४. मिथिलाक लोक परम्परामे 'छठ' कोन देवताक पर्व थिक?

- (A) चन्द्रमाक
- (B) सूर्यक
- (C) इन्द्रक
- (D) वरुणक

९५. मिथिलाक 'बिदापत नाच' किएक प्रसिद्ध अछि?

- (A) शास्त्रीय नृत्य शैलीक रूपमे
- (B) विद्यापतिक पदावलीपर आधारित नृत्य-नाट्यक रूपमे
- (C) केवल महिलाक नृत्यक रूपमे
- (D) एक कुश्ती परम्पराक रूपमे

९६. मिथिलाक 'जट-जटिन' नाट्य शैली कोन विषयपर आधारित अछि?

- (A) युद्ध आ वीरताक प्रसंगपर
- (B) पति-पत्नीक बीचक प्रेम-कलह एवं वर्षा हेतु लोक-अनुष्ठानपर
- (C) देवी-देवताक कथापर
- (D) ऐतिहासिक घटनापर

१. (A) मिथिला महात्म्य खंड
२. (B) हिमवत्
३. (C) कोशिकी (कोसी)
४. (C) गंडकी
५. (C) बारह
६. (B) विदेह
७. (C) त्रिकाण्डकोश
८. (C) १२म
९. (C) ३००० ई.पू.सँ
१०. (C) कर्णाट वंश
११. (B) चण्डेश्वर ठाकुर
१२. (B) नान्यदेव
१३. (C) १०९७ ई.
१४. (B) महेश ठाकुर, १५५७ई.
१५. (C) १४म शताब्दीक मध्यमे
१६. (B) शिवभक्ति
१७. (B) तान्त्रिक यन्त्र
१८. (C) आँजी
१९. (B) शाक्त तन्त्र
२०. (C) शिव ओ शक्तिमूलक
२१. (B) मैथिलीय संगीतक सक्रिय गतिविधि एवं विकास-प्रसार
२२. (B) सरस्वती हृदयालंकार
२३. (B) चर्यापद
२४. (B) विष्णुभक्ति
२५. (C) शाक्त
२६. (C) शृंगाररस
२७. (B) सखी सबहक संग समागम-गृहमे पतिसँ अभिसारक हेतु जाइत नायिका
२८. (B) गोपी सबहक संग कृष्णक नौक-झोंक एवं केलिकौतुक
२९. (B) गोपी सबहक संग कृष्णक रासलीला
३०. (B) साहेबरामदास
३१. (B) १८०१ ई.
३२. (B) ग्रियर्सन
३३. (C) २५०० ई.पू.
३४. (B) १२०० ई.पू.

३५. (A) मैथिली लिपिक प्राचीनतम स्वरूपक साक्ष्य
३६. (A) लोकगाथा
३७. (A) लोरिकाइन, सलहेस, अनंगकुसुमा
३८. (C) १७म शताब्दी
३९. (B) शंकरदेव (१४४९-१५६९)
४०. (C) चारि
४१. (B) नवद्वीपक
४२. (B) प्रथम उपलब्ध गद्य ग्रंथ
४३. (C) पंचतंत्र-हितोपदेश परम्पराक संस्कृत नीतिकथाक
४४. (C) अवहट्ट
४५. (C) संस्कृत नाटक
४६. (B) एक शताब्दी
४७. (B) १८७९ई.
४८. (C) १९६६ई.
४९. (D) १९७६ई.
५०. (C) अवहट्टक गद्यपद्यमय ग्रंथ
५१. (B) नवद्वीपक कीर्तनमण्डलीक प्रभावसँ
५२. (B) लोक-साहित्य
५३. (C) संस्कृत
५४. (C) हरिसिंहदेव
५५. (B) मैथिलीय रागरागिनी
५६. (B) आंगिक, वाचिक, आहार्य, सात्त्विक
५७. (B) १४४९-१५६९ई.
५८. (B) सिद्ध लोकनिक 'चर्यापद'मे
५९. (C) ललितविस्तार
६०. (B) ज्योतिरीश्वर ठाकुर
६१. (B) एक मैथिली लोकगाथा
६२. (B) एक लोकनायकक नाम जिनकपर आधारित लोकगाथा
६३. (B) द्वितीय श्लोक
६४. (D) चतुर्थ
६५. (D) मध्यवर्ती
६६. (C) गंगा
६७. (A) सीताक जन्मस्थानक रूपमे मिथिलाक पहचान
६८. (C) शृंगाररसक (संयोग ओ वियोग दुनू)
६९. (B) हरिसिंहदेव
७०. (B) सरस्वती हृदयालंकार

७१. (B) चर्यापद (सिद्ध लोकनिक)
७२. (C) तिरहुताक्षर
७३. (B) तान्त्रिक यन्त्रपर आधारित
७४. (B) मधुबनी/मिथिला कला
७५. (B) वंशावलीक अभिलेख राखबाक परम्परा
७६. (B) धार्मिक एवं आर्थिक दुनू दृष्टिसँ महत्वपूर्ण
७७. (B) भाई-बहिनक प्रेमपर आधारित पर्वसम्बन्धी गीत
७८. (C) शिशुक जन्मक अवसरपर
७९. (B) विवाह
८०. (B) दुर्गापूजा
८१. (B) एक नाट्य शैली जे विदेशमे कमायक लेल गेल पुरुषक कथा कहैत अछि
८२. (B) २००३ई.
८३. (B) पूजाक प्रसादमे एवं खान-पानमे
८४. (B) विवाहक अवसरपर
८५. (B) धार्मिक, सामाजिक एवं आर्थिक तीनू दृष्टिसँ
८६. (B) कुण्डलनी
८७. (B) शुभ एवं मांगलिक अवसरपर देवी-देवताक स्वागत हेतु
८८. (B) चटकीला भरावदार रंग
८९. (A) एकरंगी रेखाचित्र
९०. (C) बौद्ध धर्म (वज्रयान)
९१. (B) दैनिक जीवनमे एवं सभी मांगलिक अवसरपर
९२. (B) पूजाक स्थानक रूपमे, तुलसीक धार्मिक महत्वक कारण
९३. (B) विवाह-मण्डप
९४. (B) सूर्यक
९५. (B) विद्यापतिक पदावलीपर आधारित नृत्य-नाट्यक रूपमे
९६. (B) पति-पत्नीक बीचक प्रेम-कलह एवं वर्षा हेतु लोक-अनुष्ठानपर

अध्याय २ : Videha QUIZ — Cultural Heritage of Mithila

Front Matter — Book Identity and Publication

१. What is the main focus of Front Matter — Book Identity and Publication ?

- (A) Pandit Chanda Jha is cited for a Maithili verse describing the boundaries of Mithila.
- (B) The opening pages identify the work, its author, publisher, and scholarly framing.
- (C) Kṛtrima and self-offered son are listed under adoption topics.
- (D) Garbhagṛha is listed among temple architectural topics.

२. Which statement correctly reflects Front Matter — Book Identity and Publication ?

- (A) The book is titled Cultural Heritage of Mithila.
- (B) It treats Tirhut, Tirabhukti, Videha, and Mithila as unrelated regions.
- (C) The author emphasizes that temple architecture had not previously been surveyed in sufficient detail for Mithila.
- (D) It treats law, kinship, and inheritance as outside social history.

३. In the context of this book, which option best explains the point beginning with The book is titled Cultural Heritage of Mithila ?

- (A) The book is titled Cultural Heritage of Mithila.
- (B) Partition, reunion, inheritance, and succession are central topics.
- (C) It avoids historical comparison and treats every tradition as timeless and unchanging.
- (D) It treats inscriptions and manuscripts as decorative rather than historical evidence.

४. Which detail should be remembered when studying Front Matter — Book Identity and Publication ?

- (A) The author says religious thoughts and feelings of a period find a place in the literature of that period.
- (B) The book is titled Cultural Heritage of Mithila.
- (C) It replaces historical evidence with a purely fictional narrative.
- (D) Administrative reforms are treated as part of the post-1527 story.

५. Which statement correctly reflects Front Matter — Book Identity and Publication ?

- (A) Pandit Chanda Jha is cited for a Maithili verse describing the boundaries of Mithila.
- (B) The author is Vijayakanta Mishra.
- (C) The chapter includes the Mithila School of Music.
- (D) Bedsteads, dress, and manners are listed in the chapter contents.

६. In the context of this book, which option best explains the point beginning with The author is Vijayakanta Mishra ?

- (A) The Oinivāra period is linked with the Golden Age of Mithila in the author's preface.
- (B) The Pālas, including Gopāla, Dharmapāla, Devapāla, Śūrapāla, Vighrapāla, Nārāyaṇapāla, and Rāmapāla, are listed in the contents.
- (C) It treats temples, inscriptions, music, and script as irrelevant to Mithila culture.
- (D) The author is Vijayakanta Mishra.

७. Which detail should be remembered when studying Front Matter — Book Identity and Publication ?

- (A) The Khojapur Durga image inscription is included in the chapter contents.
- (B) The author says Mithila remained a home of Hindu culture and learning even after Muslims had conquered much of northern India.
- (C) A bibliography divided by source type helps distinguish evidence from interpretation.
- (D) The author is Vijayakanta Mishra.

८. Which statement correctly reflects Front Matter — Book Identity and Publication ?

- (A) The later history includes the rise of the Vajjian Confederacy.
- (B) It presents every ruler as belonging to the same dynasty without distinction.
- (C) The foreword is by Dr. K. Sivaram Karanth.
- (D) The so-called Simraon inscription is listed among the inscriptional materials.

९. In the context of this book, which option best explains the point beginning with The foreword is by Dr K Sivaram Karanth ?

- (A) It says economic life can be understood without occupations, crafts, trade, or industries.
- (B) Bhogīśvara Ṭhākura and Gaṇeśvara Ṭhākura are early names in the Oinivāra sequence.
- (C) The chapter does not see religion as merely ritual; it links religion to discipline, life-values, literature, and society.
- (D) The foreword is by Dr. K. Sivaram Karanth.

१०. Which detail should be remembered when studying Front Matter — Book Identity and Publication ?

- (A) The chapter includes the Mithila School of Music.
- (B) The foreword is by Dr. K. Sivaram Karanth.
- (C) Bhogīśvara Ṭhākura and Gaṇeśvara Ṭhākura are early names in the Oinivāra sequence.
- (D) It assumes that later customs cannot preserve traces of earlier cultural history.

११. Which statement correctly reflects Front Matter — Book Identity and Publication ?

- (A) The publisher is Mithila Prakasana, Allahabad.
- (B) It treats Tirhut, Tirabhukti, Videha, and Mithila as unrelated regions.
- (C) It ignores the role of scholars, poets, artisans, and village communities.
- (D) Illustrations likely support the discussion of architecture, sculpture, script, and fine arts.

१२. In the context of this book, which option best explains the point beginning with The publisher is Mithila Prakasana Allahabad ?

- (A) Early Mithila is treated through literary, political, and cultural evidence rather than through a single source.
- (B) Minor industries, trade, textile, and metal works form part of the economic history.
- (C) The chapter does not see religion as merely ritual; it links religion to discipline, life-values, literature, and society.
- (D) The publisher is Mithila Prakasana, Allahabad.

१३. Which detail should be remembered when studying Front Matter — Book Identity and Publication ?

- (A) Mithila is connected with the Vedic age, the Mahābhārata, and the Rāmāyaṇa.
- (B) The publisher is Mithila Prakasana, Allahabad.
- (C) It assumes that the Karṇāṭa and Oinivāra periods made no contribution to Mithila culture.
- (D) Minor industries, trade, textile, and metal works form part of the economic history.

१४. Which statement correctly reflects Front Matter — Book Identity and Publication ?

- (A) The first publication date is April 1979.
- (B) Sadānīrā is identified with the modern river Gandaki.
- (C) It denies any relationship between literature and the religious life of a period.
- (D) The chapter includes the Mithila School of Music.

१५. In the context of this book, which option best explains the point beginning with The first publication date is April ?

- (A) The first publication date is April 1979.
- (B) It says political history is irrelevant to cultural history.
- (C) The author emphasizes that temple architecture had not previously been surveyed in sufficient detail for Mithila.
- (D) The Karṇāṭas and the Oinivāras are described as principal ruling dynasties from about A.D. 1097 to 1527.

१६. Which detail should be remembered when studying Front Matter — Book Identity and Publication ?

- (A) The first publication date is April 1979.
- (B) Tantric forms connected with Śakti worship are said to have moulded Maithila culture.
- (C) The chapter treats legal history as part of social history.
- (D) The Karṇāṭa period is important because it sets the foundation for later cultural growth.

१७. Which statement correctly reflects Front Matter — Book Identity and Publication ?

- (A) It assumes that the Karṇāṭa and Oinivāra periods made no contribution to Mithila culture.
- (B) Charyāpadas are listed as part of the early literary background.
- (C) It replaces historical evidence with a purely fictional narrative.
- (D) The book presents Mithila as a region with a long cultural history, not merely as a geographical label.

१८. In the context of this book, which option best explains the point beginning with The book presents Mithila as a region with ?

- (A) Women Sanskrit writers are explicitly included in the classical literature section.
- (B) It confines Mithila entirely to one city and denies its regional spread.
- (C) Bhibhaur Rajputs are listed among the political actors of this period.
- (D) The book presents Mithila as a region with a long cultural history, not merely as a geographical label.

१९. Which detail should be remembered when studying Front Matter — Book Identity and Publication ?

- (A) Mithila is connected with the Vedic age, the Mahābhārata, and the Rāmāyaṇa.
- (B) It denies any relationship between literature and the religious life of a period.
- (C) It treats temples, inscriptions, music, and script as irrelevant to Mithila culture.
- (D) The book presents Mithila as a region with a long cultural history, not merely as a geographical label.

२०. Which statement correctly reflects Front Matter — Book Identity and Publication ?

- (A) Garbhagṛha is listed among temple architectural topics.
- (B) The Archaeological Survey of India library stamp shows that the book entered an institutional research collection.
- (C) The contents include Vidyāpati's life, works, padas, and contemporaries.
- (D) Mithila is described as including what is now North Bihar, the Tarai, and the southern portion of Nepal up to the lower hill ranges.

२१. In the context of this book, which option best explains the point beginning with The Archaeological Survey of India library stamp shows ?

- (A) The Archaeological Survey of India library stamp shows that the book entered an institutional research collection.
- (B) Later Mīmāṃsakas such as Devanātha Ṭhākura and others are listed in the chapter contents.
- (C) It treats Mithila only as a modern administrative district and ignores older cultural names.
- (D) The foreword emphasizes evidence from archaeology, literature, and history.

२२. Which detail should be remembered when studying Front Matter — Book Identity and Publication ?

- (A) The Archaeological Survey of India library stamp shows that the book entered an institutional research collection.
- (B) It says the subject belongs only to archaeology and not to cultural history.
- (C) The Karṇāṭa period is important because it sets the foundation for later cultural growth.
- (D) It presents every ruler as belonging to the same dynasty without distinction.

२३. Which statement correctly reflects Front Matter — Book Identity and Publication ?

- (A) The Pālas, including Gopāla, Dharmapāla, Devapāla, Śūrapāla, Vighrapāla, Nārāyaṇapāla, and Rāmapāla, are listed in the contents.
- (B) The abbreviations list shows dependence on research journals, gazetteers, inscriptions, manuscripts, and earlier historical works.
- (C) The work is framed as a contribution to the study of Indian history, culture, and regional civilization.
- (D) Administrative reforms are treated as part of the post-1527 story.

२४. In the context of this book, which option best explains the point beginning with The work is framed as a contribution to ?

- (A) The Pālas, including Gopāla, Dharmapāla, Devapāla, Śūrapāla, Vighrapāla, Nārāyaṇapāla, and Rāmapāla, are listed in the contents.
- (B) The work is framed as a contribution to the study of Indian history, culture, and regional civilization.
- (C) Leather works are listed among the occupations and crafts.
- (D) The chapter does not limit literature to poetry; it includes technical and scholarly branches.

२५. Which detail should be remembered when studying Front Matter — Book Identity and Publication ?

- (A) The salient features of the Mithila School of Hindu Law include marriage.
- (B) The work is framed as a contribution to the study of Indian history, culture, and regional civilization.
- (C) The Vedic period is connected with the rise of the Vaidehan monarchy.
- (D) The Karṇāṭa period is important because it sets the foundation for later cultural growth.

२६. In Front Matter — Book Identity and Publication , what does Cultural Heritage refer to?

- (A) the scholarly making and use of dictionaries
- (B) the inherited body of history, institutions, religion, arts, literature, law, and social life
- (C) the later new logic associated strongly with Mithila and Navadvīpa
- (D) It treats Mithila only as a modern administrative district and ignores older cultural names.

२७. Which term matches this description: the inherited body of history, institutions, religion, arts, literature, law, and social life ?

- (A) Golden Age
- (B) Lintel
- (C) Cultural Heritage
- (D) Garbhagṛha

२८. In Front Matter — Book Identity and Publication , what does Mithila Prakasana refer to?

- (A) the Allahabad publisher of the volume
- (B) a projecting water-spout or architectural feature
- (C) It treats law, kinship, and inheritance as outside social history.
- (D) a later dynasty preceding the Karṇāṭa-Oinivāra focus

२९. Which term matches this description: the Allahabad publisher of the volume ?

- (A) Betel leaf industry
- (B) Social and economic life
- (C) Mithila Prakasana
- (D) Senas

३०. In Front Matter — Book Identity and Publication , what does Foreword refer to?

- (A) the year marking a new phase in Mithila political history
- (B) It treats all Sanskrit and Maithili sources as interchangeable without context.
- (C) the early royal framework of Videha-Mithila
- (D) the introductory appreciation written by another scholar

३१. Which term matches this description: the introductory appreciation written by another scholar ?

- (A) Mithila
- (B) Videha
- (C) Foreword
- (D) Pañjīprabandha

३२. What is the significance of Vijayakanta Mishra in this quiz section?

- (A) an Oinivāra ruler
- (B) It treats Mithila only as a modern administrative district and ignores older cultural names.
- (C) It treats Tirhut, Tirabhukti, Videha, and Mithila as unrelated regions.
- (D) author of Cultural Heritage of Mithila

३३. Who is described as author of Cultural Heritage of Mithila?

- (A) Vāchaspati Miśra
- (B) Vidyāpati Ṭhākura
- (C) Vijayakanta Mishra
- (D) Bhogīśvara Ṭhākura

३४. What is the significance of Dr. K. Sivaram Karanth in this quiz section?

- (A) writer of the foreword
- (B) author of Tattva-Cintāmaṇi
- (C) It says the subject belongs only to archaeology and not to cultural history.
- (D) It confines Mithila entirely to one city and denies its regional spread.

३५. Who is described as writer of the foreword?

- (A) Gangeśa Upādhyāya
- (B) Nānyadeva
- (C) Dr. K. Sivaram Karanth
- (D) Janaka

३६. Which option is not an accurate statement about Front Matter — Book Identity and Publication ?

- (A) It replaces historical evidence with a purely fictional narrative.
- (B) The work is framed as a contribution to the study of Indian history, culture, and regional civilization.
- (C) The book presents Mithila as a region with a long cultural history, not merely as a geographical label.
- (D) The Archaeological Survey of India library stamp shows that the book entered an institutional research collection.

Foreword — Scope and Significance

३७. What is the main focus of Foreword — Scope and Significance ?

- (A) Vaiśālī and Mithila are named as important kingdoms associated with Videha.
- (B) It confines Mithila entirely to one city and denies its regional spread.
- (C) Kīrtisīmha, Rājasīmha, Devasīmha, Śivasīmha, Lakhimādevī, Padmasīmha, and Viśvāsadevī appear in the dynastic account.
- (D) The foreword explains why Mithila deserves a broad cultural history and how the book is arranged.

३८. Which statement correctly reflects Foreword — Scope and Significance ?

- (A) It says religion, literature, art, law, and social life developed in complete isolation from each other.
- (B) The foreword presents Mithila as a province with a glorious past in the cultural history of India.
- (C) The chapter distinguishes prehistoric Mithila from Vedic Mithila.
- (D) The Kandaha inscription of Narasiṃhadeva is included as evidence.

३९. In the context of this book, which option best explains the point beginning with The foreword presents Mithila as a province with ?

- (A) It reduces the study to a list of names without social or cultural interpretation.
- (B) The foreword presents Mithila as a province with a glorious past in the cultural history of India.
- (C) It traces the development of the Maithili or Tirhutā script.
- (D) The presence of such abbreviations shows that the book is source-based rather than anecdotal.

४०. Which detail should be remembered when studying Foreword — Scope and Significance ?

- (A) It says political history is irrelevant to cultural history.
- (B) The foreword presents Mithila as a province with a glorious past in the cultural history of India.
- (C) The preface says the Kaṇṇāṭas brought to Mithila a new school of music.
- (D) It reduces the study to a list of names without social or cultural interpretation.

४१. Which statement correctly reflects Foreword — Scope and Significance ?

- (A) Mithila is connected with the Vedic age, the Mahābhārata, and the Rāmāyaṇa.
- (B) The chapter's structure shows the movement from Sanskrit learning to Maithili literary expression.
- (C) The Vaidehan monarchy gives an early political framework to the region.
- (D) The reference to Videha shows that the region had a recognized identity in early literature.

४२. In the context of this book, which option best explains the point beginning with Mithila is connected with the Vedic age the ?

- (A) Harsha is included as a major marker of early medieval political history.
- (B) Vaiśālī and Mithila are named as important kingdoms associated with Videha.
- (C) Ornaments are treated as part of material and social life.
- (D) Mithila is connected with the Vedic age, the Mahābhārata, and the Rāmāyaṇa.

४३. Which detail should be remembered when studying Foreword — Scope and Significance ?

- (A) The appendix includes miscellaneous gleanings of Maithila life and economic history of slavery.
- (B) The chapter does not limit literature to poetry; it includes technical and scholarly branches.
- (C) The Khojapur Durga image inscription is included in the chapter contents.
- (D) Mithila is connected with the Vedic age, the Mahābhārata, and the Rāmāyaṇa.

४४. Which statement correctly reflects Foreword — Scope and Significance ?

- (A) The contents list Harihara, snake worship, Sūrya, and Nātha Siddhas in the religion section.
- (B) Bhogīśvara Ṭhākura and Gaṇeśvara Ṭhākura are early names in the Oinivāra sequence.
- (C) Vāchaspati Miśra, Udayanācārya, Gangeśa Upādhyāya, Vardhamāna, and Pakṣadhara Miśra are among the scholars listed.
- (D) Janaka is remembered as both monarch and scholar.

४५. In the context of this book, which option best explains the point beginning with Janaka is remembered as both monarch and scholar ?

- (A) It replaces historical evidence with a purely fictional narrative.
- (B) The chapter includes the Mithila School of Music.
- (C) Janaka is remembered as both monarch and scholar.
- (D) It presents every ruler as belonging to the same dynasty without distinction.

४६. Which detail should be remembered when studying Foreword — Scope and Significance ?

- (A) Early Mithila is treated through literary, political, and cultural evidence rather than through a single source.
- (B) Janaka is remembered as both monarch and scholar.
- (C) The social chapter shows that Mithila's cultural history is not only elite dynastic history.
- (D) Mahesha Ṭhākura, Gopāla Ṭhākura, Puruṣottama Ṭhākura, Nārāyaṇa Ṭhākura, Sundara Ṭhākura, and Mahinātha Ṭhākura are part of the sequence.

४७. Which statement correctly reflects Foreword — Scope and Significance ?

- (A) The chapter uses ancient textual evidence to establish the antiquity of the region.
- (B) Women Sanskrit writers are explicitly included in the classical literature section.
- (C) It avoids historical comparison and treats every tradition as timeless and unchanging.
- (D) The book is described as tracing Mithila from early days to the sixteenth century and beyond.

४८. In the context of this book, which option best explains the point beginning with The book is described as tracing Mithila from ?

- (A) Mithilākṣara is treated as a distinctive cultural marker of Mithila.
- (B) The Kaṇṇāṭa period is important because it sets the foundation for later cultural growth.
- (C) The book is described as tracing Mithila from early days to the sixteenth century and beyond.
- (D) The three major deities later prominent in Mithila are Śiva, Viṣṇu, and Śakti.

४९. Which detail should be remembered when studying Foreword — Scope and Significance ?

- (A) The betel leaf industry is included as a distinctive economic activity.
- (B) It assumes that later customs cannot preserve traces of earlier cultural history.
- (C) The book is described as tracing Mithila from early days to the sixteenth century and beyond.
- (D) It confines Mithila entirely to one city and denies its regional spread.

५०. Which statement correctly reflects Foreword — Scope and Significance ?

- (A) The study of Aipanā helps preserve women-centered and household artistic traditions.
- (B) The book presents Mithila as a region with a long cultural history, not merely as a geographical label.
- (C) It treats inscriptions and manuscripts as decorative rather than historical evidence.
- (D) The study is divided into political, cultural, and social-economic groupings.

५१. In the context of this book, which option best explains the point beginning with The study is divided into political cultural and ?

- (A) The section states that the ultimate end of life is to achieve the four values: Dharma, Artha, Kāma, and Mokṣa.
- (B) Varṇāśrama-dharma and traditional Hindu deities are treated as natural in Mithila's cultural life.
- (C) The chapter is titled Social and Economic Life: Other Aspects.
- (D) The study is divided into political, cultural, and social-economic groupings.

५२. Which detail should be remembered when studying Foreword — Scope and Significance ?

- (A) The study is divided into political, cultural, and social-economic groupings.
- (B) It makes the chronology depend only on page numbers instead of dynasties and evidence.
- (C) Ornaments are treated as part of material and social life.
- (D) The study of Aipanā helps preserve women-centered and household artistic traditions.

५३. Which statement correctly reflects Foreword — Scope and Significance ?

- (A) Chapters I to IV are described as dealing with political history.
- (B) The social chapter shows that Mithila's cultural history is not only elite dynastic history.
- (C) Śrīdatta Upādhyāya is listed among the legal authorities.
- (D) The Vaidehan monarchy gives an early political framework to the region.

५४. In the context of this book, which option best explains the point beginning with Chapters I to IV are described as dealing ?

- (A) Chapters I to IV are described as dealing with political history.
- (B) It confines Mithila entirely to one city and denies its regional spread.
- (C) The chapter distinguishes prehistoric Mithila from Vedic Mithila.
- (D) Harsha is included as a major marker of early medieval political history.

५५. Which detail should be remembered when studying Foreword — Scope and Significance ?

- (A) Vaiśālī and Mithila are named as important kingdoms associated with Videha.
- (B) The Karṇāṭa period is important because it sets the foundation for later cultural growth.
- (C) Nānyadeva is central to the beginning of Karṇāṭa rule in Mithila.
- (D) Chapters I to IV are described as dealing with political history.

५६. Which statement correctly reflects Foreword — Scope and Significance ?

- (A) Kṛtrima and self-offered son are listed under adoption topics.
- (B) It denies any relationship between literature and the religious life of a period.
- (C) Yaj stands for Yājñavalkyasmṛti.
- (D) Chapters V to IX are described as dealing with cultural history.

५७. In the context of this book, which option best explains the point beginning with Chapters V to IX are described as dealing ?

- (A) The Vaidehan monarchy gives an early political framework to the region.
- (B) It says political history is irrelevant to cultural history.
- (C) It presents every ruler as belonging to the same dynasty without distinction.
- (D) Chapters V to IX are described as dealing with cultural history.

५८. Which detail should be remembered when studying Foreword — Scope and Significance ?

- (A) Nānyadeva is central to the beginning of Karṇāṭa rule in Mithila.
- (B) Chapters V to IX are described as dealing with cultural history.
- (C) The contents list Harihara, snake worship, Sūrya, and Nātha Siddhas in the religion section.
- (D) It denies any relationship between literature and the religious life of a period.

५९. Which statement correctly reflects Foreword — Scope and Significance ?

- (A) The study of Aipanā helps preserve women-centered and household artistic traditions.
- (B) Chapters X to XII are described as dealing with social and economic life.
- (C) Buddhist texts contain references placing Videha in the tract called Madhyadeśa or related eastern cultural geography.
- (D) The contents list Harihara, snake worship, Sūrya, and Nātha Siddhas in the religion section.

६०. In the context of this book, which option best explains the point beginning with Chapters X to XII are described as dealing ?

- (A) Chapters X to XII are described as dealing with social and economic life.
- (B) The reference to Videha shows that the region had a recognized identity in early literature.
- (C) The chapter includes palace, chaupālī, gambling house, and kaṭaka or military camps.
- (D) Polity appears as a literary subject, showing the relation between literature and governance.

६१. Which detail should be remembered when studying Foreword — Scope and Significance ?

- (A) It treats all Sanskrit and Maithili sources as interchangeable without context.
- (B) It denies any relationship between literature and the religious life of a period.
- (C) Festivals are treated as part of social life.
- (D) Chapters X to XII are described as dealing with social and economic life.

६३. Which statement correctly reflects Foreword — Scope and Significance ?

- (A) Vaiśālī and Mithila are named as important kingdoms associated with Videha.
- (B) The later history includes the rise of the Vajjian Confederacy.
- (C) The foreword emphasizes evidence from archaeology, literature, and history.
- (D) The chapter includes a synchronisation of the chronology of the Kārṇāṭa kings.

६३. In the context of this book, which option best explains the point beginning with The foreword emphasizes evidence from archaeology literature and ?

- (A) The three major deities later prominent in Mithila are Śiva, Viṣṇu, and Śakti.
- (B) It makes the chronology depend only on page numbers instead of dynasties and evidence.
- (C) The chapter is titled A Survey of the History of Mithila after 1527 A.D.
- (D) The foreword emphasizes evidence from archaeology, literature, and history.

६४. Which detail should be remembered when studying Foreword — Scope and Significance ?

- (A) The author argues that multiplicity of gods did not mislead Maithilas because the deities were understood as aspects of one Godhead.
- (B) The preface states that no comparable book had covered the cultural, social, and economic history of Mithila in such a way.
- (C) The foreword emphasizes evidence from archaeology, literature, and history.
- (D) The book presents Mithila as a region with a long cultural history, not merely as a geographical label.

६५. Which statement correctly reflects Foreword — Scope and Significance ?

- (A) Vaiśālī and Mithila are named as important kingdoms associated with Videha.
- (B) It confines Mithila entirely to one city and denies its regional spread.
- (C) The presence of such abbreviations shows that the book is source-based rather than anecdotal.
- (D) It presents Mithila as a centre of Hindu culture and learning even after Muslim conquest in much of North India.

६६. In the context of this book, which option best explains the point beginning with It presents Mithila as a centre of Hindu ?

- (A) Kīrtisīṃha, Rājasiṃha, Devasiṃha, Śivasīṃha, Lakhimādevī, Padmasiṃha, and Viśvāsadevī appear in the dynastic account.
- (B) It presents Mithila as a centre of Hindu culture and learning even after Muslim conquest in much of North India.
- (C) The chapter treats textual reference as a historical clue, not as isolated mythology.
- (D) Vaiśālī and Mithila are named as important kingdoms associated with Videha.

६७. Which detail should be remembered when studying Foreword — Scope and Significance ?

- (A) The law chapter shows that household and property relations are essential to social history.
- (B) Chamundā, Maheśvarī, Tārā, Mahiṣāsūramardīnī, Śiva-Pārvatī, and Rudra sculptures are among the listed topics.
- (C) It presents Mithila as a centre of Hindu culture and learning even after Muslim conquest in much of North India.
- (D) The Kārṇāṭa period is important because it sets the foundation for later cultural growth.

६८. In Foreword — Scope and Significance , what does Political history refer to?

- (A) It says political history is irrelevant to cultural history.
- (B) the science or literature of governance
- (C) the dynastic and chronological framework for the cultural study
- (D) the later new logic associated strongly with Mithila and Navadvīpa

६९. Which term matches this description: the dynastic and chronological framework for the cultural study ?

- (A) Sadānīrā
- (B) Political history
- (C) Slavery
- (D) Śatapatha Brāhmaṇa

७०. In Foreword — Scope and Significance , what does Cultural history refer to?

- (A) a ruling dynasty important for medieval Mithila
- (B) a formal record of donation or privilege
- (C) religion, philosophy, literature, script, music, art, and architecture
- (D) It denies any relationship between literature and the religious life of a period.

७१. Which term matches this description: religion, philosophy, literature, script, music, art, and architecture ?

- (A) Administration
- (B) Kosala
- (C) Mithila School of Music
- (D) Cultural history

७२. In Foreword — Scope and Significance , what does Social and economic life refer to?

- (A) It says economic life can be understood without occupations, crafts, trade, or industries.
- (B) list of sources used for research
- (C) a combined Śiva-Viṣṇu religious form
- (D) people, law, food, crafts, trade, industries, education, and everyday institutions

७३. Which term matches this description: people, law, food, crafts, trade, industries, education, and everyday institutions ?

- (A) Social and economic life
- (B) Vajjian Confederacy
- (C) Vaiṣṇava
- (D) Madhyadeśa

७४. What is the significance of Janaka in this quiz section?

- (A) the scholar-monarch associated with ancient Mithila
- (B) It treats Mithila only as a modern administrative district and ignores older cultural names.
- (C) It confines Mithila entirely to one city and denies its regional spread.
- (D) a notable name in the Oinivāra succession

७५. Who is described as the scholar-monarch associated with ancient Mithila?

- (A) Janaka
- (B) Pakṣadhara Miśra
- (C) Udayanācārya
- (D) Dr. K. Sivaram Karanth

७६. Which option is not an accurate statement about Foreword — Scope and Significance ?

- (A) It says religion, literature, art, law, and social life developed in complete isolation from each other.
- (B) Chapters V to IX are described as dealing with cultural history.
- (C) The book is described as tracing Mithila from early days to the sixteenth century and beyond.
- (D) Janaka is remembered as both monarch and scholar.

Preface — Method, Period, and Purpose

७७. What is the main focus of Preface — Method, Period, and Purpose ?

- (A) ASI stands for Archaeological Survey of India Annual Reports.
- (B) The contents include Vidyāpati's life, works, padas, and contemporaries.
- (C) The preface explains why political background, cultural life, and social economy are treated together.
- (D) The chapter treats textual reference as a historical clue, not as isolated mythology.

७८. Which statement correctly reflects Preface — Method, Period, and Purpose ?

- (A) The author says Mithila remained a home of Hindu culture and learning even after Muslims had conquered much of northern India.
- (B) The scholarly apparatus confirms that the book is intended as a research-oriented cultural history.
- (C) The chapter on literature is divided into classical literature and the development of Maithili literature.
- (D) Women Sanskrit writers are explicitly included in the classical literature section.

७९. In the context of this book, which option best explains the point beginning with The author says Mithila remained a home of ?

- (A) The author says Mithila remained a home of Hindu culture and learning even after Muslims had conquered much of northern India.
- (B) The name Tirhut is presented as gradually giving way to the older and culturally richer name Mithila.
- (C) The book is described as tracing Mithila from early days to the sixteenth century and beyond.
- (D) Fine arts are treated as part of cultural history, not as a decorative appendix.

८०. Which detail should be remembered when studying Preface — Method, Period, and Purpose ?

- (A) The study is divided into political, cultural, and social-economic groupings.
- (B) The author says Mithila remained a home of Hindu culture and learning even after Muslims had conquered much of northern India.
- (C) Harsha is included as a major marker of early medieval political history.
- (D) The Bhit-Bhagwanpura inscription is included in the chapter contents.

८१. Which statement correctly reflects Preface — Method, Period, and Purpose ?

- (A) The book is described as tracing Mithila from early days to the sixteenth century and beyond.
- (B) The preface states that no comparable book had covered the cultural, social, and economic history of Mithila in such a way.
- (C) It assumes that later customs cannot preserve traces of earlier cultural history.
- (D) The chapter shows that cultural heritage includes everyday objects, habits, and industries.

८२. In the context of this book, which option best explains the point beginning with The preface states that no comparable book had ?

- (A) It treats law, kinship, and inheritance as outside social history.
- (B) The preface states that no comparable book had covered the cultural, social, and economic history of Mithila in such a way.
- (C) The law chapter shows that household and property relations are essential to social history.
- (D) Chandeśvara and his works are listed among the legal sources.

८३. Which detail should be remembered when studying Preface — Method, Period, and Purpose ?

- (A) The contents refer to minority, unrest, and Bhavasimha as part of the Oinivāra narrative.
- (B) It reduces the study to a list of names without social or cultural interpretation.
- (C) Popular Hinduism in Mithila is treated as deeply rooted and orthodox.
- (D) The preface states that no comparable book had covered the cultural, social, and economic history of Mithila in such a way.

८४. Which statement correctly reflects Preface — Method, Period, and Purpose ?

- (A) The salient features of the Mithila School of Hindu Law include marriage.
- (B) The study needs early history as well as political background to explain culture.
- (C) Women Sanskrit writers are explicitly included in the classical literature section.
- (D) The chapter shows that cultural heritage includes everyday objects, habits, and industries.

८५. In the context of this book, which option best explains the point beginning with The study needs early history as well as ?

- (A) Ancient Mithila is not represented only by legends; it is linked to a chronological narrative.
- (B) Popular Hinduism in Mithila is treated as deeply rooted and orthodox.
- (C) Chandeśvara and his works are listed among the legal sources.
- (D) The study needs early history as well as political background to explain culture.

८६. Which detail should be remembered when studying Preface — Method, Period, and Purpose ?

- (A) The Videhas of Mithila are treated in relation to the wider political setting of northern India.
- (B) The chapter treats door-jambs, lintels, gargoyles, and architectural members.
- (C) The study needs early history as well as political background to explain culture.
- (D) It treats all Sanskrit and Maithili sources as interchangeable without context.

८७. Which statement correctly reflects Preface — Method, Period, and Purpose ?

- (A) Nānyadeva is central to the beginning of Karṇāṭa rule in Mithila.
- (B) The chapter treats economy broadly, including crafts, industries, animals, environment, education, and social practices.
- (C) It treats law, kinship, and inheritance as outside social history.
- (D) A.D. 1097 is treated as the beginning of a new era in Mithila political history.

८८. In the context of this book, which option best explains the point beginning with A D is treated as the beginning of ?

- (A) The philosophy section includes Nyāya, Prācīna Nyāya, Navya-Nyāya, and Mīmāṃsā.
- (B) The name Tirhut is presented as gradually giving way to the older and culturally richer name Mithila.
- (C) A.D. 1097 is treated as the beginning of a new era in Mithila political history.
- (D) Literature is used as evidence of religious, social, and cultural life.

८९. Which detail should be remembered when studying Preface — Method, Period, and Purpose ?

- (A) A.D. 1097 is treated as the beginning of a new era in Mithila political history.
- (B) It says economic life can be understood without occupations, crafts, trade, or industries.
- (C) For a quiz, the bibliography and index matter because they show how the book organizes evidence.
- (D) The Khojapur Durga image inscription is included in the chapter contents.

९०. Which statement correctly reflects Preface — Method, Period, and Purpose ?

- (A) Nānyadeva is described as the great Maithila Karṇāṭa ruler who founded his dynasty in Mithila.
- (B) The name Tirhut is presented as gradually giving way to the older and culturally richer name Mithila.
- (C) The sculpture section includes Gaṇeśa, rare Nṛtya Gaṇeśa, Sūrya, Viṣṇu, Śakti, Śaiva images, Brahmā, Buddhist sculpture, river goddesses, and miscellaneous pieces.
- (D) The first publication date is April 1979.

९१. In the context of this book, which option best explains the point beginning with Nānyadeva is described as the great Maithila Karṇāṭa ?

- (A) Ancient Mithila is not represented only by legends; it is linked to a chronological narrative.
- (B) Nānyadeva is described as the great Maithila Karṇāṭa ruler who founded his dynasty in Mithila.
- (C) The study is divided into political, cultural, and social-economic groupings.
- (D) Kīrtisīmha, Rājasīmha, Devasīmha, Śivasīmha, Lakhimādevī, Padmasīmha, and Viśvāsadevī appear in the dynastic account.

११. Which detail should be remembered when studying Preface — Method, Period, and Purpose ?

- (A) It assumes that the Karṇāṭa and Oinivāra periods made no contribution to Mithila culture.
- (B) Minor industries, trade, textile, and metal works form part of the economic history.
- (C) Nānyadeva is described as the great Maithila Karṇāṭa ruler who founded his dynasty in Mithila.
- (D) It reduces the study to a list of names without social or cultural interpretation.

१३. Which statement correctly reflects Preface — Method, Period, and Purpose ?

- (A) The preface says the Karṇāṭas brought to Mithila a new school of music.
- (B) The philosophy section includes Nyāya, Prācīna Nyāya, Navya-Nyāya, and Mīmāṃsā.
- (C) Every household is described as maintaining the gosāuni, the household goddess, and honouring her on auspicious occasions.
- (D) The Karṇāṭas and the Oinivāras are described as principal ruling dynasties from about A.D. 1097 to 1527.

१४. In the context of this book, which option best explains the point beginning with The Karṇāṭas and the Oinivāras are described as ?

- (A) Fine arts are treated as part of cultural history, not as a decorative appendix.
- (B) The Karṇāṭas and the Oinivāras are described as principal ruling dynasties from about A.D. 1097 to 1527.
- (C) The chapter includes early Maithili literature and middle Maithili literature.
- (D) Vāchaspati Miśra, Udayanācārya, Gangeśa Upādhyāya, Vardhamāna, and Pakṣadhara Miśra are among the scholars listed.

१५. Which detail should be remembered when studying Preface — Method, Period, and Purpose ?

- (A) It assumes that later customs cannot preserve traces of earlier cultural history.
- (B) Nānyadeva is central to the beginning of Karṇāṭa rule in Mithila.
- (C) Literature is used as evidence of religious, social, and cultural life.
- (D) The Karṇāṭas and the Oinivāras are described as principal ruling dynasties from about A.D. 1097 to 1527.

१६. Which statement correctly reflects Preface — Method, Period, and Purpose ?

- (A) It assumes that the Karṇāṭa and Oinivāra periods made no contribution to Mithila culture.
- (B) The first four chapters give political and economic background.
- (C) The study is divided into political, cultural, and social-economic groupings.
- (D) Chandeśvara and his works are listed among the legal sources.

१७. In the context of this book, which option best explains the point beginning with The first four chapters give political and economic ?

- (A) The Khojapur Durga image inscription is included in the chapter contents.
- (B) The first four chapters give political and economic background.
- (C) Vāchaspati Miśra, Udayanācārya, Gangeśa Upādhyāya, Vardhamāna, and Pakṣadhara Miśra are among the scholars listed.
- (D) The Purāṇas are described as vague, except that the Brihad-Vishnu Purāṇa gives a more definite idea.

१८. Which detail should be remembered when studying Preface — Method, Period, and Purpose ?

- (A) The Purāṇas are described as vague, except that the Brihad-Vishnu Purāṇa gives a more definite idea.
- (B) The first four chapters give political and economic background.
- (C) It treats inscriptions and manuscripts as decorative rather than historical evidence.
- (D) The contents include Vidyāpati's life, works, padas, and contemporaries.

१९. Which statement correctly reflects Preface — Method, Period, and Purpose ?

- (A) The Purāṇas are described as vague, except that the Brihad-Vishnu Purāṇa gives a more definite idea.
- (B) The cultural part covers religion and philosophy, literature, palaeography, fine arts, and architecture.
- (C) MD stands for Mithila Darpaṇa.
- (D) The philosophy section includes Nyāya, Prācīna Nyāya, Navya-Nyāya, and Mīmāṃsā.

१००. In the context of this book, which option best explains the point beginning with The cultural part covers religion and philosophy literature ?

- (A) The betel leaf industry is included as a distinctive economic activity.
- (B) The author sees the origin and development of Mithilākṣara as necessary for a complete cultural history of Mithila.
- (C) The cultural part covers religion and philosophy, literature, palaeography, fine arts, and architecture.
- (D) The philosophy section includes Nyāya, Prācīna Nyāya, Navya-Nyāya, and Mīmāṃsā.

१०१. Which detail should be remembered when studying Preface — Method, Period, and Purpose ?

- (A) Vāchaspati Miśra, Udayanācārya, Gangeśa Upādhyāya, Vardhamāna, and Pakṣadhara Miśra are among the scholars listed.
- (B) The chapter includes a unique section on the contribution of Maithila women to philosophy.
- (C) The cultural part covers religion and philosophy, literature, palaeography, fine arts, and architecture.
- (D) The Rāmāyaṇa traditions connect Rama, Lakshmana, Vishvamitra, Ayodhya, Vaiśālī, and Videha.

१०२. Which statement correctly reflects Preface — Method, Period, and Purpose ?

- (A) The treatment of grammar and lexicography shows the importance of linguistic scholarship in Mithila.
- (B) Sadānīrā is identified with the modern river Gandaki.
- (C) The third part covers the people, Hindu law, and social-economic life.
- (D) Mahesha Ṭhākura, Gopāla Ṭhākura, Puruṣottama Ṭhākura, Nārāyaṇa Ṭhākura, Sundara Ṭhākura, and Mahinātha Ṭhākura are part of the sequence.

१०३. In the context of this book, which option best explains the point beginning with The third part covers the people Hindu law ?

- (A) The third part covers the people, Hindu law, and social-economic life.
- (B) For a quiz, the bibliography and index matter because they show how the book organizes evidence.
- (C) The chapter on literature is divided into classical literature and the development of Maithili literature.
- (D) It assumes that later customs cannot preserve traces of earlier cultural history.

१०४. Which detail should be remembered when studying Preface — Method, Period, and Purpose ?

- (A) The Panchobh copper-plate of Saṅgrāmagupta and the Bispi grant of Śivasimha are included.
- (B) It ignores the role of scholars, poets, artisans, and village communities.
- (C) Maithila peasant life is included as a topic.
- (D) The third part covers the people, Hindu law, and social-economic life.

१०५. Which statement correctly reflects Preface — Method, Period, and Purpose ?

- (A) It denies any relationship between literature and the religious life of a period.
- (B) The chapter studies the salient features of Mithilākṣara.
- (C) The chapter treats legal history as part of social history.
- (D) The author relies on sources such as inscriptions, manuscripts, journals, archaeological reports, and earlier histories.

१०६. In the context of this book, which option best explains the point beginning with The author relies on sources such as inscriptions ?

- (A) The author relies on sources such as inscriptions, manuscripts, journals, archaeological reports, and earlier histories.
- (B) The foreword emphasizes evidence from archaeology, literature, and history.
- (C) It says the subject belongs only to archaeology and not to cultural history.
- (D) The name Tirhut is presented as gradually giving way to the older and culturally richer name Mithila.

१०७. Which detail should be remembered when studying Preface — Method, Period, and Purpose ?

- (A) The author relies on sources such as inscriptions, manuscripts, journals, archaeological reports, and earlier histories.
- (B) The chapter does not treat Mithila as a single town only; it treats it as a broad cultural region.
- (C) It says political history is irrelevant to cultural history.
- (D) The name Tirhut is presented as gradually giving way to the older and culturally richer name Mithila.

१०८. In Preface — Method, Period, and Purpose , what does A.D. 1097 refer to?

- (A) cloth-related craft and trade
- (B) It treats all Sanskrit and Maithili sources as interchangeable without context.
- (C) the year marking a new phase in Mithila political history
- (D) early songs important for eastern Indo-Aryan literary history

१०९. Which term matches this description: the year marking a new phase in Mithila political history ?

- (A) Administration
- (B) Mithila Prakasana
- (C) A.D. 1097
- (D) Manuscript

११०. In Preface — Method, Period, and Purpose , what does Karṇāṭas refer to?

- (A) a ruling dynasty important for medieval Mithila
- (B) a republican or confederate political formation associated with the region
- (C) the dynasty beginning the new era of medieval Mithila in A.D. 1097
- (D) a written source used in reconstructing textual and cultural history

१११. Which term matches this description: a ruling dynasty important for medieval Mithila ?

- (A) Śākta
- (B) Gosāuni
- (C) Karṇāṭas
- (D) Gargoyle

११२. In Preface — Method, Period, and Purpose , what does Oinivāras refer to?

- (A) songs dealing with Hara and Gaurī
- (B) desire or aesthetic-emotional value
- (C) a later ruling dynasty central to the cultural history of Mithila
- (D) the agrarian everyday world of Mithila

११३. Which term matches this description: a later ruling dynasty central to the cultural history of Mithila ?

- (A) Chaupālī
- (B) Oinivāras
- (C) Charyāpadas
- (D) Image inscription

११४. What is the significance of Nānyadeva in this quiz section?

- (A) the Karṇāṭa ruler associated with founding a dynasty in Mithila
- (B) an Oinivāra ruler
- (C) It reduces the study to a list of names without social or cultural interpretation.
- (D) It says religion, literature, art, law, and social life developed in complete isolation from each other.

११५. Who is described as the Karṇāṭa ruler associated with founding a dynasty in Mithila?

- (A) Udayanācārya
- (B) Bhogīśvara Ṭhākura
- (C) Nānyadeva
- (D) Gaṇeśvara Ṭhākura

११६. Which option is not an accurate statement about Preface — Method, Period, and Purpose ?

- (A) The first four chapters give political and economic background.
- (B) The author relies on sources such as inscriptions, manuscripts, journals, archaeological reports, and earlier histories.
- (C) It replaces historical evidence with a purely fictional narrative.
- (D) The third part covers the people, Hindu law, and social-economic life.

Abbreviations and Sources

११७. What is the main focus of Abbreviations and Sources ?

- (A) The chapter is titled Social Life: The people of Mithila.
- (B) The chapter links textual culture with visual and epigraphic culture.
- (C) The book is titled Cultural Heritage of Mithila.
- (D) The abbreviations reveal the research base used for the history of Mithila.

११८. Which statement correctly reflects Abbreviations and Sources ?

- (A) It treats all Sanskrit and Maithili sources as interchangeable without context.
- (B) It treats inscriptions and manuscripts as decorative rather than historical evidence.
- (C) Ancient Mithila is not represented only by legends; it is linked to a chronological narrative.
- (D) The abbreviations list shows dependence on research journals, gazetteers, inscriptions, manuscripts, and earlier historical works.

११९. In the context of this book, which option best explains the point beginning with The abbreviations list shows dependence on research journals ?

- (A) It says political history is irrelevant to cultural history.
- (B) The abbreviations list shows dependence on research journals, gazetteers, inscriptions, manuscripts, and earlier historical works.
- (C) Chapters V to IX are described as dealing with cultural history.
- (D) Vāchaspati Miśra, Udayanācārya, Gangeśa Upādhyāya, Vardhamāna, and Pakṣadhara Miśra are among the scholars listed.

१२०. Which detail should be remembered when studying Abbreviations and Sources ?

- (A) The book is described as tracing Mithila from early days to the sixteenth century and beyond.
- (B) The abbreviations list shows dependence on research journals, gazetteers, inscriptions, manuscripts, and earlier historical works.
- (C) Aipanā is described in the preface as a forgotten art of symbol and tantra.
- (D) Maithila peasant life is included as a topic.

१११. Which statement correctly reflects Abbreviations and Sources ?

- (A) ASI stands for Archaeological Survey of India Annual Reports.
- (B) It says economic life can be understood without occupations, crafts, trade, or industries.
- (C) The author presents Mithila as a centre of Śiva, Viṣṇu, and Śakti worship.
- (D) Literature is used as evidence of religious, social, and cultural life.

११२. In the context of this book, which option best explains the point beginning with ASI stands for Archaeological Survey of India Annual ?

- (A) ASI stands for Archaeological Survey of India Annual Reports.
- (B) It replaces historical evidence with a purely fictional narrative.
- (C) The author presents Mithila as a centre of Śiva, Viṣṇu, and Śakti worship.
- (D) Administration during the Karṇāṭa dynasty is treated as part of political history.

११३. Which detail should be remembered when studying Abbreviations and Sources ?

- (A) ASI stands for Archaeological Survey of India Annual Reports.
- (B) Ancient Mithila is not represented only by legends; it is linked to a chronological narrative.
- (C) The scholarly apparatus confirms that the book is intended as a research-oriented cultural history.
- (D) Rāma and Krishna, as incarnations of Viṣṇu, also receive respect in the medieval religious life described by the author.

११४. Which statement correctly reflects Abbreviations and Sources ?

- (A) The book is described as tracing Mithila from early days to the sixteenth century and beyond.
- (B) Chronology is essential because cultural developments must be placed under the correct rulers.
- (C) The origin and development of Mithila music are traced in the fine arts chapter.
- (D) EI stands for Epigraphia Indica.

११५. In the context of this book, which option best explains the point beginning with EI stands for Epigraphia Indica ?

- (A) EI stands for Epigraphia Indica.
- (B) The chapter links textual culture with visual and epigraphic culture.
- (C) The author says religious thoughts and feelings of a period find a place in the literature of that period.
- (D) The chapter does not see religion as merely ritual; it links religion to discipline, life-values, literature, and society.

११६. Which detail should be remembered when studying Abbreviations and Sources ?

- (A) It says economic life can be understood without occupations, crafts, trade, or industries.
- (B) The chapter uses ancient textual evidence to establish the antiquity of the region.
- (C) EI stands for Epigraphia Indica.
- (D) It reduces the study to a list of names without social or cultural interpretation.

११७. Which statement correctly reflects Abbreviations and Sources ?

- (A) IA stands for Indian Antiquary.
- (B) The chapter treats Narapati Ṭhākura, Rāghavasimḥa, Viṣṇusimḥa, Narendra Simḥa, Pratāpa Simḥa, and Mādhavasimḥa.
- (C) The chapter includes Sarvatobhadra in connection with Aipanā.
- (D) The philosophy section includes Nyāya, Prācīna Nyāya, Navya-Nyāya, and Mīmāṃsā.

११८. In the context of this book, which option best explains the point beginning with IA stands for Indian Antiquary ?

- (A) Industrial workers and the boat industry are included.
- (B) IA stands for Indian Antiquary.
- (C) It denies any relationship between literature and the religious life of a period.
- (D) Vāchaspati Miśra, Udayanācārya, Gangeśa Upādhyāya, Vardhamāna, and Pakṣadhara Miśra are among the scholars listed.

१३९. Which detail should be remembered when studying Abbreviations and Sources ?

- (A) A bibliography divided by source type helps distinguish evidence from interpretation.
- (B) The cultural part covers religion and philosophy, literature, palaeography, fine arts, and architecture.
- (C) The transition from older cultural geography to later political history is central to the chapter.
- (D) IA stands for Indian Antiquary.

१३०. Which statement correctly reflects Abbreviations and Sources ?

- (A) LSI stands for Linguistic Survey of India.
- (B) The Mithila Māhātmya Khanda describes Tirabhukti in relation to the Ganga, Himalaya, Kosi, and Gandaki.
- (C) It confines Mithila entirely to one city and denies its regional spread.
- (D) The cultural part covers religion and philosophy, literature, palaeography, fine arts, and architecture.

१३१. In the context of this book, which option best explains the point beginning with LSI stands for Linguistic Survey of India ?

- (A) LSI stands for Linguistic Survey of India.
- (B) Chapters V to IX are described as dealing with cultural history.
- (C) It denies any relationship between literature and the religious life of a period.
- (D) It treats temples, inscriptions, music, and script as irrelevant to Mithila culture.

१३२. Which detail should be remembered when studying Abbreviations and Sources ?

- (A) It denies any relationship between literature and the religious life of a period.
- (B) A.D. 1097 is treated as the beginning of a new era in Mithila political history.
- (C) The preface states that no comparable book had covered the cultural, social, and economic history of Mithila in such a way.
- (D) LSI stands for Linguistic Survey of India.

१३३. Which statement correctly reflects Abbreviations and Sources ?

- (A) Vāchaspati Miśra, Udayanācārya, Gangeśa Upādhyāya, Vardhamāna, and Pakṣadhara Miśra are among the scholars listed.
- (B) MS or MSS stands for manuscripts.
- (C) The author presents Mithila as a centre of Śiva, Viṣṇu, and Śakti worship.
- (D) Administrative reforms are treated as part of the post-1527 story.

१३४. In the context of this book, which option best explains the point beginning with MS or MSS stands for manuscripts ?

- (A) It reduces the study to a list of names without social or cultural interpretation.
- (B) Garbhagṛha is listed among temple architectural topics.
- (C) MS or MSS stands for manuscripts.
- (D) The book is titled Cultural Heritage of Mithila.

१३५. Which detail should be remembered when studying Abbreviations and Sources ?

- (A) The use of inscriptions helps anchor literary and dynastic claims in material evidence.
- (B) MS or MSS stands for manuscripts.
- (C) The chapter includes early Maithili literature and middle Maithili literature.
- (D) Illustrations likely support the discussion of architecture, sculpture, script, and fine arts.

१३६. Which statement correctly reflects Abbreviations and Sources ?

- (A) It assumes that the Karṇāṭa and Oinivāra periods made no contribution to Mithila culture.
- (B) It treats inscriptions and manuscripts as decorative rather than historical evidence.
- (C) MD stands for Mithila Darpaṇa.
- (D) The chapter is titled Social Life: The people of Mithila.

१३७. In the context of this book, which option best explains the point beginning with MD stands for Mithila Darpaṇa ?

- (A) It treats Tirhut, Tirabhukti, Videha, and Mithila as unrelated regions.
- (B) Adoption is discussed, including its scope.
- (C) The scholarly apparatus confirms that the book is intended as a research-oriented cultural history.
- (D) MD stands for Mithila Darpaṇa.

१३८. Which detail should be remembered when studying Abbreviations and Sources ?

- (A) The chapter uses ancient textual evidence to establish the antiquity of the region.
- (B) The chapter is titled Mithila School of Hindu Law.
- (C) MD stands for Mithila Darpaṇa.
- (D) The use of diverse sources helps triangulate the ancient area of Mithila.

१३९. Which statement correctly reflects Abbreviations and Sources ?

- (A) Aipañā is described in the preface as a forgotten art of symbol and tantra.
- (B) By ending with everyday and economic life, the book completes the move from kings and scholars to common life.
- (C) MM stands for Mithila Māhātmya.
- (D) The Purāṇas are described as vague, except that the Brihad-Vishnu Purāṇa gives a more definite idea.

१४०. In the context of this book, which option best explains the point beginning with MM stands for Mithila Māhātmya ?

- (A) Leather works are listed among the occupations and crafts.
- (B) Ancient Mithila is not represented only by legends; it is linked to a chronological narrative.
- (C) MM stands for Mithila Māhātmya.
- (D) Maithila Brāhmaṇas receive special attention.

१४१. Which detail should be remembered when studying Abbreviations and Sources ?

- (A) The Oinivāra period is linked with the Golden Age of Mithila in the author's preface.
- (B) Maithila Brāhmaṇas receive special attention.
- (C) It says economic life can be understood without occupations, crafts, trade, or industries.
- (D) MM stands for Mithila Māhātmya.

१४२. Which statement correctly reflects Abbreviations and Sources ?

- (A) The chapter connects religion, philosophy, scholarship, and archaeological evidence.
- (B) It confines Mithila entirely to one city and denies its regional spread.
- (C) VC stands for Vivādacintāmaṇi.
- (D) The Śatapatha Brāhmaṇa is cited as an early reference to Videha.

१४३. In the context of this book, which option best explains the point beginning with VC stands for Vivādacintāmaṇi ?

- (A) The Oinivāra period is linked with the Golden Age of Mithila in the author's preface.
- (B) It says religion, literature, art, law, and social life developed in complete isolation from each other.
- (C) It confines Mithila entirely to one city and denies its regional spread.
- (D) VC stands for Vivādacintāmaṇi.

१४४. Which detail should be remembered when studying Abbreviations and Sources ?

- (A) Vāchaspati Miśra, Udayanācārya, Gangeśa Upādhyāya, Vardhamāna, and Pakṣadhara Miśra are among the scholars listed.
- (B) VC stands for Vivādacintāmaṇi.
- (C) Village community and village planning are important topics.
- (D) It treats all Sanskrit and Maithili sources as interchangeable without context.

१४५. Which statement correctly reflects Abbreviations and Sources ?

- (A) Yaj stands for Yājñavalkyasmṛti.
- (B) The chapter connects religion, philosophy, scholarship, and archaeological evidence.
- (C) Maithila Brāhmaṇas receive special attention.
- (D) The sculpture section includes Gaṇeśa, rare Nṛtya Gaṇeśa, Sūrya, Viṣṇu, Śakti, Śaiva images, Brahmā, Buddhist sculpture, river goddesses, and miscellaneous pieces.

१४६. In the context of this book, which option best explains the point beginning with Yaj stands for Yājñavalkyasmṛti ?

- (A) Yaj stands for Yājñavalkyasmṛti.
- (B) It assumes that later customs cannot preserve traces of earlier cultural history.
- (C) It treats Tirhut, Tirabhukti, Videha, and Mithila as unrelated regions.
- (D) The work is framed as a contribution to the study of Indian history, culture, and regional civilization.

१४७. Which detail should be remembered when studying Abbreviations and Sources ?

- (A) Maithila Brāhmaṇas receive special attention.
- (B) It reduces the study to a list of names without social or cultural interpretation.
- (C) Chapters V to IX are described as dealing with cultural history.
- (D) Yaj stands for Yājñavalkyasmṛti.

१४८. Which statement correctly reflects Abbreviations and Sources ?

- (A) The presence of such abbreviations shows that the book is source-based rather than anecdotal.
- (B) The chapter includes early Maithili literature and middle Maithili literature.
- (C) The section states that the ultimate end of life is to achieve the four values: Dharma, Artha, Kāma, and Mokṣa.
- (D) It treats all Sanskrit and Maithili sources as interchangeable without context.

१४९. In the context of this book, which option best explains the point beginning with The presence of such abbreviations shows that the ?

- (A) The study is divided into political, cultural, and social-economic groupings.
- (B) The presence of such abbreviations shows that the book is source-based rather than anecdotal.
- (C) The philosophy section includes Nyāya, Prācīna Nyāya, Navya-Nyāya, and Mīmāṃsā.
- (D) Temple architecture and temple types are major topics of the chapter.

१५०. Which detail should be remembered when studying Abbreviations and Sources ?

- (A) The chapter includes a family tree of the Oinivāra dynasty.
- (B) The presence of such abbreviations shows that the book is source-based rather than anecdotal.
- (C) Rāma and Krishna, as incarnations of Viṣṇu, also receive respect in the medieval religious life described by the author.
- (D) The scholarly apparatus confirms that the book is intended as a research-oriented cultural history.

१५१. In Abbreviations and Sources , what does Epigraphy refer to?

- (A) a sacred midland category discussed in relation to Videha
- (B) the study of inscriptions
- (C) a vertical element framing a doorway
- (D) the study of objects, materials, and practical life

१५२. Which term matches this description: the study of inscriptions ?

- (A) Mauryas
- (B) System of education
- (C) Epigraphy
- (D) Guptas

१५३. In Abbreviations and Sources , what does Gazetteer refer to?

- (A) a reference work useful for geography and administrative history
- (B) legal rejoining after partition
- (C) related to Viṣṇu worship
- (D) It says religion, literature, art, law, and social life developed in complete isolation from each other.

१५४. Which term matches this description: a reference work useful for geography and administrative history ?

- (A) Material culture
- (B) Mahāpātra
- (C) Lintel
- (D) Gazetteer

१५५. In Abbreviations and Sources , what does Manuscript refer to?

- (A) It treats law, kinship, and inheritance as outside social history.
- (B) related to Śiva worship
- (C) a written source used in reconstructing textual and cultural history
- (D) visual materials supporting the cultural history

१५६. Which term matches this description: a written source used in reconstructing textual and cultural history ?

- (A) Brihad-Vishnu Purāṇa
- (B) Pārthiva Śiva liṅga
- (C) Manuscript
- (D) Harihara

१५७. Which option is not an accurate statement about Abbreviations and Sources ?

- (A) It treats Tirhut, Tirabhukti, Videha, and Mithila as unrelated regions.
- (B) Yaj stands for Yājñavalkyasmṛti.
- (C) MM stands for Mithila Māhātmya.
- (D) MD stands for Mithila Darpaṇa.

Chapter I — Ancient Mithila: Boundary, Names, and Area

१५८. What is the main focus of Chapter I — Ancient Mithila: Boundary, Names, and Area ?

- (A) It avoids historical comparison and treats every tradition as timeless and unchanging.
- (B) IA stands for Indian Antiquary.
- (C) The first chapter introduces the geographic and cultural identity of Mithila.
- (D) It treats temples, inscriptions, music, and script as irrelevant to Mithila culture.

१५९. Which statement correctly reflects Chapter I — Ancient Mithila: Boundary, Names, and Area ?

- (A) The study of Aipanā helps preserve women-centered and household artistic traditions.
- (B) The publisher is Mithila Prakasana, Allahabad.
- (C) Aipanā is described in the preface as a forgotten art of symbol and tantra.
- (D) The name Mithila had not been altogether forgotten, even when Tirabhukti and Tirhut became common administrative designations.

१६०. In the context of this book, which option best explains the point beginning with The name Mithila had not been altogether forgotten ?

- (A) The name Mithila had not been altogether forgotten, even when Tirabhukti and Tirhut became common administrative designations.
- (B) The Oinivāra period is linked with the Golden Age of Mithila in the author's preface.
- (C) The author treats literature as essential for understanding culture.
- (D) It presents every ruler as belonging to the same dynasty without distinction.

१६१. Which detail should be remembered when studying Chapter I — Ancient Mithila: Boundary, Names, and Area ?

- (A) The Guptas and the Gupta-Harsha imperial world are part of the later historical narrative.
- (B) It says economic life can be understood without occupations, crafts, trade, or industries.
- (C) The name Mithila had not been altogether forgotten, even when Tirabhukti and Tirhut became common administrative designations.
- (D) It confines Mithila entirely to one city and denies its regional spread.

१६२. Which statement correctly reflects Chapter I — Ancient Mithila: Boundary, Names, and Area ?

- (A) The so-called Simraon inscription is listed among the inscriptional materials.
- (B) Chapters X to XII are described as dealing with social and economic life.
- (C) It reduces the study to a list of names without social or cultural interpretation.
- (D) Mithila is described as including what is now North Bihar, the Tarai, and the southern portion of Nepal up to the lower hill ranges.

१६३. In the context of this book, which option best explains the point beginning with Mithila is described as including what is now ?

- (A) The Guptas and the Gupta-Harsha imperial world are part of the later historical narrative.
- (B) The chapter includes a unique section on the contribution of Maithila women to philosophy.
- (C) Mithila is described as including what is now North Bihar, the Tarai, and the southern portion of Nepal up to the lower hill ranges.
- (D) It says the subject belongs only to archaeology and not to cultural history.

१६४. Which detail should be remembered when studying Chapter I — Ancient Mithila: Boundary, Names, and Area ?

- (A) The Guptas and the Gupta-Harsha imperial world are part of the later historical narrative.
- (B) The chapter includes palace, chaupālī, gambling house, and kaṭaka or military camps.
- (C) The index helps locate names, topics, places, and institutions across the work.
- (D) Mithila is described as including what is now North Bihar, the Tarai, and the southern portion of Nepal up to the lower hill ranges.

१६५. Which statement correctly reflects Chapter I — Ancient Mithila: Boundary, Names, and Area ?

- (A) The publisher is Mithila Prakasana, Allahabad.
- (B) The name Tirhut is presented as gradually giving way to the older and culturally richer name Mithila.
- (C) The use of diverse sources helps triangulate the ancient area of Mithila.
- (D) The chapter includes a unique section on the contribution of Maithila women to philosophy.

१६६. In the context of this book, which option best explains the point beginning with The name Tirhut is presented as gradually giving ?

- (A) The name Tirhut is presented as gradually giving way to the older and culturally richer name Mithila.
- (B) The chapter uses dynasties to show changes in the political frame before the Kaṇāṭha era.
- (C) It presents every ruler as belonging to the same dynasty without distinction.
- (D) The book is titled Cultural Heritage of Mithila.

१६७. Which detail should be remembered when studying Chapter I — Ancient Mithila: Boundary, Names, and Area ?

- (A) Minor industries, trade, textile, and metal works form part of the economic history.
- (B) The name Tirhut is presented as gradually giving way to the older and culturally richer name Mithila.
- (C) It says political history is irrelevant to cultural history.
- (D) The chapter includes the Mithila School of Music.

१६८. Which statement correctly reflects Chapter I — Ancient Mithila: Boundary, Names, and Area ?

- (A) The betel leaf industry is included as a distinctive economic activity.
- (B) Mithilākṣara is treated as a distinctive cultural marker of Mithila.
- (C) The chapter includes the Mithila School of Music.
- (D) Boundary, textual references, names, and area are treated together because region and identity are intertwined.

१६९. In the context of this book, which option best explains the point beginning with Boundary textual references names and area are treated ?

- (A) Barantpur Chaṇḍisthāna and Saharsa inscriptions are also included.
- (B) Sadānīrā is identified with the modern river Gandaki.
- (C) Boundary, textual references, names, and area are treated together because region and identity are intertwined.
- (D) The chapter's structure shows the movement from Sanskrit learning to Maithili literary expression.

१७०. Which detail should be remembered when studying Chapter I — Ancient Mithila: Boundary, Names, and Area ?

- (A) Boundary, textual references, names, and area are treated together because region and identity are intertwined.
- (B) The author treats literature as essential for understanding culture.
- (C) General characteristics of the people are included.
- (D) The law chapter shows that household and property relations are essential to social history.

१७१. Which statement correctly reflects Chapter I — Ancient Mithila: Boundary, Names, and Area ?

- (A) The author relies on sources such as inscriptions, manuscripts, journals, archaeological reports, and earlier histories.
- (B) The chapter does not treat Mithila as a single town only; it treats it as a broad cultural region.
- (C) The contents refer to minority, unrest, and Bhavasīmha as part of the Oinivāra narrative.
- (D) The chapter includes palace, chaupālī, gambling house, and kaṭaka or military camps.

१७२. In the context of this book, which option best explains the point beginning with The chapter does not treat Mithila as a ?

- (A) It says economic life can be understood without occupations, crafts, trade, or industries.
- (B) Bhogīśvara Ṭhākura and Gaṇeśvara Ṭhākura are early names in the Oinivāra sequence.
- (C) It assumes that the Karṇāṭa and Oinivāra periods made no contribution to Mithila culture.
- (D) The chapter does not treat Mithila as a single town only; it treats it as a broad cultural region.

१७३. Which detail should be remembered when studying Chapter I — Ancient Mithila: Boundary, Names, and Area ?

- (A) Administration during the Karṇāṭa dynasty is treated as part of political history.
- (B) Later names include Amritakara, Harapati, Bhānu Kavi, Gajasīmha, Rudradhara, Kavirāja Bhikhārīmīśra, Daśāvadhāna Ṭhākura, Viṣṇupurī, Yaśodhara, Nava Kaviśekhara, Rājapaṇḍita, Chaitra Chaturbhuja, Madhusūdāna, Jīvanātha, Lakmīnātha, Śyāmasundara, and Kaṃsanārāyaṇa.
- (C) The chapter does not treat Mithila as a single town only; it treats it as a broad cultural region.
- (D) Bhogīśvara Ṭhākura and Gaṇeśvara Ṭhākura are early names in the Oinivāra sequence.

१७४. Which statement correctly reflects Chapter I — Ancient Mithila: Boundary, Names, and Area ?

- (A) The boundary discussion helps explain how later political and cultural developments are located.
- (B) The so-called Simraon inscription is listed among the inscriptional materials.
- (C) Ornaments are treated as part of material and social life.
- (D) The author treats literature as essential for understanding culture.

१७५. In the context of this book, which option best explains the point beginning with The boundary discussion helps explain how later political ?

- (A) Charyāpadas are listed as part of the early literary background.
- (B) The boundary discussion helps explain how later political and cultural developments are located.
- (C) The contents refer to minority, unrest, and Bhavasimha as part of the Oinivāra narrative.
- (D) The chapter also includes Kāyasthas, Kṣatriyas, Goāras, Dusādhas, Musaharas, Muslims, and others.

१७६. Which detail should be remembered when studying Chapter I — Ancient Mithila: Boundary, Names, and Area ?

- (A) It says economic life can be understood without occupations, crafts, trade, or industries.
- (B) It ignores the role of scholars, poets, artisans, and village communities.
- (C) The boundary discussion helps explain how later political and cultural developments are located.
- (D) Chapters I to IV are described as dealing with political history.

१७७. Which statement correctly reflects Chapter I — Ancient Mithila: Boundary, Names, and Area ?

- (A) Śiva worship is described as strong in Mithila, including many old Śiva temples.
- (B) Names such as Videha, Mithila, Tirabhukti, and Tirhut belong to the history of the same region in different contexts.
- (C) Minor industries, trade, textile, and metal works form part of the economic history.
- (D) Ancient Mithila is not represented only by legends; it is linked to a chronological narrative.

१७८. In the context of this book, which option best explains the point beginning with Names such as Videha Mithila Tirabhukti and Tirhut ?

- (A) The chapter uses dynasties to show changes in the political frame before the Karṇāṭa era.
- (B) Harinātha Upādhyāya, Rudradhara, Misaru Miśra, Vāchaspati Miśra II, and Viśveśvarabhaṭṭa are included in the chapter contents.
- (C) The book is titled Cultural Heritage of Mithila.
- (D) Names such as Videha, Mithila, Tirabhukti, and Tirhut belong to the history of the same region in different contexts.

१७९. Which detail should be remembered when studying Chapter I — Ancient Mithila: Boundary, Names, and Area ?

- (A) Chapters X to XII are described as dealing with social and economic life.
- (B) The betel leaf industry is included as a distinctive economic activity.
- (C) Building materials are treated as part of material culture.
- (D) Names such as Videha, Mithila, Tirabhukti, and Tirhut belong to the history of the same region in different contexts.

१८०. Which statement correctly reflects Chapter I — Ancient Mithila: Boundary, Names, and Area ?

- (A) Partition of Strīdhana is also listed in the contents.
- (B) Buddhist texts contain references placing Videha in the tract called Madhyadeśa or related eastern cultural geography.
- (C) The chapter uses ancient textual evidence to establish the antiquity of the region.
- (D) Palaeography helps read inscriptions and date historical evidence.

१८१. In the context of this book, which option best explains the point beginning with The chapter uses ancient textual evidence to establish ?

- (A) The presence of such abbreviations shows that the book is source-based rather than anecdotal.
- (B) Chapters I to IV are described as dealing with political history.
- (C) The chapter uses ancient textual evidence to establish the antiquity of the region.
- (D) Industrial workers and the boat industry are included.

१८२. Which detail should be remembered when studying Chapter I — Ancient Mithila: Boundary, Names, and Area ?

- (A) Palaeography helps read inscriptions and date historical evidence.
- (B) Partition of Strīdhana is also listed in the contents.
- (C) The chapter uses ancient textual evidence to establish the antiquity of the region.
- (D) Śakti worship is described as universally prevalent even in medieval Mithila.

१८३. In Chapter I — Ancient Mithila: Boundary, Names, and Area , what does Mithila refer to?

- (A) the science or literature of governance
- (B) a vertical element framing a doorway
- (C) earthen Śiva liṅga worship
- (D) the older and culturally rich regional name

१८४. Which term matches this description: the older and culturally rich regional name ?

- (A) Mokṣa
- (B) Lintel
- (C) Tirhut
- (D) Mithila

१८५. In Chapter I — Ancient Mithila: Boundary, Names, and Area , what does Tirabhukti refer to?

- (A) a later name of the province
- (B) one of the four values of life
- (C) It replaces historical evidence with a purely fictional narrative.
- (D) an early textual source referring to Videha

१८६. Which term matches this description: a later name of the province ?

- (A) Inscription
- (B) Chaupālī
- (C) Śākta
- (D) Tirabhukti

१८७. In Chapter I — Ancient Mithila: Boundary, Names, and Area , what does Tirhut refer to?

- (A) a common administrative designation
- (B) It ignores the role of scholars, poets, artisans, and village communities.
- (C) It treats law, kinship, and inheritance as outside social history.
- (D) the early period linked with Vedic references and Vaidehan identity

१८८. Which term matches this description: a common administrative designation ?

- (A) Metal works
- (B) Material culture
- (C) Mithila
- (D) Tirhut

१८९. In Chapter I — Ancient Mithila: Boundary, Names, and Area , what does Videha refer to?

- (A) an ancient name associated with Mithila
- (B) the transitional phase after the Oinivāras
- (C) the Allahabad publisher of the volume
- (D) the study of inscriptions

१९०. Which term matches this description: an ancient name associated with Mithila ?

- (A) Śatapatha Brāhmaṇa
- (B) Tirabhukti
- (C) Videha
- (D) Textile

१११. What role does North Bihar play in the discussion?

- (A) an eastern boundary marker
- (B) It denies any relationship between literature and the religious life of a period.
- (C) It treats inscriptions and manuscripts as decorative rather than historical evidence.
- (D) one modern geographical component of Mithila

११२. What role does Tarai play in the discussion?

- (A) the northern belt linked with Mithila
- (B) It replaces historical evidence with a purely fictional narrative.
- (C) It assumes that the Karṇāṭa and Oinivāra periods made no contribution to Mithila culture.
- (D) It says the subject belongs only to archaeology and not to cultural history.

११३. What role does Southern Nepal play in the discussion?

- (A) the Nepalese portion connected with Mithila
- (B) a southern boundary marker in some descriptions
- (C) one modern geographical component of Mithila
- (D) It treats inscriptions and manuscripts as decorative rather than historical evidence.

११४. Which option is not an accurate statement about Chapter I — Ancient Mithila: Boundary, Names, and Area ?

- (A) The chapter does not treat Mithila as a single town only; it treats it as a broad cultural region.
- (B) The name Tirhut is presented as gradually giving way to the older and culturally richer name Mithila.
- (C) The boundary discussion helps explain how later political and cultural developments are located.
- (D) It presents every ruler as belonging to the same dynasty without distinction.

Chapter I — Śatapatha Brāhmaṇa and Early References

११५. What is the main focus of Chapter I — Śatapatha Brāhmaṇa and Early References ?

- (A) It presents every ruler as belonging to the same dynasty without distinction.
- (B) This subsection uses early textual references to establish Videha-Mithila.
- (C) The so-called Simraon inscription is listed among the inscriptional materials.
- (D) Buddhist texts contain references placing Videha in the tract called Madhyadeśa or related eastern cultural geography.

११६. Which statement correctly reflects Chapter I — Śatapatha Brāhmaṇa and Early References ?

- (A) It treats all Sanskrit and Maithili sources as interchangeable without context.
- (B) Later names include Amritakara, Harapati, Bhānu Kavi, Gajasimha, Rudradhara, Kavirāja Bhikhārīmīśra, Daśāvadhāna Ṭhākura, Viṣṇupurī, Yaśodhara, Nava Kaviśekhara, Rājapaṇḍita, Chaitra Chaturbhuja, Madhusūdana, Jīvanātha, Lakmīnātha, Śyāmasundara, and Kaṃsanārāyaṇa.
- (C) The Śatapatha Brāhmaṇa is cited as an early reference to Videha.
- (D) The salient features of the Mithila School of Hindu Law include marriage.

११७. In the context of this book, which option best explains the point beginning with The Śatapatha Brāhmaṇa is cited as an early ?

- (A) Kīrtisimha, Rājasimha, Devasimha, Śivasimha, Lakhimādevī, Padmasimha, and Viśvāsadevī appear in the dynastic account.
- (B) The chapter on literature is divided into classical literature and the development of Maithili literature.
- (C) The Śatapatha Brāhmaṇa is cited as an early reference to Videha.
- (D) The chapter includes a synchronisation of the chronology of the Karṇāṭa kings.

१९८. Which detail should be remembered when studying Chapter I — Śatapatha Brāhmaṇa and Early References ?

- (A) The chapter shows that political institutions are necessary for understanding cultural continuity.
- (B) The publisher is Mithila Prakasana, Allahabad.
- (C) Buddhist texts contain references placing Videha in the tract called Madhyadeśa or related eastern cultural geography.
- (D) The Śatapatha Brāhmaṇa is cited as an early reference to Videha.

१९९. Which statement correctly reflects Chapter I — Śatapatha Brāhmaṇa and Early References ?

- (A) The chapter includes palace, chaupālī, gambling house, and kaṭaka or military camps.
- (B) Mithilākṣara is treated as a distinctive cultural marker of Mithila.
- (C) The river Sadānīrā is described as demarcating Videha from Kosala.
- (D) It assumes that the Karṇāṭa and Oinivāra periods made no contribution to Mithila culture.

२००. In the context of this book, which option best explains the point beginning with The river Sadānīrā is described as demarcating Videha ?

- (A) Chandeśvara and his works are listed among the legal sources.
- (B) The river Sadānīrā is described as demarcating Videha from Kosala.
- (C) Partition, reunion, inheritance, and succession are central topics.
- (D) The script chapter is not merely about letters; it connects writing, records, culture, and identity.

२०१. Which detail should be remembered when studying Chapter I — Śatapatha Brāhmaṇa and Early References ?

- (A) It treats law, kinship, and inheritance as outside social history.
- (B) Lacchehamā Devī is listed in connection with women's contribution to philosophy.
- (C) The author is Vijayakanta Mishra.
- (D) The river Sadānīrā is described as demarcating Videha from Kosala.

२०२. Which statement correctly reflects Chapter I — Śatapatha Brāhmaṇa and Early References ?

- (A) The chapter treats economy broadly, including crafts, industries, animals, environment, education, and social practices.
- (B) It denies any relationship between literature and the religious life of a period.
- (C) Sadānīrā is identified with the modern river Gandaki.
- (D) The chapter is titled A Survey of the History of Mithila after 1527 A.D.

२०३. In the context of this book, which option best explains the point beginning with Sadānīrā is identified with the modern river Gandaki ?

- (A) Sadānīrā is identified with the modern river Gandaki.
- (B) The chapter is titled Social and Economic Life: Other Aspects.
- (C) Women Sanskrit writers are explicitly included in the classical literature section.
- (D) Festivals are treated as part of social life.

२०४. Which detail should be remembered when studying Chapter I — Śatapatha Brāhmaṇa and Early References ?

- (A) It treats Tirhut, Tirabhukti, Videha, and Mithila as unrelated regions.
- (B) The section states that the ultimate end of life is to achieve the four values: Dharma, Artha, Kāma, and Mokṣa.
- (C) The author is Vijayakanta Mishra.
- (D) Sadānīrā is identified with the modern river Gandaki.

२०५. Which statement correctly reflects Chapter I — Śatapatha Brāhmaṇa and Early References ?

- (A) The use of the Śatapatha Brāhmaṇa places Mithila within early Vedic cultural geography.
- (B) The chapter includes palace, chaupālī, gambling house, and kaṭaka or military camps.
- (C) The Rāmāyaṇa traditions connect Rama, Lakshmana, Vishvamitra, Ayodhya, Vaiśālī, and Videha.
- (D) The Pālas, including Gopāla, Dharmapāla, Devapāla, Śūrapāla, Vighrapāla, Nārāyaṇapāla, and Rāmapāla, are listed in the contents.

२०६. In the context of this book, which option best explains the point beginning with The use of the Śatapatha Brāhmaṇa places Mithila ?

- (A) The preface notes that Mithila has its own Hindu school of law recognized even in modern courts.
- (B) Women Sanskrit writers are explicitly included in the classical literature section.
- (C) The Oinivāra period is linked with the Golden Age of Mithila in the author's preface.
- (D) The use of the Śatapatha Brāhmaṇa places Mithila within early Vedic cultural geography.

२०७. Which detail should be remembered when studying Chapter I — Śatapatha Brāhmaṇa and Early References ?

- (A) It replaces historical evidence with a purely fictional narrative.
- (B) The epics describe Videha as having more than one kingdom within its boundaries.
- (C) It treats Tirhut, Tirabhukti, Videha, and Mithila as unrelated regions.
- (D) The use of the Śatapatha Brāhmaṇa places Mithila within early Vedic cultural geography.

२०८. Which statement correctly reflects Chapter I — Śatapatha Brāhmaṇa and Early References ?

- (A) Food and drink are included in the social-economic account.
- (B) Pārthiva Śiva liṅga worship is presented as a special feature of Mithila.
- (C) It treats temples, inscriptions, music, and script as irrelevant to Mithila culture.
- (D) The reference to Videha shows that the region had a recognized identity in early literature.

२०९. In the context of this book, which option best explains the point beginning with The reference to Videha shows that the region ?

- (A) The reference to Videha shows that the region had a recognized identity in early literature.
- (B) It makes the chronology depend only on page numbers instead of dynasties and evidence.
- (C) The so-called Simraon inscription is listed among the inscriptional materials.
- (D) Vāchaspati Miśra, Udayanācārya, Gangeśa Upādhyāya, Vardhamāna, and Pakṣadhara Miśra are among the scholars listed.

२१०. Which detail should be remembered when studying Chapter I — Śatapatha Brāhmaṇa and Early References ?

- (A) It confines Mithila entirely to one city and denies its regional spread.
- (B) The reference to Videha shows that the region had a recognized identity in early literature.
- (C) The epics describe Videha as having more than one kingdom within its boundaries.
- (D) The transition from older cultural geography to later political history is central to the chapter.

२११. Which statement correctly reflects Chapter I — Śatapatha Brāhmaṇa and Early References ?

- (A) It treats all Sanskrit and Maithili sources as interchangeable without context.
- (B) Village community and village planning are important topics.
- (C) Administration during the Karṇāṭa dynasty is treated as part of political history.
- (D) The boundary with Kosala suggests that Mithila was understood through neighbouring regions as well as internal identity.

२१२. In the context of this book, which option best explains the point beginning with The boundary with Kosala suggests that Mithila was ?

- (A) Family relations are part of the legal discussion.
- (B) The section states that the ultimate end of life is to achieve the four values: Dharma, Artha, Kāma, and Mokṣa.
- (C) Bhibhaur Rajputs are listed among the political actors of this period.
- (D) The boundary with Kosala suggests that Mithila was understood through neighbouring regions as well as internal identity.

२१३. Which detail should be remembered when studying Chapter I — Śatapatha Brāhmaṇa and Early References ?

- (A) Mithila is presented as maintaining old Vedic religion in many aspects.
- (B) The chapter on literature is divided into classical literature and the development of Maithili literature.
- (C) The boundary with Kosala suggests that Mithila was understood through neighbouring regions as well as internal identity.
- (D) It presents Mithila as a centre of Hindu culture and learning even after Muslim conquest in much of North India.

२१४. Which statement correctly reflects Chapter I — Śatapatha Brāhmaṇa and Early References ?

- (A) The chapter distinguishes prehistoric Mithila from Vedic Mithila.
- (B) IA stands for Indian Antiquary.
- (C) The chapter treats textual reference as a historical clue, not as isolated mythology.
- (D) It makes the chronology depend only on page numbers instead of dynasties and evidence.

२१५. In the context of this book, which option best explains the point beginning with The chapter treats textual reference as a historical ?

- (A) Festivals are treated as part of social life.
- (B) The chapter treats textual reference as a historical clue, not as isolated mythology.
- (C) The chapter includes palace, chaupālī, gambling house, and kaṭaka or military camps.
- (D) It presents every ruler as belonging to the same dynasty without distinction.

२१६. Which detail should be remembered when studying Chapter I — Śatapatha Brāhmaṇa and Early References ?

- (A) The chapter treats textual reference as a historical clue, not as isolated mythology.
- (B) Vidyāpati Ṭhākura is treated as a major figure in the age of Maithili literature.
- (C) The chapter distinguishes prehistoric Mithila from Vedic Mithila.
- (D) The preface says the Karṇāṭas brought to Mithila a new school of music.

२१७. In Chapter I — Śatapatha Brāhmaṇa and Early References , what does Śatapatha Brāhmaṇa refer to?

- (A) traditional sources used for regional description
- (B) an early textual source referring to Videha
- (C) It avoids historical comparison and treats every tradition as timeless and unchanging.
- (D) changes in governance treated in the chapter

२१८. Which term matches this description: an early textual source referring to Videha ?

- (A) Poetics
- (B) Śatapatha Brāhmaṇa
- (C) Madhyadeśa
- (D) Grant

२१९. In Chapter I — Śatapatha Brāhmaṇa and Early References , what does Sadānīrā refer to?

- (A) It says the subject belongs only to archaeology and not to cultural history.
- (B) a common administrative designation
- (C) household goddess in Maithila religious practice
- (D) the river said to mark Videha from Kosala

२२०. Which term matches this description: the river said to mark Videha from Kosala ?

- (A) Gandaki
- (B) Maheśavānī
- (C) Guptas
- (D) Sadānīrā

२२१. In Chapter I — Śatapatha Brāhmaṇa and Early References , what does Gandaki refer to?

- (A) a reference work useful for geography and administrative history
- (B) a Purāṇic source said to give a more accurate idea
- (C) the modern identification of Sadānīrā
- (D) a phrase applied to the cultural flourishing under Oinivāra rule

२२२. Which term matches this description: the modern identification of Sadānīrā ?

- (A) Varṇaratnākara
- (B) Gandaki
- (C) Vaidehan monarchy
- (D) Madhyadeśa

२२३. In Chapter I — Śatapatha Brāhmaṇa and Early References , what does Kosala refer to?

- (A) a neighbouring region used in defining Videha
- (B) the distinctive legal school associated with Mithila
- (C) household goddess in Maithila religious practice
- (D) the logical-philosophical school

२२४. Which term matches this description: a neighbouring region used in defining Videha ?

- (A) Kaṭaka
- (B) Kosala
- (C) Oinivāra dynasty
- (D) Period of unrest

२२५. Which option is not an accurate statement about Chapter I — Śatapatha Brāhmaṇa and Early References ?

- (A) The boundary with Kosala suggests that Mithila was understood through neighbouring regions as well as internal identity.
- (B) The river Sadānīrā is described as demarcating Videha from Kosala.
- (C) It denies any relationship between literature and the religious life of a period.
- (D) The use of the Śatapatha Brāhmaṇa places Mithila within early Vedic cultural geography.

Chapter I — Epics, Buddhist Texts, and Purāṇas

२२६. What is the main focus of Chapter I — Epics, Buddhist Texts, and Purāṇas ?

- (A) The chapter uses dynasties to show changes in the political frame before the Kaṇvāta era.
- (B) It says the subject belongs only to archaeology and not to cultural history.
- (C) The chapter gathers evidence from multiple textual traditions.
- (D) Charyāpadas are listed as part of the early literary background.

२२७. Which statement correctly reflects Chapter I — Epics, Buddhist Texts, and Purāṇas ?

- (A) The epics describe Videha as having more than one kingdom within its boundaries.
- (B) The chapter distinguishes prehistoric Mithila from Vedic Mithila.
- (C) It confines Mithila entirely to one city and denies its regional spread.
- (D) The chapter treats door-jambs, lintels, gargoyles, and architectural members.

२२८. In the context of this book, which option best explains the point beginning with The epics describe Videha as having more than ?

- (A) The chapter includes Sarvatobhadra in connection with Aipānā.
- (B) The dairy industry is listed as an economic and domestic topic.
- (C) The epics describe Videha as having more than one kingdom within its boundaries.
- (D) The bibliography is divided into original sources, modern works, journals, and inscriptions.

२२९. Which detail should be remembered when studying Chapter I — Epics, Buddhist Texts, and Purāṇas ?

- (A) Festivals are treated as part of social life.
- (B) The first publication date is April 1979.
- (C) The epics describe Videha as having more than one kingdom within its boundaries.
- (D) Charyāpadas are listed as part of the early literary background.

२३०. Which statement correctly reflects Chapter I — Epics, Buddhist Texts, and Purāṇas ?

- (A) A bibliography divided by source type helps distinguish evidence from interpretation.
- (B) Vaiśālī and Mithila are named as important kingdoms associated with Videha.
- (C) It avoids historical comparison and treats every tradition as timeless and unchanging.
- (D) The author sees the origin and development of Mithilākṣara as necessary for a complete cultural history of Mithila.

२३१. In the context of this book, which option best explains the point beginning with Vaiśālī and Mithila are named as important kingdoms ?

- (A) It presents every ruler as belonging to the same dynasty without distinction.
- (B) Polity appears as a literary subject, showing the relation between literature and governance.
- (C) It treats law, kinship, and inheritance as outside social history.
- (D) Vaiśālī and Mithila are named as important kingdoms associated with Videha.

२३२. Which detail should be remembered when studying Chapter I — Epics, Buddhist Texts, and Purāṇas ?

- (A) Vaiśālī and Mithila are named as important kingdoms associated with Videha.
- (B) Polity appears as a literary subject, showing the relation between literature and governance.
- (C) Religion is described as a vital factor in the life of an individual and community.
- (D) The chapter includes Sarvatobhadra in connection with Aipanā.

२३३. Which statement correctly reflects Chapter I — Epics, Buddhist Texts, and Purāṇas ?

- (A) It says economic life can be understood without occupations, crafts, trade, or industries.
- (B) Kīrtisīmha, Rājasiṃha, Devasīmha, Śivasīmha, Lakhimādevī, Padmasīmha, and Viśvāsadevī appear in the dynastic account.
- (C) The Rāmāyaṇa traditions connect Rama, Lakshmana, Vishvamitra, Ayodhya, Vaiśālī, and Videha.
- (D) Mithilākṣara is treated as a distinctive cultural marker of Mithila.

२३४. In the context of this book, which option best explains the point beginning with The Rāmāyaṇa traditions connect Rama Lakshmana Vishvamitra Ayodhya ?

- (A) Charyāpadas are listed as part of the early literary background.
- (B) Harinātha Upādhyāya, Rudradhara, Misaru Miśra, Vāchaspati Miśra II, and Viśveśvarabhaṭṭa are included in the chapter contents.
- (C) The chapter uses dynasties to show changes in the political frame before the Kaṇva era.
- (D) The Rāmāyaṇa traditions connect Rama, Lakshmana, Vishvamitra, Ayodhya, Vaiśālī, and Videha.

२३५. Which detail should be remembered when studying Chapter I — Epics, Buddhist Texts, and Purāṇas ?

- (A) The name Mithila had not been altogether forgotten, even when Tirabhukti and Tirhut became common administrative designations.
- (B) It treats Tirhut, Tirabhukti, Videha, and Mithila as unrelated regions.
- (C) The Rāmāyaṇa traditions connect Rama, Lakshmana, Vishvamitra, Ayodhya, Vaiśālī, and Videha.
- (D) Polity appears as a literary subject, showing the relation between literature and governance.

२३६. Which statement correctly reflects Chapter I — Epics, Buddhist Texts, and Purāṇas ?

- (A) The three major deities later prominent in Mithila are Śiva, Viṣṇu, and Śakti.
- (B) It replaces historical evidence with a purely fictional narrative.
- (C) It treats inscriptions and manuscripts as decorative rather than historical evidence.
- (D) Buddhist texts contain references placing Videha in the tract called Madhyadeśa or related eastern cultural geography.

२३७. In the context of this book, which option best explains the point beginning with Buddhist texts contain references placing Videha in the ?

- (A) The study is divided into political, cultural, and social-economic groupings.
- (B) The betel leaf industry is included as a distinctive economic activity.
- (C) The three major deities later prominent in Mithila are Śiva, Viṣṇu, and Śakti.
- (D) Buddhist texts contain references placing Videha in the tract called Madhyadeśa or related eastern cultural geography.

२३८. Which detail should be remembered when studying Chapter I — Epics, Buddhist Texts, and Purāṇas ?

- (A) Buddhist texts contain references placing Videha in the tract called Madhyadeśa or related eastern cultural geography.
- (B) Architecture is reconstructed from sculpture, literature, inscriptions, and excavated remains.
- (C) The author relies on sources such as inscriptions, manuscripts, journals, archaeological reports, and earlier histories.
- (D) The sculpture section includes Gaṇeśa, rare Nṛtya Gaṇeśa, Sūrya, Viṣṇu, Śakti, Śaiva images, Brahmā, Buddhist sculpture, river goddesses, and miscellaneous pieces.

२३९. Which statement correctly reflects Chapter I — Epics, Buddhist Texts, and Purāṇas ?

- (A) The Purāṇas are described as vague, except that the Brihad-Vishnu Purāṇa gives a more definite idea.
- (B) Śrīdatta Upādhyāya is listed among the legal authorities.
- (C) A bibliography divided by source type helps distinguish evidence from interpretation.
- (D) The first publication date is April 1979.

२४०. In the context of this book, which option best explains the point beginning with The Purāṇas are described as vague except that ?

- (A) The bibliography is divided into original sources, modern works, journals, and inscriptions.
- (B) The Purāṇas are described as vague, except that the Brihad-Vishnu Purāṇa gives a more definite idea.
- (C) Festivals are treated as part of social life.
- (D) General characteristics of the people are included.

२४१. Which detail should be remembered when studying Chapter I — Epics, Buddhist Texts, and Purāṇas ?

- (A) It denies any relationship between literature and the religious life of a period.
- (B) The Purāṇas are described as vague, except that the Brihad-Vishnu Purāṇa gives a more definite idea.
- (C) It treats Tirhut, Tirabhukti, Videha, and Mithila as unrelated regions.
- (D) Festivals are treated as part of social life.

२४२. Which statement correctly reflects Chapter I — Epics, Buddhist Texts, and Purāṇas ?

- (A) The author relies on sources such as inscriptions, manuscripts, journals, archaeological reports, and earlier histories.
- (B) MD stands for Mithila Darpaṇa.
- (C) The Mithila Māhātmya Khanda describes Tirabhukti in relation to the Ganga, Himalaya, Kosi, and Gandaki.
- (D) LSI stands for Linguistic Survey of India.

२४३. In the context of this book, which option best explains the point beginning with The Mithila Māhātmya Khanda describes Tirabhukti in relation ?

- (A) The Mithila Māhātmya Khanda describes Tirabhukti in relation to the Ganga, Himalaya, Kosi, and Gandaki.
- (B) Śrīdatta Upādhyāya is listed among the legal authorities.
- (C) MD stands for Mithila Darpaṇa.
- (D) It replaces historical evidence with a purely fictional narrative.

२४४. Which detail should be remembered when studying Chapter I — Epics, Buddhist Texts, and Purāṇas ?

- (A) The Andhra Tharhi inscription is included in the chapter contents.
- (B) Kṛtrima and self-offered son are listed under adoption topics.
- (C) Kīrtisīmha, Rājasīmha, Devasīmha, Śivasīmha, Lakhimādevī, Padmasīmha, and Viśvāsadevī appear in the dynastic account.
- (D) The Mithila Māhātmya Khanda describes Tirabhukti in relation to the Ganga, Himalaya, Kosi, and Gandaki.

२४५. Which statement correctly reflects Chapter I — Epics, Buddhist Texts, and Purāṇas ?

- (A) Pandit Chanda Jha is cited for a Maithili verse describing the boundaries of Mithila.
- (B) The salient features of the Mithila School of Hindu Law include marriage.
- (C) MS or MSS stands for manuscripts.
- (D) It says the subject belongs only to archaeology and not to cultural history.

२४६. In the context of this book, which option best explains the point beginning with Pandit Chanda Jha is cited for a Maithili ?

- (A) The betel leaf industry is included as a distinctive economic activity.
- (B) Pandit Chanda Jha is cited for a Maithili verse describing the boundaries of Mithila.
- (C) It reduces the study to a list of names without social or cultural interpretation.
- (D) It says religion, literature, art, law, and social life developed in complete isolation from each other.

२४७. Which detail should be remembered when studying Chapter I — Epics, Buddhist Texts, and Purāṇas ?

- (A) Pandit Chanda Jha is cited for a Maithili verse describing the boundaries of Mithila.
- (B) The chapter is titled Mithila School of Hindu Law.
- (C) The Śatapatha Brāhmaṇa is cited as an early reference to Videha.
- (D) The chapter uses ancient textual evidence to establish the antiquity of the region.

२४८. Which statement correctly reflects Chapter I — Epics, Buddhist Texts, and Purāṇas ?

- (A) The use of diverse sources helps triangulate the ancient area of Mithila.
- (B) The Karṇāṭas and the Oinivāras are described as principal ruling dynasties from about A.D. 1097 to 1527.
- (C) It avoids historical comparison and treats every tradition as timeless and unchanging.
- (D) Chronology is essential because cultural developments must be placed under the correct rulers.

२४९. In the context of this book, which option best explains the point beginning with The use of diverse sources helps triangulate the ?

- (A) The contents refer to minority, unrest, and Bhavasīmha as part of the Oinivāra narrative.
- (B) The use of diverse sources helps triangulate the ancient area of Mithila.
- (C) Miscellaneous topics include Sati and system of education.
- (D) The chapter treats Narapati Thākura, Rāghavasīmha, Viṣṇusīmha, Narendra Sīmha, Pratāpa Sīmha, and Mādhavasīmha.

२५०. Which detail should be remembered when studying Chapter I — Epics, Buddhist Texts, and Purāṇas ?

- (A) The chapter includes Sarvatobhadra in connection with Aipanā.
- (B) The name Mithila had not been altogether forgotten, even when Tirabhukti and Tirhut became common administrative designations.
- (C) It treats all Sanskrit and Maithili sources as interchangeable without context.
- (D) The use of diverse sources helps triangulate the ancient area of Mithila.

२५१. In Chapter I — Epics, Buddhist Texts, and Purāṇas , what does Madhyadeśa refer to?

- (A) religion, philosophy, literature, script, music, art, and architecture
- (B) the later new logic associated strongly with Mithila and Navadvīpa
- (C) a reference work useful for geography and administrative history
- (D) a sacred midland category discussed in relation to Videha

२५२. Which term matches this description: a sacred midland category discussed in relation to Videha ?

- (A) Palaeography
- (B) Kṛtrima adoption
- (C) Mahāpātra
- (D) Madhyadeśa

२५३. In Chapter I — Epics, Buddhist Texts, and Purāṇas , what does Purāṇas refer to?

- (A) traditional sources used for regional description
- (B) material or worldly value
- (C) a public or communal architectural form
- (D) It treats Mithila only as a modern administrative district and ignores older cultural names.

२५४. Which term matches this description: traditional sources used for regional description ?

- (A) Mauryas
- (B) Mokṣa
- (C) Period of unrest
- (D) Purāṇas

२५५. In Chapter I — Epics, Buddhist Texts, and Purāṇas , what does Brihad-Vishnu Purāṇa refer to?

- (A) a neighbouring region used in defining Videha
- (B) visual materials supporting the cultural history
- (C) the introductory appreciation written by another scholar
- (D) a Purāṇic source said to give a more accurate idea

२५६. Which term matches this description: a Purāṇic source said to give a more accurate idea ?

- (A) Brihad-Vishnu Purāṇa
- (B) Prehistoric Mithila
- (C) Artha
- (D) Mauryas

२५७. In Chapter I — Epics, Buddhist Texts, and Purāṇas , what does Mithila Māhātmya refer to?

- (A) an inscriptional document often recording gifts or privileges
- (B) legal responsibility for a minor
- (C) It treats inscriptions and manuscripts as decorative rather than historical evidence.
- (D) a source describing Tirabhukti

२५८. Which term matches this description: a source describing Tirabhukti ?

- (A) Strīdhana
- (B) Prehistoric Mithila
- (C) Mithila Māhātmya
- (D) Harihara

२५९. What role does Vaiśālī play in the discussion?

- (A) It treats Mithila only as a modern administrative district and ignores older cultural names.
- (B) It reduces the study to a list of names without social or cultural interpretation.
- (C) an important kingdom associated with Videha
- (D) the northern belt linked with Mithila

२६०. What role does Ganga play in the discussion?

- (A) It ignores the role of scholars, poets, artisans, and village communities.
- (B) a southern boundary marker in some descriptions
- (C) a western boundary marker
- (D) an eastern boundary marker

२६१. What role does Kosi play in the discussion?

- (A) It assumes that the Karṇāṭa and Oinivāra periods made no contribution to Mithila culture.
- (B) It avoids historical comparison and treats every tradition as timeless and unchanging.
- (C) an eastern boundary marker
- (D) It presents every ruler as belonging to the same dynasty without distinction.

२६२. What role does Gandaki play in the discussion?

- (A) a southern boundary marker in some descriptions
- (B) It presents every ruler as belonging to the same dynasty without distinction.
- (C) a western boundary marker
- (D) It reduces the study to a list of names without social or cultural interpretation.

२६३. Which option is not an accurate statement about Chapter I — Epics, Buddhist Texts, and Purāṇas ?

- (A) Vaiśālī and Mithila are named as important kingdoms associated with Videha.
- (B) The Purāṇas are described as vague, except that the Brihad-Vishnu Purāṇa gives a more definite idea.
- (C) Buddhist texts contain references placing Videha in the tract called Madhyadeśa or related eastern cultural geography.
- (D) It confines Mithila entirely to one city and denies its regional spread.

Chapter II — Prehistoric and Vedic Mithila

२६४. What is the main focus of Chapter II — Prehistoric and Vedic Mithila ?

- (A) The Oinivāra period is linked with the Golden Age of Mithila in the author's preface.
- (B) The work is framed as a contribution to the study of Indian history, culture, and regional civilization.
- (C) Pandit Chanda Jha is cited for a Maithili verse describing the boundaries of Mithila.
- (D) Chapter II begins the early political and cultural development of Mithila up to A.D. 1097.

२६५. Which statement correctly reflects Chapter II — Prehistoric and Vedic Mithila ?

- (A) The chapter distinguishes prehistoric Mithila from Vedic Mithila.
- (B) Industrial workers and the boat industry are included.
- (C) Later Mīmāṃsakas such as Devanātha Ṭhākura and others are listed in the chapter contents.
- (D) The Oinivāra period is linked with the Golden Age of Mithila in the author's preface.

२६६. In the context of this book, which option best explains the point beginning with The chapter distinguishes prehistoric Mithila from Vedic Mithila ?

- (A) It avoids historical comparison and treats every tradition as timeless and unchanging.
- (B) Later Mīmāṃsakas such as Devanātha Ṭhākura and others are listed in the chapter contents.
- (C) The chapter does not treat Mithila as a single town only; it treats it as a broad cultural region.
- (D) The chapter distinguishes prehistoric Mithila from Vedic Mithila.

२६७. Which detail should be remembered when studying Chapter II — Prehistoric and Vedic Mithila ?

- (A) Administration during the Karṇāṭa dynasty is treated as part of political history.
- (B) The chapter distinguishes prehistoric Mithila from Vedic Mithila.
- (C) Industrial workers and the boat industry are included.
- (D) The author sees the origin and development of Mithilākṣara as necessary for a complete cultural history of Mithila.

२६८. Which statement correctly reflects Chapter II — Prehistoric and Vedic Mithila ?

- (A) It treats temples, inscriptions, music, and script as irrelevant to Mithila culture.
- (B) The script chapter is not merely about letters; it connects writing, records, culture, and identity.
- (C) Mithila is described as including what is now North Bihar, the Tarai, and the southern portion of Nepal up to the lower hill ranges.
- (D) The Vedic period is connected with the rise of the Vaidehan monarchy.

२६९. In the context of this book, which option best explains the point beginning with The Vedic period is connected with the rise ?

- (A) The script chapter is not merely about letters; it connects writing, records, culture, and identity.
- (B) Strīdhana and succession of Strīdhana are treated as important legal themes.
- (C) The boundary with Kosala suggests that Mithila was understood through neighbouring regions as well as internal identity.
- (D) The Vedic period is connected with the rise of the Vaidehan monarchy.

२७०. Which detail should be remembered when studying Chapter II — Prehistoric and Vedic Mithila ?

- (A) Festivals are treated as part of social life.
- (B) Maithila peasant life is included as a topic.
- (C) The reference to Videha shows that the region had a recognized identity in early literature.
- (D) The Vedic period is connected with the rise of the Vaidehan monarchy.

२७१. Which statement correctly reflects Chapter II — Prehistoric and Vedic Mithila ?

- (A) It traces the development of the Maithili or Tirhutā script.
- (B) It treats Tirhut, Tirabhukti, Videha, and Mithila as unrelated regions.
- (C) The contents refer to minority, unrest, and Bhavasimpha as part of the Oinivāra narrative.
- (D) Early Mithila is treated through literary, political, and cultural evidence rather than through a single source.

२७२. In the context of this book, which option best explains the point beginning with Early Mithila is treated through literary political and ?

- (A) Early Mithila is treated through literary, political, and cultural evidence rather than through a single source.
- (B) The chapter includes the Mithila School of Music.
- (C) The contents refer to minority, unrest, and Bhavasimpha as part of the Oinivāra narrative.
- (D) A.D. 1097 is treated as the beginning of a new era in Mithila political history.

२७३. Which detail should be remembered when studying Chapter II — Prehistoric and Vedic Mithila ?

- (A) Early Mithila is treated through literary, political, and cultural evidence rather than through a single source.
- (B) It assumes that the Karṇāṭa and Oinivāra periods made no contribution to Mithila culture.
- (C) Chandeśvara and his works are listed among the legal sources.
- (D) The Senas, including Vijayasena, Vallālasena, and Lakṣmaṇasena, are also part of the chapter's dynastic sweep.

२७४. Which statement correctly reflects Chapter II — Prehistoric and Vedic Mithila ?

- (A) The Vaidehan monarchy gives an early political framework to the region.
- (B) It treats Mithila only as a modern administrative district and ignores older cultural names.
- (C) The author is Vijayakanta Mishra.
- (D) Women Sanskrit writers are explicitly included in the classical literature section.

२७५. In the context of this book, which option best explains the point beginning with The Vaidehan monarchy gives an early political framework ?

- (A) Other Brāhmaṇas, including Dasunhi or Bhaṭṭ Brāhmaṇa and Śākadvīpins, are included.
- (B) The Vaidehan monarchy gives an early political framework to the region.
- (C) It assumes that later customs cannot preserve traces of earlier cultural history.
- (D) It says political history is irrelevant to cultural history.

२७६. Which detail should be remembered when studying Chapter II — Prehistoric and Vedic Mithila ?

- (A) The Vaidehan monarchy gives an early political framework to the region.
- (B) It replaces historical evidence with a purely fictional narrative.
- (C) It makes the chronology depend only on page numbers instead of dynasties and evidence.
- (D) It reduces the study to a list of names without social or cultural interpretation.

२७७. Which statement correctly reflects Chapter II — Prehistoric and Vedic Mithila ?

- (A) The chapter is titled A Survey of the History of Mithila after 1527 A.D.
- (B) It says political history is irrelevant to cultural history.
- (C) Women Sanskrit writers are explicitly included in the classical literature section.
- (D) The transition from older cultural geography to later political history is central to the chapter.

२७८. In the context of this book, which option best explains the point beginning with The transition from older cultural geography to later ?

- (A) The transition from older cultural geography to later political history is central to the chapter.
- (B) It treats inscriptions and manuscripts as decorative rather than historical evidence.
- (C) The treatment of grammar and lexicography shows the importance of linguistic scholarship in Mithila.
- (D) Maithila peasant life is included as a topic.

२७९. Which detail should be remembered when studying Chapter II — Prehistoric and Vedic Mithila ?

- (A) It presents every ruler as belonging to the same dynasty without distinction.
- (B) The author is Vijayakanta Mishra.
- (C) The work is framed as a contribution to the study of Indian history, culture, and regional civilization.
- (D) The transition from older cultural geography to later political history is central to the chapter.

२८०. Which statement correctly reflects Chapter II — Prehistoric and Vedic Mithila ?

- (A) The chapter shows that political institutions are necessary for understanding cultural continuity.
- (B) It avoids historical comparison and treats every tradition as timeless and unchanging.
- (C) The Oinivāra period is linked with the Golden Age of Mithila in the author's preface.
- (D) Chapters I to IV are described as dealing with political history.

२८१. In the context of this book, which option best explains the point beginning with The chapter shows that political institutions are necessary ?

- (A) The chapter shows that political institutions are necessary for understanding cultural continuity.
- (B) Family relations are part of the legal discussion.
- (C) Later names include Amritakara, Harapati, Bhānu Kavi, Gajasimha, Rudradhara, Kavirāja Bhikhārīmīśra, Daśāvadhāna Ṭhākura, Viṣṇupurī, Yaśodhara, Nava Kaviśekhara, Rājapaṇḍita, Chaitra Chaturbhuja, Madhusūdana, Jīvanātha, Lakmīnātha, Śyāmasundara, and Kaṃsanārāyaṇa.
- (D) Harsha is included as a major marker of early medieval political history.

२८२. Which detail should be remembered when studying Chapter II — Prehistoric and Vedic Mithila ?

- (A) The Bhit-Bhagwanpura inscription is included in the chapter contents.
- (B) The contents list Harihara, snake worship, Sūrya, and Nātha Siddhas in the religion section.
- (C) The chapter shows that political institutions are necessary for understanding cultural continuity.
- (D) It treats inscriptions and manuscripts as decorative rather than historical evidence.

२८३. Which statement correctly reflects Chapter II — Prehistoric and Vedic Mithila ?

- (A) LSI stands for Linguistic Survey of India.
- (B) The chapter treats door-jambs, lintels, gargoyles, and architectural members.
- (C) Ancient Mithila is not represented only by legends; it is linked to a chronological narrative.
- (D) It treats Mithila only as a modern administrative district and ignores older cultural names.

२८४. In the context of this book, which option best explains the point beginning with Ancient Mithila is not represented only by legends ?

- (A) Ancient Mithila is not represented only by legends; it is linked to a chronological narrative.
- (B) Vāchaspati Miśra, Udayanācārya, Gangeśa Upādhyāya, Vardhamāna, and Pakṣadhara Miśra are among the scholars listed.
- (C) The chapter includes the Mithila School of Music.
- (D) It treats inscriptions and manuscripts as decorative rather than historical evidence.

२८५. Which detail should be remembered when studying Chapter II — Prehistoric and Vedic Mithila ?

- (A) Ancient Mithila is not represented only by legends; it is linked to a chronological narrative.
- (B) It ignores the role of scholars, poets, artisans, and village communities.
- (C) EI stands for Epigraphia Indica.
- (D) Chapters V to IX are described as dealing with cultural history.

२८६. In Chapter II — Prehistoric and Vedic Mithila , what does Prehistoric Mithila refer to?

- (A) the local social unit central to everyday life
- (B) a later dynasty preceding the Kaṇva-Oinivāra focus
- (C) the phase before fully documented political history
- (D) people, law, food, crafts, trade, industries, education, and everyday institutions

२८७. Which term matches this description: the phase before fully documented political history ?

- (A) Mithilākṣara
- (B) Pañjīprabandha
- (C) Strīdhana
- (D) Prehistoric Mithila

२८८. In Chapter II — Prehistoric and Vedic Mithila , what does Vedic period refer to?

- (A) related to Śakti or goddess worship
- (B) It avoids historical comparison and treats every tradition as timeless and unchanging.
- (C) the modern identification of Sadānirā
- (D) the early period linked with Vedic references and Vaidehan identity

२८९. Which term matches this description: the early period linked with Vedic references and Vaidehan identity ?

- (A) Purāṇas
- (B) Vedic period
- (C) Door-jamb
- (D) Metal works

२९०. In Chapter II — Prehistoric and Vedic Mithila , what does Vaidehan monarchy refer to?

- (A) the early royal framework of Videha-Mithila
- (B) the year marking a new phase in Mithila political history
- (C) a major work of Jyotirīśvara
- (D) the agrarian everyday world of Mithila

२९१. Which term matches this description: the early royal framework of Videha-Mithila ?

- (A) Betel leaf industry
- (B) Madhyadeśa
- (C) Metal works
- (D) Vaidehan monarchy

२९२. Which option is not an accurate statement about Chapter II — Prehistoric and Vedic Mithila ?

- (A) The Vaidehan monarchy gives an early political framework to the region.
- (B) It treats Tirhut, Tirabhukti, Videha, and Mithila as unrelated regions.
- (C) Ancient Mithila is not represented only by legends; it is linked to a chronological narrative.
- (D) The transition from older cultural geography to later political history is central to the chapter.

Chapter II — Later History before A.D. 1097

२९३. What is the main focus of Chapter II — Later History before A.D. 1097 ?

- (A) The second section of Chapter II moves from early Mithila into larger north Indian dynastic history.
- (B) The section states that the ultimate end of life is to achieve the four values: Dharma, Artha, Kāma, and Mokṣa.
- (C) The chapter studies the salient features of Mithilākṣara.
- (D) It denies any relationship between literature and the religious life of a period.

२९४. Which statement correctly reflects Chapter II — Later History before A.D. 1097 ?

- (A) The chapter treats legal history as part of social history.
- (B) Mithila is described as including what is now North Bihar, the Tarai, and the southern portion of Nepal up to the lower hill ranges.
- (C) The later history includes the rise of the Vajjian Confederacy.
- (D) The chapter shows that cultural heritage includes everyday objects, habits, and industries.

२९५. In the context of this book, which option best explains the point beginning with The later history includes the rise of the ?

- (A) It reduces the study to a list of names without social or cultural interpretation.
- (B) Administrative reforms are treated as part of the post-1527 story.
- (C) The later history includes the rise of the Vajjian Confederacy.
- (D) Chapters V to IX are described as dealing with cultural history.

२९६. Which detail should be remembered when studying Chapter II — Later History before A.D. 1097 ?

- (A) Popular Hinduism in Mithila is treated as deeply rooted and orthodox.
- (B) It treats law, kinship, and inheritance as outside social history.
- (C) The later history includes the rise of the Vajjian Confederacy.
- (D) It treats Mithila only as a modern administrative district and ignores older cultural names.

२९७. Which statement correctly reflects Chapter II — Later History before A.D. 1097 ?

- (A) It avoids historical comparison and treats every tradition as timeless and unchanging.
- (B) The Videhas of Mithila are treated in relation to the wider political setting of northern India.
- (C) The author stresses the Brahmanical character of Mithila after the Videgha Māthava period.
- (D) Sadānīrā is identified with the modern river Gandaki.

- ३९८. In the context of this book, which option best explains the point beginning with The Videhas of Mithila are treated in relation ?**
- (A) It treats temples, inscriptions, music, and script as irrelevant to Mithila culture.
 - (B) The Videhas of Mithila are treated in relation to the wider political setting of northern India.
 - (C) The preface notes that Mithila has its own Hindu school of law recognized even in modern courts.
 - (D) The chapter treats Narapati Ṭhākura, Rāghavasīmha, Viṣṇusīmha, Narendra Sīmha, Pratāpa Sīmha, and Mādhavasīmha.
- ३९९. Which detail should be remembered when studying Chapter II — Later History before A.D. 1097 ?**
- (A) It confines Mithila entirely to one city and denies its regional spread.
 - (B) Bhogīśvara Ṭhākura and Gaṇeśvara Ṭhākura are early names in the Oinivāra sequence.
 - (C) Temple architecture and temple types are major topics of the chapter.
 - (D) The Videhas of Mithila are treated in relation to the wider political setting of northern India.
- ३००. Which statement correctly reflects Chapter II — Later History before A.D. 1097 ?**
- (A) The chapter distinguishes prehistoric Mithila from Vedic Mithila.
 - (B) It ignores the role of scholars, poets, artisans, and village communities.
 - (C) The Rāmāyaṇa traditions connect Rama, Lakshmana, Vishvamitra, Ayodhya, Vaiśālī, and Videha.
 - (D) The Mauryas are included as one of the major imperial contexts for Mithila.
- ३०१. In the context of this book, which option best explains the point beginning with The Mauryas are included as one of the ?**
- (A) The section states that the ultimate end of life is to achieve the four values: Dharma, Artha, Kāma, and Mokṣa.
 - (B) The chapter includes appendices on the chronology and family tree of the Khaṇḍavalākula kings.
 - (C) The Mauryas are included as one of the major imperial contexts for Mithila.
 - (D) The social chapter shows that Mithila’s cultural history is not only elite dynastic history.
- ३०२. Which detail should be remembered when studying Chapter II — Later History before A.D. 1097 ?**
- (A) Nānyadeva is central to the beginning of Kaṇṇāṭa rule in Mithila.
 - (B) It avoids historical comparison and treats every tradition as timeless and unchanging.
 - (C) It treats all Sanskrit and Maithili sources as interchangeable without context.
 - (D) The Mauryas are included as one of the major imperial contexts for Mithila.
- ३०३. Which statement correctly reflects Chapter II — Later History before A.D. 1097 ?**
- (A) The origin and development of Mithila music are traced in the fine arts chapter.
 - (B) The Guptas and the Gupta-Harsha imperial world are part of the later historical narrative.
 - (C) Chamundā, Maheśvarī, Tārā, Mahiṣāsūramardīnī, Śiva-Pārvatī, and Rudra sculptures are among the listed topics.
 - (D) The contents include Vidyāpati’s life, works, padas, and contemporaries.
- ३०४. In the context of this book, which option best explains the point beginning with The Guptas and the Gupta Harsha imperial world ?**
- (A) Every household is described as maintaining the gosāuni, the household goddess, and honouring her on auspicious occasions.
 - (B) The boundary discussion helps explain how later political and cultural developments are located.
 - (C) The Guptas and the Gupta-Harsha imperial world are part of the later historical narrative.
 - (D) It makes the chronology depend only on page numbers instead of dynasties and evidence.
- ३०५. Which detail should be remembered when studying Chapter II — Later History before A.D. 1097 ?**
- (A) The contents include Vidyāpati’s life, works, padas, and contemporaries.
 - (B) The chapter shows that cultural heritage includes everyday objects, habits, and industries.
 - (C) The Guptas and the Gupta-Harsha imperial world are part of the later historical narrative.
 - (D) The river Sadānīrā is described as demarcating Videha from Kosala.

३०६. Which statement correctly reflects Chapter II — Later History before A.D. 1097 ?

- (A) The author presents Mithila as a centre of Śiva, Viṣṇu, and Śakti worship.
- (B) Harsha is included as a major marker of early medieval political history.
- (C) Family relations are part of the legal discussion.
- (D) It avoids historical comparison and treats every tradition as timeless and unchanging.

३०७. In the context of this book, which option best explains the point beginning with Harsha is included as a major marker of ?

- (A) It assumes that the Karṇāṭa and Oinivāra periods made no contribution to Mithila culture.
- (B) The chapter on literature is divided into classical literature and the development of Maithili literature.
- (C) Harsha is included as a major marker of early medieval political history.
- (D) Janaka is remembered as both monarch and scholar.

३०८. Which detail should be remembered when studying Chapter II — Later History before A.D. 1097 ?

- (A) It replaces historical evidence with a purely fictional narrative.
- (B) Chamundā, Maheśvarī, Tārā, Mahiṣāsūramardīnī, Śiva-Pārvatī, and Rudra sculptures are among the listed topics.
- (C) Harsha is included as a major marker of early medieval political history.
- (D) It treats all Sanskrit and Maithili sources as interchangeable without context.

३०९. Which statement correctly reflects Chapter II — Later History before A.D. 1097 ?

- (A) The author sees the origin and development of Mithilākṣara as necessary for a complete cultural history of Mithila.
- (B) The Pālas, including Gopāla, Dharmapāla, Devapāla, Śūrapāla, Vīgrahapāla, Nārāyaṇapāla, and Rāmapāla, are listed in the contents.
- (C) Miscellaneous topics include Sati and system of education.
- (D) The author stresses the Brahmanical character of Mithila after the Videgha Māthava period.

३१०. In the context of this book, which option best explains the point beginning with The Pālas including Gopāla Dharmapāla Devapāla Śūrapāla Vīgrahapāla ?

- (A) It treats temples, inscriptions, music, and script as irrelevant to Mithila culture.
- (B) Festivals are treated as part of social life.
- (C) The Pālas, including Gopāla, Dharmapāla, Devapāla, Śūrapāla, Vīgrahapāla, Nārāyaṇapāla, and Rāmapāla, are listed in the contents.
- (D) The reference to Videha shows that the region had a recognized identity in early literature.

३११. Which detail should be remembered when studying Chapter II — Later History before A.D. 1097 ?

- (A) The Pālas, including Gopāla, Dharmapāla, Devapāla, Śūrapāla, Vīgrahapāla, Nārāyaṇapāla, and Rāmapāla, are listed in the contents.
- (B) It assumes that the Karṇāṭa and Oinivāra periods made no contribution to Mithila culture.
- (C) Family relations are part of the legal discussion.
- (D) Poetics and metrics indicate that literary form, style, and measurement of verse were part of the cultural heritage.

३१२. Which statement correctly reflects Chapter II — Later History before A.D. 1097 ?

- (A) The Senas, including Vijayasena, Vallālasena, and Lakṣmaṇasena, are also part of the chapter's dynastic sweep.
- (B) It treats Tirhut, Tirabhukti, Videha, and Mithila as unrelated regions.
- (C) Ancient Mithila is not represented only by legends; it is linked to a chronological narrative.
- (D) The study of law connects textual scholarship with family, property, inheritance, and social order.

३१३. In the context of this book, which option best explains the point beginning with The Senas including Vijayasena Vallālasena and Lakṣmaṇasena are ?

- (A) Illustrations likely support the discussion of architecture, sculpture, script, and fine arts.
- (B) ASI stands for Archaeological Survey of India Annual Reports.
- (C) The Senas, including Vijayasena, Vallālasena, and Lakṣmaṇasena, are also part of the chapter's dynastic sweep.
- (D) It denies any relationship between literature and the religious life of a period.

३१४. Which detail should be remembered when studying Chapter II — Later History before A.D. 1097 ?

- (A) The Senas, including Vijayasena, Vallālasena, and Lakṣmaṇasena, are also part of the chapter's dynastic sweep.
- (B) Janaka is remembered as both monarch and scholar.
- (C) The Rāmāyaṇa traditions connect Rama, Lakshmana, Vishvamitra, Ayodhya, Vaiśālī, and Videha.
- (D) It avoids historical comparison and treats every tradition as timeless and unchanging.

३१५. Which statement correctly reflects Chapter II — Later History before A.D. 1097 ?

- (A) The index helps locate names, topics, places, and institutions across the work.
- (B) The chapter uses dynasties to show changes in the political frame before the Kaṇvāṭa era.
- (C) The chapter studies the salient features of Mithilākṣara.
- (D) The Rāmāyaṇa traditions connect Rama, Lakshmana, Vishvamitra, Ayodhya, Vaiśālī, and Videha.

३१६. In the context of this book, which option best explains the point beginning with The chapter uses dynasties to show changes in ?

- (A) It treats Tirhut, Tirabhukti, Videha, and Mithila as unrelated regions.
- (B) The chapter uses dynasties to show changes in the political frame before the Kaṇvāṭa era.
- (C) Partition of Strīdhana is also listed in the contents.
- (D) It treats law, kinship, and inheritance as outside social history.

३१७. Which detail should be remembered when studying Chapter II — Later History before A.D. 1097 ?

- (A) Lacchehamā Devī is listed in connection with women's contribution to philosophy.
- (B) It assumes that the Kaṇvāṭa and Oinivāra periods made no contribution to Mithila culture.
- (C) The chapter uses dynasties to show changes in the political frame before the Kaṇvāṭa era.
- (D) It reduces the study to a list of names without social or cultural interpretation.

३१८. In Chapter II — Later History before A.D. 1097 , what does Vajjian Confederacy refer to?

- (A) a later dynasty preceding the Kaṇvāṭa-Oinivāra focus
- (B) one of the four values of life
- (C) It replaces historical evidence with a purely fictional narrative.
- (D) a republican or confederate political formation associated with the region

३१९. Which term matches this description: a republican or confederate political formation associated with the region ?

- (A) Vajjian Confederacy
- (B) Village community
- (C) Pañjīprabandha
- (D) Administration

३२०. In Chapter II — Later History before A.D. 1097 , what does Mauryas refer to?

- (A) the early royal framework of Videha-Mithila
- (B) It assumes that the Kaṇvāṭa and Oinivāra periods made no contribution to Mithila culture.
- (C) an imperial dynasty relevant to the later history
- (D) the phase before fully documented political history

३२१. Which term matches this description: an imperial dynasty relevant to the later history ?

- (A) Mauryas
- (B) Tirhut
- (C) Tirhutā script
- (D) Family tree

३२२. In Chapter II — Later History before A.D. 1097 , what does Guptas refer to?

- (A) the musical tradition discussed in the chapter
- (B) the distinctive legal school associated with Mithila
- (C) the early royal framework of Videha-Mithila
- (D) an imperial context for Mithila

३२३. Which term matches this description: an imperial context for Mithila ?

- (A) Oinivāra dynasty
- (B) Political history
- (C) Guptas
- (D) Kosala

३२४. In Chapter II — Later History before A.D. 1097 , what does Pālas refer to?

- (A) a major dynasty included in the account
- (B) desire or aesthetic-emotional value
- (C) a topic included in the economic-history appendix
- (D) It assumes that the Karṇāṭa and Oinivāra periods made no contribution to Mithila culture.

३२५. Which term matches this description: a major dynasty included in the account ?

- (A) Pālas
- (B) System of education
- (C) Material culture
- (D) Social and economic life

३२६. In Chapter II — Later History before A.D. 1097 , what does Senas refer to?

- (A) a later dynasty preceding the Karṇāṭa-Oinivāra focus
- (B) a sacred or auspicious design included in the fine arts section
- (C) a social-religious group listed in the chapter
- (D) a later name of the province

३२७. Which term matches this description: a later dynasty preceding the Karṇāṭa-Oinivāra focus ?

- (A) Gazetteer
- (B) Pañjīprabandha
- (C) Senas
- (D) Illustrations

३२८. Which option is not an accurate statement about Chapter II — Later History before A.D. 1097 ?

- (A) The Senas, including Vijayasena, Vallālasena, and Lakṣmaṇasena, are also part of the chapter's dynastic sweep.
- (B) It presents every ruler as belonging to the same dynasty without distinction.
- (C) The later history includes the rise of the Vajjian Confederacy.
- (D) The Videhas of Mithila are treated in relation to the wider political setting of northern India.

Chapter III — The Karṇāṭas of Mithila

३२९. What is the main focus of Chapter III — The Karṇāṭas of Mithila ?

- (A) The study is divided into political, cultural, and social-economic groupings.
- (B) Chapter III begins the detailed political history of medieval Mithila with the Karṇāṭa dynasty.
- (C) Popular Hinduism in Mithila is treated as deeply rooted and orthodox.
- (D) The Kandaha inscription of Narasiṃhadeva is included as evidence.

३३०. Which statement correctly reflects Chapter III — The Karṇāṭas of Mithila ?

- (A) Partition, reunion, inheritance, and succession are central topics.
- (B) The chapter includes appendices on the chronology and family tree of the Khaṇḍavalākula kings.
- (C) It confines Mithila entirely to one city and denies its regional spread.
- (D) The Karṇāṭas ruled Mithila from about A.D. 1097 to 1324.

३३१. In the context of this book, which option best explains the point beginning with The Karṇāṭas ruled Mithila from about A D ?

- (A) The Kandaha inscription of Narasiṃhadeva is included as evidence.
- (B) Kīrtisiṃha, Rājasīṃha, Devasīṃha, Śivasīṃha, Lakhimādevī, Padmasīṃha, and Viśvāsadevī appear in the dynastic account.
- (C) The contents refer to minority, unrest, and Bhavasīṃha as part of the Oinivāra narrative.
- (D) The Karṇāṭas ruled Mithila from about A.D. 1097 to 1324.

३३२. Which detail should be remembered when studying Chapter III — The Karṇāṭas of Mithila ?

- (A) The book is titled Cultural Heritage of Mithila.
- (B) The Karṇāṭas ruled Mithila from about A.D. 1097 to 1324.
- (C) Recent archaeological excavations such as Vaiśālī and Karian are included as appendices to the chapter.
- (D) Harsha is included as a major marker of early medieval political history.

३३३. Which statement correctly reflects Chapter III — The Karṇāṭas of Mithila ?

- (A) The book is titled Cultural Heritage of Mithila.
- (B) Nānyadeva is central to the beginning of Karṇāṭa rule in Mithila.
- (C) It presents every ruler as belonging to the same dynasty without distinction.
- (D) Industrial workers and the boat industry are included.

३३४. In the context of this book, which option best explains the point beginning with Nānyadeva is central to the beginning of Karṇāṭa ?

- (A) The Vedic period is connected with the rise of the Vaidehan monarchy.
- (B) The author emphasizes that temple architecture had not previously been surveyed in sufficient detail for Mithila.
- (C) Nānyadeva is central to the beginning of Karṇāṭa rule in Mithila.
- (D) It treats temples, inscriptions, music, and script as irrelevant to Mithila culture.

३३५. Which detail should be remembered when studying Chapter III — The Karṇāṭas of Mithila ?

- (A) Nānyadeva is central to the beginning of Karṇāṭa rule in Mithila.
- (B) Ornaments are treated as part of material and social life.
- (C) The institution of Pañjīrabandha is included in the social history of the people.
- (D) It says the subject belongs only to archaeology and not to cultural history.

३३६. Which statement correctly reflects Chapter III — The Karṇāṭas of Mithila ?

- (A) It replaces historical evidence with a purely fictional narrative.
- (B) Gaṅgādeva, Malladeva, Narasiṃhadeva, Rāmasiṃhadeva, Śaktisiṃhadeva, and Harisiṃhadeva are important names in the Karṇāṭa sequence.
- (C) It says the subject belongs only to archaeology and not to cultural history.
- (D) Partition, reunion, inheritance, and succession are central topics.

३३७. In the context of this book, which option best explains the point beginning with Gaṅgādeva Malladeva Narasiṃhadeva Rāmasiṃhadeva Śaktisiṃhadeva ?

- (A) It avoids historical comparison and treats every tradition as timeless and unchanging.
- (B) General characteristics of the people are included.
- (C) The institution of Pañjīprabandha is included in the social history of the people.
- (D) Gaṅgādeva, Malladeva, Narasiṃhadeva, Rāmasiṃhadeva, Śaktisiṃhadeva, and Harisiṃhadeva are important names in the Karṇāṭa sequence.

३३८. Which detail should be remembered when studying Chapter III — The Karṇāṭas of Mithila ?

- (A) The Karṇāṭas and the Oinivāras are described as principal ruling dynasties from about A.D. 1097 to 1527.
- (B) The contents include Vidyāpati's life, works, padas, and contemporaries.
- (C) The institution of Pañjīprabandha is included in the social history of the people.
- (D) Gaṅgādeva, Malladeva, Narasiṃhadeva, Rāmasiṃhadeva, Śaktisiṃhadeva, and Harisiṃhadeva are important names in the Karṇāṭa sequence.

३३९. Which statement correctly reflects Chapter III — The Karṇāṭas of Mithila ?

- (A) General characteristics of the people are included.
- (B) Mithila is presented as maintaining old Vedic religion in many aspects.
- (C) The chapter includes a synchronisation of the chronology of the Karṇāṭa kings.
- (D) The chapter includes a unique section on the contribution of Maithila women to philosophy.

३४०. In the context of this book, which option best explains the point beginning with The chapter includes a synchronisation of the chronology ?

- (A) Sources of Hindu law include Dharmaśāstra and Smṛti traditions.
- (B) The book is titled Cultural Heritage of Mithila.
- (C) MS or MSS stands for manuscripts.
- (D) The chapter includes a synchronisation of the chronology of the Karṇāṭa kings.

३४१. Which detail should be remembered when studying Chapter III — The Karṇāṭas of Mithila ?

- (A) The chapter includes a synchronisation of the chronology of the Karṇāṭa kings.
- (B) Sadānīrā is identified with the modern river Gandaki.
- (C) The chapter's structure shows the movement from Sanskrit learning to Maithili literary expression.
- (D) It reduces the study to a list of names without social or cultural interpretation.

३४२. Which statement correctly reflects Chapter III — The Karṇāṭas of Mithila ?

- (A) It treats temples, inscriptions, music, and script as irrelevant to Mithila culture.
- (B) A bibliography divided by source type helps distinguish evidence from interpretation.
- (C) The study is divided into political, cultural, and social-economic groupings.
- (D) Administration during the Karṇāṭa dynasty is treated as part of political history.

३४३. In the context of this book, which option best explains the point beginning with Administration during the Karṇāṭa dynasty is treated as ?

- (A) Harsha is included as a major marker of early medieval political history.
- (B) It treats temples, inscriptions, music, and script as irrelevant to Mithila culture.
- (C) Adoption is discussed, including its scope.
- (D) Administration during the Karṇāṭa dynasty is treated as part of political history.

३४४. Which detail should be remembered when studying Chapter III — The Karṇāṭas of Mithila ?

- (A) The study of Aipanā helps preserve women-centered and household artistic traditions.
- (B) Administration during the Karṇāṭa dynasty is treated as part of political history.
- (C) It says political history is irrelevant to cultural history.
- (D) It says economic life can be understood without occupations, crafts, trade, or industries.

३४५. Which statement correctly reflects Chapter III — The Karṇāṭas of Mithila ?

- (A) The publisher is Mithila Prakasana, Allahabad.
- (B) The Karṇāṭa period is important because it sets the foundation for later cultural growth.
- (C) The use of diverse sources helps triangulate the ancient area of Mithila.
- (D) The chapter is titled A Survey of the History of Mithila after 1527 A.D.

३४६. In the context of this book, which option best explains the point beginning with The Karṇāṭa period is important because it sets ?

- (A) The chapter shows that political institutions are necessary for understanding cultural continuity.
- (B) The Karṇāṭa period is important because it sets the foundation for later cultural growth.
- (C) Maithili inscriptions in Nepal are part of the palaeographical evidence.
- (D) The Rāmāyaṇa traditions connect Rama, Lakshmana, Vishvamitra, Ayodhya, Vaiśālī, and Videha.

३४७. Which detail should be remembered when studying Chapter III — The Karṇāṭas of Mithila ?

- (A) Mithila is described as including what is now North Bihar, the Tarai, and the southern portion of Nepal up to the lower hill ranges.
- (B) It treats all Sanskrit and Maithili sources as interchangeable without context.
- (C) It says the subject belongs only to archaeology and not to cultural history.
- (D) The Karṇāṭa period is important because it sets the foundation for later cultural growth.

३४८. Which statement correctly reflects Chapter III — The Karṇāṭas of Mithila ?

- (A) It treats temples, inscriptions, music, and script as irrelevant to Mithila culture.
- (B) The author does not isolate rulers from culture; kingship and patronage are linked with social and intellectual life.
- (C) Family relations are part of the legal discussion.
- (D) The chapter includes the Mithila School of Music.

३४९. In the context of this book, which option best explains the point beginning with The author does not isolate rulers from culture ?

- (A) It says the subject belongs only to archaeology and not to cultural history.
- (B) The author does not isolate rulers from culture; kingship and patronage are linked with social and intellectual life.
- (C) The author relies on sources such as inscriptions, manuscripts, journals, archaeological reports, and earlier histories.
- (D) Every household is described as maintaining the gosāuni, the household goddess, and honouring her on auspicious occasions.

३५०. Which detail should be remembered when studying Chapter III — The Karṇāṭas of Mithila ?

- (A) Later names include Amritakara, Harapati, Bhānu Kavi, Gajasimha, Rudradhara, Kavirāja Bhikhārīmīśra, Daśāvadhāna Ṭhākura, Viṣṇupurī, Yaśodhara, Nava Kaviśekhara, Rājapaṇḍita, Chaitra Chaturbhujā, Madhusūdana, Jīvanātha, Lakmīnātha, Śyāmasundara, and Kaṃsanārāyaṇa.
- (B) The author does not isolate rulers from culture; kingship and patronage are linked with social and intellectual life.
- (C) The Vedic period is connected with the rise of the Vaidehan monarchy.
- (D) Harinātha Upādhyāya, Rudradhara, Misaru Miśra, Vāchaspati Miśra II, and Viśveśvarabhaṭṭa are included in the chapter contents.

३५१. Which statement correctly reflects Chapter III — The Karṇāṭas of Mithila ?

- (A) The chapter includes a family tree of the Oinivāra dynasty.
- (B) Chronology is essential because cultural developments must be placed under the correct rulers.
- (C) The river Sadānīrā is described as demarcating Videha from Kosala.
- (D) It says economic life can be understood without occupations, crafts, trade, or industries.

३५२. In the context of this book, which option best explains the point beginning with Chronology is essential because cultural developments must be ?

- (A) Mithila is described as including what is now North Bihar, the Tarai, and the southern portion of Nepal up to the lower hill ranges.
- (B) The Khojapur Durga image inscription is included in the chapter contents.
- (C) Chronology is essential because cultural developments must be placed under the correct rulers.
- (D) Mithila is presented as maintaining old Vedic religion in many aspects.

३५३. Which detail should be remembered when studying Chapter III — The Karṇāṭas of Mithila ?

- (A) It makes the chronology depend only on page numbers instead of dynasties and evidence.
- (B) The book is titled Cultural Heritage of Mithila.
- (C) Chronology is essential because cultural developments must be placed under the correct rulers.
- (D) Janaka is remembered as both monarch and scholar.

३५४. In Chapter III — The Karṇāṭas of Mithila , what does Karṇāṭas refer to?

- (A) an ancient name associated with Mithila
- (B) a horizontal architectural member over an opening
- (C) the dynasty beginning the new era of medieval Mithila in A.D. 1097
- (D) list of sources used for research

३५५. Which term matches this description: the dynasty beginning the new era of medieval Mithila in A.D. 1097 ?

- (A) Copper-plate grant
- (B) Karṇāṭas
- (C) Varṇaratnākara
- (D) Door-jamb

३५६. In Chapter III — The Karṇāṭas of Mithila , what does Chronology refer to?

- (A) the ordered dating of rulers and events
- (B) a combined Śiva-Viṣṇu religious form
- (C) religious or yogic figures included in the chapter
- (D) the introductory appreciation written by another scholar

३५७. Which term matches this description: the ordered dating of rulers and events ?

- (A) Chronology
- (B) Village community
- (C) Karṇāṭas
- (D) Senas

३५८. In Chapter III — The Karṇāṭas of Mithila , what does Administration refer to?

- (A) the phase before fully documented political history
- (B) the governing structure under the dynasty
- (C) a vertical element framing a doorway
- (D) It says economic life can be understood without occupations, crafts, trade, or industries.

३५९. Which term matches this description: the governing structure under the dynasty ?

- (A) Maheśavānī
- (B) Administration
- (C) Purāṇas
- (D) Grant

३६०. What is the significance of Nānyadeva in this quiz section?

- (A) It says economic life can be understood without occupations, crafts, trade, or industries.
- (B) It avoids historical comparison and treats every tradition as timeless and unchanging.
- (C) It assumes that the Karṇāṭa and Oinivāra periods made no contribution to Mithila culture.
- (D) founder figure of the Karṇāṭa dynasty in Mithila

३६१. Who is described as founder figure of the Karṇāṭa dynasty in Mithila?

- (A) Vijayakanta Mishra
- (B) Nānyadeva
- (C) Gaṇeśvara Ṭhākura
- (D) Bhogīśvara Ṭhākura

३६२. What is the significance of Harisimhadeva in this quiz section?

- (A) It denies any relationship between literature and the religious life of a period.
- (B) It ignores the role of scholars, poets, artisans, and village communities.
- (C) It says religion, literature, art, law, and social life developed in complete isolation from each other.
- (D) one of the later Karṇāṭa rulers

३६३. Who is described as one of the later Karṇāṭa rulers?

- (A) Jyotirīśvara
- (B) Gangeśa Upādhyāya
- (C) Harisimhadeva
- (D) Dr. K. Sivaram Karanth

३६४. Which option is not an accurate statement about Chapter III — The Karṇāṭas of Mithila ?

- (A) Gaṅgādeva, Malladeva, Narasimhadeva, Rāmasimhadeva, Śaktisimhadeva, and Harisimhadeva are important names in the Karṇāṭa sequence.
- (B) Chronology is essential because cultural developments must be placed under the correct rulers.
- (C) The Karṇāṭas ruled Mithila from about A.D. 1097 to 1324.
- (D) It says economic life can be understood without occupations, crafts, trade, or industries.

Chapter III — The Oinivāras of Mithila

३६५. What is the main focus of Chapter III — The Oinivāras of Mithila ?

- (A) Nachārīs and Maheśāvānīs are mentioned as categories of devotional songs connected with Śiva.
- (B) It says economic life can be understood without occupations, crafts, trade, or industries.
- (C) Vāchaspati Miśra, Udayanācārya, Gangeśa Upādhyāya, Vardhamāna, and Pakṣadhara Miśra are among the scholars listed.
- (D) The Oinivāra section continues the political history after the Karṇāṭas.

३६६. Which statement correctly reflects Chapter III — The Oinivāras of Mithila ?

- (A) Sources of Hindu law include Dharmaśāstra and Smṛti traditions.
- (B) It treats Tirhut, Tirabhukti, Videha, and Mithila as unrelated regions.
- (C) The Oinivāra dynasty is treated from about A.D. 1324 to 1527.
- (D) The Purāṇas are described as vague, except that the Brihad-Vishnu Purāṇa gives a more definite idea.

३६७. In the context of this book, which option best explains the point beginning with The Oinivāra dynasty is treated from about A ?

- (A) The chapter's structure shows the movement from Sanskrit learning to Maithili literary expression.
- (B) IA stands for Indian Antiquary.
- (C) The Oinivāra dynasty is treated from about A.D. 1324 to 1527.
- (D) The name Tirhut is presented as gradually giving way to the older and culturally richer name Mithila.

३६८. Which detail should be remembered when studying Chapter III — The Oinivāras of Mithila ?

- (A) The chapter includes a unique section on the contribution of Maithili women to philosophy.
- (B) The Vedic period is connected with the rise of the Vaidehan monarchy.
- (C) It confines Mithila entirely to one city and denies its regional spread.
- (D) The Oinivāra dynasty is treated from about A.D. 1324 to 1527.

३६९. Which statement correctly reflects Chapter III — The Oinivāras of Mithila ?

- (A) It denies any relationship between literature and the religious life of a period.
- (B) Bhibhaur Rajputs are listed among the political actors of this period.
- (C) The Purāṇas are described as vague, except that the Brihad-Vishnu Purāṇa gives a more definite idea.
- (D) Bhogīśvara Ṭhākura and Gaṇeśvara Ṭhākura are early names in the Oinivāra sequence.

३७०. In the context of this book, which option best explains the point beginning with Bhogīśvara Ṭhākura and Gaṇeśvara Ṭhākura are early names ?

- (A) Charyāpadas are listed as part of the early literary background.
- (B) Bhogīśvara Ṭhākura and Gaṇeśvara Ṭhākura are early names in the Oinivāra sequence.
- (C) The chapter uses dynasties to show changes in the political frame before the Karṇāṭa era.
- (D) The transition from older cultural geography to later political history is central to the chapter.

३७१. Which detail should be remembered when studying Chapter III — The Oinivāras of Mithila ?

- (A) Ornaments are treated as part of material and social life.
- (B) The scholarly apparatus confirms that the book is intended as a research-oriented cultural history.
- (C) The Bhit-Bhagwanpura inscription is included in the chapter contents.
- (D) Bhogīśvara Ṭhākura and Gaṇeśvara Ṭhākura are early names in the Oinivāra sequence.

३७२. Which statement correctly reflects Chapter III — The Oinivāras of Mithila ?

- (A) Boundary, textual references, names, and area are treated together because region and identity are intertwined.
- (B) It treats all Sanskrit and Maithili sources as interchangeable without context.
- (C) The author is Vijayakanta Mishra.
- (D) The contents refer to minority, unrest, and Bhavasimpha as part of the Oinivāra narrative.

३७३. In the context of this book, which option best explains the point beginning with The contents refer to minority unrest and Bhavasi ?

- (A) The contents refer to minority, unrest, and Bhavasimha as part of the Oinivāra narrative.
- (B) The author sees the origin and development of Mithilākṣara as necessary for a complete cultural history of Mithila.
- (C) The author does not isolate rulers from culture; kingship and patronage are linked with social and intellectual life.
- (D) It treats temples, inscriptions, music, and script as irrelevant to Mithila culture.

३७४. Which detail should be remembered when studying Chapter III — The Oinivāras of Mithila ?

- (A) Charyāpadas are listed as part of the early literary background.
- (B) The contents refer to minority, unrest, and Bhavasimha as part of the Oinivāra narrative.
- (C) Vidyāpati Ṭhākura is treated as a major figure in the age of Maithili literature.
- (D) EI stands for Epigraphia Indica.

३७५. Which statement correctly reflects Chapter III — The Oinivāras of Mithila ?

- (A) Kīrtisimha, Rājasimha, Devasimha, Śivasimha, Lakhimādevī, Padmasimha, and Viśvāsadevī appear in the dynastic account.
- (B) The author presents Mithila as a centre of Śiva, Viṣṇu, and Śakti worship.
- (C) Charyāpadas are listed as part of the early literary background.
- (D) The author treats literature as essential for understanding culture.

३७६. In the context of this book, which option best explains the point beginning with Kīrtisi ha Rājasi ha Devasimha Śivasi ha Lakhimādevī ?

- (A) The Bhit-Bhagwanpura inscription is included in the chapter contents.
- (B) The Panchobh copper-plate of Saṅgrāmagupta and the Bispi grant of Śivasimha are included.
- (C) Kīrtisimha, Rājasimha, Devasimha, Śivasimha, Lakhimādevī, Padmasimha, and Viśvāsadevī appear in the dynastic account.
- (D) The bibliography is divided into original sources, modern works, journals, and inscriptions.

३७७. Which detail should be remembered when studying Chapter III — The Oinivāras of Mithila ?

- (A) The list of illustrations indicates that visual and material evidence matter for the study.
- (B) The chapter includes a synchronisation of the chronology of the Karṇāṭa kings.
- (C) Kīrtisimha, Rājasimha, Devasimha, Śivasimha, Lakhimādevī, Padmasimha, and Viśvāsadevī appear in the dynastic account.
- (D) It says economic life can be understood without occupations, crafts, trade, or industries.

३७८. Which statement correctly reflects Chapter III — The Oinivāras of Mithila ?

- (A) Leather works are listed among the occupations and crafts.
- (B) The transition from older cultural geography to later political history is central to the chapter.
- (C) It reduces the study to a list of names without social or cultural interpretation.
- (D) Harisimhadeva, Narasimhadeva, Bhairavasimhadeva, Rāmabhadrasimhadeva, and Lakṣmīnāthadeva continue the sequence.

३७९. In the context of this book, which option best explains the point beginning with Harisi hadeva Narasi hadeva Bhairavasi hadeva Rāmabhadrasimhadeva ?

- (A) Harisimhadeva, Narasimhadeva, Bhairavasimhadeva, Rāmabhadrasimhadeva, and Lakṣmīnāthadeva continue the sequence.
- (B) Boundary, textual references, names, and area are treated together because region and identity are intertwined.
- (C) The name Mithila had not been altogether forgotten, even when Tirabhukti and Tirhut became common administrative designations.
- (D) The chapter does not see religion as merely ritual; it links religion to discipline, life-values, literature, and society.

३८०. Which detail should be remembered when studying Chapter III — The Oinivāras of Mithila ?

- (A) The chapter distinguishes prehistoric Mithila from Vedic Mithila.
- (B) Harisimhadeva, Narasimhadeva, Bhairavasimhadeva, Rāmathadrasimhadeva, and Lakṣmīnāthadeva continue the sequence.
- (C) Vāchaspati Miśra, Udayanācārya, Gangeśa Upādhyāya, Vardhamāna, and Pakṣadhara Miśra are among the scholars listed.
- (D) Maithila Brāhmaṇas receive special attention.

३८१. Which statement correctly reflects Chapter III — The Oinivāras of Mithila ?

- (A) The chapter includes a family tree of the Oinivāra dynasty.
- (B) Maithili inscriptions in Nepal are part of the palaeographical evidence.
- (C) The transition from older cultural geography to later political history is central to the chapter.
- (D) Other Brāhmaṇas, including Dasunhi or Bhaṭṭ Brāhmaṇa and Śākadvīpīns, are included.

३८२. In the context of this book, which option best explains the point beginning with The chapter includes a family tree of the ?

- (A) Ornaments are treated as part of material and social life.
- (B) The Bhit-Bhagwanpura inscription is included in the chapter contents.
- (C) The chapter includes a synchronisation of the chronology of the Karṇāṭa kings.
- (D) The chapter includes a family tree of the Oinivāra dynasty.

३८३. Which detail should be remembered when studying Chapter III — The Oinivāras of Mithila ?

- (A) Nānyadeva is central to the beginning of Karṇāṭa rule in Mithila.
- (B) The chapter does not see religion as merely ritual; it links religion to discipline, life-values, literature, and society.
- (C) The chapter includes a family tree of the Oinivāra dynasty.
- (D) Architecture is reconstructed from sculpture, literature, inscriptions, and excavated remains.

३८४. Which statement correctly reflects Chapter III — The Oinivāras of Mithila ?

- (A) The Oinivāra period is linked with the Golden Age of Mithila in the author's preface.
- (B) The chapter treats textual reference as a historical clue, not as isolated mythology.
- (C) EI stands for Epigraphia Indica.
- (D) Boundary, textual references, names, and area are treated together because region and identity are intertwined.

३८५. In the context of this book, which option best explains the point beginning with The Oinivāra period is linked with the Golden ?

- (A) It treats temples, inscriptions, music, and script as irrelevant to Mithila culture.
- (B) The Oinivāra period is linked with the Golden Age of Mithila in the author's preface.
- (C) Boundary, textual references, names, and area are treated together because region and identity are intertwined.
- (D) The chapter is titled Mithila School of Hindu Law.

३८६. Which detail should be remembered when studying Chapter III — The Oinivāras of Mithila ?

- (A) It opens with the period of unrest.
- (B) The Oinivāra period is linked with the Golden Age of Mithila in the author's preface.
- (C) The institution of Pañjīprabandha is included in the social history of the people.
- (D) The chapter is titled Social and Economic Life: Other Aspects.

३८७. Which statement correctly reflects Chapter III — The Oinivāras of Mithila ?

- (A) The Karṇāṭas and the Oinivāras are described as principal ruling dynasties from about A.D. 1097 to 1527.
- (B) The contribution of the Oinivāra dynasty is treated as both political and cultural.
- (C) The Bhit-Bhagwanpura inscription is included in the chapter contents.
- (D) It treats all Sanskrit and Maithili sources as interchangeable without context.

३८८. In the context of this book, which option best explains the point beginning with The contribution of the Oinivāra dynasty is treated ?

- (A) The author sees the origin and development of Mithilākṣara as necessary for a complete cultural history of Mithila.
- (B) Minority and guardianship are included among legal topics.
- (C) EI stands for Epigraphia Indica.
- (D) The contribution of the Oinivāra dynasty is treated as both political and cultural.

३८९. Which detail should be remembered when studying Chapter III — The Oinivāras of Mithila ?

- (A) The contribution of the Oinivāra dynasty is treated as both political and cultural.
- (B) Vāchaspati Miśra, Udayanācārya, Gangeśa Upādhyāya, Vardhamāna, and Pakṣadhara Miśra are among the scholars listed.
- (C) The chapter distinguishes prehistoric Mithila from Vedic Mithila.
- (D) The chapter treats textual reference as a historical clue, not as isolated mythology.

३९०. In Chapter III — The Oinivāras of Mithila , what does Oinivāra dynasty refer to?

- (A) a source describing Tirabhukti
- (B) the ruling line after the Karṇāṭas
- (C) a written source used in reconstructing textual and cultural history
- (D) the transitional phase after the Oinivāras

३९१. Which term matches this description: the ruling line after the Karṇāṭas ?

- (A) Prehistoric Mithila
- (B) Metrics
- (C) Oinivāra dynasty
- (D) Metal works

३९२. In Chapter III — The Oinivāras of Mithila , what does Family tree refer to?

- (A) the dynasty beginning the new era of medieval Mithila in A.D. 1097
- (B) a genealogical aid for understanding succession
- (C) a combined Śiva-Viṣṇu religious form
- (D) It treats law, kinship, and inheritance as outside social history.

३९३. Which term matches this description: a genealogical aid for understanding succession ?

- (A) Illustrations
- (B) Brihad-Vishnu Purāṇa
- (C) Metrics
- (D) Family tree

३९४. In Chapter III — The Oinivāras of Mithila , what does Golden Age refer to?

- (A) a projecting water-spout or architectural feature
- (B) a phrase applied to the cultural flourishing under Oinivāra rule
- (C) It assumes that later customs cannot preserve traces of earlier cultural history.
- (D) remembered legal-religious texts

३९५. Which term matches this description: a phrase applied to the cultural flourishing under Oinivāra rule ?

- (A) Village planning
- (B) Tirhutā script
- (C) Family tree
- (D) Golden Age

३९६. What is the significance of Bhogīśvara Ṭhākura in this quiz section?

- (A) It treats temples, inscriptions, music, and script as irrelevant to Mithila culture.
- (B) It treats all Sanskrit and Maithili sources as interchangeable without context.
- (C) It says political history is irrelevant to cultural history.
- (D) an Oinivāra ruler

३९७. Who is described as an Oinivāra ruler?

- (A) Nānyadeva
- (B) Nānyadeva
- (C) Gangeśa Upādhyāya
- (D) Bhogīśvara Ṭhākura

३९८. What is the significance of Gaṇeśvara Ṭhākura in this quiz section?

- (A) It treats Mithila only as a modern administrative district and ignores older cultural names.
- (B) a major Maithila philosopher
- (C) It replaces historical evidence with a purely fictional narrative.
- (D) an Oinivāra ruler

३९९. Who is described as an Oinivāra ruler?

- (A) Lakhimādevī
- (B) Harisimhadeva
- (C) Gangeśa Upādhyāya
- (D) Gaṇeśvara Ṭhākura

४००. What is the significance of Lakhimādevī in this quiz section?

- (A) the scholar-monarch associated with ancient Mithila
- (B) It says the subject belongs only to archaeology and not to cultural history.
- (C) a notable name in the Oinivāra succession
- (D) a major Nyāya thinker

४०१. Who is described as a notable name in the Oinivāra succession?

- (A) Harisimhadeva
- (B) Lakhimādevī
- (C) Gangeśa Upādhyāya
- (D) Vidyāpati Ṭhākura

४०२. Which option is not an accurate statement about Chapter III — The Oinivāras of Mithila ?

- (A) Harisimhadeva, Narasimhadeva, Bhairavasimhadeva, Rāmabhadrasimhadeva, and Lakṣmīnāthadeva continue the sequence.
- (B) It treats Tirhut, Tirabhukti, Videha, and Mithila as unrelated regions.
- (C) The chapter includes a family tree of the Oinivāra dynasty.
- (D) The Oinivāra dynasty is treated from about A.D. 1324 to 1527.

Chapter IV — Mithila after A.D. 1527

४०३. What is the main focus of Chapter IV — Mithila after A.D. 1527 ?

- (A) The section states that the ultimate end of life is to achieve the four values: Dharma, Artha, Kāma, and Mokṣa.
- (B) Buddhist texts contain references placing Videha in the tract called Madhyadeśa or related eastern cultural geography.
- (C) Chapter IV surveys the post-Oinivāra political history of Mithila.
- (D) Sadānīrā is identified with the modern river Gandaki.

४०४. Which statement correctly reflects Chapter IV — Mithila after A.D. 1527 ?

- (A) The chapter is titled A Survey of the History of Mithila after 1527 A.D.
- (B) The chapter does not limit literature to poetry; it includes technical and scholarly branches.
- (C) The name Tirhut is presented as gradually giving way to the older and culturally richer name Mithila.
- (D) It presents every ruler as belonging to the same dynasty without distinction.

४०५. In the context of this book, which option best explains the point beginning with The chapter is titled A Survey of the ?

- (A) The chapter is titled A Survey of the History of Mithila after 1527 A.D.
- (B) Palaeography helps read inscriptions and date historical evidence.
- (C) The Bhit-Bhagwanpura inscription is included in the chapter contents.
- (D) The author presents Mithila as a centre of Śiva, Viṣṇu, and Śakti worship.

४०६. Which detail should be remembered when studying Chapter IV — Mithila after A.D. 1527 ?

- (A) IA stands for Indian Antiquary.
- (B) Tantric forms connected with Śakti worship are said to have moulded Maithila culture.
- (C) The chapter is titled A Survey of the History of Mithila after 1527 A.D.
- (D) The index helps locate names, topics, places, and institutions across the work.

४०७. Which statement correctly reflects Chapter IV — Mithila after A.D. 1527 ?

- (A) The Andhra Tharhi inscription is included in the chapter contents.
- (B) It reduces the study to a list of names without social or cultural interpretation.
- (C) It opens with the period of unrest.
- (D) The use of inscriptions helps anchor literary and dynastic claims in material evidence.

४०८. In the context of this book, which option best explains the point beginning with It opens with the period of unrest ?

- (A) Later Mīmāṃsakas such as Devanātha Ṭhākura and others are listed in the chapter contents.
- (B) The preface states that no comparable book had covered the cultural, social, and economic history of Mithila in such a way.
- (C) It opens with the period of unrest.
- (D) Mithila is presented as maintaining old Vedic religion in many aspects.

४०९. Which detail should be remembered when studying Chapter IV — Mithila after A.D. 1527 ?

- (A) Janaka is remembered as both monarch and scholar.
- (B) It opens with the period of unrest.
- (C) The book presents Mithila as a region with a long cultural history, not merely as a geographical label.
- (D) Miscellaneous topics include Sati and system of education.

४१०. Which statement correctly reflects Chapter IV — Mithila after A.D. 1527 ?

- (A) Bhibhaur Rajputs are listed among the political actors of this period.
- (B) The Mithila Māhātmya Khanda describes Tirabhukti in relation to the Ganga, Himalaya, Kosi, and Gandaki.
- (C) It says political history is irrelevant to cultural history.
- (D) The chapter on literature is divided into classical literature and the development of Maithili literature.

४११. In the context of this book, which option best explains the point beginning with Bhibhaur Rajputs are listed among the political actors ?

- (A) The book is titled Cultural Heritage of Mithila.
- (B) Early Mithila is treated through literary, political, and cultural evidence rather than through a single source.
- (C) The chapter includes a unique section on the contribution of Maithila women to philosophy.
- (D) Bhibhaur Rajputs are listed among the political actors of this period.

४१२. Which detail should be remembered when studying Chapter IV — Mithila after A.D. 1527 ?

- (A) The Mithila Māhātmya Khanda describes Tirabhukti in relation to the Ganga, Himalaya, Kosi, and Gandaki.
- (B) Festivals are treated as part of social life.
- (C) Bhibhaur Rajputs are listed among the political actors of this period.
- (D) It says the subject belongs only to archaeology and not to cultural history.

४१३. Which statement correctly reflects Chapter IV — Mithila after A.D. 1527 ?

- (A) The appendix includes miscellaneous gleanings of Maithila life and economic history of slavery.
- (B) It treats law, kinship, and inheritance as outside social history.
- (C) The later history includes the rise of the Vajjian Confederacy.
- (D) The Khaṇḍavalākula, or House of Khaṇḍavā, becomes central to the later political survey.

४१४. In the context of this book, which option best explains the point beginning with The Khaṇḍavalākula or House of Khaṇḍavā becomes central ?

- (A) The Bhit-Bhagwanpura inscription is included in the chapter contents.
- (B) The Khaṇḍavalākula, or House of Khaṇḍavā, becomes central to the later political survey.
- (C) The foreword presents Mithila as a province with a glorious past in the cultural history of India.
- (D) Other Brāhmaṇas, including Dasunhi or Bhaṭṭ Brāhmaṇa and Śākadvīpīns, are included.

४१५. Which detail should be remembered when studying Chapter IV — Mithila after A.D. 1527 ?

- (A) Bhogīśvara Ṭhākura and Gaṇeśvara Ṭhākura are early names in the Oinivāra sequence.
- (B) The Khaṇḍavalākula, or House of Khaṇḍavā, becomes central to the later political survey.
- (C) It says religion, literature, art, law, and social life developed in complete isolation from each other.
- (D) Classical literature includes language, grammar, lexicography, poetics, metrics, erotics, and polity.

४१६. Which statement correctly reflects Chapter IV — Mithila after A.D. 1527 ?

- (A) Mahesha Ṭhākura, Gopāla Ṭhākura, Puruṣottama Ṭhākura, Nārāyaṇa Ṭhākura, Sundara Ṭhākura, and Mahinātha Ṭhākura are part of the sequence.
- (B) It confines Mithila entirely to one city and denies its regional spread.
- (C) It ignores the role of scholars, poets, artisans, and village communities.
- (D) The Andhra Tharhi inscription is included in the chapter contents.

४१७. In the context of this book, which option best explains the point beginning with Mahesha Ṭhākura Gopāla Ṭhākura Puruṣottama Ṭhākura Nārāyaṇa Ṭhākura ?

- (A) VC stands for Vivādacintāmaṇi.
- (B) Mahesha Ṭhākura, Gopāla Ṭhākura, Puruṣottama Ṭhākura, Nārāyaṇa Ṭhākura, Sundara Ṭhākura, and Mahinātha Ṭhākura are part of the sequence.
- (C) Later Mīmāṃsakas such as Devanātha Ṭhākura and others are listed in the chapter contents.
- (D) The Karṇāṭas and the Oinivāras are described as principal ruling dynasties from about A.D. 1097 to 1527.

४१८. Which detail should be remembered when studying Chapter IV — Mithila after A.D. 1527 ?

- (A) The presence of such abbreviations shows that the book is source-based rather than anecdotal.
- (B) The chapter distinguishes prehistoric Mithila from Vedic Mithila.
- (C) Mahesha Ṭhākura, Gopāla Ṭhākura, Puruṣottama Ṭhākura, Nārāyaṇa Ṭhākura, Sundara Ṭhākura, and Mahinātha Ṭhākura are part of the sequence.
- (D) Miscellaneous topics include Sati and system of education.

४१९. Which statement correctly reflects Chapter IV — Mithila after A.D. 1527 ?

- (A) The chapter treats Narapati Ṭhākura, Rāghavasīmha, Viṣṇusīmha, Narendra Sīmha, Pratāpa Sīmha, and Mādhavasīmha.
- (B) The author emphasizes that temple architecture had not previously been surveyed in sufficient detail for Mithila.
- (C) The chapter shows that political institutions are necessary for understanding cultural continuity.
- (D) The scholarly apparatus confirms that the book is intended as a research-oriented cultural history.

४२०. In the context of this book, which option best explains the point beginning with The chapter treats Narapati Ṭhākura Rāghavasi ha Viṣṇusi ?

- (A) It assumes that later customs cannot preserve traces of earlier cultural history.
- (B) Tantric forms connected with Śakti worship are said to have moulded Maithila culture.
- (C) The chapter treats Narapati Ṭhākura, Rāghavasīmha, Viṣṇusīmha, Narendra Sīmha, Pratāpa Sīmha, and Mādhavasīmha.
- (D) It treats Mithila only as a modern administrative district and ignores older cultural names.

४२१. Which detail should be remembered when studying Chapter IV — Mithila after A.D. 1527 ?

- (A) Fine arts are treated as part of cultural history, not as a decorative appendix.
- (B) Rāma and Krishna, as incarnations of Viṣṇu, also receive respect in the medieval religious life described by the author.
- (C) The chapter treats Narapati Ṭhākura, Rāghavasīmha, Viṣṇusīmha, Narendra Sīmha, Pratāpa Sīmha, and Mādhavasīmha.
- (D) The chapter does not treat Mithila as a single town only; it treats it as a broad cultural region.

४२२. Which statement correctly reflects Chapter IV — Mithila after A.D. 1527 ?

- (A) It makes the chronology depend only on page numbers instead of dynasties and evidence.
- (B) Early Mithila is treated through literary, political, and cultural evidence rather than through a single source.
- (C) It says political history is irrelevant to cultural history.
- (D) Administrative reforms are treated as part of the post-1527 story.

४२३. In the context of this book, which option best explains the point beginning with Administrative reforms are treated as part of the ?

- (A) Administrative reforms are treated as part of the post-1527 story.
- (B) It treats Mithila only as a modern administrative district and ignores older cultural names.
- (C) The Andhra Tharhi inscription is included in the chapter contents.
- (D) It ignores the role of scholars, poets, artisans, and village communities.

४२४. Which detail should be remembered when studying Chapter IV — Mithila after A.D. 1527 ?

- (A) Administrative reforms are treated as part of the post-1527 story.
- (B) The Mithila Māhātmya Khanda describes Tirabhukti in relation to the Ganga, Himalaya, Kosi, and Gandaki.
- (C) Literature is used as evidence of religious, social, and cultural life.
- (D) The preface notes that Mithila has its own Hindu school of law recognized even in modern courts.

४२५. Which statement correctly reflects Chapter IV — Mithila after A.D. 1527 ?

- (A) The social chapter shows that Mithila's cultural history is not only elite dynastic history.
- (B) The chapter includes appendices on the chronology and family tree of the Khaṇḍavalākula kings.
- (C) Palaeography helps read inscriptions and date historical evidence.
- (D) Pandit Chanda Jha is cited for a Maithili verse describing the boundaries of Mithila.

४२६. In the context of this book, which option best explains the point beginning with The chapter includes appendices on the chronology and ?

- (A) The author says religious thoughts and feelings of a period find a place in the literature of that period.
- (B) The chapter includes appendices on the chronology and family tree of the Khaṇḍavalākula kings.
- (C) It treats Mithila only as a modern administrative district and ignores older cultural names.
- (D) The foreword presents Mithila as a province with a glorious past in the cultural history of India.

४२७. Which detail should be remembered when studying Chapter IV — Mithila after A.D. 1527 ?

- (A) The chapter includes appendices on the chronology and family tree of the Khaṇḍavalākula kings.
- (B) Bhogīśvara Ṭhākura and Gaṇeśvara Ṭhākura are early names in the Oinivāra sequence.
- (C) Kīrtisīmha, Rājasiīmha, Devasīmha, Śivasīmha, Lakhimādevī, Padmasīmha, and Viśvāsadevī appear in the dynastic account.
- (D) The appendix includes miscellaneous gleanings of Maithila life and economic history of slavery.

४२८. In Chapter IV — Mithila after A.D. 1527 , what does Khaṇḍavalākula refer to?

- (A) the House of Khaṇḍavā in later Mithila history
- (B) the ruling line after the Karṇāṭas
- (C) a reference work useful for geography and administrative history
- (D) the governing structure under the dynasty

४२९. Which term matches this description: the House of Khaṇḍavā in later Mithila history ?

- (A) Material culture
- (B) Administration
- (C) Khaṇḍavalākula
- (D) Vaidehan monarchy

४३०. In Chapter IV — Mithila after A.D. 1527 , what does Period of unrest refer to?

- (A) the transitional phase after the Oinivāras
- (B) list of sources used for research
- (C) the organization of learning in social life
- (D) the phase before fully documented political history

४३१. Which term matches this description: the transitional phase after the Oinivāras ?

- (A) Brihad-Vishnu Purāṇa
- (B) Navya-Nyāya
- (C) Chronology
- (D) Period of unrest

४३२. In Chapter IV — Mithila after A.D. 1527 , what does Administrative reforms refer to?

- (A) the modern identification of Sadānīrā
- (B) changes in governance treated in the chapter
- (C) a sacred or auspicious design included in the fine arts section
- (D) earthen Śiva liṅga worship

४३३. Which term matches this description: changes in governance treated in the chapter ?

- (A) Image inscription
- (B) Dairy industry
- (C) Inscription
- (D) Administrative reforms

४३४. Which option is not an accurate statement about Chapter IV — Mithila after A.D. 1527 ?

- (A) It opens with the period of unrest.
- (B) It treats law, kinship, and inheritance as outside social history.
- (C) The Khaṇḍavalākula, or House of Khaṇḍavā, becomes central to the later political survey.
- (D) Administrative reforms are treated as part of the post-1527 story.

Chapter V — Religion: Introductory Framework

834. What is the main focus of Chapter V — Religion: Introductory Framework ?

- (A) Maithila peasant life is included as a topic.
- (B) The contents include Vidyapati's life, works, padas, and contemporaries.
- (C) The religion section begins by placing religious life within the four values of life and cultural practice.
- (D) It avoids historical comparison and treats every tradition as timeless and unchanging.

835. Which statement correctly reflects Chapter V — Religion: Introductory Framework ?

- (A) The section states that the ultimate end of life is to achieve the four values: Dharma, Artha, Kāma, and Mokṣa.
- (B) The script chapter is not merely about letters; it connects writing, records, culture, and identity.
- (C) It avoids historical comparison and treats every tradition as timeless and unchanging.
- (D) The chapter treats economy broadly, including crafts, industries, animals, environment, education, and social practices.

836. In the context of this book, which option best explains the point beginning with The section states that the ultimate end of ?

- (A) It presents every ruler as belonging to the same dynasty without distinction.
- (B) The section states that the ultimate end of life is to achieve the four values: Dharma, Artha, Kāma, and Mokṣa.
- (C) The presence of such abbreviations shows that the book is source-based rather than anecdotal.
- (D) The boundary discussion helps explain how later political and cultural developments are located.

837. Which detail should be remembered when studying Chapter V — Religion: Introductory Framework ?

- (A) Nānyadeva is described as the great Maithila Karṇāṭa ruler who founded his dynasty in Mithila.
- (B) The chapter treats door-jambs, lintels, gargoyles, and architectural members.
- (C) The Guptas and the Gupta-Harsha imperial world are part of the later historical narrative.
- (D) The section states that the ultimate end of life is to achieve the four values: Dharma, Artha, Kāma, and Mokṣa.

838. Which statement correctly reflects Chapter V — Religion: Introductory Framework ?

- (A) Gaṅgādeva, Malladeva, Narasiṃhadeva, Rāmasiṃhadeva, Śaktisiṃhadeva, and Harisiṃhadeva are important names in the Karṇāṭa sequence.
- (B) The Śatapatha Brāhmaṇa is cited as an early reference to Videha.
- (C) Religion is described as a vital factor in the life of an individual and community.
- (D) The author presents Mithila as a centre of Śiva, Viṣṇu, and Śakti worship.

839. In the context of this book, which option best explains the point beginning with Religion is described as a vital factor in ?

- (A) Religion is described as a vital factor in the life of an individual and community.
- (B) The Śatapatha Brāhmaṇa is cited as an early reference to Videha.
- (C) The reference to Videha shows that the region had a recognized identity in early literature.
- (D) The chapter includes a synchronisation of the chronology of the Karṇāṭa kings.

840. Which detail should be remembered when studying Chapter V — Religion: Introductory Framework ?

- (A) Minority and guardianship are included among legal topics.
- (B) Religion is described as a vital factor in the life of an individual and community.
- (C) The chapter does not treat Mithila as a single town only; it treats it as a broad cultural region.
- (D) The Oinivāra dynasty is treated from about A.D. 1324 to 1527.

841. Which statement correctly reflects Chapter V — Religion: Introductory Framework ?

- (A) The reference to Videha shows that the region had a recognized identity in early literature.
- (B) The treatment of grammar and lexicography shows the importance of linguistic scholarship in Mithila.
- (C) It treats all Sanskrit and Maithili sources as interchangeable without context.
- (D) The author says religious thoughts and feelings of a period find a place in the literature of that period.

४४३. In the context of this book, which option best explains the point beginning with The author says religious thoughts and feelings of ?

- (A) The author says religious thoughts and feelings of a period find a place in the literature of that period.
- (B) It opens with the period of unrest.
- (C) It says religion, literature, art, law, and social life developed in complete isolation from each other.
- (D) The Mithila Māhātmya Khanda describes Tirabhukti in relation to the Ganga, Himalaya, Kosi, and Gandaki.

४४४. Which detail should be remembered when studying Chapter V — Religion: Introductory Framework ?

- (A) A bibliography divided by source type helps distinguish evidence from interpretation.
- (B) The author says religious thoughts and feelings of a period find a place in the literature of that period.
- (C) It replaces historical evidence with a purely fictional narrative.
- (D) The chapter includes a synchronisation of the chronology of the Karṇāṭa kings.

४४५. Which statement correctly reflects Chapter V — Religion: Introductory Framework ?

- (A) Mithila is presented as maintaining old Vedic religion in many aspects.
- (B) The treatment of grammar and lexicography shows the importance of linguistic scholarship in Mithila.
- (C) Barantpur Chaṇḍisthāna and Saharsa inscriptions are also included.
- (D) Mithilākṣara is treated as a distinctive cultural marker of Mithila.

४४६. In the context of this book, which option best explains the point beginning with Mithila is presented as maintaining old Vedic religion ?

- (A) Mithila is presented as maintaining old Vedic religion in many aspects.
- (B) It makes the chronology depend only on page numbers instead of dynasties and evidence.
- (C) For a quiz, the bibliography and index matter because they show how the book organizes evidence.
- (D) It presents every ruler as belonging to the same dynasty without distinction.

४४७. Which detail should be remembered when studying Chapter V — Religion: Introductory Framework ?

- (A) The work is framed as a contribution to the study of Indian history, culture, and regional civilization.
- (B) Mithila is presented as maintaining old Vedic religion in many aspects.
- (C) Chamundā, Maheśvarī, Tārā, Mahiṣāsuramardinī, Śiva-Pārvatī, and Rudra sculptures are among the listed topics.
- (D) It treats inscriptions and manuscripts as decorative rather than historical evidence.

४४८. Which statement correctly reflects Chapter V — Religion: Introductory Framework ?

- (A) The author stresses the Brahmanical character of Mithila after the Videgha Māthava period.
- (B) The study of law connects textual scholarship with family, property, inheritance, and social order.
- (C) It treats Tirhut, Tirabhukti, Videha, and Mithila as unrelated regions.
- (D) Śrīdatta Upādhyāya is listed among the legal authorities.

४४९. In the context of this book, which option best explains the point beginning with The author stresses the Brahmanical character of Mithila ?

- (A) It confines Mithila entirely to one city and denies its regional spread.
- (B) The Senas, including Vijayasena, Vallālasena, and Lakṣmaṇasena, are also part of the chapter's dynastic sweep.
- (C) The author stresses the Brahmanical character of Mithila after the Videgha Māthava period.
- (D) It makes the chronology depend only on page numbers instead of dynasties and evidence.

४५०. Which detail should be remembered when studying Chapter V — Religion: Introductory Framework ?

- (A) It avoids historical comparison and treats every tradition as timeless and unchanging.
- (B) Vāchaspati Miśra, Udayanācārya, Gangeśa Upādhyāya, Vardhamāna, and Pakṣadhara Miśra are among the scholars listed.
- (C) Festivals are treated as part of social life.
- (D) The author stresses the Brahmanical character of Mithila after the Videgha Māthava period.

४५१. Which statement correctly reflects Chapter V — Religion: Introductory Framework ?

- (A) Varṇāśrama-dharma and traditional Hindu deities are treated as natural in Mithila's cultural life.
- (B) The institution of Pañjīprabandha is included in the social history of the people.
- (C) Barantpur Chaṇḍisthāna and Saharsa inscriptions are also included.
- (D) It says the subject belongs only to archaeology and not to cultural history.

४५२. In the context of this book, which option best explains the point beginning with Varṇāśrama dharma and traditional Hindu deities are treated ?

- (A) Varṇāśrama-dharma and traditional Hindu deities are treated as natural in Mithila's cultural life.
- (B) The Karṇāṭas and the Oinivāras are described as principal ruling dynasties from about A.D. 1097 to 1527.
- (C) Mithilākṣara is treated as a distinctive cultural marker of Mithila.
- (D) It treats law, kinship, and inheritance as outside social history.

४५३. Which detail should be remembered when studying Chapter V — Religion: Introductory Framework ?

- (A) Varṇāśrama-dharma and traditional Hindu deities are treated as natural in Mithila's cultural life.
- (B) The Khaṇḍavalākula, or House of Khaṇḍavā, becomes central to the later political survey.
- (C) The chapter includes Sarvatobhadra in connection with Aipanā.
- (D) It opens with the period of unrest.

४५४. Which statement correctly reflects Chapter V — Religion: Introductory Framework ?

- (A) The chapter does not see religion as merely ritual; it links religion to discipline, life-values, literature, and society.
- (B) The Guptas and the Gupta-Harsha imperial world are part of the later historical narrative.
- (C) Nānyadeva is described as the great Maithila Karṇāṭa ruler who founded his dynasty in Mithila.
- (D) Mithilākṣara is treated as a distinctive cultural marker of Mithila.

४५५. In the context of this book, which option best explains the point beginning with The chapter does not see religion as merely ?

- (A) It treats Tirhut, Tirabhukti, Videha, and Mithila as unrelated regions.
- (B) Charyāpadas are listed as part of the early literary background.
- (C) The chapter does not see religion as merely ritual; it links religion to discipline, life-values, literature, and society.
- (D) It reduces the study to a list of names without social or cultural interpretation.

४५६. Which detail should be remembered when studying Chapter V — Religion: Introductory Framework ?

- (A) It says political history is irrelevant to cultural history.
- (B) The chapter does not see religion as merely ritual; it links religion to discipline, life-values, literature, and society.
- (C) The chapter includes Sarvatobhadra in connection with Aipanā.
- (D) The treatment of grammar and lexicography shows the importance of linguistic scholarship in Mithila.

४५७. Which statement correctly reflects Chapter V — Religion: Introductory Framework ?

- (A) The Oinivāra dynasty is treated from about A.D. 1324 to 1527.
- (B) Popular Hinduism in Mithila is treated as deeply rooted and orthodox.
- (C) It treats all Sanskrit and Maithili sources as interchangeable without context.
- (D) Kīrtisimha, Rājasiṃha, Devasimha, Śivasimha, Lakhimādevī, Padmasimha, and Viśvāsadevī appear in the dynastic account.

४५८. In the context of this book, which option best explains the point beginning with Popular Hinduism in Mithila is treated as deeply ?

- (A) It treats inscriptions and manuscripts as decorative rather than historical evidence.
- (B) The study is divided into political, cultural, and social-economic groupings.
- (C) The salient features of the Mithila School of Hindu Law include marriage.
- (D) Popular Hinduism in Mithila is treated as deeply rooted and orthodox.

४५९. Which detail should be remembered when studying Chapter V — Religion: Introductory Framework ?

- (A) Popular Hinduism in Mithila is treated as deeply rooted and orthodox.
- (B) It reduces the study to a list of names without social or cultural interpretation.
- (C) MS or MSS stands for manuscripts.
- (D) It denies any relationship between literature and the religious life of a period.

४६०. In Chapter V — Religion: Introductory Framework , what does Dharma refer to?

- (A) a major work of Jyotiṛśvara
- (B) religion, philosophy, literature, script, music, art, and architecture
- (C) alphabetical guide to names and topics
- (D) one of the four values of life

४६१. Which term matches this description: one of the four values of life ?

- (A) Social and economic life
- (B) Copper-plate grant
- (C) Prehistoric Mithila
- (D) Dharma

४६२. In Chapter V — Religion: Introductory Framework , what does Artha refer to?

- (A) the local social unit central to everyday life
- (B) traditional sources used for regional description
- (C) material or worldly value
- (D) the genealogical institution associated especially with Maithila Brahmanas

४६३. Which term matches this description: material or worldly value ?

- (A) Artha
- (B) Senas
- (C) Material culture
- (D) Śatapatha Brāhmaṇa

४६४. In Chapter V — Religion: Introductory Framework , what does Kāma refer to?

- (A) It presents every ruler as belonging to the same dynasty without distinction.
- (B) desire or aesthetic-emotional value
- (C) the science or literature of governance
- (D) visual materials supporting the cultural history

४६५. Which term matches this description: desire or aesthetic-emotional value ?

- (A) Caturvarga
- (B) Sadānīrā
- (C) Kāma
- (D) Gazetteer

४६६. In Chapter V — Religion: Introductory Framework , what does Mokṣa refer to?

- (A) It treats Tirhut, Tirabhukti, Videha, and Mithila as unrelated regions.
- (B) alphabetical guide to names and topics
- (C) emancipation or ultimate liberation
- (D) a neighbouring region used in defining Videha

४६७. Which term matches this description: emancipation or ultimate liberation ?

- (A) Sarvatobhadra
- (B) Mithila Prakasana
- (C) Mokṣa
- (D) Polity

४६८. In Chapter V — Religion: Introductory Framework , what does Caturvarga refer to?

- (A) a ruling dynasty important for medieval Mithila
- (B) emancipation or ultimate liberation
- (C) the fourfold values of life
- (D) cloth-related craft and trade

४६९. Which term matches this description: the fourfold values of life ?

- (A) Varṇaratnākara
- (B) Caturvarga
- (C) Śatapatha Brāhmaṇa
- (D) Mithila School of Music

४७०. Which option is not an accurate statement about Chapter V — Religion: Introductory Framework ?

- (A) The chapter does not see religion as merely ritual; it links religion to discipline, life-values, literature, and society.
- (B) It treats Tirhut, Tirabhukti, Videha, and Mithila as unrelated regions.
- (C) Religion is described as a vital factor in the life of an individual and community.
- (D) Mithila is presented as maintaining old Vedic religion in many aspects.

Chapter V — Śaiva, Vaiṣṇava, and Śākta Tendencies

४७१. What is the main focus of Chapter V — Śaiva, Vaiṣṇava, and Śākta Tendencies ?

- (A) It treats Mithila only as a modern administrative district and ignores older cultural names.
- (B) The chapter treats Narapati Ṭhākura, Rāghavasimha, Viṣṇusimha, Narendra Simha, Pratāpa Simha, and Mādhavasimha.
- (C) Palaeography helps read inscriptions and date historical evidence.
- (D) The chapter describes the interwoven devotional forms of medieval Mithila.

४७२. Which statement correctly reflects Chapter V — Śaiva, Vaiṣṇava, and Śākta Tendencies ?

- (A) The social chapter shows that Mithila's cultural history is not only elite dynastic history.
- (B) The three major deities later prominent in Mithila are Śiva, Viṣṇu, and Śakti.
- (C) Adoption is discussed, including its scope.
- (D) The Mauryas are included as one of the major imperial contexts for Mithila.

४७३. In the context of this book, which option best explains the point beginning with The three major deities later prominent in Mithila ?

- (A) The sculpture section includes Gaṇeśa, rare Nṛtya Gaṇeśa, Sūrya, Viṣṇu, Śakti, Śaiva images, Brahmā, Buddhist sculpture, river goddesses, and miscellaneous pieces.
- (B) The chapter is titled Social Life: The people of Mithila.
- (C) The three major deities later prominent in Mithila are Śiva, Viṣṇu, and Śakti.
- (D) Harisimhadeva, Narasimhadeva, Bhairavasimhadeva, Rāmbhadrasinghadeva, and Lakṣmīnāthadeva continue the sequence.

४७४. Which detail should be remembered when studying Chapter V — Śaiva, Vaiṣṇava, and Śākta Tendencies ?

- (A) The contents list Harihara, snake worship, Sūrya, and Nātha Siddhas in the religion section.
- (B) It treats all Sanskrit and Maithili sources as interchangeable without context.
- (C) The three major deities later prominent in Mithila are Śiva, Viṣṇu, and Śakti.
- (D) Partition, reunion, inheritance, and succession are central topics.

४७५. Which statement correctly reflects Chapter V — Śaiva, Vaiṣṇava, and Śākta Tendencies ?

- (A) Boundary, textual references, names, and area are treated together because region and identity are intertwined.
- (B) Chapters X to XII are described as dealing with social and economic life.
- (C) The chapter connects religion, philosophy, scholarship, and archaeological evidence.
- (D) The author presents Mithila as a centre of Śiva, Viṣṇu, and Śakti worship.

४७६. In the context of this book, which option best explains the point beginning with The author presents Mithila as a centre of ?

- (A) Bedsteads, dress, and manners are listed in the chapter contents.
- (B) LSI stands for Linguistic Survey of India.
- (C) The transition from older cultural geography to later political history is central to the chapter.
- (D) The author presents Mithila as a centre of Śiva, Viṣṇu, and Śakti worship.

४७७. Which detail should be remembered when studying Chapter V — Śaiva, Vaiṣṇava, and Śākta Tendencies ?

- (A) The Kandaha inscription of Narasiṃhadeva is included as evidence.
- (B) The author presents Mithila as a centre of Śiva, Viṣṇu, and Śakti worship.
- (C) Chapters X to XII are described as dealing with social and economic life.
- (D) Ancient Mithila is not represented only by legends; it is linked to a chronological narrative.

४७८. Which statement correctly reflects Chapter V — Śaiva, Vaiṣṇava, and Śākta Tendencies ?

- (A) It says religion, literature, art, law, and social life developed in complete isolation from each other.
- (B) The Vaidehan monarchy gives an early political framework to the region.
- (C) Tantric forms connected with Śakti worship are said to have moulded Maithila culture.
- (D) The Kandaha inscription of Narasiṃhadeva is included as evidence.

४७९. In the context of this book, which option best explains the point beginning with Tantric forms connected with Śakti worship are said ?

- (A) The dairy industry is listed as an economic and domestic topic.
- (B) The chapter connects religion, philosophy, scholarship, and archaeological evidence.
- (C) The author stresses the Brahmanical character of Mithila after the Videgha Māthava period.
- (D) Tantric forms connected with Śakti worship are said to have moulded Maithila culture.

४८०. Which detail should be remembered when studying Chapter V — Śaiva, Vaiṣṇava, and Śākta Tendencies ?

- (A) Jyotiṛśvara's Varṇaratnākara is included in the literature chapter.
- (B) Kīrtisīṃha, Rājasīṃha, Devasīṃha, Śivasīṃha, Lakhimādevī, Padmasīṃha, and Viśvāsadevī appear in the dynastic account.
- (C) Tantric forms connected with Śakti worship are said to have moulded Maithila culture.
- (D) Varṇāśrama-dharma and traditional Hindu deities are treated as natural in Mithila's cultural life.

४८१. Which statement correctly reflects Chapter V — Śaiva, Vaiṣṇava, and Śākta Tendencies ?

- (A) The use of diverse sources helps triangulate the ancient area of Mithila.
- (B) Rāma and Krishna, as incarnations of Viṣṇu, also receive respect in the medieval religious life described by the author.
- (C) The Karṇāṭas and the Oinivāras are described as principal ruling dynasties from about A.D. 1097 to 1527.
- (D) Industrial workers and the boat industry are included.

४८२. In the context of this book, which option best explains the point beginning with Rāma and Krishna as incarnations of Viṣṇu also ?

- (A) Rāma and Krishna, as incarnations of Viṣṇu, also receive respect in the medieval religious life described by the author.
- (B) Palaeography helps read inscriptions and date historical evidence.
- (C) The chapter includes palace, chaupālī, gambling house, and kaṭaka or military camps.
- (D) Vaiśālī and Mithila are named as important kingdoms associated with Videha.

४८३. Which detail should be remembered when studying Chapter V — Śaiva, Vaiṣṇava, and Śākta Tendencies ?

- (A) It treats Tirhut, Tirabhukti, Videha, and Mithila as unrelated regions.
- (B) The script chapter is not merely about letters; it connects writing, records, culture, and identity.
- (C) Rāma and Krishna, as incarnations of Viṣṇu, also receive respect in the medieval religious life described by the author.
- (D) Partition, reunion, inheritance, and succession are central topics.

४८४. Which statement correctly reflects Chapter V — Śaiva, Vaiṣṇava, and Śākta Tendencies ?

- (A) The author argues that multiplicity of gods did not mislead Maithilas because the deities were understood as aspects of one Godhead.
- (B) The Karṇāṭas and the Oinivāras are described as principal ruling dynasties from about A.D. 1097 to 1527.
- (C) It treats temples, inscriptions, music, and script as irrelevant to Mithila culture.
- (D) The chapter uses ancient textual evidence to establish the antiquity of the region.

४८५. In the context of this book, which option best explains the point beginning with The author argues that multiplicity of gods did ?

- (A) Varṇāśrama-dharma and traditional Hindu deities are treated as natural in Mithila's cultural life.
- (B) The author argues that multiplicity of gods did not mislead Maithilas because the deities were understood as aspects of one Godhead.
- (C) Mithila is connected with the Vedic age, the Mahābhārata, and the Rāmāyaṇa.
- (D) Mithila is described as including what is now North Bihar, the Tarai, and the southern portion of Nepal up to the lower hill ranges.

४८६. Which detail should be remembered when studying Chapter V — Śaiva, Vaiṣṇava, and Śākta Tendencies ?

- (A) It says religion, literature, art, law, and social life developed in complete isolation from each other.
- (B) Mithila is presented as maintaining old Vedic religion in many aspects.
- (C) The author argues that multiplicity of gods did not mislead Maithilas because the deities were understood as aspects of one Godhead.
- (D) The contents include Vidyāpati's life, works, padas, and contemporaries.

४८७. Which statement correctly reflects Chapter V — Śaiva, Vaiṣṇava, and Śākta Tendencies ?

- (A) It reduces the study to a list of names without social or cultural interpretation.
- (B) Śiva worship is described as strong in Mithila, including many old Śiva temples.
- (C) The study needs early history as well as political background to explain culture.
- (D) The Khaṇḍavalākula, or House of Khaṇḍavā, becomes central to the later political survey.

४८८. In the context of this book, which option best explains the point beginning with Śiva worship is described as strong in Mithila ?

- (A) Śiva worship is described as strong in Mithila, including many old Śiva temples.
- (B) The use of diverse sources helps triangulate the ancient area of Mithila.
- (C) Adoption is discussed, including its scope.
- (D) It treats all Sanskrit and Maithili sources as interchangeable without context.

४८९. Which detail should be remembered when studying Chapter V — Śaiva, Vaiṣṇava, and Śākta Tendencies ?

- (A) The foreword is by Dr. K. Sivaram Karanth.
- (B) The Kaṇṇāṭa period is important because it sets the foundation for later cultural growth.
- (C) The Kaṇṇāṭas and the Oinivāras are described as principal ruling dynasties from about A.D. 1097 to 1527.
- (D) Śiva worship is described as strong in Mithila, including many old Śiva temples.

४९०. Which statement correctly reflects Chapter V — Śaiva, Vaiṣṇava, and Śākta Tendencies ?

- (A) It treats all Sanskrit and Maithili sources as interchangeable without context.
- (B) Pārthiva Śiva liṅga worship is presented as a special feature of Mithila.
- (C) The treatment of grammar and lexicography shows the importance of linguistic scholarship in Mithila.
- (D) The chapter includes Sarvatobhadra in connection with Aipanā.

४९१. In the context of this book, which option best explains the point beginning with Pārthiva Śiva liṅga worship is presented as a ?

- (A) Food and drink are included in the social-economic account.
- (B) The use of diverse sources helps triangulate the ancient area of Mithila.
- (C) The author treats literature as essential for understanding culture.
- (D) Pārthiva Śiva liṅga worship is presented as a special feature of Mithila.

४९२. Which detail should be remembered when studying Chapter V — Śaiva, Vaiṣṇava, and Śākta Tendencies ?

- (A) Jyotiṛśvara's Varṇaratnākara is included in the literature chapter.
- (B) Pārthiva Śiva liṅga worship is presented as a special feature of Mithila.
- (C) The chapter connects religion, philosophy, scholarship, and archaeological evidence.
- (D) The Vaidehan monarchy gives an early political framework to the region.

४९३. Which statement correctly reflects Chapter V — Śaiva, Vaiṣṇava, and Śākta Tendencies ?

- (A) The author stresses the Brahmanical character of Mithila after the Videgha Māthava period.
- (B) The chapter includes palace, chaupālī, gambling house, and kaṭaka or military camps.
- (C) The book is titled Cultural Heritage of Mithila.
- (D) Nachārīs and Maheśavānīs are mentioned as categories of devotional songs connected with Śiva.

४९४. In the context of this book, which option best explains the point beginning with Nachārīs and Maheśavānīs are mentioned as categories of ?

- (A) The Khaṇḍavalākula, or House of Khaṇḍavā, becomes central to the later political survey.
- (B) Nachārīs and Maheśavānīs are mentioned as categories of devotional songs connected with Śiva.
- (C) The Kandaha inscription of Narasiṃhadeva is included as evidence.
- (D) The chapter includes Sarvatobhadra in connection with Aipanā.

४९५. Which detail should be remembered when studying Chapter V — Śaiva, Vaiṣṇava, and Śākta Tendencies ?

- (A) The study needs early history as well as political background to explain culture.
- (B) Harisiṃhadeva, Narasiṃhadeva, Bhairavasiṃhadeva, Rāmabhadraśiṃhadeva, and Lakṣmīnāthadeva continue the sequence.
- (C) The book is titled Cultural Heritage of Mithila.
- (D) Nachārīs and Maheśavānīs are mentioned as categories of devotional songs connected with Śiva.

४९६. Which statement correctly reflects Chapter V — Śaiva, Vaiṣṇava, and Śākta Tendencies ?

- (A) Śakti worship is described as universally prevalent even in medieval Mithila.
- (B) The chapter includes Sarvatobhadra in connection with Aipanā.
- (C) The Khaṇḍavalākula, or House of Khaṇḍavā, becomes central to the later political survey.
- (D) The chapter includes appendices on the chronology and family tree of the Khaṇḍavalākula kings.

४९७. In the context of this book, which option best explains the point beginning with Śakti worship is described as universally prevalent even ?

- (A) The script chapter is not merely about letters; it connects writing, records, culture, and identity.
- (B) Harisim̐hadeva, Narasim̐hadeva, Bhairavasim̐hadeva, Rāmabhadrasim̐hadeva, and Lakṣmīnāthadeva continue the sequence.
- (C) Śakti worship is described as universally prevalent even in medieval Mithila.
- (D) It makes the chronology depend only on page numbers instead of dynasties and evidence.

४९८. Which detail should be remembered when studying Chapter V — Śaiva, Vaiṣṇava, and Śākta Tendencies ?

- (A) The treatment of grammar and lexicography shows the importance of linguistic scholarship in Mithila.
- (B) It assumes that the Karṇāṭa and Oinivāra periods made no contribution to Mithila culture.
- (C) It presents every ruler as belonging to the same dynasty without distinction.
- (D) Śakti worship is described as universally prevalent even in medieval Mithila.

४९९. Which statement correctly reflects Chapter V — Śaiva, Vaiṣṇava, and Śākta Tendencies ?

- (A) The study needs early history as well as political background to explain culture.
- (B) Every household is described as maintaining the gosāuni, the household goddess, and honouring her on auspicious occasions.
- (C) The chapter includes palace, chaupālī, gambling house, and kaṭaka or military camps.
- (D) Harinātha Upādhyāya, Rudradhara, Misaru Miśra, Vāchaspati Miśra II, and Viśveśvarabhaṭṭa are included in the chapter contents.

५००. In the context of this book, which option best explains the point beginning with Every household is described as maintaining the gosāuni ?

- (A) The study of Aipanā helps preserve women-centered and household artistic traditions.
- (B) Every household is described as maintaining the gosāuni, the household goddess, and honouring her on auspicious occasions.
- (C) It replaces historical evidence with a purely fictional narrative.
- (D) The philosophy section includes Nyāya, Prācīna Nyāya, Navya-Nyāya, and Mīmāṃsā.

५०१. Which detail should be remembered when studying Chapter V — Śaiva, Vaiṣṇava, and Śākta Tendencies ?

- (A) It makes the chronology depend only on page numbers instead of dynasties and evidence.
- (B) The Vaidehan monarchy gives an early political framework to the region.
- (C) It assumes that the Karṇāṭa and Oinivāra periods made no contribution to Mithila culture.
- (D) Every household is described as maintaining the gosāuni, the household goddess, and honouring her on auspicious occasions.

५०२. In Chapter V — Śaiva, Vaiṣṇava, and Śākta Tendencies , what does Śaiva refer to?

- (A) one of the four values of life
- (B) related to Śiva worship
- (C) It treats temples, inscriptions, music, and script as irrelevant to Mithila culture.
- (D) a formal record of donation or privilege

५०३. Which term matches this description: related to Śiva worship ?

- (A) Dharma
- (B) Prehistoric Mithila
- (C) Dharmasāstra
- (D) Śaiva

५०४. In Chapter V — Śaiva, Vaiṣṇava, and Śākta Tendencies , what does Vaiṣṇava refer to?

- (A) the theory of literary expression
- (B) related to Viṣṇu worship
- (C) a neighbouring region used in defining Videha
- (D) military camp

५०५. Which term matches this description: related to Viṣṇu worship ?

- (A) Vaiṣṇava
- (B) Mīmāṃsā
- (C) Nyāya
- (D) Mithila

५०६. In Chapter V — Śaiva, Vaiṣṇava, and Śākta Tendencies , what does Śākta refer to?

- (A) related to Śakti or goddess worship
- (B) a phrase applied to the cultural flourishing under Oinivāra rule
- (C) a distinctive economic activity listed in the chapter
- (D) a later ruling dynasty central to the cultural history of Mithila

५०७. Which term matches this description: related to Śakti or goddess worship ?

- (A) Vaiṣṇava
- (B) Śākta
- (C) Strīdhana
- (D) Poetics

५०८. In Chapter V — Śaiva, Vaiṣṇava, and Śākta Tendencies , what does Pārthiva Śiva liṅga refer to?

- (A) a major work of Jyotirīśvara
- (B) It says the subject belongs only to archaeology and not to cultural history.
- (C) earthen Śiva liṅga worship
- (D) lyrical songs associated especially with Vidyāpati

५०९. Which term matches this description: earthen Śiva liṅga worship ?

- (A) Gandaki
- (B) Guardianship
- (C) Pārthiva Śiva liṅga
- (D) Nātha Siddhas

५१०. In Chapter V — Śaiva, Vaiṣṇava, and Śākta Tendencies , what does Gosāuni refer to?

- (A) the distinctive legal school associated with Mithila
- (B) a ruling dynasty important for medieval Mithila
- (C) the textual tradition of Hindu law and duty
- (D) household goddess in Maithila religious practice

५११. Which term matches this description: household goddess in Maithila religious practice ?

- (A) Textile
- (B) Gosāuni
- (C) Manuscript
- (D) Kṛtrima adoption

५१२. In Chapter V — Śaiva, Vaiṣṇava, and Śākta Tendencies , what does Nachārī refer to?

- (A) It avoids historical comparison and treats every tradition as timeless and unchanging.
- (B) a projecting water-spout or architectural feature
- (C) a devotional hymn category connected with Śiva
- (D) the fourfold values of life

५१३. Which term matches this description: a devotional hymn category connected with Śiva ?

- (A) Śaiva
- (B) Smṛti
- (C) Śatapatha Brāhmaṇa
- (D) Nachārī

५१४. In Chapter V — Śaiva, Vaiṣṇava, and Śākta Tendencies , what does Maheśavānī refer to?

- (A) alphabetical guide to names and topics
- (B) the script associated with Mithila
- (C) songs dealing with Hara and Gaurī
- (D) related to Viṣṇu worship

५१५. Which term matches this description: songs dealing with Hara and Gaurī ?

- (A) Charyāpadas
- (B) Image inscription
- (C) Maheśavānī
- (D) Varṇaratnākara

५१६. Which option is not an accurate statement about Chapter V — Śaiva, Vaiṣṇava, and Śākta Tendencies ?

- (A) Every household is described as maintaining the gosāuni, the household goddess, and honouring her on auspicious occasions.
- (B) Rāma and Krishna, as incarnations of Viṣṇu, also receive respect in the medieval religious life described by the author.
- (C) Pārthiva Śiva liṅga worship is presented as a special feature of Mithila.
- (D) It treats Tirhut, Tirabhukti, Videha, and Mithila as unrelated regions.

Chapter V — Other Religious Forms and Philosophy

५१७. What is the main focus of Chapter V — Other Religious Forms and Philosophy ?

- (A) Popular Hinduism in Mithila is treated as deeply rooted and orthodox.
- (B) It treats Mithila only as a modern administrative district and ignores older cultural names.
- (C) The chapter's contents include other religious practices and a large philosophical section.
- (D) The reference to Videha shows that the region had a recognized identity in early literature.

५१८. Which statement correctly reflects Chapter V — Other Religious Forms and Philosophy ?

- (A) The contents list Harihara, snake worship, Sūrya, and Nātha Siddhas in the religion section.
- (B) Chapters V to IX are described as dealing with cultural history.
- (C) Mithilākṣara is treated as a distinctive cultural marker of Mithila.
- (D) The law chapter shows that household and property relations are essential to social history.

५१९. In the context of this book, which option best explains the point beginning with The contents list Harihara snake worship Sūrya and ?

- (A) Building materials are treated as part of material culture.
- (B) The contents list Harihara, snake worship, Sūrya, and Nātha Siddhas in the religion section.
- (C) The chapter treats door-jambs, lintels, gargoyles, and architectural members.
- (D) It treats Mithila only as a modern administrative district and ignores older cultural names.

५२०. Which detail should be remembered when studying Chapter V — Other Religious Forms and Philosophy ?

- (A) It ignores the role of scholars, poets, artisans, and village communities.
- (B) The Andhra Tharhi inscription is included in the chapter contents.
- (C) Rāma and Krishna, as incarnations of Viṣṇu, also receive respect in the medieval religious life described by the author.
- (D) The contents list Harihara, snake worship, Sūrya, and Nātha Siddhas in the religion section.

५२१. Which statement correctly reflects Chapter V — Other Religious Forms and Philosophy ?

- (A) Religion is described as a vital factor in the life of an individual and community.
- (B) The philosophy section includes Nyāya, Prācīna Nyāya, Navya-Nyāya, and Mīmāṃsā.
- (C) It treats Tirhut, Tirabhukti, Videha, and Mithila as unrelated regions.
- (D) The contribution of the Oinivāra dynasty is treated as both political and cultural.

५२२. In the context of this book, which option best explains the point beginning with The philosophy section includes Nyāya Prācīna Nyāya Navya ?

- (A) It says the subject belongs only to archaeology and not to cultural history.
- (B) The philosophy section includes Nyāya, Prācīna Nyāya, Navya-Nyāya, and Mīmāṃsā.
- (C) The so-called Simraon inscription is listed among the inscriptional materials.
- (D) The bibliography is divided into original sources, modern works, journals, and inscriptions.

५२३. Which detail should be remembered when studying Chapter V — Other Religious Forms and Philosophy ?

- (A) The chapter includes a synchronisation of the chronology of the Kaṇṇāṭa kings.
- (B) IA stands for Indian Antiquary.
- (C) The contents include Vidyāpati's life, works, padas, and contemporaries.
- (D) The philosophy section includes Nyāya, Prācīna Nyāya, Navya-Nyāya, and Mīmāṃsā.

५२४. Which statement correctly reflects Chapter V — Other Religious Forms and Philosophy ?

- (A) Festivals are treated as part of social life.
- (B) Vāchaspati Miśra, Udayanācārya, Gangeśa Upādhyāya, Vardhamāna, and Pakṣadhara Miśra are among the scholars listed.
- (C) It avoids historical comparison and treats every tradition as timeless and unchanging.
- (D) Chapters V to IX are described as dealing with cultural history.

५२५. In the context of this book, which option best explains the point beginning with Vāchaspati Miśra Udayanācārya Gangeśa Upādhyāya Vardhamāna and Pakṣadhara ?

- (A) Classical literature includes language, grammar, lexicography, poetics, metrics, erotics, and polity.
- (B) The so-called Simraon inscription is listed among the inscriptional materials.
- (C) The bibliography is divided into original sources, modern works, journals, and inscriptions.
- (D) Vāchaspati Miśra, Udayanācārya, Gangeśa Upādhyāya, Vardhamāna, and Pakṣadhara Miśra are among the scholars listed.

५२६. Which detail should be remembered when studying Chapter V — Other Religious Forms and Philosophy ?

- (A) The Vaidehan monarchy gives an early political framework to the region.
- (B) Vāchaspati Miśra, Udayanācārya, Gangeśa Upādhyāya, Vardhamāna, and Pakṣadhara Miśra are among the scholars listed.
- (C) Illustrations likely support the discussion of architecture, sculpture, script, and fine arts.
- (D) The author presents Mithila as a centre of Śiva, Viṣṇu, and Śakti worship.

५२७. Which statement correctly reflects Chapter V — Other Religious Forms and Philosophy ?

- (A) The author is Vijayakanta Mishra.
- (B) The contribution of the Oinivāra dynasty is treated as both political and cultural.
- (C) The chapter treats Narapati Ṭhākura, Rāghavasimha, Viṣṇusimha, Narendra Simha, Pratāpa Simha, and Mādhavasimha.
- (D) The chapter includes a unique section on the contribution of Maithila women to philosophy.

५२८. In the context of this book, which option best explains the point beginning with The chapter includes a unique section on the ?

- (A) It treats law, kinship, and inheritance as outside social history.
- (B) The chapter is titled Mithila School of Hindu Law.
- (C) The reference to Videha shows that the region had a recognized identity in early literature.
- (D) The chapter includes a unique section on the contribution of Maithila women to philosophy.

५२९. Which detail should be remembered when studying Chapter V — Other Religious Forms and Philosophy ?

- (A) Chandeśvara and his works are listed among the legal sources.
- (B) It says economic life can be understood without occupations, crafts, trade, or industries.
- (C) Partition of Strīdhana is also listed in the contents.
- (D) The chapter includes a unique section on the contribution of Maithila women to philosophy.

५३०. Which statement correctly reflects Chapter V — Other Religious Forms and Philosophy ?

- (A) It says political history is irrelevant to cultural history.
- (B) The Vedic period is connected with the rise of the Vaidehan monarchy.
- (C) Lacchehamā Devī is listed in connection with women's contribution to philosophy.
- (D) Partition of Strīdhana is also listed in the contents.

५३१. In the context of this book, which option best explains the point beginning with Lacchehamā Devī is listed in connection with women ?

- (A) The bibliography is divided into original sources, modern works, journals, and inscriptions.
- (B) Lacchehamā Devī is listed in connection with women's contribution to philosophy.
- (C) The Vaidehan monarchy gives an early political framework to the region.
- (D) A bibliography divided by source type helps distinguish evidence from interpretation.

५३२. Which detail should be remembered when studying Chapter V — Other Religious Forms and Philosophy ?

- (A) Lacchehamā Devī is listed in connection with women's contribution to philosophy.
- (B) Harsha is included as a major marker of early medieval political history.
- (C) Kīrtisimha, Rājasimha, Devasimha, Śivasimha, Lakhimādevī, Padmasimha, and Viśvāsadevī appear in the dynastic account.
- (D) The preface notes that Mithila has its own Hindu school of law recognized even in modern courts.

५३३. Which statement correctly reflects Chapter V — Other Religious Forms and Philosophy ?

- (A) Later Mīmāṃsakas such as Devanātha Ṭhākura and others are listed in the chapter contents.
- (B) It assumes that later customs cannot preserve traces of earlier cultural history.
- (C) It presents every ruler as belonging to the same dynasty without distinction.
- (D) Festivals are treated as part of social life.

५३४. In the context of this book, which option best explains the point beginning with Later Mīmā sakas such as Devanātha Ṭhākura and ?

- (A) The Oinivāra period is linked with the Golden Age of Mithila in the author's preface.
- (B) A.D. 1097 is treated as the beginning of a new era in Mithila political history.
- (C) Later Mīmāṃsakas such as Devanātha Ṭhākura and others are listed in the chapter contents.
- (D) The Karṇāṭas ruled Mithila from about A.D. 1097 to 1324.

५३५. Which detail should be remembered when studying Chapter V — Other Religious Forms and Philosophy ?

- (A) The contents include Vidyāpati's life, works, padas, and contemporaries.
- (B) Pandit Chanda Jha is cited for a Maithili verse describing the boundaries of Mithila.
- (C) Later Mīmāṃsakas such as Devanātha Ṭhākura and others are listed in the chapter contents.
- (D) It says economic life can be understood without occupations, crafts, trade, or industries.

५३६. Which statement correctly reflects Chapter V — Other Religious Forms and Philosophy ?

- (A) Recent archaeological excavations such as Vaiśālī and Karian are included as appendices to the chapter.
- (B) The reference to Videha shows that the region had a recognized identity in early literature.
- (C) The so-called Simraon inscription is listed among the inscriptional materials.
- (D) It treats Tirhut, Tirabhukti, Videha, and Mithila as unrelated regions.

५३७. In the context of this book, which option best explains the point beginning with Recent archaeological excavations such as Vaiśālī and Karian ?

- (A) It confines Mithila entirely to one city and denies its regional spread.
- (B) The chapter is titled Mithila School of Hindu Law.
- (C) Recent archaeological excavations such as Vaiśālī and Karian are included as appendices to the chapter.
- (D) It assumes that the Karṇāṭa and Oinivāra periods made no contribution to Mithila culture.

५३८. Which detail should be remembered when studying Chapter V — Other Religious Forms and Philosophy ?

- (A) The chapter is titled Mithila School of Hindu Law.
- (B) Recent archaeological excavations such as Vaiśālī and Karian are included as appendices to the chapter.
- (C) A bibliography divided by source type helps distinguish evidence from interpretation.
- (D) The Khojapur Durga image inscription is included in the chapter contents.

५३९. Which statement correctly reflects Chapter V — Other Religious Forms and Philosophy ?

- (A) The Vedic period is connected with the rise of the Vaidehan monarchy.
- (B) The chapter connects religion, philosophy, scholarship, and archaeological evidence.
- (C) The chapter also includes Kāyasthas, Kṣatriyas, Goāras, Dusādhas, Musaharas, Muslims, and others.
- (D) The preface notes that Mithila has its own Hindu school of law recognized even in modern courts.

५४०. In the context of this book, which option best explains the point beginning with The chapter connects religion philosophy scholarship and archaeological ?

- (A) The Oinivāra period is linked with the Golden Age of Mithila in the author's preface.
- (B) The work is framed as a contribution to the study of Indian history, culture, and regional civilization.
- (C) The chapter connects religion, philosophy, scholarship, and archaeological evidence.
- (D) Chapters I to IV are described as dealing with political history.

५४१. Which detail should be remembered when studying Chapter V — Other Religious Forms and Philosophy ?

- (A) Partition of Strīdhana is also listed in the contents.
- (B) The Vaidehan monarchy gives an early political framework to the region.
- (C) The chapter connects religion, philosophy, scholarship, and archaeological evidence.
- (D) IA stands for Indian Antiquary.

५४२. In Chapter V — Other Religious Forms and Philosophy , what does Harihara refer to?

- (A) a combined Śiva-Viṣṇu religious form
- (B) related to Viṣṇu worship
- (C) the distinctive legal school associated with Mithila
- (D) a vertical element framing a doorway

५४३. Which term matches this description: a combined Śiva-Viṣṇu religious form ?

- (A) Pañjīrabandha
- (B) Harihara
- (C) Khaṇḍavalākula
- (D) Inscription

५४४. In Chapter V — Other Religious Forms and Philosophy , what does Nātha Siddhas refer to?

- (A) a devotional hymn category connected with Śiva
- (B) a source describing Tirabhukti
- (C) visual materials supporting the cultural history
- (D) religious or yogic figures included in the chapter

५४५. Which term matches this description: religious or yogic figures included in the chapter ?

- (A) Tirhut
- (B) Madhyadeśa
- (C) Nātha Siddhas
- (D) Foreword

५४६. In Chapter V — Other Religious Forms and Philosophy , what does Nyāya refer to?

- (A) the logical-philosophical school
- (B) the study of verse-measure
- (C) the phase before fully documented political history
- (D) It replaces historical evidence with a purely fictional narrative.

५४७. Which term matches this description: the logical-philosophical school ?

- (A) Vedic period
- (B) Betel leaf industry
- (C) Strīdhana
- (D) Nyāya

५४८. In Chapter V — Other Religious Forms and Philosophy , what does Navya-Nyāya refer to?

- (A) a social-religious group listed in the chapter
- (B) a later dynasty preceding the Kaṇḍa-Oinivāra focus
- (C) the genealogical institution associated especially with Maithila Brahmanas
- (D) the later new logic associated strongly with Mithila and Navadvīpa

५४९. Which term matches this description: the later new logic associated strongly with Mithila and Navadvīpa ?

- (A) Prehistoric Mithila
- (B) Mahāpātra
- (C) Navya-Nyāya
- (D) Sadānīrā

५५०. In Chapter V — Other Religious Forms and Philosophy , what does Mīmāṃsā refer to?

- (A) It denies any relationship between literature and the religious life of a period.
- (B) a philosophical school concerned with Vedic interpretation and ritual law
- (C) the phase before fully documented political history
- (D) a sacred midland category discussed in relation to Videha

५५१. Which term matches this description: a philosophical school concerned with Vedic interpretation and ritual law ?

- (A) Lexicography
- (B) Charyāpadas
- (C) Guardianship
- (D) Mīmāṃsā

५५२. What is the significance of Vāchaspati Miśra in this quiz section?

- (A) It reduces the study to a list of names without social or cultural interpretation.
- (B) a major Maithila philosopher
- (C) author of Tattva-Cintāmaṇi
- (D) It assumes that the Karṇāṭa and Oinivāra periods made no contribution to Mithila culture.

५५३. Who is described as a major Maithila philosopher?

- (A) Vāchaspati Miśra
- (B) Nānyadeva
- (C) Gaṇeśvara Ṭhākura
- (D) Dr. K. Sivaram Karanth

५५४. What is the significance of Udayanācārya in this quiz section?

- (A) a major Maithila philosopher
- (B) a major Nyāya thinker
- (C) It says religion, literature, art, law, and social life developed in complete isolation from each other.
- (D) It presents every ruler as belonging to the same dynasty without distinction.

५५५. Who is described as a major Nyāya thinker?

- (A) Vāchaspati Miśra
- (B) Pakṣadhara Miśra
- (C) Dr. K. Sivaram Karanth
- (D) Udayanācārya

५५६. What is the significance of Gangeśa Upādhyāya in this quiz section?

- (A) a major Nyāya thinker
- (B) founder figure of the Karṇāṭa dynasty in Mithila
- (C) It assumes that later customs cannot preserve traces of earlier cultural history.
- (D) author of Tattva-Cintāmaṇi

५५७. Who is described as author of Tattva-Cintāmaṇi?

- (A) Gangeśa Upādhyāya
- (B) Gaṇeśvara Ṭhākura
- (C) Vidyāpati Ṭhākura
- (D) Udayanācārya

५५८. What is the significance of Pakṣadhara Miśra in this quiz section?

- (A) an Oinivāra ruler
- (B) a major Maithila scholar
- (C) It assumes that the Karṇāṭa and Oinivāra periods made no contribution to Mithila culture.
- (D) It confines Mithila entirely to one city and denies its regional spread.

५५९. Who is described as a major Maithila scholar?

- (A) Vāchaspati Miśra
- (B) Pakṣadhara Miśra
- (C) Vidyāpati Ṭhākura
- (D) Bhogīśvara Ṭhākura

५६०. Which option is not an accurate statement about Chapter V — Other Religious Forms and Philosophy ?

- (A) The contents list Harihara, snake worship, Sūrya, and Nātha Siddhas in the religion section.
- (B) Vāchaspati Miśra, Udayanācārya, Gangeśa Upādhyāya, Vardhamāna, and Pakṣadhara Miśra are among the scholars listed.
- (C) The chapter includes a unique section on the contribution of Maithila women to philosophy.
- (D) It says religion, literature, art, law, and social life developed in complete isolation from each other.

Chapter VI — Classical Literature

५६१. What is the main focus of Chapter VI — Classical Literature ?

- (A) Bhibhaur Rajputs are listed among the political actors of this period.
- (B) Chapter VI begins with the classical literary and scholarly traditions of Mithila.
- (C) The epics describe Videha as having more than one kingdom within its boundaries.
- (D) Garden, flora and fauna, birds and animals are listed as cultural-environmental topics.

५६२. Which statement correctly reflects Chapter VI — Classical Literature ?

- (A) The transition from older cultural geography to later political history is central to the chapter.
- (B) The presence of such abbreviations shows that the book is source-based rather than anecdotal.
- (C) It confines Mithila entirely to one city and denies its regional spread.
- (D) The chapter on literature is divided into classical literature and the development of Maithili literature.

५६३. In the context of this book, which option best explains the point beginning with The chapter on literature is divided into classical ?

- (A) The chapter includes a synchronisation of the chronology of the Karṇāṭa kings.
- (B) The chapter treats Narapati Ṭhākura, Rāghavasīmha, Viṣṇusīmha, Narendra Sīmha, Pratāpa Sīmha, and Mādhavasīmha.
- (C) The chapter on literature is divided into classical literature and the development of Maithili literature.
- (D) The appendix includes miscellaneous gleanings of Maithila life and economic history of slavery.

५६४. Which detail should be remembered when studying Chapter VI — Classical Literature ?

- (A) Pandit Chanda Jha is cited for a Maithili verse describing the boundaries of Mithila.
- (B) ASI stands for Archaeological Survey of India Annual Reports.
- (C) The chapter on literature is divided into classical literature and the development of Maithili literature.
- (D) Śrīdatta Upādhyāya is listed among the legal authorities.

५६५. Which statement correctly reflects Chapter VI — Classical Literature ?

- (A) The Mauryas are included as one of the major imperial contexts for Mithila.
- (B) The author presents Mithila as a centre of Śiva, Viṣṇu, and Śakti worship.
- (C) A bibliography divided by source type helps distinguish evidence from interpretation.
- (D) Classical literature includes language, grammar, lexicography, poetics, metrics, erotics, and polity.

५६६. In the context of this book, which option best explains the point beginning with Classical literature includes language grammar lexicography poetics metrics ?

- (A) The author presents Mithila as a centre of Śiva, Viṣṇu, and Śakti worship.
- (B) The name Tirhut is presented as gradually giving way to the older and culturally richer name Mithila.
- (C) It ignores the role of scholars, poets, artisans, and village communities.
- (D) Classical literature includes language, grammar, lexicography, poetics, metrics, erotics, and polity.

५६७. Which detail should be remembered when studying Chapter VI — Classical Literature ?

- (A) Garden, flora and fauna, birds and animals are listed as cultural-environmental topics.
- (B) Religion is described as a vital factor in the life of an individual and community.
- (C) It treats Tirhut, Tirabhukti, Videha, and Mithila as unrelated regions.
- (D) Classical literature includes language, grammar, lexicography, poetics, metrics, erotics, and polity.

५६८. Which statement correctly reflects Chapter VI — Classical Literature ?

- (A) The salient features of the Mithila School of Hindu Law include marriage.
- (B) Women Sanskrit writers are explicitly included in the classical literature section.
- (C) The use of the Śatapatha Brāhmaṇa places Mithila within early Vedic cultural geography.
- (D) It says political history is irrelevant to cultural history.

५६९. In the context of this book, which option best explains the point beginning with Women Sanskrit writers are explicitly included in the ?

- (A) The institution of Pañjīprabandha is included in the social history of the people.
- (B) Pandit Chanda Jha is cited for a Maithili verse describing the boundaries of Mithila.
- (C) Women Sanskrit writers are explicitly included in the classical literature section.
- (D) The chapter is titled Mithila School of Hindu Law.

५७०. Which detail should be remembered when studying Chapter VI — Classical Literature ?

- (A) The chapter studies the salient features of Mithilākṣara.
- (B) Women Sanskrit writers are explicitly included in the classical literature section.
- (C) The cultural part covers religion and philosophy, literature, palaeography, fine arts, and architecture.
- (D) It says religion, literature, art, law, and social life developed in complete isolation from each other.

५७१. Which statement correctly reflects Chapter VI — Classical Literature ?

- (A) The treatment of grammar and lexicography shows the importance of linguistic scholarship in Mithila.
- (B) The chapter includes early Maithili literature and middle Maithili literature.
- (C) The contents list Harihara, snake worship, Sūrya, and Nātha Siddhas in the religion section.
- (D) The author is Vijayakanta Mishra.

५७२. In the context of this book, which option best explains the point beginning with The treatment of grammar and lexicography shows the ?

- (A) Bedsteads, dress, and manners are listed in the chapter contents.
- (B) The author says Mithila remained a home of Hindu culture and learning even after Muslims had conquered much of northern India.
- (C) The treatment of grammar and lexicography shows the importance of linguistic scholarship in Mithila.
- (D) The study needs early history as well as political background to explain culture.

५७३. Which detail should be remembered when studying Chapter VI — Classical Literature ?

- (A) The treatment of grammar and lexicography shows the importance of linguistic scholarship in Mithila.
- (B) Śrīdatta Upādhyāya is listed among the legal authorities.
- (C) Aipānā is described in the preface as a forgotten art of symbol and tantra.
- (D) It treats Mithila only as a modern administrative district and ignores older cultural names.

५७४. Which statement correctly reflects Chapter VI — Classical Literature ?

- (A) Poetics and metrics indicate that literary form, style, and measurement of verse were part of the cultural heritage.
- (B) The chapter uses ancient textual evidence to establish the antiquity of the region.
- (C) The author is Vijayakanta Mishra.
- (D) Garden, flora and fauna, birds and animals are listed as cultural-environmental topics.

५७५. In the context of this book, which option best explains the point beginning with Poetics and metrics indicate that literary form style ?

- (A) Poetics and metrics indicate that literary form, style, and measurement of verse were part of the cultural heritage.
- (B) Mithila is connected with the Vedic age, the Mahābhārata, and the Rāmāyaṇa.
- (C) The institution of Pañjīprabandha is included in the social history of the people.
- (D) The chapter uses ancient textual evidence to establish the antiquity of the region.

५७६. Which detail should be remembered when studying Chapter VI — Classical Literature ?

- (A) Poetics and metrics indicate that literary form, style, and measurement of verse were part of the cultural heritage.
- (B) Śrīdatta Upādhyāya is listed among the legal authorities.
- (C) The three major deities later prominent in Mithila are Śiva, Viṣṇu, and Śakti.
- (D) It replaces historical evidence with a purely fictional narrative.

५७७. Which statement correctly reflects Chapter VI — Classical Literature ?

- (A) Palaeography helps read inscriptions and date historical evidence.
- (B) Polity appears as a literary subject, showing the relation between literature and governance.
- (C) Later Mīmāṃsakas such as Devanātha Ṭhākura and others are listed in the chapter contents.
- (D) Miscellaneous topics include Sati and system of education.

५७८. In the context of this book, which option best explains the point beginning with Polity appears as a literary subject showing the ?

- (A) The chapter shows that political institutions are necessary for understanding cultural continuity.
- (B) Bhibhaur Rajputs are listed among the political actors of this period.
- (C) Polity appears as a literary subject, showing the relation between literature and governance.
- (D) The author says religious thoughts and feelings of a period find a place in the literature of that period.

५७९. Which detail should be remembered when studying Chapter VI — Classical Literature ?

- (A) Pārthiva Śiva līṅga worship is presented as a special feature of Mithila.
- (B) Illustrations likely support the discussion of architecture, sculpture, script, and fine arts.
- (C) The Pālas, including Gopāla, Dharmapāla, Devapāla, Śūrapāla, Vighrapāla, Nārāyaṇapāla, and Rāmapāla, are listed in the contents.
- (D) Polity appears as a literary subject, showing the relation between literature and governance.

५८०. Which statement correctly reflects Chapter VI — Classical Literature ?

- (A) The chapter does not limit literature to poetry; it includes technical and scholarly branches.
- (B) Building materials are treated as part of material culture.
- (C) Bhibhaur Rajputs are listed among the political actors of this period.
- (D) The author presents Mithila as a centre of Śiva, Viṣṇu, and Śakti worship.

५८१. In the context of this book, which option best explains the point beginning with The chapter does not limit literature to poetry ?

- (A) The Khojapur Durga image inscription is included in the chapter contents.
- (B) The chapter does not limit literature to poetry; it includes technical and scholarly branches.
- (C) Sources of Hindu law include Dharmasāstra and Smṛti traditions.
- (D) Building materials are treated as part of material culture.

५८२. Which detail should be remembered when studying Chapter VI — Classical Literature ?

- (A) Adoption is discussed, including its scope.
- (B) It treats inscriptions and manuscripts as decorative rather than historical evidence.
- (C) It reduces the study to a list of names without social or cultural interpretation.
- (D) The chapter does not limit literature to poetry; it includes technical and scholarly branches.

५८३. Which statement correctly reflects Chapter VI — Classical Literature ?

- (A) Mithila is presented as maintaining old Vedic religion in many aspects.
- (B) Sources of Hindu law include Dharmaśāstra and Smṛti traditions.
- (C) The author treats literature as essential for understanding culture.
- (D) Minority and guardianship are included among legal topics.

५८४. In the context of this book, which option best explains the point beginning with The author treats literature as essential for understanding ?

- (A) The name Tirhut is presented as gradually giving way to the older and culturally richer name Mithila.
- (B) The author treats literature as essential for understanding culture.
- (C) The author presents Mithila as a centre of Śiva, Viṣṇu, and Śakti worship.
- (D) Minority and guardianship are included among legal topics.

५८५. Which detail should be remembered when studying Chapter VI — Classical Literature ?

- (A) Sources of Hindu law include Dharmaśāstra and Smṛti traditions.
- (B) It treats law, kinship, and inheritance as outside social history.
- (C) It says the subject belongs only to archaeology and not to cultural history.
- (D) The author treats literature as essential for understanding culture.

५८६. In Chapter VI — Classical Literature , what does Lexicography refer to?

- (A) the year marking a new phase in Mithila political history
- (B) the scholarly making and use of dictionaries
- (C) the early period linked with Vedic references and Vaidehan identity
- (D) It says political history is irrelevant to cultural history.

५८७. Which term matches this description: the scholarly making and use of dictionaries ?

- (A) Image inscription
- (B) Padas
- (C) Lexicography
- (D) Partition

५८८. In Chapter VI — Classical Literature , what does Poetics refer to?

- (A) the theory of literary expression
- (B) the dynastic and chronological framework for the cultural study
- (C) the ruling line after the Karṇāṭas
- (D) a formal record of donation or privilege

५८९. Which term matches this description: the theory of literary expression ?

- (A) Epigraphy
- (B) Poetics
- (C) Foreword
- (D) Gargoyle

५९०. In Chapter VI — Classical Literature , what does Metrics refer to?

- (A) It treats inscriptions and manuscripts as decorative rather than historical evidence.
- (B) the study of verse-measure
- (C) the dynastic and chronological framework for the cultural study
- (D) a projecting water-spout or architectural feature

५९१. Which term matches this description: the study of verse-measure ?

- (A) Administration
- (B) Dharmaśāstra
- (C) Harihara
- (D) Metrics

५९२. In Chapter VI — Classical Literature , what does Polity refer to?

- (A) list of sources used for research
- (B) the science or literature of governance
- (C) the local social unit central to everyday life
- (D) metal craft and industry

५९३. Which term matches this description: the science or literature of governance ?

- (A) Administration
- (B) Polity
- (C) Village planning
- (D) Gazetteer

५९४. Which option is not an accurate statement about Chapter VI — Classical Literature ?

- (A) It says religion, literature, art, law, and social life developed in complete isolation from each other.
- (B) The treatment of grammar and lexicography shows the importance of linguistic scholarship in Mithila.
- (C) The chapter on literature is divided into classical literature and the development of Maithili literature.
- (D) Polity appears as a literary subject, showing the relation between literature and governance.

Chapter VI — Development of Maithili Literature

५९५. What is the main focus of Chapter VI — Development of Maithili Literature ?

- (A) The second literature section surveys early and middle Maithili literary development.
- (B) The Guptas and the Gupta-Harsha imperial world are part of the later historical narrative.
- (C) The Vedic period is connected with the rise of the Vaidehan monarchy.
- (D) The origin and development of Mithila music are traced in the fine arts chapter.

५९६. Which statement correctly reflects Chapter VI — Development of Maithili Literature ?

- (A) The chapter includes early Maithili literature and middle Maithili literature.
- (B) The chapter also includes Kāyasthas, Kṣatriyas, Goāras, Dusādhas, Musaharas, Muslims, and others.
- (C) It treats law, kinship, and inheritance as outside social history.
- (D) Building materials are treated as part of material culture.

५९७. In the context of this book, which option best explains the point beginning with The chapter includes early Maithili literature and middle ?

- (A) The Karṇāṭas ruled Mithila from about A.D. 1097 to 1324.
- (B) Maithila Brāhmaṇas receive special attention.
- (C) Harisimhadeva, Narasimhadeva, Bhairavasimhadeva, Rāmabhadrasimhadeva, and Lakṣmīnāthadeva continue the sequence.
- (D) The chapter includes early Maithili literature and middle Maithili literature.

५९८. Which detail should be remembered when studying Chapter VI — Development of Maithili Literature ?

- (A) The chapter includes early Maithili literature and middle Maithili literature.
- (B) Festivals are treated as part of social life.
- (C) It treats law, kinship, and inheritance as outside social history.
- (D) The chapter treats Narapati Ṭhākura, Rāghavasīmha, Viṣṇusīmha, Narendra Sīmha, Pratāpa Sīmha, and Mādhavasīmha.

५९९. Which statement correctly reflects Chapter VI — Development of Maithili Literature ?

- (A) Music, symbol, and ritual design are linked with religious and domestic culture.
- (B) Harisīmhadēva, Narasīmhadēva, Bhairavasīmhadēva, Rāmabhadrasīmhadēva, and Lakṣmīnāthadēva continue the sequence.
- (C) It treats law, kinship, and inheritance as outside social history.
- (D) Charyāpadas are listed as part of the early literary background.

६००. In the context of this book, which option best explains the point beginning with Charyāpadas are listed as part of the early ?

- (A) Illustrations likely support the discussion of architecture, sculpture, script, and fine arts.
- (B) Charyāpadas are listed as part of the early literary background.
- (C) The author does not isolate rulers from culture; kingship and patronage are linked with social and intellectual life.
- (D) The first four chapters give political and economic background.

६०१. Which detail should be remembered when studying Chapter VI — Development of Maithili Literature ?

- (A) Early Mithila is treated through literary, political, and cultural evidence rather than through a single source.
- (B) The list of illustrations indicates that visual and material evidence matter for the study.
- (C) Charyāpadas are listed as part of the early literary background.
- (D) The chapter includes Sarvatobhadra in connection with Aipānā.

६०२. Which statement correctly reflects Chapter VI — Development of Maithili Literature ?

- (A) The author does not isolate rulers from culture; kingship and patronage are linked with social and intellectual life.
- (B) Jyotirīśvara's Varṇaratnākara is included in the literature chapter.
- (C) It treats Tirhut, Tirabhukti, Videha, and Mithila as unrelated regions.
- (D) The name Mithila had not been altogether forgotten, even when Tirabhukti and Tirhut became common administrative designations.

६०३. In the context of this book, which option best explains the point beginning with Jyotirīśvara's Varṇaratnākara is included in the literature ?

- (A) Rāma and Krishna, as incarnations of Viṣṇu, also receive respect in the medieval religious life described by the author.
- (B) It ignores the role of scholars, poets, artisans, and village communities.
- (C) Leather works are listed among the occupations and crafts.
- (D) Jyotirīśvara's Varṇaratnākara is included in the literature chapter.

६०४. Which detail should be remembered when studying Chapter VI — Development of Maithili Literature ?

- (A) Jyotirīśvara's Varṇaratnākara is included in the literature chapter.
- (B) It treats law, kinship, and inheritance as outside social history.
- (C) The Panchobh copper-plate of Saṅgrāmagupta and the Bispi grant of Śivasīmha are included.
- (D) It treats temples, inscriptions, music, and script as irrelevant to Mithila culture.

६०५. Which statement correctly reflects Chapter VI — Development of Maithili Literature ?

- (A) Mahābrāhmaṇas or Mahāpātras are listed as a social group.
- (B) The author does not isolate rulers from culture; kingship and patronage are linked with social and intellectual life.
- (C) Vidyāpati Ṭhākura is treated as a major figure in the age of Maithili literature.
- (D) Women Sanskrit writers are explicitly included in the classical literature section.

६०६. In the context of this book, which option best explains the point beginning with Vidyāpati Ṭhākura is treated as a major figure ?

- (A) Vidyāpati Ṭhākura is treated as a major figure in the age of Maithili literature.
- (B) Mithilākṣara is treated as a distinctive cultural marker of Mithila.
- (C) Tantric forms connected with Śakti worship are said to have moulded Maithila culture.
- (D) It treats temples, inscriptions, music, and script as irrelevant to Mithila culture.

६०७. Which detail should be remembered when studying Chapter VI — Development of Maithili Literature ?

- (A) It treats temples, inscriptions, music, and script as irrelevant to Mithila culture.
- (B) Mahābrāhmaṇas or Mahāpātras are listed as a social group.
- (C) Tantric forms connected with Śakti worship are said to have moulded Maithila culture.
- (D) Vidyāpati Ṭhākura is treated as a major figure in the age of Maithili literature.

६०८. Which statement correctly reflects Chapter VI — Development of Maithili Literature ?

- (A) Partition of Strīdhana is also listed in the contents.
- (B) The contents include Vidyāpati's life, works, padas, and contemporaries.
- (C) Religion is described as a vital factor in the life of an individual and community.
- (D) The Purāṇas are described as vague, except that the Brihad-Vishnu Purāṇa gives a more definite idea.

६०९. In the context of this book, which option best explains the point beginning with The contents include Vidyāpati's life works padas ?

- (A) Leather works are listed among the occupations and crafts.
- (B) Harsha is included as a major marker of early medieval political history.
- (C) The list of illustrations indicates that visual and material evidence matter for the study.
- (D) The contents include Vidyāpati's life, works, padas, and contemporaries.

६१०. Which detail should be remembered when studying Chapter VI — Development of Maithili Literature ?

- (A) The use of the Śatapatha Brāhmaṇa places Mithila within early Vedic cultural geography.
- (B) Kṛtrima and self-offered son are listed under adoption topics.
- (C) The contents include Vidyāpati's life, works, padas, and contemporaries.
- (D) LSI stands for Linguistic Survey of India.

६११. Which statement correctly reflects Chapter VI — Development of Maithili Literature ?

- (A) Harsha is included as a major marker of early medieval political history.
- (B) The Archaeological Survey of India library stamp shows that the book entered an institutional research collection.
- (C) It opens with the period of unrest.
- (D) Later names include Amritakara, Harapati, Bhānu Kavi, Gajasimha, Rudradhara, Kavirāja Bhikhārīmīśra, Daśāvadhāna Ṭhākura, Viṣṇupurī, Yaśodhara, Nava Kaviśekhara, Rājapaṇḍita, Chaitra Chaturbhuja, Madhusūdana, Jīvanātha, Lakmīnātha, Śyāmasundara, and Kaṃsanārāyaṇa.

६१२. In the context of this book, which option best explains the point beginning with Later names include Amritakara Harapati Bhānu Kavi Gajasi ?

- (A) Later names include Amritakara, Harapati, Bhānu Kavi, Gajasimha, Rudradhara, Kavirāja Bhikhārīmīśra, Daśāvadhāna Ṭhākura, Viṣṇupurī, Yaśodhara, Nava Kaviśekhara, Rājapaṇḍita, Chaitra Chaturbhuja, Madhusūdana, Jīvanātha, Lakmīnātha, Śyāmasundara, and Kaṃsanārāyaṇa.
- (B) The Panchobh copper-plate of Saṅgrāmagupta and the Bispi grant of Śivasimha are included.
- (C) For a quiz, the bibliography and index matter because they show how the book organizes evidence.
- (D) The chapter includes Sarvatobhadra in connection with Aipanā.

६१३. Which detail should be remembered when studying Chapter VI — Development of Maithili Literature ?

- (A) Later names include Amritakara, Harapati, Bhānu Kavi, Gajasimha, Rudradhara, Kavirāja Bhikhārīmīśra, Daśāvadhāna Ṭhākura, Viṣṇupurī, Yaśodhara, Nava Kaviśekhara, Rājapaṇḍita, Chaitra Chaturbhujā, Madhusūdana, Jīvanātha, Lakmīnātha, Śyāmasundara, and Kaṁsanārāyaṇa.
- (B) Early Mithila is treated through literary, political, and cultural evidence rather than through a single source.
- (C) Bhibhaur Rajputs are listed among the political actors of this period.
- (D) Mahābrāhmaṇas or Mahāpātras are listed as a social group.

६१४. Which statement correctly reflects Chapter VI — Development of Maithili Literature ?

- (A) It avoids historical comparison and treats every tradition as timeless and unchanging.
- (B) The Khojapur Durga image inscription is included in the chapter contents.
- (C) Harsha is included as a major marker of early medieval political history.
- (D) The chapter's structure shows the movement from Sanskritic learning to Maithili literary expression.

६१५. In the context of this book, which option best explains the point beginning with The chapter s structure shows the movement from ?

- (A) The chapter treats Narapati Ṭhākura, Rāghavasimha, Viṣṇusimha, Narendra Siṁha, Pratāpa Siṁha, and Mādhavasimha.
- (B) The chapter's structure shows the movement from Sanskritic learning to Maithili literary expression.
- (C) The book is described as tracing Mithila from early days to the sixteenth century and beyond.
- (D) It says the subject belongs only to archaeology and not to cultural history.

६१६. Which detail should be remembered when studying Chapter VI — Development of Maithili Literature ?

- (A) The use of the Śatapatha Brāhmaṇa places Mithila within early Vedic cultural geography.
- (B) The Mithila Māhātmya Khanda describes Tirabhukti in relation to the Ganga, Himalaya, Kosi, and Gandaki.
- (C) The chapter's structure shows the movement from Sanskritic learning to Maithili literary expression.
- (D) The Vedic period is connected with the rise of the Vaidehan monarchy.

६१७. Which statement correctly reflects Chapter VI — Development of Maithili Literature ?

- (A) The boundary with Kosala suggests that Mithila was understood through neighbouring regions as well as internal identity.
- (B) The Pālas, including Gopāla, Dharmapāla, Devapāla, Śūrapāla, Vighrapāla, Nārāyaṇapāla, and Rāmapāla, are listed in the contents.
- (C) The Khojapur Durga image inscription is included in the chapter contents.
- (D) Literature is used as evidence of religious, social, and cultural life.

६१८. In the context of this book, which option best explains the point beginning with Literature is used as evidence of religious social ?

- (A) Literature is used as evidence of religious, social, and cultural life.
- (B) Adoption is discussed, including its scope.
- (C) The Archaeological Survey of India library stamp shows that the book entered an institutional research collection.
- (D) Later Mīmāṃsakas such as Devanātha Ṭhākura and others are listed in the chapter contents.

६१९. Which detail should be remembered when studying Chapter VI — Development of Maithili Literature ?

- (A) The chapter treats Narapati Ṭhākura, Rāghavasimha, Viṣṇusimha, Narendra Siṁha, Pratāpa Siṁha, and Mādhavasimha.
- (B) Literature is used as evidence of religious, social, and cultural life.
- (C) The contents list Harihara, snake worship, Sūrya, and Nātha Siddhas in the religion section.
- (D) Early Mithila is treated through literary, political, and cultural evidence rather than through a single source.

६२०. In Chapter VI — Development of Maithili Literature , what does Charyāpadas refer to?

- (A) It confines Mithila entirely to one city and denies its regional spread.
- (B) early songs important for eastern Indo-Aryan literary history
- (C) the dynastic and chronological framework for the cultural study
- (D) traditional sources used for regional description

६२१. Which term matches this description: early songs important for eastern Indo-Aryan literary history ?

- (A) Mithila Prakasana
- (B) Poetics
- (C) Charyāpadas
- (D) Mithila School of Music

६२२. In Chapter VI — Development of Maithili Literature , what does Varṇaratnākara refer to?

- (A) It treats all Sanskrit and Maithili sources as interchangeable without context.
- (B) a later name of the province
- (C) the logical-philosophical school
- (D) a major work of Jyotirīśvara

६२३. Which term matches this description: a major work of Jyotirīśvara ?

- (A) A.D. 1097
- (B) Door-jamb
- (C) Varṇaratnākara
- (D) Śākta

६२४. In Chapter VI — Development of Maithili Literature , what does Padas refer to?

- (A) a written source used in reconstructing textual and cultural history
- (B) lyrical songs associated especially with Vidyāpati
- (C) the agrarian everyday world of Mithila
- (D) legal responsibility for a minor

६२५. Which term matches this description: lyrical songs associated especially with Vidyāpati ?

- (A) Padas
- (B) Administrative reforms
- (C) Partition
- (D) Textile

६२६. What is the significance of Vidyāpati Ṭhākura in this quiz section?

- (A) It treats Mithila only as a modern administrative district and ignores older cultural names.
- (B) It treats temples, inscriptions, music, and script as irrelevant to Mithila culture.
- (C) one of the later Karṇāṭa rulers
- (D) a central figure in Maithili literature

६२७. Who is described as a central figure in Maithili literature?

- (A) Vidyāpati Ṭhākura
- (B) Gangeśa Upādhyāya
- (C) Janaka
- (D) Gaṇeśvara Ṭhākura

६२८. What is the significance of Jyotirīśvara in this quiz section?

- (A) author associated with Varṇaratnākara
- (B) It says political history is irrelevant to cultural history.
- (C) a central figure in Maithili literature
- (D) It says religion, literature, art, law, and social life developed in complete isolation from each other.

६२९. Who is described as author associated with Varṇaratnākara?

- (A) Harisimhadeva
- (B) Bhogīśvara Ṭhākura
- (C) Jyotirīśvara
- (D) Gaṇeśvara Ṭhākura

६३०. Which option is not an accurate statement about Chapter VI — Development of Maithili Literature ?

- (A) It reduces the study to a list of names without social or cultural interpretation.
- (B) The chapter's structure shows the movement from Sanskrit learning to Maithili literary expression.
- (C) Jyotirīśvara's Varṇaratnākara is included in the literature chapter.
- (D) Literature is used as evidence of religious, social, and cultural life.

Chapter VII — Palaeography and Mithilākṣara

६३१. What is the main focus of Chapter VII — Palaeography and Mithilākṣara ?

- (A) The origin and development of Mithila music are traced in the fine arts chapter.
- (B) Harinātha Upādhyāya, Rudradhara, Misaru Miśra, Vāchaspati Miśra II, and Viśveśvarabhaṭṭa are included in the chapter contents.
- (C) Other Brāhmaṇas, including Dasunhi or Bhaṭṭ Brāhmaṇa and Śākadvīpins, are included.
- (D) Chapter VII treats the history of script and inscriptional evidence.

६३२. Which statement correctly reflects Chapter VII — Palaeography and Mithilākṣara ?

- (A) The origin and development of Mithila music are traced in the fine arts chapter.
- (B) The use of the Śatapatha Brāhmaṇa places Mithila within early Vedic cultural geography.
- (C) The chapter studies the salient features of Mithilākṣara.
- (D) Recent archaeological excavations such as Vaiśālī and Karian are included as appendices to the chapter.

६३३. In the context of this book, which option best explains the point beginning with The chapter studies the salient features of Mithilākṣara ?

- (A) The salient features of the Mithila School of Hindu Law include marriage.
- (B) Partition, reunion, inheritance, and succession are central topics.
- (C) The betel leaf industry is included as a distinctive economic activity.
- (D) The chapter studies the salient features of Mithilākṣara.

६३४. Which detail should be remembered when studying Chapter VII — Palaeography and Mithilākṣara ?

- (A) It says political history is irrelevant to cultural history.
- (B) The chapter studies the salient features of Mithilākṣara.
- (C) It makes the chronology depend only on page numbers instead of dynasties and evidence.
- (D) Nachārīs and Maheśavānīs are mentioned as categories of devotional songs connected with Śiva.

६३५. Which statement correctly reflects Chapter VII — Palaeography and Mithilākṣara ?

- (A) It traces the development of the Maithili or Tirhutā script.
- (B) Temple architecture and temple types are major topics of the chapter.
- (C) Later names include Amritakara, Harapati, Bhānu Kavi, Gajasimha, Rudradhara, Kavirāja Bhikhārīmiśra, Daśāvadhāna Ṭhākura, Viṣṇupurī, Yaśodhara, Nava Kaviśekhara, Rājapaṇḍita, Chaitra Chaturbhuja, Madhusūdana, Jīvanātha, Lakmīnātha, Śyāmasundara, and Kaṁṣanārāyaṇa.
- (D) The chapter does not see religion as merely ritual; it links religion to discipline, life-values, literature, and society.

६३६. In the context of this book, which option best explains the point beginning with It traces the development of the Maithili or ?

- (A) The contribution of the Oinivāra dynasty is treated as both political and cultural.
- (B) It traces the development of the Maithili or Tirhutā script.
- (C) The use of the Śatapatha Brāhmaṇa places Mithila within early Vedic cultural geography.
- (D) It presents every ruler as belonging to the same dynasty without distinction.

६३७. Which detail should be remembered when studying Chapter VII — Palaeography and Mithilākṣara ?

- (A) The institution of Pañjīprabandha is included in the social history of the people.
- (B) Aipanā is described in the preface as a forgotten art of symbol and tantra.
- (C) The abbreviations list shows dependence on research journals, gazetteers, inscriptions, manuscripts, and earlier historical works.
- (D) It traces the development of the Maithili or Tirhutā script.

६३८. Which statement correctly reflects Chapter VII — Palaeography and Mithilākṣara ?

- (A) It assumes that later customs cannot preserve traces of earlier cultural history.
- (B) Maithili inscriptions in Nepal are part of the palaeographical evidence.
- (C) The contents refer to minority, unrest, and Bhavasimha as part of the Oinivāra narrative.
- (D) The foreword emphasizes evidence from archaeology, literature, and history.

६३९. In the context of this book, which option best explains the point beginning with Maithili inscriptions in Nepal are part of the ?

- (A) Administration during the Karṇāṭa dynasty is treated as part of political history.
- (B) It makes the chronology depend only on page numbers instead of dynasties and evidence.
- (C) Maithili inscriptions in Nepal are part of the palaeographical evidence.
- (D) It denies any relationship between literature and the religious life of a period.

६४०. Which detail should be remembered when studying Chapter VII — Palaeography and Mithilākṣara ?

- (A) Maithili inscriptions in Nepal are part of the palaeographical evidence.
- (B) It opens with the period of unrest.
- (C) The chapter includes palace, chaupālī, gambling house, and kaṭaka or military camps.
- (D) The Khojapur Durga image inscription is included in the chapter contents.

६४१. Which statement correctly reflects Chapter VII — Palaeography and Mithilākṣara ?

- (A) The abbreviations list shows dependence on research journals, gazetteers, inscriptions, manuscripts, and earlier historical works.
- (B) The author sees the origin and development of Mithilākṣara as necessary for a complete cultural history of Mithila.
- (C) Other Brāhmaṇas, including Dasunhi or Bhaṭṭ Brāhmaṇa and Śākadvīpins, are included.
- (D) It makes the chronology depend only on page numbers instead of dynasties and evidence.

६४३. In the context of this book, which option best explains the point beginning with The author sees the origin and development of ?

- (A) The author stresses the Brahmanical character of Mithila after the Videgha Māthava period.
- (B) It reduces the study to a list of names without social or cultural interpretation.
- (C) The contribution of the Oinivāra dynasty is treated as both political and cultural.
- (D) The author sees the origin and development of Mithilākṣara as necessary for a complete cultural history of Mithila.

६४३. Which detail should be remembered when studying Chapter VII — Palaeography and Mithilākṣara ?

- (A) It says political history is irrelevant to cultural history.
- (B) Vaiśālī and Mithila are named as important kingdoms associated with Videha.
- (C) The law chapter shows that household and property relations are essential to social history.
- (D) The author sees the origin and development of Mithilākṣara as necessary for a complete cultural history of Mithila.

६४४. Which statement correctly reflects Chapter VII — Palaeography and Mithilākṣara ?

- (A) Later names include Amritakara, Harapati, Bhānu Kavi, Gajasīmha, Rudradhara, Kavirāja Bhikhārīmīśra, Daśāvadhāna Ṭhākura, Viṣṇupurī, Yaśodhara, Nava Kaviśekhara, Rājapaṇḍita, Chaitra Chaturbhuja, Madhusūdana, Jīvanātha, Lakmīnātha, Śyāmasundara, and Kaṁsanārāyaṇa.
- (B) Temple architecture and temple types are major topics of the chapter.
- (C) The script chapter is not merely about letters; it connects writing, records, culture, and identity.
- (D) The name Mithila had not been altogether forgotten, even when Tirabhukti and Tirhut became common administrative designations.

६४५. In the context of this book, which option best explains the point beginning with The script chapter is not merely about letters ?

- (A) The author stresses the Brahmanical character of Mithila after the Videgha Māthava period.
- (B) The script chapter is not merely about letters; it connects writing, records, culture, and identity.
- (C) Boundary, textual references, names, and area are treated together because region and identity are intertwined.
- (D) The cultural part covers religion and philosophy, literature, palaeography, fine arts, and architecture.

६४६. Which detail should be remembered when studying Chapter VII — Palaeography and Mithilākṣara ?

- (A) Harinātha Upādhyāya, Rudradhara, Misaru Mīśra, Vāchaspati Mīśra II, and Viśveśvarabhaṭṭa are included in the chapter contents.
- (B) The contents include Vidyāpati's life, works, padas, and contemporaries.
- (C) The transition from older cultural geography to later political history is central to the chapter.
- (D) The script chapter is not merely about letters; it connects writing, records, culture, and identity.

६४७. Which statement correctly reflects Chapter VII — Palaeography and Mithilākṣara ?

- (A) The publisher is Mithila Prakasana, Allahabad.
- (B) Palaeography helps read inscriptions and date historical evidence.
- (C) It assumes that later customs cannot preserve traces of earlier cultural history.
- (D) ASI stands for Archaeological Survey of India Annual Reports.

६४८. In the context of this book, which option best explains the point beginning with Palaeography helps read inscriptions and date historical evidence ?

- (A) Palaeography helps read inscriptions and date historical evidence.
- (B) The name Mithila had not been altogether forgotten, even when Tirabhukti and Tirhut became common administrative designations.
- (C) It confines Mithila entirely to one city and denies its regional spread.
- (D) The chapter does not see religion as merely ritual; it links religion to discipline, life-values, literature, and society.

६४९. Which detail should be remembered when studying Chapter VII — Palaeography and Mithilākṣara ?

- (A) Palaeography helps read inscriptions and date historical evidence.
- (B) Aipanā is described in the preface as a forgotten art of symbol and tantra.
- (C) It makes the chronology depend only on page numbers instead of dynasties and evidence.
- (D) Bedsteads, dress, and manners are listed in the chapter contents.

६५०. Which statement correctly reflects Chapter VII — Palaeography and Mithilākṣara ?

- (A) Mithilākṣara is treated as a distinctive cultural marker of Mithila.
- (B) It assumes that later customs cannot preserve traces of earlier cultural history.
- (C) The boundary with Kosala suggests that Mithila was understood through neighbouring regions as well as internal identity.
- (D) The cultural part covers religion and philosophy, literature, palaeography, fine arts, and architecture.

६५१. In the context of this book, which option best explains the point beginning with Mithilākṣara is treated as a distinctive cultural marker ?

- (A) It treats all Sanskrit and Maithili sources as interchangeable without context.
- (B) The contents refer to minority, unrest, and Bhavasimha as part of the Oinivāra narrative.
- (C) The cultural part covers religion and philosophy, literature, palaeography, fine arts, and architecture.
- (D) Mithilākṣara is treated as a distinctive cultural marker of Mithila.

६५२. Which detail should be remembered when studying Chapter VII — Palaeography and Mithilākṣara ?

- (A) The chapter uses ancient textual evidence to establish the antiquity of the region.
- (B) The philosophy section includes Nyāya, Prācīna Nyāya, Navya-Nyāya, and Mīmāṃsā.
- (C) It makes the chronology depend only on page numbers instead of dynasties and evidence.
- (D) Mithilākṣara is treated as a distinctive cultural marker of Mithila.

६५३. Which statement correctly reflects Chapter VII — Palaeography and Mithilākṣara ?

- (A) It treats Tirhut, Tirabhukti, Videha, and Mithila as unrelated regions.
- (B) It assumes that the Karṇāṭa and Oinivāra periods made no contribution to Mithila culture.
- (C) The chapter links textual culture with visual and epigraphic culture.
- (D) The use of the Śatapatha Brāhmaṇa places Mithila within early Vedic cultural geography.

६५४. In the context of this book, which option best explains the point beginning with The chapter links textual culture with visual and ?

- (A) Śrīdatta Upādhyāya is listed among the legal authorities.
- (B) Maithila peasant life is included as a topic.
- (C) The law chapter shows that household and property relations are essential to social history.
- (D) The chapter links textual culture with visual and epigraphic culture.

६५५. Which detail should be remembered when studying Chapter VII — Palaeography and Mithilākṣara ?

- (A) The chapter links textual culture with visual and epigraphic culture.
- (B) It confines Mithila entirely to one city and denies its regional spread.
- (C) It presents every ruler as belonging to the same dynasty without distinction.
- (D) The book is titled Cultural Heritage of Mithila.

६५६. In Chapter VII — Palaeography and Mithilākṣara , what does Palaeography refer to?

- (A) the study of verse-measure
- (B) the study of old writing and scripts
- (C) It replaces historical evidence with a purely fictional narrative.
- (D) desire or aesthetic-emotional value

६५७. Which term matches this description: the study of old writing and scripts ?

- (A) Kosala
- (B) Palaeography
- (C) Purāṇas
- (D) Mithila

६५८. In Chapter VII — Palaeography and Mithilākṣara , what does Mithilākṣara refer to?

- (A) It says political history is irrelevant to cultural history.
- (B) household goddess in Maithila religious practice
- (C) a sacred midland category discussed in relation to Videha
- (D) the script associated with Mithila

६५९. Which term matches this description: the script associated with Mithila ?

- (A) Golden Age
- (B) Village community
- (C) Vedic period
- (D) Mithilākṣara

६६०. In Chapter VII — Palaeography and Mithilākṣara , what does Tirhutā script refer to?

- (A) It assumes that later customs cannot preserve traces of earlier cultural history.
- (B) a genealogical aid for understanding succession
- (C) It treats Tirhut, Tirabhukti, Videha, and Mithila as unrelated regions.
- (D) another name for the Maithili script

६६१. Which term matches this description: another name for the Maithili script ?

- (A) Manuscript
- (B) Material culture
- (C) Videha
- (D) Tirhutā script

६६२. In Chapter VII — Palaeography and Mithilākṣara , what does Inscription refer to?

- (A) It avoids historical comparison and treats every tradition as timeless and unchanging.
- (B) early songs important for eastern Indo-Aryan literary history
- (C) a written record on durable material
- (D) division of family property

६६३. Which term matches this description: a written record on durable material ?

- (A) Inscription
- (B) Kosala
- (C) Sarvatobhadra
- (D) Strīdhana

६६४. Which option is not an accurate statement about Chapter VII — Palaeography and Mithilākṣara ?

- (A) The author sees the origin and development of Mithilākṣara as necessary for a complete cultural history of Mithila.
- (B) Mithilākṣara is treated as a distinctive cultural marker of Mithila.
- (C) Maithili inscriptions in Nepal are part of the palaeographical evidence.
- (D) It says the subject belongs only to archaeology and not to cultural history.

Chapter VII — Karṇāṭa and Oinivāra Inscriptions

६६५. What is the main focus of Chapter VII — Karṇāṭa and Oinivāra Inscriptions ?

- (A) The chapter on literature is divided into classical literature and the development of Maithili literature.
- (B) The social chapter shows that Mithila's cultural history is not only elite dynastic history.
- (C) The inscriptions section lists specific inscriptions used to reconstruct cultural history.
- (D) The book presents Mithila as a region with a long cultural history, not merely as a geographical label.

६६६. Which statement correctly reflects Chapter VII — Karṇāṭa and Oinivāra Inscriptions ?

- (A) The Karṇāṭas and the Oinivāras are described as principal ruling dynasties from about A.D. 1097 to 1527.
- (B) The so-called Simraon inscription is listed among the inscriptional materials.
- (C) It ignores the role of scholars, poets, artisans, and village communities.
- (D) The chapter links textual culture with visual and epigraphic culture.

६६७. In the context of this book, which option best explains the point beginning with The so called Simraon inscription is listed among ?

- (A) Recent archaeological excavations such as Vaiśālī and Karian are included as appendices to the chapter.
- (B) The so-called Simraon inscription is listed among the inscriptional materials.
- (C) It denies any relationship between literature and the religious life of a period.
- (D) The chapter uses ancient textual evidence to establish the antiquity of the region.

६६८. Which detail should be remembered when studying Chapter VII — Karṇāṭa and Oinivāra Inscriptions ?

- (A) It says the subject belongs only to archaeology and not to cultural history.
- (B) The chapter links textual culture with visual and epigraphic culture.
- (C) The so-called Simraon inscription is listed among the inscriptional materials.
- (D) Palaeography helps read inscriptions and date historical evidence.

६६९. Which statement correctly reflects Chapter VII — Karṇāṭa and Oinivāra Inscriptions ?

- (A) The chapter shows that cultural heritage includes everyday objects, habits, and industries.
- (B) The Andhra Tharhi inscription is included in the chapter contents.
- (C) The chapter does not see religion as merely ritual; it links religion to discipline, life-values, literature, and society.
- (D) ASI stands for Archaeological Survey of India Annual Reports.

६७०. In the context of this book, which option best explains the point beginning with The Andhra Tharhi inscription is included in the ?

- (A) It replaces historical evidence with a purely fictional narrative.
- (B) The Andhra Tharhi inscription is included in the chapter contents.
- (C) Vāchaspati Miśra, Udayanācārya, Gangeśa Upādhyāya, Vardhamāna, and Pakṣadhara Miśra are among the scholars listed.
- (D) Music, symbol, and ritual design are linked with religious and domestic culture.

६७१. Which detail should be remembered when studying Chapter VII — Karṇāṭa and Oinivāra Inscriptions ?

- (A) Vāchaspati Miśra, Udayanācārya, Gangeśa Upādhyāya, Vardhamāna, and Pakṣadhara Miśra are among the scholars listed.
- (B) The chapter shows that cultural heritage includes everyday objects, habits, and industries.
- (C) The Andhra Tharhi inscription is included in the chapter contents.
- (D) For a quiz, the bibliography and index matter because they show how the book organizes evidence.

६७२. Which statement correctly reflects Chapter VII — Karṇāṭa and Oinivāra Inscriptions ?

- (A) Music, symbol, and ritual design are linked with religious and domestic culture.
- (B) The Bhit-Bhagwanpura inscription is included in the chapter contents.
- (C) Temple architecture and temple types are major topics of the chapter.
- (D) It avoids historical comparison and treats every tradition as timeless and unchanging.

६७३. In the context of this book, which option best explains the point beginning with The Bhit Bhagwanpura inscription is included in the ?

- (A) The abbreviations list shows dependence on research journals, gazetteers, inscriptions, manuscripts, and earlier historical works.
- (B) The chapter includes a family tree of the Oinivāra dynasty.
- (C) The Bhit-Bhagwanpura inscription is included in the chapter contents.
- (D) Maithila Brāhmaṇas receive special attention.

६७४. Which detail should be remembered when studying Chapter VII — Karṇāṭa and Oinivāra Inscriptions ?

- (A) Temple architecture and temple types are major topics of the chapter.
- (B) The Bhit-Bhagwanpura inscription is included in the chapter contents.
- (C) It ignores the role of scholars, poets, artisans, and village communities.
- (D) It assumes that later customs cannot preserve traces of earlier cultural history.

६७५. Which statement correctly reflects Chapter VII — Karṇāṭa and Oinivāra Inscriptions ?

- (A) The study of Aipanā helps preserve women-centered and household artistic traditions.
- (B) The author treats literature as essential for understanding culture.
- (C) The use of the Śatapatha Brāhmaṇa places Mithila within early Vedic cultural geography.
- (D) The Khojapur Durga image inscription is included in the chapter contents.

६७६. In the context of this book, which option best explains the point beginning with The Khojapur Durga image inscription is included in ?

- (A) Sources of Hindu law include Dharmaśāstra and Smṛti traditions.
- (B) The chapter includes a family tree of the Oinivāra dynasty.
- (C) The Khojapur Durga image inscription is included in the chapter contents.
- (D) The contents refer to minority, unrest, and Bhavasīmha as part of the Oinivāra narrative.

६७७. Which detail should be remembered when studying Chapter VII — Karṇāṭa and Oinivāra Inscriptions ?

- (A) The study of Aipanā helps preserve women-centered and household artistic traditions.
- (B) The chapter uses ancient textual evidence to establish the antiquity of the region.
- (C) Later names include Amritakara, Harapati, Bhānu Kavi, Gajasīmha, Rudradhara, Kavirāja Bhikhārīmīśra, Daśāvadhāna Ṭhākura, Viṣṇupurī, Yaśodhara, Nava Kaviśekhara, Rājapaṇḍita, Chaitra Chaturbhuja, Madhusūdana, Jīvanātha, Lakmīnātha, Śyāmasundara, and Kaṁsanārāyaṇa.
- (D) The Khojapur Durga image inscription is included in the chapter contents.

६७८. Which statement correctly reflects Chapter VII — Karṇāṭa and Oinivāra Inscriptions ?

- (A) ASI stands for Archaeological Survey of India Annual Reports.
- (B) It reduces the study to a list of names without social or cultural interpretation.
- (C) Maithila Brāhmaṇas receive special attention.
- (D) The Kandaha inscription of Narasiṁhadeva is included as evidence.

६७९. In the context of this book, which option best explains the point beginning with The Kandaha inscription of Narasi hadeva is included ?

- (A) The Kandaha inscription of Narasiṃhadeva is included as evidence.
- (B) The chapter uses ancient textual evidence to establish the antiquity of the region.
- (C) It says the subject belongs only to archaeology and not to cultural history.
- (D) Boundary, textual references, names, and area are treated together because region and identity are intertwined.

६८०. Which detail should be remembered when studying Chapter VII — Karṇāṭa and Oinivāra Inscriptions ?

- (A) Bhogīśvara Ṭhākura and Gaṇeśvara Ṭhākura are early names in the Oinivāra sequence.
- (B) The Kandaha inscription of Narasiṃhadeva is included as evidence.
- (C) It treats Mithila only as a modern administrative district and ignores older cultural names.
- (D) Village community and village planning are important topics.

६८१. Which statement correctly reflects Chapter VII — Karṇāṭa and Oinivāra Inscriptions ?

- (A) The salient features of the Mithila School of Hindu Law include marriage.
- (B) It replaces historical evidence with a purely fictional narrative.
- (C) Barantpur Chaṇḍisthāna and Saharsa inscriptions are also included.
- (D) The section states that the ultimate end of life is to achieve the four values: Dharma, Artha, Kāma, and Mokṣa.

६८२. In the context of this book, which option best explains the point beginning with Barantpur Chaṇḍisthāna and Saharsa inscriptions are also included ?

- (A) Barantpur Chaṇḍisthāna and Saharsa inscriptions are also included.
- (B) It treats Tirhut, Tirabhukti, Videha, and Mithila as unrelated regions.
- (C) It treats inscriptions and manuscripts as decorative rather than historical evidence.
- (D) Maithila peasant life is included as a topic.

६८३. Which detail should be remembered when studying Chapter VII — Karṇāṭa and Oinivāra Inscriptions ?

- (A) The chapter uses dynasties to show changes in the political frame before the Karṇāṭa era.
- (B) It treats Tirhut, Tirabhukti, Videha, and Mithila as unrelated regions.
- (C) Harsha is included as a major marker of early medieval political history.
- (D) Barantpur Chaṇḍisthāna and Saharsa inscriptions are also included.

६८४. Which statement correctly reflects Chapter VII — Karṇāṭa and Oinivāra Inscriptions ?

- (A) The later history includes the rise of the Vajjian Confederacy.
- (B) Bhagirathapur inscription of Anumati Devī is listed in the chapter contents.
- (C) The transition from older cultural geography to later political history is central to the chapter.
- (D) Chapters V to IX are described as dealing with cultural history.

६८५. In the context of this book, which option best explains the point beginning with Bhagirathapur inscription of Anumati Devī is listed in ?

- (A) It presents every ruler as belonging to the same dynasty without distinction.
- (B) The chapter treats textual reference as a historical clue, not as isolated mythology.
- (C) Bhagirathapur inscription of Anumati Devī is listed in the chapter contents.
- (D) The Karṇāṭas and the Oinivāras are described as principal ruling dynasties from about A.D. 1097 to 1527.

६८६. Which detail should be remembered when studying Chapter VII — Karṇāṭa and Oinivāra Inscriptions ?

- (A) It denies any relationship between literature and the religious life of a period.
- (B) The social chapter shows that Mithila's cultural history is not only elite dynastic history.
- (C) Leather works are listed among the occupations and crafts.
- (D) Bhagirathapur inscription of Anumati Devī is listed in the chapter contents.

६८७. Which statement correctly reflects Chapter VII — Karṇāṭa and Oinivāra Inscriptions ?

- (A) It treats all Sanskrit and Maithili sources as interchangeable without context.
- (B) The contents refer to minority, unrest, and Bhavasimha as part of the Oinivāra narrative.
- (C) The Panchobh copper-plate of Saṅgrāmagupta and the Bispi grant of Śivasimha are included.
- (D) Minor industries, trade, textile, and metal works form part of the economic history.

६८८. In the context of this book, which option best explains the point beginning with The Panchobh copper plate of Saṅgrāmagupta and the ?

- (A) The abbreviations list shows dependence on research journals, gazetteers, inscriptions, manuscripts, and earlier historical works.
- (B) The Panchobh copper-plate of Saṅgrāmagupta and the Bispi grant of Śivasimha are included.
- (C) The chapter shows that cultural heritage includes everyday objects, habits, and industries.
- (D) The author emphasizes that temple architecture had not previously been surveyed in sufficient detail for Mithila.

६८९. Which detail should be remembered when studying Chapter VII — Karṇāṭa and Oinivāra Inscriptions ?

- (A) The Panchobh copper-plate of Saṅgrāmagupta and the Bispi grant of Śivasimha are included.
- (B) The Vedic period is connected with the rise of the Vaidehan monarchy.
- (C) It treats Tirhut, Tirabhukti, Videha, and Mithila as unrelated regions.
- (D) The contents refer to minority, unrest, and Bhavasimha as part of the Oinivāra narrative.

६९०. Which statement correctly reflects Chapter VII — Karṇāṭa and Oinivāra Inscriptions ?

- (A) Nachārīs and Maheśāvānīs are mentioned as categories of devotional songs connected with Śiva.
- (B) The chapter treats textual reference as a historical clue, not as isolated mythology.
- (C) The author does not isolate rulers from culture; kingship and patronage are linked with social and intellectual life.
- (D) The use of inscriptions helps anchor literary and dynastic claims in material evidence.

६९१. In the context of this book, which option best explains the point beginning with The use of inscriptions helps anchor literary and ?

- (A) The use of inscriptions helps anchor literary and dynastic claims in material evidence.
- (B) The chapter uses ancient textual evidence to establish the antiquity of the region.
- (C) The name Tirhut is presented as gradually giving way to the older and culturally richer name Mithila.
- (D) Chapters V to IX are described as dealing with cultural history.

६९२. Which detail should be remembered when studying Chapter VII — Karṇāṭa and Oinivāra Inscriptions ?

- (A) It says political history is irrelevant to cultural history.
- (B) The use of inscriptions helps anchor literary and dynastic claims in material evidence.
- (C) The bibliography is divided into original sources, modern works, journals, and inscriptions.
- (D) The chapter shows that political institutions are necessary for understanding cultural continuity.

६९३. In Chapter VII — Karṇāṭa and Oinivāra Inscriptions , what does Copper-plate grant refer to?

- (A) the study of inscriptions
- (B) the script associated with Mithila
- (C) a distinctive economic activity listed in the chapter
- (D) an inscriptional document often recording gifts or privileges

६९४. Which term matches this description: an inscriptional document often recording gifts or privileges ?

- (A) Gargoyle
- (B) Index
- (C) Navya-Nyāya
- (D) Copper-plate grant

६९५. In Chapter VII — Karṇāṭa and Oinivāra Inscriptions , what does Image inscription refer to?

- (A) It says economic life can be understood without occupations, crafts, trade, or industries.
- (B) a projecting water-spout or architectural feature
- (C) an inscription connected with an icon or sacred image
- (D) changes in governance treated in the chapter

६९६. Which term matches this description: an inscription connected with an icon or sacred image ?

- (A) Image inscription
- (B) Oinivāras
- (C) Garbhagṛha
- (D) Kosala

६९७. In Chapter VII — Karṇāṭa and Oinivāra Inscriptions , what does Grant refer to?

- (A) one of the four values of life
- (B) a source describing Tirabhukti
- (C) religious or yogic figures included in the chapter
- (D) a formal record of donation or privilege

६९८. Which term matches this description: a formal record of donation or privilege ?

- (A) Aipanā
- (B) Mithila School of Hindu Law
- (C) Pañjīprabandha
- (D) Grant

६९९. Which option is not an accurate statement about Chapter VII — Karṇāṭa and Oinivāra Inscriptions ?

- (A) Bhagirathapur inscription of Anumati Devī is listed in the chapter contents.
- (B) The use of inscriptions helps anchor literary and dynastic claims in material evidence.
- (C) It treats temples, inscriptions, music, and script as irrelevant to Mithila culture.
- (D) The Kandaha inscription of Narasiṃhadeva is included as evidence.

Chapter VIII — Fine Arts: Music and Aipanā

७००. What is the main focus of Chapter VIII — Fine Arts: Music and Aipanā ?

- (A) The first four chapters give political and economic background.
- (B) Chapter VIII treats fine arts, especially music and the ritual-art form of Aipanā.
- (C) Chapters X to XII are described as dealing with social and economic life.
- (D) It avoids historical comparison and treats every tradition as timeless and unchanging.

७०१. Which statement correctly reflects Chapter VIII — Fine Arts: Music and Aipanā ?

- (A) Ancient Mithila is not represented only by legends; it is linked to a chronological narrative.
- (B) The chapter includes the Mithila School of Music.
- (C) It confines Mithila entirely to one city and denies its regional spread.
- (D) It replaces historical evidence with a purely fictional narrative.

७०२. In the context of this book, which option best explains the point beginning with The chapter includes the Mithila School of Music ?

- (A) The book is titled Cultural Heritage of Mithila.
- (B) Mahesha Ṭhākura, Gopāla Ṭhākura, Puruṣottama Ṭhākura, Nārāyaṇa Ṭhākura, Sundara Ṭhākura, and Mahinātha Ṭhākura are part of the sequence.
- (C) The chapter includes the Mithila School of Music.
- (D) Literature is used as evidence of religious, social, and cultural life.

७०३. Which detail should be remembered when studying Chapter VIII — Fine Arts: Music and Aipanā ?

- (A) The chapter includes the Mithila School of Music.
- (B) Charyāpadas are listed as part of the early literary background.
- (C) The bibliography is divided into original sources, modern works, journals, and inscriptions.
- (D) The author argues that multiplicity of gods did not mislead Maithilas because the deities were understood as aspects of one Godhead.

७०४. Which statement correctly reflects Chapter VIII — Fine Arts: Music and Aipanā ?

- (A) The preface says the Karṇāṭas brought to Mithila a new school of music.
- (B) Mahābrāhmaṇas or Mahāpātras are listed as a social group.
- (C) Recent archaeological excavations such as Vaiśālī and Karian are included as appendices to the chapter.
- (D) Charyāpadas are listed as part of the early literary background.

७०५. In the context of this book, which option best explains the point beginning with The preface says the Karṇāṭas brought to Mithila ?

- (A) Chapters I to IV are described as dealing with political history.
- (B) The preface says the Karṇāṭas brought to Mithila a new school of music.
- (C) Maithili inscriptions in Nepal are part of the palaeographical evidence.
- (D) The Karṇāṭas ruled Mithila from about A.D. 1097 to 1324.

७०६. Which detail should be remembered when studying Chapter VIII — Fine Arts: Music and Aipanā ?

- (A) The first publication date is April 1979.
- (B) The Andhra Tharhi inscription is included in the chapter contents.
- (C) The preface says the Karṇāṭas brought to Mithila a new school of music.
- (D) It says the subject belongs only to archaeology and not to cultural history.

७०७. Which statement correctly reflects Chapter VIII — Fine Arts: Music and Aipanā ?

- (A) Mahesha Ṭhākura, Gopāla Ṭhākura, Puruṣottama Ṭhākura, Nārāyaṇa Ṭhākura, Sundara Ṭhākura, and Mahinātha Ṭhākura are part of the sequence.
- (B) Chapters X to XII are described as dealing with social and economic life.
- (C) A.D. 1097 is treated as the beginning of a new era in Mithila political history.
- (D) The origin and development of Mithila music are traced in the fine arts chapter.

७०८. In the context of this book, which option best explains the point beginning with The origin and development of Mithila music are ?

- (A) It treats Mithila only as a modern administrative district and ignores older cultural names.
- (B) The bibliography is divided into original sources, modern works, journals, and inscriptions.
- (C) It assumes that the Karṇāṭa and Oinivāra periods made no contribution to Mithila culture.
- (D) The origin and development of Mithila music are traced in the fine arts chapter.

७०९. Which detail should be remembered when studying Chapter VIII — Fine Arts: Music and Aipanā ?

- (A) The chapter shows that political institutions are necessary for understanding cultural continuity.
- (B) The origin and development of Mithila music are traced in the fine arts chapter.
- (C) The chapter treats door-jambes, lintels, gargoyles, and architectural members.
- (D) Kṛtrima and self-offered son are listed under adoption topics.

७१०. Which statement correctly reflects Chapter VIII — Fine Arts: Music and Aipanā ?

- (A) Polity appears as a literary subject, showing the relation between literature and governance.
- (B) Aipanā is described in the preface as a forgotten art of symbol and tantra.
- (C) Maithila peasant life is included as a topic.
- (D) Charyāpadas are listed as part of the early literary background.

- ७११. In the context of this book, which option best explains the point beginning with Aipanā is described in the preface as a ?**
- (A) It treats Tirhut, Tirabhukti, Videha, and Mithila as unrelated regions.
 - (B) Aipanā is described in the preface as a forgotten art of symbol and tantra.
 - (C) Mahesha Ṭhākura, Gopāla Ṭhākura, Puruṣottama Ṭhākura, Nārāyaṇa Ṭhākura, Sundara Ṭhākura, and Mahinātha Ṭhākura are part of the sequence.
 - (D) It assumes that later customs cannot preserve traces of earlier cultural history.
- ७१२. Which detail should be remembered when studying Chapter VIII — Fine Arts: Music and Aipanā ?**
- (A) It treats temples, inscriptions, music, and script as irrelevant to Mithila culture.
 - (B) Aipanā is described in the preface as a forgotten art of symbol and tantra.
 - (C) The preface notes that Mithila has its own Hindu school of law recognized even in modern courts.
 - (D) It says economic life can be understood without occupations, crafts, trade, or industries.
- ७१३. Which statement correctly reflects Chapter VIII — Fine Arts: Music and Aipanā ?**
- (A) The Bhit-Bhagwanpura inscription is included in the chapter contents.
 - (B) MM stands for Mithila Māhātmya.
 - (C) The scholarly apparatus confirms that the book is intended as a research-oriented cultural history.
 - (D) The chapter includes Sarvatobhadra in connection with Aipanā.
- ७१४. In the context of this book, which option best explains the point beginning with The chapter includes Sarvatobhadra in connection with Aipanā ?**
- (A) The contribution of the Oinivāra dynasty is treated as both political and cultural.
 - (B) Polity appears as a literary subject, showing the relation between literature and governance.
 - (C) Literature is used as evidence of religious, social, and cultural life.
 - (D) The chapter includes Sarvatobhadra in connection with Aipanā.
- ७१५. Which detail should be remembered when studying Chapter VIII — Fine Arts: Music and Aipanā ?**
- (A) The first four chapters give political and economic background.
 - (B) The chapter includes Sarvatobhadra in connection with Aipanā.
 - (C) It treats temples, inscriptions, music, and script as irrelevant to Mithila culture.
 - (D) The chapter includes a synchronisation of the chronology of the Karṇāṭa kings.
- ७१६. Which statement correctly reflects Chapter VIII — Fine Arts: Music and Aipanā ?**
- (A) Maithili inscriptions in Nepal are part of the palaeographical evidence.
 - (B) MM stands for Mithila Māhātmya.
 - (C) The chapter includes a family tree of the Oinivāra dynasty.
 - (D) Fine arts are treated as part of cultural history, not as a decorative appendix.
- ७१७. In the context of this book, which option best explains the point beginning with Fine arts are treated as part of cultural ?**
- (A) Śiva worship is described as strong in Mithila, including many old Śiva temples.
 - (B) It says economic life can be understood without occupations, crafts, trade, or industries.
 - (C) Bedsteads, dress, and manners are listed in the chapter contents.
 - (D) Fine arts are treated as part of cultural history, not as a decorative appendix.
- ७१८. Which detail should be remembered when studying Chapter VIII — Fine Arts: Music and Aipanā ?**
- (A) The Andhra Tharhi inscription is included in the chapter contents.
 - (B) Lacchehamā Devī is listed in connection with women's contribution to philosophy.
 - (C) Fine arts are treated as part of cultural history, not as a decorative appendix.
 - (D) Mithilākṣara is treated as a distinctive cultural marker of Mithila.

୭୧୯. Which statement correctly reflects Chapter VIII — Fine Arts: Music and Aipanā ?

- (A) The chapter treats textual reference as a historical clue, not as isolated mythology.
- (B) The Videhas of Mithila are treated in relation to the wider political setting of northern India.
- (C) Music, symbol, and ritual design are linked with religious and domestic culture.
- (D) The bibliography is divided into original sources, modern works, journals, and inscriptions.

୭୨୦. In the context of this book, which option best explains the point beginning with Music symbol and ritual design are linked with ?

- (A) It treats inscriptions and manuscripts as decorative rather than historical evidence.
- (B) Music, symbol, and ritual design are linked with religious and domestic culture.
- (C) It presents every ruler as belonging to the same dynasty without distinction.
- (D) Maithila peasant life is included as a topic.

୭୨୧. Which detail should be remembered when studying Chapter VIII — Fine Arts: Music and Aipanā ?

- (A) Music, symbol, and ritual design are linked with religious and domestic culture.
- (B) The first publication date is April 1979.
- (C) MM stands for Mithila Māhātmya.
- (D) A.D. 1097 is treated as the beginning of a new era in Mithila political history.

୭୨୨. Which statement correctly reflects Chapter VIII — Fine Arts: Music and Aipanā ?

- (A) It treats law, kinship, and inheritance as outside social history.
- (B) Adoption is discussed, including its scope.
- (C) The chapter treats textual reference as a historical clue, not as isolated mythology.
- (D) The study of Aipanā helps preserve women-centered and household artistic traditions.

୭୨୩. In the context of this book, which option best explains the point beginning with The study of Aipanā helps preserve women centered ?

- (A) The foreword is by Dr. K. Sivaram Karanth.
- (B) It says political history is irrelevant to cultural history.
- (C) The study of Aipanā helps preserve women-centered and household artistic traditions.
- (D) The author emphasizes that temple architecture had not previously been surveyed in sufficient detail for Mithila.

୭୨୪. Which detail should be remembered when studying Chapter VIII — Fine Arts: Music and Aipanā ?

- (A) The study of Aipanā helps preserve women-centered and household artistic traditions.
- (B) Leather works are listed among the occupations and crafts.
- (C) It says the subject belongs only to archaeology and not to cultural history.
- (D) It treats temples, inscriptions, music, and script as irrelevant to Mithila culture.

୭୨୫. In Chapter VIII — Fine Arts: Music and Aipanā , what does Aipanā refer to?

- (A) the logical-philosophical school
- (B) a ritual and symbolic art tradition of Mithila
- (C) people, law, food, crafts, trade, industries, education, and everyday institutions
- (D) alphabetical guide to names and topics

୭୨୬. Which term matches this description: a ritual and symbolic art tradition of Mithila ?

- (A) Varṇaratnākara
- (B) Aipanā
- (C) Poetics
- (D) Door-jamb

७२७. In Chapter VIII — Fine Arts: Music and Aipanā , what does Sarvatobhadra refer to?

- (A) a sacred or auspicious design included in the fine arts section
- (B) a combined Śiva-Viṣṇu religious form
- (C) a ritual and symbolic art tradition of Mithila
- (D) the study of inscriptions

७२८. Which term matches this description: a sacred or auspicious design included in the fine arts section ?

- (A) Administrative reforms
- (B) Sarvatobhadra
- (C) Guardianship
- (D) Tirhutā script

७२९. In Chapter VIII — Fine Arts: Music and Aipanā , what does Mithila School of Music refer to?

- (A) changes in governance treated in the chapter
- (B) the musical tradition discussed in the chapter
- (C) the older and culturally rich regional name
- (D) the ordered dating of rulers and events

७३०. Which term matches this description: the musical tradition discussed in the chapter ?

- (A) Prehistoric Mithila
- (B) Mithila School of Music
- (C) Grant
- (D) Social and economic life

७३१. Which option is not an accurate statement about Chapter VIII — Fine Arts: Music and Aipanā ?

- (A) The chapter includes the Mithila School of Music.
- (B) The study of Aipanā helps preserve women-centered and household artistic traditions.
- (C) Aipanā is described in the preface as a forgotten art of symbol and tantra.
- (D) It treats Tirhut, Tirabhukti, Videha, and Mithila as unrelated regions.

Chapter IX — Architecture and Sculpture

७३२. What is the main focus of Chapter IX — Architecture and Sculpture ?

- (A) General characteristics of the people are included.
- (B) The chapter treats economy broadly, including crafts, industries, animals, environment, education, and social practices.
- (C) The chapter does not treat Mithila as a single town only; it treats it as a broad cultural region.
- (D) Chapter IX reconstructs architecture and sculpture from literary, archaeological, and material remains.

७३३. Which statement correctly reflects Chapter IX — Architecture and Sculpture ?

- (A) Maithili inscriptions in Nepal are part of the palaeographical evidence.
- (B) The chapter includes palace, chaupālī, gambling house, and kaṭaka or military camps.
- (C) The Vedic period is connected with the rise of the Vaidehan monarchy.
- (D) The study of law connects textual scholarship with family, property, inheritance, and social order.

७३४. In the context of this book, which option best explains the point beginning with The chapter includes palace chaupālī gambling house and ?

- (A) It replaces historical evidence with a purely fictional narrative.
- (B) Mithilākṣara is treated as a distinctive cultural marker of Mithila.
- (C) The study is divided into political, cultural, and social-economic groupings.
- (D) The chapter includes palace, chaupālī, gambling house, and kaṭaka or military camps.

७३५. Which detail should be remembered when studying Chapter IX — Architecture and Sculpture ?

- (A) The author is Vijayakanta Mishra.
- (B) Śrīdatta Upādhyāya is listed among the legal authorities.
- (C) The Vedic period is connected with the rise of the Vaidehan monarchy.
- (D) The chapter includes palace, chaupālī, gambling house, and kaṭaka or military camps.

७३६. Which statement correctly reflects Chapter IX — Architecture and Sculpture ?

- (A) The Khaṇḍavalākula, or House of Khaṇḍavā, becomes central to the later political survey.
- (B) The author is Vijayakanta Mishra.
- (C) Temple architecture and temple types are major topics of the chapter.
- (D) Harinātha Upādhyāya, Rudradhara, Misaru Miśra, Vāchaspati Miśra II, and Viśveśvarabhaṭṭa are included in the chapter contents.

७३७. In the context of this book, which option best explains the point beginning with Temple architecture and temple types are major topics ?

- (A) Temple architecture and temple types are major topics of the chapter.
- (B) The use of the Śatapatha Brāhmaṇa places Mithila within early Vedic cultural geography.
- (C) It treats Tirhut, Tirabhukti, Videha, and Mithila as unrelated regions.
- (D) The chapter is titled Social and Economic Life: Other Aspects.

७३८. Which detail should be remembered when studying Chapter IX — Architecture and Sculpture ?

- (A) Religion is described as a vital factor in the life of an individual and community.
- (B) The treatment of grammar and lexicography shows the importance of linguistic scholarship in Mithila.
- (C) Temple architecture and temple types are major topics of the chapter.
- (D) The study is divided into political, cultural, and social-economic groupings.

७३९. Which statement correctly reflects Chapter IX — Architecture and Sculpture ?

- (A) Garbhagṛha is listed among temple architectural topics.
- (B) Nānyadeva is central to the beginning of Kaṇvāṭa rule in Mithila.
- (C) It assumes that the Kaṇvāṭa and Oinivāra periods made no contribution to Mithila culture.
- (D) The chapter is titled Social and Economic Life: Other Aspects.

७४०. In the context of this book, which option best explains the point beginning with Garbhagṛha is listed among temple architectural topics ?

- (A) Garbhagṛha is listed among temple architectural topics.
- (B) Leather works are listed among the occupations and crafts.
- (C) Nānyadeva is central to the beginning of Kaṇvāṭa rule in Mithila.
- (D) The use of the Śatapatha Brāhmaṇa places Mithila within early Vedic cultural geography.

७४१. Which detail should be remembered when studying Chapter IX — Architecture and Sculpture ?

- (A) It says political history is irrelevant to cultural history.
- (B) The chapter includes appendices on the chronology and family tree of the Khaṇḍavalākula kings.
- (C) It replaces historical evidence with a purely fictional narrative.
- (D) Garbhagṛha is listed among temple architectural topics.

७४२. Which statement correctly reflects Chapter IX — Architecture and Sculpture ?

- (A) The Khaṇḍavalākula, or House of Khaṇḍavā, becomes central to the later political survey.
- (B) Leather works are listed among the occupations and crafts.
- (C) It says economic life can be understood without occupations, crafts, trade, or industries.
- (D) The sculpture section includes Gaṇeśa, rare Nṛtya Gaṇeśa, Sūrya, Viṣṇu, Śakti, Śaiva images, Brahmā, Buddhist sculpture, river goddesses, and miscellaneous pieces.

७४३. In the context of this book, which option best explains the point beginning with The sculpture section includes Gaṇeśa rare Nṛtya Gaṇeśa ?

- (A) The sculpture section includes Gaṇeśa, rare Nṛtya Gaṇeśa, Sūrya, Viṣṇu, Śakti, Śaiva images, Brahmā, Buddhist sculpture, river goddesses, and miscellaneous pieces.
- (B) Aipanā is described in the preface as a forgotten art of symbol and tantra.
- (C) Nānyadeva is central to the beginning of Karṇāṭa rule in Mithila.
- (D) The chapter includes appendices on the chronology and family tree of the Khaṇḍavalākula kings.

७४४. Which detail should be remembered when studying Chapter IX — Architecture and Sculpture ?

- (A) Early Mithila is treated through literary, political, and cultural evidence rather than through a single source.
- (B) Classical literature includes language, grammar, lexicography, poetics, metrics, erotics, and polity.
- (C) Bhibhaur Rajputs are listed among the political actors of this period.
- (D) The sculpture section includes Gaṇeśa, rare Nṛtya Gaṇeśa, Sūrya, Viṣṇu, Śakti, Śaiva images, Brahmā, Buddhist sculpture, river goddesses, and miscellaneous pieces.

७४५. Which statement correctly reflects Chapter IX — Architecture and Sculpture ?

- (A) It ignores the role of scholars, poets, artisans, and village communities.
- (B) It makes the chronology depend only on page numbers instead of dynasties and evidence.
- (C) The author relies on sources such as inscriptions, manuscripts, journals, archaeological reports, and earlier histories.
- (D) Chamundā, Maheśvarī, Tārā, Mahiṣāsūramardinī, Śiva-Pārvatī, and Rudra sculptures are among the listed topics.

७४६. In the context of this book, which option best explains the point beginning with Chamundā Maheśvarī Tārā Mahiṣāsūramardinī Śiva Pārvatī and Rudra ?

- (A) The chapter does not treat Mithila as a single town only; it treats it as a broad cultural region.
- (B) Tantric forms connected with Śakti worship are said to have moulded Maithila culture.
- (C) Chamundā, Maheśvarī, Tārā, Mahiṣāsūramardinī, Śiva-Pārvatī, and Rudra sculptures are among the listed topics.
- (D) The Senas, including Vijayasena, Vallālasena, and Lakṣmaṇasena, are also part of the chapter's dynastic sweep.

७४७. Which detail should be remembered when studying Chapter IX — Architecture and Sculpture ?

- (A) The chapter includes the Mithila School of Music.
- (B) Chamundā, Maheśvarī, Tārā, Mahiṣāsūramardinī, Śiva-Pārvatī, and Rudra sculptures are among the listed topics.
- (C) The study of Aipanā helps preserve women-centered and household artistic traditions.
- (D) It assumes that the Karṇāṭa and Oinivāra periods made no contribution to Mithila culture.

७४८. Which statement correctly reflects Chapter IX — Architecture and Sculpture ?

- (A) The study of Aipanā helps preserve women-centered and household artistic traditions.
- (B) The contribution of the Oinivāra dynasty is treated as both political and cultural.
- (C) The chapter treats door-jambs, lintels, gargoyles, and architectural members.
- (D) The author is Vijayakanta Mishra.

७४९. In the context of this book, which option best explains the point beginning with The chapter treats door jambs lintels gargoyles and ?

- (A) LSI stands for Linguistic Survey of India.
- (B) The chapter treats door-jambs, lintels, gargoyles, and architectural members.
- (C) It treats law, kinship, and inheritance as outside social history.
- (D) Leather works are listed among the occupations and crafts.

७५०. Which detail should be remembered when studying Chapter IX — Architecture and Sculpture ?

- (A) The chapter includes a synchronisation of the chronology of the Karṇāṭa kings.
- (B) It treats all Sanskrit and Maithili sources as interchangeable without context.
- (C) MD stands for Mithila Darpaṇa.
- (D) The chapter treats door-jambs, lintels, gargoyles, and architectural members.

७५१. Which statement correctly reflects Chapter IX — Architecture and Sculpture ?

- (A) It confines Mithila entirely to one city and denies its regional spread.
- (B) Architecture is reconstructed from sculpture, literature, inscriptions, and excavated remains.
- (C) Vidyāpati Ṭhākura is treated as a major figure in the age of Maithili literature.
- (D) Bhibhaur Rajputs are listed among the political actors of this period.

७५२. In the context of this book, which option best explains the point beginning with Architecture is reconstructed from sculpture literature inscriptions and ?

- (A) The first publication date is April 1979.
- (B) Architecture is reconstructed from sculpture, literature, inscriptions, and excavated remains.
- (C) The chapter connects religion, philosophy, scholarship, and archaeological evidence.
- (D) For a quiz, the bibliography and index matter because they show how the book organizes evidence.

७५३. Which detail should be remembered when studying Chapter IX — Architecture and Sculpture ?

- (A) Harisimḥadeva, Narasimḥadeva, Bhairavasimḥadeva, Rāmabhadrasimḥadeva, and Lakṣmīnāthadeva continue the sequence.
- (B) The preface states that no comparable book had covered the cultural, social, and economic history of Mithila in such a way.
- (C) The author sees the origin and development of Mithilākṣara as necessary for a complete cultural history of Mithila.
- (D) Architecture is reconstructed from sculpture, literature, inscriptions, and excavated remains.

७५४. Which statement correctly reflects Chapter IX — Architecture and Sculpture ?

- (A) Classical literature includes language, grammar, lexicography, poetics, metrics, erotics, and polity.
- (B) The author emphasizes that temple architecture had not previously been surveyed in sufficient detail for Mithila.
- (C) The study of law connects textual scholarship with family, property, inheritance, and social order.
- (D) Aipānā is described in the preface as a forgotten art of symbol and tantra.

७५५. In the context of this book, which option best explains the point beginning with The author emphasizes that temple architecture had not ?

- (A) The author relies on sources such as inscriptions, manuscripts, journals, archaeological reports, and earlier histories.
- (B) The Karṇāṭas and the Oinivāras are described as principal ruling dynasties from about A.D. 1097 to 1527.
- (C) It treats law, kinship, and inheritance as outside social history.
- (D) The author emphasizes that temple architecture had not previously been surveyed in sufficient detail for Mithila.

७५६. Which detail should be remembered when studying Chapter IX — Architecture and Sculpture ?

- (A) The Karṇāṭas and the Oinivāras are described as principal ruling dynasties from about A.D. 1097 to 1527.
- (B) The Archaeological Survey of India library stamp shows that the book entered an institutional research collection.
- (C) The author emphasizes that temple architecture had not previously been surveyed in sufficient detail for Mithila.
- (D) The index helps locate names, topics, places, and institutions across the work.

७५७. In Chapter IX — Architecture and Sculpture , what does Garbhagrha refer to?

- (A) the sanctum of a temple
- (B) the agrarian everyday world of Mithila
- (C) the modern identification of Sadānirā
- (D) the study of verse-measure

७५८. Which term matches this description: the sanctum of a temple ?

- (A) Kaṭaka
- (B) Khaṇḍavalākula
- (C) Garbhagṛha
- (D) Cultural Heritage

७५९. In Chapter IX — Architecture and Sculpture , what does Kaṭaka refer to?

- (A) military camp
- (B) a later ruling dynasty central to the cultural history of Mithila
- (C) legal rejoining after partition
- (D) a philosophical school concerned with Vedic interpretation and ritual law

७६०. Which term matches this description: military camp ?

- (A) Nyāya
- (B) Kaṭaka
- (C) Caturvarga
- (D) Epigraphy

७६१. In Chapter IX — Architecture and Sculpture , what does Chaupālī refer to?

- (A) a formal record of donation or privilege
- (B) the distinctive legal school associated with Mithila
- (C) a public or communal architectural form
- (D) the introductory appreciation written by another scholar

७६२. Which term matches this description: a public or communal architectural form ?

- (A) Betel leaf industry
- (B) Pālas
- (C) Chaupālī
- (D) Gargoyle

७६३. In Chapter IX — Architecture and Sculpture , what does Door-jamb refer to?

- (A) a sacred midland category discussed in relation to Videha
- (B) a written source used in reconstructing textual and cultural history
- (C) material or worldly value
- (D) a vertical element framing a doorway

७६४. Which term matches this description: a vertical element framing a doorway ?

- (A) Image inscription
- (B) Epigraphy
- (C) Door-jamb
- (D) Madhyadeśa

७६५. In Chapter IX — Architecture and Sculpture , what does Lintel refer to?

- (A) a written record on durable material
- (B) a horizontal architectural member over an opening
- (C) the phase before fully documented political history
- (D) a formal record of donation or privilege

७६६. Which term matches this description: a horizontal architectural member over an opening ?

- (A) Cultural Heritage
- (B) Vajjian Confederacy
- (C) Gandaki
- (D) Lintel

७६७. In Chapter IX — Architecture and Sculpture , what does Gargoyle refer to?

- (A) It makes the chronology depend only on page numbers instead of dynasties and evidence.
- (B) a projecting water-spout or architectural feature
- (C) a philosophical school concerned with Vedic interpretation and ritual law
- (D) the theory of literary expression

७६८. Which term matches this description: a projecting water-spout or architectural feature ?

- (A) Golden Age
- (B) Mithila
- (C) Gargoyle
- (D) Śatapatha Brāhmaṇa

७६९. Which option is not an accurate statement about Chapter IX — Architecture and Sculpture ?

- (A) The chapter treats door-jambs, lintels, gargoyles, and architectural members.
- (B) The author emphasizes that temple architecture had not previously been surveyed in sufficient detail for Mithila.
- (C) The sculpture section includes Gaṇeśa, rare Nṛtya Gaṇeśa, Sūrya, Viṣṇu, Śakti, Śaiva images, Brahmā, Buddhist sculpture, river goddesses, and miscellaneous pieces.
- (D) It avoids historical comparison and treats every tradition as timeless and unchanging.

Chapter X — Social Life: The People of Mithila

७७०. What is the main focus of Chapter X — Social Life: The People of Mithila ?

- (A) For a quiz, the bibliography and index matter because they show how the book organizes evidence.
- (B) Mahesha Ṭhākura, Gopāla Ṭhākura, Puruṣottama Ṭhākura, Nārāyaṇa Ṭhākura, Sundara Ṭhākura, and Mahinātha Ṭhākura are part of the sequence.
- (C) The study of Aipanā helps preserve women-centered and household artistic traditions.
- (D) Chapter X turns from dynasties and culture to the social composition of Mithila.

७७१. Which statement correctly reflects Chapter X — Social Life: The People of Mithila ?

- (A) The Oinivāra period is linked with the Golden Age of Mithila in the author's preface.
- (B) The Khojapur Durga image inscription is included in the chapter contents.
- (C) The chapter is titled Social Life: The people of Mithila.
- (D) Lacchehamā Devī is listed in connection with women's contribution to philosophy.

७७२. In the context of this book, which option best explains the point beginning with The chapter is titled Social Life The people ?

- (A) The author relies on sources such as inscriptions, manuscripts, journals, archaeological reports, and earlier histories.
- (B) It says the subject belongs only to archaeology and not to cultural history.
- (C) The chapter is titled Social Life: The people of Mithila.
- (D) The study of Aipanā helps preserve women-centered and household artistic traditions.

७७३. Which detail should be remembered when studying Chapter X — Social Life: The People of Mithila ?

- (A) The foreword emphasizes evidence from archaeology, literature, and history.
- (B) It reduces the study to a list of names without social or cultural interpretation.
- (C) The philosophy section includes Nyāya, Prācīna Nyāya, Navya-Nyāya, and Mīmāṃsā.
- (D) The chapter is titled Social Life: The people of Mithila.

७७४. Which statement correctly reflects Chapter X — Social Life: The People of Mithila ?

- (A) General characteristics of the people are included.
- (B) It treats Mithila only as a modern administrative district and ignores older cultural names.
- (C) Sadānīrā is identified with the modern river Gandaki.
- (D) It makes the chronology depend only on page numbers instead of dynasties and evidence.

७७५. In the context of this book, which option best explains the point beginning with General characteristics of the people are included ?

- (A) The section states that the ultimate end of life is to achieve the four values: Dharma, Artha, Kāma, and Mokṣa.
- (B) Sources of Hindu law include Dharmaśāstra and Smṛti traditions.
- (C) The author presents Mithila as a centre of Śiva, Viṣṇu, and Śakti worship.
- (D) General characteristics of the people are included.

७७६. Which detail should be remembered when studying Chapter X — Social Life: The People of Mithila ?

- (A) The section states that the ultimate end of life is to achieve the four values: Dharma, Artha, Kāma, and Mokṣa.
- (B) General characteristics of the people are included.
- (C) It treats all Sanskrit and Maithili sources as interchangeable without context.
- (D) It makes the chronology depend only on page numbers instead of dynasties and evidence.

७७७. Which statement correctly reflects Chapter X — Social Life: The People of Mithila ?

- (A) Village community and village planning are important topics.
- (B) Sadānīrā is identified with the modern river Gandaki.
- (C) It denies any relationship between literature and the religious life of a period.
- (D) Illustrations likely support the discussion of architecture, sculpture, script, and fine arts.

७७८. In the context of this book, which option best explains the point beginning with Village community and village planning are important topics ?

- (A) Village community and village planning are important topics.
- (B) It assumes that later customs cannot preserve traces of earlier cultural history.
- (C) Women Sanskrit writers are explicitly included in the classical literature section.
- (D) The author sees the origin and development of Mithilākṣara as necessary for a complete cultural history of Mithila.

७७९. Which detail should be remembered when studying Chapter X — Social Life: The People of Mithila ?

- (A) The author says Mithila remained a home of Hindu culture and learning even after Muslims had conquered much of northern India.
- (B) Sources of Hindu law include Dharmaśāstra and Smṛti traditions.
- (C) The contents include Vidyāpati's life, works, padas, and contemporaries.
- (D) Village community and village planning are important topics.

७८०. Which statement correctly reflects Chapter X — Social Life: The People of Mithila ?

- (A) The author presents Mithila as a centre of Śiva, Viṣṇu, and Śakti worship.
- (B) Maithila Brāhmaṇas receive special attention.
- (C) It avoids historical comparison and treats every tradition as timeless and unchanging.
- (D) Women Sanskrit writers are explicitly included in the classical literature section.

७८३. In the context of this book, which option best explains the point beginning with Maithila Brāhmaṇas receive special attention ?

- (A) Maithila Brāhmaṇas receive special attention.
- (B) Women Sanskrit writers are explicitly included in the classical literature section.
- (C) The first four chapters give political and economic background.
- (D) The dairy industry is listed as an economic and domestic topic.

७८४. Which detail should be remembered when studying Chapter X — Social Life: The People of Mithila ?

- (A) The study of law connects textual scholarship with family, property, inheritance, and social order.
- (B) The Oinivāra period is linked with the Golden Age of Mithila in the author's preface.
- (C) The dairy industry is listed as an economic and domestic topic.
- (D) Maithila Brāhmaṇas receive special attention.

७८५. Which statement correctly reflects Chapter X — Social Life: The People of Mithila ?

- (A) For a quiz, the bibliography and index matter because they show how the book organizes evidence.
- (B) The institution of Pañjīprabandha is included in the social history of the people.
- (C) It reduces the study to a list of names without social or cultural interpretation.
- (D) The chapter does not limit literature to poetry; it includes technical and scholarly branches.

७८६. In the context of this book, which option best explains the point beginning with The institution of Pañjīprabandha is included in the ?

- (A) The name Tirhut is presented as gradually giving way to the older and culturally richer name Mithila.
- (B) The institution of Pañjīprabandha is included in the social history of the people.
- (C) Boundary, textual references, names, and area are treated together because region and identity are intertwined.
- (D) Mithila is connected with the Vedic age, the Mahābhārata, and the Rāmāyaṇa.

७८७. Which detail should be remembered when studying Chapter X — Social Life: The People of Mithila ?

- (A) The first four chapters give political and economic background.
- (B) The institution of Pañjīprabandha is included in the social history of the people.
- (C) The Purāṇas are described as vague, except that the Brihad-Vishnu Purāṇa gives a more definite idea.
- (D) The chapter treats legal history as part of social history.

७८८. Which statement correctly reflects Chapter X — Social Life: The People of Mithila ?

- (A) Mahābrāhmaṇas or Mahāpātras are listed as a social group.
- (B) The chapter does not limit literature to poetry; it includes technical and scholarly branches.
- (C) Jyotiśvara's Varṇaratnākara is included in the literature chapter.
- (D) Mithila is presented as maintaining old Vedic religion in many aspects.

७८९. In the context of this book, which option best explains the point beginning with Mahābrāhmaṇas or Mahāpātras are listed as a social ?

- (A) It confines Mithila entirely to one city and denies its regional spread.
- (B) Adoption is discussed, including its scope.
- (C) It traces the development of the Maithili or Tirhutā script.
- (D) Mahābrāhmaṇas or Mahāpātras are listed as a social group.

७९०. Which detail should be remembered when studying Chapter X — Social Life: The People of Mithila ?

- (A) It replaces historical evidence with a purely fictional narrative.
- (B) The dairy industry is listed as an economic and domestic topic.
- (C) Mahābrāhmaṇas or Mahāpātras are listed as a social group.
- (D) The author is Vijayakanta Mishra.

७८९. Which statement correctly reflects Chapter X — Social Life: The People of Mithila ?

- (A) Other Brāhmaṇas, including Dasunhi or Bhaṭṭ Brāhmaṇa and Śākadvīpins, are included.
- (B) The chapter includes the Mithila School of Music.
- (C) The chapter treats door-jambes, lintels, gargoyles, and architectural members.
- (D) The Purāṇas are described as vague, except that the Brihad-Vishnu Purāṇa gives a more definite idea.

७९०. In the context of this book, which option best explains the point beginning with Other Brāhmaṇas including Dasunhi or Bhaṭṭ Brāhmaṇa and ?

- (A) Other Brāhmaṇas, including Dasunhi or Bhaṭṭ Brāhmaṇa and Śākadvīpins, are included.
- (B) The Purāṇas are described as vague, except that the Brihad-Vishnu Purāṇa gives a more definite idea.
- (C) The author sees the origin and development of Mithilākṣara as necessary for a complete cultural history of Mithila.
- (D) Garden, flora and fauna, birds and animals are listed as cultural-environmental topics.

७९१. Which detail should be remembered when studying Chapter X — Social Life: The People of Mithila ?

- (A) It reduces the study to a list of names without social or cultural interpretation.
- (B) Festivals are treated as part of social life.
- (C) Other Brāhmaṇas, including Dasunhi or Bhaṭṭ Brāhmaṇa and Śākadvīpins, are included.
- (D) Sadānīrā is identified with the modern river Gandaki.

७९२. Which statement correctly reflects Chapter X — Social Life: The People of Mithila ?

- (A) The chapter includes early Maithili literature and middle Maithili literature.
- (B) It presents Mithila as a centre of Hindu culture and learning even after Muslim conquest in much of North India.
- (C) The chapter also includes Kāyasthas, Kṣatriyas, Goāras, Dusādhas, Musaharas, Muslims, and others.
- (D) The section states that the ultimate end of life is to achieve the four values: Dharma, Artha, Kāma, and Mokṣa.

७९३. In the context of this book, which option best explains the point beginning with The chapter also includes Kāyasthas Kṣatriyas Goāras Dusādhas ?

- (A) The chapter also includes Kāyasthas, Kṣatriyas, Goāras, Dusādhas, Musaharas, Muslims, and others.
- (B) Sadānīrā is identified with the modern river Gandaki.
- (C) The chapter studies the salient features of Mithilākṣara.
- (D) Tantric forms connected with Śakti worship are said to have moulded Maithila culture.

७९४. Which detail should be remembered when studying Chapter X — Social Life: The People of Mithila ?

- (A) Boundary, textual references, names, and area are treated together because region and identity are intertwined.
- (B) It says political history is irrelevant to cultural history.
- (C) The section states that the ultimate end of life is to achieve the four values: Dharma, Artha, Kāma, and Mokṣa.
- (D) The chapter also includes Kāyasthas, Kṣatriyas, Goāras, Dusādhas, Musaharas, Muslims, and others.

७९५. Which statement correctly reflects Chapter X — Social Life: The People of Mithila ?

- (A) The book is titled Cultural Heritage of Mithila.
- (B) The social chapter shows that Mithila's cultural history is not only elite dynastic history.
- (C) Bhibhaur Rajputs are listed among the political actors of this period.
- (D) The author presents Mithila as a centre of Śiva, Viṣṇu, and Śakti worship.

७९६. In the context of this book, which option best explains the point beginning with The social chapter shows that Mithila's cultural ?

- (A) The chapter treats door-jambes, lintels, gargoyles, and architectural members.
- (B) Ornaments are treated as part of material and social life.
- (C) The social chapter shows that Mithila's cultural history is not only elite dynastic history.
- (D) The boundary discussion helps explain how later political and cultural developments are located.

७९७. Which detail should be remembered when studying Chapter X — Social Life: The People of Mithila ?

- (A) The social chapter shows that Mithila's cultural history is not only elite dynastic history.
- (B) The Śatapatha Brāhmaṇa is cited as an early reference to Videha.
- (C) It treats Tirhut, Tirabhukti, Videha, and Mithila as unrelated regions.
- (D) Yaj stands for Yājñavalkyasmṛti.

७९८. In Chapter X — Social Life: The People of Mithila , what does Pañjīrabandha refer to?

- (A) the genealogical institution associated especially with Maithila Brahmanas
- (B) It says political history is irrelevant to cultural history.
- (C) related to Śakti or goddess worship
- (D) the local social unit central to everyday life

७९९. Which term matches this description: the genealogical institution associated especially with Maithila Brahmanas ?

- (A) Metrics
- (B) Strīdhana
- (C) Guardianship
- (D) Pañjīrabandha

८००. In Chapter X — Social Life: The People of Mithila , what does Village community refer to?

- (A) It avoids historical comparison and treats every tradition as timeless and unchanging.
- (B) one of the four values of life
- (C) an inscription connected with an icon or sacred image
- (D) the local social unit central to everyday life

८०१. Which term matches this description: the local social unit central to everyday life ?

- (A) Village community
- (B) Manuscript
- (C) Garbhagrha
- (D) Nātha Siddhas

८०२. In Chapter X — Social Life: The People of Mithila , what does Village planning refer to?

- (A) the spatial arrangement of settlement life
- (B) a devotional hymn category connected with Śiva
- (C) early songs important for eastern Indo-Aryan literary history
- (D) a republican or confederate political formation associated with the region

८०३. Which term matches this description: the spatial arrangement of settlement life ?

- (A) Image inscription
- (B) Village planning
- (C) Palaeography
- (D) Mithila School of Hindu Law

८०४. In Chapter X — Social Life: The People of Mithila , what does Mahāpātra refer to?

- (A) a social-religious group listed in the chapter
- (B) a written source used in reconstructing textual and cultural history
- (C) a vertical element framing a doorway
- (D) It treats Tirhut, Tirabhukti, Videha, and Mithila as unrelated regions.

८०५. Which term matches this description: a social-religious group listed in the chapter ?

- (A) Mahāpātra
- (B) Strīdhana
- (C) Dharma
- (D) Poetics

८०६. Which option is not an accurate statement about Chapter X — Social Life: The People of Mithila ?

- (A) The chapter is titled Social Life: The people of Mithila.
- (B) The institution of Pañjīprabandha is included in the social history of the people.
- (C) It says religion, literature, art, law, and social life developed in complete isolation from each other.
- (D) The social chapter shows that Mithila's cultural history is not only elite dynastic history.

Chapter XI — Mithila School of Hindu Law: Sources and Authors

८०७. What is the main focus of Chapter XI — Mithila School of Hindu Law: Sources and Authors ?

- (A) Garbhagṛha is listed among temple architectural topics.
- (B) Chapter XI presents Mithila as having its own recognized school of Hindu law.
- (C) The chapter is titled A Survey of the History of Mithila after 1527 A.D.
- (D) The author is Vijayakanta Mishra.

८०८. Which statement correctly reflects Chapter XI — Mithila School of Hindu Law: Sources and Authors ?

- (A) The Pālas, including Gopāla, Dharmapāla, Devapāla, Śūrapāla, Vigrahapāla, Nārāyaṇapāla, and Rāmapāla, are listed in the contents.
- (B) Early Mithila is treated through literary, political, and cultural evidence rather than through a single source.
- (C) The chapter is titled Mithila School of Hindu Law.
- (D) The sculpture section includes Gaṇeśa, rare Nṛtya Gaṇeśa, Sūrya, Viṣṇu, Śakti, Śaiva images, Brahmā, Buddhist sculpture, river goddesses, and miscellaneous pieces.

८०९. In the context of this book, which option best explains the point beginning with The chapter is titled Mithila School of Hindu ?

- (A) The chapter is titled Mithila School of Hindu Law.
- (B) The presence of such abbreviations shows that the book is source-based rather than anecdotal.
- (C) Vāchaspati Miśra, Udayanācārya, Gangeśa Upādhyāya, Vardhamāna, and Pakṣadhara Miśra are among the scholars listed.
- (D) It says political history is irrelevant to cultural history.

८१०. Which detail should be remembered when studying Chapter XI — Mithila School of Hindu Law: Sources and Authors ?

- (A) It presents every ruler as belonging to the same dynasty without distinction.
- (B) The chapter is titled Mithila School of Hindu Law.
- (C) It assumes that later customs cannot preserve traces of earlier cultural history.
- (D) The name Mithila had not been altogether forgotten, even when Tirabhukti and Tirhut became common administrative designations.

८११. Which statement correctly reflects Chapter XI — Mithila School of Hindu Law: Sources and Authors ?

- (A) The publisher is Mithila Prakasana, Allahabad.
- (B) Sources of Hindu law include Dharmasāstra and Smṛti traditions.
- (C) The river Sadānīrā is described as demarcating Videha from Kosala.
- (D) Administrative reforms are treated as part of the post-1527 story.

८१३. In the context of this book, which option best explains the point beginning with Sources of Hindu law include Dharmaśāstra and Smṛti ?

- (A) For a quiz, the bibliography and index matter because they show how the book organizes evidence.
- (B) The chapter includes appendices on the chronology and family tree of the Khaṇḍavalākula kings.
- (C) It says economic life can be understood without occupations, crafts, trade, or industries.
- (D) Sources of Hindu law include Dharmaśāstra and Smṛti traditions.

८१३. Which detail should be remembered when studying Chapter XI — Mithila School of Hindu Law: Sources and Authors ?

- (A) The chapter includes appendices on the chronology and family tree of the Khaṇḍavalākula kings.
- (B) Sources of Hindu law include Dharmaśāstra and Smṛti traditions.
- (C) It says the subject belongs only to archaeology and not to cultural history.
- (D) The presence of such abbreviations shows that the book is source-based rather than anecdotal.

८१४. Which statement correctly reflects Chapter XI — Mithila School of Hindu Law: Sources and Authors ?

- (A) Śrīdatta Upādhyāya is listed among the legal authorities.
- (B) The scholarly apparatus confirms that the book is intended as a research-oriented cultural history.
- (C) The salient features of the Mithila School of Hindu Law include marriage.
- (D) It ignores the role of scholars, poets, artisans, and village communities.

८१५. In the context of this book, which option best explains the point beginning with Śrīdatta Upādhyāya is listed among the legal authorities ?

- (A) The study of Aipanā helps preserve women-centered and household artistic traditions.
- (B) Śrīdatta Upādhyāya is listed among the legal authorities.
- (C) Rāma and Krishna, as incarnations of Viṣṇu, also receive respect in the medieval religious life described by the author.
- (D) The origin and development of Mithila music are traced in the fine arts chapter.

८१६. Which detail should be remembered when studying Chapter XI — Mithila School of Hindu Law: Sources and Authors ?

- (A) The author relies on sources such as inscriptions, manuscripts, journals, archaeological reports, and earlier histories.
- (B) Jyotirīśvara's Varṇaratnākara is included in the literature chapter.
- (C) Barantpur Chaṇḍisthāna and Saharsa inscriptions are also included.
- (D) Śrīdatta Upādhyāya is listed among the legal authorities.

८१७. Which statement correctly reflects Chapter XI — Mithila School of Hindu Law: Sources and Authors ?

- (A) The contents include Vidyāpati's life, works, padas, and contemporaries.
- (B) It says economic life can be understood without occupations, crafts, trade, or industries.
- (C) It avoids historical comparison and treats every tradition as timeless and unchanging.
- (D) Chandeśvara and his works are listed among the legal sources.

८१८. In the context of this book, which option best explains the point beginning with Chandeśvara and his works are listed among the ?

- (A) It says political history is irrelevant to cultural history.
- (B) It presents every ruler as belonging to the same dynasty without distinction.
- (C) It assumes that later customs cannot preserve traces of earlier cultural history.
- (D) Chandeśvara and his works are listed among the legal sources.

८१९. Which detail should be remembered when studying Chapter XI — Mithila School of Hindu Law: Sources and Authors ?

- (A) The foreword is by Dr. K. Sivaram Karanth.
- (B) Minority and guardianship are included among legal topics.
- (C) Chandeśvara and his works are listed among the legal sources.
- (D) Religion is described as a vital factor in the life of an individual and community.

८२०. Which statement correctly reflects Chapter XI — Mithila School of Hindu Law: Sources and Authors ?

- (A) The boundary with Kosala suggests that Mithila was understood through neighbouring regions as well as internal identity.
- (B) The scholarly apparatus confirms that the book is intended as a research-oriented cultural history.
- (C) The foreword is by Dr. K. Sivaram Karanth.
- (D) Harinātha Upādhyāya, Rudradhara, Misaru Miśra, Vāchaspati Miśra II, and Viśveśvarabhaṭṭa are included in the chapter contents.

८२१. In the context of this book, which option best explains the point beginning with Harinātha Upādhyāya Rudradhara Misaru Miśra Vāchaspati Miśra II ?

- (A) Charyāpadas are listed as part of the early literary background.
- (B) It assumes that later customs cannot preserve traces of earlier cultural history.
- (C) The Rāmāyaṇa traditions connect Rama, Lakshmana, Vishvamitra, Ayodhya, Vaiśālī, and Videha.
- (D) Harinātha Upādhyāya, Rudradhara, Misaru Miśra, Vāchaspati Miśra II, and Viśveśvarabhaṭṭa are included in the chapter contents.

८२२. Which detail should be remembered when studying Chapter XI — Mithila School of Hindu Law: Sources and Authors ?

- (A) It reduces the study to a list of names without social or cultural interpretation.
- (B) Vāchaspati Miśra, Udayanācārya, Gangeśa Upādhyāya, Vardhamāna, and Pakṣadhara Miśra are among the scholars listed.
- (C) Harinātha Upādhyāya, Rudradhara, Misaru Miśra, Vāchaspati Miśra II, and Viśveśvarabhaṭṭa are included in the chapter contents.
- (D) The chapter is titled Social and Economic Life: Other Aspects.

८२३. Which statement correctly reflects Chapter XI — Mithila School of Hindu Law: Sources and Authors ?

- (A) The chapter treats legal history as part of social history.
- (B) Poetics and metrics indicate that literary form, style, and measurement of verse were part of the cultural heritage.
- (C) Food and drink are included in the social-economic account.
- (D) It treats Tirhut, Tirabhukti, Videha, and Mithila as unrelated regions.

८२४. In the context of this book, which option best explains the point beginning with The chapter treats legal history as part of ?

- (A) The chapter treats legal history as part of social history.
- (B) The sculpture section includes Gaṇeśa, rare Nṛtya Gaṇeśa, Sūrya, Viṣṇu, Śakti, Śaiva images, Brahmā, Buddhist sculpture, river goddesses, and miscellaneous pieces.
- (C) Nānyadeva is described as the great Maithila Karṇāṭa ruler who founded his dynasty in Mithila.
- (D) The so-called Simraon inscription is listed among the inscriptional materials.

८२५. Which detail should be remembered when studying Chapter XI — Mithila School of Hindu Law: Sources and Authors ?

- (A) The Mauryas are included as one of the major imperial contexts for Mithila.
- (B) Gaṅgādeva, Malladeva, Narasiṃhadeva, Rāmasiṃhadeva, Śaktisiṃhadeva, and Harisiṃhadeva are important names in the Karṇāṭa sequence.
- (C) Vāchaspati Miśra, Udayanācārya, Gangeśa Upādhyāya, Vardhamāna, and Pakṣadhara Miśra are among the scholars listed.
- (D) The chapter treats legal history as part of social history.

८२६. Which statement correctly reflects Chapter XI — Mithila School of Hindu Law: Sources and Authors ?

- (A) The preface notes that Mithila has its own Hindu school of law recognized even in modern courts.
- (B) It reduces the study to a list of names without social or cultural interpretation.
- (C) The presence of such abbreviations shows that the book is source-based rather than anecdotal.
- (D) Śiva worship is described as strong in Mithila, including many old Śiva temples.

८२७. In the context of this book, which option best explains the point beginning with The preface notes that Mithila has its own ?

- (A) It treats all Sanskrit and Maithili sources as interchangeable without context.
- (B) It makes the chronology depend only on page numbers instead of dynasties and evidence.
- (C) The preface notes that Mithila has its own Hindu school of law recognized even in modern courts.
- (D) It treats law, kinship, and inheritance as outside social history.

८२८. Which detail should be remembered when studying Chapter XI — Mithila School of Hindu Law: Sources and Authors ?

- (A) The preface notes that Mithila has its own Hindu school of law recognized even in modern courts.
- (B) Minority and guardianship are included among legal topics.
- (C) The author does not isolate rulers from culture; kingship and patronage are linked with social and intellectual life.
- (D) The name Mithila had not been altogether forgotten, even when Tirabhukti and Tirhut became common administrative designations.

८२९. Which statement correctly reflects Chapter XI — Mithila School of Hindu Law: Sources and Authors ?

- (A) The author says religious thoughts and feelings of a period find a place in the literature of that period.
- (B) The contents include Vidyāpati's life, works, padas, and contemporaries.
- (C) The study of law connects textual scholarship with family, property, inheritance, and social order.
- (D) MS or MSS stands for manuscripts.

८३०. In the context of this book, which option best explains the point beginning with The study of law connects textual scholarship with ?

- (A) Rāma and Krishna, as incarnations of Viṣṇu, also receive respect in the medieval religious life described by the author.
- (B) The Bhit-Bhagwanpura inscription is included in the chapter contents.
- (C) The study of law connects textual scholarship with family, property, inheritance, and social order.
- (D) It says religion, literature, art, law, and social life developed in complete isolation from each other.

८३१. Which detail should be remembered when studying Chapter XI — Mithila School of Hindu Law: Sources and Authors ?

- (A) The study of law connects textual scholarship with family, property, inheritance, and social order.
- (B) The bibliography is divided into original sources, modern works, journals, and inscriptions.
- (C) It reduces the study to a list of names without social or cultural interpretation.
- (D) It avoids historical comparison and treats every tradition as timeless and unchanging.

८३३. In Chapter XI — Mithila School of Hindu Law: Sources and Authors , what does Dharmaśāstra refer to?

- (A) a republican or confederate political formation associated with the region
- (B) the textual tradition of Hindu law and duty
- (C) an imperial context for Mithila
- (D) the scholarly making and use of dictionaries

८३३. Which term matches this description: the textual tradition of Hindu law and duty ?

- (A) Senas
- (B) Dairy industry
- (C) Dharmaśāstra
- (D) Political history

८३४. In Chapter XI — Mithila School of Hindu Law: Sources and Authors , what does Smṛti refer to?

- (A) remembered legal-religious texts
- (B) the spatial arrangement of settlement life
- (C) the script associated with Mithila
- (D) It confines Mithila entirely to one city and denies its regional spread.

८३५. Which term matches this description: remembered legal-religious texts ?

- (A) Bibliography
- (B) Palaeography
- (C) Smṛti
- (D) Mithila Māhātmya

८३६. In Chapter XI — Mithila School of Hindu Law: Sources and Authors , what does Mithila School of Hindu Law refer to?

- (A) the distinctive legal school associated with Mithila
- (B) material or worldly value
- (C) the governing structure under the dynasty
- (D) the dynastic and chronological framework for the cultural study

८३७. Which term matches this description: the distinctive legal school associated with Mithila ?

- (A) Aipanā
- (B) Social and economic life
- (C) Brihad-Vishnu Purāṇa
- (D) Mithila School of Hindu Law

८३८. Which option is not an accurate statement about Chapter XI — Mithila School of Hindu Law: Sources and Authors ?

- (A) It denies any relationship between literature and the religious life of a period.
- (B) Chandeśvara and his works are listed among the legal sources.
- (C) The preface notes that Mithila has its own Hindu school of law recognized even in modern courts.
- (D) The study of law connects textual scholarship with family, property, inheritance, and social order.

Chapter XI — Marriage, Adoption, Partition, and Strīdhana

८३९. What is the main focus of Chapter XI — Marriage, Adoption, Partition, and Strīdhana ?

- (A) The second part of the law chapter focuses on family relations and property institutions.
- (B) The author argues that multiplicity of gods did not mislead Maithilas because the deities were understood as aspects of one Godhead.
- (C) It makes the chronology depend only on page numbers instead of dynasties and evidence.
- (D) A.D. 1097 is treated as the beginning of a new era in Mithila political history.

८४०. Which statement correctly reflects Chapter XI — Marriage, Adoption, Partition, and Strīdhana ?

- (A) The chapter includes Sarvatobhadra in connection with Aipanā.
- (B) It treats inscriptions and manuscripts as decorative rather than historical evidence.
- (C) The salient features of the Mithila School of Hindu Law include marriage.
- (D) It treats Tirhut, Tirabhukti, Videha, and Mithila as unrelated regions.

८४१. In the context of this book, which option best explains the point beginning with The salient features of the Mithila School of ?

- (A) Palaeography helps read inscriptions and date historical evidence.
- (B) The salient features of the Mithila School of Hindu Law include marriage.
- (C) The Purāṇas are described as vague, except that the Brihad-Vishnu Purāṇa gives a more definite idea.
- (D) Architecture is reconstructed from sculpture, literature, inscriptions, and excavated remains.

८४२. Which detail should be remembered when studying Chapter XI — Marriage, Adoption, Partition, and Strīdhana ?

- (A) Chapters V to IX are described as dealing with cultural history.
- (B) The salient features of the Mithila School of Hindu Law include marriage.
- (C) A.D. 1097 is treated as the beginning of a new era in Mithila political history.
- (D) Chronology is essential because cultural developments must be placed under the correct rulers.

८४३. Which statement correctly reflects Chapter XI — Marriage, Adoption, Partition, and Strīdhana ?

- (A) It treats Tirhut, Tirabhukti, Videha, and Mithila as unrelated regions.
- (B) Śiva worship is described as strong in Mithila, including many old Śiva temples.
- (C) The chapter shows that cultural heritage includes everyday objects, habits, and industries.
- (D) Adoption is discussed, including its scope.

८४४. In the context of this book, which option best explains the point beginning with Adoption is discussed including its scope ?

- (A) Adoption is discussed, including its scope.
- (B) Mithila is described as including what is now North Bihar, the Tarai, and the southern portion of Nepal up to the lower hill ranges.
- (C) The author is Vijayakanta Mishra.
- (D) Chronology is essential because cultural developments must be placed under the correct rulers.

८४५. Which detail should be remembered when studying Chapter XI — Marriage, Adoption, Partition, and Strīdhana ?

- (A) The author stresses the Brahmanical character of Mithila after the Videgha Māthava period.
- (B) Adoption is discussed, including its scope.
- (C) The river Sadānīrā is described as demarcating Videha from Kosala.
- (D) It replaces historical evidence with a purely fictional narrative.

८४६. Which statement correctly reflects Chapter XI — Marriage, Adoption, Partition, and Strīdhana ?

- (A) The Purāṇas are described as vague, except that the Brihad-Vishnu Purāṇa gives a more definite idea.
- (B) The chapter does not see religion as merely ritual; it links religion to discipline, life-values, literature, and society.
- (C) Kṛtrima and self-offered son are listed under adoption topics.
- (D) It says economic life can be understood without occupations, crafts, trade, or industries.

८४७. In the context of this book, which option best explains the point beginning with Kṛtrima and self offered son are listed under ?

- (A) It ignores the role of scholars, poets, artisans, and village communities.
- (B) Kṛtrima and self-offered son are listed under adoption topics.
- (C) Leather works are listed among the occupations and crafts.
- (D) The chapter treats legal history as part of social history.

८४८. Which detail should be remembered when studying Chapter XI — Marriage, Adoption, Partition, and Strīdhana ?

- (A) Kṛtrima and self-offered son are listed under adoption topics.
- (B) Charyāpadas are listed as part of the early literary background.
- (C) Mithila is presented as maintaining old Vedic religion in many aspects.
- (D) It confines Mithila entirely to one city and denies its regional spread.

८४९. Which statement correctly reflects Chapter XI — Marriage, Adoption, Partition, and Strīdhana ?

- (A) The Karṇāṭas and the Oinivāras are described as principal ruling dynasties from about A.D. 1097 to 1527.
- (B) It says political history is irrelevant to cultural history.
- (C) The use of inscriptions helps anchor literary and dynastic claims in material evidence.
- (D) Family relations are part of the legal discussion.

८५०. In the context of this book, which option best explains the point beginning with Family relations are part of the legal discussion ?

- (A) The scholarly apparatus confirms that the book is intended as a research-oriented cultural history.
- (B) Family relations are part of the legal discussion.
- (C) Food and drink are included in the social-economic account.
- (D) Chamundā, Maheśvarī, Tārā, Mahiṣāsūramardīnī, Śiva-Pārvatī, and Rudra sculptures are among the listed topics.

८५१. Which detail should be remembered when studying Chapter XI — Marriage, Adoption, Partition, and Strīdhana ?

- (A) Charyāpadas are listed as part of the early literary background.
- (B) Family relations are part of the legal discussion.
- (C) The chapter is titled Social Life: The people of Mithila.
- (D) Ancient Mithila is not represented only by legends; it is linked to a chronological narrative.

८५२. Which statement correctly reflects Chapter XI — Marriage, Adoption, Partition, and Strīdhana ?

- (A) The chapter is titled Mithila School of Hindu Law.
- (B) It assumes that later customs cannot preserve traces of earlier cultural history.
- (C) Minority and guardianship are included among legal topics.
- (D) The chapter is titled Social Life: The people of Mithila.

८५३. In the context of this book, which option best explains the point beginning with Minority and guardianship are included among legal topics ?

- (A) Minority and guardianship are included among legal topics.
- (B) Building materials are treated as part of material culture.
- (C) Sadānīrā is identified with the modern river Gandaki.
- (D) Pandit Chanda Jha is cited for a Maithili verse describing the boundaries of Mithila.

८५४. Which detail should be remembered when studying Chapter XI — Marriage, Adoption, Partition, and Strīdhana ?

- (A) Minority and guardianship are included among legal topics.
- (B) Later Mīmāṃsakas such as Devanātha Ṭhākura and others are listed in the chapter contents.
- (C) It says political history is irrelevant to cultural history.
- (D) Early Mithila is treated through literary, political, and cultural evidence rather than through a single source.

८५५. Which statement correctly reflects Chapter XI — Marriage, Adoption, Partition, and Strīdhana ?

- (A) The chapter is titled Mithila School of Hindu Law.
- (B) Ancient Mithila is not represented only by legends; it is linked to a chronological narrative.
- (C) Partition, reunion, inheritance, and succession are central topics.
- (D) The Guptas and the Gupta-Harsha imperial world are part of the later historical narrative.

८५६. In the context of this book, which option best explains the point beginning with Partition reunion inheritance and succession are central topics ?

- (A) The Senas, including Vijayasena, Vallālasena, and Lakṣmaṇasena, are also part of the chapter's dynastic sweep.
- (B) Mithila is presented as maintaining old Vedic religion in many aspects.
- (C) The Purāṇas are described as vague, except that the Brihad-Vishnu Purāṇa gives a more definite idea.
- (D) Partition, reunion, inheritance, and succession are central topics.

८५७. Which detail should be remembered when studying Chapter XI — Marriage, Adoption, Partition, and Strīdhana ?

- (A) Partition, reunion, inheritance, and succession are central topics.
- (B) The Mithila Māhātmya Khanda describes Tirabhukti in relation to the Ganga, Himalaya, Kosi, and Gandaki.
- (C) The boundary with Kosala suggests that Mithila was understood through neighbouring regions as well as internal identity.
- (D) Chamundā, Maheśvarī, Tārā, Mahiṣāsūramardinī, Śiva-Pārvatī, and Rudra sculptures are among the listed topics.

८५८. Which statement correctly reflects Chapter XI — Marriage, Adoption, Partition, and Strīdhana ?

- (A) It avoids historical comparison and treats every tradition as timeless and unchanging.
- (B) The chapter is titled Social Life: The people of Mithila.
- (C) The author does not isolate rulers from culture; kingship and patronage are linked with social and intellectual life.
- (D) Strīdhana and succession of Strīdhana are treated as important legal themes.

८५९. In the context of this book, which option best explains the point beginning with Strīdhana and succession of Strīdhana are treated as ?

- (A) Śiva worship is described as strong in Mithila, including many old Śiva temples.
- (B) It reduces the study to a list of names without social or cultural interpretation.
- (C) Strīdhana and succession of Strīdhana are treated as important legal themes.
- (D) It makes the chronology depend only on page numbers instead of dynasties and evidence.

८६०. Which detail should be remembered when studying Chapter XI — Marriage, Adoption, Partition, and Strīdhana ?

- (A) Strīdhana and succession of Strīdhana are treated as important legal themes.
- (B) It presents every ruler as belonging to the same dynasty without distinction.
- (C) The bibliography is divided into original sources, modern works, journals, and inscriptions.
- (D) The author argues that multiplicity of gods did not mislead Maithilas because the deities were understood as aspects of one Godhead.

८६१. Which statement correctly reflects Chapter XI — Marriage, Adoption, Partition, and Strīdhana ?

- (A) The preface states that no comparable book had covered the cultural, social, and economic history of Mithila in such a way.
- (B) The chapter includes palace, chaupālī, gambling house, and kaṭaka or military camps.
- (C) Partition of Strīdhana is also listed in the contents.
- (D) Women Sanskrit writers are explicitly included in the classical literature section.

८६२. In the context of this book, which option best explains the point beginning with Partition of Strīdhana is also listed in the ?

- (A) Partition of Strīdhana is also listed in the contents.
- (B) Sadānīrā is identified with the modern river Gandaki.
- (C) The Khaṇḍavalākula, or House of Khaṇḍavā, becomes central to the later political survey.
- (D) It says political history is irrelevant to cultural history.

८६३. Which detail should be remembered when studying Chapter XI — Marriage, Adoption, Partition, and Strīdhana ?

- (A) Charyāpadas are listed as part of the early literary background.
- (B) The so-called Simraon inscription is listed among the inscriptional materials.
- (C) The chapter is titled A Survey of the History of Mithila after 1527 A.D.
- (D) Partition of Strīdhana is also listed in the contents.

८६४. Which statement correctly reflects Chapter XI — Marriage, Adoption, Partition, and Strīdhana ?

- (A) Chamundā, Maheśvarī, Tārā, Maḥiṣasuramardīnī, Śiva-Pārvatī, and Rudra sculptures are among the listed topics.
- (B) Women Sanskrit writers are explicitly included in the classical literature section.
- (C) The law chapter shows that household and property relations are essential to social history.
- (D) Kīrtisīmha, Rājasīmha, Devasīmha, Śivasīmha, Lakhimādevī, Padmasīmha, and Viśvāsadevī appear in the dynastic account.

८६५. In the context of this book, which option best explains the point beginning with The law chapter shows that household and property ?

- (A) Early Mithila is treated through literary, political, and cultural evidence rather than through a single source.
- (B) Women Sanskrit writers are explicitly included in the classical literature section.
- (C) Kīrtisīmha, Rājasīmha, Devasīmha, Śivasīmha, Lakhimādevī, Padmasīmha, and Viśvāsadevī appear in the dynastic account.
- (D) The law chapter shows that household and property relations are essential to social history.

८६६. Which detail should be remembered when studying Chapter XI — Marriage, Adoption, Partition, and Strīdhana ?

- (A) Later names include Amritakara, Harapati, Bhānu Kavi, Gajasīmha, Rudradhara, Kavirāja Bhikhārīmīśra, Daśāvadhāna Ṭhākura, Viṣṇupurī, Yaśodhara, Nava Kaviśekhara, Rājapaṇḍita, Chaitra Chaturbhuja, Madhusūdana, Jīvanātha, Lakmīnātha, Śyāmasundara, and Kaṃsanārāyaṇa.
- (B) Nānyadeva is central to the beginning of Kaṇḍā rule in Mithila.
- (C) The chapter treats legal history as part of social history.
- (D) The law chapter shows that household and property relations are essential to social history.

८६७. In Chapter XI — Marriage, Adoption, Partition, and Strīdhana , what does Kṛtrima adoption refer to?

- (A) a philosophical school concerned with Vedic interpretation and ritual law
- (B) the theory of literary expression
- (C) a later name of the province
- (D) a form of adoption discussed in the Mithila legal tradition

८६८. Which term matches this description: a form of adoption discussed in the Mithila legal tradition ?

- (A) Purāṇas
- (B) Kṛtrima adoption
- (C) Metal works
- (D) Oinivāras

८६९. In Chapter XI — Marriage, Adoption, Partition, and Strīdhana , what does Strīdhana refer to?

- (A) woman's property under Hindu law
- (B) people, law, food, crafts, trade, industries, education, and everyday institutions
- (C) the dynasty beginning the new era of medieval Mithila in A.D. 1097
- (D) a horizontal architectural member over an opening

८७०. Which term matches this description: woman's property under Hindu law ?

- (A) Illustrations
- (B) Brihad-Vishnu Purāṇa
- (C) Mokṣa
- (D) Strīdhana

८७१. In Chapter XI — Marriage, Adoption, Partition, and Strīdhana , what does Partition refer to?

- (A) the early period linked with Vedic references and Vaidehan identity
- (B) division of family property
- (C) the theory of literary expression
- (D) another name for the Maithili script

८७२. Which term matches this description: division of family property ?

- (A) Lexicography
- (B) Partition
- (C) Tirhutā script
- (D) Dharma

८७३. In Chapter XI — Marriage, Adoption, Partition, and Strīdhana , what does Reunion refer to?

- (A) the older and culturally rich regional name
- (B) legal rejoining after partition
- (C) lyrical songs associated especially with Vidyāpati
- (D) division of family property

८७४. Which term matches this description: legal rejoining after partition ?

- (A) Political history
- (B) Nātha Siddhas
- (C) Reunion
- (D) Lexicography

८७५. In Chapter XI — Marriage, Adoption, Partition, and Strīdhana , what does Guardianship refer to?

- (A) the local social unit central to everyday life
- (B) legal responsibility for a minor
- (C) It ignores the role of scholars, poets, artisans, and village communities.
- (D) alphabetical guide to names and topics

८७६. Which term matches this description: legal responsibility for a minor ?

- (A) Guardianship
- (B) Political history
- (C) Mahāpātra
- (D) Purāṇas

८७७. Which option is not an accurate statement about Chapter XI — Marriage, Adoption, Partition, and Strīdhana ?

- (A) The salient features of the Mithila School of Hindu Law include marriage.
- (B) It replaces historical evidence with a purely fictional narrative.
- (C) Kṛtrima and self-offered son are listed under adoption topics.
- (D) Family relations are part of the legal discussion.

Chapter XII — Social and Economic Life: Everyday Culture

८७८. What is the main focus of Chapter XII — Social and Economic Life: Everyday Culture ?

- (A) The chapter treats textual reference as a historical clue, not as isolated mythology.
- (B) It treats law, kinship, and inheritance as outside social history.
- (C) Chapter XII records food, dress, festivals, occupations, and other everyday institutions.
- (D) The use of diverse sources helps triangulate the ancient area of Mithila.

८७९. Which statement correctly reflects Chapter XII — Social and Economic Life: Everyday Culture ?

- (A) The contribution of the Oinivāra dynasty is treated as both political and cultural.
- (B) The chapter is titled Social and Economic Life: Other Aspects.
- (C) It treats law, kinship, and inheritance as outside social history.
- (D) The river Sadānīrā is described as demarcating Videha from Kosala.

८८०. In the context of this book, which option best explains the point beginning with The chapter is titled Social and Economic Life ?

- (A) The chapter is titled Mithila School of Hindu Law.
- (B) The chapter is titled Social and Economic Life: Other Aspects.
- (C) Barantpur Chaṇḍisthāna and Saharsa inscriptions are also included.
- (D) The law chapter shows that household and property relations are essential to social history.

८८१. Which detail should be remembered when studying Chapter XII — Social and Economic Life: Everyday Culture ?

- (A) The chapter is titled Social and Economic Life: Other Aspects.
- (B) It treats law, kinship, and inheritance as outside social history.
- (C) Harisimphadeva, Narasimphadeva, Bhairavasimphadeva, Rāmabhadrasimphadeva, and Lakṣmīnāthadeva continue the sequence.
- (D) It confines Mithila entirely to one city and denies its regional spread.

८८२. Which statement correctly reflects Chapter XII — Social and Economic Life: Everyday Culture ?

- (A) Classical literature includes language, grammar, lexicography, poetics, metrics, erotics, and polity.
- (B) Maithila peasant life is included as a topic.
- (C) It treats law, kinship, and inheritance as outside social history.
- (D) The chapter distinguishes prehistoric Mithila from Vedic Mithila.

८८३. In the context of this book, which option best explains the point beginning with Maithila peasant life is included as a topic ?

- (A) The foreword is by Dr. K. Sivaram Karanth.
- (B) Maithila peasant life is included as a topic.
- (C) The Karṇāṭa period is important because it sets the foundation for later cultural growth.
- (D) The Khaṇḍavalākula, or House of Khaṇḍavā, becomes central to the later political survey.

८८४. Which detail should be remembered when studying Chapter XII — Social and Economic Life: Everyday Culture ?

- (A) The author emphasizes that temple architecture had not previously been surveyed in sufficient detail for Mithila.
- (B) Later names include Amritakara, Harapati, Bhānu Kavi, Gajasimha, Rudradhara, Kavirāja Bhikhārīmīśra, Daśāvadhāna Ṭhākura, Viṣṇupurī, Yaśodhara, Nava Kaviśekhara, Rājapaṇḍita, Chaitra Chaturbhujā, Madhusūdana, Jīvanātha, Lakmīnātha, Śyāmasundara, and Kaṁsanārāyaṇa.
- (C) Chamundā, Maheśvarī, Tārā, Mahiṣāsūramardinī, Śiva-Pārvatī, and Rudra sculptures are among the listed topics.
- (D) Maithila peasant life is included as a topic.

८८५. Which statement correctly reflects Chapter XII — Social and Economic Life: Everyday Culture ?

- (A) Harisimhadeva, Narasimhadeva, Bhairavasimhadeva, Rāmabhadrasimhadeva, and Lakṣmīnāthadeva continue the sequence.
- (B) Food and drink are included in the social-economic account.
- (C) Partition, reunion, inheritance, and succession are central topics.
- (D) Pārthiva Śiva liṅga worship is presented as a special feature of Mithila.

८८६. In the context of this book, which option best explains the point beginning with Food and drink are included in the social ?

- (A) The cultural part covers religion and philosophy, literature, palaeography, fine arts, and architecture.
- (B) It treats law, kinship, and inheritance as outside social history.
- (C) It says the subject belongs only to archaeology and not to cultural history.
- (D) Food and drink are included in the social-economic account.

८८७. Which detail should be remembered when studying Chapter XII — Social and Economic Life: Everyday Culture ?

- (A) The chapter connects religion, philosophy, scholarship, and archaeological evidence.
- (B) It treats law, kinship, and inheritance as outside social history.
- (C) Food and drink are included in the social-economic account.
- (D) By ending with everyday and economic life, the book completes the move from kings and scholars to common life.

८८८. Which statement correctly reflects Chapter XII — Social and Economic Life: Everyday Culture ?

- (A) The dairy industry is listed as an economic and domestic topic.
- (B) The use of inscriptions helps anchor literary and dynastic claims in material evidence.
- (C) A.D. 1097 is treated as the beginning of a new era in Mithila political history.
- (D) The author emphasizes that temple architecture had not previously been surveyed in sufficient detail for Mithila.

८८९. In the context of this book, which option best explains the point beginning with The dairy industry is listed as an economic ?

- (A) The dairy industry is listed as an economic and domestic topic.
- (B) The Mithila Māhātmya Khanda describes Tirabhukti in relation to the Ganga, Himalaya, Kosi, and Gandaki.
- (C) The Vedic period is connected with the rise of the Vaidehan monarchy.
- (D) It confines Mithila entirely to one city and denies its regional spread.

८९०. Which detail should be remembered when studying Chapter XII — Social and Economic Life: Everyday Culture ?

- (A) The river Sadānīrā is described as demarcating Videha from Kosala.
- (B) The dairy industry is listed as an economic and domestic topic.
- (C) Aipanā is described in the preface as a forgotten art of symbol and tantra.
- (D) Ancient Mithila is not represented only by legends; it is linked to a chronological narrative.

८९१. Which statement correctly reflects Chapter XII — Social and Economic Life: Everyday Culture ?

- (A) It assumes that later customs cannot preserve traces of earlier cultural history.
- (B) The salient features of the Mithila School of Hindu Law include marriage.
- (C) Festivals are treated as part of social life.
- (D) It says political history is irrelevant to cultural history.

८९२. In the context of this book, which option best explains the point beginning with Festivals are treated as part of social life ?

- (A) The scholarly apparatus confirms that the book is intended as a research-oriented cultural history.
- (B) The Mithila Māhātmya Khanda describes Tirabhukti in relation to the Ganga, Himalaya, Kosi, and Gandaki.
- (C) The chapter uses dynasties to show changes in the political frame before the Karṇāṭa era.
- (D) Festivals are treated as part of social life.

८९३. Which detail should be remembered when studying Chapter XII — Social and Economic Life: Everyday Culture ?

- (A) Festivals are treated as part of social life.
- (B) The chapter studies the salient features of Mithilākṣara.
- (C) Pārthiva Śiva liṅga worship is presented as a special feature of Mithila.
- (D) The use of diverse sources helps triangulate the ancient area of Mithila.

८९४. Which statement correctly reflects Chapter XII — Social and Economic Life: Everyday Culture ?

- (A) The name Mithila had not been altogether forgotten, even when Tirabhukti and Tirhut became common administrative designations.
- (B) The later history includes the rise of the Vajjian Confederacy.
- (C) The river Sadānīrā is described as demarcating Videha from Kosala.
- (D) The betel leaf industry is included as a distinctive economic activity.

८९५. In the context of this book, which option best explains the point beginning with The betel leaf industry is included as a ?

- (A) The book presents Mithila as a region with a long cultural history, not merely as a geographical label.
- (B) The betel leaf industry is included as a distinctive economic activity.
- (C) The Mithila Māhātmya Khanda describes Tirabhukti in relation to the Ganga, Himalaya, Kosi, and Gandaki.
- (D) Barantpur Chaṇḍisthāna and Saharsa inscriptions are also included.

८९६. Which detail should be remembered when studying Chapter XII — Social and Economic Life: Everyday Culture ?

- (A) Pārthiva Śiva liṅga worship is presented as a special feature of Mithila.
- (B) It assumes that later customs cannot preserve traces of earlier cultural history.
- (C) It assumes that the Karṇāṭa and Oinivāra periods made no contribution to Mithila culture.
- (D) The betel leaf industry is included as a distinctive economic activity.

८९७. Which statement correctly reflects Chapter XII — Social and Economic Life: Everyday Culture ?

- (A) Bedsteads, dress, and manners are listed in the chapter contents.
- (B) Bhibhaur Rajputs are listed among the political actors of this period.
- (C) The Panchobh copper-plate of Saṅgrāmagupta and the Bispi grant of Śivasimha are included.
- (D) It makes the chronology depend only on page numbers instead of dynasties and evidence.

८९८. In the context of this book, which option best explains the point beginning with Bedsteads dress and manners are listed in the ?

- (A) The chapter distinguishes prehistoric Mithila from Vedic Mithila.
- (B) It assumes that the Karṇāṭa and Oinivāra periods made no contribution to Mithila culture.
- (C) It presents every ruler as belonging to the same dynasty without distinction.
- (D) Bedsteads, dress, and manners are listed in the chapter contents.

८९९. Which detail should be remembered when studying Chapter XII — Social and Economic Life: Everyday Culture ?

- (A) Bedsteads, dress, and manners are listed in the chapter contents.
- (B) It says economic life can be understood without occupations, crafts, trade, or industries.
- (C) The institution of Pañjīprabandha is included in the social history of the people.
- (D) MS or MSS stands for manuscripts.

९००. Which statement correctly reflects Chapter XII — Social and Economic Life: Everyday Culture ?

- (A) The use of inscriptions helps anchor literary and dynastic claims in material evidence.
- (B) Ancient Mithila is not represented only by legends; it is linked to a chronological narrative.
- (C) Building materials are treated as part of material culture.
- (D) The appendix includes miscellaneous gleanings of Maithila life and economic history of slavery.

९०१. In the context of this book, which option best explains the point beginning with Building materials are treated as part of material ?

- (A) Building materials are treated as part of material culture.
- (B) It treats temples, inscriptions, music, and script as irrelevant to Mithila culture.
- (C) Religion is described as a vital factor in the life of an individual and community.
- (D) Later names include Amritakara, Harapati, Bhānu Kavi, Gajasimpha, Rudradhara, Kavirāja Bhikhārīmīśra, Daśāvadhāna Ṭhākura, Viṣṇupurī, Yaśodhara, Nava Kaviśekhara, Rājapaṇḍita, Chaitra Chaturbhuja, Madhusūdana, Jīvanātha, Lakmīnātha, Śyāmasundara, and Kaṁsanārāyaṇa.

९०२. Which detail should be remembered when studying Chapter XII — Social and Economic Life: Everyday Culture ?

- (A) Partition, reunion, inheritance, and succession are central topics.
- (B) The reference to Videha shows that the region had a recognized identity in early literature.
- (C) The salient features of the Mithila School of Hindu Law include marriage.
- (D) Building materials are treated as part of material culture.

९०३. Which statement correctly reflects Chapter XII — Social and Economic Life: Everyday Culture ?

- (A) The name Mithila had not been altogether forgotten, even when Tirabhukti and Tirhut became common administrative designations.
- (B) The chapter includes the Mithila School of Music.
- (C) The use of inscriptions helps anchor literary and dynastic claims in material evidence.
- (D) The chapter shows that cultural heritage includes everyday objects, habits, and industries.

९०४. In the context of this book, which option best explains the point beginning with The chapter shows that cultural heritage includes everyday ?

- (A) The author treats literature as essential for understanding culture.
- (B) The chapter shows that cultural heritage includes everyday objects, habits, and industries.
- (C) The chapter treats textual reference as a historical clue, not as isolated mythology.
- (D) The chapter's structure shows the movement from Sanskrit learning to Maithili literary expression.

१०५. Which detail should be remembered when studying Chapter XII — Social and Economic Life: Everyday Culture ?

- (A) The Oinivāra dynasty is treated from about A.D. 1324 to 1527.
- (B) The chapter shows that cultural heritage includes everyday objects, habits, and industries.
- (C) The Khaṇḍavalākula, or House of Khaṇḍavā, becomes central to the later political survey.
- (D) The chapter links textual culture with visual and epigraphic culture.

१०६. In Chapter XII — Social and Economic Life: Everyday Culture , what does Peasant life refer to?

- (A) the agrarian everyday world of Mithila
- (B) the governing structure under the dynasty
- (C) a source describing Tirabhukti
- (D) the sanctum of a temple

१०७. Which term matches this description: the agrarian everyday world of Mithila ?

- (A) Strīdhana
- (B) Dharma
- (C) Metal works
- (D) Peasant life

१०८. In Chapter XII — Social and Economic Life: Everyday Culture , what does Dairy industry refer to?

- (A) a neighbouring region used in defining Videha
- (B) the early period linked with Vedic references and Vaidehan identity
- (C) milk-related occupation and economy
- (D) alphabetical guide to names and topics

१०९. Which term matches this description: milk-related occupation and economy ?

- (A) Brihad-Vishnu Purāṇa
- (B) Peasant life
- (C) Illustrations
- (D) Dairy industry

११०. In Chapter XII — Social and Economic Life: Everyday Culture , what does Betel leaf industry refer to?

- (A) the sanctum of a temple
- (B) legal responsibility for a minor
- (C) a distinctive economic activity listed in the chapter
- (D) an ancient name associated with Mithila

१११. Which term matches this description: a distinctive economic activity listed in the chapter ?

- (A) Metal works
- (B) Betel leaf industry
- (C) Slavery
- (D) Vajjian Confederacy

११२. In Chapter XII — Social and Economic Life: Everyday Culture , what does Material culture refer to?

- (A) the study of objects, materials, and practical life
- (B) the House of Khaṇḍavā in later Mithila history
- (C) a Purāṇic source said to give a more accurate idea
- (D) emancipation or ultimate liberation

११३. Which term matches this description: the study of objects, materials, and practical life ?

- (A) Vaidehan monarchy
- (B) Epigraphy
- (C) Material culture
- (D) Tirabhukti

११४. Which option is not an accurate statement about Chapter XII — Social and Economic Life: Everyday Culture ?

- (A) The betel leaf industry is included as a distinctive economic activity.
- (B) The chapter is titled Social and Economic Life: Other Aspects.
- (C) It treats Tirhut, Tirabhukti, Videha, and Mithila as unrelated regions.
- (D) Bedsteads, dress, and manners are listed in the chapter contents.

Chapter XII — Crafts, Trade, Nature, Education, and Slavery

११५. What is the main focus of Chapter XII — Crafts, Trade, Nature, Education, and Slavery ?

- (A) It treats Tirhut, Tirabhukti, Videha, and Mithila as unrelated regions.
- (B) It says the subject belongs only to archaeology and not to cultural history.
- (C) Food and drink are included in the social-economic account.
- (D) The later part of Chapter XII broadens the economic and social picture.

११६. Which statement correctly reflects Chapter XII — Crafts, Trade, Nature, Education, and Slavery ?

- (A) The Vedic period is connected with the rise of the Vaidehan monarchy.
- (B) Architecture is reconstructed from sculpture, literature, inscriptions, and excavated remains.
- (C) Bhogīśvara Ṭhākura and Gaṇeśvara Ṭhākura are early names in the Oinivāra sequence.
- (D) Leather works are listed among the occupations and crafts.

११७. In the context of this book, which option best explains the point beginning with Leather works are listed among the occupations and ?

- (A) The Bhit-Bhagwanpura inscription is included in the chapter contents.
- (B) The Senas, including Vijayasena, Vallālasena, and Lakṣmaṇasena, are also part of the chapter's dynastic sweep.
- (C) It reduces the study to a list of names without social or cultural interpretation.
- (D) Leather works are listed among the occupations and crafts.

११८. Which detail should be remembered when studying Chapter XII — Crafts, Trade, Nature, Education, and Slavery ?

- (A) The Khojapur Durga image inscription is included in the chapter contents.
- (B) It says economic life can be understood without occupations, crafts, trade, or industries.
- (C) The chapter includes Sarvatobhadra in connection with Aipanā.
- (D) Leather works are listed among the occupations and crafts.

११९. Which statement correctly reflects Chapter XII — Crafts, Trade, Nature, Education, and Slavery ?

- (A) Industrial workers and the boat industry are included.
- (B) The Vaidehan monarchy gives an early political framework to the region.
- (C) Tantric forms connected with Śakti worship are said to have moulded Maithila culture.
- (D) The cultural part covers religion and philosophy, literature, palaeography, fine arts, and architecture.

१२०. In the context of this book, which option best explains the point beginning with Industrial workers and the boat industry are included ?

- (A) Industrial workers and the boat industry are included.
- (B) Food and drink are included in the social-economic account.
- (C) Yaj stands for Yājñavalkyasmṛti.
- (D) It treats inscriptions and manuscripts as decorative rather than historical evidence.

१२१. Which detail should be remembered when studying Chapter XII — Crafts, Trade, Nature, Education, and Slavery ?

- (A) Industrial workers and the boat industry are included.
- (B) The Khaṇḍavalākula, or House of Khaṇḍavā, becomes central to the later political survey.
- (C) The Andhra Tharhi inscription is included in the chapter contents.
- (D) Literature is used as evidence of religious, social, and cultural life.

१२२. Which statement correctly reflects Chapter XII — Crafts, Trade, Nature, Education, and Slavery ?

- (A) Buddhist texts contain references placing Videha in the tract called Madhyadeśa or related eastern cultural geography.
- (B) Minor industries, trade, textile, and metal works form part of the economic history.
- (C) The chapter includes a unique section on the contribution of Maithila women to philosophy.
- (D) The section states that the ultimate end of life is to achieve the four values: Dharma, Artha, Kāma, and Mokṣa.

१२३. In the context of this book, which option best explains the point beginning with Minor industries trade textile and metal works form ?

- (A) It says economic life can be understood without occupations, crafts, trade, or industries.
- (B) Administrative reforms are treated as part of the post-1527 story.
- (C) Minor industries, trade, textile, and metal works form part of the economic history.
- (D) It treats inscriptions and manuscripts as decorative rather than historical evidence.

१२४. Which detail should be remembered when studying Chapter XII — Crafts, Trade, Nature, Education, and Slavery ?

- (A) Minor industries, trade, textile, and metal works form part of the economic history.
- (B) It assumes that later customs cannot preserve traces of earlier cultural history.
- (C) The first four chapters give political and economic background.
- (D) It avoids historical comparison and treats every tradition as timeless and unchanging.

१२५. Which statement correctly reflects Chapter XII — Crafts, Trade, Nature, Education, and Slavery ?

- (A) Ornaments are treated as part of material and social life.
- (B) The foreword presents Mithila as a province with a glorious past in the cultural history of India.
- (C) The Karṇāṭas ruled Mithila from about A.D. 1097 to 1324.
- (D) Sources of Hindu law include Dharmasāstra and Smṛti traditions.

१२६. In the context of this book, which option best explains the point beginning with Ornaments are treated as part of material and ?

- (A) The cultural part covers religion and philosophy, literature, palaeography, fine arts, and architecture.
- (B) Ornaments are treated as part of material and social life.
- (C) The author does not isolate rulers from culture; kingship and patronage are linked with social and intellectual life.
- (D) Tantric forms connected with Śakti worship are said to have moulded Maithila culture.

१२७. Which detail should be remembered when studying Chapter XII — Crafts, Trade, Nature, Education, and Slavery ?

- (A) Ornaments are treated as part of material and social life.
- (B) Harisimhadeva, Narasimhadeva, Bhairavasimhadeva, Rāmahadrasiṃhadeva, and Lakṣmīnāthadeva continue the sequence.
- (C) Rāma and Krishna, as incarnations of Viṣṇu, also receive respect in the medieval religious life described by the author.
- (D) The boundary discussion helps explain how later political and cultural developments are located.

१२८. Which statement correctly reflects Chapter XII — Crafts, Trade, Nature, Education, and Slavery ?

- (A) Bhogīśvara Ṭhākura and Gaṇeśvara Ṭhākura are early names in the Oinivāra sequence.
- (B) EI stands for Epigraphia Indica.
- (C) Garden, flora and fauna, birds and animals are listed as cultural-environmental topics.
- (D) It treats all Sanskrit and Maithili sources as interchangeable without context.

१२९. In the context of this book, which option best explains the point beginning with Garden flora and fauna birds and animals are ?

- (A) General characteristics of the people are included.
- (B) Adoption is discussed, including its scope.
- (C) Garden, flora and fauna, birds and animals are listed as cultural-environmental topics.
- (D) It replaces historical evidence with a purely fictional narrative.

१३०. Which detail should be remembered when studying Chapter XII — Crafts, Trade, Nature, Education, and Slavery ?

- (A) Other Brāhmaṇas, including Dasunhi or Bhaṭṭ Brāhmaṇa and Śākadvīpins, are included.
- (B) Jyotirīśvara's Varṇaratnākara is included in the literature chapter.
- (C) Garden, flora and fauna, birds and animals are listed as cultural-environmental topics.
- (D) Bedsteads, dress, and manners are listed in the chapter contents.

१३१. Which statement correctly reflects Chapter XII — Crafts, Trade, Nature, Education, and Slavery ?

- (A) It says religion, literature, art, law, and social life developed in complete isolation from each other.
- (B) Buddhist texts contain references placing Videha in the tract called Madhyadeśa or related eastern cultural geography.
- (C) Miscellaneous topics include Sati and system of education.
- (D) Rāma and Krishna, as incarnations of Viṣṇu, also receive respect in the medieval religious life described by the author.

१३२. In the context of this book, which option best explains the point beginning with Miscellaneous topics include Sati and system of education ?

- (A) It treats inscriptions and manuscripts as decorative rather than historical evidence.
- (B) Miscellaneous topics include Sati and system of education.
- (C) It confines Mithila entirely to one city and denies its regional spread.
- (D) It says religion, literature, art, law, and social life developed in complete isolation from each other.

१३३. Which detail should be remembered when studying Chapter XII — Crafts, Trade, Nature, Education, and Slavery ?

- (A) Miscellaneous topics include Sati and system of education.
- (B) It treats Mithila only as a modern administrative district and ignores older cultural names.
- (C) It replaces historical evidence with a purely fictional narrative.
- (D) The list of illustrations indicates that visual and material evidence matter for the study.

१३४. Which statement correctly reflects Chapter XII — Crafts, Trade, Nature, Education, and Slavery ?

- (A) Poetics and metrics indicate that literary form, style, and measurement of verse were part of the cultural heritage.
- (B) The appendix includes miscellaneous gleanings of Maithila life and economic history of slavery.
- (C) The Senas, including Vijayasena, Vallālasena, and Lakṣmaṇasena, are also part of the chapter's dynastic sweep.
- (D) The Oinivāra dynasty is treated from about A.D. 1324 to 1527.

१३५. In the context of this book, which option best explains the point beginning with The appendix includes miscellaneous gleanings of Maithila life ?

- (A) The appendix includes miscellaneous gleanings of Maithila life and economic history of slavery.
- (B) The author says religious thoughts and feelings of a period find a place in the literature of that period.
- (C) Kṛtrima and self-offered son are listed under adoption topics.
- (D) Śiva worship is described as strong in Mithila, including many old Śiva temples.

१३६. Which detail should be remembered when studying Chapter XII — Crafts, Trade, Nature, Education, and Slavery ?

- (A) It says the subject belongs only to archaeology and not to cultural history.
- (B) The appendix includes miscellaneous gleanings of Maithila life and economic history of slavery.
- (C) The book presents Mithila as a region with a long cultural history, not merely as a geographical label.
- (D) The Vaidehan monarchy gives an early political framework to the region.

१३७. Which statement correctly reflects Chapter XII — Crafts, Trade, Nature, Education, and Slavery ?

- (A) The chapter includes Sarvatobhadra in connection with Aipana.
- (B) Bhibhaur Rajputs are listed among the political actors of this period.
- (C) The author says religious thoughts and feelings of a period find a place in the literature of that period.
- (D) The chapter treats economy broadly, including crafts, industries, animals, environment, education, and social practices.

१३८. In the context of this book, which option best explains the point beginning with The chapter treats economy broadly including crafts industries ?

- (A) It traces the development of the Maithili or Tirhutā script.
- (B) The list of illustrations indicates that visual and material evidence matter for the study.
- (C) The chapter treats economy broadly, including crafts, industries, animals, environment, education, and social practices.
- (D) The chapter links textual culture with visual and epigraphic culture.

१३९. Which detail should be remembered when studying Chapter XII — Crafts, Trade, Nature, Education, and Slavery ?

- (A) The chapter treats economy broadly, including crafts, industries, animals, environment, education, and social practices.
- (B) Śiva worship is described as strong in Mithila, including many old Śiva temples.
- (C) The Purāṇas are described as vague, except that the Brihad-Vishnu Purāṇa gives a more definite idea.
- (D) The name Mithila had not been altogether forgotten, even when Tirabhukti and Tirhut became common administrative designations.

१४०. Which statement correctly reflects Chapter XII — Crafts, Trade, Nature, Education, and Slavery ?

- (A) By ending with everyday and economic life, the book completes the move from kings and scholars to common life.
- (B) Tantric forms connected with Śakti worship are said to have moulded Maithila culture.
- (C) General characteristics of the people are included.
- (D) It denies any relationship between literature and the religious life of a period.

१४१. In the context of this book, which option best explains the point beginning with By ending with everyday and economic life the ?

- (A) Sources of Hindu law include Dharmaśāstra and Smṛti traditions.
- (B) The cultural part covers religion and philosophy, literature, palaeography, fine arts, and architecture.
- (C) The first four chapters give political and economic background.
- (D) By ending with everyday and economic life, the book completes the move from kings and scholars to common life.

१४२. Which detail should be remembered when studying Chapter XII — Crafts, Trade, Nature, Education, and Slavery ?

- (A) Chapters V to IX are described as dealing with cultural history.
- (B) The Bhit-Bhagwanpura inscription is included in the chapter contents.
- (C) By ending with everyday and economic life, the book completes the move from kings and scholars to common life.
- (D) It treats inscriptions and manuscripts as decorative rather than historical evidence.

१४३. In Chapter XII — Crafts, Trade, Nature, Education, and Slavery , what does Textile refer to?

- (A) cloth-related craft and trade
- (B) another name for the Maithili script
- (C) the musical tradition discussed in the chapter
- (D) traditional sources used for regional description

१४४. Which term matches this description: cloth-related craft and trade ?

- (A) Grant
- (B) Mithila Prakasana
- (C) Textile
- (D) Khaṇḍavalākula

१४५. In Chapter XII — Crafts, Trade, Nature, Education, and Slavery , what does Metal works refer to?

- (A) military camp
- (B) a formal record of donation or privilege
- (C) a form of adoption discussed in the Mithila legal tradition
- (D) metal craft and industry

१४६. Which term matches this description: metal craft and industry ?

- (A) Inscription
- (B) Metal works
- (C) Chaupālī
- (D) Maheśavānī

१४७. In Chapter XII — Crafts, Trade, Nature, Education, and Slavery , what does Slavery refer to?

- (A) a topic included in the economic-history appendix
- (B) a ritual and symbolic art tradition of Mithila
- (C) the transitional phase after the Oinivāras
- (D) one of the four values of life

१४८. Which term matches this description: a topic included in the economic-history appendix ?

- (A) Karṇāṭas
- (B) Metal works
- (C) Guptas
- (D) Slavery

१४९. In Chapter XII — Crafts, Trade, Nature, Education, and Slavery , what does System of education refer to?

- (A) alphabetical guide to names and topics
- (B) the organization of learning in social life
- (C) another name for the Maithili script
- (D) the distinctive legal school associated with Mithila

१५०. Which term matches this description: the organization of learning in social life ?

- (A) System of education
- (B) Padas
- (C) Tirhut
- (D) Bibliography

१५१. Which option is not an accurate statement about Chapter XII — Crafts, Trade, Nature, Education, and Slavery ?

- (A) Ornaments are treated as part of material and social life.
- (B) Minor industries, trade, textile, and metal works form part of the economic history.
- (C) Industrial workers and the boat industry are included.
- (D) It assumes that the Karṇāṭa and Oinivāra periods made no contribution to Mithila culture.

Bibliography, Index, and Illustrations

१५२. What is the main focus of Bibliography, Index, and Illustrations ?

- (A) The concluding apparatus supports the research value of the book.
- (B) It assumes that the Karṇāṭa and Oinivāra periods made no contribution to Mithila culture.
- (C) Pandit Chanda Jha is cited for a Maithili verse describing the boundaries of Mithila.
- (D) The institution of Pañjīprabandha is included in the social history of the people.

१५३. Which statement correctly reflects Bibliography, Index, and Illustrations ?

- (A) The Kandaha inscription of Narasiṃhadeva is included as evidence.
- (B) The betel leaf industry is included as a distinctive economic activity.
- (C) The bibliography is divided into original sources, modern works, journals, and inscriptions.
- (D) The sculpture section includes Gaṇeśa, rare Nṛtya Gaṇeśa, Sūrya, Viṣṇu, Śakti, Śaiva images, Brahmā, Buddhist sculpture, river goddesses, and miscellaneous pieces.

१५४. In the context of this book, which option best explains the point beginning with The bibliography is divided into original sources modern ?

- (A) The contents refer to minority, unrest, and Bhavasīmha as part of the Oinivāra narrative.
- (B) The bibliography is divided into original sources, modern works, journals, and inscriptions.
- (C) Classical literature includes language, grammar, lexicography, poetics, metrics, erotics, and polity.
- (D) The salient features of the Mithila School of Hindu Law include marriage.

१५५. Which detail should be remembered when studying Bibliography, Index, and Illustrations ?

- (A) The bibliography is divided into original sources, modern works, journals, and inscriptions.
- (B) The chapter treats textual reference as a historical clue, not as isolated mythology.
- (C) The chapter on literature is divided into classical literature and the development of Maithili literature.
- (D) It makes the chronology depend only on page numbers instead of dynasties and evidence.

१५६. Which statement correctly reflects Bibliography, Index, and Illustrations ?

- (A) The index helps locate names, topics, places, and institutions across the work.
- (B) Administrative reforms are treated as part of the post-1527 story.
- (C) It confines Mithila entirely to one city and denies its regional spread.
- (D) Administration during the Karṇāṭa dynasty is treated as part of political history.

१५७. In the context of this book, which option best explains the point beginning with The index helps locate names topics places and ?

- (A) It assumes that later customs cannot preserve traces of earlier cultural history.
- (B) The index helps locate names, topics, places, and institutions across the work.
- (C) It ignores the role of scholars, poets, artisans, and village communities.
- (D) It treats inscriptions and manuscripts as decorative rather than historical evidence.

१५८. Which detail should be remembered when studying Bibliography, Index, and Illustrations ?

- (A) The Khojapur Durga image inscription is included in the chapter contents.
- (B) Adoption is discussed, including its scope.
- (C) The index helps locate names, topics, places, and institutions across the work.
- (D) Administration during the Karṇāṭa dynasty is treated as part of political history.

१५९. Which statement correctly reflects Bibliography, Index, and Illustrations ?

- (A) The script chapter is not merely about letters; it connects writing, records, culture, and identity.
- (B) The publisher is Mithila Prakasana, Allahabad.
- (C) The list of illustrations indicates that visual and material evidence matter for the study.
- (D) It presents Mithila as a centre of Hindu culture and learning even after Muslim conquest in much of North India.

१६०. In the context of this book, which option best explains the point beginning with The list of illustrations indicates that visual and ?

- (A) The list of illustrations indicates that visual and material evidence matter for the study.
- (B) It says the subject belongs only to archaeology and not to cultural history.
- (C) The chapter treats economy broadly, including crafts, industries, animals, environment, education, and social practices.
- (D) The chapter includes a unique section on the contribution of Maithila women to philosophy.

१६१. Which detail should be remembered when studying Bibliography, Index, and Illustrations ?

- (A) Village community and village planning are important topics.
- (B) The list of illustrations indicates that visual and material evidence matter for the study.
- (C) The transition from older cultural geography to later political history is central to the chapter.
- (D) The author says Mithila remained a home of Hindu culture and learning even after Muslims had conquered much of northern India.

१६२. Which statement correctly reflects Bibliography, Index, and Illustrations ?

- (A) The chapter treats textual reference as a historical clue, not as isolated mythology.
- (B) The boundary discussion helps explain how later political and cultural developments are located.
- (C) Illustrations likely support the discussion of architecture, sculpture, script, and fine arts.
- (D) Tantric forms connected with Śakti worship are said to have moulded Maithila culture.

१६३. In the context of this book, which option best explains the point beginning with Illustrations likely support the discussion of architecture sculpture ?

- (A) Illustrations likely support the discussion of architecture, sculpture, script, and fine arts.
- (B) Vāchaspati Miśra, Udayanācārya, Gangeśa Upādhyāya, Vardhamāna, and Pakṣadhara Miśra are among the scholars listed.
- (C) The river Sadānīrā is described as demarcating Videha from Kosala.
- (D) Classical literature includes language, grammar, lexicography, poetics, metrics, erotics, and polity.

१६४. Which detail should be remembered when studying Bibliography, Index, and Illustrations ?

- (A) Illustrations likely support the discussion of architecture, sculpture, script, and fine arts.
- (B) The origin and development of Mithila music are traced in the fine arts chapter.
- (C) It ignores the role of scholars, poets, artisans, and village communities.
- (D) The chapter treats textual reference as a historical clue, not as isolated mythology.

१६५. Which statement correctly reflects Bibliography, Index, and Illustrations ?

- (A) The Mithila Māhātmya Khanda describes Tirabhukti in relation to the Ganga, Himalaya, Kosi, and Gandaki.
- (B) Administrative reforms are treated as part of the post-1527 story.
- (C) It assumes that later customs cannot preserve traces of earlier cultural history.
- (D) A bibliography divided by source type helps distinguish evidence from interpretation.

१६६. In the context of this book, which option best explains the point beginning with A bibliography divided by source type helps distinguish ?

- (A) The preface says the Karṇāṭas brought to Mithila a new school of music.
- (B) It makes the chronology depend only on page numbers instead of dynasties and evidence.
- (C) A bibliography divided by source type helps distinguish evidence from interpretation.
- (D) The Panchobh copper-plate of Saṅgrāmagupta and the Bispi grant of Śivasimha are included.

१६७. Which detail should be remembered when studying Bibliography, Index, and Illustrations ?

- (A) It says economic life can be understood without occupations, crafts, trade, or industries.
- (B) It ignores the role of scholars, poets, artisans, and village communities.
- (C) Tantric forms connected with Śakti worship are said to have moulded Maithila culture.
- (D) A bibliography divided by source type helps distinguish evidence from interpretation.

१६८. Which statement correctly reflects Bibliography, Index, and Illustrations ?

- (A) The scholarly apparatus confirms that the book is intended as a research-oriented cultural history.
- (B) It treats law, kinship, and inheritance as outside social history.
- (C) It assumes that the Karṇāṭa and Oinivāra periods made no contribution to Mithila culture.
- (D) The author says Mithila remained a home of Hindu culture and learning even after Muslims had conquered much of northern India.

१६९. In the context of this book, which option best explains the point beginning with The scholarly apparatus confirms that the book is ?

- (A) Maithila peasant life is included as a topic.
- (B) Charyāpadas are listed as part of the early literary background.
- (C) The scholarly apparatus confirms that the book is intended as a research-oriented cultural history.
- (D) The name Tirhut is presented as gradually giving way to the older and culturally richer name Mithila.

१७०. Which detail should be remembered when studying Bibliography, Index, and Illustrations ?

- (A) Administration during the Karṇāṭa dynasty is treated as part of political history.
- (B) The scholarly apparatus confirms that the book is intended as a research-oriented cultural history.
- (C) The chapter links textual culture with visual and epigraphic culture.
- (D) The sculpture section includes Gaṇeśa, rare Nṛtya Gaṇeśa, Sūrya, Viṣṇu, Śakti, Śaiva images, Brahmā, Buddhist sculpture, river goddesses, and miscellaneous pieces.

१७१. Which statement correctly reflects Bibliography, Index, and Illustrations ?

- (A) Sadānīrā is identified with the modern river Gandaki.
- (B) For a quiz, the bibliography and index matter because they show how the book organizes evidence.
- (C) Maithila peasant life is included as a topic.
- (D) Harsha is included as a major marker of early medieval political history.

१७२. In the context of this book, which option best explains the point beginning with For a quiz the bibliography and index matter ?

- (A) The institution of Pañjīprabandha is included in the social history of the people.
- (B) It assumes that the Karṇāṭa and Oinivāra periods made no contribution to Mithila culture.
- (C) Harsha is included as a major marker of early medieval political history.
- (D) For a quiz, the bibliography and index matter because they show how the book organizes evidence.

१७३. Which detail should be remembered when studying Bibliography, Index, and Illustrations ?

- (A) Chandeśvara and his works are listed among the legal sources.
- (B) For a quiz, the bibliography and index matter because they show how the book organizes evidence.
- (C) Maithila peasant life is included as a topic.
- (D) The Kandaha inscription of Narasiṃhadeva is included as evidence.

१७४. In Bibliography, Index, and Illustrations , what does Bibliography refer to?

- (A) alphabetical guide to names and topics
- (B) list of sources used for research
- (C) related to Viṣṇu worship
- (D) It treats all Sanskrit and Maithili sources as interchangeable without context.

१७५. Which term matches this description: list of sources used for research ?

- (A) Śatapatha Brāhmaṇa
- (B) Charyāpadas
- (C) Period of unrest
- (D) Bibliography

१७६. In Bibliography, Index, and Illustrations , what does Index refer to?

- (A) the distinctive legal school associated with Mithila
- (B) the textual tradition of Hindu law and duty
- (C) alphabetical guide to names and topics
- (D) a neighbouring region used in defining Videha

१७७. Which term matches this description: alphabetical guide to names and topics ?

- (A) Index
- (B) Charyāpadas
- (C) Garbhagṛha
- (D) Vajjian Confederacy

१७८. In Bibliography, Index, and Illustrations , what does Illustrations refer to?

- (A) legal responsibility for a minor
- (B) the script associated with Mithila
- (C) an ancient name associated with Mithila
- (D) visual materials supporting the cultural history

१७९. Which term matches this description: visual materials supporting the cultural history ?

- (A) Metal works
- (B) Dharmasāstra
- (C) Illustrations
- (D) Pālas

१८०. Which option is not an accurate statement about Bibliography, Index, and Illustrations ?

- (A) The bibliography is divided into original sources, modern works, journals, and inscriptions.
- (B) It treats Mithila only as a modern administrative district and ignores older cultural names.
- (C) The scholarly apparatus confirms that the book is intended as a research-oriented cultural history.
- (D) For a quiz, the bibliography and index matter because they show how the book organizes evidence.

Front Matter — Book Identity and Publication

१८१. What is the main focus of Front Matter — Book Identity and Publication ?

- (A) Administrative reforms are treated as historically important, not as incidental details.
- (B) Mithila is connected with the Vedic age, the Mahābhārata, and the Rāmāyaṇa.
- (C) Chamundā, Maheśvarī, Tārā, Mahiśāsūramardīnī, Śiva-Pārvatī, and Rudra sculptures are among the listed topics.
- (D) The opening pages identify the work, its author, publisher, and scholarly framing.

१८२. Which statement correctly reflects Front Matter — Book Identity and Publication ?

- (A) The Karṇāṭa section links dynastic history with the wider development of Mithila.
- (B) The book is titled Cultural Heritage of Mithila.
- (C) People's history is essential to the book's claim to be cultural history.
- (D) Adoption is discussed, including its scope and special forms.

१८३. In the context of this book, which option best explains the point beginning with The book is titled Cultural Heritage of Mithila ?

- (A) The author stresses the Brahmanical character of Mithila after the Videgha Māthava period.
- (B) The book is titled Cultural Heritage of Mithila.
- (C) Navya-Nyāya receives special attention because of Mithila's philosophers.
- (D) It says religion, literature, art, law, and social life developed in complete isolation from each other.

१८४. Which detail should be remembered when studying Front Matter — Book Identity and Publication ?

- (A) The Rāmāyaṇa material links Janaka, Rama, Lakshmana, Viśvāmitra, Ayodhyā, and Videha.
- (B) The Vedic period is connected with the rise of the Vaidehan monarchy.
- (C) Pañjīprabandha throws light on social history through genealogy and marriage regulation.
- (D) The book is titled Cultural Heritage of Mithila.

१८५. Which statement correctly reflects Front Matter — Book Identity and Publication ?

- (A) The author is Vijayakanta Mishra.
- (B) It says the subject belongs only to archaeology and not to cultural history.
- (C) The epics connect Mithila and Vaiśālī with wider north Indian narrative geography.
- (D) Goddess worship appears in sacrifices, songs, and auspicious household occasions.

१८६. In the context of this book, which option best explains the point beginning with The author is Vijayakanta Mishra ?

- (A) The Śatapatha Brāhmaṇa gives an early frame for Videha.
- (B) The author is Vijayakanta Mishra.
- (C) Adoption is discussed, including its scope and special forms.
- (D) Administrative reforms are treated as part of the post-1527 story.

१८७. Which detail should be remembered when studying Front Matter — Book Identity and Publication ?

- (A) Pandit Chanda Jha is cited for a Maithili verse describing the boundaries of Mithila.
- (B) The author is Vijayakanta Mishra.
- (C) The chapter does not see religion as merely ritual; it links religion to discipline, life-values, literature, and society.
- (D) The recognition of Mithila law in courts shows its continuing relevance.

१८८. Which statement correctly reflects Front Matter — Book Identity and Publication ?

- (A) The foreword is by Dr. K. Sivaram Karanth.
- (B) The index is useful for checking coverage of every major person and topic.
- (C) Religion is interpreted as a discipline connected with the ultimate aim of life.
- (D) Chamundā, Maheśvarī, Tārā, Maḥiṣāsūramardīnī, Śiva-Pārvatī, and Rudra sculptures are among the listed topics.

१८९. In the context of this book, which option best explains the point beginning with The foreword is by Dr K Sivaram Karanth ?

- (A) VC stands for Vivādacintāmaṇi.
- (B) The chapter discusses salient features of Mithilākṣara.
- (C) The foreword is by Dr. K. Sivaram Karanth.
- (D) The Sena dynasty appears near the end of the pre-Karṇāṭa sequence.

१९०. Which detail should be remembered when studying Front Matter — Book Identity and Publication ?

- (A) The preface states that no comparable book had covered the cultural, social, and economic history of Mithila in such a way.
- (B) The foreword is by Dr. K. Sivaram Karanth.
- (C) The Karṇāṭa period is important because it sets the foundation for later cultural growth.
- (D) The author emphasizes that temple architecture had not previously been surveyed in sufficient detail for Mithila.

१९१. Which statement correctly reflects Front Matter — Book Identity and Publication ?

- (A) The Oinivāra dynasty is treated from about A.D. 1324 to 1527.
- (B) The publisher is Mithila Prakasana, Allahabad.
- (C) The Khojapur Durga image inscription is included in the chapter contents.
- (D) The Pālas, including Gopāla, Dharmapāla, Devapāla, Śūrapāla, Vighrapāla, Nārāyaṇapāla, and Rāmapāla, are listed in the contents.

१९२. In the context of this book, which option best explains the point beginning with The publisher is Mithila Prakasana Allahabad ?

- (A) Music reflects cultural exchange across regional boundaries.
- (B) Nachārīs and Maheśavānīs are mentioned as categories of devotional songs connected with Śiva.
- (C) The publisher is Mithila Prakasana, Allahabad.
- (D) The author says religious thoughts and feelings of a period find a place in the literature of that period.

१९३. Which detail should be remembered when studying Front Matter — Book Identity and Publication ?

- (A) The publisher is Mithila Prakasana, Allahabad.
- (B) Mahābrāhmaṇas or Mahāpātras are listed as a social group.
- (C) Temple architecture is treated as a central part of Mithila's art history.
- (D) Fine arts are treated as part of cultural history, not as a decorative appendix.

१९४. Which statement correctly reflects Front Matter — Book Identity and Publication ?

- (A) Snake worship appears as one of the popular religious forms listed in the chapter.
- (B) The first publication date is April 1979.
- (C) The Pālas, including Gopāla, Dharmapāla, Devapāla, Śūrapāla, Vighrapāla, Nārāyaṇapāla, and Rāmapāla, are listed in the contents.
- (D) Karṇāṭa rule is linked with the reorganization of power and patronage.

१९५. In the context of this book, which option best explains the point beginning with The first publication date is April ?

- (A) Brahmā, Buddhist sculpture, river goddesses Ganga and Yamuna, and miscellaneous sculptures are also treated.
- (B) The first publication date is April 1979.
- (C) Trade, textile, and metal works reveal economic specialization.
- (D) The chapter's structure shows the movement from Sanskrit learning to Maithili literary expression.

१९६. Which detail should be remembered when studying Front Matter — Book Identity and Publication ?

- (A) The author says Mithila remained a home of Hindu culture and learning even after Muslims had conquered much of northern India.
- (B) The first publication date is April 1979.
- (C) Minor industries, trade, textile, and metal works form part of the economic history.
- (D) Fine arts are treated as part of cultural history, not as a decorative appendix.

१९७. Which statement correctly reflects Front Matter — Book Identity and Publication ?

- (A) The chapter includes the Mithila School of Music.
- (B) The book presents Mithila as a region with a long cultural history, not merely as a geographical label.
- (C) The Pālas, including Gopāla, Dharmapāla, Devapāla, Śūrapāla, Vighrapāla, Nārāyaṇapāla, and Rāmapāla, are listed in the contents.
- (D) Nachārīs and Maheśavānīs are mentioned as categories of devotional songs connected with Śiva.

१९८. In the context of this book, which option best explains the point beginning with The book presents Mithila as a region with ?

- (A) Later names include Amṛtakara, Harapati, Bhānu Kavi, Gajasīmha, and Rudradhara.
- (B) The book presents Mithila as a region with a long cultural history, not merely as a geographical label.
- (C) The transition from older cultural geography to later political history is central to the chapter.
- (D) Religion is interpreted as a discipline connected with the ultimate aim of life.

१९९. Which detail should be remembered when studying Front Matter — Book Identity and Publication ?

- (A) The book presents Mithila as a region with a long cultural history, not merely as a geographical label.
- (B) Journals show that the study depends on published research debates.
- (C) The author says religious thoughts and feelings of a period find a place in the literature of that period.
- (D) Karṇāṭa and Oinivāra inscriptions are treated as key historical evidence.

१००. Which statement correctly reflects Front Matter — Book Identity and Publication ?

- (A) Śākadvīpīns are included in the social account.
- (B) The Archaeological Survey of India library stamp shows that the book entered an institutional research collection.
- (C) The book treats Mithila, Videha, Tirabhukti, and Tirhut as historically connected names rather than unrelated labels.
- (D) Trade, textile, and metal works reveal economic specialization.

१००१. In the context of this book, which option best explains the point beginning with The Archaeological Survey of India library stamp shows ?

- (A) The Mauryas locate Mithila within a larger imperial framework.
- (B) The Karṇāṭas and the Oinivāras are described as principal ruling dynasties from about A.D. 1097 to 1527.
- (C) The chapter connects learned Sanskrit culture with regional literary identity.
- (D) The Archaeological Survey of India library stamp shows that the book entered an institutional research collection.

१००२. Which detail should be remembered when studying Front Matter — Book Identity and Publication ?

- (A) Karṇāṭa rule is linked with the reorganization of power and patronage.
- (B) The author emphasizes that temple architecture had not previously been surveyed in sufficient detail for Mithila.
- (C) Later names include Amṛtakara, Harapati, Bhānu Kavi, Gajasīmha, and Rudradhara.
- (D) The Archaeological Survey of India library stamp shows that the book entered an institutional research collection.

१००३. Which statement correctly reflects Front Matter — Book Identity and Publication ?

- (A) Ritual designs show how art, religion, and domestic culture overlap.
- (B) The work is framed as a contribution to the study of Indian history, culture, and regional civilization.
- (C) Chamundā, Maheśvarī, Tārā, Mahiṣāsuramardīnī, Śiva-Pārvatī, and Rudra sculptures are among the listed topics.
- (D) General characteristics of the people are included.

१००४. In the context of this book, which option best explains the point beginning with The work is framed as a contribution to ?

- (A) Garbhagṛha is listed among temple architectural topics.
- (B) The author treats religion as an integrating force in the culture of Mithila.
- (C) It treats inscriptions and manuscripts as decorative rather than historical evidence.
- (D) The work is framed as a contribution to the study of Indian history, culture, and regional civilization.

१००५. Which detail should be remembered when studying Front Matter — Book Identity and Publication ?

- (A) Rāma and Krishna, as incarnations of Viṣṇu, also receive respect in the medieval religious life described by the author.
- (B) The work is framed as a contribution to the study of Indian history, culture, and regional civilization.
- (C) Mithila is described as including what is now North Bihar, the Tarai, and the southern portion of Nepal up to the lower hill ranges.
- (D) Classical literature includes language, grammar, lexicography, poetics, metrics, erotics, and polity.

१००६. In Front Matter — Book Identity and Publication , what does Cultural Heritage refer to?

- (A) the study of old scripts and writing forms
- (B) the textual tradition of Hindu law and duty
- (C) the inherited body of history, institutions, religion, arts, literature, law, and social life
- (D) a devotional song category connected with Śiva

१००७. Which term matches this description: the inherited body of history, institutions, religion, arts, literature, law, and social life ?

- (A) Cultural Heritage
- (B) System of education
- (C) Administration
- (D) Door-jamb

१००८. In Front Matter — Book Identity and Publication , what does Mithila Prakasana refer to?

- (A) the study of religious images and their meanings
- (B) the transitional phase after the Oinivāras
- (C) the Allahabad publisher of the volume
- (D) emancipation or ultimate liberation

१००९. Which term matches this description: the Allahabad publisher of the volume ?

- (A) Successor tradition
- (B) Mithila Prakasana
- (C) Slavery
- (D) Chaupālī

१०१०. In Front Matter — Book Identity and Publication , what does Foreword refer to?

- (A) the early royal formation associated with Videha
- (B) side member of a doorway
- (C) the interpretation of a region through history, names, traditions, and institutions
- (D) the introductory appreciation written by another scholar

१०११. Which term matches this description: the introductory appreciation written by another scholar ?

- (A) Visual evidence
- (B) Foreword
- (C) Door-jamb
- (D) Patronage

१०१२. What is the significance of Vijayakanta Mishra in this quiz section?

- (A) It assumes that the Karṇāṭa and Oinivāra periods made no contribution to Mithila culture.
- (B) writer of the foreword
- (C) a major poet of Mithila
- (D) author of Cultural Heritage of Mithila

१०१३. Who is described as author of Cultural Heritage of Mithila?

- (A) Bhogīśvara Ṭhākura
- (B) Nānyadeva
- (C) Vijayakanta Mishra
- (D) Vāchaspati Miśra

१०१४. What is the significance of Dr. K. Sivaram Karanth in this quiz section?

- (A) writer of the foreword
- (B) It says political history is irrelevant to cultural history.
- (C) It makes the chronology depend only on page numbers instead of dynasties and evidence.
- (D) a major Nyāya thinker

१०१५. Who is described as writer of the foreword?

- (A) Harisimhadeva
- (B) Vidyāpati Ṭhākura
- (C) Janaka
- (D) Dr. K. Sivaram Karanth

१०१६. Which option is not an accurate statement about Front Matter — Book Identity and Publication ?

- (A) The book presents Mithila as a region with a long cultural history, not merely as a geographical label.
- (B) It treats all Sanskrit and Maithili sources as interchangeable without context.
- (C) The publisher is Mithila Prakasana, Allahabad.
- (D) The work is framed as a contribution to the study of Indian history, culture, and regional civilization.

Foreword — Scope and Significance

१०१७. What is the main focus of Foreword — Scope and Significance ?

- (A) Many old Śiva temples are listed as signs of Śaiva devotion.
- (B) The chapter treats economy broadly, including crafts, industries, animals, environment, education, and social practices.
- (C) The author says religious thoughts and feelings of a period find a place in the literature of that period.
- (D) The foreword explains why Mithila deserves a broad cultural history and how the book is arranged.

१०१८. Which statement correctly reflects Foreword — Scope and Significance ?

- (A) The foreword presents Mithila as a province with a glorious past in the cultural history of India.
- (B) The Oinivāras followed the Karṇāṭa phase and are central to medieval Mithila.
- (C) Ancient textual references are used to establish continuity rather than to create a purely legendary narrative.
- (D) The chapter does not study people only as castes; it studies institutions and settlement life.

१०११. In the context of this book, which option best explains the point beginning with The foreword presents Mithila as a province with ?

- (A) The bibliography is divided into original sources, modern works, journals, and inscriptions.
- (B) The foreword presents Mithila as a province with a glorious past in the cultural history of India.
- (C) The third part covers the people, Hindu law, and social-economic life.
- (D) The Vedic period is connected with the rise of the Vaidehan monarchy.

१०१०. Which detail should be remembered when studying Foreword — Scope and Significance ?

- (A) It reduces the study to a list of names without social or cultural interpretation.
- (B) Inscriptions help connect names, dates, rulers, places, and religious patronage.
- (C) The foreword presents Mithila as a province with a glorious past in the cultural history of India.
- (D) It opens with the period of unrest.

१०११. Which statement correctly reflects Foreword — Scope and Significance ?

- (A) Mithila is connected with the Vedic age, the Mahābhārata, and the Rāmāyaṇa.
- (B) The chapter is titled A Survey of the History of Mithila after 1527 A.D.
- (C) It treats Tirhut, Tirabhukti, Videha, and Mithila as unrelated regions.
- (D) The Khojapur Durga image inscription is included in the chapter contents.

१०१२. In the context of this book, which option best explains the point beginning with Mithila is connected with the Vedic age the ?

- (A) The chapter on literature is divided into classical literature and the development of Maithili literature.
- (B) Tantric forms connected with Śakti worship are said to have moulded Maithila culture.
- (C) Pañjīprabandha throws light on social history through genealogy and marriage regulation.
- (D) Mithila is connected with the Vedic age, the Mahābhārata, and the Rāmāyaṇa.

१०१३. Which detail should be remembered when studying Foreword — Scope and Significance ?

- (A) Mithila is connected with the Vedic age, the Mahābhārata, and the Rāmāyaṇa.
- (B) The epics describe Videha as having more than one kingdom within its boundaries.
- (C) The conclusion of the literature chapter draws together Sanskrit and Maithili strands.
- (D) Nānyadeva is treated as the founder of a new political era in Mithila.

१०१४. Which statement correctly reflects Foreword — Scope and Significance ?

- (A) Janaka is remembered as both monarch and scholar.
- (B) Maithila religious practice often begins important functions with Śiva worship.
- (C) Garbhagṛha is listed among temple architectural topics.
- (D) The author treats religion as an integrating force in the culture of Mithila.

१०१५. In the context of this book, which option best explains the point beginning with Janaka is remembered as both monarch and scholar ?

- (A) Janaka is remembered as both monarch and scholar.
- (B) Classical literature includes language, grammar, lexicography, poetics, metrics, erotics, and polity.
- (C) Karṇāṭa and Oinivāra inscriptions are treated as key historical evidence.
- (D) Rāma and Kṛṣṇa are respected as incarnations of Viṣṇu in the religious life of Mithila.

१०१६. Which detail should be remembered when studying Foreword — Scope and Significance ?

- (A) Janaka is remembered as both monarch and scholar.
- (B) It assumes that later customs cannot preserve traces of earlier cultural history.
- (C) The bibliography is divided into original sources, modern works, journals, and inscriptions.
- (D) The name Tirhut is presented as gradually giving way to the older and culturally richer name Mithila.

१०२७. Which statement correctly reflects Foreword — Scope and Significance ?

- (A) Pārthiva Śiva liṅga worship is presented as a special feature of Mithila.
- (B) The book is described as tracing Mithila from early days to the sixteenth century and beyond.
- (C) The Oinivāras followed the Karṇāṭa phase and are central to medieval Mithila.
- (D) Classical literature includes language, grammar, lexicography, poetics, metrics, erotics, and polity.

१०२८. In the context of this book, which option best explains the point beginning with The book is described as tracing Mithila from ?

- (A) The book is described as tracing Mithila from early days to the sixteenth century and beyond.
- (B) It denies any relationship between literature and the religious life of a period.
- (C) The chapter includes the Mithila School of Music.
- (D) The chapter is titled A Survey of the History of Mithila after 1527 A.D.

१०२९. Which detail should be remembered when studying Foreword — Scope and Significance ?

- (A) Śākadvīpīns are included in the social account.
- (B) Navya-Nyāya receives special attention because of Mithila's philosophers.
- (C) The book is described as tracing Mithila from early days to the sixteenth century and beyond.
- (D) The sculpture section includes Gaṇeśa, rare Nṛtya Gaṇeśa, Sūrya, Viṣṇu, Śakti, Śaiva images, Brahmā, Buddhist sculpture, river goddesses, and miscellaneous pieces.

१०३०. Which statement correctly reflects Foreword — Scope and Significance ?

- (A) Mithila is described as including what is now North Bihar, the Tarai, and the southern portion of Nepal up to the lower hill ranges.
- (B) Journals show that the study depends on published research debates.
- (C) Nava Kaviśekhara, Rājapaṇḍita, Chaitra Chaturbhuja, Madhusūdana, Jīvanātha, Lakmīnātha, Śyāmasundara, and Kamsanārāyaṇa appear in the literary account.
- (D) The study is divided into political, cultural, and social-economic groupings.

१०३१. In the context of this book, which option best explains the point beginning with The study is divided into political cultural and ?

- (A) The chapter treats legal history as part of social history.
- (B) The study is divided into political, cultural, and social-economic groupings.
- (C) Tantric beliefs and practices connected with Śakti are said to have moulded Maithila culture.
- (D) Boundary verses are used as cultural memory as well as geographical evidence.

१०३२. Which detail should be remembered when studying Foreword — Scope and Significance ?

- (A) The author treats Maithili literary development as a central part of Mithila's heritage.
- (B) The chapter includes a unique section on the contribution of Maithila women to philosophy.
- (C) It assumes that the Karṇāṭa and Oinivāra periods made no contribution to Mithila culture.
- (D) The study is divided into political, cultural, and social-economic groupings.

१०३३. Which statement correctly reflects Foreword — Scope and Significance ?

- (A) Maithili inscriptions in Nepal are part of the palaeographical evidence.
- (B) The chapter uses larger dynasties to explain changing political contexts around Mithila.
- (C) Chapters I to IV are described as dealing with political history.
- (D) The chapter includes a unique section on the contribution of Maithila women to philosophy.

१०३४. In the context of this book, which option best explains the point beginning with Chapters I to IV are described as dealing ?

- (A) Chapters I to IV are described as dealing with political history.
- (B) The final apparatus gives the book research value beyond continuous reading.
- (C) It reduces the study to a list of names without social or cultural interpretation.
- (D) Contemporaries and successors help situate literary production historically.

१०३५. Which detail should be remembered when studying Foreword — Scope and Significance ?

- (A) Mithila is described as including what is now North Bihar, the Tarai, and the southern portion of Nepal up to the lower hill ranges.
- (B) Chapters I to IV are described as dealing with political history.
- (C) The chapter is titled Social Life: The people of Mithila.
- (D) Nātha Siddhas are included among the religious currents of Mithila.

१०३६. Which statement correctly reflects Foreword — Scope and Significance ?

- (A) The author emphasizes that temple architecture had not previously been surveyed in sufficient detail for Mithila.
- (B) Chapters V to IX are described as dealing with cultural history.
- (C) Temple types and garbhagrha are listed as architectural topics.
- (D) Nyāya is treated as one of Mithila's major intellectual traditions.

१०३७. In the context of this book, which option best explains the point beginning with Chapters V to IX are described as dealing ?

- (A) Contemporaries and successors help situate literary production historically.
- (B) Dharmaśāstra and Smṛti texts form the basis of legal discussion.
- (C) The dairy industry appears as a household and economic topic.
- (D) Chapters V to IX are described as dealing with cultural history.

१०३८. Which detail should be remembered when studying Foreword — Scope and Significance ?

- (A) Rāma and Kṛṣṇa are respected as incarnations of Viṣṇu in the religious life of Mithila.
- (B) Tantric forms connected with Śakti worship are said to have moulded Maithila culture.
- (C) Chapters V to IX are described as dealing with cultural history.
- (D) Early literature shows the development of regional language and expression.

१०३९. Which statement correctly reflects Foreword — Scope and Significance ?

- (A) Chapters X to XII are described as dealing with social and economic life.
- (B) The author stresses the Brahmanical character of Mithila after the Videgha Māthava period.
- (C) The Karṇāṭas and the Oinivāras are described as principal ruling dynasties from about A.D. 1097 to 1527.
- (D) The author says religious thoughts and feelings of a period find a place in the literature of that period.

१०४०. In the context of this book, which option best explains the point beginning with Chapters X to XII are described as dealing ?

- (A) The Vedic period is connected with the rise of the Vaidehan monarchy.
- (B) Kṛtrima adoption and self-offered son are listed under adoption topics.
- (C) The chapter demonstrates that ordinary life is as important as dynastic history.
- (D) Chapters X to XII are described as dealing with social and economic life.

१०४१. Which detail should be remembered when studying Foreword — Scope and Significance ?

- (A) The origin and development of the script complete the study of cultural history.
- (B) The dairy industry appears as a household and economic topic.
- (C) Dharmaśāstra and Smṛti texts form the basis of legal discussion.
- (D) Chapters X to XII are described as dealing with social and economic life.

१०४२. Which statement correctly reflects Foreword — Scope and Significance ?

- (A) Partition, reunion, inheritance, and succession are central topics.
- (B) The later history includes the rise of the Vajjian Confederacy.
- (C) Architecture includes palace, chaupālī, gambling house, and kaṭaka or military camps.
- (D) The foreword emphasizes evidence from archaeology, literature, and history.

१०४३. In the context of this book, which option best explains the point beginning with The foreword emphasizes evidence from archaeology literature and ?

- (A) The Khaṇḍavalākula becomes the main later ruling house discussed in the chapter.
- (B) The chapter closes the book by extending cultural history to the widest everyday field.
- (C) The foreword emphasizes evidence from archaeology, literature, and history.
- (D) It replaces historical evidence with a purely fictional narrative.

१०४४. Which detail should be remembered when studying Foreword — Scope and Significance ?

- (A) Śākadvīpins are included in the social account.
- (B) Inscriptions help connect names, dates, rulers, places, and religious patronage.
- (C) It says political history is irrelevant to cultural history.
- (D) The foreword emphasizes evidence from archaeology, literature, and history.

१०४५. Which statement correctly reflects Foreword — Scope and Significance ?

- (A) It presents Mithila as a centre of Hindu culture and learning even after Muslim conquest in much of North India.
- (B) It avoids historical comparison and treats every tradition as timeless and unchanging.
- (C) Varṇāśrama-dharma and traditional Hindu deities are treated as natural in Mithila's cultural life.
- (D) The chapter uses epigraphy to strengthen the cultural history of Mithila.

१०४६. In the context of this book, which option best explains the point beginning with It presents Mithila as a centre of Hindu ?

- (A) It presents Mithila as a centre of Hindu culture and learning even after Muslim conquest in much of North India.
- (B) The transition to A.D. 1097 marks the beginning of the book's main medieval framework.
- (C) It assumes that the Kaṇvāṭa and Oinivāra periods made no contribution to Mithila culture.
- (D) It assumes that later customs cannot preserve traces of earlier cultural history.

१०४७. Which detail should be remembered when studying Foreword — Scope and Significance ?

- (A) The Bhit-Bhagwanpura inscription is included in the chapter contents.
- (B) Administration under the Kaṇvāṭas matters because governance shaped cultural institutions.
- (C) It presents Mithila as a centre of Hindu culture and learning even after Muslim conquest in much of North India.
- (D) The Pālas, including Gopāla, Dharmapāla, Devapāla, Śūrapāla, Vighrapāla, Nārāyaṇapāla, and Rāmapāla, are listed in the contents.

१०४८. In Foreword — Scope and Significance , what does Political history refer to?

- (A) visual materials supporting the cultural history
- (B) the dynastic and chronological framework for the cultural study
- (C) the later new logic associated strongly with Mithila and Navadvīpa
- (D) dictionary and word-study

१०४९. Which term matches this description: the dynastic and chronological framework for the cultural study ?

- (A) Village community
- (B) Domestic culture
- (C) Vaiṣṇava
- (D) Political history

१०५०. In Foreword — Scope and Significance , what does Cultural history refer to?

- (A) songs dealing with Hara and Gaurī
- (B) religion, philosophy, literature, script, music, art, and architecture
- (C) traditional ritual floor or wall design of Mithila
- (D) a republican or confederate political formation

१०५१. Which term matches this description: religion, philosophy, literature, script, music, art, and architecture ?

- (A) Navya-Nyāya
- (B) Cultural history
- (C) Palaeography
- (D) Tantra

१०५२. In Foreword — Scope and Significance , what does Social and economic life refer to?

- (A) liberation or final emancipation
- (B) the later new logic associated strongly with Mithila and Navadvīpa
- (C) people, law, food, crafts, trade, industries, education, and everyday institutions
- (D) a devotional song category connected with Śiva

१०५३. Which term matches this description: people, law, food, crafts, trade, industries, education, and everyday institutions ?

- (A) Cultural history
- (B) Social and economic life
- (C) Tattvacintāmaṇi
- (D) Material culture

१०५४. What is the significance of Janaka in this quiz section?

- (A) It presents every ruler as belonging to the same dynasty without distinction.
- (B) the scholar-monarch associated with ancient Mithila
- (C) a notable name in the Oinivāra succession
- (D) author associated with Varṇaratnākara

१०५५. Who is described as the scholar-monarch associated with ancient Mithila?

- (A) Vidyāpati Ṭhākura
- (B) Dr. K. Sivaram Karanth
- (C) Gaṇeśvara Ṭhākura
- (D) Janaka

१०५६. Which option is not an accurate statement about Foreword — Scope and Significance ?

- (A) Chapters I to IV are described as dealing with political history.
- (B) Janaka is remembered as both monarch and scholar.
- (C) The foreword emphasizes evidence from archaeology, literature, and history.
- (D) It says the subject belongs only to archaeology and not to cultural history.

Preface — Method, Period, and Purpose

१०५७. What is the main focus of Preface — Method, Period, and Purpose ?

- (A) The preface explains why political background, cultural life, and social economy are treated together.
- (B) Vāchaspati Miśra and Udayanācārya are treated as major figures in older Nyāya thought.
- (C) The Gupta and Harsha periods show Mithila in the context of north Indian imperial history.
- (D) The period after 1527 is introduced as a survey rather than a full dynastic monograph.

१०५८. Which statement correctly reflects Preface — Method, Period, and Purpose ?

- (A) The bibliography is divided into original sources, modern works, journals, and inscriptions.
- (B) Family relations are part of the legal discussion.
- (C) The chapter includes a unique section on the contribution of Maithila women to philosophy.
- (D) The author says Mithila remained a home of Hindu culture and learning even after Muslims had conquered much of northern India.

१०५९. In the context of this book, which option best explains the point beginning with The author says Mithila remained a home of ?

- (A) The chapter shows multiplicity without presenting it as contradiction.
- (B) Gaṅgādeva, Malladeva, Narasiṃhadeva, Rāmasiṃhadeva, Śaktisiṃhadeva, and Harisiṃhadeva are important names in the Karṇāṭa sequence.
- (C) The author says Mithila remained a home of Hindu culture and learning even after Muslims had conquered much of northern India.
- (D) The book is described as tracing Mithila from early days to the sixteenth century and beyond.

१०६०. Which detail should be remembered when studying Preface — Method, Period, and Purpose ?

- (A) Boundary verses are used as cultural memory as well as geographical evidence.
- (B) The author says Mithila remained a home of Hindu culture and learning even after Muslims had conquered much of northern India.
- (C) Kṛtrima adoption and self-offered son are listed under adoption topics.
- (D) Gaṅgādeva, Malladeva, Narasiṃhadeva, Rāmasiṃhadeva, Śaktisiṃhadeva, and Harisiṃhadeva are important names in the Karṇāṭa sequence.

१०६१. Which statement correctly reflects Preface — Method, Period, and Purpose ?

- (A) Purāṇic evidence is treated critically because it is sometimes vague and sometimes specific.
- (B) The preface states that no comparable book had covered the cultural, social, and economic history of Mithila in such a way.
- (C) The appendix includes miscellaneous gleanings of Maithila life and economic history of slavery.
- (D) Śaiva sculpture includes Mahādeva, Śiva-Pārvatī, Pārvatī, Mother Goddess, and Rudra.

१०६२. In the context of this book, which option best explains the point beginning with The preface states that no comparable book had ?

- (A) Harinātha Upādhyāya, Rudradhara, Misaru Miśra, Vāchaspati Miśra II, and Viśveśvarabhaṭṭa are included in the chapter contents.
- (B) The origin and development of Mithila music is traced in the fine arts chapter.
- (C) It denies any relationship between literature and the religious life of a period.
- (D) The preface states that no comparable book had covered the cultural, social, and economic history of Mithila in such a way.

१०६३. Which detail should be remembered when studying Preface — Method, Period, and Purpose ?

- (A) The chapter includes Vidyāpati's age, life, works, padas, and contemporaries.
- (B) The chapter demonstrates that ordinary life is as important as dynastic history.
- (C) The chapter includes Sarvatobhadra in connection with Aipanā.
- (D) The preface states that no comparable book had covered the cultural, social, and economic history of Mithila in such a way.

१०६४. Which statement correctly reflects Preface — Method, Period, and Purpose ?

- (A) It assumes that the Karṇāṭa and Oinivāra periods made no contribution to Mithila culture.
- (B) The chapter is titled Mithila School of Hindu Law.
- (C) The study needs early history as well as political background to explain culture.
- (D) Śiva is treated as a central devotional presence without excluding Viṣṇu or Śakti.

१०६५. In the context of this book, which option best explains the point beginning with The study needs early history as well as ?

- (A) Boundary verses are used as cultural memory as well as geographical evidence.
- (B) The script chapter is not merely about letters; it connects writing, records, culture, and identity.
- (C) The chapter does not limit literature to poetry; it includes technical and scholarly branches.
- (D) The study needs early history as well as political background to explain culture.

१०६६. Which detail should be remembered when studying Preface — Method, Period, and Purpose ?

- (A) Image inscriptions connect art history with historical chronology.
- (B) The study needs early history as well as political background to explain culture.
- (C) The chapter uses older literary traces to link Maithili with broader eastern Indian traditions.
- (D) The index is useful for checking coverage of every major person and topic.

१०६७. Which statement correctly reflects Preface — Method, Period, and Purpose ?

- (A) The Kosi or Kauśikī is remembered as an eastern boundary marker in traditional descriptions.
- (B) Family relations are part of the legal discussion.
- (C) Kṛtrima adoption and self-offered son are listed under adoption topics.
- (D) A.D. 1097 is treated as the beginning of a new era in Mithila political history.

१०६८. In the context of this book, which option best explains the point beginning with A D is treated as the beginning of ?

- (A) A.D. 1097 is treated as the beginning of a new era in Mithila political history.
- (B) Family relations are part of the legal discussion.
- (C) Miscellaneous topics include Sati and system of education.
- (D) The chapter includes Sarvatobhadra in connection with Aipanā.

१०६९. Which detail should be remembered when studying Preface — Method, Period, and Purpose ?

- (A) It presents every ruler as belonging to the same dynasty without distinction.
- (B) The chapter shows that cultural heritage includes everyday objects, habits, and industries.
- (C) A.D. 1097 is treated as the beginning of a new era in Mithila political history.
- (D) The fine arts chapter expands the meaning of heritage beyond texts.

१०७०. Which statement correctly reflects Preface — Method, Period, and Purpose ?

- (A) The Vedic period is connected with the rise of the Vaidehan monarchy.
- (B) The boundary with Kosala suggests that Mithila was understood through neighbouring regions as well as internal identity.
- (C) It treats law, kinship, and inheritance as outside social history.
- (D) Nānyadeva is described as the great Maithila Karṇāṭa ruler who founded his dynasty in Mithila.

१०७१. In the context of this book, which option best explains the point beginning with Nānyadeva is described as the great Maithila Karṇāṭa ?

- (A) Nānyadeva is described as the great Maithila Karṇāṭa ruler who founded his dynasty in Mithila.
- (B) Family relations are part of the legal discussion.
- (C) Śiva is treated as a central devotional presence without excluding Viṣṇu or Śakti.
- (D) The early chapter prepares the reader to see Mithila as a cultural region and not merely a modern district.

१०७२. Which detail should be remembered when studying Preface — Method, Period, and Purpose ?

- (A) Nānyadeva is described as the great Maithila Karṇāṭa ruler who founded his dynasty in Mithila.
- (B) Building materials show how material environment shapes everyday life.
- (C) The Kosi or Kauśikī is remembered as an eastern boundary marker in traditional descriptions.
- (D) The book presents Mithila as a region with a long cultural history, not merely as a geographical label.

१०७३. Which statement correctly reflects Preface — Method, Period, and Purpose ?

- (A) The Karṇāṭas and the Oinivāras are described as principal ruling dynasties from about A.D. 1097 to 1527.
- (B) MS or MSS stands for manuscripts.
- (C) The chapter treats technical literature as part of cultural heritage.
- (D) Karṇāṭa and Oinivāra inscriptions are treated as key historical evidence.

१०७४. In the context of this book, which option best explains the point beginning with The Karṇāṭas and the Oinivāras are described as ?

- (A) The Gupta and Harsha periods show Mithila in the context of north Indian imperial history.
- (B) The institution of Pañjīprabandha is included in the social history of the people.
- (C) Minor industries show small-scale production in Mithila.
- (D) The Karṇāṭas and the Oinivāras are described as principal ruling dynasties from about A.D. 1097 to 1527.

१०७५. Which detail should be remembered when studying Preface — Method, Period, and Purpose ?

- (A) Music is treated as part of cultural history, not merely entertainment.
- (B) The Gupta and Harsha periods show Mithila in the context of north Indian imperial history.
- (C) The period after 1527 is introduced as a survey rather than a full dynastic monograph.
- (D) The Karṇāṭas and the Oinivāras are described as principal ruling dynasties from about A.D. 1097 to 1527.

१०७६. Which statement correctly reflects Preface — Method, Period, and Purpose ?

- (A) Later rulers are placed in sequence to preserve chronological clarity.
- (B) The first four chapters give political and economic background.
- (C) Charyāpadas are listed as part of the early literary background.
- (D) Women Sanskrit writers are included, showing that intellectual production was not entirely male in the author's account.

१०७७. In the context of this book, which option best explains the point beginning with The first four chapters give political and economic ?

- (A) It traces the development of the Maithili or Tirhutā script.
- (B) Literature is used as evidence of religious, social, and cultural life.
- (C) Pandit Chanda Jha is cited for a Maithili verse describing the boundaries of Mithila.
- (D) The first four chapters give political and economic background.

१०७८. Which detail should be remembered when studying Preface — Method, Period, and Purpose ?

- (A) The first four chapters give political and economic background.
- (B) Contemporaries and successors help situate literary production historically.
- (C) It assumes that later customs cannot preserve traces of earlier cultural history.
- (D) Gaṇeśa and rare Nṛtya Gaṇeśa images are listed in the sculpture section.

१०७९. Which statement correctly reflects Preface — Method, Period, and Purpose ?

- (A) The bibliography is divided into original sources, modern works, journals, and inscriptions.
- (B) Journals show that the study depends on published research debates.
- (C) The presence of military camps and palaces shows that architecture is not limited to temples.
- (D) The cultural part covers religion and philosophy, literature, palaeography, fine arts, and architecture.

१०८०. In the context of this book, which option best explains the point beginning with The cultural part covers religion and philosophy literature ?

- (A) The cultural part covers religion and philosophy, literature, palaeography, fine arts, and architecture.
- (B) Chapters I to IV are described as dealing with political history.
- (C) Many old Śiva temples are listed as signs of Śaiva devotion.
- (D) Strīdhana and succession of Strīdhana are treated in detail.

१०८१. Which detail should be remembered when studying Preface — Method, Period, and Purpose ?

- (A) Vāchaspati Miśra and Udayanācārya are treated as major figures in older Nyāya thought.
- (B) Inscriptions are separated because epigraphic evidence has a special historical role.
- (C) The cultural part covers religion and philosophy, literature, palaeography, fine arts, and architecture.
- (D) Boundary verses are used as cultural memory as well as geographical evidence.

१०८२. Which statement correctly reflects Preface — Method, Period, and Purpose ?

- (A) The chapter treats Śakti worship as both popular and scholarly.
- (B) The third part covers the people, Hindu law, and social-economic life.
- (C) The book treats Mithila, Videha, Tirabhukti, and Tirhut as historically connected names rather than unrelated labels.
- (D) Maithila Brahmanas are treated in connection with the institution of Pañjīprabandha.

१०८३. In the context of this book, which option best explains the point beginning with The third part covers the people Hindu law ?

- (A) Food and drink are included in the social-economic account.
- (B) Bhāvaditya, Gaṇeśvara, Dhīreśvara, and others appear as literary figures around the period.
- (C) The third part covers the people, Hindu law, and social-economic life.
- (D) Religious feeling is linked with literature because literature preserves the mood of a period.

१०८४. Which detail should be remembered when studying Preface — Method, Period, and Purpose ?

- (A) Ornaments are treated as material culture and social display.
- (B) Visual evidence is important for architecture and sculpture because descriptions alone are insufficient.
- (C) The third part covers the people, Hindu law, and social-economic life.
- (D) It says the subject belongs only to archaeology and not to cultural history.

१०८५. Which statement correctly reflects Preface — Method, Period, and Purpose ?

- (A) The author relies on sources such as inscriptions, manuscripts, journals, archaeological reports, and earlier histories.
- (B) It says the subject belongs only to archaeology and not to cultural history.
- (C) Administrative reforms are treated as part of the post-1527 story.
- (D) Bhāvaditya, Gaṇeśvara, Dhīreśvara, and others appear as literary figures around the period.

१०८६. In the context of this book, which option best explains the point beginning with The author relies on sources such as inscriptions ?

- (A) A source-category bibliography helps readers judge the evidence behind the book.
- (B) It says the subject belongs only to archaeology and not to cultural history.
- (C) The author relies on sources such as inscriptions, manuscripts, journals, archaeological reports, and earlier histories.
- (D) Adoption is discussed, including its scope.

१०८७. Which detail should be remembered when studying Preface — Method, Period, and Purpose ?

- (A) The book is described as tracing Mithila from early days to the sixteenth century and beyond.
- (B) The author relies on sources such as inscriptions, manuscripts, journals, archaeological reports, and earlier histories.
- (C) The fine arts chapter expands the meaning of heritage beyond texts.
- (D) It ignores the role of scholars, poets, artisans, and village communities.

१०८८. In Preface — Method, Period, and Purpose , what does A.D. 1097 refer to?

- (A) the dynastic and chronological framework for the cultural study
- (B) the year marking a new phase in Mithila political history
- (C) the science or literature of governance
- (D) It treats temples, inscriptions, music, and script as irrelevant to Mithila culture.

१०८९. Which term matches this description: the year marking a new phase in Mithila political history ?

- (A) A.D. 1097
- (B) Madhyadeśa
- (C) Original sources
- (D) Image inscription

१०९०. In Preface — Method, Period, and Purpose , what does Karṇāṭas refer to?

- (A) writing engraved or recorded on durable material
- (B) a ruling dynasty important for medieval Mithila
- (C) It treats Mithila only as a modern administrative district and ignores older cultural names.
- (D) a phrase applied to the cultural flourishing under Oinivāra rule

१०९१. Which term matches this description: a ruling dynasty important for medieval Mithila ?

- (A) Karṇāṭas
- (B) Journals
- (C) Smṛti
- (D) Metrics

१०९२. In Preface — Method, Period, and Purpose , what does Oinivāras refer to?

- (A) a later ruling dynasty central to the cultural history of Mithila
- (B) a later dynasty preceding the Karṇāṭa-Oinivāra focus
- (C) the divine feminine power
- (D) lyrical songs associated especially with Vidyāpati

१०९३. Which term matches this description: a later ruling dynasty central to the cultural history of Mithila ?

- (A) Chaupālī
- (B) Oinivāras
- (C) Vaidehan monarchy
- (D) Harihara

१०९४. What is the significance of Nānyadeva in this quiz section?

- (A) author associated with Varṇaratnākara
- (B) the Karṇāṭa ruler associated with founding a dynasty in Mithila
- (C) author of Tattva-Cintāmaṇi
- (D) writer of the foreword

१०९५. Who is described as the Karṇāṭa ruler associated with founding a dynasty in Mithila?

- (A) Janaka
- (B) Nānyadeva
- (C) Vidyāpati Ṭhākura
- (D) Dr. K. Sivaram Karanth

१०९६. Which option is not an accurate statement about Preface — Method, Period, and Purpose ?

- (A) The cultural part covers religion and philosophy, literature, palaeography, fine arts, and architecture.
- (B) The first four chapters give political and economic background.
- (C) The Karṇāṭas and the Oinivāras are described as principal ruling dynasties from about A.D. 1097 to 1527.
- (D) It replaces historical evidence with a purely fictional narrative.

Abbreviations and Sources

१०९७. What is the main focus of Abbreviations and Sources ?

- (A) The chapter includes the Mithila School of Music.
- (B) The abbreviations reveal the research base used for the history of Mithila.
- (C) Ornaments are treated as material culture and social display.
- (D) The art belongs to household and ritual spaces rather than only to formal galleries.

१०९८. Which statement correctly reflects Abbreviations and Sources ?

- (A) Women Sanskrit writers are included, showing that intellectual production was not entirely male in the author's account.
- (B) The Khojapur Durga image inscription is included in the chapter contents.
- (C) The abbreviations list shows dependence on research journals, gazetteers, inscriptions, manuscripts, and earlier historical works.
- (D) Mithila law is connected with marriage, adoption, family relations, and property.

१०९९. In the context of this book, which option best explains the point beginning with The abbreviations list shows dependence on research journals ?

- (A) Other Brahmanas such as Dasunhi or Bhaṭṭ Brahmanas are included.
- (B) Minor industries, trade, textile, and metal works form part of the economic history.
- (C) The Karṇāṭas ruled Mithila from about A.D. 1097 to 1324.
- (D) The abbreviations list shows dependence on research journals, gazetteers, inscriptions, manuscripts, and earlier historical works.

११००. Which detail should be remembered when studying Abbreviations and Sources ?

- (A) It presents every ruler as belonging to the same dynasty without distinction.
- (B) The abbreviations list shows dependence on research journals, gazetteers, inscriptions, manuscripts, and earlier historical works.
- (C) Mahābrāhmaṇas or Mahāpātras are listed as a social group.
- (D) Literature is used as evidence of religious, social, and cultural life.

११०१. Which statement correctly reflects Abbreviations and Sources ?

- (A) Karṇāṭa and Oinivāra inscriptions are treated as key historical evidence.
- (B) ASI stands for Archaeological Survey of India Annual Reports.
- (C) Industrial workers and the boat industry are included.
- (D) Names such as Videha, Mithila, Tirabhukti, and Tirhut belong to the history of the same region in different contexts.

११०२. In the context of this book, which option best explains the point beginning with ASI stands for Archaeological Survey of India Annual ?

- (A) The Purāṇas are described as vague, except that the Brihad-Vishnu Purāṇa gives a more definite idea.
- (B) ASI stands for Archaeological Survey of India Annual Reports.
- (C) Śakti worship is described as universally prevalent even in medieval Mithila.
- (D) Vāchaspati Miśra, Udayanācārya, Gangeśa Upādhyāya, Vardhamāna, and Pakṣadhara Miśra are among the scholars listed.

११०३. Which detail should be remembered when studying Abbreviations and Sources ?

- (A) Kīrtisīmha, Devasīmha, Śivasīmha, Lakhimādevī, and Padmasīmha appear in the political sequence.
- (B) It treats Tirhut, Tirabhukti, Videha, and Mithila as unrelated regions.
- (C) Partition and reunion are central to family property law.
- (D) ASI stands for Archaeological Survey of India Annual Reports.

११०४. Which statement correctly reflects Abbreviations and Sources ?

- (A) Mithilākṣara is treated as a distinctive script of Mithila.
- (B) Adoption is discussed, including its scope.
- (C) EI stands for Epigraphia Indica.
- (D) The later history includes the rise of the Vajjian Confederacy.

११०५. In the context of this book, which option best explains the point beginning with EI stands for Epigraphia Indica ?

- (A) The publisher is Mithila Prakasana, Allahabad.
- (B) Mahābrāhmaṇas or Mahāpātras are listed as a social group.
- (C) EI stands for Epigraphia Indica.
- (D) The chapter distinguishes prehistoric Mithila from Vedic Mithila.

११०६. Which detail should be remembered when studying Abbreviations and Sources ?

- (A) Garden, flora and fauna, birds and animals are included in social-economic life.
- (B) EI stands for Epigraphia Indica.
- (C) It treats Tirhut, Tirabhukti, Videha, and Mithila as unrelated regions.
- (D) Festivals are treated as part of social life.

११०७. Which statement correctly reflects Abbreviations and Sources ?

- (A) IA stands for Indian Antiquary.
- (B) Administration during the Karmāṭa dynasty is treated as part of political history.
- (C) Ancient textual references are used to establish continuity rather than to create a purely legendary narrative.
- (D) The worship of Śiva is connected with devotional songs such as Nachārīs and Maheśavānīs.

११०८. In the context of this book, which option best explains the point beginning with IA stands for Indian Antiquary ?

- (A) Bhāvaditya, Gaṇeśvara, Dhīreśvara, and others appear as literary figures around the period.
- (B) Mīmāṃsā is included as another important philosophical school in Mithila.
- (C) IA stands for Indian Antiquary.
- (D) The post-1527 survey connects medieval cultural memory with early modern political structures.

११०९. Which detail should be remembered when studying Abbreviations and Sources ?

- (A) Kīrtisīmha, Devasīmha, Śivasīmha, Lakhimādevī, and Padmasīmha appear in the political sequence.
- (B) Chamundā, Maheśvarī, Tārā, Mahiṣāsūramardīnī, Śiva-Pārvatī, and Rudra sculptures are among the listed topics.
- (C) The bibliography is divided into original sources, modern works, journals, and inscriptions.
- (D) IA stands for Indian Antiquary.

१११०. Which statement correctly reflects Abbreviations and Sources ?

- (A) LSI stands for Linguistic Survey of India.
- (B) Aipānā is described in the preface as a forgotten art of symbol and tantra.
- (C) It replaces historical evidence with a purely fictional narrative.
- (D) Chapters V to IX are described as dealing with cultural history.

११११. In the context of this book, which option best explains the point beginning with LSI stands for Linguistic Survey of India ?

- (A) Every household is described as maintaining the gosāuni, the household goddess, and honouring her on auspicious occasions.
- (B) Textual comparison helps distinguish firm evidence from approximate cultural memory.
- (C) LSI stands for Linguistic Survey of India.
- (D) The Panchobh copper-plate of Saṅgrāmagupta and the Bispi grant of Śivasimha are included.

१११२. Which detail should be remembered when studying Abbreviations and Sources ?

- (A) It treats law, kinship, and inheritance as outside social history.
- (B) LSI stands for Linguistic Survey of India.
- (C) The chapter includes appendices on the chronology and family tree of the Khaṇḍavalākula kings.
- (D) The salient features of the Mithila School of Hindu Law include marriage.

१११३. Which statement correctly reflects Abbreviations and Sources ?

- (A) Tirabhukti and Tirhut are presented as administrative or later designations that did not erase the older cultural name Mithila.
- (B) The preface states that no comparable book had covered the cultural, social, and economic history of Mithila in such a way.
- (C) It treats all Sanskrit and Maithili sources as interchangeable without context.
- (D) MS or MSS stands for manuscripts.

१११४. In the context of this book, which option best explains the point beginning with MS or MSS stands for manuscripts ?

- (A) The Kosi or Kauśikī is remembered as an eastern boundary marker in traditional descriptions.
- (B) MS or MSS stands for manuscripts.
- (C) The third part covers the people, Hindu law, and social-economic life.
- (D) Mithila is presented as maintaining old Vedic religion in many aspects.

१११५. Which detail should be remembered when studying Abbreviations and Sources ?

- (A) MS or MSS stands for manuscripts.
- (B) The Kandaha inscription of Narasiṃhadeva is included as evidence.
- (C) Adoption is discussed, including its scope.
- (D) Tantric forms connected with Śakti worship are said to have moulded Maithila culture.

१११६. Which statement correctly reflects Abbreviations and Sources ?

- (A) Maithila peasant life is treated as part of cultural heritage.
- (B) MD stands for Mithila Darpaṇa.
- (C) Miscellaneous topics include Sati and system of education.
- (D) Village community is a central social unit in the chapter.

१११७. In the context of this book, which option best explains the point beginning with MD stands for Mithila Darpaṇa ?

- (A) MD stands for Mithila Darpaṇa.
- (B) The chapter does not see religion as merely ritual; it links religion to discipline, life-values, literature, and society.
- (C) It ignores the role of scholars, poets, artisans, and village communities.
- (D) Sites such as Ucchaithā and other Śakti-pīṭhas show the regional spread of goddess worship.

१११८. Which detail should be remembered when studying Abbreviations and Sources ?

- (A) Language history is important because cultural identity is transmitted through speech and writing.
- (B) MD stands for Mithila Darpaṇa.
- (C) The Vaidehan monarchy gives an early political framework to the region.
- (D) It denies any relationship between literature and the religious life of a period.

१११९. Which statement correctly reflects Abbreviations and Sources ?

- (A) The chapter's method is cumulative, drawing from several kinds of literature.
- (B) Village planning is included as evidence of social organization.
- (C) MM stands for Mithila Māhātmya.
- (D) Administration during the Karṇāṭa dynasty is treated as part of political history.

११२०. In the context of this book, which option best explains the point beginning with MM stands for Mithila Māhātmya ?

- (A) MM stands for Mithila Māhātmya.
- (B) Mithila is connected with the Vedic age, the Mahābhārata, and the Rāmāyaṇa.
- (C) The worship of Śiva is connected with devotional songs such as Nachārīs and Maheśavānīs.
- (D) Pakṣadhara Miśra and later Maithila scholars continue the learned tradition.

११२१. Which detail should be remembered when studying Abbreviations and Sources ?

- (A) Śrīdatta Upādhyāya is listed among the legal authorities.
- (B) The third part covers the people, Hindu law, and social-economic life.
- (C) MM stands for Mithila Māhātmya.
- (D) It says political history is irrelevant to cultural history.

११२२. Which statement correctly reflects Abbreviations and Sources ?

- (A) VC stands for Vivādacintāmaṇi.
- (B) It treats Mithila only as a modern administrative district and ignores older cultural names.
- (C) The work is framed as a contribution to the study of Indian history, culture, and regional civilization.
- (D) Classical literature includes language, grammar, lexicography, poetics, metrics, erotics, and polity.

११२३. In the context of this book, which option best explains the point beginning with VC stands for Vivādacintāmaṇi ?

- (A) The chapter uses older literary traces to link Maithili with broader eastern Indian traditions.
- (B) Chapters V to IX are described as dealing with cultural history.
- (C) VC stands for Vivādacintāmaṇi.
- (D) The chapter helps reconstruct social diversity in Mithila.

११२४. Which detail should be remembered when studying Abbreviations and Sources ?

- (A) VC stands for Vivādacintāmaṇi.
- (B) The Kosi or Kauśikī is remembered as an eastern boundary marker in traditional descriptions.
- (C) It treats Tirhut, Tirabhukti, Videha, and Mithila as unrelated regions.
- (D) The philosophy section includes Nyāya, Prācīna Nyāya, Navya-Nyāya, and Mīmāṃsā.

११२५. Which statement correctly reflects Abbreviations and Sources ?

- (A) The salient features of the Mithila School of Hindu Law include marriage.
- (B) Yaj stands for Yājñavalkya-smṛti.
- (C) The Ganga is an important southern reference point in descriptions of Mithila.
- (D) The Oinivāra period leads directly into the book's treatment of religion, literature, script, art, and architecture.

११२६. In the context of this book, which option best explains the point beginning with Yaj stands for Yājñavalkyasmṛti ?

- (A) Yaj stands for Yājñavalkyasmṛti.
- (B) The author treats literature as essential for understanding culture.
- (C) Festivals are treated as part of social life.
- (D) The salient features of the Mithila School of Hindu Law include marriage.

११२७. Which detail should be remembered when studying Abbreviations and Sources ?

- (A) The Śatapatha Brāhmaṇa gives an early frame for Videha.
- (B) Unrest after the Oinivāras forms an important transitional background.
- (C) The chapter includes appendices on the chronology and family tree of the Khaṇḍavalākula kings.
- (D) Yaj stands for Yājñavalkyasmṛti.

११२८. Which statement correctly reflects Abbreviations and Sources ?

- (A) The presence of such abbreviations shows that the book is source-based rather than anecdotal.
- (B) It treats law, kinship, and inheritance as outside social history.
- (C) It presents every ruler as belonging to the same dynasty without distinction.
- (D) The chapter distinguishes prehistoric Mithila from Vedic Mithila.

११२९. In the context of this book, which option best explains the point beginning with The presence of such abbreviations shows that the ?

- (A) Mīmāṃsā is included as another important philosophical school in Mithila.
- (B) The presence of such abbreviations shows that the book is source-based rather than anecdotal.
- (C) Viṣṇu and Śakti images are listed among iconographic materials.
- (D) The Pālas, including Gopāla, Dharmapāla, Devapāla, Śūrapāla, Vigrahapāla, Nārāyaṇapāla, and Rāmapāla, are listed in the contents.

११३०. Which detail should be remembered when studying Abbreviations and Sources ?

- (A) Sanskrit learning provides the background for later Maithili literary growth.
- (B) The presence of such abbreviations shows that the book is source-based rather than anecdotal.
- (C) The Karṇāṭas are credited with bringing to Mithila a new school of music.
- (D) The Śatapatha Brāhmaṇa gives an early frame for Videha.

११३१. In Abbreviations and Sources , what does Epigraphy refer to?

- (A) the study of religious images and their meanings
- (B) an early river marker connected with Videha
- (C) the study of inscriptions
- (D) epigraphic records

११३२. Which term matches this description: the study of inscriptions ?

- (A) Epigraphy
- (B) Tattvacintāmaṇi
- (C) Mithila School of Hindu Law
- (D) Chaupālī

११३३. In Abbreviations and Sources , what does Gazetteer refer to?

- (A) an imperial context for Mithila
- (B) a public or communal architectural form
- (C) a reference work useful for geography and administrative history
- (D) religion, philosophy, literature, script, music, art, and architecture

११३४. Which term matches this description: a reference work useful for geography and administrative history ?

- (A) Mithila
- (B) A.D. 1097
- (C) Mithila Prakasana
- (D) Gazetteer

११३५. In Abbreviations and Sources , what does Manuscript refer to?

- (A) a topic included in the economic-history appendix
- (B) related to Viṣṇu worship
- (C) It makes the chronology depend only on page numbers instead of dynasties and evidence.
- (D) a written source used in reconstructing textual and cultural history

११३६. Which term matches this description: a written source used in reconstructing textual and cultural history ?

- (A) Padas
- (B) Mithila School of Hindu Law
- (C) Manuscript
- (D) Peasant life

११३७. Which option is not an accurate statement about Abbreviations and Sources ?

- (A) Yaj stands for Yājñavalkyasmṛti.
- (B) The abbreviations list shows dependence on research journals, gazetteers, inscriptions, manuscripts, and earlier historical works.
- (C) It says the subject belongs only to archaeology and not to cultural history.
- (D) MM stands for Mithila Māhātmya.

Chapter I — Ancient Mithila: Boundary, Names, and Area

११३८. What is the main focus of Chapter I — Ancient Mithila: Boundary, Names, and Area ?

- (A) MS or MSS stands for manuscripts.
- (B) The contribution of the Oinivāra dynasty is treated as both political and cultural.
- (C) Bedsteads, dress, and manners reveal domestic and social customs.
- (D) The first chapter introduces the geographic and cultural identity of Mithila.

११३९. Which statement correctly reflects Chapter I — Ancient Mithila: Boundary, Names, and Area ?

- (A) The caturvarga frame gives philosophical depth to cultural practices.
- (B) The chapter treats textual reference as a historical clue, not as isolated mythology.
- (C) The name Mithila had not been altogether forgotten, even when Tirabhukti and Tirhut became common administrative designations.
- (D) The family tree helps keep dynastic succession intelligible.

११४०. In the context of this book, which option best explains the point beginning with The name Mithila had not been altogether forgotten ?

- (A) Sadānīrā is treated as a significant marker in early references to Videha.
- (B) The name Mithila had not been altogether forgotten, even when Tirabhukti and Tirhut became common administrative designations.
- (C) It says the subject belongs only to archaeology and not to cultural history.
- (D) Image inscriptions connect art history with historical chronology.

११४१. Which detail should be remembered when studying Chapter I — Ancient Mithila: Boundary, Names, and Area ?

- (A) The chapter links textual culture with visual and epigraphic culture.
- (B) The Ganga is an important southern reference point in descriptions of Mithila.
- (C) The name Mithila had not been altogether forgotten, even when Tirabhukti and Tirhut became common administrative designations.
- (D) It confines Mithila entirely to one city and denies its regional spread.

११४२. Which statement correctly reflects Chapter I — Ancient Mithila: Boundary, Names, and Area ?

- (A) Aipanā is linked with symbolic and tantric designs.
- (B) Mithila is described as including what is now North Bihar, the Tarai, and the southern portion of Nepal up to the lower hill ranges.
- (C) The chapter treats Narapati Ṭhākura, Rāghavasīmha, Viṣṇusīmha, Narendra Sīmha, Pratāpa Sīmha, and Mādhavasīmha.
- (D) Bedsteads, dress, and manners reveal domestic and social customs.

११४३. In the context of this book, which option best explains the point beginning with Mithila is described as including what is now ?

- (A) Mithila is described as including what is now North Bihar, the Tarai, and the southern portion of Nepal up to the lower hill ranges.
- (B) By ending with everyday and economic life, the book completes the move from kings and scholars to common life.
- (C) The Ganga is an important southern reference point in descriptions of Mithila.
- (D) Śakti worship is described as widely prevalent in medieval Mithila.

११४४. Which detail should be remembered when studying Chapter I — Ancient Mithila: Boundary, Names, and Area ?

- (A) Kayasthas and Kṣatriyas are listed as important communities.
- (B) Mithila is described as including what is now North Bihar, the Tarai, and the southern portion of Nepal up to the lower hill ranges.
- (C) Industrial workers are included in the social-economic account.
- (D) It confines Mithila entirely to one city and denies its regional spread.

११४५. Which statement correctly reflects Chapter I — Ancient Mithila: Boundary, Names, and Area ?

- (A) The name Tirhut is presented as gradually giving way to the older and culturally richer name Mithila.
- (B) The bibliography confirms the scholarly method of the book.
- (C) The chapter treats textual reference as a historical clue, not as isolated mythology.
- (D) It assumes that later customs cannot preserve traces of earlier cultural history.

११४६. In the context of this book, which option best explains the point beginning with The name Tirhut is presented as gradually giving ?

- (A) The name Tirhut is presented as gradually giving way to the older and culturally richer name Mithila.
- (B) Early texts help explain later poetic achievement.
- (C) Maithila Brāhmaṇas receive special attention.
- (D) Women Sanskrit writers are explicitly included in the classical literature section.

११४७. Which detail should be remembered when studying Chapter I — Ancient Mithila: Boundary, Names, and Area ?

- (A) Harinātha Upādhyāya, Rudradhara, Misaru Miśra, Vāchaspati Miśra II, and Viśveśvarabhaṭṭa are included in the chapter contents.
- (B) The name Tirhut is presented as gradually giving way to the older and culturally richer name Mithila.
- (C) It treats law, kinship, and inheritance as outside social history.
- (D) It denies any relationship between literature and the religious life of a period.

११४८. Which statement correctly reflects Chapter I — Ancient Mithila: Boundary, Names, and Area ?

- (A) Gaṅgādeva and Malladeva continue the early Karṇāṭa line after Nānyadeva.
- (B) Boundary, textual references, names, and area are treated together because region and identity are intertwined.
- (C) Sarvatobhadra is listed in connection with Aipanā.
- (D) Vāchaspati Miśra and Udayanācārya are treated as major figures in older Nyāya thought.

११४९. In the context of this book, which option best explains the point beginning with Boundary textual references names and area are treated ?

- (A) Boundary, textual references, names, and area are treated together because region and identity are intertwined.
- (B) Without script history, literature and inscriptional evidence cannot be fully understood.
- (C) Śakti worship is described as universally prevalent even in medieval Mithila.
- (D) A bibliography divided by source type helps distinguish evidence from interpretation.

११५०. Which detail should be remembered when studying Chapter I — Ancient Mithila: Boundary, Names, and Area ?

- (A) The art belongs to household and ritual spaces rather than only to formal galleries.
- (B) The caturvarga frame gives philosophical depth to cultural practices.
- (C) Boundary, textual references, names, and area are treated together because region and identity are intertwined.
- (D) Sadānīrā is treated as a significant marker in early references to Videha.

११५१. Which statement correctly reflects Chapter I — Ancient Mithila: Boundary, Names, and Area ?

- (A) The chapter distinguishes prehistoric Mithila from Vedic Mithila.
- (B) Kavirāja Bhikhāri Miśra, Daśāvadhāna Ṭhākura, Viṣṇupurī, and Yaśodhara are also listed.
- (C) The Vajjian Confederacy is part of the political setting of the region.
- (D) The chapter does not treat Mithila as a single town only; it treats it as a broad cultural region.

११५२. In the context of this book, which option best explains the point beginning with The chapter does not treat Mithila as a ?

- (A) Ancient Mithila is not represented only by legends; it is linked to a chronological narrative.
- (B) The chapter does not treat Mithila as a single town only; it treats it as a broad cultural region.
- (C) Nachārīs and Maheśavānīs are mentioned as categories of devotional songs connected with Śiva.
- (D) Śiva is treated as a central devotional presence without excluding Viṣṇu or Śakti.

११५३. Which detail should be remembered when studying Chapter I — Ancient Mithila: Boundary, Names, and Area ?

- (A) The chapter does not treat Mithila as a single town only; it treats it as a broad cultural region.
- (B) Gaṅgādeva, Malladeva, Narasiṃhadeva, Rāmasiṃhadeva, Śaktisiṃhadeva, and Harisiṃhadeva are important names in the Karṇāṭa sequence.
- (C) It treats Tirhut, Tirabhukti, Videha, and Mithila as unrelated regions.
- (D) VC stands for Vivādacintāmaṇi.

११५४. Which statement correctly reflects Chapter I — Ancient Mithila: Boundary, Names, and Area ?

- (A) The author says Mithila remained a home of Hindu culture and learning even after Muslims had conquered much of northern India.
- (B) Nānyadeva is described as the great Maithila Karṇāṭa ruler who founded his dynasty in Mithila.
- (C) The boundary discussion helps explain how later political and cultural developments are located.
- (D) Kayasthas and Kṣatriyas are listed as important communities.

११५५. In the context of this book, which option best explains the point beginning with The boundary discussion helps explain how later political ?

- (A) The Śatapatha Brāhmaṇa gives an early frame for Videha.
- (B) The chapter organizes literary history through authors, works, and cultural context.
- (C) Nava Kaviśekhara, Rājapaṇḍita, Chaitra Chaturbhuja, Madhusūdana, Jivanātha, Lakmīnātha, Śyāmasundara, and Kamsanārāyaṇa appear in the literary account.
- (D) The boundary discussion helps explain how later political and cultural developments are located.

११५६. Which detail should be remembered when studying Chapter I — Ancient Mithila: Boundary, Names, and Area ?

- (A) The bibliography confirms the scholarly method of the book.
- (B) Legal texts are treated as social evidence, not merely abstract rules.
- (C) The boundary discussion helps explain how later political and cultural developments are located.
- (D) The study of ancient Mithila uses literary sources while remaining aware of chronology.

११५७. Which statement correctly reflects Chapter I — Ancient Mithila: Boundary, Names, and Area ?

- (A) The chapter does not see religion as merely ritual; it links religion to discipline, life-values, literature, and society.
- (B) The law chapter links textual scholarship with actual social institutions.
- (C) Strīdhana and succession of Strīdhana are treated in detail.
- (D) Names such as Videha, Mithila, Tirabhukti, and Tirhut belong to the history of the same region in different contexts.

११५८. In the context of this book, which option best explains the point beginning with Names such as Videha Mithila Tirabhukti and Tirhut ?

- (A) Names such as Videha, Mithila, Tirabhukti, and Tirhut belong to the history of the same region in different contexts.
- (B) Sarvatobhadra is listed in connection with Aipānā.
- (C) The Mithila Māhātmya Khanda describes Tirabhukti in relation to the Ganga, Himalaya, Kosi, and Gandaki.
- (D) Nachārīs and Maheśavānīs are mentioned as categories of devotional songs connected with Śiva.

११५९. Which detail should be remembered when studying Chapter I — Ancient Mithila: Boundary, Names, and Area ?

- (A) Names such as Videha, Mithila, Tirabhukti, and Tirhut belong to the history of the same region in different contexts.
- (B) It treats law, kinship, and inheritance as outside social history.
- (C) The Khojapur Durga image inscription is included in the chapter contents.
- (D) It treats inscriptions and manuscripts as decorative rather than historical evidence.

११६०. Which statement correctly reflects Chapter I — Ancient Mithila: Boundary, Names, and Area ?

- (A) The Vajjian Confederacy is part of the political setting of the region.
- (B) The chapter uses ancient textual evidence to establish the antiquity of the region.
- (C) Bhāvaditya, Gaṇeśvara, Dhīreśvara, and others appear as literary figures around the period.
- (D) It assumes that the Karṇāṭa and Oinivāra periods made no contribution to Mithila culture.

११६१. In the context of this book, which option best explains the point beginning with The chapter uses ancient textual evidence to establish ?

- (A) The study of law connects textual scholarship with family, property, inheritance, and social order.
- (B) The epics connect Mithila and Vaiśālī with wider north Indian narrative geography.
- (C) The chapter uses ancient textual evidence to establish the antiquity of the region.
- (D) It says the subject belongs only to archaeology and not to cultural history.

११६२. Which detail should be remembered when studying Chapter I — Ancient Mithila: Boundary, Names, and Area ?

- (A) The chapter uses ancient textual evidence to establish the antiquity of the region.
- (B) The Gupta and Harsha periods show Mithila in the context of north Indian imperial history.
- (C) The chapter demonstrates that ordinary life is as important as dynastic history.
- (D) Bhagirathapur inscription of Anumati Devī is listed in the chapter contents.

११६३. In Chapter I — Ancient Mithila: Boundary, Names, and Area , what does Mithila refer to?

- (A) legal rejoining after partition
- (B) the major Maithili poet
- (C) an ancient name associated with Mithila
- (D) the older and culturally rich regional name

११६४. Which term matches this description: the older and culturally rich regional name ?

- (A) Mithila
- (B) Nānyadeva
- (C) Administrative reforms
- (D) Copper-plate grant

११६५. In Chapter I — Ancient Mithila: Boundary, Names, and Area , what does Tirabhukti refer to?

- (A) a neighbouring region used in defining Videha
- (B) a later name of the province
- (C) an ancient name associated with Mithila
- (D) It presents every ruler as belonging to the same dynasty without distinction.

११६६. Which term matches this description: a later name of the province ?

- (A) Nṛtya Gaṇeśa
- (B) Sūrya
- (C) Vajjian Confederacy
- (D) Tirabhukti

११६७. In Chapter I — Ancient Mithila: Boundary, Names, and Area , what does Tirhut refer to?

- (A) a public or communal architectural form
- (B) a common administrative designation
- (C) the new school of logic
- (D) a source describing Tirabhukti

११६८. Which term matches this description: a common administrative designation ?

- (A) Tirhut
- (B) Nachārī
- (C) Metrics
- (D) Śatapatha Brāhmaṇa

११६९. In Chapter I — Ancient Mithila: Boundary, Names, and Area , what does Videha refer to?

- (A) a written source used in reconstructing textual and cultural history
- (B) one of the four values of life
- (C) an ancient name associated with Mithila
- (D) the distinctive legal school associated with Mithila

११७०. Which term matches this description: an ancient name associated with Mithila ?

- (A) Navya-Nyāya
- (B) Śatapatha Brāhmaṇa
- (C) Garbhagrha
- (D) Videha

११७१. What role does North Bihar play in the discussion?

- (A) It says economic life can be understood without occupations, crafts, trade, or industries.
- (B) one modern geographical component of Mithila
- (C) It avoids historical comparison and treats every tradition as timeless and unchanging.
- (D) a western river marker

११७२. What role does Tarai play in the discussion?

- (A) the northern belt linked with Mithila
- (B) It assumes that later customs cannot preserve traces of earlier cultural history.
- (C) an important kingdom associated with Videha
- (D) It treats inscriptions and manuscripts as decorative rather than historical evidence.

११७३. What role does Southern Nepal play in the discussion?

- (A) It treats inscriptions and manuscripts as decorative rather than historical evidence.
- (B) the Nepalese portion connected with Mithila
- (C) the northern belt linked with Mithila
- (D) It says religion, literature, art, law, and social life developed in complete isolation from each other.

११७४. Which option is not an accurate statement about Chapter I — Ancient Mithila: Boundary, Names, and Area ?

- (A) The boundary discussion helps explain how later political and cultural developments are located.
- (B) Names such as Videha, Mithila, Tirabhukti, and Tirhut belong to the history of the same region in different contexts.
- (C) The chapter does not treat Mithila as a single town only; it treats it as a broad cultural region.
- (D) It says economic life can be understood without occupations, crafts, trade, or industries.

Chapter I — Śatapatha Brāhmaṇa and Early References

११७५. What is the main focus of Chapter I — Śatapatha Brāhmaṇa and Early References ?

- (A) This subsection uses early textual references to establish Videha-Mithila.
- (B) The so-called Simraon inscription is listed among the inscriptional materials.
- (C) It presents every ruler as belonging to the same dynasty without distinction.
- (D) Administrative reforms are treated as part of the post-1527 story.

११७६. Which statement correctly reflects Chapter I — Śatapatha Brāhmaṇa and Early References ?

- (A) The Śatapatha Brāhmaṇa is cited as an early reference to Videha.
- (B) The Vedic period is connected with the rise of the Vaidehan monarchy.
- (C) Bhogīśvara Ṭhākura and Gaṇeśvara Ṭhākura are important early figures in the Oinivāra account.
- (D) The chapter distinguishes prehistoric Mithila from Vedic Mithila.

११७७. In the context of this book, which option best explains the point beginning with The Śatapatha Brāhmaṇa is cited as an early ?

- (A) Textual comparison helps distinguish firm evidence from approximate cultural memory.
- (B) Script history is essential because manuscripts and inscriptions preserve cultural memory.
- (C) The chapter includes sculpture after the discussion of architecture.
- (D) The Śatapatha Brāhmaṇa is cited as an early reference to Videha.

११७८. Which detail should be remembered when studying Chapter I — Śatapatha Brāhmaṇa and Early References ?

- (A) A source-category bibliography helps readers judge the evidence behind the book.
- (B) Music is treated as part of cultural history, not merely entertainment.
- (C) The Śatapatha Brāhmaṇa is cited as an early reference to Videha.
- (D) The Karṇāṭa dynasty is central to the medieval political history of Mithila.

११७१. Which statement correctly reflects Chapter I — Śatapatha Brāhmaṇa and Early References ?

- (A) Vidyāpati Ṭhākura is treated as a major figure of Maithili literary history.
- (B) The dairy industry is listed as an economic and domestic topic.
- (C) The river Sadānīrā is described as demarcating Videha from Kosala.
- (D) Partition and reunion are central to family property law.

११८०. In the context of this book, which option best explains the point beginning with The river Sadānīrā is described as demarcating Videha ?

- (A) Pakṣadhara Miśra and later Maithila scholars continue the learned tradition.
- (B) Śakti worship is described as widely prevalent in medieval Mithila.
- (C) Rivers function as historical markers because they connect sacred geography with settlement and political memory.
- (D) The river Sadānīrā is described as demarcating Videha from Kosala.

११८१. Which detail should be remembered when studying Chapter I — Śatapatha Brāhmaṇa and Early References ?

- (A) The river Sadānīrā is described as demarcating Videha from Kosala.
- (B) It treats inscriptions and manuscripts as decorative rather than historical evidence.
- (C) The first four chapters give political and economic background.
- (D) It treats temples, inscriptions, music, and script as irrelevant to Mithila culture.

११८२. Which statement correctly reflects Chapter I — Śatapatha Brāhmaṇa and Early References ?

- (A) Maithila Brāhmaṇas receive special attention.
- (B) Mahesha Ṭhākura, Gopāla Ṭhākura, Puruṣottama Ṭhākura, Nārāyaṇa Ṭhākura, Sundara Ṭhākura, and Mahinātha Ṭhākura are part of the sequence.
- (C) Sadānīrā is identified with the modern river Gandaki.
- (D) Illustrations connect archaeological objects with the written argument.

११८३. In the context of this book, which option best explains the point beginning with Sadānīrā is identified with the modern river Gandaki ?

- (A) Sadānīrā is identified with the modern river Gandaki.
- (B) The Khaṇḍavalākula becomes the main later ruling house discussed in the chapter.
- (C) Women Sanskrit writers are included, showing that intellectual production was not entirely male in the author's account.
- (D) The betel leaf industry is a distinctive feature of economic life.

११८४. Which detail should be remembered when studying Chapter I — Śatapatha Brāhmaṇa and Early References ?

- (A) The chapter is titled Social and Economic Life: Other Aspects.
- (B) Sadānīrā is identified with the modern river Gandaki.
- (C) MS or MSS stands for manuscripts.
- (D) The chapter shows multiplicity without presenting it as contradiction.

११८५. Which statement correctly reflects Chapter I — Śatapatha Brāhmaṇa and Early References ?

- (A) The use of the Śatapatha Brāhmaṇa places Mithila within early Vedic cultural geography.
- (B) Contemporaries and successors help situate literary production historically.
- (C) Inscriptions are more than decorative; they are records that help reconstruct history.
- (D) The boundary discussion helps explain how later political and cultural developments are located.

११८६. In the context of this book, which option best explains the point beginning with The use of the Śatapatha Brāhmaṇa places Mithila ?

- (A) The chapter includes the Mithila School of Music.
- (B) The chapter treats architectural remains as evidence for cultural reconstruction.
- (C) The use of the Śatapatha Brāhmaṇa places Mithila within early Vedic cultural geography.
- (D) Pakṣadhara Miśra and later Maithila scholars continue the learned tradition.

११८७. Which detail should be remembered when studying Chapter I — Śatapatha Brāhmaṇa and Early References ?

- (A) Pakṣadhara Miśra and later Maithila scholars continue the learned tradition.
- (B) The use of the Śatapatha Brāhmaṇa places Mithila within early Vedic cultural geography.
- (C) The contribution of the Oinivāras is not merely political; it extends into cultural history.
- (D) The chapter treats economy broadly, including crafts, industries, animals, environment, education, and social practices.

११८८. Which statement correctly reflects Chapter I — Śatapatha Brāhmaṇa and Early References ?

- (A) The reference to Videha shows that the region had a recognized identity in early literature.
- (B) The early history of Mithila connects mythic memory, textual reference, and political development.
- (C) Sūrya worship is included as a distinct topic.
- (D) It makes the chronology depend only on page numbers instead of dynasties and evidence.

११८९. In the context of this book, which option best explains the point beginning with The reference to Videha shows that the region ?

- (A) The reference to Videha shows that the region had a recognized identity in early literature.
- (B) Temple architecture and temple types are major topics of the chapter.
- (C) Musical culture belongs beside literature, religion, and architecture in the book's structure.
- (D) Erotics and polity show that literature extended into social and political sciences.

११९०. Which detail should be remembered when studying Chapter I — Śatapatha Brāhmaṇa and Early References ?

- (A) The institution of Pañjīprabandha is included in the social history of the people.
- (B) The reference to Videha shows that the region had a recognized identity in early literature.
- (C) Mithila is connected with the Vedic age, the Mahābhārata, and the Rāmāyaṇa.
- (D) Early literature shows the development of regional language and expression.

११९१. Which statement correctly reflects Chapter I — Śatapatha Brāhmaṇa and Early References ?

- (A) The author does not isolate rulers from culture; kingship and patronage are linked with social and intellectual life.
- (B) The boundary with Kosala suggests that Mithila was understood through neighbouring regions as well as internal identity.
- (C) Law is used to understand social organization, gendered property, and family continuity.
- (D) The development of Maithili script is included alongside inscriptions.

११९२. In the context of this book, which option best explains the point beginning with The boundary with Kosala suggests that Mithila was ?

- (A) The development of Maithili script is included alongside inscriptions.
- (B) Early Maithili literature is treated separately from middle Maithili literature.
- (C) The boundary with Kosala suggests that Mithila was understood through neighbouring regions as well as internal identity.
- (D) Textual comparison helps distinguish firm evidence from approximate cultural memory.

११९३. Which detail should be remembered when studying Chapter I — Śatapatha Brāhmaṇa and Early References ?

- (A) The chapter includes early Maithili literature and middle Maithili literature.
- (B) The first four chapters give political and economic background.
- (C) Sūrya worship is included as a distinct topic.
- (D) The boundary with Kosala suggests that Mithila was understood through neighbouring regions as well as internal identity.

१११४. Which statement correctly reflects Chapter I — Śatapatha Brāhmaṇa and Early References ?

- (A) It treats law, kinship, and inheritance as outside social history.
- (B) The chapter treats textual reference as a historical clue, not as isolated mythology.
- (C) Later rulers are placed in sequence to preserve chronological clarity.
- (D) The Rāmāyaṇa traditions connect Rama, Lakshmana, Vishvamitra, Ayodhya, Vaiśālī, and Videha.

१११५. In the context of this book, which option best explains the point beginning with The chapter treats textual reference as a historical ?

- (A) The inclusion of Aipānā broadens art history to include living folk and ritual forms.
- (B) The chapter treats textual reference as a historical clue, not as isolated mythology.
- (C) Later Mīmāṃsakas such as Devanātha Ṭhākura and others are listed in the chapter contents.
- (D) The Rāmāyaṇa traditions connect Rama, Lakshmana, Vishvamitra, Ayodhya, Vaiśālī, and Videha.

१११६. Which detail should be remembered when studying Chapter I — Śatapatha Brāhmaṇa and Early References ?

- (A) The chapter treats textual reference as a historical clue, not as isolated mythology.
- (B) The chapter treats architectural remains as evidence for cultural reconstruction.
- (C) It replaces historical evidence with a purely fictional narrative.
- (D) Administrative reforms are treated as part of the post-1527 story.

१११७. In Chapter I — Śatapatha Brāhmaṇa and Early References , what does Śatapatha Brāhmaṇa refer to?

- (A) It says economic life can be understood without occupations, crafts, trade, or industries.
- (B) an early textual source referring to Videha
- (C) property associated with women
- (D) the inherited body of history, institutions, religion, arts, literature, law, and social life

१११८. Which term matches this description: an early textual source referring to Videha ?

- (A) Guardianship
- (B) Śatapatha Brāhmaṇa
- (C) Mithilākṣara
- (D) Cultural Heritage

१११९. In Chapter I — Śatapatha Brāhmaṇa and Early References , what does Sadānīrā refer to?

- (A) the river said to mark Videha from Kosala
- (B) non-Brahmanical sources used for regional evidence
- (C) later writers continuing an earlier literary culture
- (D) the transitional phase after the Oinivāras

११२०. Which term matches this description: the river said to mark Videha from Kosala ?

- (A) Poetics
- (B) Sadānīrā
- (C) Brihad-Vishnu Purāṇa
- (D) Guardianship

११२१. In Chapter I — Śatapatha Brāhmaṇa and Early References , what does Gandaki refer to?

- (A) a source describing Tirabhukti
- (B) the later new logic associated strongly with Mithila and Navadvīpa
- (C) It says religion, literature, art, law, and social life developed in complete isolation from each other.
- (D) the modern identification of Sadānīrā

११०२. Which term matches this description: the modern identification of Sadānīrā ?

- (A) Village planning
- (B) Mahāpātra
- (C) Pada
- (D) Gandaki

११०३. In Chapter I — Śatapatha Brāhmaṇa and Early References , what does Kosala refer to?

- (A) the study of verse-measure
- (B) images or plates supporting historical interpretation
- (C) support given by rulers to scholars and cultural life
- (D) a neighbouring region used in defining Videha

११०४. Which term matches this description: a neighbouring region used in defining Videha ?

- (A) Gandaki
- (B) Kosala
- (C) Mithilākṣara
- (D) Gosāuni

११०५. Which option is not an accurate statement about Chapter I — Śatapatha Brāhmaṇa and Early References ?

- (A) It treats Tirhut, Tirabhukti, Videha, and Mithila as unrelated regions.
- (B) Sadānīrā is identified with the modern river Gandaki.
- (C) The chapter treats textual reference as a historical clue, not as isolated mythology.
- (D) The reference to Videha shows that the region had a recognized identity in early literature.

Chapter I — Epics, Buddhist Texts, and Purāṇas

११०६. What is the main focus of Chapter I — Epics, Buddhist Texts, and Purāṇas ?

- (A) The chapter gathers evidence from multiple textual traditions.
- (B) The Pālas, including Gopāla, Dharmapāla, Devapāla, Śūrapāla, Vighrapāla, Nārāyaṇapāla, and Rāmapāla, are listed in the contents.
- (C) The inclusion of Aipānā broadens art history to include living folk and ritual forms.
- (D) Maithila women's contribution to philosophy is specially noticed as a unique topic.

११०७. Which statement correctly reflects Chapter I — Epics, Buddhist Texts, and Purāṇas ?

- (A) Harisimhadeva, Narasimhadeva, Bhairavasimhadeva, Rāmabhadrasimhadeva, and Lakṣmīnāthadeva continue the sequence.
- (B) The epics describe Videha as having more than one kingdom within its boundaries.
- (C) Erotics and polity show that literature extended into social and political sciences.
- (D) The Oinivāras followed the Karṇāṭa phase and are central to medieval Mithila.

११०८. In the context of this book, which option best explains the point beginning with The epics describe Videha as having more than ?

- (A) The epics describe Videha as having more than one kingdom within its boundaries.
- (B) The Oinivāras followed the Karṇāṭa phase and are central to medieval Mithila.
- (C) The use of inscriptions helps anchor literary and dynastic claims in material evidence.
- (D) Nānyadeva is treated as the founder of a new political era in Mithila.

११०९. Which detail should be remembered when studying Chapter I — Epics, Buddhist Texts, and Purāṇas ?

- (A) By ending with everyday and economic life, the book completes the move from kings and scholars to common life.
- (B) The epics describe Videha as having more than one kingdom within its boundaries.
- (C) Poetics and metrics indicate that literary form, style, and measurement of verse were part of the cultural heritage.
- (D) It treats inscriptions and manuscripts as decorative rather than historical evidence.

१११०. Which statement correctly reflects Chapter I — Epics, Buddhist Texts, and Purāṇas ?

- (A) Later Mīmāṃsakas such as Devanātha Ṭhākura and others are listed in the chapter contents.
- (B) Vaiśālī and Mithila are named as important kingdoms associated with Videha.
- (C) Goāra, Dusādha, Musahara, and Muslims are included in the chapter contents.
- (D) The foreword presents Mithila as a province with a glorious past in the cultural history of India.

११११. In the context of this book, which option best explains the point beginning with Vaiśālī and Mithila are named as important kingdoms ?

- (A) The Bhibhaur Rajputs are included among the actors of the post-1527 period.
- (B) The author sees diverse deities as belonging to the same broad sacred culture.
- (C) Music is treated as part of cultural history, not merely entertainment.
- (D) Vaiśālī and Mithila are named as important kingdoms associated with Videha.

१११२. Which detail should be remembered when studying Chapter I — Epics, Buddhist Texts, and Purāṇas ?

- (A) Rāma and Kṛṣṇa are respected as incarnations of Viṣṇu in the religious life of Mithila.
- (B) The chapter discusses salient features of Mithilākṣara.
- (C) The quiz uses the bibliography as a guide to the kinds of evidence used.
- (D) Vaiśālī and Mithila are named as important kingdoms associated with Videha.

१११३. Which statement correctly reflects Chapter I — Epics, Buddhist Texts, and Purāṇas ?

- (A) The Rāmāyaṇa traditions connect Rama, Lakshmana, Vishvamitra, Ayodhya, Vaiśālī, and Videha.
- (B) The Gupta and Harsha periods show Mithila in the context of north Indian imperial history.
- (C) Bhagīrathapur inscription of Anumati Devī is listed in the chapter contents.
- (D) Festivals are treated as social and ritual events.

१११४. In the context of this book, which option best explains the point beginning with The Rāmāyaṇa traditions connect Rama Lakshmana Vishvamitra Ayodhya ?

- (A) It says the subject belongs only to archaeology and not to cultural history.
- (B) The Rāmāyaṇa traditions connect Rama, Lakshmana, Vishvamitra, Ayodhya, Vaiśālī, and Videha.
- (C) The chapter includes a family tree of the Oinivāra dynasty.
- (D) Tirabhukti and Tirhut are presented as administrative or later designations that did not erase the older cultural name Mithila.

१११५. Which detail should be remembered when studying Chapter I — Epics, Buddhist Texts, and Purāṇas ?

- (A) It presents every ruler as belonging to the same dynasty without distinction.
- (B) The boundary discussion helps explain how later political and cultural developments are located.
- (C) The author stresses the Brahmanical character of Mithila after the Videgha Māthava period.
- (D) The Rāmāyaṇa traditions connect Rama, Lakshmana, Vishvamitra, Ayodhya, Vaiśālī, and Videha.

१११६. Which statement correctly reflects Chapter I — Epics, Buddhist Texts, and Purāṇas ?

- (A) Buddhist texts contain references placing Videha in the tract called Madhyadeśa or related eastern cultural geography.
- (B) Bhagīrathapur inscription of Anumati Devī is listed in the chapter contents.
- (C) Vāchaspati Mīśra and Udayanācārya are treated as major figures in older Nyāya thought.
- (D) Narasiṃhadeva, Rāmasiṃhadeva, Śaktisiṃhadeva, and Harisiṃhadeva are important rulers in the sequence.

१११७. In the context of this book, which option best explains the point beginning with Buddhist texts contain references placing Videha in the ?

- (A) Śiva worship is described as strong in Mithila, including many old Śiva temples.
- (B) The Karṇāṭa period is important because it sets the foundation for later cultural growth.
- (C) Buddhist texts contain references placing Videha in the tract called Madhyadeśa or related eastern cultural geography.
- (D) The Kosi or Kauśikī is remembered as an eastern boundary marker in traditional descriptions.

१११८. Which detail should be remembered when studying Chapter I — Epics, Buddhist Texts, and Purāṇas ?

- (A) The Mithila Māhātmya is important because it preserves a traditional description of Tirabhukti.
- (B) It denies any relationship between literature and the religious life of a period.
- (C) Buddhist texts contain references placing Videha in the tract called Madhyadeśa or related eastern cultural geography.
- (D) Marriage is treated as a salient feature of Mithila law.

१११९. Which statement correctly reflects Chapter I — Epics, Buddhist Texts, and Purāṇas ?

- (A) Miscellaneous topics include Sati and system of education.
- (B) The Purāṇas are described as vague, except that the Brihad-Vishnu Purāṇa gives a more definite idea.
- (C) A bibliography divided by source type helps distinguish evidence from interpretation.
- (D) Nānyadeva is central to the beginning of Karṇāṭa rule in Mithila.

११२०. In the context of this book, which option best explains the point beginning with The Purāṇas are described as vague except that ?

- (A) The Purāṇas are described as vague, except that the Brihad-Vishnu Purāṇa gives a more definite idea.
- (B) Mithila law is connected with marriage, adoption, family relations, and property.
- (C) It ignores the role of scholars, poets, artisans, and village communities.
- (D) The institution of Pañjīprabandha is included in the social history of the people.

११२१. Which detail should be remembered when studying Chapter I — Epics, Buddhist Texts, and Purāṇas ?

- (A) It opens with the period of unrest.
- (B) The Purāṇas are described as vague, except that the Brihad-Vishnu Purāṇa gives a more definite idea.
- (C) The treatment of grammar and lexicography shows the importance of linguistic scholarship in Mithila.
- (D) Śiva is treated as a central devotional presence without excluding Viṣṇu or Śakti.

११२२. Which statement correctly reflects Chapter I — Epics, Buddhist Texts, and Purāṇas ?

- (A) The Mithila Māhātmya Khanda describes Tirabhukti in relation to the Ganga, Himalaya, Kosi, and Gandaki.
- (B) The caturvarga frame gives philosophical depth to cultural practices.
- (C) Recent archaeological excavations such as Vaiśālī and Karian are included as appendices to the chapter.
- (D) Narasiṃhadeva, Rāmasiṃhadeva, Śaktisiṃhadeva, and Harisiṃhadeva are important rulers in the sequence.

११२३. In the context of this book, which option best explains the point beginning with The Mithila Māhātmya Khanda describes Tirabhukti in relation ?

- (A) The author treats Aipanā as part of fine arts and ritual culture.
- (B) ASI stands for Archaeological Survey of India Annual Reports.
- (C) The Mithila Māhātmya Khanda describes Tirabhukti in relation to the Ganga, Himalaya, Kosi, and Gandaki.
- (D) Erotics and polity show that literature extended into social and political sciences.

११२४. Which detail should be remembered when studying Chapter I — Epics, Buddhist Texts, and Purāṇas ?

- (A) It ignores the role of scholars, poets, artisans, and village communities.
- (B) The Mithila Māhātmya Khanda describes Tirabhukti in relation to the Ganga, Himalaya, Kosi, and Gandaki.
- (C) A bibliography divided by source type helps distinguish evidence from interpretation.
- (D) The Gupta and Harsha periods show Mithila in the context of north Indian imperial history.

१२२५. Which statement correctly reflects Chapter I — Epics, Buddhist Texts, and Purāṇas ?

- (A) Pandit Chanda Jha is cited for a Maithili verse describing the boundaries of Mithila.
- (B) MD stands for Mithila Darpaṇa.
- (C) Textual comparison helps distinguish firm evidence from approximate cultural memory.
- (D) A bibliography divided by source type helps distinguish evidence from interpretation.

१२२६. In the context of this book, which option best explains the point beginning with Pandit Chanda Jha is cited for a Maithili ?

- (A) Palaeography helps read inscriptions and date historical evidence.
- (B) Pandit Chanda Jha is cited for a Maithili verse describing the boundaries of Mithila.
- (C) The Śatapatha Brāhmaṇa gives an early frame for Videha.
- (D) It confines Mithila entirely to one city and denies its regional spread.

१२२७. Which detail should be remembered when studying Chapter I — Epics, Buddhist Texts, and Purāṇas ?

- (A) The author does not isolate rulers from culture; kingship and patronage are linked with social and intellectual life.
- (B) Pandit Chanda Jha is cited for a Maithili verse describing the boundaries of Mithila.
- (C) The chapter uses dynasties to show changes in the political frame before the Kaṇṇāṭa era.
- (D) The inclusion of Aipanā broadens art history to include living folk and ritual forms.

१२२८. Which statement correctly reflects Chapter I — Epics, Buddhist Texts, and Purāṇas ?

- (A) Brahmā, Buddhist sculpture, river goddesses Ganga and Yamuna, and miscellaneous sculptures are also treated.
- (B) The use of diverse sources helps triangulate the ancient area of Mithila.
- (C) The origin and development of Mithila music are traced in the fine arts chapter.
- (D) It denies any relationship between literature and the religious life of a period.

१२२९. In the context of this book, which option best explains the point beginning with The use of diverse sources helps triangulate the ?

- (A) The foreword presents Mithila as a province with a glorious past in the cultural history of India.
- (B) Illustrations connect archaeological objects with the written argument.
- (C) It traces the development of the Maithili or Tirhutā script.
- (D) The use of diverse sources helps triangulate the ancient area of Mithila.

१२३०. Which detail should be remembered when studying Chapter I — Epics, Buddhist Texts, and Purāṇas ?

- (A) Mīmāṃsā is included as another important philosophical school in Mithila.
- (B) It assumes that the Kaṇṇāṭa and Oinivāra periods made no contribution to Mithila culture.
- (C) Temple architecture and temple types are major topics of the chapter.
- (D) The use of diverse sources helps triangulate the ancient area of Mithila.

१२३१. In Chapter I — Epics, Buddhist Texts, and Purāṇas , what does Madhyadeśa refer to?

- (A) religion, philosophy, literature, script, music, art, and architecture
- (B) the dynasty beginning the new era of medieval Mithila in A.D. 1097
- (C) a sacred midland category discussed in relation to Videha
- (D) the study of objects, materials, and practical life

१२३२. Which term matches this description: a sacred midland category discussed in relation to Videha ?

- (A) Succession
- (B) Political history
- (C) Caturvarga
- (D) Madhyadeśa

१२३३. In Chapter I — Epics, Buddhist Texts, and Purāṇas , what does Purāṇas refer to?

- (A) the study of objects, materials, and practical life
- (B) the new school of logic
- (C) the formative phase of Maithili literature
- (D) traditional sources used for regional description

१२३४. Which term matches this description: traditional sources used for regional description ?

- (A) Purāṇas
- (B) Madhyadeśa
- (C) Peasant life
- (D) Śākadvīpin

१२३५. In Chapter I — Epics, Buddhist Texts, and Purāṇas , what does Brihad-Vishnu Purāṇa refer to?

- (A) a projecting water-spout or architectural feature
- (B) a Purāṇic source said to give a more accurate idea
- (C) the scholar-king associated with Mithila
- (D) a philosophical school concerned with Vedic interpretation and ritual law

१२३६. Which term matches this description: a Purāṇic source said to give a more accurate idea ?

- (A) Political history
- (B) Brihad-Vishnu Purāṇa
- (C) Index
- (D) Strīdhana

१२३७. In Chapter I — Epics, Buddhist Texts, and Purāṇas , what does Mithila Māhātmya refer to?

- (A) a source describing Tirabhukti
- (B) the period before the medieval Karṇāṭa-Oinivāra focus
- (C) the phase before fully documented political history
- (D) the study of old scripts and writing forms

१२३८. Which term matches this description: a source describing Tirabhukti ?

- (A) Mithila Māhātmya
- (B) Pre-Karṇāṭa phase
- (C) Mithila
- (D) Maheśavānī

१२३९. What role does Vaiśālī play in the discussion?

- (A) It says political history is irrelevant to cultural history.
- (B) an eastern river marker
- (C) an important kingdom associated with Videha
- (D) It makes the chronology depend only on page numbers instead of dynasties and evidence.

१२४०. What role does Ganga play in the discussion?

- (A) a southern boundary marker in some descriptions
- (B) a western river marker
- (C) an eastern river marker
- (D) a major river used in defining Mithila

११४१. What role does Kosi play in the discussion?

- (A) It assumes that the Karṇāṭa and Oinivāra periods made no contribution to Mithila culture.
- (B) It makes the chronology depend only on page numbers instead of dynasties and evidence.
- (C) an eastern boundary marker
- (D) a western river marker

११४२. What role does Gandaki play in the discussion?

- (A) an eastern river marker
- (B) a western boundary marker
- (C) It treats all Sanskrit and Maithili sources as interchangeable without context.
- (D) It treats Tirhut, Tirabhukti, Videha, and Mithila as unrelated regions.

११४३. Which option is not an accurate statement about Chapter I — Epics, Buddhist Texts, and Purāṇas ?

- (A) It replaces historical evidence with a purely fictional narrative.
- (B) The Rāmāyaṇa traditions connect Rama, Lakshmana, Vishvamisra, Ayodhya, Vaiśālī, and Videha.
- (C) Buddhist texts contain references placing Videha in the tract called Madhyadeśa or related eastern cultural geography.
- (D) The use of diverse sources helps triangulate the ancient area of Mithila.

Chapter II — Prehistoric and Vedic Mithila

११४४. What is the main focus of Chapter II — Prehistoric and Vedic Mithila ?

- (A) Chapter II begins the early political and cultural development of Mithila up to A.D. 1097.
- (B) Later names include Amritakara, Harapati, Bhānu Kavi, Gajasimha, Rudradhara, Kavirāja Bhikhārīmīśra, Daśāvadhāna, Tāhakra, Viṣṇupurī, Yaśodhara, Nava Kaviśekhara, Rājapaṇḍita, Chaitra Chaturbhuja, Madhusūdana, Jīvanātha, Lakmīnātha, Śyāmasundara, and Kaṁsanārāyaṇa.
- (C) The Mauryas are included as one of the major imperial contexts for Mithila.
- (D) The bibliography confirms the scholarly method of the book.

११४५. Which statement correctly reflects Chapter II — Prehistoric and Vedic Mithila ?

- (A) A.D. 1097 is treated as the beginning of a new era in Mithila political history.
- (B) The three major deities later prominent in Mithila are Śiva, Viṣṇu, and Śakti.
- (C) The chapter distinguishes prehistoric Mithila from Vedic Mithila.
- (D) The study of law connects textual scholarship with family, property, inheritance, and social order.

११४६. In the context of this book, which option best explains the point beginning with The chapter distinguishes prehistoric Mithila from Vedic Mithila ?

- (A) It presents every ruler as belonging to the same dynasty without distinction.
- (B) The chapter distinguishes prehistoric Mithila from Vedic Mithila.
- (C) The Andhra Tharhi inscription is included in the chapter contents.
- (D) Classical literature includes language, grammar, lexicography, poetics, metrics, erotics, and polity.

११४७. Which detail should be remembered when studying Chapter II — Prehistoric and Vedic Mithila ?

- (A) Kṛtrima adoption and self-offered son are listed under adoption topics.
- (B) The chapter distinguishes prehistoric Mithila from Vedic Mithila.
- (C) Śakti worship is described as universally prevalent even in medieval Mithila.
- (D) Viṣṇu and Śakti images are listed among iconographic materials.

११४८. Which statement correctly reflects Chapter II — Prehistoric and Vedic Mithila ?

- (A) The Vedic period is connected with the rise of the Vaidehan monarchy.
- (B) The chapter treats daily and occasional religious activities as meaningful cultural evidence.
- (C) The epics connect Mithila and Vaiśālī with wider north Indian narrative geography.
- (D) Administration during the Karṇāṭa dynasty is treated as part of political history.

११४९. In the context of this book, which option best explains the point beginning with The Vedic period is connected with the rise ?

- (A) The development of Maithili script is included alongside inscriptions.
- (B) The chapter treats textual reference as a historical clue, not as isolated mythology.
- (C) The Vedic period is connected with the rise of the Vaidehan monarchy.
- (D) The chapter is titled Social Life: The people of Mithila.

११५०. Which detail should be remembered when studying Chapter II — Prehistoric and Vedic Mithila ?

- (A) It presents Mithila as a centre of Hindu culture and learning even after Muslim conquest in much of North India.
- (B) The Vedic period is connected with the rise of the Vaidehan monarchy.
- (C) The author sees diverse deities as belonging to the same broad sacred culture.
- (D) Maithila peasant life is treated as part of cultural heritage.

११५१. Which statement correctly reflects Chapter II — Prehistoric and Vedic Mithila ?

- (A) Snake worship appears as one of the popular religious forms listed in the chapter.
- (B) Early Mithila is treated through literary, political, and cultural evidence rather than through a single source.
- (C) The Pāla period is important for eastern India and is therefore relevant to Mithila.
- (D) It presents every ruler as belonging to the same dynasty without distinction.

११५२. In the context of this book, which option best explains the point beginning with Early Mithila is treated through literary political and ?

- (A) Early texts help explain later poetic achievement.
- (B) Chronology is essential because cultural developments must be placed under the correct rulers.
- (C) Early Mithila is treated through literary, political, and cultural evidence rather than through a single source.
- (D) Bhibhaur Rajputs are listed among the political actors of this period.

११५३. Which detail should be remembered when studying Chapter II — Prehistoric and Vedic Mithila ?

- (A) A bibliography divided by source type helps distinguish evidence from interpretation.
- (B) The purpose is not to make Mithila disappear into empires but to show its position within them.
- (C) The chapter treats economy broadly, including crafts, industries, animals, environment, education, and social practices.
- (D) Early Mithila is treated through literary, political, and cultural evidence rather than through a single source.

११५४. Which statement correctly reflects Chapter II — Prehistoric and Vedic Mithila ?

- (A) Miscellaneous topics include Sati and the system of education.
- (B) It presents every ruler as belonging to the same dynasty without distinction.
- (C) Kīrtisīmha, Rājasīmha, Devasīmha, Śivasīmha, Lakhimādevī, Padmasīmha, and Viśvāsadevī appear in the dynastic account.
- (D) The Vaidehan monarchy gives an early political framework to the region.

११५५. In the context of this book, which option best explains the point beginning with The Vaidehan monarchy gives an early political framework ?

- (A) Lacchehamā Devī is listed in connection with women's contribution to philosophy.
- (B) The Khojapur Durga image inscription is included in the chapter contents.
- (C) The Vaidehan monarchy gives an early political framework to the region.
- (D) The chapter helps reconstruct social diversity in Mithila.

१२५६. Which detail should be remembered when studying Chapter II — Prehistoric and Vedic Mithila ?

- (A) The author treats religion as an integrating force in the culture of Mithila.
- (B) The chapter does not treat Mithila as a single town only; it treats it as a broad cultural region.
- (C) The Vaidehan monarchy gives an early political framework to the region.
- (D) The chapter studies the salient features of Mithilākṣara.

१२५७. Which statement correctly reflects Chapter II — Prehistoric and Vedic Mithila ?

- (A) Early texts help explain later poetic achievement.
- (B) Women Sanskrit writers are explicitly included in the classical literature section.
- (C) Goāra, Dusādha, Musahara, and Muslims are included in the chapter contents.
- (D) The transition from older cultural geography to later political history is central to the chapter.

१२५८. In the context of this book, which option best explains the point beginning with The transition from older cultural geography to later ?

- (A) The index helps locate names, topics, places, and institutions across the work.
- (B) Sanskrit learning provides the background for later Maithili literary growth.
- (C) The later history includes the rise of the Vajjian Confederacy.
- (D) The transition from older cultural geography to later political history is central to the chapter.

१२५९. Which detail should be remembered when studying Chapter II — Prehistoric and Vedic Mithila ?

- (A) Early literature shows the development of regional language and expression.
- (B) The transition from older cultural geography to later political history is central to the chapter.
- (C) Adoption is discussed, including its scope and special forms.
- (D) The purpose is not to make Mithila disappear into empires but to show its position within them.

१२६०. Which statement correctly reflects Chapter II — Prehistoric and Vedic Mithila ?

- (A) Chronology is essential because cultural developments must be placed under the correct rulers.
- (B) Leather works are listed among occupational activities.
- (C) The author relies on sources such as inscriptions, manuscripts, journals, archaeological reports, and earlier histories.
- (D) The chapter shows that political institutions are necessary for understanding cultural continuity.

१२६१. In the context of this book, which option best explains the point beginning with The chapter shows that political institutions are necessary ?

- (A) The discussion of early monarchy prepares for later dynastic continuity and change.
- (B) The section states that the ultimate end of life is to achieve the four values: Dharma, Artha, Kāma, and Mokṣa.
- (C) The chapter shows that political institutions are necessary for understanding cultural continuity.
- (D) Journals show that the study depends on published research debates.

१२६२. Which detail should be remembered when studying Chapter II — Prehistoric and Vedic Mithila ?

- (A) The chapter shows that political institutions are necessary for understanding cultural continuity.
- (B) The many listed authors show a continuing literary environment.
- (C) The salient features of the Mithila School of Hindu Law include marriage.
- (D) The chapter includes appendices on the chronology and family tree of the Khaṇḍavalākula kings.

१२६३. Which statement correctly reflects Chapter II — Prehistoric and Vedic Mithila ?

- (A) The dairy industry is listed as an economic and domestic topic.
- (B) The salient features of the Mithila School of Hindu Law include marriage.
- (C) Ritual designs show how art, religion, and domestic culture overlap.
- (D) Ancient Mithila is not represented only by legends; it is linked to a chronological narrative.

११६४. In the context of this book, which option best explains the point beginning with Ancient Mithila is not represented only by legends ?

- (A) It confines Mithila entirely to one city and denies its regional spread.
- (B) Vidyāpati's importance lies in literary, devotional, and cultural influence.
- (C) Bhāvaditya, Gaṇeśvara, Dhīreśvara, and others appear as literary figures around the period.
- (D) Ancient Mithila is not represented only by legends; it is linked to a chronological narrative.

११६५. Which detail should be remembered when studying Chapter II — Prehistoric and Vedic Mithila ?

- (A) Garden, flora and fauna, birds and animals are included in social-economic life.
- (B) The chapter does not treat Mithila as a single town only; it treats it as a broad cultural region.
- (C) Karṇāṭa rule is linked with the reorganization of power and patronage.
- (D) Ancient Mithila is not represented only by legends; it is linked to a chronological narrative.

११६६. In Chapter II — Prehistoric and Vedic Mithila , what does Prehistoric Mithila refer to?

- (A) the phase before fully documented political history
- (B) related to Viṣṇu worship
- (C) property associated with women
- (D) dictionary and word-study

११६७. Which term matches this description: the phase before fully documented political history ?

- (A) Dharmaśāstra
- (B) Karṇāṭas
- (C) Prehistoric Mithila
- (D) Inscription

११६८. In Chapter II — Prehistoric and Vedic Mithila , what does Vedic period refer to?

- (A) dancing Gaṇeśa image
- (B) the early period linked with Vedic references and Vaidehan identity
- (C) the growth of language and genres over time
- (D) the governing structure under the dynasty

११६९. Which term matches this description: the early period linked with Vedic references and Vaidehan identity ?

- (A) Sadānīrā
- (B) Tantra
- (C) Vedic period
- (D) Index

११७०. In Chapter II — Prehistoric and Vedic Mithila , what does Vaidehan monarchy refer to?

- (A) the early royal framework of Videha-Mithila
- (B) the dynasty after the Karṇāṭas
- (C) systematic study of language
- (D) the formative phase of Maithili literature

११७१. Which term matches this description: the early royal framework of Videha-Mithila ?

- (A) Pañjīprabandha
- (B) Brihad-Vishnu Purāṇa
- (C) Sarvatobhadra
- (D) Vaidehan monarchy

११७२. Which option is not an accurate statement about Chapter II — Prehistoric and Vedic Mithila ?

- (A) The chapter distinguishes prehistoric Mithila from Vedic Mithila.
- (B) The Vedic period is connected with the rise of the Vaidehan monarchy.
- (C) It confines Mithila entirely to one city and denies its regional spread.
- (D) The transition from older cultural geography to later political history is central to the chapter.

Chapter II — Later History before A.D. 1097

११७३. What is the main focus of Chapter II — Later History before A.D. 1097 ?

- (A) A source-category bibliography helps readers judge the evidence behind the book.
- (B) The second section of Chapter II moves from early Mithila into larger north Indian dynastic history.
- (C) Sites such as Uccaithā and other Śakti-pīṭhas show the regional spread of goddess worship.
- (D) Kṛtrima adoption and self-offered son are listed under adoption topics.

११७४. Which statement correctly reflects Chapter II — Later History before A.D. 1097 ?

- (A) The later history includes the rise of the Vajjian Confederacy.
- (B) The final apparatus gives the book research value beyond continuous reading.
- (C) Goddess worship appears in sacrifices, songs, and auspicious household occasions.
- (D) Sāiva devotion is presented as a continuing feature of Maithila religious life.

११७५. In the context of this book, which option best explains the point beginning with The later history includes the rise of the ?

- (A) It treats Tirhut, Tirabhukti, Videha, and Mithila as unrelated regions.
- (B) The Rāmāyaṇa material links Janaka, Rama, Lakshmana, Viśvāmitra, Ayodhyā, and Videha.
- (C) It denies any relationship between literature and the religious life of a period.
- (D) The later history includes the rise of the Vajjian Confederacy.

११७६. Which detail should be remembered when studying Chapter II — Later History before A.D. 1097 ?

- (A) Environmental topics show the relation between culture and natural surroundings.
- (B) Marriage is treated as a salient feature of Mithila law.
- (C) Classical literature includes language, grammar, lexicography, poetics, metrics, erotics, and polity.
- (D) The later history includes the rise of the Vajjian Confederacy.

११७७. Which statement correctly reflects Chapter II — Later History before A.D. 1097 ?

- (A) The contribution of the Oinivāra dynasty is treated as both political and cultural.
- (B) The boundary discussion helps explain how later political and cultural developments are located.
- (C) The recovery of the name Mithila is part of the recovery of a deeper cultural geography.
- (D) The Videhas of Mithila are treated in relation to the wider political setting of northern India.

११७८. In the context of this book, which option best explains the point beginning with The Videhas of Mithila are treated in relation ?

- (A) The book treats Mithila, Videha, Tirabhukti, and Tirhut as historically connected names rather than unrelated labels.
- (B) The chapter also includes Kāyasthas, Kṣatriyas, Goāras, Dusādhas, Musaharas, Muslims, and others.
- (C) The Videhas of Mithila are treated in relation to the wider political setting of northern India.
- (D) The chapter presents Mithila as having its own school of Hindu law.

११७९. Which detail should be remembered when studying Chapter II — Later History before A.D. 1097 ?

- (A) Garden, flora and fauna, birds and animals are listed as cultural-environmental topics.
- (B) The Videhas of Mithila are treated in relation to the wider political setting of northern India.
- (C) Dharma, Artha, Kāma, and Mokṣa are presented as the four values of life.
- (D) The appendix includes miscellaneous gleanings of Maithila life and economic history of slavery.

१२८०. Which statement correctly reflects Chapter II — Later History before A.D. 1097 ?

- (A) The Mauryas are included as one of the major imperial contexts for Mithila.
- (B) The chapter helps reconstruct social diversity in Mithila.
- (C) The Khaṇḍavalākula, or House of Khaṇḍavā, becomes central to the later political survey.
- (D) Buddhist texts broaden the evidence beyond Brahmanical sources.

१२८१. In the context of this book, which option best explains the point beginning with The Mauryas are included as one of the ?

- (A) It treats all Sanskrit and Maithili sources as interchangeable without context.
- (B) Original sources provide primary evidence for history and culture.
- (C) The Mauryas are included as one of the major imperial contexts for Mithila.
- (D) It reduces the study to a list of names without social or cultural interpretation.

१२८२. Which detail should be remembered when studying Chapter II — Later History before A.D. 1097 ?

- (A) The chapter connects temple geography, songs, rituals, and textual references.
- (B) Nānyadeva is central to the beginning of Kaṇḍā rule in Mithila.
- (C) Architecture includes palace, chaupālī, gambling house, and kaṭaka or military camps.
- (D) The Mauryas are included as one of the major imperial contexts for Mithila.

१२८३. Which statement correctly reflects Chapter II — Later History before A.D. 1097 ?

- (A) The Guptas and the Gupta-Harsha imperial world are part of the later historical narrative.
- (B) The chapter includes appendices on the chronology and family tree of the Khaṇḍavalākula kings.
- (C) Dharma, Artha, Kāma, and Mokṣa are presented as the four values of life.
- (D) The boundary with Kosala suggests that Mithila was understood through neighbouring regions as well as internal identity.

१२८४. In the context of this book, which option best explains the point beginning with The Guptas and the Gupta Harsha imperial world ?

- (A) The Kaṇḍās and the Oinivāras are described as principal ruling dynasties from about A.D. 1097 to 1527.
- (B) The first publication date is April 1979.
- (C) The Guptas and the Gupta-Harsha imperial world are part of the later historical narrative.
- (D) Mithila is described as including what is now North Bihar, the Tarai, and the southern portion of Nepal up to the lower hill ranges.

१२८५. Which detail should be remembered when studying Chapter II — Later History before A.D. 1097 ?

- (A) Nyāya is treated as one of Mithila's major intellectual traditions.
- (B) The Guptas and the Gupta-Harsha imperial world are part of the later historical narrative.
- (C) The chapter is titled Social Life: The people of Mithila.
- (D) A bibliography divided by source type helps distinguish evidence from interpretation.

१२८६. Which statement correctly reflects Chapter II — Later History before A.D. 1097 ?

- (A) The Bhit-Bhagwanpura inscription is included in the chapter contents.
- (B) The chapter helps reconstruct social diversity in Mithila.
- (C) The author sees the origin and development of Mithilākṣara as necessary for a complete cultural history of Mithila.
- (D) Harsha is included as a major marker of early medieval political history.

१२८७. In the context of this book, which option best explains the point beginning with Harsha is included as a major marker of ?

- (A) Harsha is included as a major marker of early medieval political history.
- (B) The caturvarga frame gives philosophical depth to cultural practices.
- (C) The post-1527 survey connects medieval cultural memory with early modern political structures.
- (D) It says the subject belongs only to archaeology and not to cultural history.

१२८८. Which detail should be remembered when studying Chapter II — Later History before A.D. 1097 ?

- (A) The dairy industry is listed as an economic and domestic topic.
- (B) Harsha is included as a major marker of early medieval political history.
- (C) Later names include Amṛtakara, Harapati, Bhānu Kavi, Gajasimha, and Rudradhara.
- (D) Garbhagṛha is listed among temple architectural topics.

१२८९. Which statement correctly reflects Chapter II — Later History before A.D. 1097 ?

- (A) The Pālas, including Gopāla, Dharmapāla, Devapāla, Śūrapāla, Vighrahapāla, Nārāyaṇapāla, and Rāmapāla, are listed in the contents.
- (B) Classical literature includes language, grammar, lexicography, poetics, metrics, erotics, and polity.
- (C) Environmental topics show the relation between culture and natural surroundings.
- (D) The names listed show the breadth of medieval Maithili literary culture.

१२९०. In the context of this book, which option best explains the point beginning with The Pālas including Gopāla Dharmapāla Devapāla Śūrapāla Vighrahapāla ?

- (A) The Pālas, including Gopāla, Dharmapāla, Devapāla, Śūrapāla, Vighrahapāla, Nārāyaṇapāla, and Rāmapāla, are listed in the contents.
- (B) The chapter includes appendices on the chronology and family tree of the Khaṇḍavalākula kings.
- (C) It assumes that the Karṇāṭa and Oinivāra periods made no contribution to Mithila culture.
- (D) Village planning is included as evidence of social organization.

१२९१. Which detail should be remembered when studying Chapter II — Later History before A.D. 1097 ?

- (A) The Pālas, including Gopāla, Dharmapāla, Devapāla, Śūrapāla, Vighrahapāla, Nārāyaṇapāla, and Rāmapāla, are listed in the contents.
- (B) The chapter also includes Kāyasthas, Kṣatriyas, Goāras, Dusādhas, Musaharas, Muslims, and others.
- (C) Aipānā is described in the contents as the forgotten art of Mithila.
- (D) It confines Mithila entirely to one city and denies its regional spread.

१२९२. Which statement correctly reflects Chapter II — Later History before A.D. 1097 ?

- (A) Brahmā, Buddhist sculpture, river goddesses Ganga and Yamuna, and miscellaneous sculptures are also treated.
- (B) Marriage is treated as a salient feature of Mithila law.
- (C) The chapter uses epigraphy to strengthen the cultural history of Mithila.
- (D) The Senas, including Vijayasena, Vallālasena, and Lakṣmaṇasena, are also part of the chapter's dynastic sweep.

१२९३. In the context of this book, which option best explains the point beginning with The Senas including Vijayasena Vallālasena and Lakṣmaṇasena are ?

- (A) Garbhagṛha is listed among temple architectural topics.
- (B) The chapter shows that political institutions are necessary for understanding cultural continuity.
- (C) The Senas, including Vijayasena, Vallālasena, and Lakṣmaṇasena, are also part of the chapter's dynastic sweep.
- (D) The Karṇāṭas and the Oinivāras are described as principal ruling dynasties from about A.D. 1097 to 1527.

११९४. Which detail should be remembered when studying Chapter II — Later History before A.D. 1097 ?

- (A) The author presents Mithila as a centre of Śiva, Viṣṇu, and Śakti worship.
- (B) Later names include Amritakara, Harapati, Bhānu Kavi, Gajasimha, Rudradhara, Kavirāja Bhikhārīmiśra, Daśāvadhāna Ṭhākura, Viṣṇupurī, Yaśodhara, Nava Kaviśekhara, Rājapaṇḍita, Chaitra Chaturbhuja, Madhusūdana, Jīvanātha, Lakmīnātha, Śyāmasundara, and Kāṁsanārāyaṇa.
- (C) Aipanā is linked with symbolic and tantric designs.
- (D) The Senas, including Vijayasena, Vallālasena, and Lakṣmaṇasena, are also part of the chapter's dynastic sweep.

११९५. Which statement correctly reflects Chapter II — Later History before A.D. 1097 ?

- (A) The chapter uses dynasties to show changes in the political frame before the Karṇāṭa era.
- (B) The chapter includes Sarvatobhadra in connection with Aipanā.
- (C) It reduces the study to a list of names without social or cultural interpretation.
- (D) The appendix includes miscellaneous gleanings of Maithila life.

११९६. In the context of this book, which option best explains the point beginning with The chapter uses dynasties to show changes in ?

- (A) Sāiva devotion is presented as a continuing feature of Maithila religious life.
- (B) Food and drink are important evidence of everyday culture.
- (C) Sites such as Ucchaithā and other Śakti-pīṭhas show the regional spread of goddess worship.
- (D) The chapter uses dynasties to show changes in the political frame before the Karṇāṭa era.

११९७. Which detail should be remembered when studying Chapter II — Later History before A.D. 1097 ?

- (A) The chapter uses dynasties to show changes in the political frame before the Karṇāṭa era.
- (B) The index helps verify names, places, subjects, and institutions across the book.
- (C) The development of Maithili script is included alongside inscriptions.
- (D) Food and drink are important evidence of everyday culture.

११९८. In Chapter II — Later History before A.D. 1097 , what does Vajjian Confederacy refer to?

- (A) the ordered dating of rulers and events
- (B) a republican or confederate political formation associated with the region
- (C) traditional narrative evidence used with caution
- (D) the logical-philosophical school

११९९. Which term matches this description: a republican or confederate political formation associated with the region ?

- (A) Vajjian Confederacy
- (B) Textile
- (C) Mithila Prakasana
- (D) Vidyāpati

१२००. In Chapter II — Later History before A.D. 1097 , what does Mauryas refer to?

- (A) river-related economic activity
- (B) the distinctive legal school associated with Mithila
- (C) the traditional script of Mithila
- (D) an imperial dynasty relevant to the later history

१२०१. Which term matches this description: an imperial dynasty relevant to the later history ?

- (A) Mauryas
- (B) Cultural geography
- (C) Nachārī
- (D) Image inscription

१३०२. In Chapter II — Later History before A.D. 1097 , what does Guptas refer to?

- (A) related to Śiva worship
- (B) the organization of learning in social life
- (C) an imperial context for Mithila
- (D) a ritual diagram or design listed in the chapter

१३०३. Which term matches this description: an imperial context for Mithila ?

- (A) Guptas
- (B) Village planning
- (C) Literary development
- (D) Sadānīrā

१३०४. In Chapter II — Later History before A.D. 1097 , what does Pālas refer to?

- (A) the ordered dating of rulers and events
- (B) a major dynasty included in the account
- (C) the early royal framework of Videha-Mithila
- (D) an early river marker connected with Videha

१३०५. Which term matches this description: a major dynasty included in the account ?

- (A) Sadānīrā
- (B) Pālas
- (C) Karṇāṭas
- (D) Navya-Nyāya

१३०६. In Chapter II — Later History before A.D. 1097 , what does Senas refer to?

- (A) division of family property
- (B) the four values of life
- (C) a later dynasty preceding the Karṇāṭa-Oinivāra focus
- (D) the agrarian everyday world of Mithila

१३०७. Which term matches this description: a later dynasty preceding the Karṇāṭa-Oinivāra focus ?

- (A) Pārthiva liṅga
- (B) Aipānā
- (C) Village community
- (D) Senas

१३०८. Which option is not an accurate statement about Chapter II — Later History before A.D. 1097 ?

- (A) The chapter uses dynasties to show changes in the political frame before the Karṇāṭa era.
- (B) The Senas, including Vijayasena, Vallālasena, and Lakṣmaṇasena, are also part of the chapter's dynastic sweep.
- (C) It treats all Sanskrit and Maithili sources as interchangeable without context.
- (D) The Mauryas are included as one of the major imperial contexts for Mithila.

Chapter III — The Karṇāṭas of Mithila

१३०९. What is the main focus of Chapter III — The Karṇāṭas of Mithila ?

- (A) Brahmā, Buddhist sculpture, river goddesses Ganga and Yamuna, and miscellaneous sculptures are also treated.
- (B) It treats temples, inscriptions, music, and script as irrelevant to Mithila culture.
- (C) Chapter III begins the detailed political history of medieval Mithila with the Karṇāṭa dynasty.
- (D) Ancient Mithila is not represented only by legends; it is linked to a chronological narrative.

१३१०. Which statement correctly reflects Chapter III — The Karṇāṭas of Mithila ?

- (A) The Purāṇas are described as vague, except that the Brihad-Vishnu Purāṇa gives a more definite idea.
- (B) The Karṇāṭas ruled Mithila from about A.D. 1097 to 1324.
- (C) The economic chapter shows Mithila as a working society, not only a learned region.
- (D) The later history includes the rise of the Vajjian Confederacy.

१३११. In the context of this book, which option best explains the point beginning with The Karṇāṭas ruled Mithila from about A D ?

- (A) The study of Aipanā helps preserve women-centered and household artistic traditions.
- (B) The Karṇāṭas ruled Mithila from about A.D. 1097 to 1324.
- (C) The Purāṇas are described as vague, except that the Brihad-Vishnu Purāṇa gives a more definite idea.
- (D) The period after 1527 is introduced as a survey rather than a full dynastic monograph.

१३१२. Which detail should be remembered when studying Chapter III — The Karṇāṭas of Mithila ?

- (A) It assumes that later customs cannot preserve traces of earlier cultural history.
- (B) Vāchaspati Miśra, Udayanācārya, Gangeśa Upādhyāya, Vardhamāna, and Pakṣadhara Miśra are among the scholars listed.
- (C) The Karṇāṭas ruled Mithila from about A.D. 1097 to 1324.
- (D) The chapter is titled Social and Economic Life: Other Aspects.

१३१३. Which statement correctly reflects Chapter III — The Karṇāṭas of Mithila ?

- (A) The chapter includes sculpture after the discussion of architecture.
- (B) Kavirāja Bhikhāri Miśra, Daśāvadhāna Ṭhākura, Viṣṇupurī, and Yaśodhara are also listed.
- (C) Nānyadeva is central to the beginning of Karṇāṭa rule in Mithila.
- (D) The family tree helps keep dynastic succession intelligible.

१३१४. In the context of this book, which option best explains the point beginning with Nānyadeva is central to the beginning of Karṇāṭa ?

- (A) Minor industries, trade, textile, and metal works form part of the economic history.
- (B) It assumes that later customs cannot preserve traces of earlier cultural history.
- (C) Nānyadeva is central to the beginning of Karṇāṭa rule in Mithila.
- (D) Textual comparison helps distinguish firm evidence from approximate cultural memory.

१३१५. Which detail should be remembered when studying Chapter III — The Karṇāṭas of Mithila ?

- (A) Nātha Siddhas are included among the religious currents of Mithila.
- (B) Nānyadeva is central to the beginning of Karṇāṭa rule in Mithila.
- (C) The chapter begins with the general characteristics of the people of Mithila.
- (D) The chapter uses larger dynasties to explain changing political contexts around Mithila.

१३१६. Which statement correctly reflects Chapter III — The Karṇāṭas of Mithila ?

- (A) Illustrations likely support the discussion of architecture, sculpture, script, and fine arts.
- (B) The betel leaf industry is a distinctive feature of economic life.
- (C) The law chapter links textual scholarship with actual social institutions.
- (D) Gaṅgādeva, Malladeva, Narasiṃhadeva, Rāmasiṃhadeva, Śaktisiṃhadeva, and Harisiṃhadeva are important names in the Karṇāṭa sequence.

१३१७. In the context of this book, which option best explains the point beginning with Gaṅgādeva Malladeva Narasi hadeva Rāmasi hadeva Śaktisi hadeva ?

- (A) The Videhas of Mithila are treated in relation to the wider political setting of northern India.
- (B) Gaṅgādeva, Malladeva, Narasiṃhadeva, Rāmasiṃhadeva, Śaktisiṃhadeva, and Harisiṃhadeva are important names in the Karṇāṭa sequence.
- (C) The transition from older cultural geography to later political history is central to the chapter.
- (D) Classical literature includes grammar, lexicography, poetics, metrics, erotics, and polity.

१३१८. Which detail should be remembered when studying Chapter III — The Karṇāṭas of Mithila ?

- (A) Gaṅgādeva, Malladeva, Narasiṃhadeva, Rāmasiṃhadeva, Śaktisiṃhadeva, and Harisiṃhadeva are important names in the Karṇāṭa sequence.
- (B) The author treats Aipanā as part of fine arts and ritual culture.
- (C) The chapter includes sculpture after the discussion of architecture.
- (D) Without script history, literature and inscriptional evidence cannot be fully understood.

१३१९. Which statement correctly reflects Chapter III — The Karṇāṭas of Mithila ?

- (A) Minor industries, trade, textile, and metal works form part of the economic history.
- (B) The study of ancient Mithila uses literary sources while remaining aware of chronology.
- (C) Vidyāpati's importance lies in literary, devotional, and cultural influence.
- (D) The chapter includes a synchronisation of the chronology of the Karṇāṭa kings.

१३२०. In the context of this book, which option best explains the point beginning with The chapter includes a synchronisation of the chronology ?

- (A) Tirhutā script is central to the written cultural identity of the region.
- (B) Jyotirīśvara's Varṇaratnākara is included as an important work.
- (C) The chapter includes a synchronisation of the chronology of the Karṇāṭa kings.
- (D) Maithili inscriptions in Nepal are part of the palaeographical evidence.

१३२१. Which detail should be remembered when studying Chapter III — The Karṇāṭas of Mithila ?

- (A) The author treats Aipanā as part of fine arts and ritual culture.
- (B) The chapter includes a synchronisation of the chronology of the Karṇāṭa kings.
- (C) Religion is described as a vital factor in the life of an individual and community.
- (D) The philosophy section includes Nyāya, Prācīna Nyāya, Navya-Nyāya, and Mīmāṃsā.

१३२२. Which statement correctly reflects Chapter III — The Karṇāṭas of Mithila ?

- (A) The Panchobh copper-plate of Saṅgrāmagupta and the Bispi grant of Śivasimha are included.
- (B) Maithila Brahmanas are treated in connection with the institution of Pañjīprabandha.
- (C) Partition, reunion, inheritance, and succession are central topics.
- (D) Administration during the Karṇāṭa dynasty is treated as part of political history.

१३२३. In the context of this book, which option best explains the point beginning with Administration during the Karṇāṭa dynasty is treated as ?

- (A) The author treats Aipanā as part of fine arts and ritual culture.
- (B) It says political history is irrelevant to cultural history.
- (C) Music, symbol, and ritual design are linked with religious and domestic culture.
- (D) Administration during the Karṇāṭa dynasty is treated as part of political history.

१३३४. Which detail should be remembered when studying Chapter III — The Karṇāṭas of Mithila ?

- (A) The contents include Vidyāpati's life, works, padas, and contemporaries.
- (B) The betel leaf industry is a distinctive feature of economic life.
- (C) It makes the chronology depend only on page numbers instead of dynasties and evidence.
- (D) Administration during the Karṇāṭa dynasty is treated as part of political history.

१३३५. Which statement correctly reflects Chapter III — The Karṇāṭas of Mithila ?

- (A) The presence of military camps and palaces shows that architecture is not limited to temples.
- (B) The Karṇāṭa period is important because it sets the foundation for later cultural growth.
- (C) Without script history, literature and inscriptional evidence cannot be fully understood.
- (D) Vāchaspati Miśra, Udayanācārya, Gangeśa Upādhyāya, Vardhamāna, and Pakṣadhara Miśra are among the scholars listed.

१३३६. In the context of this book, which option best explains the point beginning with The Karṇāṭa period is important because it sets ?

- (A) The transition from older cultural geography to later political history is central to the chapter.
- (B) The Karṇāṭa section links dynastic history with the wider development of Mithila.
- (C) Kīrtisīṃha, Rājasīṃha, Devasīṃha, Śivasīṃha, Lakhimādevī, Padmasīṃha, and Viśvāsadevī appear in the dynastic account.
- (D) The Karṇāṭa period is important because it sets the foundation for later cultural growth.

१३३७. Which detail should be remembered when studying Chapter III — The Karṇāṭas of Mithila ?

- (A) It says economic life can be understood without occupations, crafts, trade, or industries.
- (B) Temple architecture is treated as a central part of Mithila's art history.
- (C) Law is used to understand social organization, gendered property, and family continuity.
- (D) The Karṇāṭa period is important because it sets the foundation for later cultural growth.

१३३८. Which statement correctly reflects Chapter III — The Karṇāṭas of Mithila ?

- (A) The study of ancient Mithila uses literary sources while remaining aware of chronology.
- (B) Names such as Videha, Mithila, Tirabhukti, and Tirhut belong to the history of the same region in different contexts.
- (C) The reference to Videha shows that the region had a recognized identity in early literature.
- (D) The author does not isolate rulers from culture; kingship and patronage are linked with social and intellectual life.

१३३९. In the context of this book, which option best explains the point beginning with The author does not isolate rulers from culture ?

- (A) The author does not isolate rulers from culture; kingship and patronage are linked with social and intellectual life.
- (B) Tirhutā script is central to the written cultural identity of the region.
- (C) The Pāla period is important for eastern India and is therefore relevant to Mithila.
- (D) Early literature shows the development of regional language and expression.

१३३०. Which detail should be remembered when studying Chapter III — The Karṇāṭas of Mithila ?

- (A) Minor industries, trade, textile, and metal works form part of the economic history.
- (B) The Khaṇḍavalākula, or House of Khaṇḍavā, becomes central to the later political survey.
- (C) Janaka represents the union of political authority and scholarship in Mithila memory.
- (D) The author does not isolate rulers from culture; kingship and patronage are linked with social and intellectual life.

१३३१. Which statement correctly reflects Chapter III — The Karṇāṭas of Mithila ?

- (A) The use of inscriptions helps anchor literary and dynastic claims in material evidence.
- (B) It assumes that later customs cannot preserve traces of earlier cultural history.
- (C) Chronology is essential because cultural developments must be placed under the correct rulers.
- (D) The Bhibhaur Rajputs are included among the actors of the post-1527 period.

१३३२. In the context of this book, which option best explains the point beginning with Chronology is essential because cultural developments must be ?

- (A) The origin and development of the script complete the study of cultural history.
- (B) Inscriptions help connect names, dates, rulers, places, and religious patronage.
- (C) The betel leaf industry is a distinctive feature of economic life.
- (D) Chronology is essential because cultural developments must be placed under the correct rulers.

१३३३. Which detail should be remembered when studying Chapter III — The Karṇāṭas of Mithila ?

- (A) Law is used to understand social organization, gendered property, and family continuity.
- (B) Nānyadeva is described as the great Maithila Karṇāṭa ruler who founded his dynasty in Mithila.
- (C) Chronology is essential because cultural developments must be placed under the correct rulers.
- (D) The Panchobh copper-plate of Saṅgrāmagupta and the Bispi grant of Śivasimha are included.

१३३४. In Chapter III — The Karṇāṭas of Mithila , what does Karṇāṭas refer to?

- (A) another name for the Maithili script
- (B) related to Viṣṇu worship
- (C) the dynasty beginning the new era of medieval Mithila in A.D. 1097
- (D) agrarian everyday life

१३३५. Which term matches this description: the dynasty beginning the new era of medieval Mithila in A.D. 1097 ?

- (A) Vaidehan monarchy
- (B) Karṇāṭas
- (C) Image inscription
- (D) Mithilākṣara

१३३६. In Chapter III — The Karṇāṭas of Mithila , what does Chronology refer to?

- (A) the ordered dating of rulers and events
- (B) It says political history is irrelevant to cultural history.
- (C) organization of learning
- (D) secondary scholarly studies

१३३७. Which term matches this description: the ordered dating of rulers and events ?

- (A) Nānyadeva
- (B) Gazetteer
- (C) Chronology
- (D) Nyāya

१३३८. In Chapter III — The Karṇāṭas of Mithila , what does Administration refer to?

- (A) a source describing Tirabhukti
- (B) decorative material objects with social meaning
- (C) the scholarly making and use of dictionaries
- (D) the governing structure under the dynasty

१३३९. Which term matches this description: the governing structure under the dynasty ?

- (A) Mithilākṣara
- (B) Administration
- (C) Śakti
- (D) Family tree

१३४०. What is the significance of Nānyadeva in this quiz section?

- (A) founder figure of the Karṇāṭa dynasty in Mithila
- (B) It says religion, literature, art, law, and social life developed in complete isolation from each other.
- (C) an Oinivāra ruler
- (D) It treats law, kinship, and inheritance as outside social history.

१३४१. Who is described as founder figure of the Karṇāṭa dynasty in Mithila?

- (A) Janaka
- (B) Nānyadeva
- (C) Udayanācārya
- (D) Gangeśa Upādhyāya

१३४२. What is the significance of Harisimphadeva in this quiz section?

- (A) one of the later Karṇāṭa rulers
- (B) author of Cultural Heritage of Mithila
- (C) It says political history is irrelevant to cultural history.
- (D) a notable name in the Oinivāra succession

१३४३. Who is described as one of the later Karṇāṭa rulers?

- (A) Vidyāpati Ṭhākura
- (B) Janaka
- (C) Harisimphadeva
- (D) Nānyadeva

१३४४. Which option is not an accurate statement about Chapter III — The Karṇāṭas of Mithila ?

- (A) The chapter includes a synchronisation of the chronology of the Karṇāṭa kings.
- (B) Administration during the Karṇāṭa dynasty is treated as part of political history.
- (C) The Karṇāṭa period is important because it sets the foundation for later cultural growth.
- (D) It says economic life can be understood without occupations, crafts, trade, or industries.

Chapter III — The Oinivāras of Mithila

१३४५. What is the main focus of Chapter III — The Oinivāras of Mithila ?

- (A) The Oinivāra section continues the political history after the Karṇāṭas.
- (B) Administration during the Karṇāṭa dynasty is treated as part of political history.
- (C) The chapter shows that political institutions are necessary for understanding cultural continuity.
- (D) The boundary discussion is important because later political, literary, religious, and artistic history depends on locating Mithila correctly.

१३४६. Which statement correctly reflects Chapter III — The Oinivāras of Mithila ?

- (A) The Oinivāra dynasty is treated from about A.D. 1324 to 1527.
- (B) Festivals are treated as social and ritual events.
- (C) The boat industry reflects riverine economy and transport.
- (D) The law chapter links textual scholarship with actual social institutions.

१३४७. In the context of this book, which option best explains the point beginning with The Oinivāra dynasty is treated from about A ?

- (A) Pārthiva Śiva liṅga worship is treated as a special feature of Mithila.
- (B) The name Mithila had not been altogether forgotten, even when Tirabhukti and Tirhut became common administrative designations.
- (C) Maithila peasant life is included as a topic.
- (D) The Oinivāra dynasty is treated from about A.D. 1324 to 1527.

१३४८. Which detail should be remembered when studying Chapter III — The Oinivāras of Mithila ?

- (A) It presents every ruler as belonging to the same dynasty without distinction.
- (B) The Oinivāra dynasty is treated from about A.D. 1324 to 1527.
- (C) The later history includes the rise of the Vajjian Confederacy.
- (D) The Andhra Tharhi inscription is included in the chapter contents.

१३४९. Which statement correctly reflects Chapter III — The Oinivāras of Mithila ?

- (A) Sadānīrā is identified with the modern river Gandaki.
- (B) Pārthiva Śiva liṅga worship is treated as a special feature of Mithila.
- (C) Mithila is described as including what is now North Bihar, the Tarai, and the southern portion of Nepal up to the lower hill ranges.
- (D) Bhogīśvara Ṭhākura and Gaṇeśvara Ṭhākura are early names in the Oinivāra sequence.

१३५०. In the context of this book, which option best explains the point beginning with Bhogīśvara Ṭhākura and Gaṇeśvara Ṭhākura are early names ?

- (A) The first publication date is April 1979.
- (B) Sūrya worship is included as a distinct topic.
- (C) Bhogīśvara Ṭhākura and Gaṇeśvara Ṭhākura are early names in the Oinivāra sequence.
- (D) The philosophy section includes Nyāya, Prācīna Nyāya, Navya-Nyāya, and Mīmāṃsā.

१३५१. Which detail should be remembered when studying Chapter III — The Oinivāras of Mithila ?

- (A) The economic chapter shows Mithila as a working society, not only a learned region.
- (B) The chapter includes a synchronisation of the chronology of the Karṇāṭa kings.
- (C) Bhogīśvara Ṭhākura and Gaṇeśvara Ṭhākura are early names in the Oinivāra sequence.
- (D) Nyāya is treated as one of Mithila's major intellectual traditions.

१३५२. Which statement correctly reflects Chapter III — The Oinivāras of Mithila ?

- (A) Garbhagṛha is listed among temple architectural topics.
- (B) Family relations and minority guardianship show the legal structure of household life.
- (C) The contents refer to minority, unrest, and Bhavasimha as part of the Oinivāra narrative.
- (D) The index helps verify names, places, subjects, and institutions across the book.

१३५३. In the context of this book, which option best explains the point beginning with The contents refer to minority unrest and Bhavasi ?

- (A) The boundary discussion is important because later political, literary, religious, and artistic history depends on locating Mithila correctly.
- (B) The author relies on sources such as inscriptions, manuscripts, journals, archaeological reports, and earlier histories.
- (C) Aipanā is described in the preface as a forgotten art of symbol and tantra.
- (D) The contents refer to minority, unrest, and Bhavasimha as part of the Oinivāra narrative.

१३५४. Which detail should be remembered when studying Chapter III — The Oinivāras of Mithila ?

- (A) The contents refer to minority, unrest, and Bhavasimha as part of the Oinivāra narrative.
- (B) ASI stands for Archaeological Survey of India Annual Reports.
- (C) The chapter is titled Social and Economic Life: Other Aspects.
- (D) The chapter closes the book by extending cultural history to the widest everyday field.

१३५५. Which statement correctly reflects Chapter III — The Oinivāras of Mithila ?

- (A) Kīrtisimha, Rājasimha, Devasimha, Śivasimha, Lakhimādevī, Padmasimha, and Viśvāsadevī appear in the dynastic account.
- (B) The chapter distinguishes prehistoric Mithila from Vedic Mithila.
- (C) The preface says the Karṇāṭas brought to Mithila a new school of music.
- (D) The chapter treats technical literature as part of cultural heritage.

१३५६. In the context of this book, which option best explains the point beginning with Kīrtisi ha Rājasi ha Devasimha Śivasi ha Lakhimādevī ?

- (A) The Mauryas locate Mithila within a larger imperial framework.
- (B) Śaiva sculpture includes Mahādeva, Śiva-Pārvatī, Pārvatī, Mother Goddess, and Rudra.
- (C) Minor industries show small-scale production in Mithila.
- (D) Kīrtisimha, Rājasimha, Devasimha, Śivasimha, Lakhimādevī, Padmasimha, and Viśvāsadevī appear in the dynastic account.

१३५७. Which detail should be remembered when studying Chapter III — The Oinivāras of Mithila ?

- (A) Poetics and metrics indicate that literary form, style, and measurement of verse were part of the cultural heritage.
- (B) The study is divided into political, cultural, and social-economic groupings.
- (C) Lacchehamā Devī is listed in connection with women's contribution to philosophy.
- (D) Kīrtisimha, Rājasimha, Devasimha, Śivasimha, Lakhimādevī, Padmasimha, and Viśvāsadevī appear in the dynastic account.

१३५८. Which statement correctly reflects Chapter III — The Oinivāras of Mithila ?

- (A) The names listed show the breadth of medieval Maithili literary culture.
- (B) Harisimhadeva, Narasimhadeva, Bhairavasimhadeva, Rāmabhadrasimhadeva, and Lakṣmīnāthadeva continue the sequence.
- (C) Pārthiva Śiva līnga worship is treated as a special feature of Mithila.
- (D) Śaiva sculpture includes Mahādeva, Śiva-Pārvatī, Pārvatī, Mother Goddess, and Rudra.

१३५९. In the context of this book, which option best explains the point beginning with Harisi hadeva Narasi hadeva Bhairavasi hadeva Rāmabhadraasi hadeva ?

- (A) The first publication date is April 1979.
- (B) MD stands for Mithila Darpaṇa.
- (C) Harisimhadeva, Narasimhadeva, Bhairavasimhadeva, Rāmabhadrasimhadeva, and Lakṣmīnāthadeva continue the sequence.
- (D) Marriage is treated as a salient feature of Mithila law.

१३६०. Which detail should be remembered when studying Chapter III — The Oinivāras of Mithila ?

- (A) The chapter uses older literary traces to link Maithili with broader eastern Indian traditions.
- (B) Harsha is included as a major marker of early medieval political history.
- (C) Harisimhadeva, Narasimhadeva, Bhairavasimhadeva, Rāmabhadrasimhadeva, and Lakṣmīnāthadeva continue the sequence.
- (D) It assumes that later customs cannot preserve traces of earlier cultural history.

१३६१. Which statement correctly reflects Chapter III — The Oinivāras of Mithila ?

- (A) The chapter distinguishes prehistoric Mithila from Vedic Mithila.
- (B) Inscriptions help connect names, dates, rulers, places, and religious patronage.
- (C) It says the subject belongs only to archaeology and not to cultural history.
- (D) The chapter includes a family tree of the Oinivāra dynasty.

१३६२. In the context of this book, which option best explains the point beginning with The chapter includes a family tree of the ?

- (A) The chapter includes a family tree of the Oinivāra dynasty.
- (B) The chapter does not study people only as castes; it studies institutions and settlement life.
- (C) It assumes that the Karṇāṭa and Oinivāra periods made no contribution to Mithila culture.
- (D) The social chapter moves the book from rulers and scholars toward the people of Mithila.

१३६३. Which detail should be remembered when studying Chapter III — The Oinivāras of Mithila ?

- (A) The discussion of early monarchy prepares for later dynastic continuity and change.
- (B) The chapter includes a family tree of the Oinivāra dynasty.
- (C) It replaces historical evidence with a purely fictional narrative.
- (D) The chapter treats Śakti worship as both popular and scholarly.

१३६४. Which statement correctly reflects Chapter III — The Oinivāras of Mithila ?

- (A) The chapter's structure shows the movement from Sanskrit learning to Maithili literary expression.
- (B) The Oinivāra period is linked with the Golden Age of Mithila in the author's preface.
- (C) The list of illustrations shows that the book is not purely textual in method.
- (D) Harsha is included as a major marker of early medieval political history.

१३६५. In the context of this book, which option best explains the point beginning with The Oinivāra period is linked with the Golden ?

- (A) Without script history, literature and inscriptional evidence cannot be fully understood.
- (B) The chapter links textual culture with visual and epigraphic culture.
- (C) The author treats religion as an integrating force in the culture of Mithila.
- (D) The Oinivāra period is linked with the Golden Age of Mithila in the author's preface.

१३६६. Which detail should be remembered when studying Chapter III — The Oinivāras of Mithila ?

- (A) The Oinivāra period is linked with the Golden Age of Mithila in the author's preface.
- (B) Later rulers are placed in sequence to preserve chronological clarity.
- (C) Maithila Brāhmaṇas receive special attention.
- (D) The boundary with Kosala suggests that Mithila was understood through neighbouring regions as well as internal identity.

१३६७. Which statement correctly reflects Chapter III — The Oinivāras of Mithila ?

- (A) Mahesha Ṭhākura, Gopāla Ṭhākura, Puruṣottama Ṭhākura, Nārāyaṇa Ṭhākura, Sundara Ṭhākura, and Mahinātha Ṭhākura are part of the sequence.
- (B) The contribution of the Oinivāra dynasty is treated as both political and cultural.
- (C) The author relies on sources such as inscriptions, manuscripts, journals, archaeological reports, and earlier histories.
- (D) The book treats Mithila, Videha, Tirabhukti, and Tirhut as historically connected names rather than unrelated labels.

१३६८. In the context of this book, which option best explains the point beginning with The contribution of the Oinivāra dynasty is treated ?

- (A) The author treats religion as an integrating force in the culture of Mithila.
- (B) It denies any relationship between literature and the religious life of a period.
- (C) The contribution of the Oinivāra dynasty is treated as both political and cultural.
- (D) Pārthiva Śiva liṅga worship is treated as a special feature of Mithila.

१३६९. Which detail should be remembered when studying Chapter III — The Oinivāras of Mithila ?

- (A) The contribution of the Oinivāra dynasty is treated as both political and cultural.
- (B) The chapter distinguishes prehistoric Mithila from Vedic Mithila.
- (C) Goddess worship appears in sacrifices, songs, and auspicious household occasions.
- (D) The section states that the ultimate end of life is to achieve the four values: Dharma, Artha, Kāma, and Mokṣa.

१३७०. In Chapter III — The Oinivāras of Mithila , what does Oinivāra dynasty refer to?

- (A) a literary way of remembering regional extent
- (B) a Brahmanical group listed in the social chapter
- (C) lyric or song-poem form
- (D) the ruling line after the Karṇāṭas

१३७१. Which term matches this description: the ruling line after the Karṇāṭas ?

- (A) Oinivāra dynasty
- (B) Dharma
- (C) Reunion
- (D) Videha

१३७२. In Chapter III — The Oinivāras of Mithila , what does Family tree refer to?

- (A) the fourfold values of life
- (B) the school of Vedic interpretation
- (C) the inherited body of history, institutions, religion, arts, literature, law, and social life
- (D) a genealogical aid for understanding succession

१३७३. Which term matches this description: a genealogical aid for understanding succession ?

- (A) Tirhutā
- (B) Harihara
- (C) Family tree
- (D) Cultural history

१३७४. In Chapter III — The Oinivāras of Mithila , what does Golden Age refer to?

- (A) projecting water-spout or carved architectural feature
- (B) the sanctum of a temple
- (C) a phrase applied to the cultural flourishing under Oinivāra rule
- (D) art used in sacred domestic or ceremonial contexts

१३७५. Which term matches this description: a phrase applied to the cultural flourishing under Oinivāra rule ?

- (A) Śatapatha Brāhmaṇa
- (B) Tirhutā
- (C) Chronology
- (D) Golden Age

१३७६. What is the significance of Bhogīśvara Ṭhākura in this quiz section?

- (A) It replaces historical evidence with a purely fictional narrative.
- (B) It assumes that the Kaṇṇāṭa and Oinivāra periods made no contribution to Mithila culture.
- (C) It treats temples, inscriptions, music, and script as irrelevant to Mithila culture.
- (D) an Oinivāra ruler

१३७७. Who is described as an Oinivāra ruler?

- (A) Harisimḥadeva
- (B) Janaka
- (C) Vidyāpati Ṭhākura
- (D) Bhogīśvara Ṭhākura

१३७८. What is the significance of Gaṇeśvara Ṭhākura in this quiz section?

- (A) author of Cultural Heritage of Mithila
- (B) an Oinivāra ruler
- (C) It treats inscriptions and manuscripts as decorative rather than historical evidence.
- (D) It reduces the study to a list of names without social or cultural interpretation.

१३७९. Who is described as an Oinivāra ruler?

- (A) Pakṣadhara Miśra
- (B) Nānyadeva
- (C) Bhogīśvara Ṭhākura
- (D) Gaṇeśvara Ṭhākura

१३८०. What is the significance of Lakhimādevī in this quiz section?

- (A) writer of the foreword
- (B) a notable name in the Oinivāra succession
- (C) an Oinivāra ruler
- (D) a major poet of Mithila

१३८१. Who is described as a notable name in the Oinivāra succession?

- (A) Harisimḥadeva
- (B) Jyotirīśvara
- (C) Lakhimādevī
- (D) Gaṇeśvara Ṭhākura

१३८२. Which option is not an accurate statement about Chapter III — The Oinivāras of Mithila ?

- (A) Harisimḥadeva, Narasimḥadeva, Bhairavasimḥadeva, Rāmabhadrasimḥadeva, and Lakṣmīnāthadeva continue the sequence.
- (B) Kīrtisimḥa, Rājasimḥa, Devasimḥa, Śivasimḥa, Lakhimādevī, Padmasimḥa, and Viśvāsadevī appear in the dynastic account.
- (C) The Oinivāra dynasty is treated from about A.D. 1324 to 1527.
- (D) It treats Tirhut, Tirabhukti, Videha, and Mithila as unrelated regions.

Chapter IV — Mithila after A.D. 1527

१३८३. What is the main focus of Chapter IV — Mithila after A.D. 1527 ?

- (A) The dairy industry appears as a household and economic topic.
- (B) It ignores the role of scholars, poets, artisans, and village communities.
- (C) Chapter IV surveys the post-Oinivāra political history of Mithila.
- (D) General characteristics of the people are included.

१३८४. Which statement correctly reflects Chapter IV — Mithila after A.D. 1527 ?

- (A) It treats inscriptions and manuscripts as decorative rather than historical evidence.
- (B) The chapter is titled A Survey of the History of Mithila after 1527 A.D.
- (C) The chapter includes a synchronisation of the chronology of the Karṇāṭa kings.
- (D) The inclusion of Aipanā broadens art history to include living folk and ritual forms.

१३८५. In the context of this book, which option best explains the point beginning with The chapter is titled A Survey of the ?

- (A) Yaj stands for Yājñavalkyasmṛti.
- (B) The chapter is titled A Survey of the History of Mithila after 1527 A.D.
- (C) The chapter on literature is divided into classical literature and the development of Maithili literature.
- (D) The appendix includes miscellaneous gleanings of Maithila life and economic history of slavery.

१३८६. Which detail should be remembered when studying Chapter IV — Mithila after A.D. 1527 ?

- (A) The study is divided into political, cultural, and social-economic groupings.
- (B) The chapter is titled A Survey of the History of Mithila after 1527 A.D.
- (C) Textual comparison helps distinguish firm evidence from approximate cultural memory.
- (D) Maithila peasant life is included as a topic.

१३८७. Which statement correctly reflects Chapter IV — Mithila after A.D. 1527 ?

- (A) Rivers function as historical markers because they connect sacred geography with settlement and political memory.
- (B) It reduces the study to a list of names without social or cultural interpretation.
- (C) It opens with the period of unrest.
- (D) Yājñavalkya Smṛti is important in the broader legal world of Mithila.

१३८८. In the context of this book, which option best explains the point beginning with It opens with the period of unrest ?

- (A) The study of Aipanā helps preserve women-centered and household artistic traditions.
- (B) Sadānīrā is treated as a significant marker in early references to Videha.
- (C) The book is titled Cultural Heritage of Mithila.
- (D) It opens with the period of unrest.

१३८९. Which detail should be remembered when studying Chapter IV — Mithila after A.D. 1527 ?

- (A) Śaiva sculpture includes Mahādeva, Śiva-Pārvatī, Pārvatī, Mother Goddess, and Rudra.
- (B) Early literature shows the development of regional language and expression.
- (C) It opens with the period of unrest.
- (D) Contemporaries and successors help situate literary production historically.

१३९०. Which statement correctly reflects Chapter IV — Mithila after A.D. 1527 ?

- (A) The Rāmāyaṇa material links Janaka, Rama, Lakshmana, Viśvāmitra, Ayodhyā, and Videha.
- (B) Administration during the Karṇāṭa dynasty is treated as part of political history.
- (C) Bhibhaur Rajputs are listed among the political actors of this period.
- (D) The author is Vijayakanta Mishra.

१३९१. In the context of this book, which option best explains the point beginning with Bhibhaur Rajputs are listed among the political actors ?

- (A) The preface notes that Mithila has its own Hindu school of law recognized even in modern courts.
- (B) The appendix includes miscellaneous gleanings of Maithila life and economic history of slavery.
- (C) Visual evidence is important for architecture and sculpture because descriptions alone are insufficient.
- (D) Bhibhaur Rajputs are listed among the political actors of this period.

१३१२. Which detail should be remembered when studying Chapter IV — Mithila after A.D. 1527 ?

- (A) It assumes that later customs cannot preserve traces of earlier cultural history.
- (B) The Oinivāras followed the Karṇāṭa phase and are central to medieval Mithila.
- (C) Bhibhaur Rajputs are listed among the political actors of this period.
- (D) Maithila peasant life is included as a topic.

१३१३. Which statement correctly reflects Chapter IV — Mithila after A.D. 1527 ?

- (A) Crafts and industries are part of cultural heritage because they shape livelihoods and objects.
- (B) The Khaṇḍavalākula, or House of Khaṇḍavā, becomes central to the later political survey.
- (C) Kṛtrima and self-offered son are listed under adoption topics.
- (D) The Karṇāṭa dynasty is central to the medieval political history of Mithila.

१३१४. In the context of this book, which option best explains the point beginning with The Khaṇḍavalākula or House of Khaṇḍavā becomes central ?

- (A) The Khaṇḍavalākula, or House of Khaṇḍavā, becomes central to the later political survey.
- (B) The author relies on sources such as inscriptions, manuscripts, journals, archaeological reports, and earlier histories.
- (C) The chapter includes the Mithila School of Music.
- (D) Brahmā, Buddhist sculpture, river goddesses Ganga and Yamuna, and miscellaneous sculptures are also treated.

१३१५. Which detail should be remembered when studying Chapter IV — Mithila after A.D. 1527 ?

- (A) The Khaṇḍavalākula, or House of Khaṇḍavā, becomes central to the later political survey.
- (B) The chapter on literature is divided into classical literature and the development of Maithili literature.
- (C) Minority and guardianship are included among legal topics.
- (D) The appendix includes miscellaneous gleanings of Maithila life.

१३१६. Which statement correctly reflects Chapter IV — Mithila after A.D. 1527 ?

- (A) The work is framed as a contribution to the study of Indian history, culture, and regional civilization.
- (B) Mahesha Ṭhākura, Gopāla Ṭhākura, Puruṣottama Ṭhākura, Nārāyaṇa Ṭhākura, Sundara Ṭhākura, and Mahinātha Ṭhākura are part of the sequence.
- (C) Nachārīs and Maheśavānīs are mentioned as categories of devotional songs connected with Śiva.
- (D) Early political identity helps explain why Mithila retained a separate cultural personality.

१३१७. In the context of this book, which option best explains the point beginning with Mahesha Ṭhākura Gopāla Ṭhākura Puruṣottama Ṭhākura Nārāyaṇa Ṭhākura ?

- (A) Charyāpadas are listed as part of the early literary background.
- (B) The betel leaf industry is included as a distinctive economic activity.
- (C) The name Mithila had not been altogether forgotten, even when Tirabhukti and Tirhut became common administrative designations.
- (D) Mahesha Ṭhākura, Gopāla Ṭhākura, Puruṣottama Ṭhākura, Nārāyaṇa Ṭhākura, Sundara Ṭhākura, and Mahinātha Ṭhākura are part of the sequence.

१३१८. Which detail should be remembered when studying Chapter IV — Mithila after A.D. 1527 ?

- (A) Mahesha Ṭhākura, Gopāla Ṭhākura, Puruṣottama Ṭhākura, Nārāyaṇa Ṭhākura, Sundara Ṭhākura, and Mahinātha Ṭhākura are part of the sequence.
- (B) It replaces historical evidence with a purely fictional narrative.
- (C) The work is framed as a contribution to the study of Indian history, culture, and regional civilization.
- (D) The many listed authors show a continuing literary environment.

१३९९. Which statement correctly reflects Chapter IV — Mithila after A.D. 1527 ?

- (A) The chapter includes palace, chaupālī, gambling house, and kaṭaka or military camps.
- (B) The appendix includes miscellaneous gleanings of Maithila life.
- (C) The chapter treats Narapati Ṭhākura, Rāghavasīṃha, Viṣṇusīṃha, Narendra Sīṃha, Pratāpa Sīṃha, and Mādhavasīṃha.
- (D) Literature is used as evidence of religious, social, and cultural life.

१४००. In the context of this book, which option best explains the point beginning with The chapter treats Narapati Ṭhākura Rāghavasi ha Viṣṇusi ?

- (A) The preface notes that Mithila has its own Hindu school of law recognized even in modern courts.
- (B) It says political history is irrelevant to cultural history.
- (C) The chapter treats Narapati Ṭhākura, Rāghavasīṃha, Viṣṇusīṃha, Narendra Sīṃha, Pratāpa Sīṃha, and Mādhavasīṃha.
- (D) Textual comparison helps distinguish firm evidence from approximate cultural memory.

१४०१. Which detail should be remembered when studying Chapter IV — Mithila after A.D. 1527 ?

- (A) Women Sanskrit writers are included, showing that intellectual production was not entirely male in the author's account.
- (B) The foreword notes the contribution of Karnataka music to North Indian music through movement of scholars and musicians.
- (C) The chapter treats Narapati Ṭhākura, Rāghavasīṃha, Viṣṇusīṃha, Narendra Sīṃha, Pratāpa Sīṃha, and Mādhavasīṃha.
- (D) It avoids historical comparison and treats every tradition as timeless and unchanging.

१४०२. Which statement correctly reflects Chapter IV — Mithila after A.D. 1527 ?

- (A) It presents every ruler as belonging to the same dynasty without distinction.
- (B) The dairy industry is listed as an economic and domestic topic.
- (C) The author relies on sources such as inscriptions, manuscripts, journals, archaeological reports, and earlier histories.
- (D) Administrative reforms are treated as part of the post-1527 story.

१४०३. In the context of this book, which option best explains the point beginning with Administrative reforms are treated as part of the ?

- (A) EI stands for Epigraphia Indica.
- (B) Kṛtrima adoption and self-offered son are listed under adoption topics.
- (C) Inscriptions are separated because epigraphic evidence has a special historical role.
- (D) Administrative reforms are treated as part of the post-1527 story.

१४०४. Which detail should be remembered when studying Chapter IV — Mithila after A.D. 1527 ?

- (A) It presents every ruler as belonging to the same dynasty without distinction.
- (B) The appendix includes miscellaneous gleanings of Maithila life and economic history of slavery.
- (C) The appendix includes miscellaneous gleanings of Maithila life.
- (D) Administrative reforms are treated as part of the post-1527 story.

१४०५. Which statement correctly reflects Chapter IV — Mithila after A.D. 1527 ?

- (A) It says religion, literature, art, law, and social life developed in complete isolation from each other.
- (B) The chapter includes appendices on the chronology and family tree of the Khaṇḍavalākula kings.
- (C) It assumes that later customs cannot preserve traces of earlier cultural history.
- (D) The chapter distinguishes prehistoric Mithila from Vedic Mithila.

१४०६. In the context of this book, which option best explains the point beginning with The chapter includes appendices on the chronology and ?

- (A) Maithila Brahmanas are treated in connection with the institution of Pañjīprabandha.
- (B) The post-1527 survey connects medieval cultural memory with early modern political structures.
- (C) The chapter does not see religion as merely ritual; it links religion to discipline, life-values, literature, and society.
- (D) The chapter includes appendices on the chronology and family tree of the Khaṇḍavalākula kings.

१४०७. Which detail should be remembered when studying Chapter IV — Mithila after A.D. 1527 ?

- (A) The name Mithila had not been altogether forgotten, even when Tirabhukti and Tirhut became common administrative designations.
- (B) The chapter includes appendices on the chronology and family tree of the Khaṇḍavalākula kings.
- (C) Mithila is presented as maintaining old Vedic religion in many aspects.
- (D) The chapter treats legal history as part of social history.

१४०८. In Chapter IV — Mithila after A.D. 1527 , what does Khaṇḍavalākula refer to?

- (A) a projecting water-spout or architectural feature
- (B) the House of Khaṇḍavā in later Mithila history
- (C) a combined Śiva-Viṣṇu religious form
- (D) the older and culturally rich regional name

१४०९. Which term matches this description: the House of Khaṇḍavā in later Mithila history ?

- (A) Mokṣa
- (B) Cultural Heritage
- (C) Slavery
- (D) Khaṇḍavalākula

१४१०. In Chapter IV — Mithila after A.D. 1527 , what does Period of unrest refer to?

- (A) metal craft and industry
- (B) the transitional phase after the Oinivāras
- (C) a common later designation for the region
- (D) a sacred midland category discussed in relation to Videha

१४११. Which term matches this description: the transitional phase after the Oinivāras ?

- (A) Epigraphy
- (B) Smṛti
- (C) Period of unrest
- (D) Door-jamb

१४१२. In Chapter IV — Mithila after A.D. 1527 , what does Administrative reforms refer to?

- (A) It treats Mithila only as a modern administrative district and ignores older cultural names.
- (B) changes in governance treated in the chapter
- (C) the logical-philosophical school
- (D) arts such as music, painting, design, and sculpture

१४१३. Which term matches this description: changes in governance treated in the chapter ?

- (A) Copper-plate grant
- (B) Senas
- (C) Administrative reforms
- (D) Slavery

१४१४. Which option is not an accurate statement about Chapter IV — Mithila after A.D. 1527 ?

- (A) Mahesha Ṭhākura, Gopāla Ṭhākura, Puruṣottama Ṭhākura, Nārāyaṇa Ṭhākura, Sundara Ṭhākura, and Mahinātha Ṭhākura are part of the sequence.
- (B) It reduces the study to a list of names without social or cultural interpretation.
- (C) Bhibhaur Rajputs are listed among the political actors of this period.
- (D) It opens with the period of unrest.

Chapter V — Religion: Introductory Framework

१४१५. What is the main focus of Chapter V — Religion: Introductory Framework ?

- (A) The religion section begins by placing religious life within the four values of life and cultural practice.
- (B) Polity appears as a literary subject, showing the relation between literature and governance.
- (C) Without script history, literature and inscriptional evidence cannot be fully understood.
- (D) Boundary verses are used as cultural memory as well as geographical evidence.

१४१६. Which statement correctly reflects Chapter V — Religion: Introductory Framework ?

- (A) The section states that the ultimate end of life is to achieve the four values: Dharma, Artha, Kāma, and Mokṣa.
- (B) The Mauryas are included as one of the major imperial contexts for Mithila.
- (C) The social chapter moves the book from rulers and scholars toward the people of Mithila.
- (D) Mithilākṣara is treated as a distinctive cultural marker of Mithila.

१४१७. In the context of this book, which option best explains the point beginning with The section states that the ultimate end of ?

- (A) The section states that the ultimate end of life is to achieve the four values: Dharma, Artha, Kāma, and Mokṣa.
- (B) The bibliography is divided into original sources, modern works, journals, and inscriptions.
- (C) Marriage is treated as a salient feature of Mithila law.
- (D) Narasiṃhadeva, Rāmasiṃhadeva, Śaktisiṃhadeva, and Harisiṃhadeva are important rulers in the sequence.

१४१८. Which detail should be remembered when studying Chapter V — Religion: Introductory Framework ?

- (A) Ancient Mithila is not represented only by legends; it is linked to a chronological narrative.
- (B) The Pāla period is important for eastern India and is therefore relevant to Mithila.
- (C) The section states that the ultimate end of life is to achieve the four values: Dharma, Artha, Kāma, and Mokṣa.
- (D) Classical literature includes language, grammar, lexicography, poetics, metrics, erotics, and polity.

१४१९. Which statement correctly reflects Chapter V — Religion: Introductory Framework ?

- (A) The Pālas, including Gopāla, Dharmapāla, Devapāla, Śūrapāla, Vighrapāla, Nārāyaṇapāla, and Rāmapāla, are listed in the contents.
- (B) The Khaṇḍavalākula becomes the main later ruling house discussed in the chapter.
- (C) Nyāya is treated as one of Mithila's major intellectual traditions.
- (D) Religion is described as a vital factor in the life of an individual and community.

१४२०. In the context of this book, which option best explains the point beginning with Religion is described as a vital factor in ?

- (A) The first four chapters give political and economic background.
- (B) Religion is described as a vital factor in the life of an individual and community.
- (C) Śiva worship is described as especially strong in Mithila.
- (D) The chapter connects temple geography, songs, rituals, and textual references.

१४२१. Which detail should be remembered when studying Chapter V — Religion: Introductory Framework ?

- (A) The chapter includes a family tree of the Oinivāra dynasty.
- (B) Religion is described as a vital factor in the life of an individual and community.
- (C) Jyotiṛśvara's Varṇaratnākara is included as an important work.
- (D) Partition, reunion, inheritance, and succession are central topics.

१४२२. Which statement correctly reflects Chapter V — Religion: Introductory Framework ?

- (A) It reduces the study to a list of names without social or cultural interpretation.
- (B) The chapter presents Mithila as having its own school of Hindu law.
- (C) Ornaments are treated as material culture and social display.
- (D) The author says religious thoughts and feelings of a period find a place in the literature of that period.

१४२३. In the context of this book, which option best explains the point beginning with The author says religious thoughts and feelings of ?

- (A) The author says religious thoughts and feelings of a period find a place in the literature of that period.
- (B) The Himalayas and the Tarai show the northern dimension of the region.
- (C) The chapter does not treat Mithila as a single town only; it treats it as a broad cultural region.
- (D) Early political identity helps explain why Mithila retained a separate cultural personality.

१४२४. Which detail should be remembered when studying Chapter V — Religion: Introductory Framework ?

- (A) It treats Tirhut, Tirabhukti, Videha, and Mithila as unrelated regions.
- (B) The author says religious thoughts and feelings of a period find a place in the literature of that period.
- (C) The script chapter is not merely about letters; it connects writing, records, culture, and identity.
- (D) Family relations and minority guardianship show the legal structure of household life.

१४२५. Which statement correctly reflects Chapter V — Religion: Introductory Framework ?

- (A) The chapter also includes Kāyasthas, Kṣatriyas, Goāras, Dusādhas, Musaharas, Muslims, and others.
- (B) It makes the chronology depend only on page numbers instead of dynasties and evidence.
- (C) It treats inscriptions and manuscripts as decorative rather than historical evidence.
- (D) Mithila is presented as maintaining old Vedic religion in many aspects.

१४२६. In the context of this book, which option best explains the point beginning with Mithila is presented as maintaining old Vedic religion ?

- (A) Bhāvaditya, Gaṇeśvara, Dhīreśvara, and others appear as literary figures around the period.
- (B) The discussion of early Maithili prepares for the age of Vidyāpati.
- (C) Mithila is presented as maintaining old Vedic religion in many aspects.
- (D) The script chapter is not merely about letters; it connects writing, records, culture, and identity.

१४२७. Which detail should be remembered when studying Chapter V — Religion: Introductory Framework ?

- (A) It replaces historical evidence with a purely fictional narrative.
- (B) The list of illustrations indicates that visual and material evidence matter for the study.
- (C) Mithila is presented as maintaining old Vedic religion in many aspects.
- (D) Classical literature includes language, grammar, lexicography, poetics, metrics, erotics, and polity.

१४२८. Which statement correctly reflects Chapter V — Religion: Introductory Framework ?

- (A) The appendix includes miscellaneous gleanings of Maithila life.
- (B) The author stresses the Brahmanical character of Mithila after the Videgha Māthava period.
- (C) Nānyadeva is central to the beginning of Karṇāṭa rule in Mithila.
- (D) Barantpur Chaṇḍisthāna and Saharsa inscriptions are also included.

१४२९. In the context of this book, which option best explains the point beginning with The author stresses the Brahmanical character of Mithila ?

- (A) The recognition of Mithila law in courts shows its continuing relevance.
- (B) It reduces the study to a list of names without social or cultural interpretation.
- (C) The author stresses the Brahmanical character of Mithila after the Videgha Māthava period.
- (D) The conclusion of the literature chapter draws together Sanskrit and Maithili strands.

१४३०. Which detail should be remembered when studying Chapter V — Religion: Introductory Framework ?

- (A) Economic history also includes slavery as a topic.
- (B) Aipanā and yantra-like designs are linked with sacred acts and women's ritual practice.
- (C) The author stresses the Brahmanical character of Mithila after the Videgha Māthava period.
- (D) The chapter's structure shows the movement from Sanskrit learning to Maithili literary expression.

१४३१. Which statement correctly reflects Chapter V — Religion: Introductory Framework ?

- (A) The Mauryas are included as one of the major imperial contexts for Mithila.
- (B) Nyāya is treated as one of Mithila's major intellectual traditions.
- (C) Varṇāśrama-dharma and traditional Hindu deities are treated as natural in Mithila's cultural life.
- (D) It says political history is irrelevant to cultural history.

१४३२. In the context of this book, which option best explains the point beginning with Varṇāśrama dharma and traditional Hindu deities are treated ?

- (A) MS or MSS stands for manuscripts.
- (B) Religion is interpreted as a discipline connected with the ultimate aim of life.
- (C) Varṇāśrama-dharma and traditional Hindu deities are treated as natural in Mithila's cultural life.
- (D) Administration under the Kaṇvaśas matters because governance shaped cultural institutions.

१४३३. Which detail should be remembered when studying Chapter V — Religion: Introductory Framework ?

- (A) It makes the chronology depend only on page numbers instead of dynasties and evidence.
- (B) It confines Mithila entirely to one city and denies its regional spread.
- (C) The chapter's structure shows the movement from Sanskrit learning to Maithili literary expression.
- (D) Varṇāśrama-dharma and traditional Hindu deities are treated as natural in Mithila's cultural life.

१४३४. Which statement correctly reflects Chapter V — Religion: Introductory Framework ?

- (A) The Vedic period is connected with the rise of the Vaidehan monarchy.
- (B) The chapter does not see religion as merely ritual; it links religion to discipline, life-values, literature, and society.
- (C) Later names include Amṛtakara, Harapati, Bhānu Kavi, Gajasiṃha, and Rudradhara.
- (D) Chamundā, Maheśvarī, Tārā, Mahiśāsura-mardinī, Śiva-Pārvatī, and Rudra sculptures are among the listed topics.

१४३५. In the context of this book, which option best explains the point beginning with The chapter does not see religion as merely ?

- (A) The chapter does not see religion as merely ritual; it links religion to discipline, life-values, literature, and society.
- (B) Ornaments are treated as material culture and social display.
- (C) Garden, flora and fauna, birds and animals are included in social-economic life.
- (D) It treats temples, inscriptions, music, and script as irrelevant to Mithila culture.

१४३६. Which detail should be remembered when studying Chapter V — Religion: Introductory Framework ?

- (A) The chapter does not see religion as merely ritual; it links religion to discipline, life-values, literature, and society.
- (B) It opens with the period of unrest.
- (C) The Kaṇvaśa period is important because it sets the foundation for later cultural growth.
- (D) The Ganga is an important southern reference point in descriptions of Mithila.

१४३७. Which statement correctly reflects Chapter V — Religion: Introductory Framework ?

- (A) Popular Hinduism in Mithila is treated as deeply rooted and orthodox.
- (B) The Śatapatha Brāhmaṇa gives an early frame for Videha.
- (C) Śaiva sculpture includes Mahādeva, Śiva-Pārvatī, Pārvatī, Mother Goddess, and Rudra.
- (D) Jyotiṣvara's Varṇaratnākara is included in the literature chapter.

१४३८. In the context of this book, which option best explains the point beginning with Popular Hinduism in Mithila is treated as deeply ?

- (A) Maithila peasant life is treated as part of cultural heritage.
- (B) Names in the chapter are treated as clues to political, sacred, and cultural identity.
- (C) EI stands for Epigraphia Indica.
- (D) Popular Hinduism in Mithila is treated as deeply rooted and orthodox.

१४३९. Which detail should be remembered when studying Chapter V — Religion: Introductory Framework ?

- (A) The conclusion of the literature chapter draws together Sanskrit and Maithili strands.
- (B) Popular Hinduism in Mithila is treated as deeply rooted and orthodox.
- (C) The boundary discussion helps explain how later political and cultural developments are located.
- (D) Mahesha Ṭhākura, Gopāla Ṭhākura, Puruṣottama Ṭhākura, Nārāyaṇa Ṭhākura, Sundara Ṭhākura, and Mahinātha Ṭhākura are part of the sequence.

१४४०. In Chapter V — Religion: Introductory Framework , what does Dharma refer to?

- (A) earthen Śiva liṅga worship
- (B) the scholarly making and use of dictionaries
- (C) one of the four values of life
- (D) organization of learning

१४४१. Which term matches this description: one of the four values of life ?

- (A) Prehistoric Mithila
- (B) Dharma
- (C) Visual evidence
- (D) Kauśikī

१४४२. In Chapter V — Religion: Introductory Framework , what does Artha refer to?

- (A) religious or yogic figures included in the chapter
- (B) material or worldly value
- (C) organization of learning
- (D) a later ruling dynasty central to the cultural history of Mithila

१४४३. Which term matches this description: material or worldly value ?

- (A) Tirabhukti
- (B) Social organization
- (C) Nṛtya Gaṇeśa
- (D) Artha

१४४४. In Chapter V — Religion: Introductory Framework , what does Kāma refer to?

- (A) desire or aesthetic-emotional value
- (B) a source describing Tirabhukti
- (C) cloth production or trade
- (D) It assumes that later customs cannot preserve traces of earlier cultural history.

१४४५. Which term matches this description: desire or aesthetic-emotional value ?

- (A) Kāma
- (B) Dairy industry
- (C) Cultural geography
- (D) Śatapatha Brāhmaṇa

१४४६. In Chapter V — Religion: Introductory Framework , what does Mokṣa refer to?

- (A) lyrical songs associated especially with Vidyāpati
- (B) emancipation or ultimate liberation
- (C) metal craft and industry
- (D) a social-religious group listed in the chapter

१४४७. Which term matches this description: emancipation or ultimate liberation ?

- (A) Mokṣa
- (B) Śākta
- (C) Administration
- (D) Family tree

१४४८. In Chapter V — Religion: Introductory Framework , what does Caturvarga refer to?

- (A) the agrarian everyday world of Mithila
- (B) a work associated with Jyotirīśvara
- (C) the fourfold values of life
- (D) an imperial context for Mithila

१४४९. Which term matches this description: the fourfold values of life ?

- (A) Guptas
- (B) Caturvarga
- (C) Dairy industry
- (D) Index

१४५०. Which option is not an accurate statement about Chapter V — Religion: Introductory Framework ?

- (A) The author stresses the Brahmanical character of Mithila after the Videgha Māthava period.
- (B) It ignores the role of scholars, poets, artisans, and village communities.
- (C) The chapter does not see religion as merely ritual; it links religion to discipline, life-values, literature, and society.
- (D) Varṇāśrama-dharma and traditional Hindu deities are treated as natural in Mithila's cultural life.

Chapter V — Śaiva, Vaiṣṇava, and Śākta Tendencies

१४५१. What is the main focus of Chapter V — Śaiva, Vaiṣṇava, and Śākta Tendencies ?

- (A) The bibliography is divided into original sources, modern works, journals, and inscriptions.
- (B) The chapter describes the interwoven devotional forms of medieval Mithila.
- (C) The chapter shows that cultural heritage includes everyday objects, habits, and industries.
- (D) Language history is important because cultural identity is transmitted through speech and writing.

१४५२. Which statement correctly reflects Chapter V — Śaiva, Vaiṣṇava, and Śākta Tendencies ?

- (A) Boundary verses are used as cultural memory as well as geographical evidence.
- (B) Minor industries show small-scale production in Mithila.
- (C) The list of illustrations shows that the book is not purely textual in method.
- (D) The three major deities later prominent in Mithila are Śiva, Viṣṇu, and Śakti.

१४५३. In the context of this book, which option best explains the point beginning with The three major deities later prominent in Mithila ?

- (A) Other Brahmanas such as Dasunhi or Bhaṭṭ Brahmanas are included.
- (B) The chapter shows that political institutions are necessary for understanding cultural continuity.
- (C) Maithili inscriptions in Nepal are important for tracing script history.
- (D) The three major deities later prominent in Mithila are Śiva, Viṣṇu, and Śakti.

१४५४. Which detail should be remembered when studying Chapter V — Śaiva, Vaiṣṇava, and Śākta Tendencies ?

- (A) The three major deities later prominent in Mithila are Śiva, Viṣṇu, and Śakti.
- (B) Later names include Amritakara, Harapati, Bhānu Kavi, Gajasimha, Rudradhara, Kavirāja Bhikhārīmīśra, Daśāvadhāna Ṭhākura, Viṣṇupurī, Yaśodhara, Nava Kaviśekhara, Rājapaṇḍita, Chaitra Chaturbhuja, Madhusūdana, Jīvanātha, Lakmīnātha, Śyāmasundara, and Kāmsanārāyaṇa.
- (C) The transition to A.D. 1097 marks the beginning of the book's main medieval framework.
- (D) The system of education connects social life with intellectual heritage.

१४५५. Which statement correctly reflects Chapter V — Śaiva, Vaiṣṇava, and Śākta Tendencies ?

- (A) The chapter is titled Social Life: The people of Mithila.
- (B) Visual evidence is important for architecture and sculpture because descriptions alone are insufficient.
- (C) The author presents Mithila as a centre of Śiva, Viṣṇu, and Śakti worship.
- (D) The author emphasizes that temple architecture had not previously been surveyed in sufficient detail for Mithila.

१४५६. In the context of this book, which option best explains the point beginning with The author presents Mithila as a centre of ?

- (A) The author presents Mithila as a centre of Śiva, Viṣṇu, and Śakti worship.
- (B) The Rāmāyaṇa material links Janaka, Rama, Lakshmana, Viśvāmitra, Ayodhyā, and Videha.
- (C) Village community is a central social unit in the chapter.
- (D) Architecture includes palace, chaupālī, gambling house, and kaṭaka or military camps.

१४५७. Which detail should be remembered when studying Chapter V — Śaiva, Vaiṣṇava, and Śākta Tendencies ?

- (A) The study needs early history as well as political background to explain culture.
- (B) The author presents Mithila as a centre of Śiva, Viṣṇu, and Śakti worship.
- (C) Aipanā is linked with symbolic and tantric designs.
- (D) The list of illustrations indicates that visual and material evidence matter for the study.

१४५८. Which statement correctly reflects Chapter V — Śaiva, Vaiṣṇava, and Śākta Tendencies ?

- (A) It replaces historical evidence with a purely fictional narrative.
- (B) Sources of Hindu law include Dharmasāstra and Smṛti traditions.
- (C) Tantric forms connected with Śakti worship are said to have moulded Maithila culture.
- (D) Pārthiva Śiva liṅga worship is treated as a special feature of Mithila.

१४५९. In the context of this book, which option best explains the point beginning with Tantric forms connected with Śakti worship are said ?

- (A) The chapter connects learned Sanskrit culture with regional literary identity.
- (B) The river Sadānīrā is described as demarcating Videha from Kosala.
- (C) Tantric forms connected with Śakti worship are said to have moulded Maithila culture.
- (D) Aipanā is described in the preface as a forgotten art of symbol and tantra.

१४६०. Which detail should be remembered when studying Chapter V — Śaiva, Vaiṣṇava, and Śākta Tendencies ?

- (A) A source-category bibliography helps readers judge the evidence behind the book.
- (B) The chapter's method is cumulative, drawing from several kinds of literature.
- (C) Tantric forms connected with Śakti worship are said to have moulded Maithila culture.
- (D) Rāma and Kṛṣṇa are respected as incarnations of Viṣṇu in the religious life of Mithila.

१४६१. Which statement correctly reflects Chapter V — Śaiva, Vaiṣṇava, and Śākta Tendencies ?

- (A) Ancient Mithila is not represented only by legends; it is linked to a chronological narrative.
- (B) Rāma and Krishna, as incarnations of Viṣṇu, also receive respect in the medieval religious life described by the author.
- (C) Contemporaries and successors help situate literary production historically.
- (D) The chapter connects learned Sanskrit culture with regional literary identity.

१४६३. In the context of this book, which option best explains the point beginning with Rāma and Krishna as incarnations of Viṣṇu also ?

- (A) The author treats Aipānā as part of fine arts and ritual culture.
- (B) It treats all Sanskrit and Maithili sources as interchangeable without context.
- (C) Original sources provide primary evidence for history and culture.
- (D) Rāma and Krishna, as incarnations of Viṣṇu, also receive respect in the medieval religious life described by the author.

१४६४. Which detail should be remembered when studying Chapter V — Śaiva, Vaiṣṇava, and Śākta Tendencies ?

- (A) Minor industries, trade, textile, and metal works form part of the economic history.
- (B) Rāma and Krishna, as incarnations of Viṣṇu, also receive respect in the medieval religious life described by the author.
- (C) The name Tirhut is presented as gradually giving way to the older and culturally richer name Mithila.
- (D) The chapter treats technical literature as part of cultural heritage.

१४६५. Which statement correctly reflects Chapter V — Śaiva, Vaiṣṇava, and Śākta Tendencies ?

- (A) Early political identity helps explain why Mithila retained a separate cultural personality.
- (B) Chronology is essential because cultural developments must be placed under the correct rulers.
- (C) The author argues that multiplicity of gods did not mislead Maithilas because the deities were understood as aspects of one Godhead.
- (D) Music reflects cultural exchange across regional boundaries.

१४६६. In the context of this book, which option best explains the point beginning with The author argues that multiplicity of gods did ?

- (A) Pakṣadhara Miśra and later Maithila scholars continue the learned tradition.
- (B) Inscriptions help connect names, dates, rulers, places, and religious patronage.
- (C) Temple architecture and temple types are major topics of the chapter.
- (D) The author argues that multiplicity of gods did not mislead Maithilas because the deities were understood as aspects of one Godhead.

१४६७. Which detail should be remembered when studying Chapter V — Śaiva, Vaiṣṇava, and Śākta Tendencies ?

- (A) Musical culture belongs beside literature, religion, and architecture in the book's structure.
- (B) Boundary verses are used as cultural memory as well as geographical evidence.
- (C) The author argues that multiplicity of gods did not mislead Maithilas because the deities were understood as aspects of one Godhead.
- (D) Maithili literature is treated as a living branch of Mithila's cultural identity.

१४६८. Which statement correctly reflects Chapter V — Śaiva, Vaiṣṇava, and Śākta Tendencies ?

- (A) Śiva worship is described as strong in Mithila, including many old Śiva temples.
- (B) Chapters X to XII are described as dealing with social and economic life.
- (C) The caturvarga frame gives philosophical depth to cultural practices.
- (D) The system of education connects social life with intellectual heritage.

१४६९. In the context of this book, which option best explains the point beginning with Śiva worship is described as strong in Mithila ?

- (A) The caturvarga frame gives philosophical depth to cultural practices.
- (B) Śiva worship is described as strong in Mithila, including many old Śiva temples.
- (C) Kīrtisīmha, Devasīmha, Śivasīmha, Lakhimādevī, and Padmasīmha appear in the political sequence.
- (D) The quiz uses the bibliography as a guide to the kinds of evidence used.

१४६९. Which detail should be remembered when studying Chapter V — Śaiva, Vaiṣṇava, and Śākta Tendencies ?

- (A) It presents Mithila as a centre of Hindu culture and learning even after Muslim conquest in much of North India.
- (B) Śiva worship is described as strong in Mithila, including many old Śiva temples.
- (C) The system of education connects social life with intellectual heritage.
- (D) Boundary verses are used as cultural memory as well as geographical evidence.

१४७०. Which statement correctly reflects Chapter V — Śaiva, Vaiṣṇava, and Śākta Tendencies ?

- (A) The salient features of the Mithila School of Hindu Law include marriage.
- (B) Classical literature includes language, grammar, lexicography, poetics, metrics, erotics, and polity.
- (C) It confines Mithila entirely to one city and denies its regional spread.
- (D) Pārthiva Śiva liṅga worship is presented as a special feature of Mithila.

१४७१. In the context of this book, which option best explains the point beginning with Pārthiva Śiva liṅga worship is presented as a ?

- (A) The script chapter is not merely about letters; it connects writing, records, culture, and identity.
- (B) Pārthiva Śiva liṅga worship is presented as a special feature of Mithila.
- (C) It treats law, kinship, and inheritance as outside social history.
- (D) Chronology is essential because cultural developments must be placed under the correct rulers.

१४७२. Which detail should be remembered when studying Chapter V — Śaiva, Vaiṣṇava, and Śākta Tendencies ?

- (A) Pārthiva Śiva liṅga worship is presented as a special feature of Mithila.
- (B) Crafts and industries are part of cultural heritage because they shape livelihoods and objects.
- (C) The first publication date is April 1979.
- (D) Dharmaśāstra and Smṛti texts form the basis of legal discussion.

१४७३. Which statement correctly reflects Chapter V — Śaiva, Vaiṣṇava, and Śākta Tendencies ?

- (A) Nachārīs and Maheśavānīs are mentioned as categories of devotional songs connected with Śiva.
- (B) It ignores the role of scholars, poets, artisans, and village communities.
- (C) Harsha is included as a major marker of early medieval political history.
- (D) It says religion, literature, art, law, and social life developed in complete isolation from each other.

१४७४. In the context of this book, which option best explains the point beginning with Nachārīs and Maheśavānīs are mentioned as categories of ?

- (A) Nachārīs and Maheśavānīs are mentioned as categories of devotional songs connected with Śiva.
- (B) Maithili inscriptions in Nepal are part of the palaeographical evidence.
- (C) Chapters X to XII are described as dealing with social and economic life.
- (D) Vāchaspati Miśra and Udayanācārya are treated as major figures in older Nyāya thought.

१४७५. Which detail should be remembered when studying Chapter V — Śaiva, Vaiṣṇava, and Śākta Tendencies ?

- (A) Nachārīs and Maheśavānīs are mentioned as categories of devotional songs connected with Śiva.
- (B) Music reflects cultural exchange across regional boundaries.
- (C) The chapter also includes Kāyasthas, Kṣatriyas, Goāras, Dusādhas, Musaharas, Muslims, and others.
- (D) ASI stands for Archaeological Survey of India Annual Reports.

१४७६. Which statement correctly reflects Chapter V — Śaiva, Vaiṣṇava, and Śākta Tendencies ?

- (A) Bhibhaur Rajputs are listed among the political actors of this period.
- (B) Karṇāṭa and Oinivāra inscriptions are treated as key historical evidence.
- (C) Śakti worship is described as universally prevalent even in medieval Mithila.
- (D) Later rulers are placed in sequence to preserve chronological clarity.

१४७७. In the context of this book, which option best explains the point beginning with Śakti worship is described as universally prevalent even ?

- (A) Mithila is described as including what is now North Bihar, the Tarai, and the southern portion of Nepal up to the lower hill ranges.
- (B) Śakti worship is described as universally prevalent even in medieval Mithila.
- (C) The chapter also includes Kāyasthas, Kṣatriyas, Goāras, Dusādhas, Musaharas, Muslims, and others.
- (D) Illustrations likely support the discussion of architecture, sculpture, script, and fine arts.

१४७८. Which detail should be remembered when studying Chapter V — Śaiva, Vaiṣṇava, and Śākta Tendencies ?

- (A) Śakti worship is described as universally prevalent even in medieval Mithila.
- (B) The Rāmāyaṇa material links Janaka, Rama, Lakshmana, Viśvāmitra, Ayodhyā, and Videha.
- (C) The first publication date is April 1979.
- (D) Contemporaries and successors help situate literary production historically.

१४७९. Which statement correctly reflects Chapter V — Śaiva, Vaiṣṇava, and Śākta Tendencies ?

- (A) Every household is described as maintaining the gosāuni, the household goddess, and honouring her on auspicious occasions.
- (B) ASI stands for Archaeological Survey of India Annual Reports.
- (C) The study needs early history as well as political background to explain culture.
- (D) Bhagirathapur inscription of Anumati Devī is listed in the chapter contents.

१४८०. In the context of this book, which option best explains the point beginning with Every household is described as maintaining the gosāuni ?

- (A) Architecture includes palace, chaupālī, gambling house, and kaṭaka or military camps.
- (B) Maithila Brahmanas are treated in connection with the institution of Pañjīprabandha.
- (C) Every household is described as maintaining the gosāuni, the household goddess, and honouring her on auspicious occasions.
- (D) The chapter does not see religion as merely ritual; it links religion to discipline, life-values, literature, and society.

१४८१. Which detail should be remembered when studying Chapter V — Śaiva, Vaiṣṇava, and Śākta Tendencies ?

- (A) Every household is described as maintaining the gosāuni, the household goddess, and honouring her on auspicious occasions.
- (B) Vāchaspati Miśra and Udayanācārya are treated as major figures in older Nyāya thought.
- (C) The bibliography is divided into original sources, modern works, journals, and inscriptions.
- (D) Classical literature includes language, grammar, lexicography, poetics, metrics, erotics, and polity.

१४८२. In Chapter V — Śaiva, Vaiṣṇava, and Śākta Tendencies , what does Śaiva refer to?

- (A) It avoids historical comparison and treats every tradition as timeless and unchanging.
- (B) related to Śiva worship
- (C) dictionary and word-study
- (D) It reduces the study to a list of names without social or cultural interpretation.

१४८३. Which term matches this description: related to Śiva worship ?

- (A) Artha
- (B) Ornaments
- (C) Maheśavānī
- (D) Śaiva

१४८४. In Chapter V — Śaiva, Vaiṣṇava, and Śākta Tendencies , what does Vaiṣṇava refer to?

- (A) It assumes that the Karṇāṭa and Oinivāra periods made no contribution to Mithila culture.
- (B) the musical tradition discussed in the chapter
- (C) related to Viṣṇu worship
- (D) a work associated with Jyotirīśvara

१४८५. Which term matches this description: related to Viṣṇu worship ?

- (A) Dairy industry
- (B) Vaiṣṇava
- (C) Partition
- (D) Karṇāṭas

१४८६. In Chapter V — Śaiva, Vaiṣṇava, and Śākta Tendencies , what does Śākta refer to?

- (A) a phrase applied to the cultural flourishing under Oinivāra rule
- (B) related to Śakti or goddess worship
- (C) alphabetical guide to names and topics
- (D) traditional remembered law-text

१४८७. Which term matches this description: related to Śakti or goddess worship ?

- (A) Garbhagrha
- (B) Manuscript
- (C) Śākta
- (D) Ritual art

१४८८. In Chapter V — Śaiva, Vaiṣṇava, and Śākta Tendencies , what does Pārthiva Śiva liṅga refer to?

- (A) a ritual and textual tradition linked with Śakti worship
- (B) legal responsibility for a minor
- (C) the early royal formation associated with Videha
- (D) earthen Śiva liṅga worship

१४८९. Which term matches this description: earthen Śiva liṅga worship ?

- (A) Kāma
- (B) Pārthiva Śiva liṅga
- (C) Harihara
- (D) Village community

१४९०. In Chapter V — Śaiva, Vaiṣṇava, and Śākta Tendencies , what does Gosāuni refer to?

- (A) a work associated with Jyotirīśvara
- (B) images or plates supporting historical interpretation
- (C) a social-religious group listed in the chapter
- (D) household goddess in Maithila religious practice

१४९१. Which term matches this description: household goddess in Maithila religious practice ?

- (A) Strīdhana
- (B) Gosāuni
- (C) Early Maithili
- (D) Tirhutā

१४९२. In Chapter V — Śaiva, Vaiṣṇava, and Śākta Tendencies , what does Nachārī refer to?

- (A) the study of objects, materials, and practical life
- (B) a written record on durable material
- (C) a devotional hymn category connected with Śiva
- (D) cloth production or trade

१४९३. Which term matches this description: a devotional hymn category connected with Śiva ?

- (A) Vidyāpati
- (B) Material culture
- (C) Door-jamb
- (D) Nachārī

१४९४. In Chapter V — Śaiva, Vaiṣṇava, and Śākta Tendencies , what does Maheśavānī refer to?

- (A) songs dealing with Hara and Gaurī
- (B) an imperial context for Mithila
- (C) It treats all Sanskrit and Maithili sources as interchangeable without context.
- (D) It reduces the study to a list of names without social or cultural interpretation.

१४९५. Which term matches this description: songs dealing with Hara and Gaurī ?

- (A) Caturvarga
- (B) Navya-Nyāya
- (C) Maheśavānī
- (D) Sūrya

१४९६. Which option is not an accurate statement about Chapter V — Śaiva, Vaiṣṇava, and Śākta Tendencies ?

- (A) It confines Mithila entirely to one city and denies its regional spread.
- (B) The three major deities later prominent in Mithila are Śiva, Viṣṇu, and Śakti.
- (C) Śakti worship is described as universally prevalent even in medieval Mithila.
- (D) Every household is described as maintaining the gosāuni, the household goddess, and honouring her on auspicious occasions.

Chapter V — Other Religious Forms and Philosophy

१४९७. What is the main focus of Chapter V — Other Religious Forms and Philosophy ?

- (A) The recognition of Mithila law in courts shows its continuing relevance.
- (B) The chapter's contents include other religious practices and a large philosophical section.
- (C) Marriage is treated as a salient feature of Mithila law.
- (D) EI stands for Epigraphia Indica.

१४९८. Which statement correctly reflects Chapter V — Other Religious Forms and Philosophy ?

- (A) Administrative reforms are treated as historically important, not as incidental details.
- (B) The chapter is titled Social and Economic Life: Other Aspects.
- (C) The contents list Harihara, snake worship, Sūrya, and Nātha Siddhas in the religion section.
- (D) The chapter connects learned Sanskrit culture with regional literary identity.

१४९९. In the context of this book, which option best explains the point beginning with The contents list Harihara snake worship Sūrya and ?

- (A) Chronology is essential because cultural developments must be placed under the correct rulers.
- (B) Mithila is presented as a stronghold of popular Hinduism with deep Vedic continuity.
- (C) The contents list Harihara, snake worship, Sūrya, and Nātha Siddhas in the religion section.
- (D) The chapter shows multiplicity without presenting it as contradiction.

१५००. Which detail should be remembered when studying Chapter V — Other Religious Forms and Philosophy ?

- (A) The list of illustrations indicates that visual and material evidence matter for the study.
- (B) The chronology of Oinivāra rulers is needed for placing literature, philosophy, and art.
- (C) The contents list Harihara, snake worship, Sūrya, and Nātha Siddhas in the religion section.
- (D) Mīmāṃsā is included as another important philosophical school in Mithila.

१५०१. Which statement correctly reflects Chapter V — Other Religious Forms and Philosophy ?

- (A) The philosophy section includes Nyāya, Prācīna Nyāya, Navya-Nyāya, and Mīmāṃsā.
- (B) Harisimhadeva, Narasimhadeva, Bhairavasimhadeva, Rāmathadrasimhadeva, and Lakṣmīnāthadeva continue the sequence.
- (C) Śiva is treated as a central devotional presence without excluding Viṣṇu or Śakti.
- (D) Marriage is treated as a salient feature of Mithila law.

१५०२. In the context of this book, which option best explains the point beginning with The philosophy section includes Nyāya Prācīna Nyāya Navya ?

- (A) Religion is interpreted as a discipline connected with the ultimate aim of life.
- (B) The chapter organizes literary history through authors, works, and cultural context.
- (C) The philosophy section includes Nyāya, Prācīna Nyāya, Navya-Nyāya, and Mīmāṃsā.
- (D) The institution of Pañjīprabandha is included in the social history of the people.

१५०३. Which detail should be remembered when studying Chapter V — Other Religious Forms and Philosophy ?

- (A) Other Brāhmaṇas, including Dasunhi or Bhaṭṭ Brāhmaṇa and Śākadvīpīns, are included.
- (B) The foreword emphasizes evidence from archaeology, literature, and history.
- (C) The philosophy section includes Nyāya, Prācīna Nyāya, Navya-Nyāya, and Mīmāṃsā.
- (D) The chapter organizes literary history through authors, works, and cultural context.

१५०४. Which statement correctly reflects Chapter V — Other Religious Forms and Philosophy ?

- (A) Administrative reforms are treated as historically important, not as incidental details.
- (B) The treatment of grammar and lexicography shows the importance of linguistic scholarship in Mithila.
- (C) Vāchaspati Miśra, Udayanācārya, Gaṅgeśa Upādhyāya, Vardhamāna, and Pakṣadhara Miśra are among the scholars listed.
- (D) Gaṅgādeva, Malladeva, Narasimhadeva, Rāmathadrasimhadeva, Śaktisimhadeva, and Harisimhadeva are important names in the Karṇāṭa sequence.

१५०५. In the context of this book, which option best explains the point beginning with Vāchaspati Miśra Udayanācārya Gaṅgeśa Upādhyāya Vardhamāna and Pakṣadhara ?

- (A) Sadānīrā is identified with the modern river Gandaki.
- (B) The treatment of grammar and lexicography shows the importance of linguistic scholarship in Mithila.
- (C) Vāchaspati Miśra, Udayanācārya, Gaṅgeśa Upādhyāya, Vardhamāna, and Pakṣadhara Miśra are among the scholars listed.
- (D) Viṣṇu and Śakti images are listed among iconographic materials.

१५०६. Which detail should be remembered when studying Chapter V — Other Religious Forms and Philosophy ?

- (A) The recognition of Mithila law in courts shows its continuing relevance.
- (B) Vāchaspati Miśra, Udayanācārya, Gaṅgeśa Upādhyāya, Vardhamāna, and Pakṣadhara Miśra are among the scholars listed.
- (C) The Andhra Tharhi inscription is included in the chapter contents.
- (D) The chapter attempts a detailed survey of temple architecture in medieval Mithila.

१५०७. Which statement correctly reflects Chapter V — Other Religious Forms and Philosophy ?

- (A) The author is Vijayakanta Mishra.
- (B) The chapter includes a unique section on the contribution of Maithila women to philosophy.
- (C) Maithila peasant life is included as a topic.
- (D) The chapter presents Mithila as having its own school of Hindu law.

१५०८. In the context of this book, which option best explains the point beginning with The chapter includes a unique section on the ?

- (A) The chapter includes a unique section on the contribution of Maithila women to philosophy.
- (B) The origin and development of the script complete the study of cultural history.
- (C) The Oinivāras followed the Karṇāṭa phase and are central to medieval Mithila.
- (D) Mithila is described as including what is now North Bihar, the Tarai, and the southern portion of Nepal up to the lower hill ranges.

१५०९. Which detail should be remembered when studying Chapter V — Other Religious Forms and Philosophy ?

- (A) The chapter includes a unique section on the contribution of Maithila women to philosophy.
- (B) The chapter shows multiplicity without presenting it as contradiction.
- (C) Marriage is treated as a salient feature of Mithila law.
- (D) Later names include Amṛtakara, Harapati, Bhānu Kavi, Gajasimha, and Rudradhara.

१५१०. Which statement correctly reflects Chapter V — Other Religious Forms and Philosophy ?

- (A) Purāṇic evidence is treated critically because it is sometimes vague and sometimes specific.
- (B) Bhāvaditya, Gaṇeśvara, Dhīreśvara, and others appear as literary figures around the period.
- (C) Marriage is treated as a salient feature of Mithila law.
- (D) Lacchehamā Devī is listed in connection with women's contribution to philosophy.

१५११. In the context of this book, which option best explains the point beginning with Lacchehamā Devī is listed in connection with women ?

- (A) The inclusion of Aipanā broadens art history to include living folk and ritual forms.
- (B) Maithila peasant life is included as a topic.
- (C) Lacchehamā Devī is listed in connection with women's contribution to philosophy.
- (D) The system of education connects social life with intellectual heritage.

१५१२. Which detail should be remembered when studying Chapter V — Other Religious Forms and Philosophy ?

- (A) Inscriptions help connect names, dates, rulers, places, and religious patronage.
- (B) The preface states that no comparable book had covered the cultural, social, and economic history of Mithila in such a way.
- (C) The contents include Vidyāpati's life, works, padas, and contemporaries.
- (D) Lacchehamā Devī is listed in connection with women's contribution to philosophy.

१५१३. Which statement correctly reflects Chapter V — Other Religious Forms and Philosophy ?

- (A) The contents refer to minority, unrest, and Bhavasimha as part of the Oinivāra narrative.
- (B) Later Mīmāṃsakas such as Devanātha Ṭhākura and others are listed in the chapter contents.
- (C) Chamundā, Maheśvarī, Tārā, Mahiṣasuramardīnī, Śiva-Pārvatī, and Rudra sculptures are among the listed topics.
- (D) Village organization connects everyday life with social hierarchy and ritual identity.

१५१४. In the context of this book, which option best explains the point beginning with Later Mīmāṃsakas such as Devanātha Ṭhākura and ?

- (A) Later Mīmāṃsakas such as Devanātha Ṭhākura and others are listed in the chapter contents.
- (B) Administrative reforms are treated as historically important, not as incidental details.
- (C) The chapter also includes Kāyasthas, Kṣatriyas, Goāras, Dusādhas, Musaharas, Muslims, and others.
- (D) Literary history is built from networks of poets, patrons, genres, and manuscripts.

१५१५. Which detail should be remembered when studying Chapter V — Other Religious Forms and Philosophy ?

- (A) The treatment of grammar and lexicography shows the importance of linguistic scholarship in Mithila.
- (B) The chapter also includes Kāyasthas, Kṣatriyas, Goāras, Dusādhas, Musaharas, Muslims, and others.
- (C) Later Mīmāṃsakas such as Devanātha Ṭhākura and others are listed in the chapter contents.
- (D) The many listed authors show a continuing literary environment.

१५१६. Which statement correctly reflects Chapter V — Other Religious Forms and Philosophy ?

- (A) The chapter gives political chronology so that cultural history can be placed in time.
- (B) It treats inscriptions and manuscripts as decorative rather than historical evidence.
- (C) Recent archaeological excavations such as Vaiśālī and Karian are included as appendices to the chapter.
- (D) Village organization connects everyday life with social hierarchy and ritual identity.

१५१७. In the context of this book, which option best explains the point beginning with Recent archaeological excavations such as Vaiśālī and Karian ?

- (A) Recent archaeological excavations such as Vaiśālī and Karian are included as appendices to the chapter.
- (B) Strīdhana and succession of Strīdhana are treated as important legal themes.
- (C) It treats law, kinship, and inheritance as outside social history.
- (D) The author argues that multiplicity of gods did not mislead Maithilas because the deities were understood as aspects of one Godhead.

१५१८. Which detail should be remembered when studying Chapter V — Other Religious Forms and Philosophy ?

- (A) Literary history is built from networks of poets, patrons, genres, and manuscripts.
- (B) Recent archaeological excavations such as Vaiśālī and Karian are included as appendices to the chapter.
- (C) Sources of Hindu law include Dharmasāstra and Smṛti traditions.
- (D) It presents every ruler as belonging to the same dynasty without distinction.

१५१९. Which statement correctly reflects Chapter V — Other Religious Forms and Philosophy ?

- (A) The chapter is titled Social and Economic Life: Other Aspects.
- (B) The chapter connects religion, philosophy, scholarship, and archaeological evidence.
- (C) Harsha is included as a major marker of early medieval political history.
- (D) Later names include Amṛtakara, Harapati, Bhānu Kavi, Gajasimha, and Rudradhara.

१५२०. In the context of this book, which option best explains the point beginning with The chapter connects religion philosophy scholarship and archaeological ?

- (A) Sources of Hindu law include Dharmasāstra and Smṛti traditions.
- (B) The development of Maithili script is included alongside inscriptions.
- (C) The chapter connects religion, philosophy, scholarship, and archaeological evidence.
- (D) Śiva worship is described as strong in Mithila, including many old Śiva temples.

१५२१. Which detail should be remembered when studying Chapter V — Other Religious Forms and Philosophy ?

- (A) The chapter treats daily and occasional religious activities as meaningful cultural evidence.
- (B) The chapter connects religion, philosophy, scholarship, and archaeological evidence.
- (C) Śiva worship is described as especially strong in Mithila.
- (D) The Senas, including Vijayasena, Vallālasena, and Lakṣmaṇasena, are also part of the chapter's dynastic sweep.

१५२२. In Chapter V — Other Religious Forms and Philosophy , what does Harihara refer to?

- (A) the modern identification of Sadānīrā
- (B) the older and culturally rich regional name
- (C) a written record on durable material
- (D) a combined Śiva-Viṣṇu religious form

१५२३. Which term matches this description: a combined Śiva-Viṣṇu religious form ?

- (A) Sadānīrā
- (B) Cultural Heritage
- (C) Nachārī
- (D) Harihara

१५२४. In Chapter V — Other Religious Forms and Philosophy , what does Nātha Siddhas refer to?

- (A) religious or yogic figures included in the chapter
- (B) the discipline that studies inscriptions
- (C) the local social unit central to everyday life
- (D) the regional legal tradition of Mithila

१५२५. Which term matches this description: religious or yogic figures included in the chapter ?

- (A) Oinivāra
- (B) Betel leaf industry
- (C) Nātha Siddhas
- (D) Mithila Prakasana

१५२६. In Chapter V — Other Religious Forms and Philosophy , what does Nyāya refer to?

- (A) the logical-philosophical school
- (B) songs involving Hara and Gaurī
- (C) cloth production or trade
- (D) visual materials supporting the cultural history

१५२७. Which term matches this description: the logical-philosophical school ?

- (A) Gandaki
- (B) Village planning
- (C) Nyāya
- (D) Pañjīprabandha

१५२८. In Chapter V — Other Religious Forms and Philosophy , what does Navya-Nyāya refer to?

- (A) It says political history is irrelevant to cultural history.
- (B) the later new logic associated strongly with Mithila and Navadvīpa
- (C) a later provincial name connected with Mithila
- (D) a work associated with Jyotirīśvara

१५२९. Which term matches this description: the later new logic associated strongly with Mithila and Navadvīpa ?

- (A) Partition
- (B) Navya-Nyāya
- (C) Mithila School of Music
- (D) Kaṭaka

१५३०. In Chapter V — Other Religious Forms and Philosophy , what does Mīmāṃsā refer to?

- (A) the modern identification of Sadānīrā
- (B) the Kosi river in traditional regional descriptions
- (C) a philosophical school concerned with Vedic interpretation and ritual law
- (D) the scholar-king associated with Mithila

१५३१. Which term matches this description: a philosophical school concerned with Vedic interpretation and ritual law ?

- (A) Cultural geography
- (B) Mīmāṃsā
- (C) Dharma
- (D) Political history

१५३२. What is the significance of Vāchaspati Miśra in this quiz section?

- (A) It confines Mithila entirely to one city and denies its regional spread.
- (B) a major Maithila philosopher
- (C) It treats Mithila only as a modern administrative district and ignores older cultural names.
- (D) author associated with Varṇaratnākara

१५३३. Who is described as a major Maithila philosopher?

- (A) Gaṇeśvara Ṭhākura
- (B) Vāchaspati Miśra
- (C) Udayanācārya
- (D) Nānyadeva

१५३४. What is the significance of Udayanācārya in this quiz section?

- (A) It treats inscriptions and manuscripts as decorative rather than historical evidence.
- (B) It says economic life can be understood without occupations, crafts, trade, or industries.
- (C) a major Nyāya thinker
- (D) a central figure in Maithili literature

१५३५. Who is described as a major Nyāya thinker?

- (A) Vāchaspati Miśra
- (B) Vijayakanta Mishra
- (C) Harisimphadeva
- (D) Udayanācārya

१५३६. What is the significance of Gangeśa Upādhyāya in this quiz section?

- (A) author of Tattva-Cintāmaṇi
- (B) It says economic life can be understood without occupations, crafts, trade, or industries.
- (C) a major Maithila philosopher
- (D) It treats inscriptions and manuscripts as decorative rather than historical evidence.

१५३७. Who is described as author of Tattva-Cintāmaṇi?

- (A) Bhogīśvara Ṭhākura
- (B) Vidyāpati Ṭhākura
- (C) Gangeśa Upādhyāya
- (D) Pakṣadhara Miśra

१५३८. What is the significance of Pakṣadhara Miśra in this quiz section?

- (A) a major Maithila scholar
- (B) a central figure in Maithili literature
- (C) one of the later Karṇāṭa rulers
- (D) It says the subject belongs only to archaeology and not to cultural history.

१५३९. Who is described as a major Maithila scholar?

- (A) Nānyadeva
- (B) Pakṣadhara Miśra
- (C) Gangeśa Upādhyāya
- (D) Vāchaspati Miśra

१५४०. Which option is not an accurate statement about Chapter V — Other Religious Forms and Philosophy ?

- (A) The philosophy section includes Nyāya, Prācīna Nyāya, Navya-Nyāya, and Mīmāṃsā.
- (B) The chapter includes a unique section on the contribution of Maithila women to philosophy.
- (C) Recent archaeological excavations such as Vaiśālī and Karian are included as appendices to the chapter.
- (D) It reduces the study to a list of names without social or cultural interpretation.

Chapter VI — Classical Literature

१५४१. What is the main focus of Chapter VI — Classical Literature ?

- (A) Women Sanskrit writers are included, showing that intellectual production was not entirely male in the author's account.
- (B) Chapter VI begins with the classical literary and scholarly traditions of Mithila.
- (C) The use of the Śatapatha Brāhmaṇa places Mithila within early Vedic cultural geography.
- (D) A source-category bibliography helps readers judge the evidence behind the book.

१५४२. Which statement correctly reflects Chapter VI — Classical Literature ?

- (A) An index turns a long cultural history into a usable reference work.
- (B) It treats all Sanskrit and Maithili sources as interchangeable without context.
- (C) The chapter on literature is divided into classical literature and the development of Maithili literature.
- (D) Industrial workers and the boat industry are included.

१५४३. In the context of this book, which option best explains the point beginning with The chapter on literature is divided into classical ?

- (A) It says political history is irrelevant to cultural history.
- (B) The chapter begins with the general characteristics of the people of Mithila.
- (C) The chapter on literature is divided into classical literature and the development of Maithili literature.
- (D) Contemporaries and successors help situate literary production historically.

१५४४. Which detail should be remembered when studying Chapter VI — Classical Literature ?

- (A) A bibliography divided by source type helps distinguish evidence from interpretation.
- (B) The chapter on literature is divided into classical literature and the development of Maithili literature.
- (C) Maithili inscriptions in Nepal are important for tracing script history.
- (D) Kīrtisīmha, Rājasīmha, Devasīmha, Śivasīmha, Lakhimādevī, Padmasīmha, and Viśvāsadevī appear in the dynastic account.

१५४५. Which statement correctly reflects Chapter VI — Classical Literature ?

- (A) It reduces the study to a list of names without social or cultural interpretation.
- (B) Classical literature includes language, grammar, lexicography, poetics, metrics, erotics, and polity.
- (C) Buddhist texts contain references placing Videha in the tract called Madhyadeśa or related eastern cultural geography.
- (D) It confines Mithila entirely to one city and denies its regional spread.

१५४६. In the context of this book, which option best explains the point beginning with Classical literature includes language grammar lexicography poetics metrics ?

- (A) The chapter demonstrates that ordinary life is as important as dynastic history.
- (B) It treats law, kinship, and inheritance as outside social history.
- (C) Illustrations connect archaeological objects with the written argument.
- (D) Classical literature includes language, grammar, lexicography, poetics, metrics, erotics, and polity.

१५४७. Which detail should be remembered when studying Chapter VI — Classical Literature ?

- (A) Classical literature includes language, grammar, lexicography, poetics, metrics, erotics, and polity.
- (B) The chapter begins with the general characteristics of the people of Mithila.
- (C) The Rāmāyaṇa material links Janaka, Rama, Lakshmana, Viśvāmitra, Ayodhyā, and Videha.
- (D) Rivers function as historical markers because they connect sacred geography with settlement and political memory.

१५४८. Which statement correctly reflects Chapter VI — Classical Literature ?

- (A) Women Sanskrit writers are explicitly included in the classical literature section.
- (B) The final chapter proves that cultural heritage includes nature, labour, education, and social practices.
- (C) The chapter includes the Mithila School of Music.
- (D) The bibliography confirms the scholarly method of the book.

१५४९. In the context of this book, which option best explains the point beginning with Women Sanskrit writers are explicitly included in the ?

- (A) Women Sanskrit writers are explicitly included in the classical literature section.
- (B) It traces the development of the Maithili or Tirhutā script.
- (C) Nānyadeva is described as the great Maithila Karṇāṭa ruler who founded his dynasty in Mithila.
- (D) Religion is described as a vital factor in the life of an individual and community.

१५५०. Which detail should be remembered when studying Chapter VI — Classical Literature ?

- (A) Gaṅgādeva and Malladeva continue the early Karṇāṭa line after Nānyadeva.
- (B) The salient features of the Mithila School of Hindu Law include marriage.
- (C) The preface states that no comparable book had covered the cultural, social, and economic history of Mithila in such a way.
- (D) Women Sanskrit writers are explicitly included in the classical literature section.

१५५१. Which statement correctly reflects Chapter VI — Classical Literature ?

- (A) The chapter treats Mithila as a recognized ancient region before the medieval dynasties.
- (B) The epics connect Mithila and Vaiśālī with wider north Indian narrative geography.
- (C) The chapter is titled Social and Economic Life: Other Aspects.
- (D) The treatment of grammar and lexicography shows the importance of linguistic scholarship in Mithila.

१५५२. In the context of this book, which option best explains the point beginning with The treatment of grammar and lexicography shows the ?

- (A) The bibliography is divided into original sources, modern works, journals, and inscriptions.
- (B) Industrial workers and the boat industry are included.
- (C) The treatment of grammar and lexicography shows the importance of linguistic scholarship in Mithila.
- (D) The Śatapatha Brāhmaṇa gives an early frame for Videha.

१५५३. Which detail should be remembered when studying Chapter VI — Classical Literature ?

- (A) Kayasthas and Kṣatriyas are listed as important communities.
- (B) Industrial workers are included in the social-economic account.
- (C) The Karṇāṭa period is important because it sets the foundation for later cultural growth.
- (D) The treatment of grammar and lexicography shows the importance of linguistic scholarship in Mithila.

१५५४. Which statement correctly reflects Chapter VI — Classical Literature ?

- (A) Poetics and metrics indicate that literary form, style, and measurement of verse were part of the cultural heritage.
- (B) The index is useful for checking coverage of every major person and topic.
- (C) Classical literature includes grammar, lexicography, poetics, metrics, erotics, and polity.
- (D) The preface states that no comparable book had covered the cultural, social, and economic history of Mithila in such a way.

१५५५. In the context of this book, which option best explains the point beginning with Poetics and metrics indicate that literary form style ?

- (A) The three major deities later prominent in Mithila are Śiva, Viṣṇu, and Śakti.
- (B) The Rāmāyaṇa material links Janaka, Rama, Lakshmana, Viśvāmitra, Ayodhyā, and Videha.
- (C) Prehistoric and Vedic stages are separated to avoid flattening all early history into one phase.
- (D) Poetics and metrics indicate that literary form, style, and measurement of verse were part of the cultural heritage.

१५५६. Which detail should be remembered when studying Chapter VI — Classical Literature ?

- (A) Sūrya worship is included as a distinct topic.
- (B) Poetics and metrics indicate that literary form, style, and measurement of verse were part of the cultural heritage.
- (C) Kīrtisimha, Rājasimha, Devasimha, Śivasimha, Lakhimādevī, Padmasimha, and Viśvāsadevī appear in the dynastic account.
- (D) Literature is used as evidence of religious, social, and cultural life.

१५५७. Which statement correctly reflects Chapter VI — Classical Literature ?

- (A) Festivals are treated as part of social life.
- (B) Polity appears as a literary subject, showing the relation between literature and governance.
- (C) The chapter shows that political institutions are necessary for understanding cultural continuity.
- (D) Sarvatobhadra is listed in connection with Aipānā.

१५५८. In the context of this book, which option best explains the point beginning with Polity appears as a literary subject showing the ?

- (A) The Mauryas locate Mithila within a larger imperial framework.
- (B) Polity appears as a literary subject, showing the relation between literature and governance.
- (C) Vāchaspati Mīśra and Udayanācārya are treated as major figures in older Nyāya thought.
- (D) The betel leaf industry is a distinctive feature of economic life.

१५५९. Which detail should be remembered when studying Chapter VI — Classical Literature ?

- (A) Polity appears as a literary subject, showing the relation between literature and governance.
- (B) Mithila is described as including what is now North Bihar, the Tarai, and the southern portion of Nepal up to the lower hill ranges.
- (C) The bibliography is divided into original sources, modern works, journals, and inscriptions.
- (D) The Gupta and Harsha periods show Mithila in the context of north Indian imperial history.

१५६०. Which statement correctly reflects Chapter VI — Classical Literature ?

- (A) The use of the Śatapatha Brāhmaṇa places Mithila within early Vedic cultural geography.
- (B) It denies any relationship between literature and the religious life of a period.
- (C) It reduces the study to a list of names without social or cultural interpretation.
- (D) The chapter does not limit literature to poetry; it includes technical and scholarly branches.

१५६१. In the context of this book, which option best explains the point beginning with The chapter does not limit literature to poetry ?

- (A) The chapter does not limit literature to poetry; it includes technical and scholarly branches.
- (B) Minor industries show small-scale production in Mithila.
- (C) Vidyāpati's importance lies in literary, devotional, and cultural influence.
- (D) The Rāmāyaṇa material links Janaka, Rama, Lakshmana, Viśvāmitra, Ayodhyā, and Videha.

१५६२. Which detail should be remembered when studying Chapter VI — Classical Literature ?

- (A) The epics connect Mithila and Vaiśālī with wider north Indian narrative geography.
- (B) General characteristics of the people are included.
- (C) Temple architecture is treated as a central part of Mithila's art history.
- (D) The chapter does not limit literature to poetry; it includes technical and scholarly branches.

१५६३. Which statement correctly reflects Chapter VI — Classical Literature ?

- (A) Yājñavalkya Smṛti is important in the broader legal world of Mithila.
- (B) The author treats literature as essential for understanding culture.
- (C) Tirabhukti and Tirhut are presented as administrative or later designations that did not erase the older cultural name Mithila.
- (D) The author treats religion as an integrating force in the culture of Mithila.

१५६४. In the context of this book, which option best explains the point beginning with The author treats literature as essential for understanding ?

- (A) The Karṇāṭa period is important because it sets the foundation for later cultural growth.
- (B) The chapter uses ancient textual evidence to establish the antiquity of the region.
- (C) The chapter demonstrates that ordinary life is as important as dynastic history.
- (D) The author treats literature as essential for understanding culture.

१५६५. Which detail should be remembered when studying Chapter VI — Classical Literature ?

- (A) The author sees the origin and development of Mithilākṣara as necessary for a complete cultural history of Mithila.
- (B) Music reflects cultural exchange across regional boundaries.
- (C) The author treats literature as essential for understanding culture.
- (D) It avoids historical comparison and treats every tradition as timeless and unchanging.

१५६६. In Chapter VI — Classical Literature , what does Lexicography refer to?

- (A) the scholarly making and use of dictionaries
- (B) the script associated with Mithila
- (C) the growth of language and genres over time
- (D) a common later designation for the region

१५६७. Which term matches this description: the scholarly making and use of dictionaries ?

- (A) Temple type
- (B) Iconography
- (C) Illustration
- (D) Lexicography

१५६८. In Chapter VI — Classical Literature , what does Poetics refer to?

- (A) It replaces historical evidence with a purely fictional narrative.
- (B) a scribal or administrative community
- (C) an earthen Śiva liṅga
- (D) the theory of literary expression

१५६९. Which term matches this description: the theory of literary expression ?

- (A) Poetics
- (B) Brihad-Vishnu Purāṇa
- (C) Nṛtya Gaṇeśa
- (D) Mithila Prakasana

१५७०. In Chapter VI — Classical Literature , what does Metrics refer to?

- (A) the study of verse-measure
- (B) the dynasty after the Karṇāṭas
- (C) It treats all Sanskrit and Maithili sources as interchangeable without context.
- (D) It treats Mithila only as a modern administrative district and ignores older cultural names.

१५७१. Which term matches this description: the study of verse-measure ?

- (A) Textile
- (B) Metrics
- (C) Navya-Nyāya
- (D) Senas

१५७२. In Chapter VI — Classical Literature , what does Polity refer to?

- (A) the science or literature of governance
- (B) a social-economic institution treated in the appendix
- (C) the legal-religious textual tradition
- (D) a social-religious group listed in the chapter

१५७३. Which term matches this description: the science or literature of governance ?

- (A) Mahāpātra
- (B) Gargoyle
- (C) Caturvarga
- (D) Polity

१५७४. Which option is not an accurate statement about Chapter VI — Classical Literature ?

- (A) Classical literature includes language, grammar, lexicography, poetics, metrics, erotics, and polity.
- (B) The treatment of grammar and lexicography shows the importance of linguistic scholarship in Mithila.
- (C) It assumes that the Karṇāṭa and Oinivāra periods made no contribution to Mithila culture.
- (D) The author treats literature as essential for understanding culture.

Chapter VI — Development of Maithili Literature

१५७५. What is the main focus of Chapter VI — Development of Maithili Literature ?

- (A) Poetics and metrics show formal literary consciousness.
- (B) The section states that the ultimate end of life is to achieve the four values: Dharma, Artha, Kāma, and Mokṣa.
- (C) Aipanā is described in the contents as the forgotten art of Mithila.
- (D) The second literature section surveys early and middle Maithili literary development.

१५७६. Which statement correctly reflects Chapter VI — Development of Maithili Literature ?

- (A) Marriage is treated as a salient feature of Mithila law.
- (B) Later names include Amṛtakara, Harapati, Bhānu Kavi, Gajasimha, and Rudradhara.
- (C) Music is treated as part of cultural history, not merely entertainment.
- (D) The chapter includes early Maithili literature and middle Maithili literature.

१५७७. In the context of this book, which option best explains the point beginning with The chapter includes early Maithili literature and middle ?

- (A) Village community is a central social unit in the chapter.
- (B) The chapter includes early Maithili literature and middle Maithili literature.
- (C) It says the subject belongs only to archaeology and not to cultural history.
- (D) Chandeśvara and his works are listed among the legal sources.

१५७८. Which detail should be remembered when studying Chapter VI — Development of Maithili Literature ?

- (A) The chapter includes appendices on the chronology and family tree of the Khaṇḍavalākula kings.
- (B) The chapter includes early Maithili literature and middle Maithili literature.
- (C) Charyāpadas are listed as part of the early literary background.
- (D) It treats Tirhut, Tirabhukti, Videha, and Mithila as unrelated regions.

१५७९. Which statement correctly reflects Chapter VI — Development of Maithili Literature ?

- (A) The Mithila Māhātmya is important because it preserves a traditional description of Tirabhukti.
- (B) Later names include Amṛtakara, Harapati, Bhānu Kavi, Gajasīmha, and Rudradhara.
- (C) Charyāpadas are listed as part of the early literary background.
- (D) Unrest after the Oinivāras forms an important transitional background.

१५८०. In the context of this book, which option best explains the point beginning with Charyāpadas are listed as part of the early ?

- (A) The list of illustrations shows that the book is not purely textual in method.
- (B) It says political history is irrelevant to cultural history.
- (C) Charyāpadas are listed as part of the early literary background.
- (D) Chandeśvara and his works are listed among the legal sources.

१५८१. Which detail should be remembered when studying Chapter VI — Development of Maithili Literature ?

- (A) Gaṅgādeva and Malladeva continue the early Karṇāṭa line after Nānyadeva.
- (B) Gaṅgādeva, Malladeva, Narasiṃhadeva, Rāmasiṃhadeva, Śaktisiṃhadeva, and Harisiṃhadeva are important names in the Karṇāṭa sequence.
- (C) Charyāpadas are listed as part of the early literary background.
- (D) The Himalayas and the Tarai show the northern dimension of the region.

१५८२. Which statement correctly reflects Chapter VI — Development of Maithili Literature ?

- (A) Environmental topics show the relation between culture and natural surroundings.
- (B) Jyotirīśvara's Varṇaratnākara is included in the literature chapter.
- (C) Chapters V to IX are described as dealing with cultural history.
- (D) Poetics and metrics indicate that literary form, style, and measurement of verse were part of the cultural heritage.

१५८३. In the context of this book, which option best explains the point beginning with Jyotirīśvara's Varṇaratnākara is included in the literature ?

- (A) Jyotirīśvara's Varṇaratnākara is included in the literature chapter.
- (B) Chronology is essential because cultural developments must be placed under the correct rulers.
- (C) It makes the chronology depend only on page numbers instead of dynasties and evidence.
- (D) The preface states that no comparable book had covered the cultural, social, and economic history of Mithila in such a way.

१५८४. Which detail should be remembered when studying Chapter VI — Development of Maithili Literature ?

- (A) The so-called Simraon inscription is listed among the inscriptional materials.
- (B) It avoids historical comparison and treats every tradition as timeless and unchanging.
- (C) Jyotiśvara's Varṇaratnākara is included in the literature chapter.
- (D) Visual evidence is important for architecture and sculpture because descriptions alone are insufficient.

१५८५. Which statement correctly reflects Chapter VI — Development of Maithili Literature ?

- (A) The preface states that no comparable book had covered the cultural, social, and economic history of Mithila in such a way.
- (B) Vidyāpati Ṭhākura is treated as a major figure in the age of Maithili literature.
- (C) The chapter uses older literary traces to link Maithili with broader eastern Indian traditions.
- (D) The Śatapatha Brāhmaṇa is cited as an early reference to Videha.

१५८६. In the context of this book, which option best explains the point beginning with Vidyāpati Ṭhākura is treated as a major figure ?

- (A) Bhogīśvara Ṭhākura and Gaṇeśvara Ṭhākura are early names in the Oinivāra sequence.
- (B) Vidyāpati Ṭhākura is treated as a major figure in the age of Maithili literature.
- (C) Chandeśvara and his works are listed among the legal sources.
- (D) The author treats religion as an integrating force in the culture of Mithila.

१५८७. Which detail should be remembered when studying Chapter VI — Development of Maithili Literature ?

- (A) Visual evidence is important for architecture and sculpture because descriptions alone are insufficient.
- (B) Kaṇṇāṭha and Oinivāra inscriptions are treated as key historical evidence.
- (C) Vidyāpati Ṭhākura is treated as a major figure in the age of Maithili literature.
- (D) The Gupta and Harsha periods show Mithila in the context of north Indian imperial history.

१५८८. Which statement correctly reflects Chapter VI — Development of Maithili Literature ?

- (A) Barantpur Chaṇḍisthāna and Saharsa inscriptions are also included.
- (B) Śaiva sculpture includes Mahādeva, Śiva-Pārvatī, Pārvatī, Mother Goddess, and Rudra.
- (C) The contents include Vidyāpati's life, works, padas, and contemporaries.
- (D) Pañjīprabandha throws light on social history through genealogy and marriage regulation.

१५८९. In the context of this book, which option best explains the point beginning with The contents include Vidyāpati's life works padas ?

- (A) The Mauryas locate Mithila within a larger imperial framework.
- (B) The contents include Vidyāpati's life, works, padas, and contemporaries.
- (C) The chapter includes palace, chaupālī, gambling house, and kaṭaka or military camps.
- (D) MM stands for Mithila Māhātmya.

१५९०. Which detail should be remembered when studying Chapter VI — Development of Maithili Literature ?

- (A) The Mithila Māhātmya is important because it preserves a traditional description of Tirabhukti.
- (B) Harihara expresses a combined Śiva-Viṣṇu religious conception.
- (C) The contents include Vidyāpati's life, works, padas, and contemporaries.
- (D) The author treats Maithili literary development as a central part of Mithila's heritage.

१५११. Which statement correctly reflects Chapter VI — Development of Maithili Literature ?

- (A) Later names include Amritakara, Harapati, Bhānu Kavi, Gajasimha, Rudradhara, Kavirāja Bhikhārīmīśra, Daśāvadhāna Ṭhākura, Viṣṇupurī, Yaśodhara, Nava Kaviśekhara, Rājapaṇḍita, Chaitra Chaturbhujā, Madhusūdana, Jīvanātha, Lakmīnātha, Śyāmasundara, and Kaṃsanārāyaṇa.
- (B) The chapter includes the Mithila School of Music.
- (C) Boundary verses are used as cultural memory as well as geographical evidence.
- (D) Chamundā, Maheśvarī, Tārā, Mahiṣasuramardīnī, Śiva-Pārvatī, and Rudra sculptures are among the listed topics.

१५१२. In the context of this book, which option best explains the point beginning with Later names include Amritakara Harapati Bhānu Kavi Gajasi ?

- (A) Śiva worship is described as especially strong in Mithila.
- (B) Later names include Amritakara, Harapati, Bhānu Kavi, Gajasimha, Rudradhara, Kavirāja Bhikhārīmīśra, Daśāvadhāna Ṭhākura, Viṣṇupurī, Yaśodhara, Nava Kaviśekhara, Rājapaṇḍita, Chaitra Chaturbhujā, Madhusūdana, Jīvanātha, Lakmīnātha, Śyāmasundara, and Kaṃsanārāyaṇa.
- (C) The first four chapters give political and economic background.
- (D) Village organization connects everyday life with social hierarchy and ritual identity.

१५१३. Which detail should be remembered when studying Chapter VI — Development of Maithili Literature ?

- (A) It confines Mithila entirely to one city and denies its regional spread.
- (B) Later names include Amritakara, Harapati, Bhānu Kavi, Gajasimha, Rudradhara, Kavirāja Bhikhārīmīśra, Daśāvadhāna Ṭhākura, Viṣṇupurī, Yaśodhara, Nava Kaviśekhara, Rājapaṇḍita, Chaitra Chaturbhujā, Madhusūdana, Jīvanātha, Lakmīnātha, Śyāmasundara, and Kaṃsanārāyaṇa.
- (C) The author argues that multiplicity of gods did not mislead Maithilis because the deities were understood as aspects of one Godhead.
- (D) The use of diverse sources helps triangulate the ancient area of Mithila.

१५१४. Which statement correctly reflects Chapter VI — Development of Maithili Literature ?

- (A) The chapter uses older literary traces to link Maithili with broader eastern Indian traditions.
- (B) The chapter includes a family tree of the Oinivāra dynasty.
- (C) It traces the development of the Maithili or Tirhutā script.
- (D) The chapter's structure shows the movement from Sanskritic learning to Maithili literary expression.

१५१५. In the context of this book, which option best explains the point beginning with The chapter s structure shows the movement from ?

- (A) The chapter's structure shows the movement from Sanskritic learning to Maithili literary expression.
- (B) Jyotirīśvara's Varṇaratnākara is included as an important work.
- (C) It avoids historical comparison and treats every tradition as timeless and unchanging.
- (D) A bibliography divided by source type helps distinguish evidence from interpretation.

१५१६. Which detail should be remembered when studying Chapter VI — Development of Maithili Literature ?

- (A) Religion is interpreted as a discipline connected with the ultimate aim of life.
- (B) The chapter's structure shows the movement from Sanskritic learning to Maithili literary expression.
- (C) The Khaṇḍavalākula becomes the main later ruling house discussed in the chapter.
- (D) LSI stands for Linguistic Survey of India.

१५१७. Which statement correctly reflects Chapter VI — Development of Maithili Literature ?

- (A) Nyāya is treated as one of Mithila's major intellectual traditions.
- (B) Literature is used as evidence of religious, social, and cultural life.
- (C) Partition, reunion, inheritance, and succession are central topics.
- (D) The chapter does not treat Mithila as a single town only; it treats it as a broad cultural region.

१५९८. In the context of this book, which option best explains the point beginning with Literature is used as evidence of religious social ?

- (A) Literature is used as evidence of religious, social, and cultural life.
- (B) It avoids historical comparison and treats every tradition as timeless and unchanging.
- (C) It treats Mithila only as a modern administrative district and ignores older cultural names.
- (D) MM stands for Mithila Māhātmya.

१५९९. Which detail should be remembered when studying Chapter VI — Development of Maithili Literature ?

- (A) The many listed authors show a continuing literary environment.
- (B) The contribution of the Oinivāras is not merely political; it extends into cultural history.
- (C) Literature is used as evidence of religious, social, and cultural life.
- (D) It treats all Sanskrit and Maithili sources as interchangeable without context.

१६००. In Chapter VI — Development of Maithili Literature , what does Charyāpadas refer to?

- (A) the theory of literary expression
- (B) horizontal member over a doorway
- (C) early songs important for eastern Indo-Aryan literary history
- (D) the sanctum of a temple

१६०१. Which term matches this description: early songs important for eastern Indo-Aryan literary history ?

- (A) Miscellaneous gleanings
- (B) Political history
- (C) Mithila School of Music
- (D) Charyāpadas

१६०२. In Chapter VI — Development of Maithili Literature , what does Varṇaratnākara refer to?

- (A) It ignores the role of scholars, poets, artisans, and village communities.
- (B) river-related economic activity
- (C) a major work of Jyotirīśvara
- (D) a common administrative designation

१६०३. Which term matches this description: a major work of Jyotirīśvara ?

- (A) Gosāuni
- (B) Gargoyle
- (C) Varṇaratnākara
- (D) Mahāpātra

१६०४. In Chapter VI — Development of Maithili Literature , what does Padas refer to?

- (A) It denies any relationship between literature and the religious life of a period.
- (B) lyrical songs associated especially with Vidyāpati
- (C) the early royal framework of Videha-Mithila
- (D) secondary scholarly studies

१६०५. Which term matches this description: lyrical songs associated especially with Vidyāpati ?

- (A) Padas
- (B) Varṇaratnākara
- (C) Vidyāpati
- (D) System of education

१६०६. What is the significance of Vidyāpati Ṭhākura in this quiz section?

- (A) It says economic life can be understood without occupations, crafts, trade, or industries.
- (B) author associated with Varṇaratnākara
- (C) a central figure in Maithili literature
- (D) an Oinivāra ruler

१६०७. Who is described as a central figure in Maithili literature?

- (A) Harisimhadeva
- (B) Vijayakanta Mishra
- (C) Vidyāpati Ṭhākura
- (D) Jyotirīśvara

१६०८. What is the significance of Jyotirīśvara in this quiz section?

- (A) It denies any relationship between literature and the religious life of a period.
- (B) a major Maithila scholar
- (C) author associated with Varṇaratnākara
- (D) writer of the foreword

१६०९. Who is described as author associated with Varṇaratnākara?

- (A) Jyotirīśvara
- (B) Harisimhadeva
- (C) Vijayakanta Mishra
- (D) Gangeśa Upādhyāya

१६१०. Which option is not an accurate statement about Chapter VI — Development of Maithili Literature ?

- (A) It denies any relationship between literature and the religious life of a period.
- (B) The chapter includes early Maithili literature and middle Maithili literature.
- (C) Literature is used as evidence of religious, social, and cultural life.
- (D) Later names include Amritakara, Harapati, Bhānu Kavi, Gajasimha, Rudradhara, Kavirāja Bhikhārīmīśra, Daśāvadhāna Ṭhākura, Viṣṇupurī, Yaśodhara, Nava Kaviśekhara, Rājapaṇḍita, Chaitra Chaturbhuja, Madhusūdana, Jīvanātha, Lakmīnātha, Śyāmasundara, and Kaṁsanārāyaṇa.

Chapter VII — Palaeography and Mithilākṣara

१६११. What is the main focus of Chapter VII — Palaeography and Mithilākṣara ?

- (A) The Ganga is an important southern reference point in descriptions of Mithila.
- (B) Chapter VII treats the history of script and inscriptional evidence.
- (C) Later names include Amṛtakara, Harapati, Bhānu Kavi, Gajasimha, and Rudradhara.
- (D) Classical literature includes grammar, lexicography, poetics, metrics, erotics, and polity.

१६१२. Which statement correctly reflects Chapter VII — Palaeography and Mithilākṣara ?

- (A) The chapter studies the salient features of Mithilākṣara.
- (B) The chapter includes a unique section on the contribution of Maithila women to philosophy.
- (C) Musical culture belongs beside literature, religion, and architecture in the book's structure.
- (D) The Pāla period is important for eastern India and is therefore relevant to Mithila.

१६१३. In the context of this book, which option best explains the point beginning with The chapter studies the salient features of Mithilākṣara ?

- (A) It reduces the study to a list of names without social or cultural interpretation.
- (B) The chapter studies the salient features of Mithilākṣara.
- (C) The so-called Simraon inscription is listed among the inscriptional materials.
- (D) The study of Aipanā helps preserve women-centered and household artistic traditions.

१६१४. Which detail should be remembered when studying Chapter VII — Palaeography and Mithilākṣara ?

- (A) The chapter studies the salient features of Mithilākṣara.
- (B) The Himalayas and the Tarai show the northern dimension of the region.
- (C) The betel leaf industry is a distinctive feature of economic life.
- (D) Temple types and garbhagrha are listed as architectural topics.

१६१५. Which statement correctly reflects Chapter VII — Palaeography and Mithilākṣara ?

- (A) It traces the development of the Maithili or Tirhutā script.
- (B) The use of the Śatapatha Brāhmaṇa places Mithila within early Vedic cultural geography.
- (C) Nava Kaviśekhara, Rājapaṇḍita, Chaitra Chaturbhuja, Madhusūdana, Jīvanātha, Lakmīnātha, Śyāmasundara, and Kamsanārāyaṇa appear in the literary account.
- (D) Dharma, Artha, Kāma, and Mokṣa are presented as the four values of life.

१६१६. In the context of this book, which option best explains the point beginning with It traces the development of the Maithili or ?

- (A) It traces the development of the Maithili or Tirhutā script.
- (B) It says religion, literature, art, law, and social life developed in complete isolation from each other.
- (C) The chapter begins with the general characteristics of the people of Mithila.
- (D) It treats law, kinship, and inheritance as outside social history.

१६१७. Which detail should be remembered when studying Chapter VII — Palaeography and Mithilākṣara ?

- (A) It treats Tirhut, Tirabhukti, Videha, and Mithila as unrelated regions.
- (B) Ancient textual references are used to establish continuity rather than to create a purely legendary narrative.
- (C) The treatment of grammar and lexicography shows the importance of linguistic scholarship in Mithila.
- (D) It traces the development of the Maithili or Tirhutā script.

१६१८. Which statement correctly reflects Chapter VII — Palaeography and Mithilākṣara ?

- (A) Maithili inscriptions in Nepal are part of the palaeographical evidence.
- (B) Ancient textual references are used to establish continuity rather than to create a purely legendary narrative.
- (C) The chapter does not see religion as merely ritual; it links religion to discipline, life-values, literature, and society.
- (D) Administration under the Kaṇṇāṭas matters because governance shaped cultural institutions.

१६१९. In the context of this book, which option best explains the point beginning with Maithili inscriptions in Nepal are part of the ?

- (A) It treats Mithila only as a modern administrative district and ignores older cultural names.
- (B) Jyotirīśvara's Varṇaratnākara is included in the literature chapter.
- (C) Maithili inscriptions in Nepal are part of the palaeographical evidence.
- (D) The bibliography confirms the scholarly method of the book.

१६२०. Which detail should be remembered when studying Chapter VII — Palaeography and Mithilākṣara ?

- (A) Maithili inscriptions in Nepal are part of the palaeographical evidence.
- (B) Sanskrit learning provides the background for later Maithili literary growth.
- (C) Marriage is treated as a salient feature of Mithila law.
- (D) The chapter does not see religion as merely ritual; it links religion to discipline, life-values, literature, and society.

१६२१. Which statement correctly reflects Chapter VII — Palaeography and Mithilākṣara ?

- (A) The author sees the origin and development of Mithilākṣara as necessary for a complete cultural history of Mithila.
- (B) The Vaidehan monarchy is important as an early political expression of Videha-Mithila.
- (C) The so-called Simraon inscription is listed among the inscriptional materials.
- (D) The chapter shows that cultural heritage includes everyday objects, habits, and industries.

१६२२. In the context of this book, which option best explains the point beginning with The author sees the origin and development of ?

- (A) It avoids historical comparison and treats every tradition as timeless and unchanging.
- (B) Architecture is reconstructed from sculpture, literature, inscriptions, and excavated remains.
- (C) It confines Mithila entirely to one city and denies its regional spread.
- (D) The author sees the origin and development of Mithilākṣara as necessary for a complete cultural history of Mithila.

१६२३. Which detail should be remembered when studying Chapter VII — Palaeography and Mithilākṣara ?

- (A) It treats temples, inscriptions, music, and script as irrelevant to Mithila culture.
- (B) Śakti worship is described as universally prevalent even in medieval Mithila.
- (C) Inscriptions are separated because epigraphic evidence has a special historical role.
- (D) The author sees the origin and development of Mithilākṣara as necessary for a complete cultural history of Mithila.

१६२४. Which statement correctly reflects Chapter VII — Palaeography and Mithilākṣara ?

- (A) The chapter is titled A Survey of the History of Mithila after 1527 A.D.
- (B) It treats inscriptions and manuscripts as decorative rather than historical evidence.
- (C) The script chapter is not merely about letters; it connects writing, records, culture, and identity.
- (D) The treatment of grammar and lexicography shows the importance of linguistic scholarship in Mithila.

१६२५. In the context of this book, which option best explains the point beginning with The script chapter is not merely about letters ?

- (A) The script chapter is not merely about letters; it connects writing, records, culture, and identity.
- (B) The Vaidehan monarchy is important as an early political expression of Videha-Mithila.
- (C) Nava Kaviśekhara, Rājapaṇḍita, Chaitra Chaturbhuja, Madhusūdana, Jīvanātha, Lakmīnātha, Śyāmasundara, and Kamsanārāyaṇa appear in the literary account.
- (D) Textual comparison helps distinguish firm evidence from approximate cultural memory.

१६२६. Which detail should be remembered when studying Chapter VII — Palaeography and Mithilākṣara ?

- (A) The chapter includes a unique section on the contribution of Maithila women to philosophy.
- (B) Minor industries show small-scale production in Mithila.
- (C) The script chapter is not merely about letters; it connects writing, records, culture, and identity.
- (D) Chapters V to IX are described as dealing with cultural history.

१६२७. Which statement correctly reflects Chapter VII — Palaeography and Mithilākṣara ?

- (A) Garbhagṛha is listed among temple architectural topics.
- (B) The Karṇāṭas ruled Mithila from about A.D. 1097 to 1324.
- (C) Harihara expresses a combined Śiva-Viṣṇu religious conception.
- (D) Palaeography helps read inscriptions and date historical evidence.

१६२८. In the context of this book, which option best explains the point beginning with Palaeography helps read inscriptions and date historical evidence ?

- (A) Palaeography helps read inscriptions and date historical evidence.
- (B) Textual comparison helps distinguish firm evidence from approximate cultural memory.
- (C) The index helps locate names, topics, places, and institutions across the work.
- (D) Śiva worship is described as especially strong in Mithila.

१६२९. Which detail should be remembered when studying Chapter VII — Palaeography and Mithilākṣara ?

- (A) Chronology is essential because cultural developments must be placed under the correct rulers.
- (B) Literary history is built from networks of poets, patrons, genres, and manuscripts.
- (C) Palaeography helps read inscriptions and date historical evidence.
- (D) It presents every ruler as belonging to the same dynasty without distinction.

१६३०. Which statement correctly reflects Chapter VII — Palaeography and Mithilākṣara ?

- (A) Literary history is built from networks of poets, patrons, genres, and manuscripts.
- (B) Ornaments are treated as material culture and social display.
- (C) Mithilākṣara is treated as a distinctive cultural marker of Mithila.
- (D) Door-jambs, lintels, and gargoyles show attention to architectural members as well as icons.

१६३१. In the context of this book, which option best explains the point beginning with Mithilākṣara is treated as a distinctive cultural marker ?

- (A) The chapter treats textual reference as a historical clue, not as isolated mythology.
- (B) Mithilākṣara is treated as a distinctive cultural marker of Mithila.
- (C) Other Brahmanas such as Dasunhi or Bhaṭṭ Brahmanas are included.
- (D) The Karṇāṭa section links dynastic history with the wider development of Mithila.

१६३२. Which detail should be remembered when studying Chapter VII — Palaeography and Mithilākṣara ?

- (A) It confines Mithila entirely to one city and denies its regional spread.
- (B) Early literature shows the development of regional language and expression.
- (C) Other Brāhmaṇas, including Dasunhi or Bhaṭṭ Brāhmaṇa and Śākadvīpīns, are included.
- (D) Mithilākṣara is treated as a distinctive cultural marker of Mithila.

१६३३. Which statement correctly reflects Chapter VII — Palaeography and Mithilākṣara ?

- (A) The chapter links textual culture with visual and epigraphic culture.
- (B) Musical culture belongs beside literature, religion, and architecture in the book's structure.
- (C) Partition, reunion, inheritance, and succession are central topics.
- (D) It treats all Sanskrit and Maithili sources as interchangeable without context.

१६३४. In the context of this book, which option best explains the point beginning with The chapter links textual culture with visual and ?

- (A) Nava Kaviśekhara, Rājapaṇḍita, Chaitra Chaturbhuja, Madhusūdana, Jīvanātha, Lakmīnātha, Śyāmasundara, and Kamsanārāyaṇa appear in the literary account.
- (B) The family tree helps keep dynastic succession intelligible.
- (C) The chapter links textual culture with visual and epigraphic culture.
- (D) Chapters V to IX are described as dealing with cultural history.

१६३५. Which detail should be remembered when studying Chapter VII — Palaeography and Mithilākṣara ?

- (A) It says religion, literature, art, law, and social life developed in complete isolation from each other.
- (B) It replaces historical evidence with a purely fictional narrative.
- (C) The Khojapur Durga image inscription is included in the chapter contents.
- (D) The chapter links textual culture with visual and epigraphic culture.

१६३६. In Chapter VII — Palaeography and Mithilākṣara , what does Palaeography refer to?

- (A) the study of old writing and scripts
- (B) side member of a doorway
- (C) a sacred or auspicious design included in the fine arts section
- (D) arts such as music, painting, design, and sculpture

१६३७. Which term matches this description: the study of old writing and scripts ?

- (A) Betel leaf industry
- (B) Palaeography
- (C) Pañjīrabandha
- (D) Vaidehan monarchy

१६३८. In Chapter VII — Palaeography and Mithilākṣara , what does Mithilākṣara refer to?

- (A) metal craft and industry
- (B) the early royal framework of Videha-Mithila
- (C) systematic study of language
- (D) the script associated with Mithila

१६३९. Which term matches this description: the script associated with Mithila ?

- (A) Mithilākṣara
- (B) Journals
- (C) Sarvatobhadra
- (D) Śaiva

१६४०. In Chapter VII — Palaeography and Mithilākṣara , what does Tirhutā script refer to?

- (A) another name for the Maithili script
- (B) the House of Khaṇḍavā
- (C) related to Śiva worship
- (D) agrarian everyday life

१६४१. Which term matches this description: another name for the Maithili script ?

- (A) Lexicography
- (B) Peasant life
- (C) Successor tradition
- (D) Tirhutā script

१६४२. In Chapter VII — Palaeography and Mithilākṣara , what does Inscription refer to?

- (A) a written record on durable material
- (B) epigraphic records
- (C) It treats Mithila only as a modern administrative district and ignores older cultural names.
- (D) a devotional hymn category connected with Śiva

१६४३. Which term matches this description: a written record on durable material ?

- (A) Mithila School of Hindu Law
- (B) Oinivāra dynasty
- (C) Inscription
- (D) Kṛtrima adoption

१६४४. Which option is not an accurate statement about Chapter VII — Palaeography and Mithilākṣara ?

- (A) The chapter links textual culture with visual and epigraphic culture.
- (B) The script chapter is not merely about letters; it connects writing, records, culture, and identity.
- (C) Maithili inscriptions in Nepal are part of the palaeographical evidence.
- (D) It avoids historical comparison and treats every tradition as timeless and unchanging.

Chapter VII — Karṇāṭa and Oinivāra Inscriptions

१६४५. What is the main focus of Chapter VII — Karṇāṭa and Oinivāra Inscriptions ?

- (A) The chapter shows that political institutions are necessary for understanding cultural continuity.
- (B) The Śatapatha Brāhmaṇa is cited as an early reference to Videha.
- (C) The inscriptions section lists specific inscriptions used to reconstruct cultural history.
- (D) The sculpture section includes Gaṇeśa, rare Nṛtya Gaṇeśa, Sūrya, Viṣṇu, Śakti, Śaiva images, Brahmā, Buddhist sculpture, river goddesses, and miscellaneous pieces.

१६४६. Which statement correctly reflects Chapter VII — Karṇāṭa and Oinivāra Inscriptions ?

- (A) The Purāṇas are described as vague, except that the Brihad-Vishnu Purāṇa gives a more definite idea.
- (B) The so-called Simraon inscription is listed among the inscriptional materials.
- (C) The cultural part covers religion and philosophy, literature, palaeography, fine arts, and architecture.
- (D) The chapter's method is cumulative, drawing from several kinds of literature.

१६४७. In the context of this book, which option best explains the point beginning with The so called Simraon inscription is listed among ?

- (A) The so-called Simraon inscription is listed among the inscriptional materials.
- (B) Janaka is remembered as both monarch and scholar.
- (C) Aipanā is described in the preface as a forgotten art of symbol and tantra.
- (D) The system of education connects social life with intellectual heritage.

१६४८. Which detail should be remembered when studying Chapter VII — Karṇāṭa and Oinivāra Inscriptions ?

- (A) The so-called Simraon inscription is listed among the inscriptional materials.
- (B) It treats Tirhut, Tirabhukti, Videha, and Mithila as unrelated regions.
- (C) The preface notes that Mithila has its own Hindu school of law recognized even in modern courts.
- (D) The chapter includes palace, chaupālī, gambling house, and kaṭaka or military camps.

१६४९. Which statement correctly reflects Chapter VII — Karṇāṭa and Oinivāra Inscriptions ?

- (A) The names listed show the breadth of medieval Maithili literary culture.
- (B) The Andhra Tharhi inscription is included in the chapter contents.
- (C) Boundary verses are used as cultural memory as well as geographical evidence.
- (D) Women Sanskrit writers are included, showing that intellectual production was not entirely male in the author's account.

१६५०. In the context of this book, which option best explains the point beginning with The Andhra Tharhi inscription is included in the ?

- (A) The Andhra Tharhi inscription is included in the chapter contents.
- (B) The boundary discussion helps explain how later political and cultural developments are located.
- (C) Karṇāṭa rule is linked with the reorganization of power and patronage.
- (D) The author sees the origin and development of Mithilākṣara as necessary for a complete cultural history of Mithila.

१६५१. Which detail should be remembered when studying Chapter VII — Karṇāṭa and Oinivāra Inscriptions ?

- (A) It avoids historical comparison and treats every tradition as timeless and unchanging.
- (B) Nava Kaviśekhara, Rājapaṇḍita, Chaitra Chaturbhuja, Madhusūdāna, Jivanātha, Lakmīnātha, Śyāmasundara, and Kamsanārāyaṇa appear in the literary account.
- (C) The Andhra Tharhi inscription is included in the chapter contents.
- (D) The presence of military camps and palaces shows that architecture is not limited to temples.

୧୧୫୨. Which statement correctly reflects Chapter VII — Karṇāṭa and Oinivāra Inscriptions ?

- (A) Musical culture belongs beside literature, religion, and architecture in the book's structure.
- (B) The Bhit-Bhagwanpura inscription is included in the chapter contents.
- (C) The chapter's appendices on chronology and family tree support the reconstruction of later Mithila politics.
- (D) Dharma, Artha, Kāma, and Mokṣa are presented as the four values of life.

୧୧୫୩. In the context of this book, which option best explains the point beginning with The Bhit Bhagwanpura inscription is included in the ?

- (A) The Bhit-Bhagwanpura inscription is included in the chapter contents.
- (B) Mithila is connected with the Vedic age, the Mahābhārata, and the Rāmāyaṇa.
- (C) The transition from older cultural geography to later political history is central to the chapter.
- (D) Rāma and Krishna, as incarnations of Viṣṇu, also receive respect in the medieval religious life described by the author.

୧୧୫୪. Which detail should be remembered when studying Chapter VII — Karṇāṭa and Oinivāra Inscriptions ?

- (A) The chapter treats legal history as part of social history.
- (B) The Bhit-Bhagwanpura inscription is included in the chapter contents.
- (C) Mithila is connected with the Vedic age, the Mahābhārata, and the Rāmāyaṇa.
- (D) The Karṇāṭas ruled Mithila from about A.D. 1097 to 1324.

୧୧୫୫. Which statement correctly reflects Chapter VII — Karṇāṭa and Oinivāra Inscriptions ?

- (A) The Khojapur Durga image inscription is included in the chapter contents.
- (B) It replaces historical evidence with a purely fictional narrative.
- (C) The chapter uses epigraphy to strengthen the cultural history of Mithila.
- (D) The chapter uses geography to anchor literary traditions in a real region.

୧୧୫୬. In the context of this book, which option best explains the point beginning with The Khojapur Durga image inscription is included in ?

- (A) The chapter is titled Social and Economic Life: Other Aspects.
- (B) Brahmā, Buddhist sculpture, river goddesses Ganga and Yamuna, and miscellaneous sculptures are also treated.
- (C) The bibliography is divided into original sources, modern works, journals, and inscriptions.
- (D) The Khojapur Durga image inscription is included in the chapter contents.

୧୧୫୭. Which detail should be remembered when studying Chapter VII — Karṇāṭa and Oinivāra Inscriptions ?

- (A) The author sees the origin and development of Mithilākṣara as necessary for a complete cultural history of Mithila.
- (B) The use of the Śatapatha Brāhmaṇa places Mithila within early Vedic cultural geography.
- (C) Names such as Videha, Mithila, Tirabhukti, and Tirhut belong to the history of the same region in different contexts.
- (D) The Khojapur Durga image inscription is included in the chapter contents.

୧୧୫୮. Which statement correctly reflects Chapter VII — Karṇāṭa and Oinivāra Inscriptions ?

- (A) The Kandaha inscription of Narasiṃhadeva is included as evidence.
- (B) Illustrations connect archaeological objects with the written argument.
- (C) It presents every ruler as belonging to the same dynasty without distinction.
- (D) Charyāpadas are listed as part of the early literary background.

୧୧୫୯. In the context of this book, which option best explains the point beginning with The Kandaha inscription of Narasi hadeva is included ?

- (A) Industrial workers and the boat industry are included.
- (B) The dairy industry is listed as an economic and domestic topic.
- (C) The Kandaha inscription of Narasiṃhadeva is included as evidence.
- (D) Vaiṣṇava devotion is included alongside Śaiva and Śākta devotion.

१६६०. Which detail should be remembered when studying Chapter VII — Karṇāṭa and Oinivāra Inscriptions ?

- (A) The Kandaha inscription of Narasiṃhadeva is included as evidence.
- (B) Textual comparison helps distinguish firm evidence from approximate cultural memory.
- (C) It presents every ruler as belonging to the same dynasty without distinction.
- (D) The many listed authors show a continuing literary environment.

१६६१. Which statement correctly reflects Chapter VII — Karṇāṭa and Oinivāra Inscriptions ?

- (A) Textual comparison helps distinguish firm evidence from approximate cultural memory.
- (B) Barantpur Chaṇḍisthāna and Saharsa inscriptions are also included.
- (C) Harisiṃhadeva, Narasiṃhadeva, Bhairavasīṃhadeva, Rāmabhadrasīṃhadeva, and Lakṣmīnāthadeva continue the sequence.
- (D) Leather works are listed among the occupations and crafts.

१६६२. In the context of this book, which option best explains the point beginning with Barantpur Chaṇḍisthāna and Saharsa inscriptions are also included ?

- (A) The chapter is titled Social Life: The people of Mithila.
- (B) Vaiṣṇava devotion is included alongside Śaiva and Śākta devotion.
- (C) The chapter includes palace, chaupālī, gambling house, and kaṭaka or military camps.
- (D) Barantpur Chaṇḍisthāna and Saharsa inscriptions are also included.

१६६३. Which detail should be remembered when studying Chapter VII — Karṇāṭa and Oinivāra Inscriptions ?

- (A) It replaces historical evidence with a purely fictional narrative.
- (B) The use of the Śatapatha Brāhmaṇa places Mithila within early Vedic cultural geography.
- (C) Barantpur Chaṇḍisthāna and Saharsa inscriptions are also included.
- (D) The chapter treats legal history as part of social history.

१६६४. Which statement correctly reflects Chapter VII — Karṇāṭa and Oinivāra Inscriptions ?

- (A) The chapter is titled Social Life: The people of Mithila.
- (B) Inscriptions help connect names, dates, rulers, places, and religious patronage.
- (C) Early Maithili literature is treated separately from middle Maithili literature.
- (D) Bhagirathapur inscription of Anumati Devī is listed in the chapter contents.

१६६५. In the context of this book, which option best explains the point beginning with Bhagirathapur inscription of Anumati Devī is listed in ?

- (A) Polity appears as a literary subject, showing the relation between literature and governance.
- (B) Bhagirathapur inscription of Anumati Devī is listed in the chapter contents.
- (C) Brahmā, Buddhist sculpture, river goddesses Ganga and Yamuna, and miscellaneous sculptures are also treated.
- (D) It replaces historical evidence with a purely fictional narrative.

१६६६. Which detail should be remembered when studying Chapter VII — Karṇāṭa and Oinivāra Inscriptions ?

- (A) Pandit Chanda Jha is cited for a Maithili verse describing the boundaries of Mithila.
- (B) Maithili inscriptions in Nepal are part of the palaeographical evidence.
- (C) Kṛtrima and self-offered son are listed under adoption topics.
- (D) Bhagirathapur inscription of Anumati Devī is listed in the chapter contents.

१६६७. Which statement correctly reflects Chapter VII — Karṇāṭa and Oinivāra Inscriptions ?

- (A) Narasiṃhadeva, Rāmasīṃhadeva, Śaktisīṃhadeva, and Harisiṃhadeva are important rulers in the sequence.
- (B) Harisiṃhadeva, Narasiṃhadeva, Bhairavasīṃhadeva, Rāmabhadrasīṃhadeva, and Lakṣmīnāthadeva continue the sequence.
- (C) The Panchobh copper-plate of Saṅgrāmagupta and the Bispi grant of Śivasīṃha are included.
- (D) The index is useful for checking coverage of every major person and topic.

१६६८. In the context of this book, which option best explains the point beginning with The Panchobh copper plate of Saṅgrāmagupta and the ?

- (A) The Panchobh copper-plate of Saṅgrāmagupta and the Bispi grant of Śivasimha are included.
- (B) It says religion, literature, art, law, and social life developed in complete isolation from each other.
- (C) Maithili inscriptions in Nepal are important for tracing script history.
- (D) Jyotirīśvara's Varṇaratnākara is included in the literature chapter.

१६६९. Which detail should be remembered when studying Chapter VII — Karṇāṭa and Oinivāra Inscriptions ?

- (A) Poetics and metrics indicate that literary form, style, and measurement of verse were part of the cultural heritage.
- (B) The chapter distinguishes prehistoric Mithila from Vedic Mithila.
- (C) It replaces historical evidence with a purely fictional narrative.
- (D) The Panchobh copper-plate of Saṅgrāmagupta and the Bispi grant of Śivasimha are included.

१६७०. Which statement correctly reflects Chapter VII — Karṇāṭa and Oinivāra Inscriptions ?

- (A) Viṣṇu and Śakti images are listed among iconographic materials.
- (B) The use of inscriptions helps anchor literary and dynastic claims in material evidence.
- (C) Sanskrit learning provides the background for later Maithili literary growth.
- (D) The chapter uses geography to anchor literary traditions in a real region.

१६७१. In the context of this book, which option best explains the point beginning with The use of inscriptions helps anchor literary and ?

- (A) Sites such as Ucchaithā and other Śakti-pīṭhas show the regional spread of goddess worship.
- (B) The use of inscriptions helps anchor literary and dynastic claims in material evidence.
- (C) The author sees diverse deities as belonging to the same broad sacred culture.
- (D) The chronology of Oinivāra rulers is needed for placing literature, philosophy, and art.

१६७२. Which detail should be remembered when studying Chapter VII — Karṇāṭa and Oinivāra Inscriptions ?

- (A) Illustrations likely support the discussion of architecture, sculpture, script, and fine arts.
- (B) The boundary discussion helps explain how later political and cultural developments are located.
- (C) The chapter also includes Kāyasthas, Kṣatriyas, Goāras, Dusādhas, Musaharas, Muslims, and others.
- (D) The use of inscriptions helps anchor literary and dynastic claims in material evidence.

१६७३. In Chapter VII — Karṇāṭa and Oinivāra Inscriptions , what does Copper-plate grant refer to?

- (A) a formal record of donation or privilege
- (B) It says political history is irrelevant to cultural history.
- (C) an inscriptional document often recording gifts or privileges
- (D) Gangeśa's foundational Navya-Nyāya work

१६७४. Which term matches this description: an inscriptional document often recording gifts or privileges ?

- (A) Copper-plate grant
- (B) Successor tradition
- (C) Maheśavānī
- (D) Videha

१६७५. In Chapter VII — Karṇāṭa and Oinivāra Inscriptions , what does Image inscription refer to?

- (A) the modern identification of Sadānīrā
- (B) a genealogical device for showing succession
- (C) an inscription connected with an icon or sacred image
- (D) the House of Khaṇḍavā

१६७६. Which term matches this description: an inscription connected with an icon or sacred image ?

- (A) Bibliography
- (B) Oinivāras
- (C) Image inscription
- (D) Mithila School of Hindu Law

१६७७. In Chapter VII — Karṇāṭa and Oinivāra Inscriptions , what does Grant refer to?

- (A) a formal record of donation or privilege
- (B) a ruling dynasty important for medieval Mithila
- (C) the House of Khaṇḍavā in later Mithila history
- (D) related to Viṣṇu worship

१६७८. Which term matches this description: a formal record of donation or privilege ?

- (A) Cultural exchange
- (B) Strīdhana
- (C) Grant
- (D) Yājñavalkya Smṛti

१६७९. Which option is not an accurate statement about Chapter VII — Karṇāṭa and Oinivāra Inscriptions ?

- (A) The Khojapur Durga image inscription is included in the chapter contents.
- (B) The use of inscriptions helps anchor literary and dynastic claims in material evidence.
- (C) It says the subject belongs only to archaeology and not to cultural history.
- (D) Barantpur Chaṇḍisthāna and Saharsa inscriptions are also included.

Chapter VIII — Fine Arts: Music and Aipanā

१६८०. What is the main focus of Chapter VIII — Fine Arts: Music and Aipanā ?

- (A) The chapter does not treat Mithila as a single town only; it treats it as a broad cultural region.
- (B) Chapter VIII treats fine arts, especially music and the ritual-art form of Aipanā.
- (C) Administration during the Karṇāṭa dynasty is treated as part of political history.
- (D) Bedsteads, dress, and manners are listed in the chapter contents.

१६८१. Which statement correctly reflects Chapter VIII — Fine Arts: Music and Aipanā ?

- (A) Literature is used as evidence of religious, social, and cultural life.
- (B) Śiva worship is described as especially strong in Mithila.
- (C) The chapter includes the Mithila School of Music.
- (D) The chapter distinguishes prehistoric Mithila from Vedic Mithila.

१६८२. In the context of this book, which option best explains the point beginning with The chapter includes the Mithila School of Music ?

- (A) The chapter includes the Mithila School of Music.
- (B) Harinātha Upādhyāya, Rudradhara, Misaru Miśra, Vāchaspati Miśra II, and Viśveśvarabhaṭṭa are included in the chapter contents.
- (C) The book treats Mithila, Videha, Tirabhukti, and Tirhut as historically connected names rather than unrelated labels.
- (D) Classical literature includes grammar, lexicography, poetics, metrics, erotics, and polity.

१६८३. Which detail should be remembered when studying Chapter VIII — Fine Arts: Music and Aipanā ?

- (A) Image inscriptions connect art history with historical chronology.
- (B) The first four chapters give political and economic background.
- (C) For a quiz, the bibliography and index matter because they show how the book organizes evidence.
- (D) The chapter includes the Mithila School of Music.

१६८४. Which statement correctly reflects Chapter VIII — Fine Arts: Music and Aipanā ?

- (A) It treats Tirhut, Tirabhukti, Videha, and Mithila as unrelated regions.
- (B) The preface says the Karṇāṭas brought to Mithila a new school of music.
- (C) Maithili literature is treated as a living branch of Mithila's cultural identity.
- (D) Harsha is included as a major marker of early medieval political history.

१६८५. In the context of this book, which option best explains the point beginning with The preface says the Karṇāṭas brought to Mithila ?

- (A) The preface says the Karṇāṭas brought to Mithila a new school of music.
- (B) It treats temples, inscriptions, music, and script as irrelevant to Mithila culture.
- (C) Pārthiva Śiva liṅga worship is presented as a special feature of Mithila.
- (D) The purpose is not to make Mithila disappear into empires but to show its position within them.

१६८६. Which detail should be remembered when studying Chapter VIII — Fine Arts: Music and Aipanā ?

- (A) The preface says the Karṇāṭas brought to Mithila a new school of music.
- (B) Classical literature includes grammar, lexicography, poetics, metrics, erotics, and polity.
- (C) Maithili literature is treated as a living branch of Mithila's cultural identity.
- (D) Maithili inscriptions in Nepal are important for tracing script history.

१६८७. Which statement correctly reflects Chapter VIII — Fine Arts: Music and Aipanā ?

- (A) The origin and development of Mithila music are traced in the fine arts chapter.
- (B) The Panchobh copper-plate of Saṅgrāmagupta and the Bispī grant of Śivasimha are included.
- (C) Bedsteads, dress, and manners reveal domestic and social customs.
- (D) Administration during the Karṇāṭa dynasty is treated as part of political history.

१६८८. In the context of this book, which option best explains the point beginning with The origin and development of Mithila music are ?

- (A) Image inscriptions connect art history with historical chronology.
- (B) Food and drink are included in the social-economic account.
- (C) Strīdhana and succession of Strīdhana are treated in detail.
- (D) The origin and development of Mithila music are traced in the fine arts chapter.

१६८९. Which detail should be remembered when studying Chapter VIII — Fine Arts: Music and Aipanā ?

- (A) The Videhas of Mithila are treated in relation to the wider political setting of northern India.
- (B) The chapter treats door-jambs, lintels, gargoyles, and architectural members.
- (C) The final chapter proves that cultural heritage includes nature, labour, education, and social practices.
- (D) The origin and development of Mithila music are traced in the fine arts chapter.

१६९०. Which statement correctly reflects Chapter VIII — Fine Arts: Music and Aipanā ?

- (A) Mithila is described as including what is now North Bihar, the Tarai, and the southern portion of Nepal up to the lower hill ranges.
- (B) Literature is used as evidence of religious, social, and cultural life.
- (C) The worship of Śiva is connected with devotional songs such as Nachārīs and Maheśavānīs.
- (D) Aipanā is described in the preface as a forgotten art of symbol and tantra.

१६९१. In the context of this book, which option best explains the point beginning with Aipanā is described in the preface as a ?

- (A) Partition, reunion, inheritance, and succession are central topics.
- (B) Aipanā is described in the preface as a forgotten art of symbol and tantra.
- (C) Law is used to understand social organization, gendered property, and family continuity.
- (D) Early Mithila is treated through literary, political, and cultural evidence rather than through a single source.

१६१२. Which detail should be remembered when studying Chapter VIII — Fine Arts: Music and Aipanā ?

- (A) The chapter links textual culture with visual and epigraphic culture.
- (B) Garden, flora and fauna, birds and animals are listed as cultural-environmental topics.
- (C) The chapter does not treat Mithila as a single town only; it treats it as a broad cultural region.
- (D) Aipanā is described in the preface as a forgotten art of symbol and tantra.

१६१३. Which statement correctly reflects Chapter VIII — Fine Arts: Music and Aipanā ?

- (A) The chapter includes Sarvatobhadra in connection with Aipanā.
- (B) The Mithila Māhātmya is important because it preserves a traditional description of Tirabhukti.
- (C) Gangeśa Upādhyāya is central to the Navya-Nyāya tradition.
- (D) The book treats Mithila, Videha, Tirabhukti, and Tirhut as historically connected names rather than unrelated labels.

१६१४. In the context of this book, which option best explains the point beginning with The chapter includes Sarvatobhadra in connection with Aipanā ?

- (A) The foreword notes the contribution of Karnataka music to North Indian music through movement of scholars and musicians.
- (B) Narasiṃhadeva, Rāmasiṃhadeva, Śaktisiṃhadeva, and Harisiṃhadeva are important rulers in the sequence.
- (C) The chapter includes Sarvatobhadra in connection with Aipanā.
- (D) Nātha Siddhas are included among the religious currents of Mithila.

१६१५. Which detail should be remembered when studying Chapter VIII — Fine Arts: Music and Aipanā ?

- (A) The chapter treats door-jambs, lintels, gargoyles, and architectural members.
- (B) The chapter treats architectural remains as evidence for cultural reconstruction.
- (C) The chapter includes Sarvatobhadra in connection with Aipanā.
- (D) The three major deities later prominent in Mithila are Śiva, Viṣṇu, and Śakti.

१६१६. Which statement correctly reflects Chapter VIII — Fine Arts: Music and Aipanā ?

- (A) The index helps verify names, places, subjects, and institutions across the book.
- (B) The quiz uses the bibliography as a guide to the kinds of evidence used.
- (C) Fine arts are treated as part of cultural history, not as a decorative appendix.
- (D) Janaka represents the union of political authority and scholarship in Mithila memory.

१६१७. In the context of this book, which option best explains the point beginning with Fine arts are treated as part of cultural ?

- (A) Other Brāhmaṇas, including Dasunhi or Bhaṭṭ Brāhmaṇa and Śākadvīpins, are included.
- (B) Fine arts are treated as part of cultural history, not as a decorative appendix.
- (C) The chapter includes a unique section on the contribution of Maithila women to philosophy.
- (D) Sūrya sculptures are treated separately.

१६१८. Which detail should be remembered when studying Chapter VIII — Fine Arts: Music and Aipanā ?

- (A) Law is used to understand social organization, gendered property, and family continuity.
- (B) Pañjīprabandha throws light on social history through genealogy and marriage regulation.
- (C) Fine arts are treated as part of cultural history, not as a decorative appendix.
- (D) Script history is essential because manuscripts and inscriptions preserve cultural memory.

१६१९. Which statement correctly reflects Chapter VIII — Fine Arts: Music and Aipanā ?

- (A) The Khaṇḍavalākula becomes the main later ruling house discussed in the chapter.
- (B) Music, symbol, and ritual design are linked with religious and domestic culture.
- (C) Script history is essential because manuscripts and inscriptions preserve cultural memory.
- (D) The author treats religion as an integrating force in the culture of Mithila.

१७००. In the context of this book, which option best explains the point beginning with Music symbol and ritual design are linked with ?

- (A) The contribution of the Oinivāra dynasty is treated as both political and cultural.
- (B) Strīdhana and succession of Strīdhana are treated as important legal themes.
- (C) A bibliography divided by source type helps distinguish evidence from interpretation.
- (D) Music, symbol, and ritual design are linked with religious and domestic culture.

१७०१. Which detail should be remembered when studying Chapter VIII — Fine Arts: Music and Aipanā ?

- (A) It confines Mithila entirely to one city and denies its regional spread.
- (B) Music, symbol, and ritual design are linked with religious and domestic culture.
- (C) Gangeśa Upādhyāya is central to the Navya-Nyāya tradition.
- (D) The purpose is not to make Mithila disappear into empires but to show its position within them.

१७०२. Which statement correctly reflects Chapter VIII — Fine Arts: Music and Aipanā ?

- (A) The study of Aipanā helps preserve women-centered and household artistic traditions.
- (B) The chapter includes palace, chaupālī, gambling house, and kaṭaka or military camps.
- (C) Literary history is built from networks of poets, patrons, genres, and manuscripts.
- (D) The book treats Mithila, Videha, Tirabhukti, and Tirhut as historically connected names rather than unrelated labels.

१७०३. In the context of this book, which option best explains the point beginning with The study of Aipanā helps preserve women centered ?

- (A) Illustrations likely support the discussion of architecture, sculpture, script, and fine arts.
- (B) The chapter's method is cumulative, drawing from several kinds of literature.
- (C) The foreword notes the contribution of Karnataka music to North Indian music through movement of scholars and musicians.
- (D) The study of Aipanā helps preserve women-centered and household artistic traditions.

१७०४. Which detail should be remembered when studying Chapter VIII — Fine Arts: Music and Aipanā ?

- (A) It treats law, kinship, and inheritance as outside social history.
- (B) Food and drink are included in the social-economic account.
- (C) The chapter is titled Social Life: The people of Mithila.
- (D) The study of Aipanā helps preserve women-centered and household artistic traditions.

१७०५. In Chapter VIII — Fine Arts: Music and Aipanā , what does Aipanā refer to?

- (A) images or plates supporting historical interpretation
- (B) an early textual source referring to Videha
- (C) earthen Śiva liṅga worship
- (D) a ritual and symbolic art tradition of Mithila

१७०६. Which term matches this description: a ritual and symbolic art tradition of Mithila ?

- (A) Aipanā
- (B) Grant
- (C) Social and economic life
- (D) Copper-plate grant

१७०७. In Chapter VIII — Fine Arts: Music and Aipanā , what does Sarvatobhadra refer to?

- (A) the group of authors, patrons, genres, and textual traditions
- (B) a sacred or auspicious design included in the fine arts section
- (C) a vertical element framing a doorway
- (D) an inscription connected with an icon or sacred image

१७०८. Which term matches this description: a sacred or auspicious design included in the fine arts section ?

- (A) Sarvatobhadra
- (B) Madhyadeśa
- (C) Cultural exchange
- (D) Mithila

१७०९. In Chapter VIII — Fine Arts: Music and Aipanā , what does Mithila School of Music refer to?

- (A) the musical tradition discussed in the chapter
- (B) It replaces historical evidence with a purely fictional narrative.
- (C) a devotional song category connected with Śiva
- (D) the transitional phase after the Oinivāras

१७१०. Which term matches this description: the musical tradition discussed in the chapter ?

- (A) Mithila School of Music
- (B) Tirhut
- (C) Varṇaratnākara
- (D) Sadānīrā

१७११. Which option is not an accurate statement about Chapter VIII — Fine Arts: Music and Aipanā ?

- (A) The preface says the Karṇāṭas brought to Mithila a new school of music.
- (B) The chapter includes Sarvatobhadra in connection with Aipanā.
- (C) It ignores the role of scholars, poets, artisans, and village communities.
- (D) The origin and development of Mithila music are traced in the fine arts chapter.

Chapter IX — Architecture and Sculpture

१७१२. What is the main focus of Chapter IX — Architecture and Sculpture ?

- (A) It says the subject belongs only to archaeology and not to cultural history.
- (B) Snake worship appears as one of the popular religious forms listed in the chapter.
- (C) The chapter treats Mithila as a recognized ancient region before the medieval dynasties.
- (D) Chapter IX reconstructs architecture and sculpture from literary, archaeological, and material remains.

१७१३. Which statement correctly reflects Chapter IX — Architecture and Sculpture ?

- (A) The chapter includes palace, chaupālī, gambling house, and kaṭaka or military camps.
- (B) Minor industries show small-scale production in Mithila.
- (C) It treats Tirhut, Tirabhukti, Videha, and Mithila as unrelated regions.
- (D) The worship of Śiva is connected with devotional songs such as Nachārīs and Maheśavānīs.

१७१४. In the context of this book, which option best explains the point beginning with The chapter includes palace chaupālī gambling house and ?

- (A) The chapter includes palace, chaupālī, gambling house, and kaṭaka or military camps.
- (B) The boat industry reflects riverine economy and transport.
- (C) The Kandaha inscription of Narasiṃhadeva is included as evidence.
- (D) The chapter is titled Social Life: The people of Mithila.

१७१५. Which detail should be remembered when studying Chapter IX — Architecture and Sculpture ?

- (A) Marriage is treated as a salient feature of Mithila law.
- (B) The chapter includes palace, chaupālī, gambling house, and kaṭaka or military camps.
- (C) It treats Mithila only as a modern administrative district and ignores older cultural names.
- (D) Image inscriptions connect art history with historical chronology.

१७१६. Which statement correctly reflects Chapter IX — Architecture and Sculpture ?

- (A) Temple architecture and temple types are major topics of the chapter.
- (B) Sanskrit learning provides the background for later Maithili literary growth.
- (C) Economic history also includes slavery as a topic.
- (D) For a quiz, the bibliography and index matter because they show how the book organizes evidence.

१७१७. In the context of this book, which option best explains the point beginning with Temple architecture and temple types are major topics ?

- (A) Later names include Amṛtakara, Harapati, Bhānu Kavi, Gajasimha, and Rudradhara.
- (B) The social chapter moves the book from rulers and scholars toward the people of Mithila.
- (C) Temple architecture and temple types are major topics of the chapter.
- (D) The section states that the ultimate end of life is to achieve the four values: Dharma, Artha, Kāma, and Mokṣa.

१७१८. Which detail should be remembered when studying Chapter IX — Architecture and Sculpture ?

- (A) The chapter includes appendices on the chronology and family tree of the Khaṇḍavalākula kings.
- (B) It treats Tirhut, Tirabhukti, Videha, and Mithila as unrelated regions.
- (C) Temple architecture and temple types are major topics of the chapter.
- (D) The chapter organizes literary history through authors, works, and cultural context.

१७१९. Which statement correctly reflects Chapter IX — Architecture and Sculpture ?

- (A) Aipanā is described in the contents as the forgotten art of Mithila.
- (B) The author sees the origin and development of Mithilākṣara as necessary for a complete cultural history of Mithila.
- (C) It presents every ruler as belonging to the same dynasty without distinction.
- (D) Garbhagrha is listed among temple architectural topics.

१७२०. In the context of this book, which option best explains the point beginning with Garbhagrha is listed among temple architectural topics ?

- (A) Poetics and metrics show formal literary consciousness.
- (B) It treats Mithila only as a modern administrative district and ignores older cultural names.
- (C) Unrest after the Oinivāras forms an important transitional background.
- (D) Garbhagrha is listed among temple architectural topics.

१७२१. Which detail should be remembered when studying Chapter IX — Architecture and Sculpture ?

- (A) Garbhagrha is listed among temple architectural topics.
- (B) The later history includes the rise of the Vajjian Confederacy.
- (C) Pārthiva Śiva liṅga worship is presented as a special feature of Mithila.
- (D) It says political history is irrelevant to cultural history.

१७२२. Which statement correctly reflects Chapter IX — Architecture and Sculpture ?

- (A) The Andhra Tharhi inscription is included in the chapter contents.
- (B) The sculpture section includes Gaṇeśa, rare Nṛtya Gaṇeśa, Sūrya, Viṣṇu, Śakti, Śaiva images, Brahmā, Buddhist sculpture, river goddesses, and miscellaneous pieces.
- (C) The foreword is by Dr. K. Sivaram Karanth.
- (D) The chapter treats philosophy as part of cultural history, not an isolated scholastic exercise.

१७२३. In the context of this book, which option best explains the point beginning with The sculpture section includes Gaṇeśa rare Nṛtya Gaṇeśa ?

- (A) The chapter treats textual reference as a historical clue, not as isolated mythology.
- (B) The sculpture section includes Gaṇeśa, rare Nṛtya Gaṇeśa, Sūrya, Viṣṇu, Śakti, Śaiva images, Brahmā, Buddhist sculpture, river goddesses, and miscellaneous pieces.
- (C) Nānyadeva is described as the great Maithila Karṇāṭa ruler who founded his dynasty in Mithila.
- (D) Later names include Amritakara, Harapati, Bhānu Kavi, Gajasimha, Rudradhara, Kavarāja Bhikhārīmīśra, Daśāvadhāna Ṭhākura, Viṣṇupurī, Yaśodhara, Nava Kaviśekhara, Rājapaṇḍita, Chaitra Chaturbhuja, Madhusūdana, Jīvanātha, Lakmīnātha, Śyāmasundara, and Kamsanārāyaṇa.

१७२४. Which detail should be remembered when studying Chapter IX — Architecture and Sculpture ?

- (A) Goddess worship appears in sacrifices, songs, and auspicious household occasions.
- (B) Varṇāśrama-dharma and traditional Hindu deities are treated as natural in Mithila's cultural life.
- (C) The sculpture section includes Gaṇeśa, rare Nṛtya Gaṇeśa, Sūrya, Viṣṇu, Śakti, Śaiva images, Brahmā, Buddhist sculpture, river goddesses, and miscellaneous pieces.
- (D) The chapter treats textual reference as a historical clue, not as isolated mythology.

१७२५. Which statement correctly reflects Chapter IX — Architecture and Sculpture ?

- (A) Dharmasāstra and Smṛti texts form the basis of legal discussion.
- (B) Goddess worship appears in sacrifices, songs, and auspicious household occasions.
- (C) The study is divided into political, cultural, and social-economic groupings.
- (D) Chamundā, Maheśvarī, Tārā, Mahiṣāsura-mardinī, Śiva-Pārvatī, and Rudra sculptures are among the listed topics.

१७२६. In the context of this book, which option best explains the point beginning with Chamundā Maheśvarī Tārā Mahiṣāsura-mardinī Śiva Pārvatī and Rudra ?

- (A) Lacchehamā Devī is listed in connection with women's contribution to philosophy.
- (B) The origin and development of Mithila music are traced in the fine arts chapter.
- (C) Goddess worship appears in sacrifices, songs, and auspicious household occasions.
- (D) Chamundā, Maheśvarī, Tārā, Mahiṣāsura-mardinī, Śiva-Pārvatī, and Rudra sculptures are among the listed topics.

१७२७. Which detail should be remembered when studying Chapter IX — Architecture and Sculpture ?

- (A) The chapter does not reduce Maithili literature to one poet only.
- (B) Adoption is discussed, including its scope.
- (C) Chamundā, Maheśvarī, Tārā, Mahiṣāsura-mardinī, Śiva-Pārvatī, and Rudra sculptures are among the listed topics.
- (D) The appendix includes miscellaneous gleanings of Maithila life.

१७२८. Which statement correctly reflects Chapter IX — Architecture and Sculpture ?

- (A) The chapter treats philosophy as part of cultural history, not an isolated scholastic exercise.
- (B) Administrative reforms are treated as historically important, not as incidental details.
- (C) The chapter treats door-jambs, lintels, gargoyles, and architectural members.
- (D) The chapter is titled Mithila School of Hindu Law.

१७२९. In the context of this book, which option best explains the point beginning with The chapter treats door jambs lintels gargoyles and ?

- (A) The chapter treats door-jambs, lintels, gargoyles, and architectural members.
- (B) The book is described as tracing Mithila from early days to the sixteenth century and beyond.
- (C) Names in the chapter are treated as clues to political, sacred, and cultural identity.
- (D) Nava Kaviśekhara, Rājapaṇḍita, Chaitra Chaturbhuja, Madhusūdana, Jīvanātha, Lakmīnātha, Śyāmasundara, and Kamsanārāyaṇa appear in the literary account.

१७३०. Which detail should be remembered when studying Chapter IX — Architecture and Sculpture ?

- (A) The social chapter moves the book from rulers and scholars toward the people of Mithila.
- (B) The chapter includes sculpture after the discussion of architecture.
- (C) The chapter treats door-jambs, lintels, gargoyles, and architectural members.
- (D) Script history is essential because manuscripts and inscriptions preserve cultural memory.

१७३१. Which statement correctly reflects Chapter IX — Architecture and Sculpture ?

- (A) Village planning is included as evidence of social organization.
- (B) The chapter helps show that Mithila was not intellectually isolated.
- (C) Architecture is reconstructed from sculpture, literature, inscriptions, and excavated remains.
- (D) It treats temples, inscriptions, music, and script as irrelevant to Mithila culture.

१७३२. In the context of this book, which option best explains the point beginning with Architecture is reconstructed from sculpture literature inscriptions and ?

- (A) The Karṇāṭas are credited with bringing to Mithila a new school of music.
- (B) Architecture is reconstructed from sculpture, literature, inscriptions, and excavated remains.
- (C) Maithila peasant life is included as a topic.
- (D) Kṛtrima and self-offered son are listed under adoption topics.

१७३३. Which detail should be remembered when studying Chapter IX — Architecture and Sculpture ?

- (A) The Śatapatha Brāhmaṇa is cited as an early reference to Videha.
- (B) Architecture is reconstructed from sculpture, literature, inscriptions, and excavated remains.
- (C) The presence of such abbreviations shows that the book is source-based rather than anecdotal.
- (D) Poetics and metrics show formal literary consciousness.

१७३४. Which statement correctly reflects Chapter IX — Architecture and Sculpture ?

- (A) The study needs early history as well as political background to explain culture.
- (B) Classical literature includes language, grammar, lexicography, poetics, metrics, erotics, and polity.
- (C) The author emphasizes that temple architecture had not previously been surveyed in sufficient detail for Mithila.
- (D) The appendix includes miscellaneous gleanings of Maithila life.

१७३५. In the context of this book, which option best explains the point beginning with The author emphasizes that temple architecture had not ?

- (A) Later names include Amritakara, Harapati, Bhānu Kavi, Gajasimha, Rudradhara, Kavirāja Bhikhārīmīśra, Daśāvadhāna Ṭhākura, Viṣṇupurī, Yaśodhara, Nava Kaviśekhara, Rājapaṇḍita, Chaitra Chaturbhuja, Madhusūdana, Jīvanātha, Lakmīnātha, Śyāmasundara, and Kaṃsanārāyaṇa.
- (B) The author emphasizes that temple architecture had not previously been surveyed in sufficient detail for Mithila.
- (C) Sanskrit learning provides the background for later Maithili literary growth.
- (D) Modern works show the author's engagement with previous scholarship.

१७३६. Which detail should be remembered when studying Chapter IX — Architecture and Sculpture ?

- (A) Image inscriptions connect art history with historical chronology.
- (B) The author emphasizes that temple architecture had not previously been surveyed in sufficient detail for Mithila.
- (C) Śiva is treated as a central devotional presence without excluding Viṣṇu or Śakti.
- (D) Classical literature includes language, grammar, lexicography, poetics, metrics, erotics, and polity.

१७३७. In Chapter IX — Architecture and Sculpture , what does Garbhagṛha refer to?

- (A) remembered legal-religious texts
- (B) cloth-related craft and trade
- (C) the sanctum of a temple
- (D) It ignores the role of scholars, poets, artisans, and village communities.

१७३८. Which term matches this description: the sanctum of a temple ?

- (A) Garbhagṛha
- (B) Śākadvīpin
- (C) Senas
- (D) Guptas

१७३९. In Chapter IX — Architecture and Sculpture , what does Kaṭaka refer to?

- (A) early songs important for eastern Indo-Aryan literary history
- (B) the theory of literary expression
- (C) a formal record of donation or privilege
- (D) military camp

१७४०. Which term matches this description: military camp ?

- (A) Śakti-pīṭha
- (B) Vaidehan monarchy
- (C) Kaṭaka
- (D) Metal works

१७४१. In Chapter IX — Architecture and Sculpture , what does Chaupālī refer to?

- (A) the body of important Maithili literary works
- (B) a Purāṇic source said to give a more accurate idea
- (C) the modern identification of Sadānīrā
- (D) a public or communal architectural form

१७४२. Which term matches this description: a public or communal architectural form ?

- (A) Tirhut
- (B) Sarvatobhadra
- (C) Miscellaneous gleanings
- (D) Chaupālī

१७४३. In Chapter IX — Architecture and Sculpture , what does Door-jamb refer to?

- (A) the major Maithili poet
- (B) a vertical element framing a doorway
- (C) non-Brahmanical sources used for regional evidence
- (D) the inherited body of history, institutions, religion, arts, literature, law, and social life

१७४४. Which term matches this description: a vertical element framing a doorway ?

- (A) Door-jamb
- (B) Kaṭaka
- (C) Śaiva
- (D) Gandaki

१७४५. In Chapter IX — Architecture and Sculpture , what does Lintel refer to?

- (A) milk-related occupation and economy
- (B) duty, order, and religious value
- (C) a horizontal architectural member over an opening
- (D) river-related economic activity

१७४६. Which term matches this description: a horizontal architectural member over an opening ?

- (A) Maithili canon
- (B) Dairy industry
- (C) Garbhagṛha
- (D) Lintel

१७४७. In Chapter IX — Architecture and Sculpture , what does Gargoyle refer to?

- (A) duty, order, and religious value
- (B) the theory of literary expression
- (C) a projecting water-spout or architectural feature
- (D) a vertical element framing a doorway

१७४८. Which term matches this description: a projecting water-spout or architectural feature ?

- (A) Ritual art
- (B) Social organization
- (C) Mīmāṃsā
- (D) Gargoyle

१७४९. Which option is not an accurate statement about Chapter IX — Architecture and Sculpture ?

- (A) It says the subject belongs only to archaeology and not to cultural history.
- (B) Temple architecture and temple types are major topics of the chapter.
- (C) The author emphasizes that temple architecture had not previously been surveyed in sufficient detail for Mithila.
- (D) The sculpture section includes Gaṇeśa, rare Nṛtya Gaṇeśa, Sūrya, Viṣṇu, Śakti, Śaiva images, Brahmā, Buddhist sculpture, river goddesses, and miscellaneous pieces.

Chapter X — Social Life: The People of Mithila

१७५०. What is the main focus of Chapter X — Social Life: The People of Mithila ?

- (A) It assumes that the Kaṇṇāṭha and Oinivāra periods made no contribution to Mithila culture.
- (B) It treats all Sanskrit and Maithili sources as interchangeable without context.
- (C) Bhogīśvara Ṭhākura and Gaṇeśvara Ṭhākura are early names in the Oinivāra sequence.
- (D) Chapter X turns from dynasties and culture to the social composition of Mithila.

१७५१. Which statement correctly reflects Chapter X — Social Life: The People of Mithila ?

- (A) The chapter includes a synchronisation of the chronology of the Kaṇṇāṭha kings.
- (B) Music is treated as part of cultural history, not merely entertainment.
- (C) The chapter is titled Social Life: The people of Mithila.
- (D) Janaka is remembered as both monarch and scholar.

१७५२. In the context of this book, which option best explains the point beginning with The chapter is titled Social Life The people ?

- (A) Adoption is discussed, including its scope.
- (B) Architecture is reconstructed from sculpture, literature, and excavated remains.
- (C) The chapter closes the book by extending cultural history to the widest everyday field.
- (D) The chapter is titled Social Life: The people of Mithila.

१७५३. Which detail should be remembered when studying Chapter X — Social Life: The People of Mithila ?

- (A) The chapter is titled Social Life: The people of Mithila.
- (B) It treats inscriptions and manuscripts as decorative rather than historical evidence.
- (C) The Senas, including Vijayasena, Vallālasena, and Lakṣmaṇasena, are also part of the chapter's dynastic sweep.
- (D) The author stresses the Brahmanical character of Mithila after the Videgha Māthava period.

१७५४. Which statement correctly reflects Chapter X — Social Life: The People of Mithila ?

- (A) The chapter's appendices on chronology and family tree support the reconstruction of later Mithila politics.
- (B) General characteristics of the people are included.
- (C) The early history of Mithila connects mythic memory, textual reference, and political development.
- (D) Administration during the Karṇāṭa dynasty is treated as part of political history.

१७५५. In the context of this book, which option best explains the point beginning with General characteristics of the people are included ?

- (A) General characteristics of the people are included.
- (B) The preface states that no comparable book had covered the cultural, social, and economic history of Mithila in such a way.
- (C) The chapter uses epigraphy to strengthen the cultural history of Mithila.
- (D) Economic history also includes slavery as a topic.

१७५६. Which detail should be remembered when studying Chapter X — Social Life: The People of Mithila ?

- (A) General characteristics of the people are included.
- (B) Bhibhaur Rajputs are listed among the political actors of this period.
- (C) The book presents Mithila as a region with a long cultural history, not merely as a geographical label.
- (D) Garbhagṛha is listed among temple architectural topics.

१७५७. Which statement correctly reflects Chapter X — Social Life: The People of Mithila ?

- (A) The study is divided into political, cultural, and social-economic groupings.
- (B) Village community and village planning are important topics.
- (C) Language history is important because cultural identity is transmitted through speech and writing.
- (D) Mīmāṃsā is included as another important philosophical school in Mithila.

१७५८. In the context of this book, which option best explains the point beginning with Village community and village planning are important topics ?

- (A) Village community and village planning are important topics.
- (B) The Kandaha inscription of Narasiṃhadeva is included as evidence.
- (C) Sanskrit learning provides the background for later Maithili literary growth.
- (D) The bibliography is divided into original sources, modern works, journals, and inscriptions.

१७५९. Which detail should be remembered when studying Chapter X — Social Life: The People of Mithila ?

- (A) Village community and village planning are important topics.
- (B) The work is framed as a contribution to the study of Indian history, culture, and regional civilization.
- (C) Janaka is remembered as both monarch and scholar.
- (D) Administration during the Karṇāṭa dynasty is treated as part of political history.

१७६०. Which statement correctly reflects Chapter X — Social Life: The People of Mithila ?

- (A) The law chapter shows that household and property relations are essential to social history.
- (B) Maithila Brāhmaṇas receive special attention.
- (C) It says political history is irrelevant to cultural history.
- (D) Navya-Nyāya receives special attention because of Mithila's philosophers.

୧୭୧୧. In the context of this book, which option best explains the point beginning with Maithila Brāhmaṇas receive special attention ?

- (A) It presents every ruler as belonging to the same dynasty without distinction.
- (B) It makes the chronology depend only on page numbers instead of dynasties and evidence.
- (C) Every household is described as maintaining the gosāuni, the household goddess, and honouring her on auspicious occasions.
- (D) Maithila Brāhmaṇas receive special attention.

୧୭୧୨. Which detail should be remembered when studying Chapter X — Social Life: The People of Mithila ?

- (A) Crafts and industries are part of cultural heritage because they shape livelihoods and objects.
- (B) It makes the chronology depend only on page numbers instead of dynasties and evidence.
- (C) Maithila Brāhmaṇas receive special attention.
- (D) The study of Aipanā helps preserve women-centered and household artistic traditions.

୧୭୧୩. Which statement correctly reflects Chapter X — Social Life: The People of Mithila ?

- (A) Partition and reunion are central to family property law.
- (B) The institution of Pañjīprabandha is included in the social history of the people.
- (C) Śiva worship is described as especially strong in Mithila.
- (D) MM stands for Mithila Māhātmya.

୧୭୧୪. In the context of this book, which option best explains the point beginning with The institution of Pañjīprabandha is included in the ?

- (A) Partition, reunion, inheritance, and succession are central topics.
- (B) The institution of Pañjīprabandha is included in the social history of the people.
- (C) It treats all Sanskrit and Maithili sources as interchangeable without context.
- (D) The early chapter prepares the reader to see Mithila as a cultural region and not merely a modern district.

୧୭୧୫. Which detail should be remembered when studying Chapter X — Social Life: The People of Mithila ?

- (A) The author does not isolate rulers from culture; kingship and patronage are linked with social and intellectual life.
- (B) The institution of Pañjīprabandha is included in the social history of the people.
- (C) Literature is used as evidence of religious, social, and cultural life.
- (D) Śrīdatta Upādhyāya, Chandeśvara, Harinātha Upādhyāya, Rudradhara, Misaru Miśra, Vāchaspati Miśra II, and Viśveśvarabhaṭṭa are listed among legal authorities.

୧୭୧୬. Which statement correctly reflects Chapter X — Social Life: The People of Mithila ?

- (A) The chapter presents Mithila as having its own school of Hindu law.
- (B) Purāṇic evidence is treated critically because it is sometimes vague and sometimes specific.
- (C) Mahābrāhmaṇas or Mahāpātras are listed as a social group.
- (D) It replaces historical evidence with a purely fictional narrative.

୧୭୧୭. In the context of this book, which option best explains the point beginning with Mahābrāhmaṇas or Mahāpātras are listed as a social ?

- (A) It confines Mithila entirely to one city and denies its regional spread.
- (B) The law chapter shows that household and property relations are essential to social history.
- (C) EI stands for Epigraphia Indica.
- (D) Mahābrāhmaṇas or Mahāpātras are listed as a social group.

१७६८. Which detail should be remembered when studying Chapter X — Social Life: The People of Mithila ?

- (A) Mahābrāhmaṇas or Mahāpātras are listed as a social group.
- (B) The chapter uses epigraphy to strengthen the cultural history of Mithila.
- (C) Navya-Nyāya receives special attention because of Mithila's philosophers.
- (D) It treats law, kinship, and inheritance as outside social history.

१७६९. Which statement correctly reflects Chapter X — Social Life: The People of Mithila ?

- (A) The chapter treats economy broadly, including crafts, industries, animals, environment, education, and social practices.
- (B) Other Brāhmaṇas, including Dasunhi or Bhaṭṭ Brāhmaṇa and Śākadvīpins, are included.
- (C) It avoids historical comparison and treats every tradition as timeless and unchanging.
- (D) Ancient Mithila is not represented only by legends; it is linked to a chronological narrative.

१७७०. In the context of this book, which option best explains the point beginning with Other Brāhmaṇas including Dasunhi or Bhaṭṭ Brāhmaṇa and ?

- (A) It says religion, literature, art, law, and social life developed in complete isolation from each other.
- (B) The sculpture section includes Gaṇeśa, rare Nṛtya Gaṇeśa, Sūrya, Viṣṇu, Śakti, Śaiva images, Brahmā, Buddhist sculpture, river goddesses, and miscellaneous pieces.
- (C) Adoption is discussed, including its scope.
- (D) Other Brāhmaṇas, including Dasunhi or Bhaṭṭ Brāhmaṇa and Śākadvīpins, are included.

१७७१. Which detail should be remembered when studying Chapter X — Social Life: The People of Mithila ?

- (A) Sadānīrā is treated as a significant marker in early references to Videha.
- (B) Harihara expresses a combined Śiva-Viṣṇu religious conception.
- (C) Other Brāhmaṇas, including Dasunhi or Bhaṭṭ Brāhmaṇa and Śākadvīpins, are included.
- (D) The chapter does not treat Mithila as a single town only; it treats it as a broad cultural region.

१७७२. Which statement correctly reflects Chapter X — Social Life: The People of Mithila ?

- (A) It denies any relationship between literature and the religious life of a period.
- (B) The chapter also includes Kāyasthas, Kṣatriyas, Goāras, Dusādhas, Musaharas, Muslims, and others.
- (C) The final apparatus gives the book research value beyond continuous reading.
- (D) The book treats Mithila, Videha, Tirabhukti, and Tirhut as historically connected names rather than unrelated labels.

१७७३. In the context of this book, which option best explains the point beginning with The chapter also includes Kāyasthas Kṣatriyas Goāras Dusādhas ?

- (A) The author treats literature as essential for understanding culture.
- (B) The development of Maithili script is included alongside inscriptions.
- (C) MM stands for Mithila Māhātmya.
- (D) The chapter also includes Kāyasthas, Kṣatriyas, Goāras, Dusādhas, Musaharas, Muslims, and others.

१७७४. Which detail should be remembered when studying Chapter X — Social Life: The People of Mithila ?

- (A) The chapter is titled Social and Economic Life: Other Aspects.
- (B) The chapter is titled A Survey of the History of Mithila after 1527 A.D.
- (C) It treats Mithila only as a modern administrative district and ignores older cultural names.
- (D) The chapter also includes Kāyasthas, Kṣatriyas, Goāras, Dusādhas, Musaharas, Muslims, and others.

१७७५. Which statement correctly reflects Chapter X — Social Life: The People of Mithila ?

- (A) Modern works show the author's engagement with previous scholarship.
- (B) The social chapter shows that Mithila's cultural history is not only elite dynastic history.
- (C) MM stands for Mithila Māhātmya.
- (D) The chapter does not reduce Maithili literature to one poet only.

१७७६. In the context of this book, which option best explains the point beginning with The social chapter shows that Mithila's cultural ?

- (A) The social chapter shows that Mithila's cultural history is not only elite dynastic history.
- (B) Marriage is treated as a salient feature of Mithila law.
- (C) Later Mīmāṃsakas such as Devanātha Ṭhākura and others are listed in the chapter contents.
- (D) Yaj stands for Yājñavalkyasmṛti.

१७७७. Which detail should be remembered when studying Chapter X — Social Life: The People of Mithila ?

- (A) The chapter uses dynasties to show changes in the political frame before the Kaṇḍāṭa era.
- (B) The social chapter shows that Mithila's cultural history is not only elite dynastic history.
- (C) Modern works show the author's engagement with previous scholarship.
- (D) The chapter treats economy broadly, including crafts, industries, animals, environment, education, and social practices.

१७७८. In Chapter X — Social Life: The People of Mithila , what does Pañjīprabandha refer to?

- (A) division of family property
- (B) people, law, food, crafts, trade, industries, education, and everyday institutions
- (C) an earthen Śiva liṅga
- (D) the genealogical institution associated especially with Maithila Brahmanas

१७७९. Which term matches this description: the genealogical institution associated especially with Maithila Brahmanas ?

- (A) Textile
- (B) Pañjīprabandha
- (C) Mokṣa
- (D) Dharma

१७८०. In Chapter X — Social Life: The People of Mithila , what does Village community refer to?

- (A) the local social unit central to everyday life
- (B) a later dynasty preceding the Kaṇḍāṭa-Oinivāra focus
- (C) It says political history is irrelevant to cultural history.
- (D) primary texts or records

१७८१. Which term matches this description: the local social unit central to everyday life ?

- (A) Village community
- (B) Original sources
- (C) Śatapatha Brāhmaṇa
- (D) Family tree

१७८२. In Chapter X — Social Life: The People of Mithila , what does Village planning refer to?

- (A) division of family property
- (B) plant and animal life
- (C) cloth production or trade
- (D) the spatial arrangement of settlement life

१७८३. Which term matches this description: the spatial arrangement of settlement life ?

- (A) Post-1527 transition
- (B) Metrics
- (C) Village planning
- (D) Pārthiva Śiva liṅga

१७८४. In Chapter X — Social Life: The People of Mithila , what does Mahāpātra refer to?

- (A) a social-religious group listed in the chapter
- (B) remembered legal-religious texts
- (C) the phase before fully documented political history
- (D) an ancient name associated with Mithila

१७८५. Which term matches this description: a social-religious group listed in the chapter ?

- (A) Mahāpātra
- (B) Oinivāra
- (C) Vajjian Confederacy
- (D) Slavery

१७८६. Which option is not an accurate statement about Chapter X — Social Life: The People of Mithila ?

- (A) General characteristics of the people are included.
- (B) It says economic life can be understood without occupations, crafts, trade, or industries.
- (C) Mahābrāhmaṇas or Mahāpātras are listed as a social group.
- (D) Other Brāhmaṇas, including Dasunhi or Bhaṭṭ Brāhmaṇa and Śākadvīpins, are included.

Chapter XI — Mithila School of Hindu Law: Sources and Authors

१७८७. What is the main focus of Chapter XI — Mithila School of Hindu Law: Sources and Authors ?

- (A) Chapter XI presents Mithila as having its own recognized school of Hindu law.
- (B) LSI stands for Linguistic Survey of India.
- (C) Family relations and minority guardianship show the legal structure of household life.
- (D) The study is divided into political, cultural, and social-economic groupings.

१७८८. Which statement correctly reflects Chapter XI — Mithila School of Hindu Law: Sources and Authors ?

- (A) Charyāpadas are listed as part of the early literary background.
- (B) Building materials are treated as part of material culture.
- (C) The author treats literature as essential for understanding culture.
- (D) The chapter is titled Mithila School of Hindu Law.

१७८९. In the context of this book, which option best explains the point beginning with The chapter is titled Mithila School of Hindu ?

- (A) The study of ancient Mithila uses literary sources while remaining aware of chronology.
- (B) Aipānā is linked with symbolic and tantric designs.
- (C) The chapter is titled Mithila School of Hindu Law.
- (D) The Sena dynasty appears near the end of the pre-Karṇāṭa sequence.

१७९०. Which detail should be remembered when studying Chapter XI — Mithila School of Hindu Law: Sources and Authors ?

- (A) The author says religious thoughts and feelings of a period find a place in the literature of that period.
- (B) It ignores the role of scholars, poets, artisans, and village communities.
- (C) The chapter is titled Mithila School of Hindu Law.
- (D) Journals show that the study depends on published research debates.

१७९१. Which statement correctly reflects Chapter XI — Mithila School of Hindu Law: Sources and Authors ?

- (A) It denies any relationship between literature and the religious life of a period.
- (B) Tantric forms connected with Śakti worship are said to have moulded Maithila culture.
- (C) Sources of Hindu law include Dharmaśāstra and Smṛti traditions.
- (D) Purāṇic evidence is treated critically because it is sometimes vague and sometimes specific.

१७९३. In the context of this book, which option best explains the point beginning with Sources of Hindu law include Dharmaśāstra and Smṛti ?

- (A) Contemporaries and successors help situate literary production historically.
- (B) The use of inscriptions helps anchor literary and dynastic claims in material evidence.
- (C) Sources of Hindu law include Dharmaśāstra and Smṛti traditions.
- (D) It reduces the study to a list of names without social or cultural interpretation.

१७९३. Which detail should be remembered when studying Chapter XI — Mithila School of Hindu Law: Sources and Authors ?

- (A) Pañjīprabandha throws light on social history through genealogy and marriage regulation.
- (B) Building materials show how material environment shapes everyday life.
- (C) Maithili literature is treated as a living branch of Mithila's cultural identity.
- (D) Sources of Hindu law include Dharmaśāstra and Smṛti traditions.

१७९४. Which statement correctly reflects Chapter XI — Mithila School of Hindu Law: Sources and Authors ?

- (A) It confines Mithila entirely to one city and denies its regional spread.
- (B) The Mauryas are included as one of the major imperial contexts for Mithila.
- (C) Śrīdatta Upādhyāya is listed among the legal authorities.
- (D) Buddhist texts contain references placing Videha in the tract called Madhyadeśa or related eastern cultural geography.

१७९५. In the context of this book, which option best explains the point beginning with Śrīdatta Upādhyāya is listed among the legal authorities ?

- (A) Tirabhukti and Tirhut are presented as administrative or later designations that did not erase the older cultural name Mithila.
- (B) Adoption is discussed, including its scope.
- (C) The index helps locate names, topics, places, and institutions across the work.
- (D) Śrīdatta Upādhyāya is listed among the legal authorities.

१७९६. Which detail should be remembered when studying Chapter XI — Mithila School of Hindu Law: Sources and Authors ?

- (A) The first publication date is April 1979.
- (B) It treats Mithila only as a modern administrative district and ignores older cultural names.
- (C) Andhra Tharhi, Bhit-Bhagwanpura, Khojapur Durga image, Kandaha, Barantpur Chandisthana, Saharsa, Bhagirathpur, Panchobh, and Bispi are listed as inscriptional materials.
- (D) Śrīdatta Upādhyāya is listed among the legal authorities.

१७९७. Which statement correctly reflects Chapter XI — Mithila School of Hindu Law: Sources and Authors ?

- (A) Chandeśvara and his works are listed among the legal sources.
- (B) The period after 1527 is introduced as a survey rather than a full dynastic monograph.
- (C) Maithili inscriptions in Nepal are part of the palaeographical evidence.
- (D) The Andhra Tharhi inscription is included in the chapter contents.

१७९८. In the context of this book, which option best explains the point beginning with Chandeśvara and his works are listed among the ?

- (A) The chapter discusses salient features of Mithilākṣara.
- (B) Chandeśvara and his works are listed among the legal sources.
- (C) Chamundā, Maheśvarī, Tārā, Mahiṣasuramardīnī, Śiva-Pārvatī, and Rudra sculptures are among the listed topics.
- (D) The system of education connects social life with intellectual heritage.

१७९९. Which detail should be remembered when studying Chapter XI — Mithila School of Hindu Law: Sources and Authors ?

- (A) Vaiṣṇava devotion is included alongside Śaiva and Śākta devotion.
- (B) Strīdhana and succession of Strīdhana are treated as important legal themes.
- (C) Festivals are treated as social and ritual events.
- (D) Chandeśvara and his works are listed among the legal sources.

१८००. Which statement correctly reflects Chapter XI — Mithila School of Hindu Law: Sources and Authors ?

- (A) Grammar and lexicography show Mithila's concern with language and scholarly precision.
- (B) Harinātha Upādhyāya, Rudradhara, Misaru Miśra, Vāchaspati Miśra II, and Viśveśvarabhaṭṭa are included in the chapter contents.
- (C) Kṛtrima and self-offered son are listed under adoption topics.
- (D) The Karṇāṭa dynasty is central to the medieval political history of Mithila.

१८०१. In the context of this book, which option best explains the point beginning with Harinātha Upādhyāya Rudradhara Misaru Miśra Vāchaspati Miśra II ?

- (A) It ignores the role of scholars, poets, artisans, and village communities.
- (B) Classical literature includes language, grammar, lexicography, poetics, metrics, erotics, and polity.
- (C) Harinātha Upādhyāya, Rudradhara, Misaru Miśra, Vāchaspati Miśra II, and Viśveśvarabhaṭṭa are included in the chapter contents.
- (D) Image inscriptions connect art history with historical chronology.

१८०२. Which detail should be remembered when studying Chapter XI — Mithila School of Hindu Law: Sources and Authors ?

- (A) It says religion, literature, art, law, and social life developed in complete isolation from each other.
- (B) A bibliography divided by source type helps distinguish evidence from interpretation.
- (C) Harinātha Upādhyāya, Rudradhara, Misaru Miśra, Vāchaspati Miśra II, and Viśveśvarabhaṭṭa are included in the chapter contents.
- (D) The bibliography is divided into original sources, modern works, journals, and inscriptions.

१८०३. Which statement correctly reflects Chapter XI — Mithila School of Hindu Law: Sources and Authors ?

- (A) The chapter treats economy broadly, including crafts, industries, animals, environment, education, and social practices.
- (B) It ignores the role of scholars, poets, artisans, and village communities.
- (C) The chapter treats legal history as part of social history.
- (D) The author treats literature as essential for understanding culture.

१८०४. In the context of this book, which option best explains the point beginning with The chapter treats legal history as part of ?

- (A) The chapter includes sculpture after the discussion of architecture.
- (B) Aipanā shows women's role in preserving sacred visual tradition.
- (C) The chapter discusses salient features of Mithilākṣara.
- (D) The chapter treats legal history as part of social history.

१८०५. Which detail should be remembered when studying Chapter XI — Mithila School of Hindu Law: Sources and Authors ?

- (A) The use of inscriptions helps anchor literary and dynastic claims in material evidence.
- (B) The chapter discusses salient features of Mithilākṣara.
- (C) The chapter treats legal history as part of social history.
- (D) Music reflects cultural exchange across regional boundaries.

१८०६. Which statement correctly reflects Chapter XI — Mithila School of Hindu Law: Sources and Authors ?

- (A) The economic chapter shows Mithila as a working society, not only a learned region.
- (B) The preface notes that Mithila has its own Hindu school of law recognized even in modern courts.
- (C) The region is read as a civilizational zone crossing modern administrative boundaries.
- (D) The contents refer to minority, unrest, and Bhavasimha as part of the Oinivāra narrative.

१८०७. In the context of this book, which option best explains the point beginning with The preface notes that Mithila has its own ?

- (A) The household goddess or gosāuni is treated as part of everyday religious life.
- (B) Environmental topics show the relation between culture and natural surroundings.
- (C) The preface notes that Mithila has its own Hindu school of law recognized even in modern courts.
- (D) The transition to A.D. 1097 marks the beginning of the book's main medieval framework.

१८०८. Which detail should be remembered when studying Chapter XI — Mithila School of Hindu Law: Sources and Authors ?

- (A) Chronology is essential because cultural developments must be placed under the correct rulers.
- (B) Tantric forms connected with Śakti worship are said to have moulded Maithila culture.
- (C) The preface notes that Mithila has its own Hindu school of law recognized even in modern courts.
- (D) The economic chapter shows Mithila as a working society, not only a learned region.

१८०९. Which statement correctly reflects Chapter XI — Mithila School of Hindu Law: Sources and Authors ?

- (A) The chapter treats textual reference as a historical clue, not as isolated mythology.
- (B) The study of law connects textual scholarship with family, property, inheritance, and social order.
- (C) Sūrya worship is included as a distinct topic.
- (D) It assumes that the Karṇāṭa and Oinivāra periods made no contribution to Mithila culture.

१८१०. In the context of this book, which option best explains the point beginning with The study of law connects textual scholarship with ?

- (A) LSI stands for Linguistic Survey of India.
- (B) The boundary with Kosala suggests that Mithila was understood through neighbouring regions as well as internal identity.
- (C) Mithila is presented as maintaining old Vedic religion in many aspects.
- (D) The study of law connects textual scholarship with family, property, inheritance, and social order.

१८११. Which detail should be remembered when studying Chapter XI — Mithila School of Hindu Law: Sources and Authors ?

- (A) The chapter includes appendices on the chronology and family tree of the Khaṇḍavalākula kings.
- (B) The study of law connects textual scholarship with family, property, inheritance, and social order.
- (C) Dharma, Artha, Kāma, and Mokṣa are presented as the four values of life.
- (D) The so-called Simraon inscription is listed in the contents.

१८१२. In Chapter XI — Mithila School of Hindu Law: Sources and Authors , what does Dharmaśāstra refer to?

- (A) a combined Śiva-Viṣṇu religious form
- (B) the textual tradition of Hindu law and duty
- (C) metal craft and industry
- (D) agrarian everyday life

१८१३. Which term matches this description: the textual tradition of Hindu law and duty ?

- (A) Cultural history
- (B) Social organization
- (C) Administration
- (D) Dharmaśāstra

१८१४. In Chapter XI — Mithila School of Hindu Law: Sources and Authors , what does Smṛti refer to?

- (A) changes in governance treated in the chapter
- (B) a major work of Jyotirīśvara
- (C) remembered legal-religious texts
- (D) arts such as music, painting, design, and sculpture

१८१५. Which term matches this description: remembered legal-religious texts ?

- (A) Partition
- (B) Smṛti
- (C) Reunion
- (D) Succession

१८१६. In Chapter XI — Mithila School of Hindu Law: Sources and Authors , what does Mithila School of Hindu Law refer to?

- (A) study of metres
- (B) a formal donation record on copper plate
- (C) songs dealing with Hara and Gaurī
- (D) the distinctive legal school associated with Mithila

१८१७. Which term matches this description: the distinctive legal school associated with Mithila ?

- (A) Nyāya
- (B) Metal works
- (C) Mithila School of Hindu Law
- (D) Ornaments

१८१८. Which option is not an accurate statement about Chapter XI — Mithila School of Hindu Law: Sources and Authors ?

- (A) The preface notes that Mithila has its own Hindu school of law recognized even in modern courts.
- (B) It confines Mithila entirely to one city and denies its regional spread.
- (C) Śrīdatta Upādhyāya is listed among the legal authorities.
- (D) The chapter is titled Mithila School of Hindu Law.

Chapter XI — Marriage, Adoption, Partition, and Strīdhana

१८१९. What is the main focus of Chapter XI — Marriage, Adoption, Partition, and Strīdhana ?

- (A) The study of law connects textual scholarship with family, property, inheritance, and social order.
- (B) The second part of the law chapter focuses on family relations and property institutions.
- (C) Nānyadeva is treated as the founder of a new political era in Mithila.
- (D) The work is framed as a contribution to the study of Indian history, culture, and regional civilization.

१८२०. Which statement correctly reflects Chapter XI — Marriage, Adoption, Partition, and Strīdhana ?

- (A) The salient features of the Mithila School of Hindu Law include marriage.
- (B) VC stands for Vivādacintāmaṇi.
- (C) It treats Mithila only as a modern administrative district and ignores older cultural names.
- (D) The treatment of grammar and lexicography shows the importance of linguistic scholarship in Mithila.

१८२१. In the context of this book, which option best explains the point beginning with The salient features of the Mithila School of ?

- (A) It makes the chronology depend only on page numbers instead of dynasties and evidence.
- (B) The Mauryas locate Mithila within a larger imperial framework.
- (C) The salient features of the Mithila School of Hindu Law include marriage.
- (D) Garden, flora and fauna, birds and animals are included in social-economic life.

१८२२. Which detail should be remembered when studying Chapter XI — Marriage, Adoption, Partition, and Strīdhana ?

- (A) Boundary, textual references, names, and area are treated together because region and identity are intertwined.
- (B) The chapter includes Sarvatobhadra in connection with Aipānā.
- (C) The salient features of the Mithila School of Hindu Law include marriage.
- (D) The author sees diverse deities as belonging to the same broad sacred culture.

१८२३. Which statement correctly reflects Chapter XI — Marriage, Adoption, Partition, and Strīdhana ?

- (A) The work is framed as a contribution to the study of Indian history, culture, and regional civilization.
- (B) The chapter includes appendices on the chronology and family tree of the Khaṇḍavalākula kings.
- (C) The use of inscriptions helps anchor literary and dynastic claims in material evidence.
- (D) Adoption is discussed, including its scope.

१८२४. In the context of this book, which option best explains the point beginning with Adoption is discussed including its scope ?

- (A) It treats all Sanskrit and Maithili sources as interchangeable without context.
- (B) Classical literature includes grammar, lexicography, poetics, metrics, erotics, and polity.
- (C) Adoption is discussed, including its scope.
- (D) Śakti worship is described as widely prevalent in medieval Mithila.

१८२५. Which detail should be remembered when studying Chapter XI — Marriage, Adoption, Partition, and Strīdhana ?

- (A) Adoption is discussed, including its scope.
- (B) The Khaṇḍavalākula becomes the main later ruling house discussed in the chapter.
- (C) The Guptas and the Gupta-Harsha imperial world are part of the later historical narrative.
- (D) Bhogīśvara Ṭhākura and Gaṇeśvara Ṭhākura are early names in the Oinivāra sequence.

१८२६. Which statement correctly reflects Chapter XI — Marriage, Adoption, Partition, and Strīdhana ?

- (A) The chapter shows that cultural heritage includes everyday objects, habits, and industries.
- (B) Kṛtrima and self-offered son are listed under adoption topics.
- (C) The chapter includes a synchronisation of the chronology of the Karṇāṭa kings.
- (D) The chapter is titled A Survey of the History of Mithila after 1527 A.D.

१८२७. In the context of this book, which option best explains the point beginning with Kṛtrima and self offered son are listed under ?

- (A) The religious chapter is not a list of rites only; it explains social, literary, and philosophical meaning.
- (B) Maithila Brahmanas are treated in connection with the institution of Pañjīprabandha.
- (C) Kṛtrima and self-offered son are listed under adoption topics.
- (D) Other Brāhmaṇas, including Dasunhi or Bhaṭṭ Brāhmaṇa and Śākadvīpins, are included.

- १८२८. Which detail should be remembered when studying Chapter XI — Marriage, Adoption, Partition, and Strīdhana ?**
- (A) Śrīdatta Upādhyāya is listed among the legal authorities.
 (B) The betel leaf industry is a distinctive feature of economic life.
 (C) It denies any relationship between literature and the religious life of a period.
 (D) Kṛtrima and self-offered son are listed under adoption topics.
- १८२९. Which statement correctly reflects Chapter XI — Marriage, Adoption, Partition, and Strīdhana ?**
- (A) The first four chapters give political and economic background.
 (B) Sūrya worship is included as a distinct topic.
 (C) Family relations are part of the legal discussion.
 (D) The chapter uses older literary traces to link Maithili with broader eastern Indian traditions.
- १८३०. In the context of this book, which option best explains the point beginning with Family relations are part of the legal discussion ?**
- (A) Family relations are part of the legal discussion.
 (B) The chapter is titled Mithila School of Hindu Law.
 (C) It treats all Sanskrit and Maithili sources as interchangeable without context.
 (D) The betel leaf industry is a distinctive feature of economic life.
- १८३१. Which detail should be remembered when studying Chapter XI — Marriage, Adoption, Partition, and Strīdhana ?**
- (A) Family relations are part of the legal discussion.
 (B) Bhogīśvara Ṭhākura and Gaṇeśvara Ṭhākura are early names in the Oinivāra sequence.
 (C) Maithili literature is treated as a living branch of Mithila's cultural identity.
 (D) Early literature shows the development of regional language and expression.
- १८३२. Which statement correctly reflects Chapter XI — Marriage, Adoption, Partition, and Strīdhana ?**
- (A) It presents every ruler as belonging to the same dynasty without distinction.
 (B) The chapter does not study people only as castes; it studies institutions and settlement life.
 (C) Temple architecture and temple types are major topics of the chapter.
 (D) Minority and guardianship are included among legal topics.
- १८३३. In the context of this book, which option best explains the point beginning with Minority and guardianship are included among legal topics ?**
- (A) Sarvatobhadra is listed in connection with Aipanā.
 (B) Inscriptions help connect names, dates, rulers, places, and religious patronage.
 (C) Minority and guardianship are included among legal topics.
 (D) Ritual designs show how art, religion, and domestic culture overlap.
- १८३४. Which detail should be remembered when studying Chapter XI — Marriage, Adoption, Partition, and Strīdhana ?**
- (A) Environmental topics show the relation between culture and natural surroundings.
 (B) Minority and guardianship are included among legal topics.
 (C) The author sees diverse deities as belonging to the same broad sacred culture.
 (D) The river Sadānīrā is described as demarcating Videha from Kosala.
- १८३५. Which statement correctly reflects Chapter XI — Marriage, Adoption, Partition, and Strīdhana ?**
- (A) Partition, reunion, inheritance, and succession are central topics.
 (B) It treats law, kinship, and inheritance as outside social history.
 (C) The cultural part covers religion and philosophy, literature, palaeography, fine arts, and architecture.
 (D) Many old Śiva temples are listed as signs of Śaiva devotion.

१८३६. In the context of this book, which option best explains the point beginning with Partition reunion inheritance and succession are central topics ?

- (A) The chapter includes Sarvatobhadra in connection with Aipanā.
- (B) Sarvatobhadra is listed in connection with Aipanā.
- (C) Partition, reunion, inheritance, and succession are central topics.
- (D) Journals show that the study depends on published research debates.

१८३७. Which detail should be remembered when studying Chapter XI — Marriage, Adoption, Partition, and Strīdhana ?

- (A) Partition, reunion, inheritance, and succession are central topics.
- (B) Garden, flora and fauna, birds and animals are included in social-economic life.
- (C) Building materials show how material environment shapes everyday life.
- (D) Later names include Amritakara, Harapati, Bhānu Kavi, Gajasimha, Rudradhara, Kavirāja Bhikhārīmīśra, Daśāvadhāna Ṭhākura, Viṣṇupurī, Yaśodhara, Nava Kaviśekhara, Rājapaṇḍita, Chaitra Chaturbhuja, Madhusūdana, Jīvanātha, Lakmīnātha, Śyāmasundara, and Kaṃsanārāyaṇa.

१८३८. Which statement correctly reflects Chapter XI — Marriage, Adoption, Partition, and Strīdhana ?

- (A) The index helps locate names, topics, places, and institutions across the work.
- (B) Building materials show how material environment shapes everyday life.
- (C) Tantric forms connected with Śakti worship are said to have moulded Maithila culture.
- (D) Strīdhana and succession of Strīdhana are treated as important legal themes.

१८३९. In the context of this book, which option best explains the point beginning with Strīdhana and succession of Strīdhana are treated as ?

- (A) The first publication date is April 1979.
- (B) The author treats Aipanā as part of fine arts and ritual culture.
- (C) Strīdhana and succession of Strīdhana are treated as important legal themes.
- (D) It avoids historical comparison and treats every tradition as timeless and unchanging.

१८४०. Which detail should be remembered when studying Chapter XI — Marriage, Adoption, Partition, and Strīdhana ?

- (A) The chapter includes sculpture after the discussion of architecture.
- (B) The chapter shows that political institutions are necessary for understanding cultural continuity.
- (C) Strīdhana and succession of Strīdhana are treated as important legal themes.
- (D) LSI stands for Linguistic Survey of India.

१८४१. Which statement correctly reflects Chapter XI — Marriage, Adoption, Partition, and Strīdhana ?

- (A) Tantra manuscripts and Śākta works are mentioned as part of Mithila's learned tradition.
- (B) Other Brāhmaṇas, including Dasunhi or Bhaṭṭ Brāhmaṇa and Śākadvīpīns, are included.
- (C) It treats temples, inscriptions, music, and script as irrelevant to Mithila culture.
- (D) Partition of Strīdhana is also listed in the contents.

१८४२. In the context of this book, which option best explains the point beginning with Partition of Strīdhana is also listed in the ?

- (A) The Kosi or Kauśikī is remembered as an eastern boundary marker in traditional descriptions.
- (B) Boundary verses are used as cultural memory as well as geographical evidence.
- (C) The chapter helps reconstruct social diversity in Mithila.
- (D) Partition of Strīdhana is also listed in the contents.

१८४३. Which detail should be remembered when studying Chapter XI — Marriage, Adoption, Partition, and Strīdhana ?

- (A) Narasiṃhadeva, Rāmasiṃhadeva, Śaktisiṃhadeva, and Harisiṃhadeva are important rulers in the sequence.
- (B) Temple architecture is treated as a central part of Mithila's art history.
- (C) Śakti worship is described as widely prevalent in medieval Mithila.
- (D) Partition of Strīdhana is also listed in the contents.

१८४४. Which statement correctly reflects Chapter XI — Marriage, Adoption, Partition, and Strīdhana ?

- (A) Inscriptions are separated because epigraphic evidence has a special historical role.
- (B) The law chapter shows that household and property relations are essential to social history.
- (C) The treatment of grammar and lexicography shows the importance of linguistic scholarship in Mithila.
- (D) Contemporaries and successors help situate literary production historically.

१८४५. In the context of this book, which option best explains the point beginning with The law chapter shows that household and property ?

- (A) It reduces the study to a list of names without social or cultural interpretation.
- (B) Vāchaspati Miśra, Udayanācārya, Gangeśa Upādhyāya, Vardhamāna, and Pakṣadhara Miśra are among the scholars listed.
- (C) The law chapter shows that household and property relations are essential to social history.
- (D) The Khaṇḍavalākula becomes the main later ruling house discussed in the chapter.

१८४६. Which detail should be remembered when studying Chapter XI — Marriage, Adoption, Partition, and Strīdhana ?

- (A) The law chapter shows that household and property relations are essential to social history.
- (B) Other Brāhmaṇas, including Dasunhi or Bhaṭṭ Brāhmaṇa and Śākadvīpins, are included.
- (C) The chapter treats daily and occasional religious activities as meaningful cultural evidence.
- (D) The Karṇāṭa period is important because it sets the foundation for later cultural growth.

१८४७. In Chapter XI — Marriage, Adoption, Partition, and Strīdhana , what does Kṛtrima adoption refer to?

- (A) the script associated with Mithila
- (B) a form of adoption discussed in the Mithila legal tradition
- (C) a vertical element framing a doorway
- (D) support given by rulers to scholars and cultural life

१८४८. Which term matches this description: a form of adoption discussed in the Mithila legal tradition ?

- (A) Caturvarga
- (B) Kṛtrima adoption
- (C) Strīdhana
- (D) Image inscription

१८४९. In Chapter XI — Marriage, Adoption, Partition, and Strīdhana , what does Strīdhana refer to?

- (A) songs dealing with Hara and Gaurī
- (B) woman's property under Hindu law
- (C) the script associated with Mithila
- (D) an imperial context for Mithila

१८५०. Which term matches this description: woman's property under Hindu law ?

- (A) Post-1527 transition
- (B) Modern works
- (C) Strīdhana
- (D) Original sources

१८५१. In Chapter XI — Marriage, Adoption, Partition, and Strīdhana , what does Partition refer to?

- (A) theory of literature
- (B) division of family property
- (C) traditional remembered law-text
- (D) a major legal text

१८५२. Which term matches this description: division of family property ?

- (A) Janaka
- (B) Aipanā
- (C) Partition
- (D) Purāṇic evidence

१८५३. In Chapter XI — Marriage, Adoption, Partition, and Strīdhana , what does Reunion refer to?

- (A) legal rejoining after partition
- (B) later writers continuing an earlier literary culture
- (C) the early royal framework of Videha-Mithila
- (D) a work associated with Jyotirīśvara

१८५४. Which term matches this description: legal rejoining after partition ?

- (A) Reunion
- (B) Dairy industry
- (C) Lexicography
- (D) Harihara

१८५५. In Chapter XI — Marriage, Adoption, Partition, and Strīdhana , what does Guardianship refer to?

- (A) the political phase after the Oinivāras
- (B) legal responsibility for a minor
- (C) visual materials supporting the cultural history
- (D) the historical period before Nānyadeva and the Kaṇṇāṭas

१८५६. Which term matches this description: legal responsibility for a minor ?

- (A) Nachārī
- (B) Guardianship
- (C) Khaṇḍavalākula
- (D) Partition

१८५७. Which option is not an accurate statement about Chapter XI — Marriage, Adoption, Partition, and Strīdhana ?

- (A) Strīdhana and succession of Strīdhana are treated as important legal themes.
- (B) It treats inscriptions and manuscripts as decorative rather than historical evidence.
- (C) Partition of Strīdhana is also listed in the contents.
- (D) Partition, reunion, inheritance, and succession are central topics.

Chapter XII — Social and Economic Life: Everyday Culture

१८५८. What is the main focus of Chapter XII — Social and Economic Life: Everyday Culture ?

- (A) Musical culture belongs beside literature, religion, and architecture in the book's structure.
- (B) Chapter XII records food, dress, festivals, occupations, and other everyday institutions.
- (C) Vāchaspati Miśra, Udayanācārya, Gangeśa Upādhyāya, Vardhamāna, and Pakṣadhara Miśra are among the scholars listed.
- (D) Harsha is included as a major marker of early medieval political history.

१८५९. Which statement correctly reflects Chapter XII — Social and Economic Life: Everyday Culture ?

- (A) The Śatapatha Brāhmaṇa is cited as an early reference to Videha.
- (B) It treats Mithila only as a modern administrative district and ignores older cultural names.
- (C) The chapter is titled Social and Economic Life: Other Aspects.
- (D) It avoids historical comparison and treats every tradition as timeless and unchanging.

१८६०. In the context of this book, which option best explains the point beginning with The chapter is titled Social and Economic Life ?

- (A) The salient features of the Mithila School of Hindu Law include marriage.
- (B) Religion is interpreted as a discipline connected with the ultimate aim of life.
- (C) Leather works are listed among the occupations and crafts.
- (D) The chapter is titled Social and Economic Life: Other Aspects.

१८६१. Which detail should be remembered when studying Chapter XII — Social and Economic Life: Everyday Culture ?

- (A) The use of inscriptions helps anchor literary and dynastic claims in material evidence.
- (B) The chapter is titled Social and Economic Life: Other Aspects.
- (C) The sculpture section includes Gaṇeśa, rare Nṛtya Gaṇeśa, Sūrya, Viṣṇu, Śakti, Śaiva images, Brahmā, Buddhist sculpture, river goddesses, and miscellaneous pieces.
- (D) The three major deities later prominent in Mithila are Śiva, Viṣṇu, and Śakti.

१८६२. Which statement correctly reflects Chapter XII — Social and Economic Life: Everyday Culture ?

- (A) The chapter is titled Social Life: The people of Mithila.
- (B) Tirhutā script is central to the written cultural identity of the region.
- (C) Maithila peasant life is included as a topic.
- (D) The index helps verify names, places, subjects, and institutions across the book.

१८६३. In the context of this book, which option best explains the point beginning with Maithila peasant life is included as a topic ?

- (A) The chapter's method is cumulative, drawing from several kinds of literature.
- (B) Maithila peasant life is included as a topic.
- (C) The Rāmāyaṇa traditions connect Rama, Lakshmana, Vishvamisra, Ayodhya, Vaiśālī, and Videha.
- (D) The preface states that no comparable book had covered the cultural, social, and economic history of Mithila in such a way.

१८६४. Which detail should be remembered when studying Chapter XII — Social and Economic Life: Everyday Culture ?

- (A) Maithila peasant life is included as a topic.
- (B) It says political history is irrelevant to cultural history.
- (C) Illustrations likely support the discussion of architecture, sculpture, script, and fine arts.
- (D) The philosophy section includes Nyāya, Prācīna Nyāya, Navya-Nyāya, and Mīmāṃsā.

१८६५. Which statement correctly reflects Chapter XII — Social and Economic Life: Everyday Culture ?

- (A) Kavirāja Bhikhārī Miśra, Daśāvadhāna Ṭhākura, Viṣṇupurī, and Yaśodhara are also listed.
- (B) Administrative reforms are treated as part of the post-1527 story.
- (C) Food and drink are included in the social-economic account.
- (D) Pārthiva Śiva liṅga worship is treated as a special feature of Mithila.

१८६६. In the context of this book, which option best explains the point beginning with Food and drink are included in the social ?

- (A) The system of education connects social life with intellectual heritage.
- (B) The household goddess or gosāuni is treated as part of everyday religious life.
- (C) Inscriptions are separated because epigraphic evidence has a special historical role.
- (D) Food and drink are included in the social-economic account.

१८६७. Which detail should be remembered when studying Chapter XII — Social and Economic Life: Everyday Culture ?

- (A) The post-1527 survey connects medieval cultural memory with early modern political structures.
- (B) Literary history is built from networks of poets, patrons, genres, and manuscripts.
- (C) Religion is interpreted as a discipline connected with the ultimate aim of life.
- (D) Food and drink are included in the social-economic account.

१८६८. Which statement correctly reflects Chapter XII — Social and Economic Life: Everyday Culture ?

- (A) The dairy industry is listed as an economic and domestic topic.
- (B) The appendix includes miscellaneous gleanings of Maithila life and economic history of slavery.
- (C) Poetics and metrics indicate that literary form, style, and measurement of verse were part of the cultural heritage.
- (D) Village community is a central social unit in the chapter.

१८६९. In the context of this book, which option best explains the point beginning with The dairy industry is listed as an economic ?

- (A) The dairy industry is listed as an economic and domestic topic.
- (B) By ending with everyday and economic life, the book completes the move from kings and scholars to common life.
- (C) The use of inscriptions helps anchor literary and dynastic claims in material evidence.
- (D) Trade, textile, and metal works reveal economic specialization.

१८७०. Which detail should be remembered when studying Chapter XII — Social and Economic Life: Everyday Culture ?

- (A) A bibliography divided by source type helps distinguish evidence from interpretation.
- (B) Strīdhana and succession of Strīdhana are treated as important legal themes.
- (C) The dairy industry is listed as an economic and domestic topic.
- (D) The chapter closes the book by extending cultural history to the widest everyday field.

१८७१. Which statement correctly reflects Chapter XII — Social and Economic Life: Everyday Culture ?

- (A) Pārthiva Śiva liṅga worship is treated as a special feature of Mithila.
- (B) Maithili inscriptions in Nepal are part of the palaeographical evidence.
- (C) Inscriptions are separated because epigraphic evidence has a special historical role.
- (D) Festivals are treated as part of social life.

१८७२. In the context of this book, which option best explains the point beginning with Festivals are treated as part of social life ?

- (A) Festivals are treated as part of social life.
- (B) Sadānīrā is treated as a significant marker in early references to Videha.
- (C) The chapter treats daily and occasional religious activities as meaningful cultural evidence.
- (D) Early texts help explain later poetic achievement.

१८७३. Which detail should be remembered when studying Chapter XII — Social and Economic Life: Everyday Culture ?

- (A) It assumes that the Karṇāṭa and Oinivāra periods made no contribution to Mithila culture.
- (B) The chapter also includes Kāyasthas, Kṣatriyas, Goāras, Dusādhas, Musaharas, Muslims, and others.
- (C) Unrest after the Oinivāras forms an important transitional background.
- (D) Festivals are treated as part of social life.

१८७४. Which statement correctly reflects Chapter XII — Social and Economic Life: Everyday Culture ?

- (A) Sarvatobhadra is listed in connection with Aipanā.
- (B) The Panchobh copper-plate of Saṅgrāmagupta and the Bispi grant of Śivasimha are included.
- (C) Inscriptions are separated because epigraphic evidence has a special historical role.
- (D) The betel leaf industry is included as a distinctive economic activity.

१८७५. In the context of this book, which option best explains the point beginning with The betel leaf industry is included as a ?

- (A) Poetics and metrics indicate that literary form, style, and measurement of verse were part of the cultural heritage.
- (B) The betel leaf industry is included as a distinctive economic activity.
- (C) The use of the Śatapatha Brāhmaṇa places Mithila within early Vedic cultural geography.
- (D) The chapter treats textual reference as a historical clue, not as isolated mythology.

१८७६. Which detail should be remembered when studying Chapter XII — Social and Economic Life: Everyday Culture ?

- (A) Village organization connects everyday life with social hierarchy and ritual identity.
- (B) The betel leaf industry is included as a distinctive economic activity.
- (C) Jyotiṛśvara's Varṇaratnākara is included in the literature chapter.
- (D) Chandeśvara and his works are listed among the legal sources.

१८७७. Which statement correctly reflects Chapter XII — Social and Economic Life: Everyday Culture ?

- (A) The foreword notes the contribution of Karnataka music to North Indian music through movement of scholars and musicians.
- (B) Bedsteads, dress, and manners are listed in the chapter contents.
- (C) The appendix includes miscellaneous gleanings of Maithila life and economic history of slavery.
- (D) It makes the chronology depend only on page numbers instead of dynasties and evidence.

१८७८. In the context of this book, which option best explains the point beginning with Bedsteads dress and manners are listed in the ?

- (A) The author emphasizes that temple architecture had not previously been surveyed in sufficient detail for Mithila.
- (B) Garden, flora and fauna, birds and animals are included in social-economic life.
- (C) The chapter links textual culture with visual and epigraphic culture.
- (D) Bedsteads, dress, and manners are listed in the chapter contents.

१८७९. Which detail should be remembered when studying Chapter XII — Social and Economic Life: Everyday Culture ?

- (A) The chapter is titled Social Life: The people of Mithila.
- (B) Nachārīs and Maheśavānīs are mentioned as categories of devotional songs connected with Śiva.
- (C) Bhogīśvara Ṭhākura and Gaṇeśvara Ṭhākura are important early figures in the Oinivāra account.
- (D) Bedsteads, dress, and manners are listed in the chapter contents.

१८८०. Which statement correctly reflects Chapter XII — Social and Economic Life: Everyday Culture ?

- (A) The household goddess or gosāuni is treated as part of everyday religious life.
- (B) Recent archaeological excavations such as Vaiśālī and Karian are included as appendices to the chapter.
- (C) Building materials are treated as part of material culture.
- (D) It reduces the study to a list of names without social or cultural interpretation.

१८८१. In the context of this book, which option best explains the point beginning with Building materials are treated as part of material ?

- (A) Building materials are treated as part of material culture.
- (B) Textual comparison helps distinguish firm evidence from approximate cultural memory.
- (C) Administration under the Karṇāṭas matters because governance shaped cultural institutions.
- (D) The index helps verify names, places, subjects, and institutions across the book.

१८८२. Which detail should be remembered when studying Chapter XII — Social and Economic Life: Everyday Culture ?

- (A) Building materials are treated as part of material culture.
- (B) The Oinivāra dynasty is treated from about A.D. 1324 to 1527.
- (C) Other Brahmanas such as Dasunhi or Bhaṭṭ Brahmanas are included.
- (D) The study is divided into political, cultural, and social-economic groupings.

१८८३. Which statement correctly reflects Chapter XII — Social and Economic Life: Everyday Culture ?

- (A) The chapter treats Śakti worship as both popular and scholarly.
- (B) A bibliography divided by source type helps distinguish evidence from interpretation.
- (C) The chapter shows that cultural heritage includes everyday objects, habits, and industries.
- (D) A source-category bibliography helps readers judge the evidence behind the book.

१८८४. In the context of this book, which option best explains the point beginning with The chapter shows that cultural heritage includes everyday ?

- (A) The appendix includes miscellaneous gleanings of Maithila life and economic history of slavery.
- (B) The chapter shows that cultural heritage includes everyday objects, habits, and industries.
- (C) Strīdhana and succession of Strīdhana are treated as important legal themes.
- (D) Administration during the Karṇāṭa dynasty is treated as part of political history.

१८८५. Which detail should be remembered when studying Chapter XII — Social and Economic Life: Everyday Culture ?

- (A) Architecture includes palace, chaupālī, gambling house, and kaṭaka or military camps.
- (B) The Rāmāyaṇa traditions connect Rama, Lakshmana, Vishvamitra, Ayodhya, Vaiśālī, and Videha.
- (C) The chapter shows that cultural heritage includes everyday objects, habits, and industries.
- (D) Poetics and metrics indicate that literary form, style, and measurement of verse were part of the cultural heritage.

१८८६. In Chapter XII — Social and Economic Life: Everyday Culture , what does Peasant life refer to?

- (A) the spatial arrangement of settlement life
- (B) the agrarian everyday world of Mithila
- (C) an earthen Śiva liṅga
- (D) a scribal or administrative community

१८८७. Which term matches this description: the agrarian everyday world of Mithila ?

- (A) Copper-plate grant
- (B) Peasant life
- (C) Foreword
- (D) Literary network

१८८८. In Chapter XII — Social and Economic Life: Everyday Culture , what does Dairy industry refer to?

- (A) writing engraved or recorded on durable material
- (B) division of family property
- (C) milk-related occupation and economy
- (D) the organization of learning in social life

१८८९. Which term matches this description: milk-related occupation and economy ?

- (A) Padas
- (B) Vidyāpati
- (C) Dairy industry
- (D) Literary development

१८९०. In Chapter XII — Social and Economic Life: Everyday Culture , what does Betel leaf industry refer to?

- (A) a distinctive economic activity listed in the chapter
- (B) desire or aesthetic-emotional value
- (C) a combined Śiva-Viṣṇu form
- (D) the group of authors, patrons, genres, and textual traditions

१८९१. Which term matches this description: a distinctive economic activity listed in the chapter ?

- (A) Oinivāra dynasty
- (B) Betel leaf industry
- (C) Mauryas
- (D) Tantra

१८९२. In Chapter XII — Social and Economic Life: Everyday Culture , what does Material culture refer to?

- (A) milk-related domestic and economic activity
- (B) the study of objects, materials, and practical life
- (C) the study of old scripts and writing forms
- (D) military camp

१८९३. Which term matches this description: the study of objects, materials, and practical life ?

- (A) Golden Age
- (B) Mīmāṃsā
- (C) Peasant life
- (D) Material culture

१८९४. Which option is not an accurate statement about Chapter XII — Social and Economic Life: Everyday Culture ?

- (A) Bedsteads, dress, and manners are listed in the chapter contents.
- (B) Food and drink are included in the social-economic account.
- (C) It treats Mithila only as a modern administrative district and ignores older cultural names.
- (D) The dairy industry is listed as an economic and domestic topic.

Chapter XII — Crafts, Trade, Nature, Education, and Slavery

१८९५. What is the main focus of Chapter XII — Crafts, Trade, Nature, Education, and Slavery ?

- (A) Sites such as Ucchaithā and other Śakti-pīṭhas show the regional spread of goddess worship.
- (B) The later history includes the rise of the Vajjian Confederacy.
- (C) Kavirāja Bhikhāri Miśra, Daśāvadhāna Ṭhākura, Viṣṇupurī, and Yaśodhara are also listed.
- (D) The later part of Chapter XII broadens the economic and social picture.

१८९६. Which statement correctly reflects Chapter XII — Crafts, Trade, Nature, Education, and Slavery ?

- (A) The author treats Maithili literary development as a central part of Mithila's heritage.
- (B) It denies any relationship between literature and the religious life of a period.
- (C) Leather works are listed among the occupations and crafts.
- (D) Snake worship appears as one of the popular religious forms listed in the chapter.

१८९७. In the context of this book, which option best explains the point beginning with Leather works are listed among the occupations and ?

- (A) Leather works are listed among the occupations and crafts.
- (B) The Ganga is an important southern reference point in descriptions of Mithila.
- (C) Contemporaries and successors help situate literary production historically.
- (D) Door-jambs, lintels, and gargoyles show attention to architectural members as well as icons.

१८९८. Which detail should be remembered when studying Chapter XII — Crafts, Trade, Nature, Education, and Slavery ?

- (A) Leather works are listed among the occupations and crafts.
- (B) The book is titled Cultural Heritage of Mithila.
- (C) The author treats Maithili literary development as a central part of Mithila's heritage.
- (D) Pandit Chanda Jha is cited for a Maithili verse describing the boundaries of Mithila.

१८९९. Which statement correctly reflects Chapter XII — Crafts, Trade, Nature, Education, and Slavery ?

- (A) Industrial workers and the boat industry are included.
- (B) The chapter discusses salient features of Mithilākṣara.
- (C) Mithila is connected with the Vedic age, the Mahābhārata, and the Rāmāyaṇa.
- (D) Vaiśālī and Mithila are named as important kingdoms associated with Videha.

१९००. In the context of this book, which option best explains the point beginning with Industrial workers and the boat industry are included ?

- (A) The chapter treats legal history as part of social history.
- (B) The transition to A.D. 1097 marks the beginning of the book's main medieval framework.
- (C) Industrial workers and the boat industry are included.
- (D) Mithila law is connected with marriage, adoption, family relations, and property.

१९०१. Which detail should be remembered when studying Chapter XII — Crafts, Trade, Nature, Education, and Slavery ?

- (A) Village community and village planning are important topics.
- (B) Industrial workers and the boat industry are included.
- (C) The chapter treats textual reference as a historical clue, not as isolated mythology.
- (D) It says the subject belongs only to archaeology and not to cultural history.

१९०२. Which statement correctly reflects Chapter XII — Crafts, Trade, Nature, Education, and Slavery ?

- (A) Minor industries, trade, textile, and metal works form part of the economic history.
- (B) Goāra, Duśādha, Musahara, and Muslims are included in the chapter contents.
- (C) Women Sanskrit writers are included, showing that intellectual production was not entirely male in the author's account.
- (D) The author relies on sources such as inscriptions, manuscripts, journals, archaeological reports, and earlier histories.

१९०३. In the context of this book, which option best explains the point beginning with Minor industries trade textile and metal works form ?

- (A) Unrest after the Oinivāras forms an important transitional background.
- (B) The chapter treats daily and occasional religious activities as meaningful cultural evidence.
- (C) Religious feeling is linked with literature because literature preserves the mood of a period.
- (D) Minor industries, trade, textile, and metal works form part of the economic history.

११०४. Which detail should be remembered when studying Chapter XII — Crafts, Trade, Nature, Education, and Slavery ?

- (A) The publisher is Mithila Prakasana, Allahabad.
- (B) Minor industries, trade, textile, and metal works form part of the economic history.
- (C) Door-jambs, lintels, and gargoyles show attention to architectural members as well as icons.
- (D) The post-1527 survey connects medieval cultural memory with early modern political structures.

११०५. Which statement correctly reflects Chapter XII — Crafts, Trade, Nature, Education, and Slavery ?

- (A) It denies any relationship between literature and the religious life of a period.
- (B) The abbreviations list shows dependence on research journals, gazetteers, inscriptions, manuscripts, and earlier historical works.
- (C) Ornaments are treated as part of material and social life.
- (D) The Senas, including Vijayasena, Vallālasena, and Lakṣmaṇasena, are also part of the chapter's dynastic sweep.

११०६. In the context of this book, which option best explains the point beginning with Ornaments are treated as part of material and ?

- (A) The transition to A.D. 1097 marks the beginning of the book's main medieval framework.
- (B) Pandit Chanda Jha is cited for a Maithili verse describing the boundaries of Mithila.
- (C) The Karṇāṭas and the Oinivāras are described as principal ruling dynasties from about A.D. 1097 to 1527.
- (D) Ornaments are treated as part of material and social life.

११०७. Which detail should be remembered when studying Chapter XII — Crafts, Trade, Nature, Education, and Slavery ?

- (A) It avoids historical comparison and treats every tradition as timeless and unchanging.
- (B) Ornaments are treated as part of material and social life.
- (C) Gaṇeśa and rare Nṛtya Gaṇeśa images are listed in the sculpture section.
- (D) The section states that the ultimate end of life is to achieve the four values: Dharma, Artha, Kāma, and Mokṣa.

११०८. Which statement correctly reflects Chapter XII — Crafts, Trade, Nature, Education, and Slavery ?

- (A) The publisher is Mithila Prakasana, Allahabad.
- (B) The chapter helps reconstruct social diversity in Mithila.
- (C) Garden, flora and fauna, birds and animals are listed as cultural-environmental topics.
- (D) Poetics and metrics indicate that literary form, style, and measurement of verse were part of the cultural heritage.

११०९. In the context of this book, which option best explains the point beginning with Garden flora and fauna birds and animals are ?

- (A) Adoption is discussed, including its scope and special forms.
- (B) Chamunda, Maheśvarī, Tārā, and Mahiṣāsuramardini appear in the contents.
- (C) Kṛtrima adoption and self-offered son are listed under adoption topics.
- (D) Garden, flora and fauna, birds and animals are listed as cultural-environmental topics.

१११०. Which detail should be remembered when studying Chapter XII — Crafts, Trade, Nature, Education, and Slavery ?

- (A) The philosophy section includes Nyāya, Prācīna Nyāya, Navya-Nyāya, and Mīmāṃsā.
- (B) Jyotirīśvara's Varṇaratnākara is included as an important work.
- (C) Adoption is discussed, including its scope and special forms.
- (D) Garden, flora and fauna, birds and animals are listed as cultural-environmental topics.

११११. Which statement correctly reflects Chapter XII — Crafts, Trade, Nature, Education, and Slavery ?

- (A) The author relies on sources such as inscriptions, manuscripts, journals, archaeological reports, and earlier histories.
- (B) The many listed authors show a continuing literary environment.
- (C) The law chapter shows that household and property relations are essential to social history.
- (D) Miscellaneous topics include Sati and system of education.

१११२. In the context of this book, which option best explains the point beginning with Miscellaneous topics include Sati and system of education ?

- (A) Music, symbol, and ritual design are linked with religious and domestic culture.
- (B) The Ganga is an important southern reference point in descriptions of Mithila.
- (C) Palaeography helps read inscriptions and date historical evidence.
- (D) Miscellaneous topics include Sati and system of education.

१११३. Which detail should be remembered when studying Chapter XII — Crafts, Trade, Nature, Education, and Slavery ?

- (A) It treats Mithila only as a modern administrative district and ignores older cultural names.
- (B) The Ganga is an important southern reference point in descriptions of Mithila.
- (C) Miscellaneous topics include Sati and system of education.
- (D) It ignores the role of scholars, poets, artisans, and village communities.

१११४. Which statement correctly reflects Chapter XII — Crafts, Trade, Nature, Education, and Slavery ?

- (A) The chapter's appendices on chronology and family tree support the reconstruction of later Mithila politics.
- (B) The inclusion of Aipanā broadens art history to include living folk and ritual forms.
- (C) The Purāṇas are described as vague, except that the Brihad-Vishnu Purāṇa gives a more definite idea.
- (D) The appendix includes miscellaneous gleanings of Maithila life and economic history of slavery.

१११५. In the context of this book, which option best explains the point beginning with The appendix includes miscellaneous gleanings of Maithila life ?

- (A) Many old Śiva temples are listed as signs of Śaiva devotion.
- (B) The chapter includes palace, chaupālī, gambling house, and kaṭaka or military camps.
- (C) It says religion, literature, art, law, and social life developed in complete isolation from each other.
- (D) The appendix includes miscellaneous gleanings of Maithila life and economic history of slavery.

१११६. Which detail should be remembered when studying Chapter XII — Crafts, Trade, Nature, Education, and Slavery ?

- (A) The system of education connects social life with intellectual heritage.
- (B) People's history is essential to the book's claim to be cultural history.
- (C) The appendix includes miscellaneous gleanings of Maithila life and economic history of slavery.
- (D) Pandit Chanda Jha is cited for a Maithili verse describing the boundaries of Mithila.

१११७. Which statement correctly reflects Chapter XII — Crafts, Trade, Nature, Education, and Slavery ?

- (A) The chapter treats economy broadly, including crafts, industries, animals, environment, education, and social practices.
- (B) It treats all Sanskrit and Maithili sources as interchangeable without context.
- (C) Nānyadeva is treated as the founder of a new political era in Mithila.
- (D) Aipanā is described in the contents as the forgotten art of Mithila.

१११८. In the context of this book, which option best explains the point beginning with The chapter treats economy broadly including crafts industries ?

- (A) Adoption is discussed, including its scope and special forms.
- (B) The scholarly apparatus confirms that the book is intended as a research-oriented cultural history.
- (C) The so-called Simraon inscription is listed in the contents.
- (D) The chapter treats economy broadly, including crafts, industries, animals, environment, education, and social practices.

१११९. Which detail should be remembered when studying Chapter XII — Crafts, Trade, Nature, Education, and Slavery ?

- (A) Boundary verses are used as cultural memory as well as geographical evidence.
- (B) Sūrya worship is included as a distinct topic.
- (C) Modern works show the author's engagement with previous scholarship.
- (D) The chapter treats economy broadly, including crafts, industries, animals, environment, education, and social practices.

११२०. Which statement correctly reflects Chapter XII — Crafts, Trade, Nature, Education, and Slavery ?

- (A) By ending with everyday and economic life, the book completes the move from kings and scholars to common life.
- (B) Snake worship appears as one of the popular religious forms listed in the chapter.
- (C) Architecture is reconstructed from sculpture, literature, inscriptions, and excavated remains.
- (D) Festivals are treated as part of social life.

११२१. In the context of this book, which option best explains the point beginning with By ending with everyday and economic life the ?

- (A) Journals show that the study depends on published research debates.
- (B) By ending with everyday and economic life, the book completes the move from kings and scholars to common life.
- (C) LSI stands for Linguistic Survey of India.
- (D) Yājñavalkya Smṛti is important in the broader legal world of Mithila.

११२२. Which detail should be remembered when studying Chapter XII — Crafts, Trade, Nature, Education, and Slavery ?

- (A) Karṇāṭa and Oinivāra inscriptions are treated as key historical evidence.
- (B) Pārthiva Śiva liṅga worship is treated as a special feature of Mithila.
- (C) Religious feeling is linked with literature because literature preserves the mood of a period.
- (D) By ending with everyday and economic life, the book completes the move from kings and scholars to common life.

११२३. In Chapter XII — Crafts, Trade, Nature, Education, and Slavery , what does Textile refer to?

- (A) related to Viṣṇu worship
- (B) side member of a doorway
- (C) a projecting water-spout or architectural feature
- (D) cloth-related craft and trade

११२४. Which term matches this description: cloth-related craft and trade ?

- (A) Chronology
- (B) Tattvacintāmaṇi
- (C) Grant
- (D) Textile

११२५. In Chapter XII — Crafts, Trade, Nature, Education, and Slavery , what does Metal works refer to?

- (A) the study of old writing and scripts
- (B) metal craft and industry
- (C) the political phase after the Oinivāras
- (D) the Kosi river in traditional regional descriptions

११३६. Which term matches this description: metal craft and industry ?

- (A) Metal works
- (B) Tantra
- (C) Kaṭaka
- (D) Literary network

११३७. In Chapter XII — Crafts, Trade, Nature, Education, and Slavery , what does Slavery refer to?

- (A) It says political history is irrelevant to cultural history.
- (B) the group of authors, patrons, genres, and textual traditions
- (C) a topic included in the economic-history appendix
- (D) a written record on durable material

११३८. Which term matches this description: a topic included in the economic-history appendix ?

- (A) Smṛti
- (B) Slavery
- (C) Metrics
- (D) Garbhagṛha

११३९. In Chapter XII — Crafts, Trade, Nature, Education, and Slavery , what does System of education refer to?

- (A) a philosophical school concerned with Vedic interpretation and ritual law
- (B) a public or communal architectural form
- (C) list of sources used for research
- (D) the organization of learning in social life

११३०. Which term matches this description: the organization of learning in social life ?

- (A) Metal works
- (B) Charyāpadas
- (C) Textile
- (D) System of education

११३१. Which option is not an accurate statement about Chapter XII — Crafts, Trade, Nature, Education, and Slavery ?

- (A) It says religion, literature, art, law, and social life developed in complete isolation from each other.
- (B) The chapter treats economy broadly, including crafts, industries, animals, environment, education, and social practices.
- (C) By ending with everyday and economic life, the book completes the move from kings and scholars to common life.
- (D) Ornaments are treated as part of material and social life.

Bibliography, Index, and Illustrations

११३२. What is the main focus of Bibliography, Index, and Illustrations ?

- (A) Tantric forms connected with Śakti worship are said to have moulded Maithila culture.
- (B) The Kaṇṇāṭa dynasty is central to the medieval political history of Mithila.
- (C) The preface notes that Mithila has its own Hindu school of law recognized even in modern courts.
- (D) The concluding apparatus supports the research value of the book.

११३३. Which statement correctly reflects Bibliography, Index, and Illustrations ?

- (A) The bibliography is divided into original sources, modern works, journals, and inscriptions.
- (B) Aipana shows women's role in preserving sacred visual tradition.
- (C) The Andhra Tharhi inscription is included in the chapter contents.
- (D) Mithila is described as including what is now North Bihar, the Tarai, and the southern portion of Nepal up to the lower hill ranges.

११३४. In the context of this book, which option best explains the point beginning with The bibliography is divided into original sources modern ?

- (A) Family relations and minority guardianship show the legal structure of household life.
- (B) The bibliography is divided into original sources, modern works, journals, and inscriptions.
- (C) The author says religious thoughts and feelings of a period find a place in the literature of that period.
- (D) The Vajjian Confederacy is part of the political setting of the region.

११३५. Which detail should be remembered when studying Bibliography, Index, and Illustrations ?

- (A) Ornaments are treated as part of material and social life.
- (B) MS or MSS stands for manuscripts.
- (C) The Andhra Tharhi inscription is included in the chapter contents.
- (D) The bibliography is divided into original sources, modern works, journals, and inscriptions.

११३६. Which statement correctly reflects Bibliography, Index, and Illustrations ?

- (A) Inscriptions are separated because epigraphic evidence has a special historical role.
- (B) The index is useful for checking coverage of every major person and topic.
- (C) The discussion of early monarchy prepares for later dynastic continuity and change.
- (D) The index helps locate names, topics, places, and institutions across the work.

११३७. In the context of this book, which option best explains the point beginning with The index helps locate names topics places and ?

- (A) The index helps locate names, topics, places, and institutions across the work.
- (B) Administrative reforms are treated as historically important, not as incidental details.
- (C) Later names include Amritakara, Harapati, Bhānu Kavi, Gajasimha, Rudradhara, Kavirāja Bhikhārīmīśra, Daśāvadhāna Tḥākura, Viṣṇupurī, Yaśodhara, Nava Kaviśekhara, Rājapaṇḍita, Chaitra Chaturbhujā, Madhusūdana, Jīvanātha, Lakmīnātha, Śyāmasundara, and Kaṃsanārāyaṇa.
- (D) Ornaments are treated as part of material and social life.

११३८. Which detail should be remembered when studying Bibliography, Index, and Illustrations ?

- (A) Yaj stands for Yājñavalkyasmṛti.
- (B) The chapter includes sculpture after the discussion of architecture.
- (C) The index helps locate names, topics, places, and institutions across the work.
- (D) Leather works are listed among occupational activities.

११३९. Which statement correctly reflects Bibliography, Index, and Illustrations ?

- (A) Viṣṇu and Śakti images are listed among iconographic materials.
- (B) The reference to Videha shows that the region had a recognized identity in early literature.
- (C) The Mithila Māhātmya is important because it preserves a traditional description of Tirabhukti.
- (D) The list of illustrations indicates that visual and material evidence matter for the study.

११४०. In the context of this book, which option best explains the point beginning with The list of illustrations indicates that visual and ?

- (A) Aipānā and yantra-like designs are linked with sacred acts and women's ritual practice.
- (B) The boat industry reflects riverine economy and transport.
- (C) The list of illustrations indicates that visual and material evidence matter for the study.
- (D) It says religion, literature, art, law, and social life developed in complete isolation from each other.

१९४१. Which detail should be remembered when studying Bibliography, Index, and Illustrations ?

- (A) The list of illustrations indicates that visual and material evidence matter for the study.
- (B) The chapter shows multiplicity without presenting it as contradiction.
- (C) Religion is interpreted as a discipline connected with the ultimate aim of life.
- (D) Music reflects cultural exchange across regional boundaries.

१९४२. Which statement correctly reflects Bibliography, Index, and Illustrations ?

- (A) Illustrations likely support the discussion of architecture, sculpture, script, and fine arts.
- (B) The chapter includes sculpture after the discussion of architecture.
- (C) It presents every ruler as belonging to the same dynasty without distinction.
- (D) Later rulers are placed in sequence to preserve chronological clarity.

१९४३. In the context of this book, which option best explains the point beginning with Illustrations likely support the discussion of architecture sculpture ?

- (A) The names listed show the breadth of medieval Maithili literary culture.
- (B) It treats Mithila only as a modern administrative district and ignores older cultural names.
- (C) Illustrations likely support the discussion of architecture, sculpture, script, and fine arts.
- (D) Buddhist texts broaden the evidence beyond Brahmanical sources.

१९४४. Which detail should be remembered when studying Bibliography, Index, and Illustrations ?

- (A) The index is useful for checking coverage of every major person and topic.
- (B) Illustrations likely support the discussion of architecture, sculpture, script, and fine arts.
- (C) The Andhra Tharhi inscription is included in the chapter contents.
- (D) Pandit Chanda Jha is cited for a Maithili verse describing the boundaries of Mithila.

१९४५. Which statement correctly reflects Bibliography, Index, and Illustrations ?

- (A) The index is useful for checking coverage of every major person and topic.
- (B) A bibliography divided by source type helps distinguish evidence from interpretation.
- (C) It treats law, kinship, and inheritance as outside social history.
- (D) The preface states that no comparable book had covered the cultural, social, and economic history of Mithila in such a way.

१९४६. In the context of this book, which option best explains the point beginning with A bibliography divided by source type helps distinguish ?

- (A) The chapter treats daily and occasional religious activities as meaningful cultural evidence.
- (B) It ignores the role of scholars, poets, artisans, and village communities.
- (C) A bibliography divided by source type helps distinguish evidence from interpretation.
- (D) Inscriptions are more than decorative; they are records that help reconstruct history.

१९४७. Which detail should be remembered when studying Bibliography, Index, and Illustrations ?

- (A) A bibliography divided by source type helps distinguish evidence from interpretation.
- (B) The chapter helps reconstruct social diversity in Mithila.
- (C) People's history is essential to the book's claim to be cultural history.
- (D) The contribution of the Oinivāra dynasty is treated as both political and cultural.

१९४८. Which statement correctly reflects Bibliography, Index, and Illustrations ?

- (A) The scholarly apparatus confirms that the book is intended as a research-oriented cultural history.
- (B) The chapter treats Mithila as a recognized ancient region before the medieval dynasties.
- (C) Miscellaneous topics include Sati and the system of education.
- (D) It confines Mithila entirely to one city and denies its regional spread.

११४१. In the context of this book, which option best explains the point beginning with The scholarly apparatus confirms that the book is ?

- (A) Bhāvaditya, Gaṇeśvara, Dhīreśvara, and others appear as literary figures around the period.
- (B) Sūrya worship is included as a distinct topic.
- (C) The scholarly apparatus confirms that the book is intended as a research-oriented cultural history.
- (D) Nachārīs and Maheśavānīs are mentioned as categories of devotional songs connected with Śiva.

११४०. Which detail should be remembered when studying Bibliography, Index, and Illustrations ?

- (A) The scholarly apparatus confirms that the book is intended as a research-oriented cultural history.
- (B) Grammar and lexicography show Mithila's concern with language and scholarly precision.
- (C) Food and drink are included in the social-economic account.
- (D) It says religion, literature, art, law, and social life developed in complete isolation from each other.

११४१. Which statement correctly reflects Bibliography, Index, and Illustrations ?

- (A) For a quiz, the bibliography and index matter because they show how the book organizes evidence.
- (B) The three major deities later prominent in Mithila are Śiva, Viṣṇu, and Śakti.
- (C) Yājñavalkya Smṛti is important in the broader legal world of Mithila.
- (D) The first publication date is April 1979.

११४२. In the context of this book, which option best explains the point beginning with For a quiz the bibliography and index matter ?

- (A) The family tree helps keep dynastic succession intelligible.
- (B) The Vajjian Confederacy is part of the political setting of the region.
- (C) Ritual designs show how art, religion, and domestic culture overlap.
- (D) For a quiz, the bibliography and index matter because they show how the book organizes evidence.

११४३. Which detail should be remembered when studying Bibliography, Index, and Illustrations ?

- (A) The boundary discussion is important because later political, literary, religious, and artistic history depends on locating Mithila correctly.
- (B) For a quiz, the bibliography and index matter because they show how the book organizes evidence.
- (C) Pārthiva Śiva liṅga worship is treated as a special feature of Mithila.
- (D) Dharmasāstra and Smṛti texts form the basis of legal discussion.

११४४. In Bibliography, Index, and Illustrations , what does Bibliography refer to?

- (A) list of sources used for research
- (B) legal responsibility for a minor
- (C) a community listed in the social account
- (D) a sacred or auspicious design included in the fine arts section

११४५. Which term matches this description: list of sources used for research ?

- (A) Bibliography
- (B) Khaṇḍavalākula
- (C) Mokṣa
- (D) Gargoyle

११४६. In Bibliography, Index, and Illustrations , what does Index refer to?

- (A) traditional sources used for regional description
- (B) alphabetical guide to names and topics
- (C) division of family property
- (D) the ordered sequence of Kaṇāṭa rulers

११५७. Which term matches this description: alphabetical guide to names and topics ?

- (A) Śaiva
- (B) Mīmāṃsā
- (C) Ritual art
- (D) Index

११५८. In Bibliography, Index, and Illustrations , what does Illustrations refer to?

- (A) a community listed in the social account
- (B) changes in governance treated in the chapter
- (C) movement of ideas and arts across regions
- (D) visual materials supporting the cultural history

११५९. Which term matches this description: visual materials supporting the cultural history ?

- (A) Illustrations
- (B) Poetics
- (C) Cultural geography
- (D) Miscellaneous gleanings

११६०. Which option is not an accurate statement about Bibliography, Index, and Illustrations ?

- (A) It treats Mithila only as a modern administrative district and ignores older cultural names.
- (B) A bibliography divided by source type helps distinguish evidence from interpretation.
- (C) The scholarly apparatus confirms that the book is intended as a research-oriented cultural history.
- (D) The bibliography is divided into original sources, modern works, journals, and inscriptions.

Full Chapter I Coverage — Names and Territorial Memory

११६१. What is the main focus of Full Chapter I Coverage — Names and Territorial Memory ?

- (A) This section expands the opening chapter by testing the identity of Mithila through names, region, and memory.
- (B) Family relations and minority guardianship show the legal structure of household life.
- (C) It says the subject belongs only to archaeology and not to cultural history.
- (D) The chapter uses older literary traces to link Maithili with broader eastern Indian traditions.

११६२. Which statement correctly reflects Full Chapter I Coverage — Names and Territorial Memory ?

- (A) Sūrya sculptures are treated separately.
- (B) Mithila is presented as maintaining old Vedic religion in many aspects.
- (C) The origin and development of Mithila music is traced in the fine arts chapter.
- (D) The book treats Mithila, Videha, Tirabhukti, and Tirhut as historically connected names rather than unrelated labels.

११६३. In the context of this book, which option best explains the point beginning with The book treats Mithila Videha Tirabhukti and Tirhut ?

- (A) The early history of Mithila connects mythic memory, textual reference, and political development.
- (B) Adoption is discussed, including its scope and special forms.
- (C) Village organization connects everyday life with social hierarchy and ritual identity.
- (D) The book treats Mithila, Videha, Tirabhukti, and Tirhut as historically connected names rather than unrelated labels.

११६४. Which detail should be remembered when studying Full Chapter I Coverage — Names and Territorial Memory ?

- (A) The book treats Mithila, Videha, Tirabhukti, and Tirhut as historically connected names rather than unrelated labels.
- (B) The sculpture section includes Gaṇeśa, rare Nṛtya Gaṇeśa, Sūrya, Viṣṇu, Śakti, Śaiva images, Brahmā, Buddhist sculpture, river goddesses, and miscellaneous pieces.
- (C) The preface notes that Mithila has its own Hindu school of law recognized even in modern courts.
- (D) Vaiṣṇava devotion is included alongside Śaiva and Śākta devotion.

११६५. Which statement correctly reflects Full Chapter I Coverage — Names and Territorial Memory ?

- (A) The author sees the origin and development of Mithilākṣara as necessary for a complete cultural history of Mithila.
- (B) Tirabhukti and Tirhut are presented as administrative or later designations that did not erase the older cultural name Mithila.
- (C) The chapter shows multiplicity without presenting it as contradiction.
- (D) The Śatapatha Brāhmaṇa is cited as an early reference to Videha.

११६६. In the context of this book, which option best explains the point beginning with Tirabhukti and Tirhut are presented as administrative or ?

- (A) Family relations are part of the legal discussion.
- (B) The study needs early history as well as political background to explain culture.
- (C) It treats Mithila only as a modern administrative district and ignores older cultural names.
- (D) Tirabhukti and Tirhut are presented as administrative or later designations that did not erase the older cultural name Mithila.

११६७. Which detail should be remembered when studying Full Chapter I Coverage — Names and Territorial Memory ?

- (A) Tirabhukti and Tirhut are presented as administrative or later designations that did not erase the older cultural name Mithila.
- (B) Nava Kaviśekhara, Rājapaṇḍita, Chaitra Chaturbhuja, Madhusūdana, Jīvanātha, Lakmīnātha, Śyāmasundara, and Kamsanārāyaṇa appear in the literary account.
- (C) Door-jambs, lintels, and gargoyles show attention to architectural members as well as icons.
- (D) Tantric beliefs and practices connected with Śakti are said to have moulded Maithila culture.

११६८. Which statement correctly reflects Full Chapter I Coverage — Names and Territorial Memory ?

- (A) Chamunda, Maheśvarī, Tārā, and Mahiṣāsūramardīnī appear in the contents.
- (B) Kīrtisīmha, Devasīmha, Śivasīmha, Lakhimādevī, and Padmasīmha appear in the political sequence.
- (C) Administration under the Kaṇḍas matters because governance shaped cultural institutions.
- (D) The recovery of the name Mithila is part of the recovery of a deeper cultural geography.

११६९. In the context of this book, which option best explains the point beginning with The recovery of the name Mithila is part ?

- (A) The recovery of the name Mithila is part of the recovery of a deeper cultural geography.
- (B) Vāchaspati Miśra and Udayanācārya are treated as major figures in older Nyāya thought.
- (C) The chapter uses dynasties to show changes in the political frame before the Kaṇḍa era.
- (D) Festivals are treated as social and ritual events.

११७०. Which detail should be remembered when studying Full Chapter I Coverage — Names and Territorial Memory ?

- (A) The recovery of the name Mithila is part of the recovery of a deeper cultural geography.
- (B) For a quiz, the bibliography and index matter because they show how the book organizes evidence.
- (C) Yājñavalkya Smṛti is important in the broader legal world of Mithila.
- (D) The chapter treats daily and occasional religious activities as meaningful cultural evidence.

११७१. Which statement correctly reflects Full Chapter I Coverage — Names and Territorial Memory ?

- (A) The Himalayas and the Tarai show the northern dimension of the region.
- (B) The region is read as a civilizational zone crossing modern administrative boundaries.
- (C) The chapter does not limit literature to poetry; it includes technical and scholarly branches.
- (D) Goāra, Duśādhā, Musahara, and Muslims are included in the chapter contents.

११७३. In the context of this book, which option best explains the point beginning with The region is read as a civilizational zone ?

- (A) The final apparatus gives the book research value beyond continuous reading.
- (B) The economic chapter shows Mithila as a working society, not only a learned region.
- (C) The region is read as a civilizational zone crossing modern administrative boundaries.
- (D) It replaces historical evidence with a purely fictional narrative.

११७३. Which detail should be remembered when studying Full Chapter I Coverage — Names and Territorial Memory ?

- (A) Sources of Hindu law include Dharmaśāstra and Smṛti traditions.
- (B) It assumes that the Kaṇḍāṭa and Oinivāra periods made no contribution to Mithila culture.
- (C) The region is read as a civilizational zone crossing modern administrative boundaries.
- (D) The dairy industry is listed as an economic and domestic topic.

११७४. Which statement correctly reflects Full Chapter I Coverage — Names and Territorial Memory ?

- (A) The boundary discussion is important because later political, literary, religious, and artistic history depends on locating Mithila correctly.
- (B) It says religion, literature, art, law, and social life developed in complete isolation from each other.
- (C) Sāiva devotion is presented as a continuing feature of Maithila religious life.
- (D) Religion is interpreted as a discipline connected with the ultimate aim of life.

११७५. In the context of this book, which option best explains the point beginning with The boundary discussion is important because later political ?

- (A) The contribution of the Oinivāras is not merely political; it extends into cultural history.
- (B) The author treats Maithili literary development as a central part of Mithila's heritage.
- (C) The author treats literature as essential for understanding culture.
- (D) The boundary discussion is important because later political, literary, religious, and artistic history depends on locating Mithila correctly.

११७६. Which detail should be remembered when studying Full Chapter I Coverage — Names and Territorial Memory ?

- (A) Maithila peasant life is included as a topic.
- (B) The boundary discussion is important because later political, literary, religious, and artistic history depends on locating Mithila correctly.
- (C) Inscriptions are separated because epigraphic evidence has a special historical role.
- (D) Sāiva devotion is presented as a continuing feature of Maithila religious life.

११७७. Which statement correctly reflects Full Chapter I Coverage — Names and Territorial Memory ?

- (A) Textual comparison helps distinguish firm evidence from approximate cultural memory.
- (B) It treats all Sanskrit and Maithili sources as interchangeable without context.
- (C) Kaṇḍāṭa rule is linked with the reorganization of power and patronage.
- (D) Ancient textual references are used to establish continuity rather than to create a purely legendary narrative.

११७८. In the context of this book, which option best explains the point beginning with Ancient textual references are used to establish continuity ?

- (A) The chapter organizes literary history through authors, works, and cultural context.
- (B) Ancient textual references are used to establish continuity rather than to create a purely legendary narrative.
- (C) The author stresses the Brahmanical character of Mithila after the Videgha Māthava period.
- (D) The origin and development of Mithila music is traced in the fine arts chapter.

११७९. Which detail should be remembered when studying Full Chapter I Coverage — Names and Territorial Memory ?

- (A) It ignores the role of scholars, poets, artisans, and village communities.
- (B) Ancient textual references are used to establish continuity rather than to create a purely legendary narrative.
- (C) The presence of military camps and palaces shows that architecture is not limited to temples.
- (D) It denies any relationship between literature and the religious life of a period.

११८०. Which statement correctly reflects Full Chapter I Coverage — Names and Territorial Memory ?

- (A) Names in the chapter are treated as clues to political, sacred, and cultural identity.
- (B) The first publication date is April 1979.
- (C) The chapter helps show that Mithila was not intellectually isolated.
- (D) The author treats Aipanā as part of fine arts and ritual culture.

११८१. In the context of this book, which option best explains the point beginning with Names in the chapter are treated as clues ?

- (A) Names in the chapter are treated as clues to political, sacred, and cultural identity.
- (B) Tantric beliefs and practices connected with Śakti are said to have moulded Maithila culture.
- (C) Poetics and metrics show formal literary consciousness.
- (D) Maithila peasant life is included as a topic.

११८२. Which detail should be remembered when studying Full Chapter I Coverage — Names and Territorial Memory ?

- (A) The chapter treats economy broadly, including crafts, industries, animals, environment, education, and social practices.
- (B) Early Mithila is treated through literary, political, and cultural evidence rather than through a single source.
- (C) Names in the chapter are treated as clues to political, sacred, and cultural identity.
- (D) Vidyāpati Ṭhākura is treated as a major figure in the age of Maithili literature.

११८३. Which statement correctly reflects Full Chapter I Coverage — Names and Territorial Memory ?

- (A) Karṇāṭa rule is linked with the reorganization of power and patronage.
- (B) The Mauryas are included as one of the major imperial contexts for Mithila.
- (C) The early chapter prepares the reader to see Mithila as a cultural region and not merely a modern district.
- (D) The Khojapur Durga image inscription is included in the chapter contents.

११८४. In the context of this book, which option best explains the point beginning with The early chapter prepares the reader to see ?

- (A) The early chapter prepares the reader to see Mithila as a cultural region and not merely a modern district.
- (B) The Karṇāṭa period is important because it sets the foundation for later cultural growth.
- (C) The purpose is not to make Mithila disappear into empires but to show its position within them.
- (D) Building materials are treated as part of material culture.

११८५. Which detail should be remembered when studying Full Chapter I Coverage — Names and Territorial Memory ?

- (A) Goāra, Dusādha, Musahara, and Muslims are included in the chapter contents.
- (B) Music is treated as part of cultural history, not merely entertainment.
- (C) It says the subject belongs only to archaeology and not to cultural history.
- (D) The early chapter prepares the reader to see Mithila as a cultural region and not merely a modern district.

११८६. In Full Chapter I Coverage — Names and Territorial Memory , what does Tirabhukti refer to?

- (A) a later provincial name connected with Mithila
- (B) writing engraved or recorded on durable material
- (C) division of family property
- (D) people, law, food, crafts, trade, industries, education, and everyday institutions

१९८७. Which term matches this description: a later provincial name connected with Mithila ?

- (A) Index
- (B) Śākta
- (C) Tirabhukti
- (D) Garbhagrha

१९८८. In Full Chapter I Coverage — Names and Territorial Memory , what does Tirhut refer to?

- (A) the major Maithili poet
- (B) the script associated with Mithila
- (C) plant and animal life
- (D) a common later designation for the region

१९८९. Which term matches this description: a common later designation for the region ?

- (A) Administration
- (B) Administration
- (C) Tirhut
- (D) Door-jamb

१९९०. In Full Chapter I Coverage — Names and Territorial Memory , what does Cultural geography refer to?

- (A) an imperial dynasty relevant to the later history
- (B) the interpretation of a region through history, names, traditions, and institutions
- (C) a social-economic institution treated in the appendix
- (D) It reduces the study to a list of names without social or cultural interpretation.

१९९१. Which term matches this description: the interpretation of a region through history, names, traditions, and institutions ?

- (A) Cultural geography
- (B) Karṇāṭas
- (C) Index
- (D) Material culture

१९९२. Which option is not an accurate statement about Full Chapter I Coverage — Names and Territorial Memory ?

- (A) It presents every ruler as belonging to the same dynasty without distinction.
- (B) Names in the chapter are treated as clues to political, sacred, and cultural identity.
- (C) The boundary discussion is important because later political, literary, religious, and artistic history depends on locating Mithila correctly.
- (D) The region is read as a civilizational zone crossing modern administrative boundaries.

Full Chapter I Coverage — Rivers and Boundary Markers

१९९३. What is the main focus of Full Chapter I Coverage — Rivers and Boundary Markers ?

- (A) Ornaments are treated as part of material and social life.
- (B) Early political identity helps explain why Mithila retained a separate cultural personality.
- (C) Śiva worship is described as strong in Mithila, including many old Śiva temples.
- (D) This section focuses on the rivers and natural markers used to describe Mithila.

१९९४. Which statement correctly reflects Full Chapter I Coverage — Rivers and Boundary Markers ?

- (A) It treats law, kinship, and inheritance as outside social history.
- (B) Sadānīrā is treated as a significant marker in early references to Videha.
- (C) The chapter attempts a detailed survey of temple architecture in medieval Mithila.
- (D) The chapter connects learned Sanskrit culture with regional literary identity.

१११५. In the context of this book, which option best explains the point beginning with Sadānīrā is treated as a significant marker in ?

- (A) The discussion of early Maithili prepares for the age of Vidyāpati.
- (B) The Karṇāṭas and the Oinivāras are described as principal ruling dynasties from about A.D. 1097 to 1527.
- (C) Yājñavalkya Smṛti is important in the broader legal world of Mithila.
- (D) Sadānīrā is treated as a significant marker in early references to Videha.

१११६. Which detail should be remembered when studying Full Chapter I Coverage — Rivers and Boundary Markers ?

- (A) Sadānīrā is treated as a significant marker in early references to Videha.
- (B) The boundary discussion helps explain how later political and cultural developments are located.
- (C) Religion is interpreted as a discipline connected with the ultimate aim of life.
- (D) Nyāya is treated as one of Mithila's major intellectual traditions.

१११७. Which statement correctly reflects Full Chapter I Coverage — Rivers and Boundary Markers ?

- (A) The chapter treats legal history as part of social history.
- (B) The final apparatus gives the book research value beyond continuous reading.
- (C) The Gandaki is connected with the identification of Sadānīrā.
- (D) It confines Mithila entirely to one city and denies its regional spread.

१११८. In the context of this book, which option best explains the point beginning with The Gandaki is connected with the identification of ?

- (A) Varṇāśrama-dharma and traditional Hindu deities are treated as natural in Mithila's cultural life.
- (B) Miscellaneous topics include Sati and the system of education.
- (C) Tirabhukti and Tirhut are presented as administrative or later designations that did not erase the older cultural name Mithila.
- (D) The Gandaki is connected with the identification of Sadānīrā.

१११९. Which detail should be remembered when studying Full Chapter I Coverage — Rivers and Boundary Markers ?

- (A) The Karṇāṭa period is important because it sets the foundation for later cultural growth.
- (B) Sūrya sculptures are treated separately.
- (C) Early political identity helps explain why Mithila retained a separate cultural personality.
- (D) The Gandaki is connected with the identification of Sadānīrā.

१०००. Which statement correctly reflects Full Chapter I Coverage — Rivers and Boundary Markers ?

- (A) The Ganga is an important southern reference point in descriptions of Mithila.
- (B) Pārthiva Śiva liṅga worship is presented as a special feature of Mithila.
- (C) The epics connect Mithila and Vaiśālī with wider north Indian narrative geography.
- (D) The chronology of Oinivāra rulers is needed for placing literature, philosophy, and art.

१००१. In the context of this book, which option best explains the point beginning with The Ganga is an important southern reference point ?

- (A) The script chapter is not merely about letters; it connects writing, records, culture, and identity.
- (B) Miscellaneous topics include Sati and the system of education.
- (C) Śiva worship is described as strong in Mithila, including many old Śiva temples.
- (D) The Ganga is an important southern reference point in descriptions of Mithila.

१००२. Which detail should be remembered when studying Full Chapter I Coverage — Rivers and Boundary Markers ?

- (A) The chapter treats legal history as part of social history.
- (B) It assumes that later customs cannot preserve traces of earlier cultural history.
- (C) The Ganga is an important southern reference point in descriptions of Mithila.
- (D) The Bhibhaur Rajputs are included among the actors of the post-1527 period.

२००३. Which statement correctly reflects Full Chapter I Coverage — Rivers and Boundary Markers ?

- (A) The chapter organizes literary history through authors, works, and cultural context.
- (B) The preface notes that Mithila has its own Hindu school of law recognized even in modern courts.
- (C) The chapter includes early Maithili literature and middle Maithili literature.
- (D) The Himalayas and the Tarai show the northern dimension of the region.

२००४. In the context of this book, which option best explains the point beginning with The Himalayas and the Tarai show the northern ?

- (A) It says the subject belongs only to archaeology and not to cultural history.
- (B) The Himalayas and the Tarai show the northern dimension of the region.
- (C) By ending with everyday and economic life, the book completes the move from kings and scholars to common life.
- (D) Mithila is connected with the Vedic age, the Mahābhārata, and the Rāmāyaṇa.

२००५. Which detail should be remembered when studying Full Chapter I Coverage — Rivers and Boundary Markers ?

- (A) The Himalayas and the Tarai show the northern dimension of the region.
- (B) The chapter includes a family tree of the Oinivāra dynasty.
- (C) Nātha Siddhas are included among the religious currents of Mithila.
- (D) The author says Mithila remained a home of Hindu culture and learning even after Muslims had conquered much of northern India.

२००६. Which statement correctly reflects Full Chapter I Coverage — Rivers and Boundary Markers ?

- (A) Bhogīśvara Ṭhākura and Gaṇeśvara Ṭhākura are early names in the Oinivāra sequence.
- (B) The Kosi or Kauśikī is remembered as an eastern boundary marker in traditional descriptions.
- (C) The region is read as a civilizational zone crossing modern administrative boundaries.
- (D) Kṛtrima adoption and self-offered son are listed under adoption topics.

२००७. In the context of this book, which option best explains the point beginning with The Kosi or Kauśikī is remembered as an ?

- (A) It assumes that the Karṇāṭa and Oinivāra periods made no contribution to Mithila culture.
- (B) Goddess worship appears in sacrifices, songs, and auspicious household occasions.
- (C) The index helps verify names, places, subjects, and institutions across the book.
- (D) The Kosi or Kauśikī is remembered as an eastern boundary marker in traditional descriptions.

२००८. Which detail should be remembered when studying Full Chapter I Coverage — Rivers and Boundary Markers ?

- (A) Language history is important because cultural identity is transmitted through speech and writing.
- (B) MS or MSS stands for manuscripts.
- (C) The use of inscriptions helps anchor literary and dynastic claims in material evidence.
- (D) The Kosi or Kauśikī is remembered as an eastern boundary marker in traditional descriptions.

२००९. Which statement correctly reflects Full Chapter I Coverage — Rivers and Boundary Markers ?

- (A) Boundary verses are used as cultural memory as well as geographical evidence.
- (B) Modern works show the author's engagement with previous scholarship.
- (C) The chapter includes a family tree of the Oinivāra dynasty.
- (D) Illustrations likely support the discussion of architecture, sculpture, script, and fine arts.

२०१०. In the context of this book, which option best explains the point beginning with Boundary verses are used as cultural memory as ?

- (A) The book is described as tracing Mithila from early days to the sixteenth century and beyond.
- (B) Boundary verses are used as cultural memory as well as geographical evidence.
- (C) Illustrations likely support the discussion of architecture, sculpture, script, and fine arts.
- (D) Inscriptions are more than decorative; they are records that help reconstruct history.

२०११. Which detail should be remembered when studying Full Chapter I Coverage — Rivers and Boundary Markers ?

- (A) The chronology of Oinivāra rulers is needed for placing literature, philosophy, and art.
- (B) By ending with everyday and economic life, the book completes the move from kings and scholars to common life.
- (C) Boundary verses are used as cultural memory as well as geographical evidence.
- (D) Nānyadeva is described as the great Maithila Karṇāṭa ruler who founded his dynasty in Mithila.

२०१२. Which statement correctly reflects Full Chapter I Coverage — Rivers and Boundary Markers ?

- (A) Tirabhukti and Tirhut are presented as administrative or later designations that did not erase the older cultural name Mithila.
- (B) The chapter includes Sarvatobhadra in connection with Aipanā.
- (C) Rivers function as historical markers because they connect sacred geography with settlement and political memory.
- (D) Leather works are listed among occupational activities.

२०१३. In the context of this book, which option best explains the point beginning with Rivers function as historical markers because they connect ?

- (A) The script chapter is not merely about letters; it connects writing, records, culture, and identity.
- (B) Kayasthas and Kṣatriyas are listed as important communities.
- (C) The index helps verify names, places, subjects, and institutions across the book.
- (D) Rivers function as historical markers because they connect sacred geography with settlement and political memory.

२०१४. Which detail should be remembered when studying Full Chapter I Coverage — Rivers and Boundary Markers ?

- (A) Aipanā is described in the contents as the forgotten art of Mithila.
- (B) The Bhibhaur Rajputs are included among the actors of the post-1527 period.
- (C) Rivers function as historical markers because they connect sacred geography with settlement and political memory.
- (D) The institution of Pañjīprabandha is included in the social history of the people.

२०१५. Which statement correctly reflects Full Chapter I Coverage — Rivers and Boundary Markers ?

- (A) The chapter uses geography to anchor literary traditions in a real region.
- (B) The recognition of Mithila law in courts shows its continuing relevance.
- (C) Food and drink are included in the social-economic account.
- (D) The chapter connects temple geography, songs, rituals, and textual references.

२०१६. In the context of this book, which option best explains the point beginning with The chapter uses geography to anchor literary traditions ?

- (A) Bedsteads, dress, and manners reveal domestic and social customs.
- (B) Copper-plate grants provide evidence of political authority and donation practices.
- (C) The chapter's appendices on chronology and family tree support the reconstruction of later Mithila politics.
- (D) The chapter uses geography to anchor literary traditions in a real region.

२०१७. Which detail should be remembered when studying Full Chapter I Coverage — Rivers and Boundary Markers ?

- (A) Food and drink are included in the social-economic account.
- (B) The chapter uses geography to anchor literary traditions in a real region.
- (C) Karṇāṭa and Oinivāra inscriptions are treated as key historical evidence.
- (D) It treats Tirhut, Tirabhukti, Videha, and Mithila as unrelated regions.

२०१८. In Full Chapter I Coverage — Rivers and Boundary Markers , what does Sadānirā refer to?

- (A) the new school of logic
- (B) the spatial arrangement of settlement life
- (C) a major work of Jyotirīśvara
- (D) an early river marker connected with Videha

२०१९. Which term matches this description: an early river marker connected with Videha ?

- (A) Bibliography
- (B) Sadānīrā
- (C) Nṛtya Gaṇeśa
- (D) Succession

२०२०. In Full Chapter I Coverage — Rivers and Boundary Markers , what does Kauśikī refer to?

- (A) It treats all Sanskrit and Maithili sources as interchangeable without context.
- (B) plant and animal life
- (C) the study of religious images and their meanings
- (D) the Kosi river in traditional regional descriptions

२०२१. Which term matches this description: the Kosi river in traditional regional descriptions ?

- (A) Reunion
- (B) Illustration
- (C) Dairy industry
- (D) Kauśikī

२०२२. In Full Chapter I Coverage — Rivers and Boundary Markers , what does Boundary verse refer to?

- (A) a work associated with Jyotirīśvara
- (B) It treats temples, inscriptions, music, and script as irrelevant to Mithila culture.
- (C) a republican or confederate political formation associated with the region
- (D) a literary way of remembering regional extent

२०२३. Which term matches this description: a literary way of remembering regional extent ?

- (A) Illustration
- (B) Social and economic life
- (C) Gazetteer
- (D) Boundary verse

२०२४. What role does Ganga play in the discussion?

- (A) a major river used in defining Mithila
- (B) It assumes that the Karṇāṭa and Oinivāra periods made no contribution to Mithila culture.
- (C) It treats inscriptions and manuscripts as decorative rather than historical evidence.
- (D) one modern geographical component of Mithila

२०२५. What role does Gandaki play in the discussion?

- (A) a southern boundary marker in some descriptions
- (B) a western river marker
- (C) the northern belt linked with Mithila
- (D) a major river used in defining Mithila

२०२६. What role does Kosi play in the discussion?

- (A) It assumes that later customs cannot preserve traces of earlier cultural history.
- (B) It reduces the study to a list of names without social or cultural interpretation.
- (C) It treats temples, inscriptions, music, and script as irrelevant to Mithila culture.
- (D) an eastern river marker

२०२७. Which option is not an accurate statement about Full Chapter I Coverage — Rivers and Boundary Markers ?

- (A) It says religion, literature, art, law, and social life developed in complete isolation from each other.
- (B) Sadānīrā is treated as a significant marker in early references to Videha.
- (C) Rivers function as historical markers because they connect sacred geography with settlement and political memory.
- (D) The Gandaki is connected with the identification of Sadānīrā.

Full Chapter I Coverage — Textual Traditions

२०२८. What is the main focus of Full Chapter I Coverage — Textual Traditions ?

- (A) The Karṇāṭa section links dynastic history with the wider development of Mithila.
- (B) The chapter does not limit literature to poetry; it includes technical and scholarly branches.
- (C) Temple architecture is treated as a central part of Mithila's art history.
- (D) This section expands the source traditions used in the first chapter.

२०२९. Which statement correctly reflects Full Chapter I Coverage — Textual Traditions ?

- (A) It ignores the role of scholars, poets, artisans, and village communities.
- (B) Mithila is presented as a stronghold of popular Hinduism with deep Vedic continuity.
- (C) The Khaṇḍavalākula becomes the main later ruling house discussed in the chapter.
- (D) The Śatapatha Brāhmaṇa gives an early frame for Videha.

२०३०. In the context of this book, which option best explains the point beginning with The Śatapatha Brāhmaṇa gives an early frame for ?

- (A) The Śatapatha Brāhmaṇa gives an early frame for Videha.
- (B) The worship of Śiva is connected with devotional songs such as Nachārīs and Maheśavānīs.
- (C) The period after 1527 is introduced as a survey rather than a full dynastic monograph.
- (D) It assumes that the Karṇāṭa and Oinivāra periods made no contribution to Mithila culture.

२०३१. Which detail should be remembered when studying Full Chapter I Coverage — Textual Traditions ?

- (A) The chapter includes Sarvatobhadra in connection with Aipanā.
- (B) Mithilākṣara is treated as a distinctive script of Mithila.
- (C) The chapter organizes literary history through authors, works, and cultural context.
- (D) The Śatapatha Brāhmaṇa gives an early frame for Videha.

२०३२. Which statement correctly reflects Full Chapter I Coverage — Textual Traditions ?

- (A) Chapters V to IX are described as dealing with cultural history.
- (B) The chapter includes Sarvatobhadra in connection with Aipanā.
- (C) The epics connect Mithila and Vaiśālī with wider north Indian narrative geography.
- (D) Village organization connects everyday life with social hierarchy and ritual identity.

२०३३. In the context of this book, which option best explains the point beginning with The epics connect Mithila and Vaiśālī with wider ?

- (A) The Vedic period is connected with the rise of the Vaidehan monarchy.
- (B) Mithila is described as including what is now North Bihar, the Tarai, and the southern portion of Nepal up to the lower hill ranges.
- (C) The author does not isolate rulers from culture; kingship and patronage are linked with social and intellectual life.
- (D) The epics connect Mithila and Vaiśālī with wider north Indian narrative geography.

२०३४. Which detail should be remembered when studying Full Chapter I Coverage — Textual Traditions ?

- (A) It presents every ruler as belonging to the same dynasty without distinction.
- (B) The epics connect Mithila and Vaiśālī with wider north Indian narrative geography.
- (C) The foreword emphasizes evidence from archaeology, literature, and history.
- (D) MD stands for Mithila Darpaṇa.

२०३५. Which statement correctly reflects Full Chapter I Coverage — Textual Traditions ?

- (A) Religion is described as a vital factor in the life of an individual and community.
- (B) Early Mithila is treated through literary, political, and cultural evidence rather than through a single source.
- (C) Buddhist texts broaden the evidence beyond Brahmanical sources.
- (D) The chapter organizes literary history through authors, works, and cultural context.

२०३६. In the context of this book, which option best explains the point beginning with Buddhist texts broaden the evidence beyond Brahmanical sources ?

- (A) Vāchaspati Miśra and Udayanācārya are treated as major figures in older Nyāya thought.
- (B) Buddhist texts broaden the evidence beyond Brahmanical sources.
- (C) Mithilākṣara is treated as a distinctive script of Mithila.
- (D) Gaṅgādeva, Malladeva, Narasiṃhadeva, Rāmasiṃhadeva, Śaktisiṃhadeva, and Harisiṃhadeva are important names in the Karṇāṭa sequence.

२०३७. Which detail should be remembered when studying Full Chapter I Coverage — Textual Traditions ?

- (A) It says religion, literature, art, law, and social life developed in complete isolation from each other.
- (B) Buddhist texts broaden the evidence beyond Brahmanical sources.
- (C) It denies any relationship between literature and the religious life of a period.
- (D) It assumes that later customs cannot preserve traces of earlier cultural history.

२०३८. Which statement correctly reflects Full Chapter I Coverage — Textual Traditions ?

- (A) The Gupta and Harsha periods show Mithila in the context of north Indian imperial history.
- (B) Purāṇic evidence is treated critically because it is sometimes vague and sometimes specific.
- (C) The quiz uses the bibliography as a guide to the kinds of evidence used.
- (D) The Archaeological Survey of India library stamp shows that the book entered an institutional research collection.

२०३९. In the context of this book, which option best explains the point beginning with Purāṇic evidence is treated critically because it is ?

- (A) Purāṇic evidence is treated critically because it is sometimes vague and sometimes specific.
- (B) The study of ancient Mithila uses literary sources while remaining aware of chronology.
- (C) Rivers function as historical markers because they connect sacred geography with settlement and political memory.
- (D) Goddess worship appears in sacrifices, songs, and auspicious household occasions.

२०४०. Which detail should be remembered when studying Full Chapter I Coverage — Textual Traditions ?

- (A) Purāṇic evidence is treated critically because it is sometimes vague and sometimes specific.
- (B) The post-1527 survey connects medieval cultural memory with early modern political structures.
- (C) Tirabhukti and Tirhut are presented as administrative or later designations that did not erase the older cultural name Mithila.
- (D) Harihara expresses a combined Śiva-Viṣṇu religious conception.

२०४१. Which statement correctly reflects Full Chapter I Coverage — Textual Traditions ?

- (A) The chapter organizes literary history through authors, works, and cultural context.
- (B) The Mithila Māhātmya is important because it preserves a traditional description of Tirabhukti.
- (C) The post-1527 survey connects medieval cultural memory with early modern political structures.
- (D) Charyāpadas are listed as part of the early literary background.

२०४२. In the context of this book, which option best explains the point beginning with The Mithila Māhātmya is important because it preserves ?

- (A) The Archaeological Survey of India library stamp shows that the book entered an institutional research collection.
- (B) The chapter includes palace, chaupālī, gambling house, and kaṭaka or military camps.
- (C) Festivals are treated as social and ritual events.
- (D) The Mithila Māhātmya is important because it preserves a traditional description of Tirabhukti.

२०४३. Which detail should be remembered when studying Full Chapter I Coverage — Textual Traditions ?

- (A) The Mithila Māhātmya is important because it preserves a traditional description of Tirabhukti.
- (B) The chronology of Oinivāra rulers is needed for placing literature, philosophy, and art.
- (C) The origin and development of Mithila music is traced in the fine arts chapter.
- (D) It treats all Sanskrit and Maithili sources as interchangeable without context.

२०४४. Which statement correctly reflects Full Chapter I Coverage — Textual Traditions ?

- (A) The Rāmāyaṇa material links Janaka, Rama, Lakshmana, Viśvāmitra, Ayodhyā, and Videha.
- (B) General characteristics of the people are included.
- (C) Pandit Chanda Jha is cited for a Maithili verse describing the boundaries of Mithila.
- (D) The Kosi or Kauśikī is remembered as an eastern boundary marker in traditional descriptions.

२०४५. In the context of this book, which option best explains the point beginning with The Rāmāyaṇa material links Janaka Rama Lakshmana Viśvāmitra ?

- (A) The Mauryas are included as one of the major imperial contexts for Mithila.
- (B) The Rāmāyaṇa material links Janaka, Rama, Lakshmana, Viśvāmitra, Ayodhyā, and Videha.
- (C) Music, symbol, and ritual design are linked with religious and domestic culture.
- (D) Charyāpadas are listed as part of the early literary background.

२०४६. Which detail should be remembered when studying Full Chapter I Coverage — Textual Traditions ?

- (A) Maithila peasant life is included as a topic.
- (B) General characteristics of the people are included.
- (C) It treats Mithila only as a modern administrative district and ignores older cultural names.
- (D) The Rāmāyaṇa material links Janaka, Rama, Lakshmana, Viśvāmitra, Ayodhyā, and Videha.

२०४७. Which statement correctly reflects Full Chapter I Coverage — Textual Traditions ?

- (A) Viṣṇu and Śakti images are listed among iconographic materials.
- (B) It denies any relationship between literature and the religious life of a period.
- (C) Script history is essential because manuscripts and inscriptions preserve cultural memory.
- (D) Textual comparison helps distinguish firm evidence from approximate cultural memory.

२०४८. In the context of this book, which option best explains the point beginning with Textual comparison helps distinguish firm evidence from approximate ?

- (A) Textual comparison helps distinguish firm evidence from approximate cultural memory.
- (B) Village organization connects everyday life with social hierarchy and ritual identity.
- (C) The preface states that no comparable book had covered the cultural, social, and economic history of Mithila in such a way.
- (D) Inscriptions are separated because epigraphic evidence has a special historical role.

२०४९. Which detail should be remembered when studying Full Chapter I Coverage — Textual Traditions ?

- (A) The Mauryas are included as one of the major imperial contexts for Mithila.
- (B) Illustrations support chapters on art, architecture, sculpture, script, and material culture.
- (C) Textual comparison helps distinguish firm evidence from approximate cultural memory.
- (D) Pārthiva Śiva liṅga worship is treated as a special feature of Mithila.

२०५०. Which statement correctly reflects Full Chapter I Coverage — Textual Traditions ?

- (A) It says economic life can be understood without occupations, crafts, trade, or industries.
- (B) Later names include Amṛtakara, Harapati, Bhānu Kavi, Gajasimha, and Rudradhara.
- (C) Rāma and Kṛṣṇa are respected as incarnations of Viṣṇu in the religious life of Mithila.
- (D) The chapter's method is cumulative, drawing from several kinds of literature.

२०५१. In the context of this book, which option best explains the point beginning with The chapter s method is cumulative drawing from ?

- (A) The chapter's method is cumulative, drawing from several kinds of literature.
- (B) Bhagirathapur inscription of Anumati Devī is listed in the chapter contents.
- (C) The many listed authors show a continuing literary environment.
- (D) It treats Tirhut, Tirabhukti, Videha, and Mithila as unrelated regions.

२०५२. Which detail should be remembered when studying Full Chapter I Coverage — Textual Traditions ?

- (A) The chapter's method is cumulative, drawing from several kinds of literature.
- (B) The Vedic period is connected with the rise of the Vaidehan monarchy.
- (C) It treats inscriptions and manuscripts as decorative rather than historical evidence.
- (D) Image inscriptions connect art history with historical chronology.

२०५३. In Full Chapter I Coverage — Textual Traditions , what does Śatapatha Brāhmaṇa refer to?

- (A) cloth production or trade
- (B) a built form listed in the architecture chapter
- (C) theory of literature
- (D) an early Brahmanical source for Videha

२०५४. Which term matches this description: an early Brahmanical source for Videha ?

- (A) Inscription
- (B) Śatapatha Brāhmaṇa
- (C) Grammar
- (D) Betel leaf industry

२०५५. In Full Chapter I Coverage — Textual Traditions , what does Buddhist texts refer to?

- (A) metal craft and industry
- (B) religious or yogic figures included in the chapter
- (C) the older and culturally rich regional name
- (D) non-Brahmanical sources used for regional evidence

२०५६. Which term matches this description: non-Brahmanical sources used for regional evidence ?

- (A) Modern works
- (B) Caturvarga
- (C) Mithila
- (D) Buddhist texts

२०५७. In Full Chapter I Coverage — Textual Traditions , what does Purāṇic evidence refer to?

- (A) traditional narrative evidence used with caution
- (B) an early river marker connected with Videha
- (C) military camp
- (D) the musical tradition discussed in the chapter

२०५८. Which term matches this description: traditional narrative evidence used with caution ?

- (A) Purāṇic evidence
- (B) Pārthiva liṅga
- (C) Tirabhukti
- (D) Kaṭaka

२०५९. Which option is not an accurate statement about Full Chapter I Coverage — Textual Traditions ?

- (A) The Śatapatha Brāhmaṇa gives an early frame for Videha.
- (B) Textual comparison helps distinguish firm evidence from approximate cultural memory.
- (C) Buddhist texts broaden the evidence beyond Brahmanical sources.
- (D) It treats Mithila only as a modern administrative district and ignores older cultural names.

Full Chapter II Coverage — Vaidehan Monarchy and Early Mithila

२०६०. What is the main focus of Full Chapter II Coverage — Vaidehan Monarchy and Early Mithila ?

- (A) The chapter closes the book by extending cultural history to the widest everyday field.
- (B) This section expands the early historical frame of Mithila up to the rise of later powers.
- (C) Aipanā is described in the contents as the forgotten art of Mithila.
- (D) The author relies on sources such as inscriptions, manuscripts, journals, archaeological reports, and earlier histories.

२०६१. Which statement correctly reflects Full Chapter II Coverage — Vaidehan Monarchy and Early Mithila ?

- (A) The Vaidehan monarchy is important as an early political expression of Videha-Mithila.
- (B) The Oinivāra dynasty is treated from about A.D. 1324 to 1527.
- (C) It confines Mithila entirely to one city and denies its regional spread.
- (D) Mahābrāhmaṇas or Mahāpātras are listed as a social group.

२०६२. In the context of this book, which option best explains the point beginning with The Vaidehan monarchy is important as an early ?

- (A) Chronology is essential because cultural developments must be placed under the correct rulers.
- (B) The discussion of early Maithili prepares for the age of Vidyāpati.
- (C) The household goddess or gosāuni is treated as part of everyday religious life.
- (D) The Vaidehan monarchy is important as an early political expression of Videha-Mithila.

२०६३. Which detail should be remembered when studying Full Chapter II Coverage — Vaidehan Monarchy and Early Mithila ?

- (A) Karṇāṭa rule is linked with the reorganization of power and patronage.
- (B) Nātha Siddhas are included among the religious currents of Mithila.
- (C) The chapter includes the Mithila School of Music.
- (D) The Vaidehan monarchy is important as an early political expression of Videha-Mithila.

२०६४. Which statement correctly reflects Full Chapter II Coverage — Vaidehan Monarchy and Early Mithila ?

- (A) The author says religious thoughts and feelings of a period find a place in the literature of that period.
- (B) It treats inscriptions and manuscripts as decorative rather than historical evidence.
- (C) Maithila religious practice often begins important functions with Śiva worship.
- (D) The early history of Mithila connects mythic memory, textual reference, and political development.

२०६५. In the context of this book, which option best explains the point beginning with The early history of Mithila connects mythic memory ?

- (A) The discussion of early Maithili prepares for the age of Vidyāpati.
- (B) The early history of Mithila connects mythic memory, textual reference, and political development.
- (C) Charyāpadas are listed as part of the early literary background.
- (D) It treats temples, inscriptions, music, and script as irrelevant to Mithila culture.

२०६६. Which detail should be remembered when studying Full Chapter II Coverage — Vaidehan Monarchy and Early Mithila ?

- (A) The early history of Mithila connects mythic memory, textual reference, and political development.
- (B) Inscriptions help connect names, dates, rulers, places, and religious patronage.
- (C) The chapter's structure shows the movement from Sanskrit learning to Maithili literary expression.
- (D) Navya-Nyāya receives special attention because of Mithila's philosophers.

२०६७. Which statement correctly reflects Full Chapter II Coverage — Vaidehan Monarchy and Early Mithila ?

- (A) The chapter connects learned Sanskrit culture with regional literary identity.
- (B) The boundary discussion helps explain how later political and cultural developments are located.
- (C) Vaiṣṇava devotion is included alongside Śaiva and Śākta devotion.
- (D) Prehistoric and Vedic stages are separated to avoid flattening all early history into one phase.

२०६८. In the context of this book, which option best explains the point beginning with Prehistoric and Vedic stages are separated to avoid ?

- (A) Charyāpadas are listed as part of the early literary background.
- (B) Prehistoric and Vedic stages are separated to avoid flattening all early history into one phase.
- (C) The author relies on sources such as inscriptions, manuscripts, journals, archaeological reports, and earlier histories.
- (D) Ornaments are treated as part of material and social life.

२०६९. Which detail should be remembered when studying Full Chapter II Coverage — Vaidehan Monarchy and Early Mithila ?

- (A) The name Tirhut is presented as gradually giving way to the older and culturally richer name Mithila.
- (B) Prehistoric and Vedic stages are separated to avoid flattening all early history into one phase.
- (C) Barantpur Chaṇḍisthāna and Saharsa inscriptions are also included.
- (D) Partition of Strīdhana is also listed in the contents.

२०७०. Which statement correctly reflects Full Chapter II Coverage — Vaidehan Monarchy and Early Mithila ?

- (A) Maithila peasant life is treated as part of cultural heritage.
- (B) Janaka represents the union of political authority and scholarship in Mithila memory.
- (C) Aipanā is described in the contents as the forgotten art of Mithila.
- (D) The Vajjian Confederacy is part of the political setting of the region.

२०७१. In the context of this book, which option best explains the point beginning with Janaka represents the union of political authority and ?

- (A) Janaka represents the union of political authority and scholarship in Mithila memory.
- (B) A bibliography divided by source type helps distinguish evidence from interpretation.
- (C) It says religion, literature, art, law, and social life developed in complete isolation from each other.
- (D) It presents Mithila as a centre of Hindu culture and learning even after Muslim conquest in much of North India.

२०७२. Which detail should be remembered when studying Full Chapter II Coverage — Vaidehan Monarchy and Early Mithila ?

- (A) Janaka represents the union of political authority and scholarship in Mithila memory.
- (B) The presence of such abbreviations shows that the book is source-based rather than anecdotal.
- (C) Partition of Strīdhana is also listed in the contents.
- (D) The chapter's method is cumulative, drawing from several kinds of literature.

२०७३. Which statement correctly reflects Full Chapter II Coverage — Vaidehan Monarchy and Early Mithila ?

- (A) Many old Śiva temples are listed as signs of Śaiva devotion.
- (B) The Vajjian Confederacy is part of the political setting of the region.
- (C) The chapter treats Mithila as a recognized ancient region before the medieval dynasties.
- (D) The chapter studies the salient features of Mithilākṣara.

२०७४. In the context of this book, which option best explains the point beginning with The chapter treats Mithila as a recognized ancient ?

- (A) Aipanā is linked with symbolic and tantric designs.
- (B) The chapter treats Mithila as a recognized ancient region before the medieval dynasties.
- (C) The chapter on literature is divided into classical literature and the development of Maithili literature.
- (D) It treats temples, inscriptions, music, and script as irrelevant to Mithila culture.

२०७५. Which detail should be remembered when studying Full Chapter II Coverage — Vaidehan Monarchy and Early Mithila ?

- (A) The chapter treats Mithila as a recognized ancient region before the medieval dynasties.
- (B) The dairy industry appears as a household and economic topic.
- (C) Maithila peasant life is included as a topic.
- (D) The development of Maithili script is included alongside inscriptions.

२०७६. Which statement correctly reflects Full Chapter II Coverage — Vaidehan Monarchy and Early Mithila ?

- (A) The chapter includes appendices on the chronology and family tree of the Khaṇḍavalākula kings.
- (B) Charyāpadas are listed as part of the early literary background.
- (C) Early political identity helps explain why Mithila retained a separate cultural personality.
- (D) The foreword notes the contribution of Karnataka music to North Indian music through movement of scholars and musicians.

२०७७. In the context of this book, which option best explains the point beginning with Early political identity helps explain why Mithila retained ?

- (A) Early political identity helps explain why Mithila retained a separate cultural personality.
- (B) The contribution of the Oinivāra dynasty is treated as both political and cultural.
- (C) It says political history is irrelevant to cultural history.
- (D) Navya-Nyāya receives special attention because of Mithila's philosophers.

२०७८. Which detail should be remembered when studying Full Chapter II Coverage — Vaidehan Monarchy and Early Mithila ?

- (A) Maithila religious practice often begins important functions with Śiva worship.
- (B) The chapter on literature is divided into classical literature and the development of Maithili literature.
- (C) Later rulers are placed in sequence to preserve chronological clarity.
- (D) Early political identity helps explain why Mithila retained a separate cultural personality.

२०७९. Which statement correctly reflects Full Chapter II Coverage — Vaidehan Monarchy and Early Mithila ?

- (A) The author presents Mithila as a centre of Śiva, Viṣṇu, and Śakti worship.
- (B) The discussion of early monarchy prepares for later dynastic continuity and change.
- (C) The purpose is not to make Mithila disappear into empires but to show its position within them.
- (D) The presence of such abbreviations shows that the book is source-based rather than anecdotal.

२०८०. In the context of this book, which option best explains the point beginning with The discussion of early monarchy prepares for later ?

- (A) The use of the Śatapatha Brāhmaṇa places Mithila within early Vedic cultural geography.
- (B) The chapter does not limit literature to poetry; it includes technical and scholarly branches.
- (C) The boundary discussion helps explain how later political and cultural developments are located.
- (D) The discussion of early monarchy prepares for later dynastic continuity and change.

२०८१. Which detail should be remembered when studying Full Chapter II Coverage — Vaidehan Monarchy and Early Mithila ?

- (A) It treats inscriptions and manuscripts as decorative rather than historical evidence.
- (B) The discussion of early monarchy prepares for later dynastic continuity and change.
- (C) Administrative reforms are treated as historically important, not as incidental details.
- (D) Navya-Nyāya receives special attention because of Mithila's philosophers.

२०८२. Which statement correctly reflects Full Chapter II Coverage — Vaidehan Monarchy and Early Mithila ?

- (A) Legal texts are treated as social evidence, not merely abstract rules.
- (B) The study of ancient Mithila uses literary sources while remaining aware of chronology.
- (C) Snake worship appears as one of the popular religious forms listed in the chapter.
- (D) The chapter's structure shows the movement from Sanskritic learning to Maithili literary expression.

२०८३. In the context of this book, which option best explains the point beginning with The study of ancient Mithila uses literary sources ?

- (A) The study of ancient Mithila uses literary sources while remaining aware of chronology.
- (B) The chapter connects learned Sanskrit culture with regional literary identity.
- (C) The appendix includes miscellaneous gleanings of Maithila life and economic history of slavery.
- (D) The Mithila Māhātmya is important because it preserves a traditional description of Tirabhukti.

२०८४. Which detail should be remembered when studying Full Chapter II Coverage — Vaidehan Monarchy and Early Mithila ?

- (A) The presence of such abbreviations shows that the book is source-based rather than anecdotal.
- (B) The Vajjian Confederacy is part of the political setting of the region.
- (C) The study of ancient Mithila uses literary sources while remaining aware of chronology.
- (D) It says political history is irrelevant to cultural history.

२०८५. In Full Chapter II Coverage — Vaidehan Monarchy and Early Mithila , what does Vaidehan monarchy refer to?

- (A) the discipline that studies inscriptions
- (B) visual evidence in the book
- (C) the dynastic and chronological framework for the cultural study
- (D) the early royal formation associated with Videha

२०८६. Which term matches this description: the early royal formation associated with Videha ?

- (A) Vaidehan monarchy
- (B) Patronage
- (C) Maheśavānī
- (D) Administrative reforms

२०८७. In Full Chapter II Coverage — Vaidehan Monarchy and Early Mithila , what does Janaka refer to?

- (A) the period before the medieval Karṇāṭa-Oinivāra focus
- (B) epigraphic records
- (C) the scholar-king associated with Mithila
- (D) another name for the traditional Maithili script

२०८८. Which term matches this description: the scholar-king associated with Mithila ?

- (A) Vaidehan monarchy
- (B) Kaṭaka
- (C) Śākadvīpin
- (D) Janaka

२०८९. In Full Chapter II Coverage — Vaidehan Monarchy and Early Mithila , what does Early history refer to?

- (A) a written record on durable material
- (B) the period before the medieval Karṇāṭa-Oinivāra focus
- (C) systematic study of language
- (D) It treats all Sanskrit and Maithili sources as interchangeable without context.

२०९०. Which term matches this description: the period before the medieval Karṇāṭa-Oinivāra focus ?

- (A) Early history
- (B) Pārthiva liṅga
- (C) Pālas
- (D) Metal works

२०९१. Which option is not an accurate statement about Full Chapter II Coverage — Vaidehan Monarchy and Early Mithila ?

- (A) The chapter treats Mithila as a recognized ancient region before the medieval dynasties.
- (B) Early political identity helps explain why Mithila retained a separate cultural personality.
- (C) It assumes that the Karṇāṭa and Oinivāra periods made no contribution to Mithila culture.
- (D) Prehistoric and Vedic stages are separated to avoid flattening all early history into one phase.

Full Chapter II Coverage — Republics, Empires, and Regional Continuity

२०९२. What is the main focus of Full Chapter II Coverage — Republics, Empires, and Regional Continuity ?

- (A) It says political history is irrelevant to cultural history.
- (B) It treats Mithila only as a modern administrative district and ignores older cultural names.
- (C) This section tests the later ancient and early medieval background before 1097.
- (D) Village organization connects everyday life with social hierarchy and ritual identity.

२०९३. Which statement correctly reflects Full Chapter II Coverage — Republics, Empires, and Regional Continuity ?

- (A) The use of diverse sources helps triangulate the ancient area of Mithila.
- (B) The period after 1527 is introduced as a survey rather than a full dynastic monograph.
- (C) The Vajjian Confederacy is part of the political setting of the region.
- (D) The religious chapter is not a list of rites only; it explains social, literary, and philosophical meaning.

२०९४. In the context of this book, which option best explains the point beginning with The Vajjian Confederacy is part of the political ?

- (A) The chapter includes a family tree of the Oinivāra dynasty.
- (B) It treats Mithila only as a modern administrative district and ignores older cultural names.
- (C) The Vajjian Confederacy is part of the political setting of the region.
- (D) The final chapter proves that cultural heritage includes nature, labour, education, and social practices.

२०९५. Which detail should be remembered when studying Full Chapter II Coverage — Republics, Empires, and Regional Continuity ?

- (A) The Pālas, including Gopāla, Dharmapāla, Devapāla, Śūrapāla, Vighrapāla, Nārāyaṇapāla, and Rāmapāla, are listed in the contents.
- (B) The Vajjian Confederacy is part of the political setting of the region.
- (C) Environmental topics show the relation between culture and natural surroundings.
- (D) Music reflects cultural exchange across regional boundaries.

२०९६. Which statement correctly reflects Full Chapter II Coverage — Republics, Empires, and Regional Continuity ?

- (A) Many old Śiva temples are listed as signs of Śaiva devotion.
- (B) The Mauryas locate Mithila within a larger imperial framework.
- (C) The author treats literature as essential for understanding culture.
- (D) Gaṅgādeva, Malladeva, Narasiṃhadeva, Rāmasiṃhadeva, Śaktisiṃhadeva, and Harisiṃhadeva are important names in the Kaṇṇāṭa sequence.

२०९७. In the context of this book, which option best explains the point beginning with The Mauryas locate Mithila within a larger imperial ?

- (A) The quiz uses the bibliography as a guide to the kinds of evidence used.
- (B) The Mauryas locate Mithila within a larger imperial framework.
- (C) It treats Mithila only as a modern administrative district and ignores older cultural names.
- (D) The chapter does not study people only as castes; it studies institutions and settlement life.

२०९८. Which detail should be remembered when studying Full Chapter II Coverage — Republics, Empires, and Regional Continuity ?

- (A) Other Brāhmaṇas, including Dasunhi or Bhaṭṭ Brāhmaṇa and Śākadvīpins, are included.
- (B) The section states that the ultimate end of life is to achieve the four values: Dharma, Artha, Kāma, and Mokṣa.
- (C) It says the subject belongs only to archaeology and not to cultural history.
- (D) The Mauryas locate Mithila within a larger imperial framework.

२०९९. Which statement correctly reflects Full Chapter II Coverage — Republics, Empires, and Regional Continuity ?

- (A) Nānyadeva is central to the beginning of Kaṇṇāṭa rule in Mithila.
- (B) The name Mithila had not been altogether forgotten, even when Tirabhukti and Tirhut became common administrative designations.
- (C) The Gupta and Harsha periods show Mithila in the context of north Indian imperial history.
- (D) Tantric beliefs and practices connected with Śakti are said to have moulded Maithila culture.

२१००. In the context of this book, which option best explains the point beginning with The Gupta and Harsha periods show Mithila in ?

- (A) Visual evidence is important for architecture and sculpture because descriptions alone are insufficient.
- (B) Illustrations likely support the discussion of architecture, sculpture, script, and fine arts.
- (C) The economic chapter shows Mithila as a working society, not only a learned region.
- (D) The Gupta and Harsha periods show Mithila in the context of north Indian imperial history.

२१०१. Which detail should be remembered when studying Full Chapter II Coverage — Republics, Empires, and Regional Continuity ?

- (A) The Gupta and Harsha periods show Mithila in the context of north Indian imperial history.
- (B) Gaṅgādeva and Malladeva continue the early Kaṇṇāṭa line after Nānyadeva.
- (C) Illustrations support chapters on art, architecture, sculpture, script, and material culture.
- (D) Temple architecture and temple types are major topics of the chapter.

२१०२. Which statement correctly reflects Full Chapter II Coverage — Republics, Empires, and Regional Continuity ?

- (A) Varṇāśrama-dharma and traditional Hindu deities are treated as natural in Mithila's cultural life.
- (B) Buddhist texts contain references placing Videha in the tract called Madhyadeśa or related eastern cultural geography.
- (C) The Pāla period is important for eastern India and is therefore relevant to Mithila.
- (D) Unrest after the Oinivāras forms an important transitional background.

२१०३. In the context of this book, which option best explains the point beginning with The Pāla period is important for eastern India ?

- (A) Village organization connects everyday life with social hierarchy and ritual identity.
- (B) The Śatapatha Brāhmaṇa gives an early frame for Videha.
- (C) Legal texts are treated as social evidence, not merely abstract rules.
- (D) The Pāla period is important for eastern India and is therefore relevant to Mithila.

२१०४. Which detail should be remembered when studying Full Chapter II Coverage — Republics, Empires, and Regional Continuity ?

- (A) The Pāla period is important for eastern India and is therefore relevant to Mithila.
- (B) The Vaidehan monarchy is important as an early political expression of Videha-Mithila.
- (C) It replaces historical evidence with a purely fictional narrative.
- (D) Varṇāśrama-dharma and traditional Hindu deities are treated as natural in Mithila's cultural life.

२१०५. Which statement correctly reflects Full Chapter II Coverage — Republics, Empires, and Regional Continuity ?

- (A) The Sena dynasty appears near the end of the pre-Karṇāṭa sequence.
- (B) The cultural part covers religion and philosophy, literature, palaeography, fine arts, and architecture.
- (C) Tantric beliefs and practices connected with Śakti are said to have moulded Maithila culture.
- (D) The contents include Vidyāpati's life, works, padas, and contemporaries.

२१०६. In the context of this book, which option best explains the point beginning with The Sena dynasty appears near the end of ?

- (A) The Andhra Tharhi inscription is included in the chapter contents.
- (B) The first four chapters give political and economic background.
- (C) Environmental topics show the relation between culture and natural surroundings.
- (D) The Sena dynasty appears near the end of the pre-Karṇāṭa sequence.

२१०७. Which detail should be remembered when studying Full Chapter II Coverage — Republics, Empires, and Regional Continuity ?

- (A) Door-jambs, lintels, and gargoyles show attention to architectural members as well as icons.
- (B) Copper-plate grants provide evidence of political authority and donation practices.
- (C) Music is treated as part of cultural history, not merely entertainment.
- (D) The Sena dynasty appears near the end of the pre-Karṇāṭa sequence.

२१०८. Which statement correctly reflects Full Chapter II Coverage — Republics, Empires, and Regional Continuity ?

- (A) The section states that the ultimate end of life is to achieve the four values: Dharma, Artha, Kāma, and Mokṣa.
- (B) Brahmā, Buddhist sculpture, river goddesses Ganga and Yamuna, and miscellaneous sculptures are also treated.
- (C) The chapter includes a unique section on the contribution of Maithila women to philosophy.
- (D) The chapter uses larger dynasties to explain changing political contexts around Mithila.

२१०९. In the context of this book, which option best explains the point beginning with The chapter uses larger dynasties to explain changing ?

- (A) Kīrtisīṃha, Devasīṃha, Śivasīṃha, Lakhimādevī, and Padmasīṃha appear in the political sequence.
- (B) Rivers function as historical markers because they connect sacred geography with settlement and political memory.
- (C) The chapter uses larger dynasties to explain changing political contexts around Mithila.
- (D) The chapter is titled A Survey of the History of Mithila after 1527 A.D.

२११०. Which detail should be remembered when studying Full Chapter II Coverage — Republics, Empires, and Regional Continuity ?

- (A) Maithila women's contribution to philosophy is specially noticed as a unique topic.
- (B) Mithila is presented as maintaining old Vedic religion in many aspects.
- (C) The chapter uses larger dynasties to explain changing political contexts around Mithila.
- (D) Mithilākṣara is treated as a distinctive cultural marker of Mithila.

२१११. Which statement correctly reflects Full Chapter II Coverage — Republics, Empires, and Regional Continuity ?

- (A) The inclusion of Aipanā broadens art history to include living folk and ritual forms.
- (B) The purpose is not to make Mithila disappear into empires but to show its position within them.
- (C) It presents every ruler as belonging to the same dynasty without distinction.
- (D) Music, symbol, and ritual design are linked with religious and domestic culture.

२११२. In the context of this book, which option best explains the point beginning with The purpose is not to make Mithila disappear ?

- (A) Vāchaspati Miśra, Udayanācārya, Gangeśa Upādhyāya, Vardhamāna, and Pakṣadhara Miśra are among the scholars listed.
- (B) The purpose is not to make Mithila disappear into empires but to show its position within them.
- (C) Maithili inscriptions in Nepal are important for tracing script history.
- (D) Copper-plate grants provide evidence of political authority and donation practices.

२११३. Which detail should be remembered when studying Full Chapter II Coverage — Republics, Empires, and Regional Continuity ?

- (A) The purpose is not to make Mithila disappear into empires but to show its position within them.
- (B) Vidyāpati Ṭhākura is treated as a major figure of Maithili literary history.
- (C) Inheritance and succession are major legal themes.
- (D) The origin and development of Mithila music is traced in the fine arts chapter.

२११४. Which statement correctly reflects Full Chapter II Coverage — Republics, Empires, and Regional Continuity ?

- (A) It treats law, kinship, and inheritance as outside social history.
- (B) The transition to A.D. 1097 marks the beginning of the book's main medieval framework.
- (C) It treats all Sanskrit and Maithili sources as interchangeable without context.
- (D) The recovery of the name Mithila is part of the recovery of a deeper cultural geography.

२११५. In the context of this book, which option best explains the point beginning with The transition to A D marks the beginning ?

- (A) Sāiva devotion is presented as a continuing feature of Maithila religious life.
- (B) The chapter uses epigraphy to strengthen the cultural history of Mithila.
- (C) The transition to A.D. 1097 marks the beginning of the book's main medieval framework.
- (D) The quiz uses the bibliography as a guide to the kinds of evidence used.

२११६. Which detail should be remembered when studying Full Chapter II Coverage — Republics, Empires, and Regional Continuity ?

- (A) Bhogīśvara Ṭhākura and Gaṇeśvara Ṭhākura are important early figures in the Oinivāra account.
- (B) The transition to A.D. 1097 marks the beginning of the book's main medieval framework.
- (C) The boat industry reflects riverine economy and transport.
- (D) ASI stands for Archaeological Survey of India Annual Reports.

२११७. In Full Chapter II Coverage — Republics, Empires, and Regional Continuity , what does Vajjian Confederacy refer to?

- (A) transfer of property or rights
- (B) a republican or confederate political formation
- (C) a classification of temple form
- (D) systematic study of language

२११८. Which term matches this description: a republican or confederate political formation ?

- (A) Vajjian Confederacy
- (B) Varṇaratnākara
- (C) Partition
- (D) Chronology

२११९. In Full Chapter II Coverage — Republics, Empires, and Regional Continuity , what does Imperial context refer to?

- (A) a public or communal architectural form
- (B) a ritual diagram or design listed in the chapter
- (C) the larger political world in which Mithila was situated
- (D) military camp

२१२०. Which term matches this description: the larger political world in which Mithila was situated ?

- (A) Kāma
- (B) Mīmāṃsā
- (C) Imperial context
- (D) Betel leaf industry

२१२१. In Full Chapter II Coverage — Republics, Empires, and Regional Continuity , what does Pre-Karṇāṭa phase refer to?

- (A) the historical period before Nānyadeva and the Karṇāṭas
- (B) traditional remembered law-text
- (C) cloth-related craft and trade
- (D) the ruler who begins the Karṇāṭa phase in Mithila

२१२२. Which term matches this description: the historical period before Nānyadeva and the Karṇāṭas ?

- (A) Pre-Karṇāṭa phase
- (B) Post-1527 transition
- (C) Maheśavānī
- (D) Early history

२१२३. Which option is not an accurate statement about Full Chapter II Coverage — Republics, Empires, and Regional Continuity ?

- (A) The Pāla period is important for eastern India and is therefore relevant to Mithila.
- (B) The Gupta and Harsha periods show Mithila in the context of north Indian imperial history.
- (C) It presents every ruler as belonging to the same dynasty without distinction.
- (D) The purpose is not to make Mithila disappear into empires but to show its position within them.

Full Chapter III Coverage — Nānyadeva and Karṇāṭa Rule

२१२४. What is the main focus of Full Chapter III Coverage — Nānyadeva and Karṇāṭa Rule ?

- (A) Aipanā is described in the preface as a forgotten art of symbol and tantra.
- (B) Śakti worship is described as universally prevalent even in medieval Mithila.
- (C) Nyāya is treated as one of Mithila's major intellectual traditions.
- (D) This section expands the Karṇāṭa political sequence.

२१२५. Which statement correctly reflects Full Chapter III Coverage — Nānyadeva and Karṇāṭa Rule ?

- (A) The boundary with Kosala suggests that Mithila was understood through neighbouring regions as well as internal identity.
- (B) Garden, flora and fauna, birds and animals are included in social-economic life.
- (C) The list of illustrations shows that the book is not purely textual in method.
- (D) Nānyadeva is treated as the founder of a new political era in Mithila.

२१२६. In the context of this book, which option best explains the point beginning with Nānyadeva is treated as the founder of a ?

- (A) The study is divided into political, cultural, and social-economic groupings.
- (B) Mahābrāhmaṇas or Mahāpātras are listed as a social group.
- (C) Nānyadeva is treated as the founder of a new political era in Mithila.
- (D) The foreword notes the contribution of Karnataka music to North Indian music through movement of scholars and musicians.

२१२७. Which detail should be remembered when studying Full Chapter III Coverage — Nānyadeva and Karṇāṭa Rule ?

- (A) Nānyadeva is treated as the founder of a new political era in Mithila.
- (B) The presence of military camps and palaces shows that architecture is not limited to temples.
- (C) The work is framed as a contribution to the study of Indian history, culture, and regional civilization.
- (D) Ornaments are treated as material culture and social display.

२१२८. Which statement correctly reflects Full Chapter III Coverage — Nānyadeva and Karṇāṭa Rule ?

- (A) The Karṇāṭa dynasty is central to the medieval political history of Mithila.
- (B) Andhra Tharhi, Bhit-Bhagwanpura, Khojapur Durga image, Kandaha, Barantpur Chandisthana, Saharsa, Bhagirathpur, Panchobh, and Bispi are listed as inscriptional materials.
- (C) Illustrations connect archaeological objects with the written argument.
- (D) Sadānīrā is treated as a significant marker in early references to Videha.

२१२९. In the context of this book, which option best explains the point beginning with The Karṇāṭa dynasty is central to the medieval ?

- (A) The chapter includes sculpture after the discussion of architecture.
- (B) Names such as Videha, Mithila, Tirabhukti, and Tirhut belong to the history of the same region in different contexts.
- (C) The Karṇāṭa dynasty is central to the medieval political history of Mithila.
- (D) The recovery of the name Mithila is part of the recovery of a deeper cultural geography.

२१३०. Which detail should be remembered when studying Full Chapter III Coverage — Nānyadeva and Karṇāṭa Rule ?

- (A) It replaces historical evidence with a purely fictional narrative.
- (B) Jyotirīśvara's Varṇaratnākara is included in the literature chapter.
- (C) Ritual designs show how art, religion, and domestic culture overlap.
- (D) The Karṇāṭa dynasty is central to the medieval political history of Mithila.

२१३१. Which statement correctly reflects Full Chapter III Coverage — Nānyadeva and Karṇāṭa Rule ?

- (A) Garden, flora and fauna, birds and animals are listed as cultural-environmental topics.
- (B) Karṇāṭa rule is linked with the reorganization of power and patronage.
- (C) The name Mithila had not been altogether forgotten, even when Tirabhukti and Tirhut became common administrative designations.
- (D) It presents every ruler as belonging to the same dynasty without distinction.

२१३२. In the context of this book, which option best explains the point beginning with Karṇāṭa rule is linked with the reorganization of ?

- (A) Music, symbol, and ritual design are linked with religious and domestic culture.
- (B) Buddhist texts contain references placing Videha in the tract called Madhyadeśa or related eastern cultural geography.
- (C) The chapter is titled Social Life: The people of Mithila.
- (D) Karṇāṭa rule is linked with the reorganization of power and patronage.

२१३३. Which detail should be remembered when studying Full Chapter III Coverage — Nānyadeva and Karṇāṭa Rule ?

- (A) Brahmā, Buddhist sculpture, river goddesses Ganga and Yamuna, and miscellaneous sculptures are also treated.
- (B) Karṇāṭa rule is linked with the reorganization of power and patronage.
- (C) Janaka is remembered as both monarch and scholar.
- (D) The Vajjian Confederacy is part of the political setting of the region.

२१३४. Which statement correctly reflects Full Chapter III Coverage — Nānyadeva and Karṇāṭa Rule ?

- (A) It treats temples, inscriptions, music, and script as irrelevant to Mithila culture.
- (B) Jyotirīśvara's Varṇaratnākara is included as an important work.
- (C) Gaṅgādeva and Malladeva continue the early Karṇāṭa line after Nānyadeva.
- (D) Illustrations likely support the discussion of architecture, sculpture, script, and fine arts.

२१३५. In the context of this book, which option best explains the point beginning with Gaṅgādeva and Malladeva continue the early Karṇāṭa line ?

- (A) Gaṅgādeva and Malladeva continue the early Karṇāṭa line after Nānyadeva.
- (B) The study is divided into political, cultural, and social-economic groupings.
- (C) The Oinivāra period leads directly into the book's treatment of religion, literature, script, art, and architecture.
- (D) It treats all Sanskrit and Maithili sources as interchangeable without context.

२१३६. Which detail should be remembered when studying Full Chapter III Coverage — Nānyadeva and Karṇāṭa Rule ?

- (A) Rāma and Krishna, as incarnations of Viṣṇu, also receive respect in the medieval religious life described by the author.
- (B) Architecture is reconstructed from sculpture, literature, inscriptions, and excavated remains.
- (C) Gaṅgādeva and Malladeva continue the early Karṇāṭa line after Nānyadeva.
- (D) Ornaments are treated as material culture and social display.

२१३७. Which statement correctly reflects Full Chapter III Coverage — Nānyadeva and Karṇāṭa Rule ?

- (A) Janaka is remembered as both monarch and scholar.
- (B) Festivals are treated as social and ritual events.
- (C) It treats Tirhut, Tirabhukti, Videha, and Mithila as unrelated regions.
- (D) Narasiṃhadeva, Rāmasiṃhadeva, Śaktisiṃhadeva, and Harisiṃhadeva are important rulers in the sequence.

२१३८. In the context of this book, which option best explains the point beginning with Narasi hadeva Rāmasi hadeva Śaktisi hadeva and Harisi ?

- (A) Chamundā, Maheśvarī, Tārā, Mahiṣāsuramardinī, Śiva-Pārvatī, and Rudra sculptures are among the listed topics.
- (B) It presents every ruler as belonging to the same dynasty without distinction.
- (C) Narasiṃhadeva, Rāmasiṃhadeva, Śaktisiṃhadeva, and Harisiṃhadeva are important rulers in the sequence.
- (D) Mithilākṣara is treated as a distinctive cultural marker of Mithila.

२१३९. Which detail should be remembered when studying Full Chapter III Coverage — Nānyadeva and Karṇāṭa Rule ?

- (A) Purāṇic evidence is treated critically because it is sometimes vague and sometimes specific.
- (B) It treats law, kinship, and inheritance as outside social history.
- (C) Narasiṃhadeva, Rāmasiṃhadeva, Śaktisiṃhadeva, and Harisiṃhadeva are important rulers in the sequence.
- (D) The first four chapters give political and economic background.

२१४०. Which statement correctly reflects Full Chapter III Coverage — Nānyadeva and Karṇāṭa Rule ?

- (A) Partition and reunion are central to family property law.
- (B) The Oinivāra period is linked with the Golden Age of Mithila in the author's preface.
- (C) The chapter gives political chronology so that cultural history can be placed in time.
- (D) Vāchaspati Miśra and Udayanācārya are treated as major figures in older Nyāya thought.

२१४१. In the context of this book, which option best explains the point beginning with The chapter gives political chronology so that cultural ?

- (A) It confines Mithila entirely to one city and denies its regional spread.
- (B) Rivers function as historical markers because they connect sacred geography with settlement and political memory.
- (C) The chapter gives political chronology so that cultural history can be placed in time.
- (D) Later names include Amṛtakara, Harapati, Bhānu Kavi, Gajasiṃha, and Rudradhara.

२१४२. Which detail should be remembered when studying Full Chapter III Coverage — Nānyadeva and Karṇāṭa Rule ?

- (A) Rivers function as historical markers because they connect sacred geography with settlement and political memory.
- (B) The discussion of early monarchy prepares for later dynastic continuity and change.
- (C) The chapter gives political chronology so that cultural history can be placed in time.
- (D) It treats Tirhut, Tirabhukti, Videha, and Mithila as unrelated regions.

२१४३. Which statement correctly reflects Full Chapter III Coverage — Nānyadeva and Karṇāṭa Rule ?

- (A) Administration under the Karṇāṭas matters because governance shaped cultural institutions.
- (B) The chapter helps reconstruct social diversity in Mithila.
- (C) The later history includes the rise of the Vajjian Confederacy.
- (D) The chronology of Oinivāra rulers is needed for placing literature, philosophy, and art.

२१४४. In the context of this book, which option best explains the point beginning with Administration under the Karṇāṭas matters because governance shaped ?

- (A) The development of Maithili script is included alongside inscriptions.
- (B) Śaiva sculpture includes Mahādeva, Śiva-Pārvatī, Pārvatī, Mother Goddess, and Rudra.
- (C) Administration under the Karṇāṭas matters because governance shaped cultural institutions.
- (D) Prehistoric and Vedic stages are separated to avoid flattening all early history into one phase.

२१४५. Which detail should be remembered when studying Full Chapter III Coverage — Nānyadeva and Karṇāṭa Rule ?

- (A) Mithila is presented as maintaining old Vedic religion in many aspects.
- (B) Administration under the Karṇāṭas matters because governance shaped cultural institutions.
- (C) Garden, flora and fauna, birds and animals are included in social-economic life.
- (D) The Vaidehan monarchy gives an early political framework to the region.

२१४६. Which statement correctly reflects Full Chapter III Coverage — Nānyadeva and Karṇāṭa Rule ?

- (A) Lacchehamā Devī is listed in connection with women's contribution to philosophy.
- (B) It ignores the role of scholars, poets, artisans, and village communities.
- (C) The Karṇāṭa section links dynastic history with the wider development of Mithila.
- (D) Vāchaspati Miśra and Udayanācārya are treated as major figures in older Nyāya thought.

२१४७. In the context of this book, which option best explains the point beginning with The Karṇāṭa section links dynastic history with the ?

- (A) The Karṇāṭa section links dynastic history with the wider development of Mithila.
- (B) Nātha Siddhas are included among the religious currents of Mithila.
- (C) Minority and guardianship are included among legal topics.
- (D) The list of illustrations shows that the book is not purely textual in method.

२१४८. Which detail should be remembered when studying Full Chapter III Coverage — Nānyadeva and Karṇāṭa Rule ?

- (A) Musical culture belongs beside literature, religion, and architecture in the book's structure.
- (B) Bhagirathapur inscription of Anumati Devī is listed in the chapter contents.
- (C) The Karṇāṭa section links dynastic history with the wider development of Mithila.
- (D) The list of illustrations shows that the book is not purely textual in method.

२१४९. In Full Chapter III Coverage — Nānyadeva and Karṇāṭa Rule , what does Nānyadeva refer to?

- (A) the ruler who begins the Karṇāṭa phase in Mithila
- (B) a Brahmanical group listed in the social chapter
- (C) duty, order, and religious value
- (D) organization of learning

२१५०. Which term matches this description: the ruler who begins the Karṇāṭa phase in Mithila ?

- (A) Illustrations
- (B) Kṛtrima adoption
- (C) Nānyadeva
- (D) Metrics

२१५१. In Full Chapter III Coverage — Nānyadeva and Karṇāṭa Rule , what does Karṇāṭa chronology refer to?

- (A) the growth of language and genres over time
- (B) one of the four values of life
- (C) the ordered sequence of Karṇāṭa rulers
- (D) the scholar-king associated with Mithila

२१५२. Which term matches this description: the ordered sequence of Karṇāṭa rulers ?

- (A) Mīmāṃsā
- (B) Karṇāṭa chronology
- (C) Lexicography
- (D) Sarvatobhadra

२१५३. In Full Chapter III Coverage — Nānyadeva and Karṇāṭa Rule , what does Administration refer to?

- (A) a vertical element framing a doorway
- (B) the governing system under a dynasty
- (C) a later dynasty preceding the Karṇāṭa-Oinivāra focus
- (D) the later new logic associated strongly with Mithila and Navadvīpa

२१५४. Which term matches this description: the governing system under a dynasty ?

- (A) Administration
- (B) Pañjīprabandha
- (C) Artha
- (D) Successor tradition

२१५५. Which option is not an accurate statement about Full Chapter III Coverage — Nānyadeva and Karṇāṭa Rule ?

- (A) It says political history is irrelevant to cultural history.
- (B) Narasiṃhadeva, Rāmasiṃhadeva, Śaktisiṃhadeva, and Harisiṃhadeva are important rulers in the sequence.
- (C) Administration under the Karṇāṭas matters because governance shaped cultural institutions.
- (D) Karṇāṭa rule is linked with the reorganization of power and patronage.

Full Chapter III Coverage — Oinivāra Dynasty and Cultural Flourishing

२१५६. What is the main focus of Full Chapter III Coverage — Oinivāra Dynasty and Cultural Flourishing ?

- (A) It treats Tirhut, Tirabhukti, Videha, and Mithila as unrelated regions.
- (B) It treats inscriptions and manuscripts as decorative rather than historical evidence.
- (C) This section expands the Oinivāra political and cultural frame.
- (D) Sūrya sculptures are treated separately.

२१५७. Which statement correctly reflects Full Chapter III Coverage — Oinivāra Dynasty and Cultural Flourishing ?

- (A) Ritual designs show how art, religion, and domestic culture overlap.
- (B) The Oinivāras followed the Karṇāṭa phase and are central to medieval Mithila.
- (C) The Khaṇḍavalākula becomes the main later ruling house discussed in the chapter.
- (D) It makes the chronology depend only on page numbers instead of dynasties and evidence.

२१५८. In the context of this book, which option best explains the point beginning with The Oinivāras followed the Karṇāṭa phase and are ?

- (A) Ritual designs show how art, religion, and domestic culture overlap.
- (B) The Oinivāras followed the Karṇāṭa phase and are central to medieval Mithila.
- (C) The Vedic period is connected with the rise of the Vaidehan monarchy.
- (D) The purpose is not to make Mithila disappear into empires but to show its position within them.

२१५९. Which detail should be remembered when studying Full Chapter III Coverage — Oinivāra Dynasty and Cultural Flourishing ?

- (A) The Gupta and Harsha periods show Mithila in the context of north Indian imperial history.
- (B) The three major deities later prominent in Mithila are Śiva, Viṣṇu, and Śakti.
- (C) The Oinivāras followed the Karṇāṭa phase and are central to medieval Mithila.
- (D) Chronology is essential because cultural developments must be placed under the correct rulers.

२१६०. Which statement correctly reflects Full Chapter III Coverage — Oinivāra Dynasty and Cultural Flourishing ?

- (A) The dynasty is linked with a period of strong scholarly and cultural patronage.
- (B) The purpose is not to make Mithila disappear into empires but to show its position within them.
- (C) The chapter treats daily and occasional religious activities as meaningful cultural evidence.
- (D) Mahābrāhmaṇas or Mahāpātras are listed as a social group.

२१६१. In the context of this book, which option best explains the point beginning with The dynasty is linked with a period of ?

- (A) A source-category bibliography helps readers judge the evidence behind the book.
- (B) The Vaidehan monarchy gives an early political framework to the region.
- (C) The dynasty is linked with a period of strong scholarly and cultural patronage.
- (D) The author does not isolate rulers from culture; kingship and patronage are linked with social and intellectual life.

२१६२. Which detail should be remembered when studying Full Chapter III Coverage — Oinivāra Dynasty and Cultural Flourishing ?

- (A) Tantra manuscripts and Śākta works are mentioned as part of Mithila's learned tradition.
- (B) The dynasty is linked with a period of strong scholarly and cultural patronage.
- (C) Śiva worship is described as strong in Mithila, including many old Śiva temples.
- (D) Aipanā is linked with symbolic and tantric designs.

२१६३. Which statement correctly reflects Full Chapter III Coverage — Oinivāra Dynasty and Cultural Flourishing ?

- (A) It makes the chronology depend only on page numbers instead of dynasties and evidence.
- (B) Bhogīśvara Ṭhākura and Gaṇeśvara Ṭhākura are important early figures in the Oinivāra account.
- (C) Ritual designs show how art, religion, and domestic culture overlap.
- (D) Mithila is described as including what is now North Bihar, the Tarai, and the southern portion of Nepal up to the lower hill ranges.

२१६४. In the context of this book, which option best explains the point beginning with Bhogīśvara Ṭhākura and Gaṇeśvara Ṭhākura are important early ?

- (A) Bhagirathapur inscription of Anumati Devī is listed in the chapter contents.
- (B) Bhogīśvara Ṭhākura and Gaṇeśvara Ṭhākura are important early figures in the Oinivāra account.
- (C) The chapter begins with the general characteristics of the people of Mithila.
- (D) Ritual designs show how art, religion, and domestic culture overlap.

२१६५. Which detail should be remembered when studying Full Chapter III Coverage — Oinivāra Dynasty and Cultural Flourishing ?

- (A) The name Mithila had not been altogether forgotten, even when Tirabhukti and Tirhut became common administrative designations.
- (B) Bhogīśvara Ṭhākura and Gaṇeśvara Ṭhākura are important early figures in the Oinivāra account.
- (C) Narasiṃhadeva, Rāmasiṃhadeva, Śaktisiṃhadeva, and Harisiṃhadeva are important rulers in the sequence.
- (D) It treats Mithila only as a modern administrative district and ignores older cultural names.

२१६६. Which statement correctly reflects Full Chapter III Coverage — Oinivāra Dynasty and Cultural Flourishing ?

- (A) Garden, flora and fauna, birds and animals are included in social-economic life.
- (B) Temple types and garbhagrha are listed as architectural topics.
- (C) The work is framed as a contribution to the study of Indian history, culture, and regional civilization.
- (D) Kīrtisīṃha, Devasīṃha, Śivasīṃha, Lakhimādevī, and Padmasīṃha appear in the political sequence.

२१६७. In the context of this book, which option best explains the point beginning with Kīrtisi ha Devasimha Śivasi ha Lakhimādevī and Padmasi ?

- (A) Kīrtisīṃha, Devasīṃha, Śivasīṃha, Lakhimādevī, and Padmasīṃha appear in the political sequence.
- (B) The use of the Śatapatha Brāhmaṇa places Mithila within early Vedic cultural geography.
- (C) Rivers function as historical markers because they connect sacred geography with settlement and political memory.
- (D) The scholarly apparatus confirms that the book is intended as a research-oriented cultural history.

२१६८. Which detail should be remembered when studying Full Chapter III Coverage — Oinivāra Dynasty and Cultural Flourishing ?

- (A) An index turns a long cultural history into a usable reference work.
- (B) Kīrtisīmha, Devasīmha, Śivasīmha, Lakhimādevī, and Padmasīmha appear in the political sequence.
- (C) Maithila religious practice often begins important functions with Śiva worship.
- (D) Gangeśa Upādhyāya is central to the Navya-Nyāya tradition.

२१६९. Which statement correctly reflects Full Chapter III Coverage — Oinivāra Dynasty and Cultural Flourishing ?

- (A) The fine arts chapter expands the meaning of heritage beyond texts.
- (B) The family tree helps keep dynastic succession intelligible.
- (C) Partition, reunion, inheritance, and succession are central topics.
- (D) The chapter treats daily and occasional religious activities as meaningful cultural evidence.

२१७०. In the context of this book, which option best explains the point beginning with The family tree helps keep dynastic succession intelligible ?

- (A) Gangeśa Upādhyāya is central to the Navya-Nyāya tradition.
- (B) Inscriptions are more than decorative; they are records that help reconstruct history.
- (C) The use of diverse sources helps triangulate the ancient area of Mithila.
- (D) The family tree helps keep dynastic succession intelligible.

२१७१. Which detail should be remembered when studying Full Chapter III Coverage — Oinivāra Dynasty and Cultural Flourishing ?

- (A) Sūrya sculptures are treated separately.
- (B) The chapter connects religion, philosophy, scholarship, and archaeological evidence.
- (C) Early texts help explain later poetic achievement.
- (D) The family tree helps keep dynastic succession intelligible.

२१७२. Which statement correctly reflects Full Chapter III Coverage — Oinivāra Dynasty and Cultural Flourishing ?

- (A) It says economic life can be understood without occupations, crafts, trade, or industries.
- (B) Śiva worship is described as strong in Mithila, including many old Śiva temples.
- (C) The chronology of Oinivāra rulers is needed for placing literature, philosophy, and art.
- (D) The Khaṇḍavalākula becomes the main later ruling house discussed in the chapter.

२१७३. In the context of this book, which option best explains the point beginning with The chronology of Oinivāra rulers is needed for ?

- (A) The chronology of Oinivāra rulers is needed for placing literature, philosophy, and art.
- (B) Leather works are listed among occupational activities.
- (C) Partition, reunion, inheritance, and succession are central topics.
- (D) The Karṇāṭas are credited with bringing to Mithila a new school of music.

२१७४. Which detail should be remembered when studying Full Chapter III Coverage — Oinivāra Dynasty and Cultural Flourishing ?

- (A) It ignores the role of scholars, poets, artisans, and village communities.
- (B) The later history includes the rise of the Vajjian Confederacy.
- (C) The chronology of Oinivāra rulers is needed for placing literature, philosophy, and art.
- (D) The law chapter shows that household and property relations are essential to social history.

२१७५. Which statement correctly reflects Full Chapter III Coverage — Oinivāra Dynasty and Cultural Flourishing ?

- (A) The use of diverse sources helps triangulate the ancient area of Mithila.
- (B) The contribution of the Oinivāras is not merely political; it extends into cultural history.
- (C) The discussion of early Maithili prepares for the age of Vidyāpati.
- (D) The Karṇāṭas and the Oinivāras are described as principal ruling dynasties from about A.D. 1097 to 1527.

२१७६. In the context of this book, which option best explains the point beginning with The contribution of the Oinivāras is not merely ?

- (A) The contribution of the Oinivāras is not merely political; it extends into cultural history.
- (B) The first four chapters give political and economic background.
- (C) It replaces historical evidence with a purely fictional narrative.
- (D) Sūrya sculptures are treated separately.

२१७७. Which detail should be remembered when studying Full Chapter III Coverage — Oinivāra Dynasty and Cultural Flourishing ?

- (A) Journals show that the study depends on published research debates.
- (B) The Gupta and Harsha periods show Mithila in the context of north Indian imperial history.
- (C) The contribution of the Oinivāras is not merely political; it extends into cultural history.
- (D) The purpose is not to make Mithila disappear into empires but to show its position within them.

२१७८. Which statement correctly reflects Full Chapter III Coverage — Oinivāra Dynasty and Cultural Flourishing ?

- (A) Karṇāṭa rule is linked with the reorganization of power and patronage.
- (B) The Oinivāra period leads directly into the book's treatment of religion, literature, script, art, and architecture.
- (C) The Karṇāṭas are credited with bringing to Mithila a new school of music.
- (D) Vidyāpati Ṭhākura is treated as a major figure of Maithili literary history.

२१७९. In the context of this book, which option best explains the point beginning with The Oinivāra period leads directly into the book ?

- (A) The Oinivāra period leads directly into the book's treatment of religion, literature, script, art, and architecture.
- (B) Village community is a central social unit in the chapter.
- (C) The first four chapters give political and economic background.
- (D) Chandeśvara and his works are listed among the legal sources.

२१८०. Which detail should be remembered when studying Full Chapter III Coverage — Oinivāra Dynasty and Cultural Flourishing ?

- (A) Bedsteads, dress, and manners reveal domestic and social customs.
- (B) The Oinivāra period leads directly into the book's treatment of religion, literature, script, art, and architecture.
- (C) Other Brāhmaṇas, including Dasunhi or Bhaṭṭ Brāhmaṇa and Śākadvīpins, are included.
- (D) Harisimhadeva, Narasimhadeva, Bhairavasinghadeva, Rāmabhadrasimhadeva, and Lakṣmīnāthadeva continue the sequence.

२१८१. In Full Chapter III Coverage — Oinivāra Dynasty and Cultural Flourishing , what does Oinivāra refer to?

- (A) the dynasty after the Karṇāṭas
- (B) the genealogical institution associated especially with Maithila Brahmanas
- (C) the early royal framework of Videha-Mithila
- (D) It treats inscriptions and manuscripts as decorative rather than historical evidence.

२१८२. Which term matches this description: the dynasty after the Karṇāṭas ?

- (A) Peasant life
- (B) Material culture
- (C) Mahāpātra
- (D) Oinivāra

२१८३. In Full Chapter III Coverage — Oinivāra Dynasty and Cultural Flourishing , what does Patronage refer to?

- (A) a horizontal architectural member over an opening
- (B) dancing Gaṇeśa image
- (C) support given by rulers to scholars and cultural life
- (D) list of sources used for research

२१८४. Which term matches this description: support given by rulers to scholars and cultural life ?

- (A) Modern works
- (B) Ritual art
- (C) Tirabhukti
- (D) Patronage

२१८५. In Full Chapter III Coverage — Oinivāra Dynasty and Cultural Flourishing , what does Dynastic family tree refer to?

- (A) a genealogical device for showing succession
- (B) a formal record of donation or privilege
- (C) the study of religious images and their meanings
- (D) a major legal text

२१८६. Which term matches this description: a genealogical device for showing succession ?

- (A) Mokṣa
- (B) Pālas
- (C) Śaiva
- (D) Dynastic family tree

२१८७. Which option is not an accurate statement about Full Chapter III Coverage — Oinivāra Dynasty and Cultural Flourishing ?

- (A) The dynasty is linked with a period of strong scholarly and cultural patronage.
- (B) The contribution of the Oinivāras is not merely political; it extends into cultural history.
- (C) Bhogīśvara Ṭhākura and Gaṇeśvara Ṭhākura are important early figures in the Oinivāra account.
- (D) It makes the chronology depend only on page numbers instead of dynasties and evidence.

Full Chapter IV Coverage — Post-1527 Political Transition

२१८८. What is the main focus of Full Chapter IV Coverage — Post-1527 Political Transition ?

- (A) It says religion, literature, art, law, and social life developed in complete isolation from each other.
- (B) The final apparatus gives the book research value beyond continuous reading.
- (C) It treats Mithila only as a modern administrative district and ignores older cultural names.
- (D) This section expands the political history after the end of the Oinivāra period.

२१८९. Which statement correctly reflects Full Chapter IV Coverage — Post-1527 Political Transition ?

- (A) The period after 1527 is introduced as a survey rather than a full dynastic monograph.
- (B) The Śatapatha Brāhmaṇa gives an early frame for Videha.
- (C) Maithila peasant life is treated as part of cultural heritage.
- (D) Kṛtrima adoption and self-offered son are listed under adoption topics.

२१९०. In the context of this book, which option best explains the point beginning with The period after is introduced as a survey ?

- (A) The Vajjian Confederacy is part of the political setting of the region.
- (B) It assumes that later customs cannot preserve traces of earlier cultural history.
- (C) The period after 1527 is introduced as a survey rather than a full dynastic monograph.
- (D) The three major deities later prominent in Mithila are Śiva, Viṣṇu, and Śakti.

२१९१. Which detail should be remembered when studying Full Chapter IV Coverage — Post-1527 Political Transition ?

- (A) The Khaṇḍavalākula, or House of Khaṇḍavā, becomes central to the later political survey.
- (B) It says the subject belongs only to archaeology and not to cultural history.
- (C) Yājñavalkya Smṛti is important in the broader legal world of Mithila.
- (D) The period after 1527 is introduced as a survey rather than a full dynastic monograph.

२१९२. Which statement correctly reflects Full Chapter IV Coverage — Post-1527 Political Transition ?

- (A) Unrest after the Oinivāras forms an important transitional background.
- (B) Names in the chapter are treated as clues to political, sacred, and cultural identity.
- (C) Later names include Amṛtakara, Harapati, Bhānu Kavi, Gajasimha, and Rudradhara.
- (D) It says political history is irrelevant to cultural history.

२१९३. In the context of this book, which option best explains the point beginning with Unrest after the Oinivāras forms an important transitional ?

- (A) Script history is essential because manuscripts and inscriptions preserve cultural memory.
- (B) Unrest after the Oinivāras forms an important transitional background.
- (C) The caturvarga frame gives philosophical depth to cultural practices.
- (D) The Vedic period is connected with the rise of the Vaidehan monarchy.

२१९४. Which detail should be remembered when studying Full Chapter IV Coverage — Post-1527 Political Transition ?

- (A) Festivals are treated as social and ritual events.
- (B) It assumes that later customs cannot preserve traces of earlier cultural history.
- (C) Unrest after the Oinivāras forms an important transitional background.
- (D) Script history is essential because manuscripts and inscriptions preserve cultural memory.

२१९५. Which statement correctly reflects Full Chapter IV Coverage — Post-1527 Political Transition ?

- (A) Illustrations likely support the discussion of architecture, sculpture, script, and fine arts.
- (B) The preface states that no comparable book had covered the cultural, social, and economic history of Mithila in such a way.
- (C) The transition from older cultural geography to later political history is central to the chapter.
- (D) The Bhibhaur Rajputs are included among the actors of the post-1527 period.

२१९६. In the context of this book, which option best explains the point beginning with The Bhibhaur Rajputs are included among the actors ?

- (A) The Bhibhaur Rajputs are included among the actors of the post-1527 period.
- (B) Vāchaspati Miśra, Udayanācārya, Gangeśa Upādhyāya, Vardhamāna, and Pakṣadhara Miśra are among the scholars listed.
- (C) Copper-plate grants provide evidence of political authority and donation practices.
- (D) It denies any relationship between literature and the religious life of a period.

२१९७. Which detail should be remembered when studying Full Chapter IV Coverage — Post-1527 Political Transition ?

- (A) The name Tirhut is presented as gradually giving way to the older and culturally richer name Mithila.
- (B) The Bhibhaur Rajputs are included among the actors of the post-1527 period.
- (C) The chapter includes a synchronisation of the chronology of the Karṇāṭa kings.
- (D) The religious chapter is not a list of rites only; it explains social, literary, and philosophical meaning.

२१९८. Which statement correctly reflects Full Chapter IV Coverage — Post-1527 Political Transition ?

- (A) It treats Tirhut, Tirabhukti, Videha, and Mithila as unrelated regions.
- (B) It assumes that the Karṇāṭa and Oinivāra periods made no contribution to Mithila culture.
- (C) Barantpur Chaṇḍisthāna and Saharsa inscriptions are also included.
- (D) The Khaṇḍavalākula becomes the main later ruling house discussed in the chapter.

२१९९. In the context of this book, which option best explains the point beginning with The Khaṇḍavalākula becomes the main later ruling house ?

- (A) Classical literature includes language, grammar, lexicography, poetics, metrics, erotics, and polity.
- (B) The Khaṇḍavalākula becomes the main later ruling house discussed in the chapter.
- (C) The boat industry reflects riverine economy and transport.
- (D) Bhāvaditya, Gaṇeśvara, Dhīreśvara, and others appear as literary figures around the period.

२२००. Which detail should be remembered when studying Full Chapter IV Coverage — Post-1527 Political Transition ?

- (A) The chapter treats legal history as part of social history.
- (B) Chapters V to IX are described as dealing with cultural history.
- (C) The chapter uses larger dynasties to explain changing political contexts around Mithila.
- (D) The Khaṇḍavalākula becomes the main later ruling house discussed in the chapter.

२२०१. Which statement correctly reflects Full Chapter IV Coverage — Post-1527 Political Transition ?

- (A) Harihara expresses a combined Śiva-Viṣṇu religious conception.
- (B) Mahābrāhmaṇas or Mahāpātras are listed among the social groups.
- (C) The chapter helps reconstruct social diversity in Mithila.
- (D) Later rulers are placed in sequence to preserve chronological clarity.

२२०२. In the context of this book, which option best explains the point beginning with Later rulers are placed in sequence to preserve ?

- (A) Later rulers are placed in sequence to preserve chronological clarity.
- (B) It reduces the study to a list of names without social or cultural interpretation.
- (C) The appendix includes miscellaneous gleanings of Maithila life.
- (D) The Karṇāṭa dynasty is central to the medieval political history of Mithila.

२२०३. Which detail should be remembered when studying Full Chapter IV Coverage — Post-1527 Political Transition ?

- (A) Later rulers are placed in sequence to preserve chronological clarity.
- (B) Script history is essential because manuscripts and inscriptions preserve cultural memory.
- (C) The fine arts chapter expands the meaning of heritage beyond texts.
- (D) Chapters V to IX are described as dealing with cultural history.

२२०४. Which statement correctly reflects Full Chapter IV Coverage — Post-1527 Political Transition ?

- (A) Administrative reforms are treated as historically important, not as incidental details.
- (B) Śiva worship is described as especially strong in Mithila.
- (C) The chapter closes the book by extending cultural history to the widest everyday field.
- (D) Bhibhaur Rajputs are listed among the political actors of this period.

२२०५. In the context of this book, which option best explains the point beginning with Administrative reforms are treated as historically important not ?

- (A) Later names include Amṛtakara, Harapati, Bhānu Kavi, Gajasimha, and Rudradhara.
- (B) Administrative reforms are treated as historically important, not as incidental details.
- (C) Viṣṇu and Śakti images are listed among iconographic materials.
- (D) Sūrya sculptures are treated separately.

२२०६. Which detail should be remembered when studying Full Chapter IV Coverage — Post-1527 Political Transition ?

- (A) Religion is described as a vital factor in the life of an individual and community.
- (B) Administrative reforms are treated as historically important, not as incidental details.
- (C) Women Sanskrit writers are explicitly included in the classical literature section.
- (D) The section states that the ultimate end of life is to achieve the four values: Dharma, Artha, Kāma, and Mokṣa.

२२०७. Which statement correctly reflects Full Chapter IV Coverage — Post-1527 Political Transition ?

- (A) The chapter's appendices on chronology and family tree support the reconstruction of later Mithila politics.
- (B) Ornaments are treated as material culture and social display.
- (C) The name Tirhut is presented as gradually giving way to the older and culturally richer name Mithila.
- (D) The Śatapatha Brāhmaṇa gives an early frame for Videha.

२२०८. In the context of this book, which option best explains the point beginning with The chapter's appendices on chronology and family ?

- (A) Śiva worship is described as especially strong in Mithila.
- (B) Law is used to understand social organization, gendered property, and family continuity.
- (C) It treats inscriptions and manuscripts as decorative rather than historical evidence.
- (D) The chapter's appendices on chronology and family tree support the reconstruction of later Mithila politics.

२२०९. Which detail should be remembered when studying Full Chapter IV Coverage — Post-1527 Political Transition ?

- (A) Ancient Mithila is not represented only by legends; it is linked to a chronological narrative.
- (B) Mithilākṣara is treated as a distinctive script of Mithila.
- (C) The chapter's appendices on chronology and family tree support the reconstruction of later Mithila politics.
- (D) Inscriptions are more than decorative; they are records that help reconstruct history.

२२१०. Which statement correctly reflects Full Chapter IV Coverage — Post-1527 Political Transition ?

- (A) Jyotiṛśvara's Varṇaratnākara is included as an important work.
- (B) The publisher is Mithila Prakasana, Allahabad.
- (C) Sadānīrā is identified with the modern river Gandaki.
- (D) The post-1527 survey connects medieval cultural memory with early modern political structures.

२२११. In the context of this book, which option best explains the point beginning with The post survey connects medieval cultural memory with ?

- (A) Sūrya sculptures are treated separately.
- (B) The post-1527 survey connects medieval cultural memory with early modern political structures.
- (C) It says political history is irrelevant to cultural history.
- (D) The publisher is Mithila Prakasana, Allahabad.

२२१२. Which detail should be remembered when studying Full Chapter IV Coverage — Post-1527 Political Transition ?

- (A) Nānyadeva is central to the beginning of Karmāṭa rule in Mithila.
- (B) Nachārīs and Maheśavānīs are mentioned as categories of devotional songs connected with Śiva.
- (C) The post-1527 survey connects medieval cultural memory with early modern political structures.
- (D) A source-category bibliography helps readers judge the evidence behind the book.

२२१३. In Full Chapter IV Coverage — Post-1527 Political Transition , what does Post-1527 transition refer to?

- (A) river-related economic activity
- (B) It treats law, kinship, and inheritance as outside social history.
- (C) agrarian everyday life
- (D) the political phase after the Oinivāras

२२१४. Which term matches this description: the political phase after the Oinivāras ?

- (A) Nyāya
- (B) Aipanā
- (C) Post-1527 transition
- (D) Textile

२२१५. In Full Chapter IV Coverage — Post-1527 Political Transition , what does Khaṇḍavalākula refer to?

- (A) the House of Khaṇḍavā
- (B) the later new logic associated strongly with Mithila and Navadvīpa
- (C) the genealogical institution associated especially with Maithila Brahmanas
- (D) a public or communal architectural form

२२१६. Which term matches this description: the House of Khaṇḍavā ?

- (A) Garbhagrha
- (B) Vaiṣṇava
- (C) Khaṇḍavalākula
- (D) Dharma

२२१७. In Full Chapter IV Coverage — Post-1527 Political Transition , what does Survey history refer to?

- (A) a concise chronological account of a longer period
- (B) a ritual diagram or design listed in the chapter
- (C) the new school of logic
- (D) a Brahmanical group listed in the social chapter

२२१८. Which term matches this description: a concise chronological account of a longer period ?

- (A) Survey history
- (B) Cultural exchange
- (C) Nātha Siddhas
- (D) Copper-plate grant

२२१९. Which option is not an accurate statement about Full Chapter IV Coverage — Post-1527 Political Transition ?

- (A) It says religion, literature, art, law, and social life developed in complete isolation from each other.
- (B) Administrative reforms are treated as historically important, not as incidental details.
- (C) The Khaṇḍavalākula becomes the main later ruling house discussed in the chapter.
- (D) Unrest after the Oinivāras forms an important transitional background.

Full Chapter V Coverage — Caturvarga and Religious Life

२२२०. What is the main focus of Full Chapter V Coverage — Caturvarga and Religious Life ?

- (A) It assumes that later customs cannot preserve traces of earlier cultural history.
- (B) Grammar and lexicography show Mithila's concern with language and scholarly precision.
- (C) This section expands the conceptual opening of the religion chapter.
- (D) Maithila peasant life is treated as part of cultural heritage.

२२२१. Which statement correctly reflects Full Chapter V Coverage — Caturvarga and Religious Life ?

- (A) General characteristics of the people are included.
- (B) Other Brahmanas such as Dasunhi or Bhaṭṭ Brahmanas are included.
- (C) Tantra manuscripts and Śākta works are mentioned as part of Mithila's learned tradition.
- (D) Dharma, Artha, Kāma, and Mokṣa are presented as the four values of life.

२२२२. In the context of this book, which option best explains the point beginning with Dharma Artha Kāma and Mokṣa are presented as ?

- (A) The inclusion of Aipānā broadens art history to include living folk and ritual forms.
- (B) Dharma, Artha, Kāma, and Mokṣa are presented as the four values of life.
- (C) The author treats literature as essential for understanding culture.
- (D) The Śatapatha Brāhmaṇa is cited as an early reference to Videha.

२२२३. Which detail should be remembered when studying Full Chapter V Coverage — Caturvarga and Religious Life ?

- (A) The economic chapter shows Mithila as a working society, not only a learned region.
- (B) It makes the chronology depend only on page numbers instead of dynasties and evidence.
- (C) Dharma, Artha, Kāma, and Mokṣa are presented as the four values of life.
- (D) Rivers function as historical markers because they connect sacred geography with settlement and political memory.

२२२४. Which statement correctly reflects Full Chapter V Coverage — Caturvarga and Religious Life ?

- (A) Religion is interpreted as a discipline connected with the ultimate aim of life.
- (B) Śiva worship is described as especially strong in Mithila.
- (C) Image inscriptions connect art history with historical chronology.
- (D) Boundary, textual references, names, and area are treated together because region and identity are intertwined.

२२२५. In the context of this book, which option best explains the point beginning with Religion is interpreted as a discipline connected with ?

- (A) The study of ancient Mithila uses literary sources while remaining aware of chronology.
- (B) It treats Mithila only as a modern administrative district and ignores older cultural names.
- (C) Religion is interpreted as a discipline connected with the ultimate aim of life.
- (D) The contribution of the Oinivāra dynasty is treated as both political and cultural.

२२२६. Which detail should be remembered when studying Full Chapter V Coverage — Caturvarga and Religious Life ?

- (A) The betel leaf industry is included as a distinctive economic activity.
- (B) Religion is interpreted as a discipline connected with the ultimate aim of life.
- (C) It treats all Sanskrit and Maithili sources as interchangeable without context.
- (D) The recognition of Mithila law in courts shows its continuing relevance.

२२२७. Which statement correctly reflects Full Chapter V Coverage — Caturvarga and Religious Life ?

- (A) Narasiṃhadeva, Rāmasiṃhadeva, Śaktisiṃhadeva, and Harisiṃhadeva are important rulers in the sequence.
- (B) It reduces the study to a list of names without social or cultural interpretation.
- (C) It makes the chronology depend only on page numbers instead of dynasties and evidence.
- (D) The chapter treats daily and occasional religious activities as meaningful cultural evidence.

२२२८. In the context of this book, which option best explains the point beginning with The chapter treats daily and occasional religious activities ?

- (A) Pārthiva Śiva liṅga worship is treated as a special feature of Mithila.
- (B) It treats temples, inscriptions, music, and script as irrelevant to Mithila culture.
- (C) The chapter treats daily and occasional religious activities as meaningful cultural evidence.
- (D) It treats Tirhut, Tirabhukti, Videha, and Mithila as unrelated regions.

२२२९. Which detail should be remembered when studying Full Chapter V Coverage — Caturvarga and Religious Life ?

- (A) Village planning is included as evidence of social organization.
- (B) The chapter treats daily and occasional religious activities as meaningful cultural evidence.
- (C) It avoids historical comparison and treats every tradition as timeless and unchanging.
- (D) Barantpur Chaṇḍisthāna and Saharsa inscriptions are also included.

२२३०. Which statement correctly reflects Full Chapter V Coverage — Caturvarga and Religious Life ?

- (A) Religious feeling is linked with literature because literature preserves the mood of a period.
- (B) The author emphasizes that temple architecture had not previously been surveyed in sufficient detail for Mithila.
- (C) It says political history is irrelevant to cultural history.
- (D) The author sees the origin and development of Mithilākṣara as necessary for a complete cultural history of Mithila.

२२३१. In the context of this book, which option best explains the point beginning with Religious feeling is linked with literature because literature ?

- (A) The economic chapter shows Mithila as a working society, not only a learned region.
- (B) Religious feeling is linked with literature because literature preserves the mood of a period.
- (C) The Khaṇḍavalākula, or House of Khaṇḍavā, becomes central to the later political survey.
- (D) Snake worship appears as one of the popular religious forms listed in the chapter.

२२३२. Which detail should be remembered when studying Full Chapter V Coverage — Caturvarga and Religious Life ?

- (A) Religious feeling is linked with literature because literature preserves the mood of a period.
- (B) Snake worship appears as one of the popular religious forms listed in the chapter.
- (C) Ornaments are treated as material culture and social display.
- (D) A bibliography divided by source type helps distinguish evidence from interpretation.

२२३३. Which statement correctly reflects Full Chapter V Coverage — Caturvarga and Religious Life ?

- (A) The chapter includes early Maithili literature and middle Maithili literature.
- (B) Musical culture belongs beside literature, religion, and architecture in the book's structure.
- (C) Mithila is presented as a stronghold of popular Hinduism with deep Vedic continuity.
- (D) Leather works are listed among the occupations and crafts.

२२३४. In the context of this book, which option best explains the point beginning with Mithila is presented as a stronghold of popular ?

- (A) Mithila is presented as a stronghold of popular Hinduism with deep Vedic continuity.
- (B) It ignores the role of scholars, poets, artisans, and village communities.
- (C) Aipanā is described in the preface as a forgotten art of symbol and tantra.
- (D) The discussion of early Maithili prepares for the age of Vidyāpati.

२२३५. Which detail should be remembered when studying Full Chapter V Coverage — Caturvarga and Religious Life ?

- (A) The Andhra Tharhi inscription is included in the chapter contents.
- (B) Temple architecture is treated as a central part of Mithila's art history.
- (C) Mithila is presented as a stronghold of popular Hinduism with deep Vedic continuity.
- (D) The author treats literature as essential for understanding culture.

२२३६. Which statement correctly reflects Full Chapter V Coverage — Caturvarga and Religious Life ?

- (A) ASI stands for Archaeological Survey of India Annual Reports.
- (B) The religious chapter is not a list of rites only; it explains social, literary, and philosophical meaning.
- (C) Pandit Chanda Jha is cited for a Maithili verse describing the boundaries of Mithila.
- (D) Inheritance and succession are major legal themes.

२२३७. In the context of this book, which option best explains the point beginning with The religious chapter is not a list of ?

- (A) Karṇāṭa rule is linked with the reorganization of power and patronage.
- (B) Village organization connects everyday life with social hierarchy and ritual identity.
- (C) The religious chapter is not a list of rites only; it explains social, literary, and philosophical meaning.
- (D) The boundary discussion helps explain how later political and cultural developments are located.

२२३८. Which detail should be remembered when studying Full Chapter V Coverage — Caturvarga and Religious Life ?

- (A) The chapter gives political chronology so that cultural history can be placed in time.
- (B) The author emphasizes that temple architecture had not previously been surveyed in sufficient detail for Mithila.
- (C) The religious chapter is not a list of rites only; it explains social, literary, and philosophical meaning.
- (D) ASI stands for Archaeological Survey of India Annual Reports.

२२३९. Which statement correctly reflects Full Chapter V Coverage — Caturvarga and Religious Life ?

- (A) Modern works show the author's engagement with previous scholarship.
- (B) The philosophy section includes Nyāya, Prācīna Nyāya, Navya-Nyāya, and Mīmāṃsā.
- (C) Popular Hinduism in Mithila is treated as deeply rooted and orthodox.
- (D) The author treats religion as an integrating force in the culture of Mithila.

२२४०. In the context of this book, which option best explains the point beginning with The author treats religion as an integrating force ?

- (A) It presents every ruler as belonging to the same dynasty without distinction.
- (B) The author treats religion as an integrating force in the culture of Mithila.
- (C) The chapter treats economy broadly, including crafts, industries, animals, environment, education, and social practices.
- (D) Village organization connects everyday life with social hierarchy and ritual identity.

२२४१. Which detail should be remembered when studying Full Chapter V Coverage — Caturvarga and Religious Life ?

- (A) It treats all Sanskrit and Maithili sources as interchangeable without context.
- (B) The name Mithila had not been altogether forgotten, even when Tirabhukti and Tirhut became common administrative designations.
- (C) The author treats religion as an integrating force in the culture of Mithila.
- (D) Recent archaeological excavations such as Vaiśālī and Karian are included as appendices to the chapter.

२२४२. Which statement correctly reflects Full Chapter V Coverage — Caturvarga and Religious Life ?

- (A) The Gupta and Harsha periods show Mithila in the context of north Indian imperial history.
- (B) The caturvarga frame gives philosophical depth to cultural practices.
- (C) The boundary discussion is important because later political, literary, religious, and artistic history depends on locating Mithila correctly.
- (D) Music is treated as part of cultural history, not merely entertainment.

२२४३. In the context of this book, which option best explains the point beginning with The caturvarga frame gives philosophical depth to cultural ?

- (A) Nyāya is treated as one of Mithila's major intellectual traditions.
- (B) The chapter shows multiplicity without presenting it as contradiction.
- (C) The period after 1527 is introduced as a survey rather than a full dynastic monograph.
- (D) The caturvarga frame gives philosophical depth to cultural practices.

२२४४. Which detail should be remembered when studying Full Chapter V Coverage — Caturvarga and Religious Life ?

- (A) The caturvarga frame gives philosophical depth to cultural practices.
- (B) Maithila peasant life is treated as part of cultural heritage.
- (C) Inheritance and succession are major legal themes.
- (D) The Kandaha inscription of Narasimhadeva is included as evidence.

२२४५. In Full Chapter V Coverage — Caturvarga and Religious Life , what does Caturvarga refer to?

- (A) the four values of life
- (B) periodical research publications
- (C) It replaces historical evidence with a purely fictional narrative.
- (D) lyric or song-poem form

२२४६. Which term matches this description: the four values of life ?

- (A) Kosala
- (B) Caturvarga
- (C) Image inscription
- (D) Navya-Nyāya

२२४७. In Full Chapter V Coverage — Caturvarga and Religious Life , what does Dharma refer to?

- (A) duty, order, and religious value
- (B) an inscription connected with an icon or sacred image
- (C) an early textual source referring to Videha
- (D) It treats Mithila only as a modern administrative district and ignores older cultural names.

२२४८. Which term matches this description: duty, order, and religious value ?

- (A) Videha
- (B) Successor tradition
- (C) Succession
- (D) Dharma

२२४९. In Full Chapter V Coverage — Caturvarga and Religious Life , what does Mokṣa refer to?

- (A) liberation or final emancipation
- (B) the early royal formation associated with Videha
- (C) an inscriptional document often recording gifts or privileges
- (D) the phase before fully documented political history

२२५०. Which term matches this description: liberation or final emancipation ?

- (A) Mithilākṣara
- (B) Khaṇḍavalākula
- (C) Mokṣa
- (D) Smṛti

२२५१. Which option is not an accurate statement about Full Chapter V Coverage — Caturvarga and Religious Life ?

- (A) The chapter treats daily and occasional religious activities as meaningful cultural evidence.
- (B) It says economic life can be understood without occupations, crafts, trade, or industries.
- (C) Religious feeling is linked with literature because literature preserves the mood of a period.
- (D) The author treats religion as an integrating force in the culture of Mithila.

Full Chapter V Coverage — Śiva Worship in Mithila

२२५२. What is the main focus of Full Chapter V Coverage — Śiva Worship in Mithila ?

- (A) This section tests the Śaiva material in the religion chapter.
- (B) The work is framed as a contribution to the study of Indian history, culture, and regional civilization.
- (C) Maithila Brāhmaṇas receive special attention.
- (D) Religion is interpreted as a discipline connected with the ultimate aim of life.

२२५३. Which statement correctly reflects Full Chapter V Coverage — Śiva Worship in Mithila ?

- (A) Śiva worship is described as especially strong in Mithila.
- (B) The Himalayas and the Tarai show the northern dimension of the region.
- (C) Buddhist texts contain references placing Videha in the tract called Madhyadeśa or related eastern cultural geography.
- (D) The origin and development of Mithila music are traced in the fine arts chapter.

२२५४. In the context of this book, which option best explains the point beginning with Śiva worship is described as especially strong in ?

- (A) The three major deities later prominent in Mithila are Śiva, Viṣṇu, and Śakti.
- (B) Early Mithila is treated through literary, political, and cultural evidence rather than through a single source.
- (C) Popular Hinduism in Mithila is treated as deeply rooted and orthodox.
- (D) Śiva worship is described as especially strong in Mithila.

२२५५. Which detail should be remembered when studying Full Chapter V Coverage — Śiva Worship in Mithila ?

- (A) It assumes that later customs cannot preserve traces of earlier cultural history.
- (B) Classical literature includes grammar, lexicography, poetics, metrics, erotics, and polity.
- (C) Śiva worship is described as especially strong in Mithila.
- (D) The list of illustrations indicates that visual and material evidence matter for the study.

२२५६. Which statement correctly reflects Full Chapter V Coverage — Śiva Worship in Mithila ?

- (A) The chapter treats textual reference as a historical clue, not as isolated mythology.
- (B) Prehistoric and Vedic stages are separated to avoid flattening all early history into one phase.
- (C) Pārthiva Śiva liṅga worship is treated as a special feature of Mithila.
- (D) The river Sadānīrā is described as demarcating Videha from Kosala.

२२५७. In the context of this book, which option best explains the point beginning with Pārthiva Śiva liṅga worship is treated as a ?

- (A) Maithila Brāhmaṇas receive special attention.
- (B) The first four chapters give political and economic background.
- (C) The chapter includes a family tree of the Oinivāra dynasty.
- (D) Pārthiva Śiva liṅga worship is treated as a special feature of Mithila.

२२५८. Which detail should be remembered when studying Full Chapter V Coverage — Śiva Worship in Mithila ?

- (A) Pārthiva Śiva liṅga worship is treated as a special feature of Mithila.
- (B) The Rāmāyaṇa material links Janaka, Rama, Lakshmana, Viśvāmitra, Ayodhyā, and Videha.
- (C) The dairy industry appears as a household and economic topic.
- (D) MM stands for Mithila Māhātmya.

२२५९. Which statement correctly reflects Full Chapter V Coverage — Śiva Worship in Mithila ?

- (A) Copper-plate grants provide evidence of political authority and donation practices.
- (B) Legal texts are treated as social evidence, not merely abstract rules.
- (C) Maithila Brahmanas are treated in connection with the institution of Pañjīprabandha.
- (D) Many old Śiva temples are listed as signs of Śaiva devotion.

२२६०. In the context of this book, which option best explains the point beginning with Many old Śiva temples are listed as signs ?

- (A) It treats temples, inscriptions, music, and script as irrelevant to Mithila culture.
- (B) It replaces historical evidence with a purely fictional narrative.
- (C) Festivals are treated as part of social life.
- (D) Many old Śiva temples are listed as signs of Śaiva devotion.

२२६१. Which detail should be remembered when studying Full Chapter V Coverage — Śiva Worship in Mithila ?

- (A) Many old Śiva temples are listed as signs of Śaiva devotion.
- (B) The contribution of the Oinivāra dynasty is treated as both political and cultural.
- (C) The chapter uses epigraphy to strengthen the cultural history of Mithila.
- (D) The Himalayas and the Tarai show the northern dimension of the region.

२२६२. Which statement correctly reflects Full Chapter V Coverage — Śiva Worship in Mithila ?

- (A) The economic chapter shows Mithila as a working society, not only a learned region.
- (B) Mithila is presented as maintaining old Vedic religion in many aspects.
- (C) The worship of Śiva is connected with devotional songs such as Nachārīs and Maheśavānīs.
- (D) It assumes that the Karṇāṭa and Oinivāra periods made no contribution to Mithila culture.

२२६३. In the context of this book, which option best explains the point beginning with The worship of Śiva is connected with devotional ?

- (A) The Kandaha inscription of Narasiṃhadeva is included as evidence.
- (B) The worship of Śiva is connected with devotional songs such as Nachārīs and Maheśavānīs.
- (C) Rāma and Krishna, as incarnations of Viṣṇu, also receive respect in the medieval religious life described by the author.
- (D) The treatment of grammar and lexicography shows the importance of linguistic scholarship in Mithila.

२२६४. Which detail should be remembered when studying Full Chapter V Coverage — Śiva Worship in Mithila ?

- (A) Garden, flora and fauna, birds and animals are included in social-economic life.
- (B) The worship of Śiva is connected with devotional songs such as Nachārīs and Maheśavānīs.
- (C) Later names include Amṛtakara, Harapati, Bhānu Kavi, Gajasiṃha, and Rudradhara.
- (D) Women Sanskrit writers are explicitly included in the classical literature section.

२२६५. Which statement correctly reflects Full Chapter V Coverage — Śiva Worship in Mithila ?

- (A) Maithila religious practice often begins important functions with Śiva worship.
- (B) It avoids historical comparison and treats every tradition as timeless and unchanging.
- (C) The foreword notes the contribution of Karnataka music to North Indian music through movement of scholars and musicians.
- (D) Charyāpadas are listed as part of the early literary background.

२२६६. In the context of this book, which option best explains the point beginning with Maithila religious practice often begins important functions with ?

- (A) Maithila religious practice often begins important functions with Śiva worship.
- (B) It treats law, kinship, and inheritance as outside social history.
- (C) Harsha is included as a major marker of early medieval political history.
- (D) Partition, reunion, inheritance, and succession are central topics.

२२६७. Which detail should be remembered when studying Full Chapter V Coverage — Śiva Worship in Mithila ?

- (A) Poetics and metrics show formal literary consciousness.
- (B) Pandit Chanda Jha is cited for a Maithili verse describing the boundaries of Mithila.
- (C) Lacchehamā Devī is listed in connection with women's contribution to philosophy.
- (D) Maithila religious practice often begins important functions with Śiva worship.

२२६८. Which statement correctly reflects Full Chapter V Coverage — Śiva Worship in Mithila ?

- (A) Śiva is treated as a central devotional presence without excluding Viṣṇu or Śakti.
- (B) Mahābrāhmaṇas or Mahāpātras are listed as a social group.
- (C) The quiz uses the bibliography as a guide to the kinds of evidence used.
- (D) The author sees the origin and development of Mithilākṣara as necessary for a complete cultural history of Mithila.

२२६९. In the context of this book, which option best explains the point beginning with Śiva is treated as a central devotional presence ?

- (A) It makes the chronology depend only on page numbers instead of dynasties and evidence.
- (B) Copper-plate grants provide evidence of political authority and donation practices.
- (C) Śiva is treated as a central devotional presence without excluding Viṣṇu or Śakti.
- (D) Bhagirathapur inscription of Anumati Devī is listed in the chapter contents.

२२७०. Which detail should be remembered when studying Full Chapter V Coverage — Śiva Worship in Mithila ?

- (A) The list of illustrations indicates that visual and material evidence matter for the study.
- (B) The three major deities later prominent in Mithila are Śiva, Viṣṇu, and Śakti.
- (C) Śiva is treated as a central devotional presence without excluding Viṣṇu or Śakti.
- (D) Mahesha Ṭhākura, Gopāla Ṭhākura, Puruṣottama Ṭhākura, Nārāyaṇa Ṭhākura, Sundara Ṭhākura, and Mahinātha Ṭhākura are part of the sequence.

२२७१. Which statement correctly reflects Full Chapter V Coverage — Śiva Worship in Mithila ?

- (A) Maithili literature is treated as a living branch of Mithila's cultural identity.
- (B) Vaiṣṇava devotion is included alongside Śaiva and Śākta devotion.
- (C) The chapter connects temple geography, songs, rituals, and textual references.
- (D) It treats inscriptions and manuscripts as decorative rather than historical evidence.

२२७२. In the context of this book, which option best explains the point beginning with The chapter connects temple geography songs rituals and ?

- (A) Other Brāhmaṇas, including Dasunhi or Bhaṭṭ Brāhmaṇa and Śākadvīpins, are included.
- (B) The chapter connects temple geography, songs, rituals, and textual references.
- (C) Boundary, textual references, names, and area are treated together because region and identity are intertwined.
- (D) Later rulers are placed in sequence to preserve chronological clarity.

२२७३. Which detail should be remembered when studying Full Chapter V Coverage — Śiva Worship in Mithila ?

- (A) It makes the chronology depend only on page numbers instead of dynasties and evidence.
- (B) The Mithila Māhātmya is important because it preserves a traditional description of Tirabhukti.
- (C) The chapter connects temple geography, songs, rituals, and textual references.
- (D) The chapter includes a family tree of the Oinivāra dynasty.

२२७४. Which statement correctly reflects Full Chapter V Coverage — Śiva Worship in Mithila ?

- (A) Religion is interpreted as a discipline connected with the ultimate aim of life.
- (B) It avoids historical comparison and treats every tradition as timeless and unchanging.
- (C) Sāiva devotion is presented as a continuing feature of Maithila religious life.
- (D) Inscriptions help connect names, dates, rulers, places, and religious patronage.

२२७५. In the context of this book, which option best explains the point beginning with Sāiva devotion is presented as a continuing feature ?

- (A) Family relations are part of the legal discussion.
- (B) Sāiva devotion is presented as a continuing feature of Maithila religious life.
- (C) The Oinivāras followed the Karṇāṭa phase and are central to medieval Mithila.
- (D) The contribution of the Oinivāra dynasty is treated as both political and cultural.

२२७६. Which detail should be remembered when studying Full Chapter V Coverage — Śiva Worship in Mithila ?

- (A) Sāiva devotion is presented as a continuing feature of Maithila religious life.
- (B) Vaiṣṇava devotion is included alongside Śaiva and Śākta devotion.
- (C) Maithila Brahmanas are treated in connection with the institution of Pañjīprabandha.
- (D) Strīdhana and succession of Strīdhana are treated as important legal themes.

२२७७. In Full Chapter V Coverage — Śiva Worship in Mithila , what does Śaiva refer to?

- (A) the spatial arrangement of settlement life
- (B) a later provincial name connected with Mithila
- (C) the introductory appreciation written by another scholar
- (D) related to Śiva worship

२२७८. Which term matches this description: related to Śiva worship ?

- (A) Śaiva
- (B) Nyāya
- (C) Temple type
- (D) Dynastic family tree

२२७९. In Full Chapter V Coverage — Śiva Worship in Mithila , what does Pārthiva liṅga refer to?

- (A) later writers continuing an earlier literary culture
- (B) an earthen Śiva liṅga
- (C) dictionary and word-study
- (D) It treats all Sanskrit and Maithili sources as interchangeable without context.

२२८०. Which term matches this description: an earthen Śiva liṅga ?

- (A) Nṛtya Gaṇeśa
- (B) Pārthiva liṅga
- (C) Door-jamb
- (D) Chaupālī

२२८१. In Full Chapter V Coverage — Śiva Worship in Mithila , what does Nachārī refer to?

- (A) related to Śiva worship
- (B) a later provincial name connected with Mithila
- (C) a devotional song category connected with Śiva
- (D) a topic included in the economic-history appendix

२२८२. Which term matches this description: a devotional song category connected with Śiva ?

- (A) Gargoyle
- (B) Nachārī
- (C) Lexicography
- (D) Madhyadeśa

२२८३. In Full Chapter V Coverage — Śiva Worship in Mithila , what does Maheśavānī refer to?

- (A) visual evidence in the book
- (B) songs involving Hara and Gaurī
- (C) material or worldly value
- (D) the textual tradition of Hindu law and duty

२२८४. Which term matches this description: songs involving Hara and Gaurī ?

- (A) Nachārī
- (B) Boundary verse
- (C) Textile
- (D) Maheśavānī

२२८५. Which option is not an accurate statement about Full Chapter V Coverage — Śiva Worship in Mithila ?

- (A) It confines Mithila entirely to one city and denies its regional spread.
- (B) Many old Śiva temples are listed as signs of Śaiva devotion.
- (C) The worship of Śiva is connected with devotional songs such as Nachārīs and Maheśavānīs.
- (D) Śiva worship is described as especially strong in Mithila.

Full Chapter V Coverage — Śakti, Tantra, and Household Worship

२२८६. What is the main focus of Full Chapter V Coverage — Śakti, Tantra, and Household Worship ?

- (A) Religion is described as a vital factor in the life of an individual and community.
- (B) The author relies on sources such as inscriptions, manuscripts, journals, archaeological reports, and earlier histories.
- (C) The Sena dynasty appears near the end of the pre-Karṇāṭa sequence.
- (D) This section expands the goddess worship materials.

२२८७. Which statement correctly reflects Full Chapter V Coverage — Śakti, Tantra, and Household Worship ?

- (A) Building materials are treated as part of material culture.
- (B) Nānyadeva is treated as the founder of a new political era in Mithila.
- (C) The dairy industry is listed as an economic and domestic topic.
- (D) Śakti worship is described as widely prevalent in medieval Mithila.

२२८८. In the context of this book, which option best explains the point beginning with Śakti worship is described as widely prevalent in ?

- (A) It says political history is irrelevant to cultural history.
- (B) The chapter treats Mithila as a recognized ancient region before the medieval dynasties.
- (C) Śakti worship is described as widely prevalent in medieval Mithila.
- (D) Śaiva sculpture includes Mahādeva, Śiva-Pārvatī, Pārvatī, Mother Goddess, and Rudra.

२२८९. Which detail should be remembered when studying Full Chapter V Coverage — Śakti, Tantra, and Household Worship ?

- (A) Building materials show how material environment shapes everyday life.
- (B) Popular Hinduism in Mithila is treated as deeply rooted and orthodox.
- (C) Built forms reflect royal, religious, and social life.
- (D) Śakti worship is described as widely prevalent in medieval Mithila.

२२९०. Which statement correctly reflects Full Chapter V Coverage — Śakti, Tantra, and Household Worship ?

- (A) The book is titled Cultural Heritage of Mithila.
- (B) Miscellaneous topics include Sati and system of education.
- (C) Tantric beliefs and practices connected with Śakti are said to have moulded Maithila culture.
- (D) It avoids historical comparison and treats every tradition as timeless and unchanging.

२२९१. In the context of this book, which option best explains the point beginning with Tantric beliefs and practices connected with Śakti are ?

- (A) Tantric beliefs and practices connected with Śakti are said to have moulded Maithila culture.
- (B) Chandeśvara and his works are listed among the legal sources.
- (C) Nātha Siddhas are included among the religious currents of Mithila.
- (D) The final chapter proves that cultural heritage includes nature, labour, education, and social practices.

२२९२. Which detail should be remembered when studying Full Chapter V Coverage — Śakti, Tantra, and Household Worship ?

- (A) Tantric beliefs and practices connected with Śakti are said to have moulded Maithila culture.
- (B) Gangeśa Upādhyāya is central to the Navya-Nyāya tradition.
- (C) The chapter's appendices on chronology and family tree support the reconstruction of later Mithila politics.
- (D) The final apparatus gives the book research value beyond continuous reading.

२२९३. Which statement correctly reflects Full Chapter V Coverage — Śakti, Tantra, and Household Worship ?

- (A) The household goddess or gosāuni is treated as part of everyday religious life.
- (B) Literature is used as evidence of religious, social, and cultural life.
- (C) Sadānīrā is treated as a significant marker in early references to Videha.
- (D) The Mithila Māhātmya is important because it preserves a traditional description of Tirabhukti.

२२९४. In the context of this book, which option best explains the point beginning with The household goddess or gosāuni is treated as ?

- (A) Kṛtrima and self-offered son are listed under adoption topics.
- (B) Gangeśa Upādhyāya is central to the Navya-Nyāya tradition.
- (C) The caturvarga frame gives philosophical depth to cultural practices.
- (D) The household goddess or gosāuni is treated as part of everyday religious life.

२२९५. Which detail should be remembered when studying Full Chapter V Coverage — Śakti, Tantra, and Household Worship ?

- (A) The chapter's appendices on chronology and family tree support the reconstruction of later Mithila politics.
- (B) Early texts help explain later poetic achievement.
- (C) The household goddess or gosāuni is treated as part of everyday religious life.
- (D) The chapter closes the book by extending cultural history to the widest everyday field.

२२९६. Which statement correctly reflects Full Chapter V Coverage — Śakti, Tantra, and Household Worship ?

- (A) Goddess worship appears in sacrifices, songs, and auspicious household occasions.
- (B) The book is described as tracing Mithila from early days to the sixteenth century and beyond.
- (C) The author says Mithila remained a home of Hindu culture and learning even after Muslims had conquered much of northern India.
- (D) The Bhibhaur Rajputs are included among the actors of the post-1527 period.

२२९७. In the context of this book, which option best explains the point beginning with Goddess worship appears in sacrifices songs and auspicious ?

- (A) It confines Mithila entirely to one city and denies its regional spread.
- (B) Nyāya is treated as one of Mithila's major intellectual traditions.
- (C) Goddess worship appears in sacrifices, songs, and auspicious household occasions.
- (D) The Mauryas locate Mithila within a larger imperial framework.

२३९८. Which detail should be remembered when studying Full Chapter V Coverage — Śakti, Tantra, and Household Worship ?

- (A) Goddess worship appears in sacrifices, songs, and auspicious household occasions.
- (B) It treats all Sanskrit and Maithili sources as interchangeable without context.
- (C) It treats inscriptions and manuscripts as decorative rather than historical evidence.
- (D) The index helps locate names, topics, places, and institutions across the work.

२३९९. Which statement correctly reflects Full Chapter V Coverage — Śakti, Tantra, and Household Worship ?

- (A) Mithila is presented as maintaining old Vedic religion in many aspects.
- (B) The name Tirhut is presented as gradually giving way to the older and culturally richer name Mithila.
- (C) Tantra manuscripts and Śākta works are mentioned as part of Mithila's learned tradition.
- (D) Chandeśvara and his works are listed among the legal sources.

२३००. In the context of this book, which option best explains the point beginning with Tantra manuscripts and Śākta works are mentioned as ?

- (A) Literature is used as evidence of religious, social, and cultural life.
- (B) Tantra manuscripts and Śākta works are mentioned as part of Mithila's learned tradition.
- (C) EI stands for Epigraphia Indica.
- (D) The Archaeological Survey of India library stamp shows that the book entered an institutional research collection.

२३०१. Which detail should be remembered when studying Full Chapter V Coverage — Śakti, Tantra, and Household Worship ?

- (A) Tantra manuscripts and Śākta works are mentioned as part of Mithila's learned tradition.
- (B) Charyāpadas are listed as part of the early literary background.
- (C) Śrīdatta Upādhyāya is listed among the legal authorities.
- (D) Early Maithili literature is treated separately from middle Maithili literature.

२३०२. Which statement correctly reflects Full Chapter V Coverage — Śakti, Tantra, and Household Worship ?

- (A) The early chapter prepares the reader to see Mithila as a cultural region and not merely a modern district.
- (B) Sites such as Ucchaithā and other Śakti-pīṭhas show the regional spread of goddess worship.
- (C) The chapter closes the book by extending cultural history to the widest everyday field.
- (D) The Khojapur Durga image inscription is included in the chapter contents.

२३०३. In the context of this book, which option best explains the point beginning with Sites such as Ucchaithā and other Śakti pīṭhas ?

- (A) The chapter uses dynasties to show changes in the political frame before the Kaṇṇāṭa era.
- (B) Śiva worship is described as strong in Mithila, including many old Śiva temples.
- (C) Sites such as Ucchaithā and other Śakti-pīṭhas show the regional spread of goddess worship.
- (D) The chapter gives political chronology so that cultural history can be placed in time.

२३०४. Which detail should be remembered when studying Full Chapter V Coverage — Śakti, Tantra, and Household Worship ?

- (A) Śaiva sculpture includes Mahādeva, Śiva-Pārvatī, Pārvatī, Mother Goddess, and Rudra.
- (B) Sites such as Ucchaithā and other Śakti-pīṭhas show the regional spread of goddess worship.
- (C) The script chapter is not merely about letters; it connects writing, records, culture, and identity.
- (D) Popular Hinduism in Mithila is treated as deeply rooted and orthodox.

२३०५. Which statement correctly reflects Full Chapter V Coverage — Śakti, Tantra, and Household Worship ?

- (A) The religious chapter is not a list of rites only; it explains social, literary, and philosophical meaning.
- (B) Kīrtisīṃha, Rājasīṃha, Devasīṃha, Śivasīṃha, Lakhimādevī, Padmasīṃha, and Viśvāsadevī appear in the dynastic account.
- (C) Yaj stands for Yājñavalkyasmṛti.
- (D) Aipanā and yantra-like designs are linked with sacred acts and women's ritual practice.

२३०६. In the context of this book, which option best explains the point beginning with Aipanā and yantra like designs are linked with ?

- (A) The name Tirhut is presented as gradually giving way to the older and culturally richer name Mithila.
- (B) Early Maithili literature is treated separately from middle Maithili literature.
- (C) The chapter treats textual reference as a historical clue, not as isolated mythology.
- (D) Aipanā and yantra-like designs are linked with sacred acts and women's ritual practice.

२३०७. Which detail should be remembered when studying Full Chapter V Coverage — Śakti, Tantra, and Household Worship ?

- (A) The chapter is titled A Survey of the History of Mithila after 1527 A.D.
- (B) The final apparatus gives the book research value beyond continuous reading.
- (C) Aipanā and yantra-like designs are linked with sacred acts and women's ritual practice.
- (D) Music, symbol, and ritual design are linked with religious and domestic culture.

२३०८. Which statement correctly reflects Full Chapter V Coverage — Śakti, Tantra, and Household Worship ?

- (A) Partition of Strīdhana is also listed in the contents.
- (B) The chapter treats Śakti worship as both popular and scholarly.
- (C) Gaṇeśa and rare Nṛtya Gaṇeśa images are listed in the sculpture section.
- (D) The institution of Pañjīprabandha is included in the social history of the people.

२३०९. In the context of this book, which option best explains the point beginning with The chapter treats Śakti worship as both popular ?

- (A) Inheritance and succession are major legal themes.
- (B) Strīdhana and succession of Strīdhana are treated in detail.
- (C) The chapter treats Śakti worship as both popular and scholarly.
- (D) The Guptas and the Gupta-Harsha imperial world are part of the later historical narrative.

२३१०. Which detail should be remembered when studying Full Chapter V Coverage — Śakti, Tantra, and Household Worship ?

- (A) Legal texts are treated as social evidence, not merely abstract rules.
- (B) The Karṇāṭas are credited with bringing to Mithila a new school of music.
- (C) It presents every ruler as belonging to the same dynasty without distinction.
- (D) The chapter treats Śakti worship as both popular and scholarly.

२३११. In Full Chapter V Coverage — Śakti, Tantra, and Household Worship , what does Śakti refer to?

- (A) the period before the medieval Karṇāṭa-Oinivāra focus
- (B) a work associated with Jyotirīśvara
- (C) the study of religious images and their meanings
- (D) the divine feminine power

२३१२. Which term matches this description: the divine feminine power ?

- (A) Śakti
- (B) Pārthiva Śiva liṅga
- (C) Mithila School of Hindu Law
- (D) Lintel

२३१३. In Full Chapter V Coverage — Śakti, Tantra, and Household Worship , what does Gosāuni refer to?

- (A) a phrase applied to the cultural flourishing under Oinivāra rule
- (B) household goddess
- (C) river-related economic activity
- (D) a devotional song category connected with Śiva

२३१४. Which term matches this description: household goddess ?

- (A) Gosāuni
- (B) Successor tradition
- (C) Chaupālī
- (D) Political history

२३१५. In Full Chapter V Coverage — Śakti, Tantra, and Household Worship , what does Śakti-pīṭha refer to?

- (A) a sacred goddess site
- (B) projecting water-spout or carved architectural feature
- (C) a written record on durable material
- (D) the local social unit central to everyday life

२३१६. Which term matches this description: a sacred goddess site ?

- (A) Śakti-pīṭha
- (B) Chronology
- (C) Administration
- (D) Mithila School of Hindu Law

२३१७. In Full Chapter V Coverage — Śakti, Tantra, and Household Worship , what does Tantra refer to?

- (A) a ritual and textual tradition linked with Śakti worship
- (B) the House of Khaṇḍavā in later Mithila history
- (C) the ruling line after the Kaṇḍāṭas
- (D) It says political history is irrelevant to cultural history.

२३१८. Which term matches this description: a ritual and textual tradition linked with Śakti worship ?

- (A) Literary development
- (B) Mithila Māhātmya
- (C) Pārthiva liṅga
- (D) Tantra

२३१९. Which option is not an accurate statement about Full Chapter V Coverage — Śakti, Tantra, and Household Worship ?

- (A) Goddess worship appears in sacrifices, songs, and auspicious household occasions.
- (B) Sites such as Uchāithā and other Śakti-pīṭhas show the regional spread of goddess worship.
- (C) Tantric beliefs and practices connected with Śakti are said to have moulded Maithila culture.
- (D) It reduces the study to a list of names without social or cultural interpretation.

Full Chapter V Coverage — Vaiṣṇava, Harihara, Sūrya, and Nātha Currents

२३२०. What is the main focus of Full Chapter V Coverage — Vaiṣṇava, Harihara, Sūrya, and Nātha Currents ?

- (A) This section expands the non-Śaiva and non-Śākta religious currents.
- (B) Food and drink are important evidence of everyday culture.
- (C) Recent archaeological excavations such as Vaiśālī and Karian are included as appendices to the chapter.
- (D) The system of education connects social life with intellectual heritage.

२३२१. Which statement correctly reflects Full Chapter V Coverage — Vaiṣṇava, Harihara, Sūrya, and Nātha Currents ?

- (A) Śākadvīpīns are included in the social account.
- (B) Vaiṣṇava devotion is included alongside Śaiva and Śākta devotion.
- (C) The chapter uses larger dynasties to explain changing political contexts around Mithila.
- (D) The chapter includes a synchronisation of the chronology of the Kaṇva kings.

२३२२. In the context of this book, which option best explains the point beginning with Vaiṣṇava devotion is included alongside Śaiva and Śākta ?

- (A) Vaiṣṇava devotion is included alongside Śaiva and Śākta devotion.
- (B) The chapter is titled Mithila School of Hindu Law.
- (C) Aipā is linked with symbolic and tantric designs.
- (D) Legal texts are treated as social evidence, not merely abstract rules.

२३२३. Which detail should be remembered when studying Full Chapter V Coverage — Vaiṣṇava, Harihara, Sūrya, and Nātha Currents ?

- (A) Vaiṣṇava devotion is included alongside Śaiva and Śākta devotion.
- (B) The Vaidehan monarchy gives an early political framework to the region.
- (C) Bhāvaditya, Gaṇeśvara, Dhīreśvara, and others appear as literary figures around the period.
- (D) The Rāmāyaṇa material links Janaka, Rama, Lakshmana, Viśvāmitra, Ayodhyā, and Videha.

२३२४. Which statement correctly reflects Full Chapter V Coverage — Vaiṣṇava, Harihara, Sūrya, and Nātha Currents ?

- (A) Rāma and Kṛṣṇa are respected as incarnations of Viṣṇu in the religious life of Mithila.
- (B) Festivals are treated as part of social life.
- (C) It assumes that later customs cannot preserve traces of earlier cultural history.
- (D) Sadānīrā is treated as a significant marker in early references to Videha.

२३२५. In the context of this book, which option best explains the point beginning with Rāma and Kṛṣṇa are respected as incarnations of ?

- (A) Rāma and Kṛṣṇa are respected as incarnations of Viṣṇu in the religious life of Mithila.
- (B) Mithila is presented as a stronghold of popular Hinduism with deep Vedic continuity.
- (C) Names in the chapter are treated as clues to political, sacred, and cultural identity.
- (D) Aipā is linked with symbolic and tantric designs.

२३२६. Which detail should be remembered when studying Full Chapter V Coverage — Vaiṣṇava, Harihara, Sūrya, and Nātha Currents ?

- (A) The name Tirhut is presented as gradually giving way to the older and culturally richer name Mithila.
- (B) The chronology of Oinivāra rulers is needed for placing literature, philosophy, and art.
- (C) Rāma and Kṛṣṇa are respected as incarnations of Viṣṇu in the religious life of Mithila.
- (D) The list of illustrations indicates that visual and material evidence matter for the study.

२३२७. Which statement correctly reflects Full Chapter V Coverage — Vaiṣṇava, Harihara, Sūrya, and Nātha Currents ?

- (A) The river Sadānīrā is described as demarcating Videha from Kosala.
- (B) Kīrtisīmha, Rājasīmha, Devasīmha, Śivasīmha, Lakhimādevī, Padmasīmha, and Viśvāsadevī appear in the dynastic account.
- (C) Mithila law is connected with marriage, adoption, family relations, and property.
- (D) Harihara expresses a combined Śiva-Viṣṇu religious conception.

२३२८. In the context of this book, which option best explains the point beginning with Harihara expresses a combined Śiva Viṣṇu religious conception ?

- (A) The index helps locate names, topics, places, and institutions across the work.
- (B) Harihara expresses a combined Śiva-Viṣṇu religious conception.
- (C) Polity appears as a literary subject, showing the relation between literature and governance.
- (D) The chapter helps show that Mithila was not intellectually isolated.

२३२९. Which detail should be remembered when studying Full Chapter V Coverage — Vaiṣṇava, Harihara, Sūrya, and Nātha Currents ?

- (A) Harihara expresses a combined Śiva-Viṣṇu religious conception.
- (B) The Guptas and the Gupta-Harsha imperial world are part of the later historical narrative.
- (C) The Bhibhaur Rajputs are included among the actors of the post-1527 period.
- (D) Charyāpadas are listed as part of the early literary background.

२३३०. Which statement correctly reflects Full Chapter V Coverage — Vaiṣṇava, Harihara, Sūrya, and Nātha Currents ?

- (A) The epics describe Videha as having more than one kingdom within its boundaries.
- (B) Snake worship appears as one of the popular religious forms listed in the chapter.
- (C) Bhibhaur Rajputs are listed among the political actors of this period.
- (D) It says economic life can be understood without occupations, crafts, trade, or industries.

२३३१. In the context of this book, which option best explains the point beginning with Snake worship appears as one of the popular ?

- (A) The chapter distinguishes prehistoric Mithila from Vedic Mithila.
- (B) The author stresses the Brahmanical character of Mithila after the Videgha Māthava period.
- (C) Architecture includes palace, chaupālī, gambling house, and kaṭaka or military camps.
- (D) Snake worship appears as one of the popular religious forms listed in the chapter.

२३३२. Which detail should be remembered when studying Full Chapter V Coverage — Vaiṣṇava, Harihara, Sūrya, and Nātha Currents ?

- (A) Mahesha Ṭhākura, Gopāla Ṭhākura, Puruṣottama Ṭhākura, Nārāyaṇa Ṭhākura, Sundara Ṭhākura, and Mahinātha Ṭhākura are part of the sequence.
- (B) The Karṇāṭa section links dynastic history with the wider development of Mithila.
- (C) The author argues that multiplicity of gods did not mislead Maithilas because the deities were understood as aspects of one Godhead.
- (D) Snake worship appears as one of the popular religious forms listed in the chapter.

२३३३. Which statement correctly reflects Full Chapter V Coverage — Vaiṣṇava, Harihara, Sūrya, and Nātha Currents ?

- (A) The family tree helps keep dynastic succession intelligible.
- (B) Sūrya worship is included as a distinct topic.
- (C) The chapter discusses salient features of Mithilākṣara.
- (D) The author does not isolate rulers from culture; kingship and patronage are linked with social and intellectual life.

२३३४. In the context of this book, which option best explains the point beginning with Sūrya worship is included as a distinct topic ?

- (A) The Karṇāṭa section links dynastic history with the wider development of Mithila.
- (B) Sūrya worship is included as a distinct topic.
- (C) The index is useful for checking coverage of every major person and topic.
- (D) The system of education connects social life with intellectual heritage.

२३३५. Which detail should be remembered when studying Full Chapter V Coverage — Vaiṣṇava, Harihara, Sūrya, and Nātha Currents ?

- (A) The boundary discussion helps explain how later political and cultural developments are located.
- (B) Poetics and metrics show formal literary consciousness.
- (C) It says the subject belongs only to archaeology and not to cultural history.
- (D) Sūrya worship is included as a distinct topic.

२३३६. Which statement correctly reflects Full Chapter V Coverage — Vaiṣṇava, Harihara, Sūrya, and Nātha Currents ?

- (A) Nātha Siddhas are included among the religious currents of Mithila.
- (B) The many listed authors show a continuing literary environment.
- (C) The dynasty is linked with a period of strong scholarly and cultural patronage.
- (D) The Mithila Māhātmya is important because it preserves a traditional description of Tirabhukti.

२३३७. In the context of this book, which option best explains the point beginning with Nātha Siddhas are included among the religious currents ?

- (A) The Vaidehan monarchy gives an early political framework to the region.
- (B) The chapter includes Vidyāpati's age, life, works, padas, and contemporaries.
- (C) The index is useful for checking coverage of every major person and topic.
- (D) Nātha Siddhas are included among the religious currents of Mithila.

२३३८. Which detail should be remembered when studying Full Chapter V Coverage — Vaiṣṇava, Harihara, Sūrya, and Nātha Currents ?

- (A) The name Tirhut is presented as gradually giving way to the older and culturally richer name Mithila.
- (B) Sadānīrā is treated as a significant marker in early references to Videha.
- (C) It treats temples, inscriptions, music, and script as irrelevant to Mithila culture.
- (D) Nātha Siddhas are included among the religious currents of Mithila.

२३३९. Which statement correctly reflects Full Chapter V Coverage — Vaiṣṇava, Harihara, Sūrya, and Nātha Currents ?

- (A) The third part covers the people, Hindu law, and social-economic life.
- (B) The chapter shows multiplicity without presenting it as contradiction.
- (C) The chapter connects temple geography, songs, rituals, and textual references.
- (D) The use of diverse sources helps triangulate the ancient area of Mithila.

२३४०. In the context of this book, which option best explains the point beginning with The chapter shows multiplicity without presenting it as ?

- (A) It confines Mithila entirely to one city and denies its regional spread.
- (B) Miscellaneous topics include Sati and the system of education.
- (C) The Karṇāṭa section links dynastic history with the wider development of Mithila.
- (D) The chapter shows multiplicity without presenting it as contradiction.

२३४१. Which detail should be remembered when studying Full Chapter V Coverage — Vaiṣṇava, Harihara, Sūrya, and Nātha Currents ?

- (A) The chapter shows multiplicity without presenting it as contradiction.
- (B) The Karṇāṭas and the Oinivāras are described as principal ruling dynasties from about A.D. 1097 to 1527.
- (C) The chapter includes a synchronisation of the chronology of the Karṇāṭa kings.
- (D) An index turns a long cultural history into a usable reference work.

२३४२. Which statement correctly reflects Full Chapter V Coverage — Vaiṣṇava, Harihara, Sūrya, and Nātha Currents ?

- (A) The author sees diverse deities as belonging to the same broad sacred culture.
- (B) Inscriptions are separated because epigraphic evidence has a special historical role.
- (C) Copper-plate grants provide evidence of political authority and donation practices.
- (D) The use of diverse sources helps triangulate the ancient area of Mithila.

२३४३. In the context of this book, which option best explains the point beginning with The author sees diverse deities as belonging to ?

- (A) The chapter helps show that Mithila was not intellectually isolated.
- (B) The author sees diverse deities as belonging to the same broad sacred culture.
- (C) The quiz uses the bibliography as a guide to the kinds of evidence used.
- (D) The Bhit-Bhagwanpura inscription is included in the chapter contents.

२३४४. Which detail should be remembered when studying Full Chapter V Coverage — Vaiṣṇava, Harihara, Sūrya, and Nātha Currents ?

- (A) It traces the development of the Maithili or Tirhutā script.
- (B) Bhibhaur Rajputs are listed among the political actors of this period.
- (C) Polity appears as a literary subject, showing the relation between literature and governance.
- (D) The author sees diverse deities as belonging to the same broad sacred culture.

२३४५. In Full Chapter V Coverage — Vaiṣṇava, Harihara, Sūrya, and Nātha Currents , what does Harihara refer to?

- (A) remembered legal-religious texts
- (B) an imperial dynasty relevant to the later history
- (C) It makes the chronology depend only on page numbers instead of dynasties and evidence.
- (D) a combined Śiva-Viṣṇu form

२३४६. Which term matches this description: a combined Śiva-Viṣṇu form ?

- (A) Kayastha
- (B) Gargoyle
- (C) Nṛtya Gaṇeśa
- (D) Harihara

२३४७. In Full Chapter V Coverage — Vaiṣṇava, Harihara, Sūrya, and Nātha Currents , what does Sūrya refer to?

- (A) a sacred midland category discussed in relation to Videha
- (B) side member of a doorway
- (C) military camp
- (D) the sun deity

२३४८. Which term matches this description: the sun deity ?

- (A) Miscellaneous gleanings
- (B) Śākadvīpin
- (C) Strīdhana
- (D) Sūrya

२३४९. In Full Chapter V Coverage — Vaiṣṇava, Harihara, Sūrya, and Nātha Currents , what does Nātha Siddhas refer to?

- (A) the discipline that studies inscriptions
- (B) a written source used in reconstructing textual and cultural history
- (C) early songs important for eastern Indo-Aryan literary history
- (D) yogic-religious figures

२३५०. Which term matches this description: yogic-religious figures ?

- (A) Padas
- (B) Nātha Siddhas
- (C) Boundary verse
- (D) Guptas

२३५१. In Full Chapter V Coverage — Vaiṣṇava, Harihara, Sūrya, and Nātha Currents , what does Vaiṣṇava refer to?

- (A) the early period linked with Vedic references and Vaidehan identity
- (B) the traditional script of Mithila
- (C) primary texts or records
- (D) related to Viṣṇu worship

२३५२. Which term matches this description: related to Viṣṇu worship ?

- (A) Dharma
- (B) Vaiṣṇava
- (C) Early history
- (D) Vedic period

२३५३. Which option is not an accurate statement about Full Chapter V Coverage — Vaiṣṇava, Harihara, Sūrya, and Nātha Currents ?

- (A) Nātha Siddhas are included among the religious currents of Mithila.
- (B) The chapter shows multiplicity without presenting it as contradiction.
- (C) It treats all Sanskrit and Maithili sources as interchangeable without context.
- (D) Vaiṣṇava devotion is included alongside Śaiva and Śākta devotion.

Full Chapter V Coverage — Nyāya, Navya-Nyāya, and Mīmāṃsā

२३५४. What is the main focus of Full Chapter V Coverage — Nyāya, Navya-Nyāya, and Mīmāṃsā ?

- (A) Pañjīprabandha throws light on social history through genealogy and marriage regulation.
- (B) Bhogīśvara Ṭhākura and Gaṇeśvara Ṭhākura are important early figures in the Oinivāra account.
- (C) This section expands the philosophy portion of the religion chapter.
- (D) The cultural part covers religion and philosophy, literature, palaeography, fine arts, and architecture.

२३५५. Which statement correctly reflects Full Chapter V Coverage — Nyāya, Navya-Nyāya, and Mīmāṃsā ?

- (A) Purāṇic evidence is treated critically because it is sometimes vague and sometimes specific.
- (B) Nyāya is treated as one of Mithila's major intellectual traditions.
- (C) Nachārīs and Maheśavānīs are mentioned as categories of devotional songs connected with Śiva.
- (D) Trade, textile, and metal works reveal economic specialization.

२३५६. In the context of this book, which option best explains the point beginning with Nyāya is treated as one of Mithila's ?

- (A) The economic chapter shows Mithila as a working society, not only a learned region.
- (B) The chapter does not see religion as merely ritual; it links religion to discipline, life-values, literature, and society.
- (C) The use of diverse sources helps triangulate the ancient area of Mithila.
- (D) Nyāya is treated as one of Mithila's major intellectual traditions.

२३५७. Which detail should be remembered when studying Full Chapter V Coverage — Nyāya, Navya-Nyāya, and Mīmāṃsā ?

- (A) The religious chapter is not a list of rites only; it explains social, literary, and philosophical meaning.
- (B) Maithili inscriptions in Nepal are part of the palaeographical evidence.
- (C) Trade, textile, and metal works reveal economic specialization.
- (D) Nyāya is treated as one of Mithila's major intellectual traditions.

२३५८. Which statement correctly reflects Full Chapter V Coverage — Nyāya, Navya-Nyāya, and Mīmāṃsā ?

- (A) The Rāmāyaṇa material links Janaka, Rama, Lakshmana, Viśvāmitra, Ayodhyā, and Videha.
- (B) The chapter uses epigraphy to strengthen the cultural history of Mithila.
- (C) Navya-Nyāya receives special attention because of Mithila's philosophers.
- (D) The fine arts chapter expands the meaning of heritage beyond texts.

२३५९. In the context of this book, which option best explains the point beginning with Navya Nyāya receives special attention because of Mithila ?

- (A) Recent archaeological excavations such as Vaiśālī and Karian are included as appendices to the chapter.
- (B) The chapter includes appendices on the chronology and family tree of the Khaṇḍavalākula kings.
- (C) The name Tirhut is presented as gradually giving way to the older and culturally richer name Mithila.
- (D) Navya-Nyāya receives special attention because of Mithila's philosophers.

२३६०. Which detail should be remembered when studying Full Chapter V Coverage — Nyāya, Navya-Nyāya, and Mīmāṃsā ?

- (A) The Himalayas and the Tarai show the northern dimension of the region.
- (B) Navya-Nyāya receives special attention because of Mithila's philosophers.
- (C) The chapter does not treat Mithila as a single town only; it treats it as a broad cultural region.
- (D) The use of diverse sources helps triangulate the ancient area of Mithila.

२३६१. Which statement correctly reflects Full Chapter V Coverage — Nyāya, Navya-Nyāya, and Mīmāṃsā ?

- (A) Gangeśa Upādhyāya is central to the Navya-Nyāya tradition.
- (B) The chapter treats daily and occasional religious activities as meaningful cultural evidence.
- (C) The treatment of grammar and lexicography shows the importance of linguistic scholarship in Mithila.
- (D) Names in the chapter are treated as clues to political, sacred, and cultural identity.

२३६२. In the context of this book, which option best explains the point beginning with Gangeśa Upādhyāya is central to the Navya Nyāya ?

- (A) It assumes that later customs cannot preserve traces of earlier cultural history.
- (B) The transition to A.D. 1097 marks the beginning of the book's main medieval framework.
- (C) Gangeśa Upādhyāya is central to the Navya-Nyāya tradition.
- (D) The chapter helps show that Mithila was not intellectually isolated.

२३६३. Which detail should be remembered when studying Full Chapter V Coverage — Nyāya, Navya-Nyāya, and Mīmāṃsā ?

- (A) Vaiṣṇava devotion is included alongside Śaiva and Śākta devotion.
- (B) Gangeśa Upādhyāya is central to the Navya-Nyāya tradition.
- (C) Boundary verses are used as cultural memory as well as geographical evidence.
- (D) It replaces historical evidence with a purely fictional narrative.

२३६४. Which statement correctly reflects Full Chapter V Coverage — Nyāya, Navya-Nyāya, and Mīmāṃsā ?

- (A) The chapter does not reduce Maithili literature to one poet only.
- (B) Vāchaspati Miśra and Udayanācārya are treated as major figures in older Nyāya thought.
- (C) The boundary with Kosala suggests that Mithila was understood through neighbouring regions as well as internal identity.
- (D) It traces the development of the Maithili or Tirhutā script.

२३६५. In the context of this book, which option best explains the point beginning with Vāchaspati Miśra and Udayanācārya are treated as major ?

- (A) The chapter does not see religion as merely ritual; it links religion to discipline, life-values, literature, and society.
- (B) The fine arts chapter expands the meaning of heritage beyond texts.
- (C) Vāchaspati Miśra and Udayanācārya are treated as major figures in older Nyāya thought.
- (D) It assumes that the Karṇāṭa and Oinivāra periods made no contribution to Mithila culture.

२३६६. Which detail should be remembered when studying Full Chapter V Coverage — Nyāya, Navya-Nyāya, and Mīmāṃsā ?

- (A) The book is titled Cultural Heritage of Mithila.
- (B) Andhra Tharhi, Bhit-Bhagwanpura, Khojapur Durga image, Kandaha, Barantpur Chandisthana, Saharsa, Bhagirathpur, Panchobh, and Bispi are listed as inscriptional materials.
- (C) The chapter helps show that Mithila was not intellectually isolated.
- (D) Vāchaspati Miśra and Udayanācārya are treated as major figures in older Nyāya thought.

२३६७. Which statement correctly reflects Full Chapter V Coverage — Nyāya, Navya-Nyāya, and Mīmāṃsā ?

- (A) Pakṣadhara Miśra and later Maithila scholars continue the learned tradition.
- (B) Dharmasāstra and Smṛti texts form the basis of legal discussion.
- (C) The list of illustrations indicates that visual and material evidence matter for the study.
- (D) The religious chapter is not a list of rites only; it explains social, literary, and philosophical meaning.

२३६८. In the context of this book, which option best explains the point beginning with Pakṣadhara Miśra and later Maithila scholars continue the ?

- (A) The boundary discussion helps explain how later political and cultural developments are located.
- (B) Maithili inscriptions in Nepal are important for tracing script history.
- (C) Pakṣadhara Miśra and later Maithila scholars continue the learned tradition.
- (D) The Vaidehan monarchy gives an early political framework to the region.

२३६९. Which detail should be remembered when studying Full Chapter V Coverage — Nyāya, Navya-Nyāya, and Mīmāṃsā ?

- (A) The origin and development of Mithila music are traced in the fine arts chapter.
- (B) Pakṣadhara Miśra and later Maithila scholars continue the learned tradition.
- (C) Harsha is included as a major marker of early medieval political history.
- (D) The chapter is titled A Survey of the History of Mithila after 1527 A.D.

२३७०. Which statement correctly reflects Full Chapter V Coverage — Nyāya, Navya-Nyāya, and Mīmāṃsā ?

- (A) Mithila is presented as maintaining old Vedic religion in many aspects.
- (B) Mīmāṃsā is included as another important philosophical school in Mithila.
- (C) The religious chapter is not a list of rites only; it explains social, literary, and philosophical meaning.
- (D) The list of illustrations shows that the book is not purely textual in method.

२३७१. In the context of this book, which option best explains the point beginning with Mīmāṃsā is included as another important philosophical ?

- (A) The Rāmāyaṇa material links Janaka, Rama, Lakshmana, Viśvāmitra, Ayodhyā, and Videha.
- (B) Mīmāṃsā is included as another important philosophical school in Mithila.
- (C) Vidyāpati Ṭhākura is treated as a major figure in the age of Maithili literature.
- (D) Names in the chapter are treated as clues to political, sacred, and cultural identity.

२३७२. Which detail should be remembered when studying Full Chapter V Coverage — Nyāya, Navya-Nyāya, and Mīmāṃsā ?

- (A) Musical culture belongs beside literature, religion, and architecture in the book's structure.
- (B) Crafts and industries are part of cultural heritage because they shape livelihoods and objects.
- (C) Environmental topics show the relation between culture and natural surroundings.
- (D) Mīmāṃsā is included as another important philosophical school in Mithila.

२३७३. Which statement correctly reflects Full Chapter V Coverage — Nyāya, Navya-Nyāya, and Mīmāṃsā ?

- (A) Vidyāpati Ṭhākura is treated as a major figure in the age of Maithili literature.
- (B) The chapter treats philosophy as part of cultural history, not an isolated scholastic exercise.
- (C) It treats all Sanskrit and Maithili sources as interchangeable without context.
- (D) The purpose is not to make Mithila disappear into empires but to show its position within them.

२३७४. In the context of this book, which option best explains the point beginning with The chapter treats philosophy as part of cultural ?

- (A) The chapter treats philosophy as part of cultural history, not an isolated scholastic exercise.
- (B) Maithili inscriptions in Nepal are part of the palaeographical evidence.
- (C) Barantpur Chaṇḍisthāna and Saharsa inscriptions are also included.
- (D) It presents Mithila as a centre of Hindu culture and learning even after Muslim conquest in much of North India.

२३७५. Which detail should be remembered when studying Full Chapter V Coverage — Nyāya, Navya-Nyāya, and Mīmāṃsā ?

- (A) The final chapter proves that cultural heritage includes nature, labour, education, and social practices.
- (B) The chapter treats philosophy as part of cultural history, not an isolated scholastic exercise.
- (C) The author relies on sources such as inscriptions, manuscripts, journals, archaeological reports, and earlier histories.
- (D) Religion is interpreted as a discipline connected with the ultimate aim of life.

२३७६. Which statement correctly reflects Full Chapter V Coverage — Nyāya, Navya-Nyāya, and Mīmāṃsā ?

- (A) ASI stands for Archaeological Survey of India Annual Reports.
- (B) Maithila women's contribution to philosophy is specially noticed as a unique topic.
- (C) Mithilākṣara is treated as a distinctive script of Mithila.
- (D) Rāma and Krishna, as incarnations of Viṣṇu, also receive respect in the medieval religious life described by the author.

२३७७. In the context of this book, which option best explains the point beginning with Maithila women's contribution to philosophy is specially ?

- (A) Maithila women's contribution to philosophy is specially noticed as a unique topic.
- (B) The final chapter proves that cultural heritage includes nature, labour, education, and social practices.
- (C) The Rāmāyaṇa material links Janaka, Rama, Lakshmana, Viśvāmitra, Ayodhyā, and Videha.
- (D) The chapter uses dynasties to show changes in the political frame before the Karṇāṭa era.

२३७८. Which detail should be remembered when studying Full Chapter V Coverage — Nyāya, Navya-Nyāya, and Mīmāṃsā ?

- (A) Early literature shows the development of regional language and expression.
- (B) Harsha is included as a major marker of early medieval political history.
- (C) Maithila women's contribution to philosophy is specially noticed as a unique topic.
- (D) The chapter treats economy broadly, including crafts, industries, animals, environment, education, and social practices.

२३७९. In Full Chapter V Coverage — Nyāya, Navya-Nyāya, and Mīmāṃsā , what does Nyāya refer to?

- (A) the logical-philosophical school
- (B) dictionary and word-study
- (C) horizontal member over a doorway
- (D) emancipation or ultimate liberation

२३८०. Which term matches this description: the logical-philosophical school ?

- (A) Index
- (B) Navya-Nyāya
- (C) Nyāya
- (D) Vaidehan monarchy

२३८१. In Full Chapter V Coverage — Nyāya, Navya-Nyāya, and Mīmāṃsā , what does Navya-Nyāya refer to?

- (A) liberation or final emancipation
- (B) the new school of logic
- (C) the agrarian everyday world of Mithila
- (D) a topic included in the economic-history appendix

२३८२. Which term matches this description: the new school of logic ?

- (A) Mithila Māhātmya
- (B) Mahāpātra
- (C) Grammar
- (D) Navya-Nyāya

२३८३. In Full Chapter V Coverage — Nyāya, Navya-Nyāya, and Mīmāṃsā , what does Mīmāṃsā refer to?

- (A) milk-related occupation and economy
- (B) the school of Vedic interpretation
- (C) a sacred or auspicious design included in the fine arts section
- (D) the year marking a new phase in Mithila political history

२३८४. Which term matches this description: the school of Vedic interpretation ?

- (A) Epigraphy
- (B) Partition
- (C) Tirhut
- (D) Mīmāṃsā

२३८५. In Full Chapter V Coverage — Nyāya, Navya-Nyāya, and Mīmāṃsā , what does Tattvacintāmaṇi refer to?

- (A) theory of literature
- (B) arts such as music, painting, design, and sculpture
- (C) Gangeśa's foundational Navya-Nyāya work
- (D) the early period linked with Vedic references and Vaidehan identity

२३८६. Which term matches this description: Gangeśa's foundational Navya-Nyāya work ?

- (A) Tattvacintāmaṇi
- (B) Grant
- (C) Lexicography
- (D) Lintel

२३८७. Which option is not an accurate statement about Full Chapter V Coverage — Nyāya, Navya-Nyāya, and Mīmāṃsā ?

- (A) Gangeśa Upādhyāya is central to the Navya-Nyāya tradition.
- (B) Maithila women's contribution to philosophy is specially noticed as a unique topic.
- (C) Nyāya is treated as one of Mithila's major intellectual traditions.
- (D) It treats Mithila only as a modern administrative district and ignores older cultural names.

उत्तरमाला — अध्याय २ (उत्तर ओ व्याख्या / Answers & Explanations)

१. (B) The opening pages identify the work, its author, publisher, and scholarly framing. — This section is concerned with the opening pages identify the work, its author, publisher, and scholarly framing.
२. (A) The book is titled Cultural Heritage of Mithila. — The book is titled Cultural Heritage of Mithila.
३. (A) The book is titled Cultural Heritage of Mithila. — The book is titled Cultural Heritage of Mithila.
४. (B) The book is titled Cultural Heritage of Mithila. — The book is titled Cultural Heritage of Mithila.
५. (B) The author is Vijayakanta Mishra. — The author is Vijayakanta Mishra.
६. (D) The author is Vijayakanta Mishra. — The author is Vijayakanta Mishra.
७. (D) The author is Vijayakanta Mishra. — The author is Vijayakanta Mishra.
८. (C) The foreword is by Dr. K. Sivaram Karanth. — The foreword is by Dr. K. Sivaram Karanth.
९. (D) The foreword is by Dr. K. Sivaram Karanth. — The foreword is by Dr. K. Sivaram Karanth.
१०. (B) The foreword is by Dr. K. Sivaram Karanth. — The foreword is by Dr. K. Sivaram Karanth.
११. (A) The publisher is Mithila Prakasana, Allahabad. — The publisher is Mithila Prakasana, Allahabad.
१२. (D) The publisher is Mithila Prakasana, Allahabad. — The publisher is Mithila Prakasana, Allahabad.
१३. (B) The publisher is Mithila Prakasana, Allahabad. — The publisher is Mithila Prakasana, Allahabad.
१४. (A) The first publication date is April 1979. — The first publication date is April 1979.
१५. (A) The first publication date is April 1979. — The first publication date is April 1979.
१६. (A) The first publication date is April 1979. — The first publication date is April 1979.
१७. (D) The book presents Mithila as a region with a long cultural history, not merely as a geographical label. — The book presents Mithila as a region with a long cultural history, not merely as a geographical label.
१८. (D) The book presents Mithila as a region with a long cultural history, not merely as a geographical label. — The book presents Mithila as a region with a long cultural history, not merely as a geographical label.

- १९. (D) The book presents Mithila as a region with a long cultural history, not merely as a geographical label.** — The book presents Mithila as a region with a long cultural history, not merely as a geographical label.
- २०. (B) The Archaeological Survey of India library stamp shows that the book entered an institutional research collection.** — The Archaeological Survey of India library stamp shows that the book entered an institutional research collection.
- २१. (A) The Archaeological Survey of India library stamp shows that the book entered an institutional research collection.** — The Archaeological Survey of India library stamp shows that the book entered an institutional research collection.
- २२. (A) The Archaeological Survey of India library stamp shows that the book entered an institutional research collection.** — The Archaeological Survey of India library stamp shows that the book entered an institutional research collection.
- २३. (C) The work is framed as a contribution to the study of Indian history, culture, and regional civilization.** — The work is framed as a contribution to the study of Indian history, culture, and regional civilization.
- २४. (B) The work is framed as a contribution to the study of Indian history, culture, and regional civilization.** — The work is framed as a contribution to the study of Indian history, culture, and regional civilization.
- २५. (B) The work is framed as a contribution to the study of Indian history, culture, and regional civilization.** — The work is framed as a contribution to the study of Indian history, culture, and regional civilization.
- २६. (B) the inherited body of history, institutions, religion, arts, literature, law, and social life** — Cultural Heritage refers to the inherited body of history, institutions, religion, arts, literature, law, and social life.
- २७. (C) Cultural Heritage** — The correct term is Cultural Heritage .
- २८. (A) the Allahabad publisher of the volume** — Mithila Prakasana refers to the Allahabad publisher of the volume.
- २९. (C) Mithila Prakasana** — The correct term is Mithila Prakasana .
- ३०. (D) the introductory appreciation written by another scholar** — Foreword refers to the introductory appreciation written by another scholar.
- ३१. (C) Foreword** — The correct term is Foreword .
- ३२. (D) author of Cultural Heritage of Mithila** — Vijayakanta Mishra is included as author of Cultural Heritage of Mithila.
- ३३. (C) Vijayakanta Mishra** — The correct answer is Vijayakanta Mishra .
- ३४. (A) writer of the foreword** — Dr. K. Sivaram Karanth is included as writer of the foreword.
- ३५. (C) Dr. K. Sivaram Karanth** — The correct answer is Dr. K. Sivaram Karanth .
- ३६. (A) It replaces historical evidence with a purely fictional narrative.** — The incorrect option is the one that says: It replaces historical evidence with a purely fictional narrative.
- ३७. (D) The foreword explains why Mithila deserves a broad cultural history and how the book is arranged.** — This section is concerned with the foreword explains why mithila deserves a broad cultural history and how the book is arranged.
- ३८. (B) The foreword presents Mithila as a province with a glorious past in the cultural history of India.** — The foreword presents Mithila as a province with a glorious past in the cultural history of India.
- ३९. (B) The foreword presents Mithila as a province with a glorious past in the cultural history of India.** — The foreword presents Mithila as a province with a glorious past in the cultural history of India.
- ४०. (B) The foreword presents Mithila as a province with a glorious past in the cultural history of India.** — The foreword presents Mithila as a province with a glorious past in the cultural history of India.
- ४१. (A) Mithila is connected with the Vedic age, the Mahābhārata, and the Rāmāyaṇa.** — Mithila is connected with the Vedic age, the Mahābhārata, and the Rāmāyaṇa.
- ४२. (D) Mithila is connected with the Vedic age, the Mahābhārata, and the Rāmāyaṇa.** — Mithila is connected with the Vedic age, the Mahābhārata, and the Rāmāyaṇa.

४३. (D) **Mithila is connected with the Vedic age, the Mahābhārata, and the Rāmāyaṇa.** — Mithila is connected with the Vedic age, the Mahābhārata, and the Rāmāyaṇa.
४४. (D) **Janaka is remembered as both monarch and scholar.** — Janaka is remembered as both monarch and scholar.
४५. (C) **Janaka is remembered as both monarch and scholar.** — Janaka is remembered as both monarch and scholar.
४६. (B) **Janaka is remembered as both monarch and scholar.** — Janaka is remembered as both monarch and scholar.
४७. (D) **The book is described as tracing Mithila from early days to the sixteenth century and beyond.** — The book is described as tracing Mithila from early days to the sixteenth century and beyond.
४८. (C) **The book is described as tracing Mithila from early days to the sixteenth century and beyond.** — The book is described as tracing Mithila from early days to the sixteenth century and beyond.
४९. (C) **The book is described as tracing Mithila from early days to the sixteenth century and beyond.** — The book is described as tracing Mithila from early days to the sixteenth century and beyond.
५०. (D) **The study is divided into political, cultural, and social-economic groupings.** — The study is divided into political, cultural, and social-economic groupings.
५१. (D) **The study is divided into political, cultural, and social-economic groupings.** — The study is divided into political, cultural, and social-economic groupings.
५२. (A) **The study is divided into political, cultural, and social-economic groupings.** — The study is divided into political, cultural, and social-economic groupings.
५३. (A) **Chapters I to IV are described as dealing with political history.** — Chapters I to IV are described as dealing with political history.
५४. (A) **Chapters I to IV are described as dealing with political history.** — Chapters I to IV are described as dealing with political history.
५५. (D) **Chapters I to IV are described as dealing with political history.** — Chapters I to IV are described as dealing with political history.
५६. (D) **Chapters V to IX are described as dealing with cultural history.** — Chapters V to IX are described as dealing with cultural history.
५७. (D) **Chapters V to IX are described as dealing with cultural history.** — Chapters V to IX are described as dealing with cultural history.
५८. (B) **Chapters V to IX are described as dealing with cultural history.** — Chapters V to IX are described as dealing with cultural history.
५९. (B) **Chapters X to XII are described as dealing with social and economic life.** — Chapters X to XII are described as dealing with social and economic life.
६०. (A) **Chapters X to XII are described as dealing with social and economic life.** — Chapters X to XII are described as dealing with social and economic life.
६१. (D) **Chapters X to XII are described as dealing with social and economic life.** — Chapters X to XII are described as dealing with social and economic life.
६२. (C) **The foreword emphasizes evidence from archaeology, literature, and history.** — The foreword emphasizes evidence from archaeology, literature, and history.
६३. (D) **The foreword emphasizes evidence from archaeology, literature, and history.** — The foreword emphasizes evidence from archaeology, literature, and history.

- ६४. (C) The foreword emphasizes evidence from archaeology, literature, and history.** — The foreword emphasizes evidence from archaeology, literature, and history.
- ६५. (D) It presents Mithila as a centre of Hindu culture and learning even after Muslim conquest in much of North India.** — It presents Mithila as a centre of Hindu culture and learning even after Muslim conquest in much of North India.
- ६६. (B) It presents Mithila as a centre of Hindu culture and learning even after Muslim conquest in much of North India.** — It presents Mithila as a centre of Hindu culture and learning even after Muslim conquest in much of North India.
- ६७. (C) It presents Mithila as a centre of Hindu culture and learning even after Muslim conquest in much of North India.** — It presents Mithila as a centre of Hindu culture and learning even after Muslim conquest in much of North India.
- ६८. (C) the dynastic and chronological framework for the cultural study** — Political history refers to the dynastic and chronological framework for the cultural study.
- ६९. (B) Political history** — The correct term is Political history .
- ७०. (C) religion, philosophy, literature, script, music, art, and architecture** — Cultural history refers to religion, philosophy, literature, script, music, art, and architecture.
- ७१. (D) Cultural history** — The correct term is Cultural history .
- ७२. (D) people, law, food, crafts, trade, industries, education, and everyday institutions** — Social and economic life refers to people, law, food, crafts, trade, industries, education, and everyday institutions.
- ७३. (A) Social and economic life** — The correct term is Social and economic life .
- ७४. (A) the scholar-monarch associated with ancient Mithila** — Janaka is included as the scholar-monarch associated with ancient Mithila.
- ७५. (A) Janaka** — The correct answer is Janaka .
- ७६. (A) It says religion, literature, art, law, and social life developed in complete isolation from each other.** — The incorrect option is the one that says: It says religion, literature, art, law, and social life developed in complete isolation from each other.
- ७७. (C) The preface explains why political background, cultural life, and social economy are treated together.** — This section is concerned with the preface explains why political background, cultural life, and social economy are treated together.
- ७८. (A) The author says Mithila remained a home of Hindu culture and learning even after Muslims had conquered much of northern India.** — The author says Mithila remained a home of Hindu culture and learning even after Muslims had conquered much of northern India.
- ७९. (A) The author says Mithila remained a home of Hindu culture and learning even after Muslims had conquered much of northern India.** — The author says Mithila remained a home of Hindu culture and learning even after Muslims had conquered much of northern India.
- ८०. (B) The author says Mithila remained a home of Hindu culture and learning even after Muslims had conquered much of northern India.** — The author says Mithila remained a home of Hindu culture and learning even after Muslims had conquered much of northern India.
- ८१. (B) The preface states that no comparable book had covered the cultural, social, and economic history of Mithila in such a way.** — The preface states that no comparable book had covered the cultural, social, and economic history of Mithila in such a way.
- ८२. (B) The preface states that no comparable book had covered the cultural, social, and economic history of Mithila in such a way.** — The preface states that no comparable book had covered the cultural, social, and economic history of Mithila in such a way.

८३. (D) The preface states that no comparable book had covered the cultural, social, and economic history of Mithila in such a way. — The preface states that no comparable book had covered the cultural, social, and economic history of Mithila in such a way.

८४. (B) The study needs early history as well as political background to explain culture. — The study needs early history as well as political background to explain culture.

८५. (D) The study needs early history as well as political background to explain culture. — The study needs early history as well as political background to explain culture.

८६. (C) The study needs early history as well as political background to explain culture. — The study needs early history as well as political background to explain culture.

८७. (D) A.D. 1097 is treated as the beginning of a new era in Mithila political history. — A.D. 1097 is treated as the beginning of a new era in Mithila political history.

८८. (C) A.D. 1097 is treated as the beginning of a new era in Mithila political history. — A.D. 1097 is treated as the beginning of a new era in Mithila political history.

८९. (A) A.D. 1097 is treated as the beginning of a new era in Mithila political history. — A.D. 1097 is treated as the beginning of a new era in Mithila political history.

९०. (A) Nānyadeva is described as the great Maithila Karṇāṭa ruler who founded his dynasty in Mithila. — Nānyadeva is described as the great Maithila Karṇāṭa ruler who founded his dynasty in Mithila.

९१. (B) Nānyadeva is described as the great Maithila Karṇāṭa ruler who founded his dynasty in Mithila. — Nānyadeva is described as the great Maithila Karṇāṭa ruler who founded his dynasty in Mithila.

९२. (C) Nānyadeva is described as the great Maithila Karṇāṭa ruler who founded his dynasty in Mithila. — Nānyadeva is described as the great Maithila Karṇāṭa ruler who founded his dynasty in Mithila.

९३. (D) The Karṇāṭas and the Oinivāras are described as principal ruling dynasties from about A.D. 1097 to 1527. — The Karṇāṭas and the Oinivāras are described as principal ruling dynasties from about A.D. 1097 to 1527.

९४. (B) The Karṇāṭas and the Oinivāras are described as principal ruling dynasties from about A.D. 1097 to 1527. — The Karṇāṭas and the Oinivāras are described as principal ruling dynasties from about A.D. 1097 to 1527.

९५. (D) The Karṇāṭas and the Oinivāras are described as principal ruling dynasties from about A.D. 1097 to 1527. — The Karṇāṭas and the Oinivāras are described as principal ruling dynasties from about A.D. 1097 to 1527.

९६. (B) The first four chapters give political and economic background. — The first four chapters give political and economic background.

९७. (B) The first four chapters give political and economic background. — The first four chapters give political and economic background.

९८. (B) The first four chapters give political and economic background. — The first four chapters give political and economic background.

९९. (B) The cultural part covers religion and philosophy, literature, palaeography, fine arts, and architecture. — The cultural part covers religion and philosophy, literature, palaeography, fine arts, and architecture.

१००. (C) The cultural part covers religion and philosophy, literature, palaeography, fine arts, and architecture. — The cultural part covers religion and philosophy, literature, palaeography, fine arts, and architecture.

१०१. (C) The cultural part covers religion and philosophy, literature, palaeography, fine arts, and architecture. — The cultural part covers religion and philosophy, literature, palaeography, fine arts, and architecture.

१०२. (C) The third part covers the people, Hindu law, and social-economic life. — The third part covers the people, Hindu law, and social-economic life.

- १०३. (A) The third part covers the people, Hindu law, and social-economic life.** — The third part covers the people, Hindu law, and social-economic life.
- १०४. (D) The third part covers the people, Hindu law, and social-economic life.** — The third part covers the people, Hindu law, and social-economic life.
- १०५. (D) The author relies on sources such as inscriptions, manuscripts, journals, archaeological reports, and earlier histories.** — The author relies on sources such as inscriptions, manuscripts, journals, archaeological reports, and earlier histories.
- १०६. (A) The author relies on sources such as inscriptions, manuscripts, journals, archaeological reports, and earlier histories.** — The author relies on sources such as inscriptions, manuscripts, journals, archaeological reports, and earlier histories.
- १०७. (A) The author relies on sources such as inscriptions, manuscripts, journals, archaeological reports, and earlier histories.** — The author relies on sources such as inscriptions, manuscripts, journals, archaeological reports, and earlier histories.
- १०८. (C) the year marking a new phase in Mithila political history** — A.D. 1097 refers to the year marking a new phase in Mithila political history.
- १०९. (C) A.D. 1097** — The correct term is A.D. 1097 .
- ११०. (A) a ruling dynasty important for medieval Mithila** — Karṇāṭas refers to a ruling dynasty important for medieval Mithila.
- १११. (C) Karṇāṭas** — The correct term is Karṇāṭas .
- ११२. (C) a later ruling dynasty central to the cultural history of Mithila** — Oinivāras refers to a later ruling dynasty central to the cultural history of Mithila.
- ११३. (B) Oinivāras** — The correct term is Oinivāras .
- ११४. (A) the Karṇāṭa ruler associated with founding a dynasty in Mithila** — Nānyadeva is included as the Karṇāṭa ruler associated with founding a dynasty in Mithila.
- ११५. (C) Nānyadeva** — The correct answer is Nānyadeva .
- ११६. (C) It replaces historical evidence with a purely fictional narrative.** — The incorrect option is the one that says: It replaces historical evidence with a purely fictional narrative.
- ११७. (D) The abbreviations reveal the research base used for the history of Mithila.** — This section is concerned with the abbreviations reveal the research base used for the history of mithila.
- ११८. (D) The abbreviations list shows dependence on research journals, gazetteers, inscriptions, manuscripts, and earlier historical works.** — The abbreviations list shows dependence on research journals, gazetteers, inscriptions, manuscripts, and earlier historical works.
- ११९. (B) The abbreviations list shows dependence on research journals, gazetteers, inscriptions, manuscripts, and earlier historical works.** — The abbreviations list shows dependence on research journals, gazetteers, inscriptions, manuscripts, and earlier historical works.
- १२०. (B) The abbreviations list shows dependence on research journals, gazetteers, inscriptions, manuscripts, and earlier historical works.** — The abbreviations list shows dependence on research journals, gazetteers, inscriptions, manuscripts, and earlier historical works.
- १२१. (A) ASI stands for Archaeological Survey of India Annual Reports.** — ASI stands for Archaeological Survey of India Annual Reports.
- १२२. (A) ASI stands for Archaeological Survey of India Annual Reports.** — ASI stands for Archaeological Survey of India Annual Reports.
- १२३. (A) ASI stands for Archaeological Survey of India Annual Reports.** — ASI stands for Archaeological Survey of India Annual Reports.

१२४. (D) EI stands for Epigraphia Indica. — EI stands for Epigraphia Indica.
१२५. (A) EI stands for Epigraphia Indica. — EI stands for Epigraphia Indica.
१२६. (C) EI stands for Epigraphia Indica. — EI stands for Epigraphia Indica.
१२७. (A) IA stands for Indian Antiquary. — IA stands for Indian Antiquary.
१२८. (B) IA stands for Indian Antiquary. — IA stands for Indian Antiquary.
१२९. (D) IA stands for Indian Antiquary. — IA stands for Indian Antiquary.
१३०. (A) LSI stands for Linguistic Survey of India. — LSI stands for Linguistic Survey of India.
१३१. (A) LSI stands for Linguistic Survey of India. — LSI stands for Linguistic Survey of India.
१३२. (D) LSI stands for Linguistic Survey of India. — LSI stands for Linguistic Survey of India.
१३३. (B) MS or MSS stands for manuscripts. — MS or MSS stands for manuscripts.
१३४. (C) MS or MSS stands for manuscripts. — MS or MSS stands for manuscripts.
१३५. (B) MS or MSS stands for manuscripts. — MS or MSS stands for manuscripts.
१३६. (C) MD stands for Mithila Darpaṇa. — MD stands for Mithila Darpaṇa.
१३७. (D) MD stands for Mithila Darpaṇa. — MD stands for Mithila Darpaṇa.
१३८. (C) MD stands for Mithila Darpaṇa. — MD stands for Mithila Darpaṇa.
१३९. (C) MM stands for Mithila Māhātmya. — MM stands for Mithila Māhātmya.
१४०. (C) MM stands for Mithila Māhātmya. — MM stands for Mithila Māhātmya.
१४१. (D) MM stands for Mithila Māhātmya. — MM stands for Mithila Māhātmya.
१४२. (C) VC stands for Vivādacintāmaṇi. — VC stands for Vivādacintāmaṇi.
१४३. (D) VC stands for Vivādacintāmaṇi. — VC stands for Vivādacintāmaṇi.
१४४. (B) VC stands for Vivādacintāmaṇi. — VC stands for Vivādacintāmaṇi.
१४५. (A) Yaj stands for Yājñavalkyasmṛti. — Yaj stands for Yājñavalkyasmṛti.
१४६. (A) Yaj stands for Yājñavalkyasmṛti. — Yaj stands for Yājñavalkyasmṛti.
१४७. (D) Yaj stands for Yājñavalkyasmṛti. — Yaj stands for Yājñavalkyasmṛti.
१४८. (A) The presence of such abbreviations shows that the book is source-based rather than anecdotal. — The presence of such abbreviations shows that the book is source-based rather than anecdotal.
१४९. (B) The presence of such abbreviations shows that the book is source-based rather than anecdotal. — The presence of such abbreviations shows that the book is source-based rather than anecdotal.
१५०. (B) The presence of such abbreviations shows that the book is source-based rather than anecdotal. — The presence of such abbreviations shows that the book is source-based rather than anecdotal.
१५१. (B) the study of inscriptions — Epigraphy refers to the study of inscriptions.
१५२. (C) Epigraphy — The correct term is Epigraphy .
१५३. (A) a reference work useful for geography and administrative history — Gazetteer refers to a reference work useful for geography and administrative history.
१५४. (D) Gazetteer — The correct term is Gazetteer .
१५५. (C) a written source used in reconstructing textual and cultural history — Manuscript refers to a written source used in reconstructing textual and cultural history.

१५६. (C) Manuscript — The correct term is Manuscript .

१५७. (A) It treats Tirhut, Tirabhukti, Videha, and Mithila as unrelated regions. — The incorrect option is the one that says: It treats Tirhut, Tirabhukti, Videha, and Mithila as unrelated regions.

१५८. (C) The first chapter introduces the geographic and cultural identity of Mithila. — This section is concerned with the first chapter introduces the geographic and cultural identity of mithila.

१५९. (D) The name Mithila had not been altogether forgotten, even when Tirabhukti and Tirhut became common administrative designations. — The name Mithila had not been altogether forgotten, even when Tirabhukti and Tirhut became common administrative designations.

१६०. (A) The name Mithila had not been altogether forgotten, even when Tirabhukti and Tirhut became common administrative designations. — The name Mithila had not been altogether forgotten, even when Tirabhukti and Tirhut became common administrative designations.

१६१. (C) The name Mithila had not been altogether forgotten, even when Tirabhukti and Tirhut became common administrative designations. — The name Mithila had not been altogether forgotten, even when Tirabhukti and Tirhut became common administrative designations.

१६२. (D) Mithila is described as including what is now North Bihar, the Tarai, and the southern portion of Nepal up to the lower hill ranges. — Mithila is described as including what is now North Bihar, the Tarai, and the southern portion of Nepal up to the lower hill ranges.

१६३. (C) Mithila is described as including what is now North Bihar, the Tarai, and the southern portion of Nepal up to the lower hill ranges. — Mithila is described as including what is now North Bihar, the Tarai, and the southern portion of Nepal up to the lower hill ranges.

१६४. (D) Mithila is described as including what is now North Bihar, the Tarai, and the southern portion of Nepal up to the lower hill ranges. — Mithila is described as including what is now North Bihar, the Tarai, and the southern portion of Nepal up to the lower hill ranges.

१६५. (B) The name Tirhut is presented as gradually giving way to the older and culturally richer name Mithila. — The name Tirhut is presented as gradually giving way to the older and culturally richer name Mithila.

१६६. (A) The name Tirhut is presented as gradually giving way to the older and culturally richer name Mithila. — The name Tirhut is presented as gradually giving way to the older and culturally richer name Mithila.

१६७. (B) The name Tirhut is presented as gradually giving way to the older and culturally richer name Mithila. — The name Tirhut is presented as gradually giving way to the older and culturally richer name Mithila.

१६८. (D) Boundary, textual references, names, and area are treated together because region and identity are intertwined. — Boundary, textual references, names, and area are treated together because region and identity are intertwined.

१६९. (C) Boundary, textual references, names, and area are treated together because region and identity are intertwined. — Boundary, textual references, names, and area are treated together because region and identity are intertwined.

१७०. (A) Boundary, textual references, names, and area are treated together because region and identity are intertwined. — Boundary, textual references, names, and area are treated together because region and identity are intertwined.

१७१. (B) The chapter does not treat Mithila as a single town only; it treats it as a broad cultural region. — The chapter does not treat Mithila as a single town only; it treats it as a broad cultural region.

१७२. (D) The chapter does not treat Mithila as a single town only; it treats it as a broad cultural region. — The chapter does not treat Mithila as a single town only; it treats it as a broad cultural region.

१७३. (C) The chapter does not treat Mithila as a single town only; it treats it as a broad cultural region. — The chapter does not treat Mithila as a single town only; it treats it as a broad cultural region.

- १७४. (A) The boundary discussion helps explain how later political and cultural developments are located.** — The boundary discussion helps explain how later political and cultural developments are located.
- १७५. (B) The boundary discussion helps explain how later political and cultural developments are located.** — The boundary discussion helps explain how later political and cultural developments are located.
- १७६. (C) The boundary discussion helps explain how later political and cultural developments are located.** — The boundary discussion helps explain how later political and cultural developments are located.
- १७७. (B) Names such as Videha, Mithila, Tirabhukti, and Tirhut belong to the history of the same region in different contexts.** — Names such as Videha, Mithila, Tirabhukti, and Tirhut belong to the history of the same region in different contexts.
- १७८. (D) Names such as Videha, Mithila, Tirabhukti, and Tirhut belong to the history of the same region in different contexts.** — Names such as Videha, Mithila, Tirabhukti, and Tirhut belong to the history of the same region in different contexts.
- १७९. (D) Names such as Videha, Mithila, Tirabhukti, and Tirhut belong to the history of the same region in different contexts.** — Names such as Videha, Mithila, Tirabhukti, and Tirhut belong to the history of the same region in different contexts.
- १८०. (C) The chapter uses ancient textual evidence to establish the antiquity of the region.** — The chapter uses ancient textual evidence to establish the antiquity of the region.
- १८१. (C) The chapter uses ancient textual evidence to establish the antiquity of the region.** — The chapter uses ancient textual evidence to establish the antiquity of the region.
- १८२. (C) The chapter uses ancient textual evidence to establish the antiquity of the region.** — The chapter uses ancient textual evidence to establish the antiquity of the region.
- १८३. (D) the older and culturally rich regional name** — Mithila refers to the older and culturally rich regional name.
- १८४. (D) Mithila** — The correct term is Mithila .
- १८५. (A) a later name of the province** — Tirabhukti refers to a later name of the province.
- १८६. (D) Tirabhukti** — The correct term is Tirabhukti .
- १८७. (A) a common administrative designation** — Tirhut refers to a common administrative designation.
- १८८. (D) Tirhut** — The correct term is Tirhut .
- १८९. (A) an ancient name associated with Mithila** — Videha refers to an ancient name associated with Mithila.
- १९०. (C) Videha** — The correct term is Videha .
- १९१. (D) one modern geographical component of Mithila** — North Bihar is used here as one modern geographical component of Mithila.
- १९२. (A) the northern belt linked with Mithila** — Tarai is used here as the northern belt linked with Mithila.
- १९३. (A) the Nepalese portion connected with Mithila** — Southern Nepal is used here as the Nepalese portion connected with Mithila.
- १९४. (D) It presents every ruler as belonging to the same dynasty without distinction.** — The incorrect option is the one that says: It presents every ruler as belonging to the same dynasty without distinction.
- १९५. (B) This subsection uses early textual references to establish Videha-Mithila.** — This section is concerned with this subsection uses early textual references to establish videha-mithila.
- १९६. (C) The Śatapatha Brāhmaṇa is cited as an early reference to Videha.** — The Śatapatha Brāhmaṇa is cited as an early reference to Videha.
- १९७. (C) The Śatapatha Brāhmaṇa is cited as an early reference to Videha.** — The Śatapatha Brāhmaṇa is cited as an early reference to Videha.

- १९८. (D) The Śatapatha Brāhmaṇa is cited as an early reference to Videha.** — The Śatapatha Brāhmaṇa is cited as an early reference to Videha.
- १९९. (C) The river Sadānīrā is described as demarcating Videha from Kosala.** — The river Sadānīrā is described as demarcating Videha from Kosala.
- २००. (B) The river Sadānīrā is described as demarcating Videha from Kosala.** — The river Sadānīrā is described as demarcating Videha from Kosala.
- २०१. (D) The river Sadānīrā is described as demarcating Videha from Kosala.** — The river Sadānīrā is described as demarcating Videha from Kosala.
- २०२. (C) Sadānīrā is identified with the modern river Gandaki.** — Sadānīrā is identified with the modern river Gandaki.
- २०३. (A) Sadānīrā is identified with the modern river Gandaki.** — Sadānīrā is identified with the modern river Gandaki.
- २०४. (D) Sadānīrā is identified with the modern river Gandaki.** — Sadānīrā is identified with the modern river Gandaki.
- २०५. (A) The use of the Śatapatha Brāhmaṇa places Mithila within early Vedic cultural geography.** — The use of the Śatapatha Brāhmaṇa places Mithila within early Vedic cultural geography.
- २०६. (D) The use of the Śatapatha Brāhmaṇa places Mithila within early Vedic cultural geography.** — The use of the Śatapatha Brāhmaṇa places Mithila within early Vedic cultural geography.
- २०७. (D) The use of the Śatapatha Brāhmaṇa places Mithila within early Vedic cultural geography.** — The use of the Śatapatha Brāhmaṇa places Mithila within early Vedic cultural geography.
- २०८. (D) The reference to Videha shows that the region had a recognized identity in early literature.** — The reference to Videha shows that the region had a recognized identity in early literature.
- २०९. (A) The reference to Videha shows that the region had a recognized identity in early literature.** — The reference to Videha shows that the region had a recognized identity in early literature.
- २१०. (B) The reference to Videha shows that the region had a recognized identity in early literature.** — The reference to Videha shows that the region had a recognized identity in early literature.
- २११. (D) The boundary with Kosala suggests that Mithila was understood through neighbouring regions as well as internal identity.** — The boundary with Kosala suggests that Mithila was understood through neighbouring regions as well as internal identity.
- २१२. (D) The boundary with Kosala suggests that Mithila was understood through neighbouring regions as well as internal identity.** — The boundary with Kosala suggests that Mithila was understood through neighbouring regions as well as internal identity.
- २१३. (C) The boundary with Kosala suggests that Mithila was understood through neighbouring regions as well as internal identity.** — The boundary with Kosala suggests that Mithila was understood through neighbouring regions as well as internal identity.
- २१४. (C) The chapter treats textual reference as a historical clue, not as isolated mythology.** — The chapter treats textual reference as a historical clue, not as isolated mythology.
- २१५. (B) The chapter treats textual reference as a historical clue, not as isolated mythology.** — The chapter treats textual reference as a historical clue, not as isolated mythology.
- २१६. (A) The chapter treats textual reference as a historical clue, not as isolated mythology.** — The chapter treats textual reference as a historical clue, not as isolated mythology.
- २१७. (B) an early textual source referring to Videha** — Śatapatha Brāhmaṇa refers to an early textual source referring to Videha.
- २१८. (B) Śatapatha Brāhmaṇa** — The correct term is Śatapatha Brāhmaṇa .

२१९. (D) the river said to mark Videha from Kosala — Sadānīrā refers to the river said to mark Videha from Kosala.

२२०. (D) Sadānīrā — The correct term is Sadānīrā .

२२१. (C) the modern identification of Sadānīrā — Gandaki refers to the modern identification of Sadānīrā.

२२२. (B) Gandaki — The correct term is Gandaki .

२२३. (A) a neighbouring region used in defining Videha — Kosala refers to a neighbouring region used in defining Videha.

२२४. (B) Kosala — The correct term is Kosala .

२२५. (C) It denies any relationship between literature and the religious life of a period. — The incorrect option is the one that says: It denies any relationship between literature and the religious life of a period.

२२६. (C) The chapter gathers evidence from multiple textual traditions. — This section is concerned with the chapter gathers evidence from multiple textual traditions.

२२७. (A) The epics describe Videha as having more than one kingdom within its boundaries. — The epics describe Videha as having more than one kingdom within its boundaries.

२२८. (C) The epics describe Videha as having more than one kingdom within its boundaries. — The epics describe Videha as having more than one kingdom within its boundaries.

२२९. (C) The epics describe Videha as having more than one kingdom within its boundaries. — The epics describe Videha as having more than one kingdom within its boundaries.

२३०. (B) Vaiśālī and Mithila are named as important kingdoms associated with Videha. — Vaiśālī and Mithila are named as important kingdoms associated with Videha.

२३१. (D) Vaiśālī and Mithila are named as important kingdoms associated with Videha. — Vaiśālī and Mithila are named as important kingdoms associated with Videha.

२३२. (A) Vaiśālī and Mithila are named as important kingdoms associated with Videha. — Vaiśālī and Mithila are named as important kingdoms associated with Videha.

२३३. (C) The Rāmāyaṇa traditions connect Rama, Lakshmana, Vishvamisra, Ayodhya, Vaiśālī, and Videha. — The Rāmāyaṇa traditions connect Rama, Lakshmana, Vishvamisra, Ayodhya, Vaiśālī, and Videha.

२३४. (D) The Rāmāyaṇa traditions connect Rama, Lakshmana, Vishvamisra, Ayodhya, Vaiśālī, and Videha. — The Rāmāyaṇa traditions connect Rama, Lakshmana, Vishvamisra, Ayodhya, Vaiśālī, and Videha.

२३५. (C) The Rāmāyaṇa traditions connect Rama, Lakshmana, Vishvamisra, Ayodhya, Vaiśālī, and Videha. — The Rāmāyaṇa traditions connect Rama, Lakshmana, Vishvamisra, Ayodhya, Vaiśālī, and Videha.

२३६. (D) Buddhist texts contain references placing Videha in the tract called Madhyadeśa or related eastern cultural geography. — Buddhist texts contain references placing Videha in the tract called Madhyadeśa or related eastern cultural geography.

२३७. (D) Buddhist texts contain references placing Videha in the tract called Madhyadeśa or related eastern cultural geography. — Buddhist texts contain references placing Videha in the tract called Madhyadeśa or related eastern cultural geography.

२३८. (A) Buddhist texts contain references placing Videha in the tract called Madhyadeśa or related eastern cultural geography. — Buddhist texts contain references placing Videha in the tract called Madhyadeśa or related eastern cultural geography.

२३९. (A) The Purāṇas are described as vague, except that the Brihad-Vishnu Purāṇa gives a more definite idea. — The Purāṇas are described as vague, except that the Brihad-Vishnu Purāṇa gives a more definite idea.

- २४०. (B) The Purāṇas are described as vague, except that the Brihad-Vishnu Purāṇa gives a more definite idea.** — The Purāṇas are described as vague, except that the Brihad-Vishnu Purāṇa gives a more definite idea.
- २४१. (B) The Purāṇas are described as vague, except that the Brihad-Vishnu Purāṇa gives a more definite idea.** — The Purāṇas are described as vague, except that the Brihad-Vishnu Purāṇa gives a more definite idea.
- २४२. (C) The Mithila Māhātmya Khanda describes Tirabhukti in relation to the Ganga, Himalaya, Kosi, and Gandaki.** — The Mithila Māhātmya Khanda describes Tirabhukti in relation to the Ganga, Himalaya, Kosi, and Gandaki.
- २४३. (A) The Mithila Māhātmya Khanda describes Tirabhukti in relation to the Ganga, Himalaya, Kosi, and Gandaki.** — The Mithila Māhātmya Khanda describes Tirabhukti in relation to the Ganga, Himalaya, Kosi, and Gandaki.
- २४४. (D) The Mithila Māhātmya Khanda describes Tirabhukti in relation to the Ganga, Himalaya, Kosi, and Gandaki.** — The Mithila Māhātmya Khanda describes Tirabhukti in relation to the Ganga, Himalaya, Kosi, and Gandaki.
- २४५. (A) Pandit Chanda Jha is cited for a Maithili verse describing the boundaries of Mithila.** — Pandit Chanda Jha is cited for a Maithili verse describing the boundaries of Mithila.
- २४६. (B) Pandit Chanda Jha is cited for a Maithili verse describing the boundaries of Mithila.** — Pandit Chanda Jha is cited for a Maithili verse describing the boundaries of Mithila.
- २४७. (A) Pandit Chanda Jha is cited for a Maithili verse describing the boundaries of Mithila.** — Pandit Chanda Jha is cited for a Maithili verse describing the boundaries of Mithila.
- २४८. (A) The use of diverse sources helps triangulate the ancient area of Mithila.** — The use of diverse sources helps triangulate the ancient area of Mithila.
- २४९. (B) The use of diverse sources helps triangulate the ancient area of Mithila.** — The use of diverse sources helps triangulate the ancient area of Mithila.
- २५०. (D) The use of diverse sources helps triangulate the ancient area of Mithila.** — The use of diverse sources helps triangulate the ancient area of Mithila.
- २५१. (D) a sacred midland category discussed in relation to Videha** — Madhyadeśa refers to a sacred midland category discussed in relation to Videha.
- २५२. (D) Madhyadeśa** — The correct term is Madhyadeśa .
- २५३. (A) traditional sources used for regional description** — Purāṇas refers to traditional sources used for regional description.
- २५४. (D) Purāṇas** — The correct term is Purāṇas .
- २५५. (D) a Purāṇic source said to give a more accurate idea** — Brihad-Vishnu Purāṇa refers to a Purāṇic source said to give a more accurate idea.
- २५६. (A) Brihad-Vishnu Purāṇa** — The correct term is Brihad-Vishnu Purāṇa .
- २५७. (D) a source describing Tirabhukti** — Mithila Māhātmya refers to a source describing Tirabhukti.
- २५८. (C) Mithila Māhātmya** — The correct term is Mithila Māhātmya .
- २५९. (C) an important kingdom associated with Videha** — Vaiśālī is used here as an important kingdom associated with Videha.
- २६०. (B) a southern boundary marker in some descriptions** — Ganga is used here as a southern boundary marker in some descriptions.
- २६१. (C) an eastern boundary marker** — Kosi is used here as an eastern boundary marker.
- २६२. (C) a western boundary marker** — Gandaki is used here as a western boundary marker.

- २६३. (D) It confines Mithila entirely to one city and denies its regional spread.** — The incorrect option is the one that says: It confines Mithila entirely to one city and denies its regional spread.
- २६४. (D) Chapter II begins the early political and cultural development of Mithila up to A.D. 1097.** — This section is concerned with chapter ii begins the early political and cultural development of mithila up to a.d. 1097.
- २६५. (A) The chapter distinguishes prehistoric Mithila from Vedic Mithila.** — The chapter distinguishes prehistoric Mithila from Vedic Mithila.
- २६६. (D) The chapter distinguishes prehistoric Mithila from Vedic Mithila.** — The chapter distinguishes prehistoric Mithila from Vedic Mithila.
- २६७. (B) The chapter distinguishes prehistoric Mithila from Vedic Mithila.** — The chapter distinguishes prehistoric Mithila from Vedic Mithila.
- २६८. (D) The Vedic period is connected with the rise of the Vaidehan monarchy.** — The Vedic period is connected with the rise of the Vaidehan monarchy.
- २६९. (D) The Vedic period is connected with the rise of the Vaidehan monarchy.** — The Vedic period is connected with the rise of the Vaidehan monarchy.
- २७०. (D) The Vedic period is connected with the rise of the Vaidehan monarchy.** — The Vedic period is connected with the rise of the Vaidehan monarchy.
- २७१. (D) Early Mithila is treated through literary, political, and cultural evidence rather than through a single source.** — Early Mithila is treated through literary, political, and cultural evidence rather than through a single source.
- २७२. (A) Early Mithila is treated through literary, political, and cultural evidence rather than through a single source.** — Early Mithila is treated through literary, political, and cultural evidence rather than through a single source.
- २७३. (A) Early Mithila is treated through literary, political, and cultural evidence rather than through a single source.** — Early Mithila is treated through literary, political, and cultural evidence rather than through a single source.
- २७४. (A) The Vaidehan monarchy gives an early political framework to the region.** — The Vaidehan monarchy gives an early political framework to the region.
- २७५. (B) The Vaidehan monarchy gives an early political framework to the region.** — The Vaidehan monarchy gives an early political framework to the region.
- २७६. (A) The Vaidehan monarchy gives an early political framework to the region.** — The Vaidehan monarchy gives an early political framework to the region.
- २७७. (D) The transition from older cultural geography to later political history is central to the chapter.** — The transition from older cultural geography to later political history is central to the chapter.
- २७८. (A) The transition from older cultural geography to later political history is central to the chapter.** — The transition from older cultural geography to later political history is central to the chapter.
- २७९. (D) The transition from older cultural geography to later political history is central to the chapter.** — The transition from older cultural geography to later political history is central to the chapter.
- २८०. (A) The chapter shows that political institutions are necessary for understanding cultural continuity.** — The chapter shows that political institutions are necessary for understanding cultural continuity.
- २८१. (A) The chapter shows that political institutions are necessary for understanding cultural continuity.** — The chapter shows that political institutions are necessary for understanding cultural continuity.
- २८२. (C) The chapter shows that political institutions are necessary for understanding cultural continuity.** — The chapter shows that political institutions are necessary for understanding cultural continuity.

- २८३. (C) Ancient Mithila is not represented only by legends; it is linked to a chronological narrative.** — Ancient Mithila is not represented only by legends; it is linked to a chronological narrative.
- २८४. (A) Ancient Mithila is not represented only by legends; it is linked to a chronological narrative.** — Ancient Mithila is not represented only by legends; it is linked to a chronological narrative.
- २८५. (A) Ancient Mithila is not represented only by legends; it is linked to a chronological narrative.** — Ancient Mithila is not represented only by legends; it is linked to a chronological narrative.
- २८६. (C) the phase before fully documented political history** — Prehistoric Mithila refers to the phase before fully documented political history.
- २८७. (D) Prehistoric Mithila** — The correct term is Prehistoric Mithila .
- २८८. (D) the early period linked with Vedic references and Vaidehan identity** — Vedic period refers to the early period linked with Vedic references and Vaidehan identity.
- २८९. (B) Vedic period** — The correct term is Vedic period .
- २९०. (A) the early royal framework of Videha-Mithila** — Vaidehan monarchy refers to the early royal framework of Videha-Mithila.
- २९१. (D) Vaidehan monarchy** — The correct term is Vaidehan monarchy .
- २९२. (B) It treats Tirhut, Tirabhukti, Videha, and Mithila as unrelated regions.** — The incorrect option is the one that says: It treats Tirhut, Tirabhukti, Videha, and Mithila as unrelated regions.
- २९३. (A) The second section of Chapter II moves from early Mithila into larger north Indian dynastic history.** — This section is concerned with the second section of chapter ii moves from early mithila into larger north indian dynastic history.
- २९४. (C) The later history includes the rise of the Vajjian Confederacy.** — The later history includes the rise of the Vajjian Confederacy.
- २९५. (C) The later history includes the rise of the Vajjian Confederacy.** — The later history includes the rise of the Vajjian Confederacy.
- २९६. (C) The later history includes the rise of the Vajjian Confederacy.** — The later history includes the rise of the Vajjian Confederacy.
- २९७. (B) The Videhas of Mithila are treated in relation to the wider political setting of northern India.** — The Videhas of Mithila are treated in relation to the wider political setting of northern India.
- २९८. (B) The Videhas of Mithila are treated in relation to the wider political setting of northern India.** — The Videhas of Mithila are treated in relation to the wider political setting of northern India.
- २९९. (D) The Videhas of Mithila are treated in relation to the wider political setting of northern India.** — The Videhas of Mithila are treated in relation to the wider political setting of northern India.
- ३००. (D) The Mauryas are included as one of the major imperial contexts for Mithila.** — The Mauryas are included as one of the major imperial contexts for Mithila.
- ३०१. (C) The Mauryas are included as one of the major imperial contexts for Mithila.** — The Mauryas are included as one of the major imperial contexts for Mithila.
- ३०२. (D) The Mauryas are included as one of the major imperial contexts for Mithila.** — The Mauryas are included as one of the major imperial contexts for Mithila.
- ३०३. (B) The Guptas and the Gupta-Harsha imperial world are part of the later historical narrative.** — The Guptas and the Gupta-Harsha imperial world are part of the later historical narrative.

- ३०४. (C) The Guptas and the Gupta-Harsha imperial world are part of the later historical narrative.** — The Guptas and the Gupta-Harsha imperial world are part of the later historical narrative.
- ३०५. (C) The Guptas and the Gupta-Harsha imperial world are part of the later historical narrative.** — The Guptas and the Gupta-Harsha imperial world are part of the later historical narrative.
- ३०६. (B) Harsha is included as a major marker of early medieval political history.** — Harsha is included as a major marker of early medieval political history.
- ३०७. (C) Harsha is included as a major marker of early medieval political history.** — Harsha is included as a major marker of early medieval political history.
- ३०८. (C) Harsha is included as a major marker of early medieval political history.** — Harsha is included as a major marker of early medieval political history.
- ३०९. (B) The Pālas, including Gopāla, Dharmapāla, Devapāla, Śūrapāla, Vigrahapāla, Nārāyaṇapāla, and Rāmapāla, are listed in the contents.** — The Pālas, including Gopāla, Dharmapāla, Devapāla, Śūrapāla, Vigrahapāla, Nārāyaṇapāla, and Rāmapāla, are listed in the contents.
- ३१०. (C) The Pālas, including Gopāla, Dharmapāla, Devapāla, Śūrapāla, Vigrahapāla, Nārāyaṇapāla, and Rāmapāla, are listed in the contents.** — The Pālas, including Gopāla, Dharmapāla, Devapāla, Śūrapāla, Vigrahapāla, Nārāyaṇapāla, and Rāmapāla, are listed in the contents.
- ३११. (A) The Pālas, including Gopāla, Dharmapāla, Devapāla, Śūrapāla, Vigrahapāla, Nārāyaṇapāla, and Rāmapāla, are listed in the contents.** — The Pālas, including Gopāla, Dharmapāla, Devapāla, Śūrapāla, Vigrahapāla, Nārāyaṇapāla, and Rāmapāla, are listed in the contents.
- ३१२. (A) The Senas, including Vijayasena, Vallālasena, and Lakṣmaṇasena, are also part of the chapter's dynastic sweep.** — The Senas, including Vijayasena, Vallālasena, and Lakṣmaṇasena, are also part of the chapter's dynastic sweep.
- ३१३. (C) The Senas, including Vijayasena, Vallālasena, and Lakṣmaṇasena, are also part of the chapter's dynastic sweep.** — The Senas, including Vijayasena, Vallālasena, and Lakṣmaṇasena, are also part of the chapter's dynastic sweep.
- ३१४. (A) The Senas, including Vijayasena, Vallālasena, and Lakṣmaṇasena, are also part of the chapter's dynastic sweep.** — The Senas, including Vijayasena, Vallālasena, and Lakṣmaṇasena, are also part of the chapter's dynastic sweep.
- ३१५. (B) The chapter uses dynasties to show changes in the political frame before the Karṇāṭa era.** — The chapter uses dynasties to show changes in the political frame before the Karṇāṭa era.
- ३१६. (B) The chapter uses dynasties to show changes in the political frame before the Karṇāṭa era.** — The chapter uses dynasties to show changes in the political frame before the Karṇāṭa era.
- ३१७. (C) The chapter uses dynasties to show changes in the political frame before the Karṇāṭa era.** — The chapter uses dynasties to show changes in the political frame before the Karṇāṭa era.
- ३१८. (D) a republican or confederate political formation associated with the region** — Vajjian Confederacy refers to a republican or confederate political formation associated with the region.
- ३१९. (A) Vajjian Confederacy** — The correct term is Vajjian Confederacy .
- ३२०. (C) an imperial dynasty relevant to the later history** — Mauryas refers to an imperial dynasty relevant to the later history.
- ३२१. (A) Mauryas** — The correct term is Mauryas .
- ३२२. (D) an imperial context for Mithila** — Guptas refers to an imperial context for Mithila.
- ३२३. (C) Guptas** — The correct term is Guptas .
- ३२४. (A) a major dynasty included in the account** — Pālas refers to a major dynasty included in the account.

३२५. (A) Pālas — The correct term is Pālas .

३२६. (A) a later dynasty preceding the Karṇāṭa-Oinivāra focus — Senas refers to a later dynasty preceding the Karṇāṭa-Oinivāra focus.

३२७. (C) Senas — The correct term is Senas .

३२८. (B) It presents every ruler as belonging to the same dynasty without distinction. — The incorrect option is the one that says: It presents every ruler as belonging to the same dynasty without distinction.

३२९. (B) Chapter III begins the detailed political history of medieval Mithila with the Karṇāṭa dynasty. — This section is concerned with chapter iii begins the detailed political history of medieval mithila with the karṇāṭa dynasty.

३३०. (D) The Karṇāṭas ruled Mithila from about A.D. 1097 to 1324. — The Karṇāṭas ruled Mithila from about A.D. 1097 to 1324.

३३१. (D) The Karṇāṭas ruled Mithila from about A.D. 1097 to 1324. — The Karṇāṭas ruled Mithila from about A.D. 1097 to 1324.

३३२. (B) The Karṇāṭas ruled Mithila from about A.D. 1097 to 1324. — The Karṇāṭas ruled Mithila from about A.D. 1097 to 1324.

३३३. (B) Nānyadeva is central to the beginning of Karṇāṭa rule in Mithila. — Nānyadeva is central to the beginning of Karṇāṭa rule in Mithila.

३३४. (C) Nānyadeva is central to the beginning of Karṇāṭa rule in Mithila. — Nānyadeva is central to the beginning of Karṇāṭa rule in Mithila.

३३५. (A) Nānyadeva is central to the beginning of Karṇāṭa rule in Mithila. — Nānyadeva is central to the beginning of Karṇāṭa rule in Mithila.

३३६. (B) Gaṅgādeva, Malladeva, Narasiṃhadeva, Rāmasiṃhadeva, Śaktisiṃhadeva, and Harisiṃhadeva are important names in the Karṇāṭa sequence. — Gaṅgādeva, Malladeva, Narasiṃhadeva, Rāmasiṃhadeva, Śaktisiṃhadeva, and Harisiṃhadeva are important names in the Karṇāṭa sequence.

३३७. (D) Gaṅgādeva, Malladeva, Narasiṃhadeva, Rāmasiṃhadeva, Śaktisiṃhadeva, and Harisiṃhadeva are important names in the Karṇāṭa sequence. — Gaṅgādeva, Malladeva, Narasiṃhadeva, Rāmasiṃhadeva, Śaktisiṃhadeva, and Harisiṃhadeva are important names in the Karṇāṭa sequence.

३३८. (D) Gaṅgādeva, Malladeva, Narasiṃhadeva, Rāmasiṃhadeva, Śaktisiṃhadeva, and Harisiṃhadeva are important names in the Karṇāṭa sequence. — Gaṅgādeva, Malladeva, Narasiṃhadeva, Rāmasiṃhadeva, Śaktisiṃhadeva, and Harisiṃhadeva are important names in the Karṇāṭa sequence.

३३९. (C) The chapter includes a synchronisation of the chronology of the Karṇāṭa kings. — The chapter includes a synchronisation of the chronology of the Karṇāṭa kings.

३४०. (D) The chapter includes a synchronisation of the chronology of the Karṇāṭa kings. — The chapter includes a synchronisation of the chronology of the Karṇāṭa kings.

३४१. (A) The chapter includes a synchronisation of the chronology of the Karṇāṭa kings. — The chapter includes a synchronisation of the chronology of the Karṇāṭa kings.

३४२. (D) Administration during the Karṇāṭa dynasty is treated as part of political history. — Administration during the Karṇāṭa dynasty is treated as part of political history.

३४३. (D) Administration during the Karṇāṭa dynasty is treated as part of political history. — Administration during the Karṇāṭa dynasty is treated as part of political history.

३४४. (B) Administration during the Karṇāṭa dynasty is treated as part of political history. — Administration during the Karṇāṭa dynasty is treated as part of political history.

- ३४५. (B) The Karṇāṭa period is important because it sets the foundation for later cultural growth.** — The Karṇāṭa period is important because it sets the foundation for later cultural growth.
- ३४६. (B) The Karṇāṭa period is important because it sets the foundation for later cultural growth.** — The Karṇāṭa period is important because it sets the foundation for later cultural growth.
- ३४७. (D) The Karṇāṭa period is important because it sets the foundation for later cultural growth.** — The Karṇāṭa period is important because it sets the foundation for later cultural growth.
- ३४८. (B) The author does not isolate rulers from culture; kingship and patronage are linked with social and intellectual life.** — The author does not isolate rulers from culture; kingship and patronage are linked with social and intellectual life.
- ३४९. (B) The author does not isolate rulers from culture; kingship and patronage are linked with social and intellectual life.** — The author does not isolate rulers from culture; kingship and patronage are linked with social and intellectual life.
- ३५०. (B) The author does not isolate rulers from culture; kingship and patronage are linked with social and intellectual life.** — The author does not isolate rulers from culture; kingship and patronage are linked with social and intellectual life.
- ३५१. (B) Chronology is essential because cultural developments must be placed under the correct rulers.** — Chronology is essential because cultural developments must be placed under the correct rulers.
- ३५२. (C) Chronology is essential because cultural developments must be placed under the correct rulers.** — Chronology is essential because cultural developments must be placed under the correct rulers.
- ३५३. (C) Chronology is essential because cultural developments must be placed under the correct rulers.** — Chronology is essential because cultural developments must be placed under the correct rulers.
- ३५४. (C) the dynasty beginning the new era of medieval Mithila in A.D. 1097** — Karṇāṭas refers to the dynasty beginning the new era of medieval Mithila in A.D. 1097.
- ३५५. (B) Karṇāṭas** — The correct term is Karṇāṭas .
- ३५६. (A) the ordered dating of rulers and events** — Chronology refers to the ordered dating of rulers and events.
- ३५७. (A) Chronology** — The correct term is Chronology .
- ३५८. (B) the governing structure under the dynasty** — Administration refers to the governing structure under the dynasty.
- ३५९. (B) Administration** — The correct term is Administration .
- ३६०. (D) founder figure of the Karṇāṭa dynasty in Mithila** — Nānyadeva is included as founder figure of the Karṇāṭa dynasty in Mithila.
- ३६१. (B) Nānyadeva** — The correct answer is Nānyadeva .
- ३६२. (D) one of the later Karṇāṭa rulers** — Harisimhadeva is included as one of the later Karṇāṭa rulers.
- ३६३. (C) Harisimhadeva** — The correct answer is Harisimhadeva .
- ३६४. (D) It says economic life can be understood without occupations, crafts, trade, or industries.** — The incorrect option is the one that says: It says economic life can be understood without occupations, crafts, trade, or industries.
- ३६५. (D) The Oinivāra section continues the political history after the Karṇāṭas.** — This section is concerned with the oinivāra section continues the political history after the karṇāṭas.
- ३६६. (C) The Oinivāra dynasty is treated from about A.D. 1324 to 1527.** — The Oinivāra dynasty is treated from about A.D. 1324 to 1527.
- ३६७. (C) The Oinivāra dynasty is treated from about A.D. 1324 to 1527.** — The Oinivāra dynasty is treated from about A.D. 1324 to 1527.
- ३६८. (D) The Oinivāra dynasty is treated from about A.D. 1324 to 1527.** — The Oinivāra dynasty is treated from about A.D. 1324 to 1527.

- ३६९. (D) Bhogīśvara Ṭhākura and Gaṇeśvara Ṭhākura are early names in the Oinivāra sequence.** — Bhogīśvara Ṭhākura and Gaṇeśvara Ṭhākura are early names in the Oinivāra sequence.
- ३७०. (B) Bhogīśvara Ṭhākura and Gaṇeśvara Ṭhākura are early names in the Oinivāra sequence.** — Bhogīśvara Ṭhākura and Gaṇeśvara Ṭhākura are early names in the Oinivāra sequence.
- ३७१. (D) Bhogīśvara Ṭhākura and Gaṇeśvara Ṭhākura are early names in the Oinivāra sequence.** — Bhogīśvara Ṭhākura and Gaṇeśvara Ṭhākura are early names in the Oinivāra sequence.
- ३७२. (D) The contents refer to minority, unrest, and Bhavasimha as part of the Oinivāra narrative.** — The contents refer to minority, unrest, and Bhavasimha as part of the Oinivāra narrative.
- ३७३. (A) The contents refer to minority, unrest, and Bhavasimha as part of the Oinivāra narrative.** — The contents refer to minority, unrest, and Bhavasimha as part of the Oinivāra narrative.
- ३७४. (B) The contents refer to minority, unrest, and Bhavasimha as part of the Oinivāra narrative.** — The contents refer to minority, unrest, and Bhavasimha as part of the Oinivāra narrative.
- ३७५. (A) Kīrtisimha, Rājasimha, Devasimha, Śivasimha, Lakhimādevī, Padmasimha, and Viśvāsadevī appear in the dynastic account.** — Kīrtisimha, Rājasimha, Devasimha, Śivasimha, Lakhimādevī, Padmasimha, and Viśvāsadevī appear in the dynastic account.
- ३७६. (C) Kīrtisimha, Rājasimha, Devasimha, Śivasimha, Lakhimādevī, Padmasimha, and Viśvāsadevī appear in the dynastic account.** — Kīrtisimha, Rājasimha, Devasimha, Śivasimha, Lakhimādevī, Padmasimha, and Viśvāsadevī appear in the dynastic account.
- ३७७. (C) Kīrtisimha, Rājasimha, Devasimha, Śivasimha, Lakhimādevī, Padmasimha, and Viśvāsadevī appear in the dynastic account.** — Kīrtisimha, Rājasimha, Devasimha, Śivasimha, Lakhimādevī, Padmasimha, and Viśvāsadevī appear in the dynastic account.
- ३७८. (D) Harisimhadeva, Narasimhadeva, Bhairavasimhadeva, Rāmabhadrasimhadeva, and Lakṣmīnāthadeva continue the sequence.** — Harisimhadeva, Narasimhadeva, Bhairavasimhadeva, Rāmabhadrasimhadeva, and Lakṣmīnāthadeva continue the sequence.
- ३७९. (A) Harisimhadeva, Narasimhadeva, Bhairavasimhadeva, Rāmabhadrasimhadeva, and Lakṣmīnāthadeva continue the sequence.** — Harisimhadeva, Narasimhadeva, Bhairavasimhadeva, Rāmabhadrasimhadeva, and Lakṣmīnāthadeva continue the sequence.
- ३८०. (B) Harisimhadeva, Narasimhadeva, Bhairavasimhadeva, Rāmabhadrasimhadeva, and Lakṣmīnāthadeva continue the sequence.** — Harisimhadeva, Narasimhadeva, Bhairavasimhadeva, Rāmabhadrasimhadeva, and Lakṣmīnāthadeva continue the sequence.
- ३८१. (A) The chapter includes a family tree of the Oinivāra dynasty.** — The chapter includes a family tree of the Oinivāra dynasty.
- ३८२. (D) The chapter includes a family tree of the Oinivāra dynasty.** — The chapter includes a family tree of the Oinivāra dynasty.
- ३८३. (C) The chapter includes a family tree of the Oinivāra dynasty.** — The chapter includes a family tree of the Oinivāra dynasty.
- ३८४. (A) The Oinivāra period is linked with the Golden Age of Mithila in the author's preface.** — The Oinivāra period is linked with the Golden Age of Mithila in the author's preface.
- ३८५. (B) The Oinivāra period is linked with the Golden Age of Mithila in the author's preface.** — The Oinivāra period is linked with the Golden Age of Mithila in the author's preface.
- ३८६. (B) The Oinivāra period is linked with the Golden Age of Mithila in the author's preface.** — The Oinivāra period is linked with the Golden Age of Mithila in the author's preface.

- ३८७. (B) The contribution of the Oinivāra dynasty is treated as both political and cultural.** — The contribution of the Oinivāra dynasty is treated as both political and cultural.
- ३८८. (D) The contribution of the Oinivāra dynasty is treated as both political and cultural.** — The contribution of the Oinivāra dynasty is treated as both political and cultural.
- ३८९. (A) The contribution of the Oinivāra dynasty is treated as both political and cultural.** — The contribution of the Oinivāra dynasty is treated as both political and cultural.
- ३९०. (B) the ruling line after the Karṇāṭas** — Oinivāra dynasty refers to the ruling line after the Karṇāṭas.
- ३९१. (C) Oinivāra dynasty** — The correct term is Oinivāra dynasty .
- ३९२. (B) a genealogical aid for understanding succession** — Family tree refers to a genealogical aid for understanding succession.
- ३९३. (D) Family tree** — The correct term is Family tree .
- ३९४. (B) a phrase applied to the cultural flourishing under Oinivāra rule** — Golden Age refers to a phrase applied to the cultural flourishing under Oinivāra rule.
- ३९५. (D) Golden Age** — The correct term is Golden Age .
- ३९६. (D) an Oinivāra ruler** — Bhogīśvara Ṭhākura is included as an Oinivāra ruler.
- ३९७. (D) Bhogīśvara Ṭhākura** — The correct answer is Bhogīśvara Ṭhākura .
- ३९८. (D) an Oinivāra ruler** — Gaṇeśvara Ṭhākura is included as an Oinivāra ruler.
- ३९९. (D) Gaṇeśvara Ṭhākura** — The correct answer is Gaṇeśvara Ṭhākura .
- ४००. (C) a notable name in the Oinivāra succession** — Lakhimādevī is included as a notable name in the Oinivāra succession.
- ४०१. (B) Lakhimādevī** — The correct answer is Lakhimādevī .
- ४०२. (B) It treats Tirhut, Tirabhukti, Videha, and Mithila as unrelated regions.** — The incorrect option is the one that says: It treats Tirhut, Tirabhukti, Videha, and Mithila as unrelated regions.
- ४०३. (C) Chapter IV surveys the post-Oinivāra political history of Mithila.** — This section is concerned with chapter iv surveys the post-oinivāra political history of mithila.
- ४०४. (A) The chapter is titled A Survey of the History of Mithila after 1527 A.D.** — The chapter is titled A Survey of the History of Mithila after 1527 A.D.
- ४०५. (A) The chapter is titled A Survey of the History of Mithila after 1527 A.D.** — The chapter is titled A Survey of the History of Mithila after 1527 A.D.
- ४०६. (C) The chapter is titled A Survey of the History of Mithila after 1527 A.D.** — The chapter is titled A Survey of the History of Mithila after 1527 A.D.
- ४०७. (C) It opens with the period of unrest.** — It opens with the period of unrest.
- ४०८. (C) It opens with the period of unrest.** — It opens with the period of unrest.
- ४०९. (B) It opens with the period of unrest.** — It opens with the period of unrest.
- ४१०. (A) Bhibhaur Rajputs are listed among the political actors of this period.** — Bhibhaur Rajputs are listed among the political actors of this period.
- ४११. (D) Bhibhaur Rajputs are listed among the political actors of this period.** — Bhibhaur Rajputs are listed among the political actors of this period.
- ४१२. (C) Bhibhaur Rajputs are listed among the political actors of this period.** — Bhibhaur Rajputs are listed among the political actors of this period.

- ४१३. (D) The Khaṇḍavalākula, or House of Khaṇḍavā, becomes central to the later political survey.** — The Khaṇḍavalākula, or House of Khaṇḍavā, becomes central to the later political survey.
- ४१४. (B) The Khaṇḍavalākula, or House of Khaṇḍavā, becomes central to the later political survey.** — The Khaṇḍavalākula, or House of Khaṇḍavā, becomes central to the later political survey.
- ४१५. (B) The Khaṇḍavalākula, or House of Khaṇḍavā, becomes central to the later political survey.** — The Khaṇḍavalākula, or House of Khaṇḍavā, becomes central to the later political survey.
- ४१६. (A) Mahesha Ṭhākura, Gopāla Ṭhākura, Puruṣottama Ṭhākura, Nārāyaṇa Ṭhākura, Sundara Ṭhākura, and Mahinātha Ṭhākura are part of the sequence.** — Mahesha Ṭhākura, Gopāla Ṭhākura, Puruṣottama Ṭhākura, Nārāyaṇa Ṭhākura, Sundara Ṭhākura, and Mahinātha Ṭhākura are part of the sequence.
- ४१७. (B) Mahesha Ṭhākura, Gopāla Ṭhākura, Puruṣottama Ṭhākura, Nārāyaṇa Ṭhākura, Sundara Ṭhākura, and Mahinātha Ṭhākura are part of the sequence.** — Mahesha Ṭhākura, Gopāla Ṭhākura, Puruṣottama Ṭhākura, Nārāyaṇa Ṭhākura, Sundara Ṭhākura, and Mahinātha Ṭhākura are part of the sequence.
- ४१८. (C) Mahesha Ṭhākura, Gopāla Ṭhākura, Puruṣottama Ṭhākura, Nārāyaṇa Ṭhākura, Sundara Ṭhākura, and Mahinātha Ṭhākura are part of the sequence.** — Mahesha Ṭhākura, Gopāla Ṭhākura, Puruṣottama Ṭhākura, Nārāyaṇa Ṭhākura, Sundara Ṭhākura, and Mahinātha Ṭhākura are part of the sequence.
- ४१९. (A) The chapter treats Narapati Ṭhākura, Rāghavasīmha, Viṣṇusīmha, Narendra Sīmha, Pratāpa Sīmha, and Mādhavasīmha.** — The chapter treats Narapati Ṭhākura, Rāghavasīmha, Viṣṇusīmha, Narendra Sīmha, Pratāpa Sīmha, and Mādhavasīmha.
- ४२०. (C) The chapter treats Narapati Ṭhākura, Rāghavasīmha, Viṣṇusīmha, Narendra Sīmha, Pratāpa Sīmha, and Mādhavasīmha.** — The chapter treats Narapati Ṭhākura, Rāghavasīmha, Viṣṇusīmha, Narendra Sīmha, Pratāpa Sīmha, and Mādhavasīmha.
- ४२१. (C) The chapter treats Narapati Ṭhākura, Rāghavasīmha, Viṣṇusīmha, Narendra Sīmha, Pratāpa Sīmha, and Mādhavasīmha.** — The chapter treats Narapati Ṭhākura, Rāghavasīmha, Viṣṇusīmha, Narendra Sīmha, Pratāpa Sīmha, and Mādhavasīmha.
- ४२२. (D) Administrative reforms are treated as part of the post-1527 story.** — Administrative reforms are treated as part of the post-1527 story.
- ४२३. (A) Administrative reforms are treated as part of the post-1527 story.** — Administrative reforms are treated as part of the post-1527 story.
- ४२४. (A) Administrative reforms are treated as part of the post-1527 story.** — Administrative reforms are treated as part of the post-1527 story.
- ४२५. (B) The chapter includes appendices on the chronology and family tree of the Khaṇḍavalākula kings.** — The chapter includes appendices on the chronology and family tree of the Khaṇḍavalākula kings.
- ४२६. (B) The chapter includes appendices on the chronology and family tree of the Khaṇḍavalākula kings.** — The chapter includes appendices on the chronology and family tree of the Khaṇḍavalākula kings.
- ४२७. (A) The chapter includes appendices on the chronology and family tree of the Khaṇḍavalākula kings.** — The chapter includes appendices on the chronology and family tree of the Khaṇḍavalākula kings.
- ४२८. (A) the House of Khaṇḍavā in later Mithila history** — Khaṇḍavalākula refers to the House of Khaṇḍavā in later Mithila history.
- ४२९. (C) Khaṇḍavalākula** — The correct term is Khaṇḍavalākula .
- ४३०. (A) the transitional phase after the Oinivāras** — Period of unrest refers to the transitional phase after the Oinivāras.
- ४३१. (D) Period of unrest** — The correct term is Period of unrest .

- ४३३. (B) changes in governance treated in the chapter** — Administrative reforms refers to changes in governance treated in the chapter.
- ४३३. (D) Administrative reforms** — The correct term is Administrative reforms .
- ४३४. (B) It treats law, kinship, and inheritance as outside social history.** — The incorrect option is the one that says: It treats law, kinship, and inheritance as outside social history.
- ४३५. (C) The religion section begins by placing religious life within the four values of life and cultural practice.** — This section is concerned with the religion section begins by placing religious life within the four values of life and cultural practice.
- ४३६. (A) The section states that the ultimate end of life is to achieve the four values: Dharma, Artha, Kāma, and Mokṣa.** — The section states that the ultimate end of life is to achieve the four values: Dharma, Artha, Kāma, and Mokṣa.
- ४३७. (B) The section states that the ultimate end of life is to achieve the four values: Dharma, Artha, Kāma, and Mokṣa.** — The section states that the ultimate end of life is to achieve the four values: Dharma, Artha, Kāma, and Mokṣa.
- ४३८. (D) The section states that the ultimate end of life is to achieve the four values: Dharma, Artha, Kāma, and Mokṣa.** — The section states that the ultimate end of life is to achieve the four values: Dharma, Artha, Kāma, and Mokṣa.
- ४३९. (C) Religion is described as a vital factor in the life of an individual and community.** — Religion is described as a vital factor in the life of an individual and community.
- ४४०. (A) Religion is described as a vital factor in the life of an individual and community.** — Religion is described as a vital factor in the life of an individual and community.
- ४४१. (B) Religion is described as a vital factor in the life of an individual and community.** — Religion is described as a vital factor in the life of an individual and community.
- ४४२. (D) The author says religious thoughts and feelings of a period find a place in the literature of that period.** — The author says religious thoughts and feelings of a period find a place in the literature of that period.
- ४४३. (A) The author says religious thoughts and feelings of a period find a place in the literature of that period.** — The author says religious thoughts and feelings of a period find a place in the literature of that period.
- ४४४. (B) The author says religious thoughts and feelings of a period find a place in the literature of that period.** — The author says religious thoughts and feelings of a period find a place in the literature of that period.
- ४४५. (A) Mithila is presented as maintaining old Vedic religion in many aspects.** — Mithila is presented as maintaining old Vedic religion in many aspects.
- ४४६. (A) Mithila is presented as maintaining old Vedic religion in many aspects.** — Mithila is presented as maintaining old Vedic religion in many aspects.
- ४४७. (B) Mithila is presented as maintaining old Vedic religion in many aspects.** — Mithila is presented as maintaining old Vedic religion in many aspects.
- ४४८. (A) The author stresses the Brahmanical character of Mithila after the Videgha Māthava period.** — The author stresses the Brahmanical character of Mithila after the Videgha Māthava period.
- ४४९. (C) The author stresses the Brahmanical character of Mithila after the Videgha Māthava period.** — The author stresses the Brahmanical character of Mithila after the Videgha Māthava period.
- ४५०. (D) The author stresses the Brahmanical character of Mithila after the Videgha Māthava period.** — The author stresses the Brahmanical character of Mithila after the Videgha Māthava period.
- ४५१. (A) Varṇāśrama-dharma and traditional Hindu deities are treated as natural in Mithila's cultural life.** — Varṇāśrama-dharma and traditional Hindu deities are treated as natural in Mithila's cultural life.
- ४५२. (A) Varṇāśrama-dharma and traditional Hindu deities are treated as natural in Mithila's cultural life.** — Varṇāśrama-dharma and traditional Hindu deities are treated as natural in Mithila's cultural life.

४५३. (A) Varṇāśrama-dharma and traditional Hindu deities are treated as natural in Mithila's cultural life. —

Varṇāśrama-dharma and traditional Hindu deities are treated as natural in Mithila's cultural life.

४५४. (A) The chapter does not see religion as merely ritual; it links religion to discipline, life-values, literature, and society. — The chapter does not see religion as merely ritual; it links religion to discipline, life-values, literature, and society.

४५५. (C) The chapter does not see religion as merely ritual; it links religion to discipline, life-values, literature, and society. — The chapter does not see religion as merely ritual; it links religion to discipline, life-values, literature, and society.

४५६. (B) The chapter does not see religion as merely ritual; it links religion to discipline, life-values, literature, and society. — The chapter does not see religion as merely ritual; it links religion to discipline, life-values, literature, and society.

४५७. (B) Popular Hinduism in Mithila is treated as deeply rooted and orthodox. — Popular Hinduism in Mithila is treated as deeply rooted and orthodox.

४५८. (D) Popular Hinduism in Mithila is treated as deeply rooted and orthodox. — Popular Hinduism in Mithila is treated as deeply rooted and orthodox.

४५९. (A) Popular Hinduism in Mithila is treated as deeply rooted and orthodox. — Popular Hinduism in Mithila is treated as deeply rooted and orthodox.

४६०. (D) one of the four values of life — Dharma refers to one of the four values of life.

४६१. (D) Dharma — The correct term is Dharma .

४६२. (C) material or worldly value — Artha refers to material or worldly value.

४६३. (A) Artha — The correct term is Artha .

४६४. (B) desire or aesthetic-emotional value — Kāma refers to desire or aesthetic-emotional value.

४६५. (C) Kāma — The correct term is Kāma .

४६६. (C) emancipation or ultimate liberation — Mokṣa refers to emancipation or ultimate liberation.

४६७. (C) Mokṣa — The correct term is Mokṣa .

४६८. (C) the fourfold values of life — Caturvarga refers to the fourfold values of life.

४६९. (B) Caturvarga — The correct term is Caturvarga .

४७०. (B) It treats Tirhut, Tirabhukti, Videha, and Mithila as unrelated regions. — The incorrect option is the one that says: It treats Tirhut, Tirabhukti, Videha, and Mithila as unrelated regions.

४७१. (D) The chapter describes the interwoven devotional forms of medieval Mithila. — This section is concerned with the chapter describes the interwoven devotional forms of medieval mithila.

४७२. (B) The three major deities later prominent in Mithila are Śiva, Viṣṇu, and Śakti. — The three major deities later prominent in Mithila are Śiva, Viṣṇu, and Śakti.

४७३. (C) The three major deities later prominent in Mithila are Śiva, Viṣṇu, and Śakti. — The three major deities later prominent in Mithila are Śiva, Viṣṇu, and Śakti.

४७४. (C) The three major deities later prominent in Mithila are Śiva, Viṣṇu, and Śakti. — The three major deities later prominent in Mithila are Śiva, Viṣṇu, and Śakti.

४७५. (D) The author presents Mithila as a centre of Śiva, Viṣṇu, and Śakti worship. — The author presents Mithila as a centre of Śiva, Viṣṇu, and Śakti worship.

४७६. (D) The author presents Mithila as a centre of Śiva, Viṣṇu, and Śakti worship. — The author presents Mithila as a centre of Śiva, Viṣṇu, and Śakti worship.

- ४७७. (B) The author presents Mithila as a centre of Śiva, Viṣṇu, and Śakti worship.** — The author presents Mithila as a centre of Śiva, Viṣṇu, and Śakti worship.
- ४७८. (C) Tantric forms connected with Śakti worship are said to have moulded Maithila culture.** — Tantric forms connected with Śakti worship are said to have moulded Maithila culture.
- ४७९. (D) Tantric forms connected with Śakti worship are said to have moulded Maithila culture.** — Tantric forms connected with Śakti worship are said to have moulded Maithila culture.
- ४८०. (C) Tantric forms connected with Śakti worship are said to have moulded Maithila culture.** — Tantric forms connected with Śakti worship are said to have moulded Maithila culture.
- ४८१. (B) Rāma and Krishna, as incarnations of Viṣṇu, also receive respect in the medieval religious life described by the author.** — Rāma and Krishna, as incarnations of Viṣṇu, also receive respect in the medieval religious life described by the author.
- ४८२. (A) Rāma and Krishna, as incarnations of Viṣṇu, also receive respect in the medieval religious life described by the author.** — Rāma and Krishna, as incarnations of Viṣṇu, also receive respect in the medieval religious life described by the author.
- ४८३. (C) Rāma and Krishna, as incarnations of Viṣṇu, also receive respect in the medieval religious life described by the author.** — Rāma and Krishna, as incarnations of Viṣṇu, also receive respect in the medieval religious life described by the author.
- ४८४. (A) The author argues that multiplicity of gods did not mislead Maithilas because the deities were understood as aspects of one Godhead.** — The author argues that multiplicity of gods did not mislead Maithilas because the deities were understood as aspects of one Godhead.
- ४८५. (B) The author argues that multiplicity of gods did not mislead Maithilas because the deities were understood as aspects of one Godhead.** — The author argues that multiplicity of gods did not mislead Maithilas because the deities were understood as aspects of one Godhead.
- ४८६. (C) The author argues that multiplicity of gods did not mislead Maithilas because the deities were understood as aspects of one Godhead.** — The author argues that multiplicity of gods did not mislead Maithilas because the deities were understood as aspects of one Godhead.
- ४८७. (B) Śiva worship is described as strong in Mithila, including many old Śiva temples.** — Śiva worship is described as strong in Mithila, including many old Śiva temples.
- ४८८. (A) Śiva worship is described as strong in Mithila, including many old Śiva temples.** — Śiva worship is described as strong in Mithila, including many old Śiva temples.
- ४८९. (D) Śiva worship is described as strong in Mithila, including many old Śiva temples.** — Śiva worship is described as strong in Mithila, including many old Śiva temples.
- ४९०. (B) Pārthiva Śiva liṅga worship is presented as a special feature of Mithila.** — Pārthiva Śiva liṅga worship is presented as a special feature of Mithila.
- ४९१. (D) Pārthiva Śiva liṅga worship is presented as a special feature of Mithila.** — Pārthiva Śiva liṅga worship is presented as a special feature of Mithila.
- ४९२. (B) Pārthiva Śiva liṅga worship is presented as a special feature of Mithila.** — Pārthiva Śiva liṅga worship is presented as a special feature of Mithila.
- ४९३. (D) Nachārīs and Maheśavānīs are mentioned as categories of devotional songs connected with Śiva.** — Nachārīs and Maheśavānīs are mentioned as categories of devotional songs connected with Śiva.
- ४९४. (B) Nachārīs and Maheśavānīs are mentioned as categories of devotional songs connected with Śiva.** — Nachārīs and Maheśavānīs are mentioned as categories of devotional songs connected with Śiva.

- ४९५. (D) Nachārīs and Maheśavānīs are mentioned as categories of devotional songs connected with Śiva.** — Nachārīs and Maheśavānīs are mentioned as categories of devotional songs connected with Śiva.
- ४९६. (A) Śakti worship is described as universally prevalent even in medieval Mithila.** — Śakti worship is described as universally prevalent even in medieval Mithila.
- ४९७. (C) Śakti worship is described as universally prevalent even in medieval Mithila.** — Śakti worship is described as universally prevalent even in medieval Mithila.
- ४९८. (D) Śakti worship is described as universally prevalent even in medieval Mithila.** — Śakti worship is described as universally prevalent even in medieval Mithila.
- ४९९. (B) Every household is described as maintaining the gosāuni, the household goddess, and honouring her on auspicious occasions.** — Every household is described as maintaining the gosāuni, the household goddess, and honouring her on auspicious occasions.
- ५००. (B) Every household is described as maintaining the gosāuni, the household goddess, and honouring her on auspicious occasions.** — Every household is described as maintaining the gosāuni, the household goddess, and honouring her on auspicious occasions.
- ५०१. (D) Every household is described as maintaining the gosāuni, the household goddess, and honouring her on auspicious occasions.** — Every household is described as maintaining the gosāuni, the household goddess, and honouring her on auspicious occasions.
- ५०२. (B) related to Śiva worship** — Śaiva refers to related to Śiva worship.
- ५०३. (D) Śaiva** — The correct term is Śaiva .
- ५०४. (B) related to Viṣṇu worship** — Vaiṣṇava refers to related to Viṣṇu worship.
- ५०५. (A) Vaiṣṇava** — The correct term is Vaiṣṇava .
- ५०६. (A) related to Śakti or goddess worship** — Śākta refers to related to Śakti or goddess worship.
- ५०७. (B) Śākta** — The correct term is Śākta .
- ५०८. (C) earthen Śiva liṅga worship** — Pārthiva Śiva liṅga refers to earthen Śiva liṅga worship.
- ५०९. (C) Pārthiva Śiva liṅga** — The correct term is Pārthiva Śiva liṅga .
- ५१०. (D) household goddess in Maithila religious practice** — Gosāuni refers to household goddess in Maithila religious practice.
- ५११. (B) Gosāuni** — The correct term is Gosāuni .
- ५१२. (C) a devotional hymn category connected with Śiva** — Nachārī refers to a devotional hymn category connected with Śiva.
- ५१३. (D) Nachārī** — The correct term is Nachārī .
- ५१४. (C) songs dealing with Hara and Gaurī** — Maheśavānī refers to songs dealing with Hara and Gaurī.
- ५१५. (C) Maheśavānī** — The correct term is Maheśavānī .
- ५१६. (D) It treats Tirhut, Tirabhukti, Videha, and Mithila as unrelated regions.** — The incorrect option is the one that says: It treats Tirhut, Tirabhukti, Videha, and Mithila as unrelated regions.
- ५१७. (C) The chapter's contents include other religious practices and a large philosophical section.** — This section is concerned with the chapter's contents include other religious practices and a large philosophical section.
- ५१८. (A) The contents list Harihara, snake worship, Sūrya, and Nātha Siddhas in the religion section.** — The contents list Harihara, snake worship, Sūrya, and Nātha Siddhas in the religion section.

- ५१९. (B) The contents list Harihara, snake worship, Sūrya, and Nātha Siddhas in the religion section.** — The contents list Harihara, snake worship, Sūrya, and Nātha Siddhas in the religion section.
- ५२०. (D) The contents list Harihara, snake worship, Sūrya, and Nātha Siddhas in the religion section.** — The contents list Harihara, snake worship, Sūrya, and Nātha Siddhas in the religion section.
- ५२१. (B) The philosophy section includes Nyāya, Prācīna Nyāya, Navya-Nyāya, and Mīmāṃsā.** — The philosophy section includes Nyāya, Prācīna Nyāya, Navya-Nyāya, and Mīmāṃsā.
- ५२२. (B) The philosophy section includes Nyāya, Prācīna Nyāya, Navya-Nyāya, and Mīmāṃsā.** — The philosophy section includes Nyāya, Prācīna Nyāya, Navya-Nyāya, and Mīmāṃsā.
- ५२३. (D) The philosophy section includes Nyāya, Prācīna Nyāya, Navya-Nyāya, and Mīmāṃsā.** — The philosophy section includes Nyāya, Prācīna Nyāya, Navya-Nyāya, and Mīmāṃsā.
- ५२४. (B) Vāchaspati Mīśra, Udayanācārya, Gangeśa Upādhyāya, Vardhamāna, and Pakṣadhara Mīśra are among the scholars listed.** — Vāchaspati Mīśra, Udayanācārya, Gangeśa Upādhyāya, Vardhamāna, and Pakṣadhara Mīśra are among the scholars listed.
- ५२५. (D) Vāchaspati Mīśra, Udayanācārya, Gangeśa Upādhyāya, Vardhamāna, and Pakṣadhara Mīśra are among the scholars listed.** — Vāchaspati Mīśra, Udayanācārya, Gangeśa Upādhyāya, Vardhamāna, and Pakṣadhara Mīśra are among the scholars listed.
- ५२६. (B) Vāchaspati Mīśra, Udayanācārya, Gangeśa Upādhyāya, Vardhamāna, and Pakṣadhara Mīśra are among the scholars listed.** — Vāchaspati Mīśra, Udayanācārya, Gangeśa Upādhyāya, Vardhamāna, and Pakṣadhara Mīśra are among the scholars listed.
- ५२७. (D) The chapter includes a unique section on the contribution of Maithila women to philosophy.** — The chapter includes a unique section on the contribution of Maithila women to philosophy.
- ५२८. (D) The chapter includes a unique section on the contribution of Maithila women to philosophy.** — The chapter includes a unique section on the contribution of Maithila women to philosophy.
- ५२९. (D) The chapter includes a unique section on the contribution of Maithila women to philosophy.** — The chapter includes a unique section on the contribution of Maithila women to philosophy.
- ५३०. (C) Lacchehamā Devī is listed in connection with women's contribution to philosophy.** — Lacchehamā Devī is listed in connection with women's contribution to philosophy.
- ५३१. (B) Lacchehamā Devī is listed in connection with women's contribution to philosophy.** — Lacchehamā Devī is listed in connection with women's contribution to philosophy.
- ५३२. (A) Lacchehamā Devī is listed in connection with women's contribution to philosophy.** — Lacchehamā Devī is listed in connection with women's contribution to philosophy.
- ५३३. (A) Later Mīmāṃsakas such as Devanātha Ṭhākura and others are listed in the chapter contents.** — Later Mīmāṃsakas such as Devanātha Ṭhākura and others are listed in the chapter contents.
- ५३४. (C) Later Mīmāṃsakas such as Devanātha Ṭhākura and others are listed in the chapter contents.** — Later Mīmāṃsakas such as Devanātha Ṭhākura and others are listed in the chapter contents.
- ५३५. (C) Later Mīmāṃsakas such as Devanātha Ṭhākura and others are listed in the chapter contents.** — Later Mīmāṃsakas such as Devanātha Ṭhākura and others are listed in the chapter contents.
- ५३६. (A) Recent archaeological excavations such as Vaiśālī and Karian are included as appendices to the chapter.** — Recent archaeological excavations such as Vaiśālī and Karian are included as appendices to the chapter.
- ५३७. (C) Recent archaeological excavations such as Vaiśālī and Karian are included as appendices to the chapter.** — Recent archaeological excavations such as Vaiśālī and Karian are included as appendices to the chapter.

५३८. (B) Recent archaeological excavations such as Vaiśālī and Karian are included as appendices to the chapter. — Recent archaeological excavations such as Vaiśālī and Karian are included as appendices to the chapter.
५३९. (B) The chapter connects religion, philosophy, scholarship, and archaeological evidence. — The chapter connects religion, philosophy, scholarship, and archaeological evidence.
५४०. (C) The chapter connects religion, philosophy, scholarship, and archaeological evidence. — The chapter connects religion, philosophy, scholarship, and archaeological evidence.
५४१. (C) The chapter connects religion, philosophy, scholarship, and archaeological evidence. — The chapter connects religion, philosophy, scholarship, and archaeological evidence.
५४२. (A) a combined Śiva-Viṣṇu religious form — Harihara refers to a combined Śiva-Viṣṇu religious form.
५४३. (B) Harihara — The correct term is Harihara .
५४४. (D) religious or yogic figures included in the chapter — Nātha Siddhas refers to religious or yogic figures included in the chapter.
५४५. (C) Nātha Siddhas — The correct term is Nātha Siddhas .
५४६. (A) the logical-philosophical school — Nyāya refers to the logical-philosophical school.
५४७. (D) Nyāya — The correct term is Nyāya .
५४८. (D) the later new logic associated strongly with Mithila and Navadvīpa — Navya-Nyāya refers to the later new logic associated strongly with Mithila and Navadvīpa.
५४९. (C) Navya-Nyāya — The correct term is Navya-Nyāya .
५५०. (B) a philosophical school concerned with Vedic interpretation and ritual law — Mīmāṃsā refers to a philosophical school concerned with Vedic interpretation and ritual law.
५५१. (D) Mīmāṃsā — The correct term is Mīmāṃsā .
५५२. (B) a major Maithila philosopher — Vāchaspati Miśra is included as a major Maithila philosopher.
५५३. (A) Vāchaspati Miśra — The correct answer is Vāchaspati Miśra .
५५४. (B) a major Nyāya thinker — Udayanācārya is included as a major Nyāya thinker.
५५५. (D) Udayanācārya — The correct answer is Udayanācārya .
५५६. (D) author of Tattva-Cintāmaṇi — Gaṅgeśa Upādhyāya is included as author of Tattva-Cintāmaṇi.
५५७. (A) Gaṅgeśa Upādhyāya — The correct answer is Gaṅgeśa Upādhyāya .
५५८. (B) a major Maithila scholar — Pakṣadhara Miśra is included as a major Maithila scholar.
५५९. (B) Pakṣadhara Miśra — The correct answer is Pakṣadhara Miśra .
५६०. (D) It says religion, literature, art, law, and social life developed in complete isolation from each other. — The incorrect option is the one that says: It says religion, literature, art, law, and social life developed in complete isolation from each other.
५६१. (B) Chapter VI begins with the classical literary and scholarly traditions of Mithila. — This section is concerned with chapter vi begins with the classical literary and scholarly traditions of mithila.
५६२. (D) The chapter on literature is divided into classical literature and the development of Maithili literature. — The chapter on literature is divided into classical literature and the development of Maithili literature.
५६३. (C) The chapter on literature is divided into classical literature and the development of Maithili literature. — The chapter on literature is divided into classical literature and the development of Maithili literature.

- ५६४. (C) The chapter on literature is divided into classical literature and the development of Maithili literature.** — The chapter on literature is divided into classical literature and the development of Maithili literature.
- ५६५. (D) Classical literature includes language, grammar, lexicography, poetics, metrics, erotics, and polity.** — Classical literature includes language, grammar, lexicography, poetics, metrics, erotics, and polity.
- ५६६. (D) Classical literature includes language, grammar, lexicography, poetics, metrics, erotics, and polity.** — Classical literature includes language, grammar, lexicography, poetics, metrics, erotics, and polity.
- ५६७. (D) Classical literature includes language, grammar, lexicography, poetics, metrics, erotics, and polity.** — Classical literature includes language, grammar, lexicography, poetics, metrics, erotics, and polity.
- ५६८. (B) Women Sanskrit writers are explicitly included in the classical literature section.** — Women Sanskrit writers are explicitly included in the classical literature section.
- ५६९. (C) Women Sanskrit writers are explicitly included in the classical literature section.** — Women Sanskrit writers are explicitly included in the classical literature section.
- ५७०. (B) Women Sanskrit writers are explicitly included in the classical literature section.** — Women Sanskrit writers are explicitly included in the classical literature section.
- ५७१. (A) The treatment of grammar and lexicography shows the importance of linguistic scholarship in Mithila.** — The treatment of grammar and lexicography shows the importance of linguistic scholarship in Mithila.
- ५७२. (C) The treatment of grammar and lexicography shows the importance of linguistic scholarship in Mithila.** — The treatment of grammar and lexicography shows the importance of linguistic scholarship in Mithila.
- ५७३. (A) The treatment of grammar and lexicography shows the importance of linguistic scholarship in Mithila.** — The treatment of grammar and lexicography shows the importance of linguistic scholarship in Mithila.
- ५७४. (A) Poetics and metrics indicate that literary form, style, and measurement of verse were part of the cultural heritage.** — Poetics and metrics indicate that literary form, style, and measurement of verse were part of the cultural heritage.
- ५७५. (A) Poetics and metrics indicate that literary form, style, and measurement of verse were part of the cultural heritage.** — Poetics and metrics indicate that literary form, style, and measurement of verse were part of the cultural heritage.
- ५७६. (A) Poetics and metrics indicate that literary form, style, and measurement of verse were part of the cultural heritage.** — Poetics and metrics indicate that literary form, style, and measurement of verse were part of the cultural heritage.
- ५७७. (B) Polity appears as a literary subject, showing the relation between literature and governance.** — Polity appears as a literary subject, showing the relation between literature and governance.
- ५७८. (C) Polity appears as a literary subject, showing the relation between literature and governance.** — Polity appears as a literary subject, showing the relation between literature and governance.
- ५७९. (D) Polity appears as a literary subject, showing the relation between literature and governance.** — Polity appears as a literary subject, showing the relation between literature and governance.
- ५८०. (A) The chapter does not limit literature to poetry; it includes technical and scholarly branches.** — The chapter does not limit literature to poetry; it includes technical and scholarly branches.
- ५८१. (B) The chapter does not limit literature to poetry; it includes technical and scholarly branches.** — The chapter does not limit literature to poetry; it includes technical and scholarly branches.
- ५८२. (D) The chapter does not limit literature to poetry; it includes technical and scholarly branches.** — The chapter does not limit literature to poetry; it includes technical and scholarly branches.
- ५८३. (C) The author treats literature as essential for understanding culture.** — The author treats literature as essential for understanding culture.

५८४. (B) **The author treats literature as essential for understanding culture.** — The author treats literature as essential for understanding culture.
५८५. (D) **The author treats literature as essential for understanding culture.** — The author treats literature as essential for understanding culture.
५८६. (B) **the scholarly making and use of dictionaries** — Lexicography refers to the scholarly making and use of dictionaries.
५८७. (C) **Lexicography** — The correct term is Lexicography .
५८८. (A) **the theory of literary expression** — Poetics refers to the theory of literary expression.
५८९. (B) **Poetics** — The correct term is Poetics .
५९०. (B) **the study of verse-measure** — Metrics refers to the study of verse-measure.
५९१. (D) **Metrics** — The correct term is Metrics .
५९२. (B) **the science or literature of governance** — Polity refers to the science or literature of governance.
५९३. (B) **Polity** — The correct term is Polity .
५९४. (A) **It says religion, literature, art, law, and social life developed in complete isolation from each other.** — The incorrect option is the one that says: It says religion, literature, art, law, and social life developed in complete isolation from each other.
५९५. (A) **The second literature section surveys early and middle Maithili literary development.** — This section is concerned with the second literature section surveys early and middle maithili literary development.
५९६. (A) **The chapter includes early Maithili literature and middle Maithili literature.** — The chapter includes early Maithili literature and middle Maithili literature.
५९७. (D) **The chapter includes early Maithili literature and middle Maithili literature.** — The chapter includes early Maithili literature and middle Maithili literature.
५९८. (A) **The chapter includes early Maithili literature and middle Maithili literature.** — The chapter includes early Maithili literature and middle Maithili literature.
५९९. (D) **Charyāpadas are listed as part of the early literary background.** — Charyāpadas are listed as part of the early literary background.
६००. (B) **Charyāpadas are listed as part of the early literary background.** — Charyāpadas are listed as part of the early literary background.
६०१. (C) **Charyāpadas are listed as part of the early literary background.** — Charyāpadas are listed as part of the early literary background.
६०२. (B) **Jyotirīśvara's Varṇaratnākara is included in the literature chapter.** — Jyotirīśvara's Varṇaratnākara is included in the literature chapter.
६०३. (D) **Jyotirīśvara's Varṇaratnākara is included in the literature chapter.** — Jyotirīśvara's Varṇaratnākara is included in the literature chapter.
६०४. (A) **Jyotirīśvara's Varṇaratnākara is included in the literature chapter.** — Jyotirīśvara's Varṇaratnākara is included in the literature chapter.
६०५. (C) **Vidyāpati Ṭhākura is treated as a major figure in the age of Maithili literature.** — Vidyāpati Ṭhākura is treated as a major figure in the age of Maithili literature.
६०६. (A) **Vidyāpati Ṭhākura is treated as a major figure in the age of Maithili literature.** — Vidyāpati Ṭhākura is treated as a major figure in the age of Maithili literature.

- ६०७. (D) Vidyāpati Ṭhākura is treated as a major figure in the age of Maithili literature.** — Vidyāpati Ṭhākura is treated as a major figure in the age of Maithili literature.
- ६०८. (B) The contents include Vidyāpati's life, works, padas, and contemporaries.** — The contents include Vidyāpati's life, works, padas, and contemporaries.
- ६०९. (D) The contents include Vidyāpati's life, works, padas, and contemporaries.** — The contents include Vidyāpati's life, works, padas, and contemporaries.
- ६१०. (C) The contents include Vidyāpati's life, works, padas, and contemporaries.** — The contents include Vidyāpati's life, works, padas, and contemporaries.
- ६११. (D) Later names include Amritakara, Harapati, Bhānu Kavi, Gajasimha, Rudradhara, Kavirāja Bhikhārīmiśra, Daśāvadhāna Ṭhākura, Viṣṇupurī, Yaśodhara, Nava Kaviśekhara, Rājapaṇḍita, Chaitra Chaturbhuja, Madhusūdana, Jīvanātha, Lakmīnātha, Śyāmasundara, and Kaṃsanārāyaṇa.** — Later names include Amritakara, Harapati, Bhānu Kavi, Gajasimha, Rudradhara, Kavirāja Bhikhārīmiśra, Daśāvadhāna Ṭhākura, Viṣṇupurī, Yaśodhara, Nava Kaviśekhara, Rājapaṇḍita, Chaitra Chaturbhuja, Madhusūdana, Jīvanātha, Lakmīnātha, Śyāmasundara, and Kaṃsanārāyaṇa.
- ६१२. (A) Later names include Amritakara, Harapati, Bhānu Kavi, Gajasimha, Rudradhara, Kavirāja Bhikhārīmiśra, Daśāvadhāna Ṭhākura, Viṣṇupurī, Yaśodhara, Nava Kaviśekhara, Rājapaṇḍita, Chaitra Chaturbhuja, Madhusūdana, Jīvanātha, Lakmīnātha, Śyāmasundara, and Kaṃsanārāyaṇa.** — Later names include Amritakara, Harapati, Bhānu Kavi, Gajasimha, Rudradhara, Kavirāja Bhikhārīmiśra, Daśāvadhāna Ṭhākura, Viṣṇupurī, Yaśodhara, Nava Kaviśekhara, Rājapaṇḍita, Chaitra Chaturbhuja, Madhusūdana, Jīvanātha, Lakmīnātha, Śyāmasundara, and Kaṃsanārāyaṇa.
- ६१३. (A) Later names include Amritakara, Harapati, Bhānu Kavi, Gajasimha, Rudradhara, Kavirāja Bhikhārīmiśra, Daśāvadhāna Ṭhākura, Viṣṇupurī, Yaśodhara, Nava Kaviśekhara, Rājapaṇḍita, Chaitra Chaturbhuja, Madhusūdana, Jīvanātha, Lakmīnātha, Śyāmasundara, and Kaṃsanārāyaṇa.** — Later names include Amritakara, Harapati, Bhānu Kavi, Gajasimha, Rudradhara, Kavirāja Bhikhārīmiśra, Daśāvadhāna Ṭhākura, Viṣṇupurī, Yaśodhara, Nava Kaviśekhara, Rājapaṇḍita, Chaitra Chaturbhuja, Madhusūdana, Jīvanātha, Lakmīnātha, Śyāmasundara, and Kaṃsanārāyaṇa.
- ६१४. (D) The chapter's structure shows the movement from Sanskrit learning to Maithili literary expression.** — The chapter's structure shows the movement from Sanskrit learning to Maithili literary expression.
- ६१५. (B) The chapter's structure shows the movement from Sanskrit learning to Maithili literary expression.** — The chapter's structure shows the movement from Sanskrit learning to Maithili literary expression.
- ६१६. (C) The chapter's structure shows the movement from Sanskrit learning to Maithili literary expression.** — The chapter's structure shows the movement from Sanskrit learning to Maithili literary expression.
- ६१७. (D) Literature is used as evidence of religious, social, and cultural life.** — Literature is used as evidence of religious, social, and cultural life.
- ६१८. (A) Literature is used as evidence of religious, social, and cultural life.** — Literature is used as evidence of religious, social, and cultural life.
- ६१९. (B) Literature is used as evidence of religious, social, and cultural life.** — Literature is used as evidence of religious, social, and cultural life.
- ६२०. (B) early songs important for eastern Indo-Aryan literary history** — Charyāpadas refers to early songs important for eastern Indo-Aryan literary history.
- ६२१. (C) Charyāpadas** — The correct term is Charyāpadas .
- ६२२. (D) a major work of Jyotirīśvara** — Varṇaratnākara refers to a major work of Jyotirīśvara.
- ६२३. (C) Varṇaratnākara** — The correct term is Varṇaratnākara .
- ६२४. (B) lyrical songs associated especially with Vidyāpati** — Padas refers to lyrical songs associated especially with Vidyāpati.

६२५. (A) **Padas** — The correct term is Padas .

६२६. (D) **a central figure in Maithili literature** — Vidyāpati Ṭhākura is included as a central figure in Maithili literature.

६२७. (A) **Vidyāpati Ṭhākura** — The correct answer is Vidyāpati Ṭhākura .

६२८. (A) **author associated with Varṇaratnākara** — Jyotirīśvara is included as author associated with Varṇaratnākara.

६२९. (C) **Jyotirīśvara** — The correct answer is Jyotirīśvara .

६३०. (A) **It reduces the study to a list of names without social or cultural interpretation.** — The incorrect option is the one that says: It reduces the study to a list of names without social or cultural interpretation.

६३१. (D) **Chapter VII treats the history of script and inscriptional evidence.** — This section is concerned with chapter vii treats the history of script and inscriptional evidence.

६३२. (C) **The chapter studies the salient features of Mithilākṣara.** — The chapter studies the salient features of Mithilākṣara.

६३३. (D) **The chapter studies the salient features of Mithilākṣara.** — The chapter studies the salient features of Mithilākṣara.

६३४. (B) **The chapter studies the salient features of Mithilākṣara.** — The chapter studies the salient features of Mithilākṣara.

६३५. (A) **It traces the development of the Maithili or Tirhutā script.** — It traces the development of the Maithili or Tirhutā script.

६३६. (B) **It traces the development of the Maithili or Tirhutā script.** — It traces the development of the Maithili or Tirhutā script.

६३७. (D) **It traces the development of the Maithili or Tirhutā script.** — It traces the development of the Maithili or Tirhutā script.

६३८. (B) **Maithili inscriptions in Nepal are part of the palaeographical evidence.** — Maithili inscriptions in Nepal are part of the palaeographical evidence.

६३९. (C) **Maithili inscriptions in Nepal are part of the palaeographical evidence.** — Maithili inscriptions in Nepal are part of the palaeographical evidence.

६४०. (A) **Maithili inscriptions in Nepal are part of the palaeographical evidence.** — Maithili inscriptions in Nepal are part of the palaeographical evidence.

६४१. (B) **The author sees the origin and development of Mithilākṣara as necessary for a complete cultural history of Mithila.** — The author sees the origin and development of Mithilākṣara as necessary for a complete cultural history of Mithila.

६४२. (D) **The author sees the origin and development of Mithilākṣara as necessary for a complete cultural history of Mithila.** — The author sees the origin and development of Mithilākṣara as necessary for a complete cultural history of Mithila.

६४३. (D) **The author sees the origin and development of Mithilākṣara as necessary for a complete cultural history of Mithila.** — The author sees the origin and development of Mithilākṣara as necessary for a complete cultural history of Mithila.

६४४. (C) **The script chapter is not merely about letters; it connects writing, records, culture, and identity.** — The script chapter is not merely about letters; it connects writing, records, culture, and identity.

६४५. (B) **The script chapter is not merely about letters; it connects writing, records, culture, and identity.** — The script chapter is not merely about letters; it connects writing, records, culture, and identity.

६४६. (D) **The script chapter is not merely about letters; it connects writing, records, culture, and identity.** — The script chapter is not merely about letters; it connects writing, records, culture, and identity.

६४७. (B) **Palaeography helps read inscriptions and date historical evidence.** — Palaeography helps read inscriptions and date historical evidence.

६४८. (A) **Palaeography helps read inscriptions and date historical evidence.** — Palaeography helps read inscriptions and date historical evidence.

६४९. (A) **Palaeography helps read inscriptions and date historical evidence.** — Palaeography helps read inscriptions and date historical evidence.
६५०. (A) **Mithilākṣara is treated as a distinctive cultural marker of Mithila.** — Mithilākṣara is treated as a distinctive cultural marker of Mithila.
६५१. (D) **Mithilākṣara is treated as a distinctive cultural marker of Mithila.** — Mithilākṣara is treated as a distinctive cultural marker of Mithila.
६५२. (D) **Mithilākṣara is treated as a distinctive cultural marker of Mithila.** — Mithilākṣara is treated as a distinctive cultural marker of Mithila.
६५३. (C) **The chapter links textual culture with visual and epigraphic culture.** — The chapter links textual culture with visual and epigraphic culture.
६५४. (D) **The chapter links textual culture with visual and epigraphic culture.** — The chapter links textual culture with visual and epigraphic culture.
६५५. (A) **The chapter links textual culture with visual and epigraphic culture.** — The chapter links textual culture with visual and epigraphic culture.
६५६. (B) **the study of old writing and scripts** — Palaeography refers to the study of old writing and scripts.
६५७. (B) **Palaeography** — The correct term is Palaeography .
६५८. (D) **the script associated with Mithila** — Mithilākṣara refers to the script associated with Mithila.
६५९. (D) **Mithilākṣara** — The correct term is Mithilākṣara .
६६०. (D) **another name for the Maithili script** — Tirhutā script refers to another name for the Maithili script.
६६१. (D) **Tirhutā script** — The correct term is Tirhutā script .
६६२. (C) **a written record on durable material** — Inscription refers to a written record on durable material.
६६३. (A) **Inscription** — The correct term is Inscription .
६६४. (D) **It says the subject belongs only to archaeology and not to cultural history.** — The incorrect option is the one that says: It says the subject belongs only to archaeology and not to cultural history.
६६५. (C) **The inscriptions section lists specific inscriptions used to reconstruct cultural history.** — This section is concerned with the inscriptions section lists specific inscriptions used to reconstruct cultural history.
६६६. (B) **The so-called Simraon inscription is listed among the inscriptional materials.** — The so-called Simraon inscription is listed among the inscriptional materials.
६६७. (B) **The so-called Simraon inscription is listed among the inscriptional materials.** — The so-called Simraon inscription is listed among the inscriptional materials.
६६८. (C) **The so-called Simraon inscription is listed among the inscriptional materials.** — The so-called Simraon inscription is listed among the inscriptional materials.
६६९. (B) **The Andhra Tharhi inscription is included in the chapter contents.** — The Andhra Tharhi inscription is included in the chapter contents.
६७०. (B) **The Andhra Tharhi inscription is included in the chapter contents.** — The Andhra Tharhi inscription is included in the chapter contents.
६७१. (C) **The Andhra Tharhi inscription is included in the chapter contents.** — The Andhra Tharhi inscription is included in the chapter contents.
६७२. (B) **The Bhit-Bhagwanpura inscription is included in the chapter contents.** — The Bhit-Bhagwanpura inscription is included in the chapter contents.

- ୧୭୩. (C) The Bhit-Bhagwanpura inscription is included in the chapter contents.** — The Bhit-Bhagwanpura inscription is included in the chapter contents.
- ୧୭୪. (B) The Bhit-Bhagwanpura inscription is included in the chapter contents.** — The Bhit-Bhagwanpura inscription is included in the chapter contents.
- ୧୭୫. (D) The Khojapur Durga image inscription is included in the chapter contents.** — The Khojapur Durga image inscription is included in the chapter contents.
- ୧୭୬. (C) The Khojapur Durga image inscription is included in the chapter contents.** — The Khojapur Durga image inscription is included in the chapter contents.
- ୧୭୭. (D) The Khojapur Durga image inscription is included in the chapter contents.** — The Khojapur Durga image inscription is included in the chapter contents.
- ୧୭୮. (D) The Kandaha inscription of Narasiṃhadeva is included as evidence.** — The Kandaha inscription of Narasiṃhadeva is included as evidence.
- ୧୭୯. (A) The Kandaha inscription of Narasiṃhadeva is included as evidence.** — The Kandaha inscription of Narasiṃhadeva is included as evidence.
- ୧୮୦. (B) The Kandaha inscription of Narasiṃhadeva is included as evidence.** — The Kandaha inscription of Narasiṃhadeva is included as evidence.
- ୧୮୧. (C) Barantpur Chaṇḍisthāna and Saharsa inscriptions are also included.** — Barantpur Chaṇḍisthāna and Saharsa inscriptions are also included.
- ୧୮୨. (A) Barantpur Chaṇḍisthāna and Saharsa inscriptions are also included.** — Barantpur Chaṇḍisthāna and Saharsa inscriptions are also included.
- ୧୮୩. (D) Barantpur Chaṇḍisthāna and Saharsa inscriptions are also included.** — Barantpur Chaṇḍisthāna and Saharsa inscriptions are also included.
- ୧୮୪. (B) Bhagirathapur inscription of Anumati Devī is listed in the chapter contents.** — Bhagirathapur inscription of Anumati Devī is listed in the chapter contents.
- ୧୮୫. (C) Bhagirathapur inscription of Anumati Devī is listed in the chapter contents.** — Bhagirathapur inscription of Anumati Devī is listed in the chapter contents.
- ୧୮୬. (D) Bhagirathapur inscription of Anumati Devī is listed in the chapter contents.** — Bhagirathapur inscription of Anumati Devī is listed in the chapter contents.
- ୧୮୭. (C) The Panchobh copper-plate of Saṅgrāmagupta and the Bispi grant of Śivasimha are included.** — The Panchobh copper-plate of Saṅgrāmagupta and the Bispi grant of Śivasimha are included.
- ୧୮୮. (B) The Panchobh copper-plate of Saṅgrāmagupta and the Bispi grant of Śivasimha are included.** — The Panchobh copper-plate of Saṅgrāmagupta and the Bispi grant of Śivasimha are included.
- ୧୮୯. (A) The Panchobh copper-plate of Saṅgrāmagupta and the Bispi grant of Śivasimha are included.** — The Panchobh copper-plate of Saṅgrāmagupta and the Bispi grant of Śivasimha are included.
- ୧୯୦. (D) The use of inscriptions helps anchor literary and dynastic claims in material evidence.** — The use of inscriptions helps anchor literary and dynastic claims in material evidence.
- ୧୯୧. (A) The use of inscriptions helps anchor literary and dynastic claims in material evidence.** — The use of inscriptions helps anchor literary and dynastic claims in material evidence.
- ୧୯୨. (B) The use of inscriptions helps anchor literary and dynastic claims in material evidence.** — The use of inscriptions helps anchor literary and dynastic claims in material evidence.

६९३. (D) **an inscriptional document often recording gifts or privileges** — Copper-plate grant refers to an inscriptional document often recording gifts or privileges.
६९४. (D) **Copper-plate grant** — The correct term is Copper-plate grant .
६९५. (C) **an inscription connected with an icon or sacred image** — Image inscription refers to an inscription connected with an icon or sacred image.
६९६. (A) **Image inscription** — The correct term is Image inscription .
६९७. (D) **a formal record of donation or privilege** — Grant refers to a formal record of donation or privilege.
६९८. (D) **Grant** — The correct term is Grant .
६९९. (C) **It treats temples, inscriptions, music, and script as irrelevant to Mithila culture.** — The incorrect option is the one that says: It treats temples, inscriptions, music, and script as irrelevant to Mithila culture.
७००. (B) **Chapter VIII treats fine arts, especially music and the ritual-art form of Aipanā.** — This section is concerned with chapter viii treats fine arts, especially music and the ritual-art form of aipanā.
७०१. (B) **The chapter includes the Mithila School of Music.** — The chapter includes the Mithila School of Music.
७०२. (C) **The chapter includes the Mithila School of Music.** — The chapter includes the Mithila School of Music.
७०३. (A) **The chapter includes the Mithila School of Music.** — The chapter includes the Mithila School of Music.
७०४. (A) **The preface says the Karṇāṭas brought to Mithila a new school of music.** — The preface says the Karṇāṭas brought to Mithila a new school of music.
७०५. (B) **The preface says the Karṇāṭas brought to Mithila a new school of music.** — The preface says the Karṇāṭas brought to Mithila a new school of music.
७०६. (C) **The preface says the Karṇāṭas brought to Mithila a new school of music.** — The preface says the Karṇāṭas brought to Mithila a new school of music.
७०७. (D) **The origin and development of Mithila music are traced in the fine arts chapter.** — The origin and development of Mithila music are traced in the fine arts chapter.
७०८. (D) **The origin and development of Mithila music are traced in the fine arts chapter.** — The origin and development of Mithila music are traced in the fine arts chapter.
७०९. (B) **The origin and development of Mithila music are traced in the fine arts chapter.** — The origin and development of Mithila music are traced in the fine arts chapter.
७१०. (B) **Aipanā is described in the preface as a forgotten art of symbol and tantra.** — Aipanā is described in the preface as a forgotten art of symbol and tantra.
७११. (B) **Aipanā is described in the preface as a forgotten art of symbol and tantra.** — Aipanā is described in the preface as a forgotten art of symbol and tantra.
७१२. (B) **Aipanā is described in the preface as a forgotten art of symbol and tantra.** — Aipanā is described in the preface as a forgotten art of symbol and tantra.
७१३. (D) **The chapter includes Sarvatobhadra in connection with Aipanā.** — The chapter includes Sarvatobhadra in connection with Aipanā.
७१४. (D) **The chapter includes Sarvatobhadra in connection with Aipanā.** — The chapter includes Sarvatobhadra in connection with Aipanā.
७१५. (B) **The chapter includes Sarvatobhadra in connection with Aipanā.** — The chapter includes Sarvatobhadra in connection with Aipanā.

- ७१६. (D) Fine arts are treated as part of cultural history, not as a decorative appendix.** — Fine arts are treated as part of cultural history, not as a decorative appendix.
- ७१७. (D) Fine arts are treated as part of cultural history, not as a decorative appendix.** — Fine arts are treated as part of cultural history, not as a decorative appendix.
- ७१८. (C) Fine arts are treated as part of cultural history, not as a decorative appendix.** — Fine arts are treated as part of cultural history, not as a decorative appendix.
- ७१९. (C) Music, symbol, and ritual design are linked with religious and domestic culture.** — Music, symbol, and ritual design are linked with religious and domestic culture.
- ७२०. (B) Music, symbol, and ritual design are linked with religious and domestic culture.** — Music, symbol, and ritual design are linked with religious and domestic culture.
- ७२१. (A) Music, symbol, and ritual design are linked with religious and domestic culture.** — Music, symbol, and ritual design are linked with religious and domestic culture.
- ७२२. (D) The study of Aipanā helps preserve women-centered and household artistic traditions.** — The study of Aipanā helps preserve women-centered and household artistic traditions.
- ७२३. (C) The study of Aipanā helps preserve women-centered and household artistic traditions.** — The study of Aipanā helps preserve women-centered and household artistic traditions.
- ७२४. (A) The study of Aipanā helps preserve women-centered and household artistic traditions.** — The study of Aipanā helps preserve women-centered and household artistic traditions.
- ७२५. (B) a ritual and symbolic art tradition of Mithila** — Aipanā refers to a ritual and symbolic art tradition of Mithila.
- ७२६. (B) Aipanā** — The correct term is Aipanā .
- ७२७. (A) a sacred or auspicious design included in the fine arts section** — Sarvatobhadra refers to a sacred or auspicious design included in the fine arts section.
- ७२८. (B) Sarvatobhadra** — The correct term is Sarvatobhadra .
- ७२९. (B) the musical tradition discussed in the chapter** — Mithila School of Music refers to the musical tradition discussed in the chapter.
- ७३०. (B) Mithila School of Music** — The correct term is Mithila School of Music .
- ७३१. (D) It treats Tirhut, Tirabhukti, Videha, and Mithila as unrelated regions.** — The incorrect option is the one that says: It treats Tirhut, Tirabhukti, Videha, and Mithila as unrelated regions.
- ७३२. (D) Chapter IX reconstructs architecture and sculpture from literary, archaeological, and material remains.** — This section is concerned with chapter ix reconstructs architecture and sculpture from literary, archaeological, and material remains.
- ७३३. (B) The chapter includes palace, chaupālī, gambling house, and kaṭaka or military camps.** — The chapter includes palace, chaupālī, gambling house, and kaṭaka or military camps.
- ७३४. (D) The chapter includes palace, chaupālī, gambling house, and kaṭaka or military camps.** — The chapter includes palace, chaupālī, gambling house, and kaṭaka or military camps.
- ७३५. (D) The chapter includes palace, chaupālī, gambling house, and kaṭaka or military camps.** — The chapter includes palace, chaupālī, gambling house, and kaṭaka or military camps.
- ७३६. (C) Temple architecture and temple types are major topics of the chapter.** — Temple architecture and temple types are major topics of the chapter.

- ७३७. (A) Temple architecture and temple types are major topics of the chapter.** — Temple architecture and temple types are major topics of the chapter.
- ७३८. (C) Temple architecture and temple types are major topics of the chapter.** — Temple architecture and temple types are major topics of the chapter.
- ७३९. (A) Garbhagr̥ha is listed among temple architectural topics.** — Garbhagr̥ha is listed among temple architectural topics.
- ७४०. (A) Garbhagr̥ha is listed among temple architectural topics.** — Garbhagr̥ha is listed among temple architectural topics.
- ७४१. (D) Garbhagr̥ha is listed among temple architectural topics.** — Garbhagr̥ha is listed among temple architectural topics.
- ७४२. (D) The sculpture section includes Gaṇeśa, rare Nṛtya Gaṇeśa, Sūrya, Viṣṇu, Śakti, Śaiva images, Brahmā, Buddhist sculpture, river goddesses, and miscellaneous pieces.** — The sculpture section includes Gaṇeśa, rare Nṛtya Gaṇeśa, Sūrya, Viṣṇu, Śakti, Śaiva images, Brahmā, Buddhist sculpture, river goddesses, and miscellaneous pieces.
- ७४३. (A) The sculpture section includes Gaṇeśa, rare Nṛtya Gaṇeśa, Sūrya, Viṣṇu, Śakti, Śaiva images, Brahmā, Buddhist sculpture, river goddesses, and miscellaneous pieces.** — The sculpture section includes Gaṇeśa, rare Nṛtya Gaṇeśa, Sūrya, Viṣṇu, Śakti, Śaiva images, Brahmā, Buddhist sculpture, river goddesses, and miscellaneous pieces.
- ७४४. (D) The sculpture section includes Gaṇeśa, rare Nṛtya Gaṇeśa, Sūrya, Viṣṇu, Śakti, Śaiva images, Brahmā, Buddhist sculpture, river goddesses, and miscellaneous pieces.** — The sculpture section includes Gaṇeśa, rare Nṛtya Gaṇeśa, Sūrya, Viṣṇu, Śakti, Śaiva images, Brahmā, Buddhist sculpture, river goddesses, and miscellaneous pieces.
- ७४५. (D) Chamundā, Maheśvarī, Tārā, Mahiṣāsūramardīnī, Śiva-Pārvatī, and Rudra sculptures are among the listed topics.** — Chamundā, Maheśvarī, Tārā, Mahiṣāsūramardīnī, Śiva-Pārvatī, and Rudra sculptures are among the listed topics.
- ७४६. (C) Chamundā, Maheśvarī, Tārā, Mahiṣāsūramardīnī, Śiva-Pārvatī, and Rudra sculptures are among the listed topics.** — Chamundā, Maheśvarī, Tārā, Mahiṣāsūramardīnī, Śiva-Pārvatī, and Rudra sculptures are among the listed topics.
- ७४७. (B) Chamundā, Maheśvarī, Tārā, Mahiṣāsūramardīnī, Śiva-Pārvatī, and Rudra sculptures are among the listed topics.** — Chamundā, Maheśvarī, Tārā, Mahiṣāsūramardīnī, Śiva-Pārvatī, and Rudra sculptures are among the listed topics.
- ७४८. (C) The chapter treats door-jambs, lintels, gargoyles, and architectural members.** — The chapter treats door-jambs, lintels, gargoyles, and architectural members.
- ७४९. (B) The chapter treats door-jambs, lintels, gargoyles, and architectural members.** — The chapter treats door-jambs, lintels, gargoyles, and architectural members.
- ७५०. (D) The chapter treats door-jambs, lintels, gargoyles, and architectural members.** — The chapter treats door-jambs, lintels, gargoyles, and architectural members.
- ७५१. (B) Architecture is reconstructed from sculpture, literature, inscriptions, and excavated remains.** — Architecture is reconstructed from sculpture, literature, inscriptions, and excavated remains.
- ७५२. (B) Architecture is reconstructed from sculpture, literature, inscriptions, and excavated remains.** — Architecture is reconstructed from sculpture, literature, inscriptions, and excavated remains.
- ७५३. (D) Architecture is reconstructed from sculpture, literature, inscriptions, and excavated remains.** — Architecture is reconstructed from sculpture, literature, inscriptions, and excavated remains.
- ७५४. (B) The author emphasizes that temple architecture had not previously been surveyed in sufficient detail for Mithila.** — The author emphasizes that temple architecture had not previously been surveyed in sufficient detail for Mithila.
- ७५५. (D) The author emphasizes that temple architecture had not previously been surveyed in sufficient detail for Mithila.** — The author emphasizes that temple architecture had not previously been surveyed in sufficient detail for Mithila.
- ७५६. (C) The author emphasizes that temple architecture had not previously been surveyed in sufficient detail for Mithila.** — The author emphasizes that temple architecture had not previously been surveyed in sufficient detail for Mithila.
- ७५७. (A) the sanctum of a temple** — Garbhagr̥ha refers to the sanctum of a temple.

७५८. (C) **Garbhagrha** — The correct term is Garbhagrha .
७५९. (A) **military camp** — Kaṭaka refers to military camp.
७६०. (B) **Kaṭaka** — The correct term is Kaṭaka .
७६१. (C) **a public or communal architectural form** — Chaupālī refers to a public or communal architectural form.
७६२. (C) **Chaupālī** — The correct term is Chaupālī .
७६३. (D) **a vertical element framing a doorway** — Door-jamb refers to a vertical element framing a doorway.
७६४. (C) **Door-jamb** — The correct term is Door-jamb .
७६५. (B) **a horizontal architectural member over an opening** — Lintel refers to a horizontal architectural member over an opening.
७६६. (D) **Lintel** — The correct term is Lintel .
७६७. (B) **a projecting water-spout or architectural feature** — Gargoyle refers to a projecting water-spout or architectural feature.
७६८. (C) **Gargoyle** — The correct term is Gargoyle .
७६९. (D) **It avoids historical comparison and treats every tradition as timeless and unchanging.** — The incorrect option is the one that says: It avoids historical comparison and treats every tradition as timeless and unchanging.
७७०. (D) **Chapter X turns from dynasties and culture to the social composition of Mithila.** — This section is concerned with chapter x turns from dynasties and culture to the social composition of mithila.
७७१. (C) **The chapter is titled Social Life: The people of Mithila.** — The chapter is titled Social Life: The people of Mithila.
७७२. (C) **The chapter is titled Social Life: The people of Mithila.** — The chapter is titled Social Life: The people of Mithila.
७७३. (D) **The chapter is titled Social Life: The people of Mithila.** — The chapter is titled Social Life: The people of Mithila.
७७४. (A) **General characteristics of the people are included.** — General characteristics of the people are included.
७७५. (D) **General characteristics of the people are included.** — General characteristics of the people are included.
७७६. (B) **General characteristics of the people are included.** — General characteristics of the people are included.
७७७. (A) **Village community and village planning are important topics.** — Village community and village planning are important topics.
७७८. (A) **Village community and village planning are important topics.** — Village community and village planning are important topics.
७७९. (D) **Village community and village planning are important topics.** — Village community and village planning are important topics.
७८०. (B) **Maithila Brāhmaṇas receive special attention.** — Maithila Brāhmaṇas receive special attention.
७८१. (A) **Maithila Brāhmaṇas receive special attention.** — Maithila Brāhmaṇas receive special attention.
७८२. (D) **Maithila Brāhmaṇas receive special attention.** — Maithila Brāhmaṇas receive special attention.
७८३. (B) **The institution of Pañjīprabandha is included in the social history of the people.** — The institution of Pañjīprabandha is included in the social history of the people.
७८४. (B) **The institution of Pañjīprabandha is included in the social history of the people.** — The institution of Pañjīprabandha is included in the social history of the people.
७८५. (B) **The institution of Pañjīprabandha is included in the social history of the people.** — The institution of Pañjīprabandha is included in the social history of the people.

७८६. (A) **Mahābrāhmaṇas or Mahāpātras are listed as a social group.** — Mahābrāhmaṇas or Mahāpātras are listed as a social group.
७८७. (D) **Mahābrāhmaṇas or Mahāpātras are listed as a social group.** — Mahābrāhmaṇas or Mahāpātras are listed as a social group.
७८८. (C) **Mahābrāhmaṇas or Mahāpātras are listed as a social group.** — Mahābrāhmaṇas or Mahāpātras are listed as a social group.
७८९. (A) **Other Brāhmaṇas, including Dasunhi or Bhaṭṭ Brāhmaṇa and Śākadvīpins, are included.** — Other Brāhmaṇas, including Dasunhi or Bhaṭṭ Brāhmaṇa and Śākadvīpins, are included.
७९०. (A) **Other Brāhmaṇas, including Dasunhi or Bhaṭṭ Brāhmaṇa and Śākadvīpins, are included.** — Other Brāhmaṇas, including Dasunhi or Bhaṭṭ Brāhmaṇa and Śākadvīpins, are included.
७९१. (C) **Other Brāhmaṇas, including Dasunhi or Bhaṭṭ Brāhmaṇa and Śākadvīpins, are included.** — Other Brāhmaṇas, including Dasunhi or Bhaṭṭ Brāhmaṇa and Śākadvīpins, are included.
७९२. (C) **The chapter also includes Kāyasthas, Kṣatriyas, Goāras, Dusādhas, Musaharas, Muslims, and others.** — The chapter also includes Kāyasthas, Kṣatriyas, Goāras, Dusādhas, Musaharas, Muslims, and others.
७९३. (A) **The chapter also includes Kāyasthas, Kṣatriyas, Goāras, Dusādhas, Musaharas, Muslims, and others.** — The chapter also includes Kāyasthas, Kṣatriyas, Goāras, Dusādhas, Musaharas, Muslims, and others.
७९४. (D) **The chapter also includes Kāyasthas, Kṣatriyas, Goāras, Dusādhas, Musaharas, Muslims, and others.** — The chapter also includes Kāyasthas, Kṣatriyas, Goāras, Dusādhas, Musaharas, Muslims, and others.
७९५. (B) **The social chapter shows that Mithila's cultural history is not only elite dynastic history.** — The social chapter shows that Mithila's cultural history is not only elite dynastic history.
७९६. (C) **The social chapter shows that Mithila's cultural history is not only elite dynastic history.** — The social chapter shows that Mithila's cultural history is not only elite dynastic history.
७९७. (A) **The social chapter shows that Mithila's cultural history is not only elite dynastic history.** — The social chapter shows that Mithila's cultural history is not only elite dynastic history.
७९८. (A) **the genealogical institution associated especially with Maithila Brahmanas** — Pañjīprabandha refers to the genealogical institution associated especially with Maithila Brahmanas.
७९९. (D) **Pañjīprabandha** — The correct term is Pañjīprabandha .
८००. (D) **the local social unit central to everyday life** — Village community refers to the local social unit central to everyday life.
८०१. (A) **Village community** — The correct term is Village community .
८०२. (A) **the spatial arrangement of settlement life** — Village planning refers to the spatial arrangement of settlement life.
८०३. (B) **Village planning** — The correct term is Village planning .
८०४. (A) **a social-religious group listed in the chapter** — Mahāpātra refers to a social-religious group listed in the chapter.
८०५. (A) **Mahāpātra** — The correct term is Mahāpātra .
८०६. (C) **It says religion, literature, art, law, and social life developed in complete isolation from each other.** — The incorrect option is the one that says: It says religion, literature, art, law, and social life developed in complete isolation from each other.
८०७. (B) **Chapter XI presents Mithila as having its own recognized school of Hindu law.** — This section is concerned with chapter xi presents mithila as having its own recognized school of hindu law.
८०८. (C) **The chapter is titled Mithila School of Hindu Law.** — The chapter is titled Mithila School of Hindu Law.

८०९. (A) **The chapter is titled Mithila School of Hindu Law.** — The chapter is titled Mithila School of Hindu Law.
८१०. (B) **The chapter is titled Mithila School of Hindu Law.** — The chapter is titled Mithila School of Hindu Law.
८११. (B) **Sources of Hindu law include Dharmaśāstra and Smṛti traditions.** — Sources of Hindu law include Dharmaśāstra and Smṛti traditions.
८१२. (D) **Sources of Hindu law include Dharmaśāstra and Smṛti traditions.** — Sources of Hindu law include Dharmaśāstra and Smṛti traditions.
८१३. (B) **Sources of Hindu law include Dharmaśāstra and Smṛti traditions.** — Sources of Hindu law include Dharmaśāstra and Smṛti traditions.
८१४. (A) **Śrīdatta Upādhyāya is listed among the legal authorities.** — Śrīdatta Upādhyāya is listed among the legal authorities.
८१५. (B) **Śrīdatta Upādhyāya is listed among the legal authorities.** — Śrīdatta Upādhyāya is listed among the legal authorities.
८१६. (D) **Śrīdatta Upādhyāya is listed among the legal authorities.** — Śrīdatta Upādhyāya is listed among the legal authorities.
८१७. (D) **Chandēśvara and his works are listed among the legal sources.** — Chandēśvara and his works are listed among the legal sources.
८१८. (D) **Chandēśvara and his works are listed among the legal sources.** — Chandēśvara and his works are listed among the legal sources.
८१९. (C) **Chandēśvara and his works are listed among the legal sources.** — Chandēśvara and his works are listed among the legal sources.
८२०. (D) **Harinātha Upādhyāya, Rudradhara, Misaru Miśra, Vāchaspati Miśra II, and Viśveśvarabhaṭṭa are included in the chapter contents.** — Harinātha Upādhyāya, Rudradhara, Misaru Miśra, Vāchaspati Miśra II, and Viśveśvarabhaṭṭa are included in the chapter contents.
८२१. (D) **Harinātha Upādhyāya, Rudradhara, Misaru Miśra, Vāchaspati Miśra II, and Viśveśvarabhaṭṭa are included in the chapter contents.** — Harinātha Upādhyāya, Rudradhara, Misaru Miśra, Vāchaspati Miśra II, and Viśveśvarabhaṭṭa are included in the chapter contents.
८२२. (C) **Harinātha Upādhyāya, Rudradhara, Misaru Miśra, Vāchaspati Miśra II, and Viśveśvarabhaṭṭa are included in the chapter contents.** — Harinātha Upādhyāya, Rudradhara, Misaru Miśra, Vāchaspati Miśra II, and Viśveśvarabhaṭṭa are included in the chapter contents.
८२३. (A) **The chapter treats legal history as part of social history.** — The chapter treats legal history as part of social history.
८२४. (A) **The chapter treats legal history as part of social history.** — The chapter treats legal history as part of social history.
८२५. (D) **The chapter treats legal history as part of social history.** — The chapter treats legal history as part of social history.
८२६. (A) **The preface notes that Mithila has its own Hindu school of law recognized even in modern courts.** — The preface notes that Mithila has its own Hindu school of law recognized even in modern courts.
८२७. (C) **The preface notes that Mithila has its own Hindu school of law recognized even in modern courts.** — The preface notes that Mithila has its own Hindu school of law recognized even in modern courts.
८२८. (A) **The preface notes that Mithila has its own Hindu school of law recognized even in modern courts.** — The preface notes that Mithila has its own Hindu school of law recognized even in modern courts.
८२९. (C) **The study of law connects textual scholarship with family, property, inheritance, and social order.** — The study of law connects textual scholarship with family, property, inheritance, and social order.

- ८३०. (C) The study of law connects textual scholarship with family, property, inheritance, and social order.** — The study of law connects textual scholarship with family, property, inheritance, and social order.
- ८३१. (A) The study of law connects textual scholarship with family, property, inheritance, and social order.** — The study of law connects textual scholarship with family, property, inheritance, and social order.
- ८३२. (B) the textual tradition of Hindu law and duty** — Dharmaśāstra refers to the textual tradition of Hindu law and duty.
- ८३३. (C) Dharmaśāstra** — The correct term is Dharmaśāstra .
- ८३४. (A) remembered legal-religious texts** — Smṛti refers to remembered legal-religious texts.
- ८३५. (C) Smṛti** — The correct term is Smṛti .
- ८३६. (A) the distinctive legal school associated with Mithila** — Mithila School of Hindu Law refers to the distinctive legal school associated with Mithila.
- ८३७. (D) Mithila School of Hindu Law** — The correct term is Mithila School of Hindu Law .
- ८३८. (A) It denies any relationship between literature and the religious life of a period.** — The incorrect option is the one that says: It denies any relationship between literature and the religious life of a period.
- ८३९. (A) The second part of the law chapter focuses on family relations and property institutions.** — This section is concerned with the second part of the law chapter focuses on family relations and property institutions.
- ८४०. (C) The salient features of the Mithila School of Hindu Law include marriage.** — The salient features of the Mithila School of Hindu Law include marriage.
- ८४१. (B) The salient features of the Mithila School of Hindu Law include marriage.** — The salient features of the Mithila School of Hindu Law include marriage.
- ८४२. (B) The salient features of the Mithila School of Hindu Law include marriage.** — The salient features of the Mithila School of Hindu Law include marriage.
- ८४३. (D) Adoption is discussed, including its scope.** — Adoption is discussed, including its scope.
- ८४४. (A) Adoption is discussed, including its scope.** — Adoption is discussed, including its scope.
- ८४५. (B) Adoption is discussed, including its scope.** — Adoption is discussed, including its scope.
- ८४६. (C) Kṛtrima and self-offered son are listed under adoption topics.** — Kṛtrima and self-offered son are listed under adoption topics.
- ८४७. (B) Kṛtrima and self-offered son are listed under adoption topics.** — Kṛtrima and self-offered son are listed under adoption topics.
- ८४८. (A) Kṛtrima and self-offered son are listed under adoption topics.** — Kṛtrima and self-offered son are listed under adoption topics.
- ८४९. (D) Family relations are part of the legal discussion.** — Family relations are part of the legal discussion.
- ८५०. (B) Family relations are part of the legal discussion.** — Family relations are part of the legal discussion.
- ८५१. (B) Family relations are part of the legal discussion.** — Family relations are part of the legal discussion.
- ८५२. (C) Minority and guardianship are included among legal topics.** — Minority and guardianship are included among legal topics.
- ८५३. (A) Minority and guardianship are included among legal topics.** — Minority and guardianship are included among legal topics.
- ८५४. (A) Minority and guardianship are included among legal topics.** — Minority and guardianship are included among legal topics.

- ८५५. (C) Partition, reunion, inheritance, and succession are central topics.** — Partition, reunion, inheritance, and succession are central topics.
- ८५६. (D) Partition, reunion, inheritance, and succession are central topics.** — Partition, reunion, inheritance, and succession are central topics.
- ८५७. (A) Partition, reunion, inheritance, and succession are central topics.** — Partition, reunion, inheritance, and succession are central topics.
- ८५८. (D) Strīdhana and succession of Strīdhana are treated as important legal themes.** — Strīdhana and succession of Strīdhana are treated as important legal themes.
- ८५९. (C) Strīdhana and succession of Strīdhana are treated as important legal themes.** — Strīdhana and succession of Strīdhana are treated as important legal themes.
- ८६०. (A) Strīdhana and succession of Strīdhana are treated as important legal themes.** — Strīdhana and succession of Strīdhana are treated as important legal themes.
- ८६१. (C) Partition of Strīdhana is also listed in the contents.** — Partition of Strīdhana is also listed in the contents.
- ८६२. (A) Partition of Strīdhana is also listed in the contents.** — Partition of Strīdhana is also listed in the contents.
- ८६३. (D) Partition of Strīdhana is also listed in the contents.** — Partition of Strīdhana is also listed in the contents.
- ८६४. (C) The law chapter shows that household and property relations are essential to social history.** — The law chapter shows that household and property relations are essential to social history.
- ८६५. (D) The law chapter shows that household and property relations are essential to social history.** — The law chapter shows that household and property relations are essential to social history.
- ८६६. (D) The law chapter shows that household and property relations are essential to social history.** — The law chapter shows that household and property relations are essential to social history.
- ८६७. (D) a form of adoption discussed in the Mithila legal tradition** — Kṛtrima adoption refers to a form of adoption discussed in the Mithila legal tradition.
- ८६८. (B) Kṛtrima adoption** — The correct term is Kṛtrima adoption .
- ८६९. (A) woman's property under Hindu law** — Strīdhana refers to woman's property under Hindu law.
- ८७०. (D) Strīdhana** — The correct term is Strīdhana .
- ८७१. (B) division of family property** — Partition refers to division of family property.
- ८७२. (B) Partition** — The correct term is Partition .
- ८७३. (B) legal rejoining after partition** — Reunion refers to legal rejoining after partition.
- ८७४. (C) Reunion** — The correct term is Reunion .
- ८७५. (B) legal responsibility for a minor** — Guardianship refers to legal responsibility for a minor.
- ८७६. (A) Guardianship** — The correct term is Guardianship .
- ८७७. (B) It replaces historical evidence with a purely fictional narrative.** — The incorrect option is the one that says: It replaces historical evidence with a purely fictional narrative.
- ८७८. (C) Chapter XII records food, dress, festivals, occupations, and other everyday institutions.** — This section is concerned with chapter xii records food, dress, festivals, occupations, and other everyday institutions.
- ८७९. (B) The chapter is titled Social and Economic Life: Other Aspects.** — The chapter is titled Social and Economic Life: Other Aspects.

८८०. (B) **The chapter is titled Social and Economic Life: Other Aspects.** — The chapter is titled Social and Economic Life: Other Aspects.
८८१. (A) **The chapter is titled Social and Economic Life: Other Aspects.** — The chapter is titled Social and Economic Life: Other Aspects.
८८२. (B) **Maithila peasant life is included as a topic.** — Maithila peasant life is included as a topic.
८८३. (B) **Maithila peasant life is included as a topic.** — Maithila peasant life is included as a topic.
८८४. (D) **Maithila peasant life is included as a topic.** — Maithila peasant life is included as a topic.
८८५. (B) **Food and drink are included in the social-economic account.** — Food and drink are included in the social-economic account.
८८६. (D) **Food and drink are included in the social-economic account.** — Food and drink are included in the social-economic account.
८८७. (C) **Food and drink are included in the social-economic account.** — Food and drink are included in the social-economic account.
८८८. (A) **The dairy industry is listed as an economic and domestic topic.** — The dairy industry is listed as an economic and domestic topic.
८८९. (A) **The dairy industry is listed as an economic and domestic topic.** — The dairy industry is listed as an economic and domestic topic.
८९०. (B) **The dairy industry is listed as an economic and domestic topic.** — The dairy industry is listed as an economic and domestic topic.
८९१. (C) **Festivals are treated as part of social life.** — Festivals are treated as part of social life.
८९२. (D) **Festivals are treated as part of social life.** — Festivals are treated as part of social life.
८९३. (A) **Festivals are treated as part of social life.** — Festivals are treated as part of social life.
८९४. (D) **The betel leaf industry is included as a distinctive economic activity.** — The betel leaf industry is included as a distinctive economic activity.
८९५. (B) **The betel leaf industry is included as a distinctive economic activity.** — The betel leaf industry is included as a distinctive economic activity.
८९६. (D) **The betel leaf industry is included as a distinctive economic activity.** — The betel leaf industry is included as a distinctive economic activity.
८९७. (A) **Bedsteads, dress, and manners are listed in the chapter contents.** — Bedsteads, dress, and manners are listed in the chapter contents.
८९८. (D) **Bedsteads, dress, and manners are listed in the chapter contents.** — Bedsteads, dress, and manners are listed in the chapter contents.
८९९. (A) **Bedsteads, dress, and manners are listed in the chapter contents.** — Bedsteads, dress, and manners are listed in the chapter contents.
९००. (C) **Building materials are treated as part of material culture.** — Building materials are treated as part of material culture.
९०१. (A) **Building materials are treated as part of material culture.** — Building materials are treated as part of material culture.
९०२. (D) **Building materials are treated as part of material culture.** — Building materials are treated as part of material culture.

- १०३. (D) The chapter shows that cultural heritage includes everyday objects, habits, and industries.** — The chapter shows that cultural heritage includes everyday objects, habits, and industries.
- १०४. (B) The chapter shows that cultural heritage includes everyday objects, habits, and industries.** — The chapter shows that cultural heritage includes everyday objects, habits, and industries.
- १०५. (B) The chapter shows that cultural heritage includes everyday objects, habits, and industries.** — The chapter shows that cultural heritage includes everyday objects, habits, and industries.
- १०६. (A) the agrarian everyday world of Mithila** — Peasant life refers to the agrarian everyday world of Mithila.
- १०७. (D) Peasant life** — The correct term is Peasant life .
- १०८. (C) milk-related occupation and economy** — Dairy industry refers to milk-related occupation and economy.
- १०९. (D) Dairy industry** — The correct term is Dairy industry .
- ११०. (C) a distinctive economic activity listed in the chapter** — Betel leaf industry refers to a distinctive economic activity listed in the chapter.
- १११. (B) Betel leaf industry** — The correct term is Betel leaf industry .
- ११२. (A) the study of objects, materials, and practical life** — Material culture refers to the study of objects, materials, and practical life.
- ११३. (C) Material culture** — The correct term is Material culture .
- ११४. (C) It treats Tirhut, Tirabhukti, Videha, and Mithila as unrelated regions.** — The incorrect option is the one that says: It treats Tirhut, Tirabhukti, Videha, and Mithila as unrelated regions.
- ११५. (D) The later part of Chapter XII broadens the economic and social picture.** — This section is concerned with the later part of chapter xii broadens the economic and social picture.
- ११६. (D) Leather works are listed among the occupations and crafts.** — Leather works are listed among the occupations and crafts.
- ११७. (D) Leather works are listed among the occupations and crafts.** — Leather works are listed among the occupations and crafts.
- ११८. (D) Leather works are listed among the occupations and crafts.** — Leather works are listed among the occupations and crafts.
- ११९. (A) Industrial workers and the boat industry are included.** — Industrial workers and the boat industry are included.
- १२०. (A) Industrial workers and the boat industry are included.** — Industrial workers and the boat industry are included.
- १२१. (A) Industrial workers and the boat industry are included.** — Industrial workers and the boat industry are included.
- १२२. (B) Minor industries, trade, textile, and metal works form part of the economic history.** — Minor industries, trade, textile, and metal works form part of the economic history.
- १२३. (C) Minor industries, trade, textile, and metal works form part of the economic history.** — Minor industries, trade, textile, and metal works form part of the economic history.
- १२४. (A) Minor industries, trade, textile, and metal works form part of the economic history.** — Minor industries, trade, textile, and metal works form part of the economic history.
- १२५. (A) Ornaments are treated as part of material and social life.** — Ornaments are treated as part of material and social life.
- १२६. (B) Ornaments are treated as part of material and social life.** — Ornaments are treated as part of material and social life.

- १३७. (A) Ornaments are treated as part of material and social life.** — Ornaments are treated as part of material and social life.
- १३८. (C) Garden, flora and fauna, birds and animals are listed as cultural-environmental topics.** — Garden, flora and fauna, birds and animals are listed as cultural-environmental topics.
- १३९. (C) Garden, flora and fauna, birds and animals are listed as cultural-environmental topics.** — Garden, flora and fauna, birds and animals are listed as cultural-environmental topics.
- १३०. (C) Garden, flora and fauna, birds and animals are listed as cultural-environmental topics.** — Garden, flora and fauna, birds and animals are listed as cultural-environmental topics.
- १३१. (C) Miscellaneous topics include Sati and system of education.** — Miscellaneous topics include Sati and system of education.
- १३२. (B) Miscellaneous topics include Sati and system of education.** — Miscellaneous topics include Sati and system of education.
- १३३. (A) Miscellaneous topics include Sati and system of education.** — Miscellaneous topics include Sati and system of education.
- १३४. (B) The appendix includes miscellaneous gleanings of Maithila life and economic history of slavery.** — The appendix includes miscellaneous gleanings of Maithila life and economic history of slavery.
- १३५. (A) The appendix includes miscellaneous gleanings of Maithila life and economic history of slavery.** — The appendix includes miscellaneous gleanings of Maithila life and economic history of slavery.
- १३६. (B) The appendix includes miscellaneous gleanings of Maithila life and economic history of slavery.** — The appendix includes miscellaneous gleanings of Maithila life and economic history of slavery.
- १३७. (D) The chapter treats economy broadly, including crafts, industries, animals, environment, education, and social practices.** — The chapter treats economy broadly, including crafts, industries, animals, environment, education, and social practices.
- १३८. (C) The chapter treats economy broadly, including crafts, industries, animals, environment, education, and social practices.** — The chapter treats economy broadly, including crafts, industries, animals, environment, education, and social practices.
- १३९. (A) The chapter treats economy broadly, including crafts, industries, animals, environment, education, and social practices.** — The chapter treats economy broadly, including crafts, industries, animals, environment, education, and social practices.
- १४०. (A) By ending with everyday and economic life, the book completes the move from kings and scholars to common life.** — By ending with everyday and economic life, the book completes the move from kings and scholars to common life.
- १४१. (D) By ending with everyday and economic life, the book completes the move from kings and scholars to common life.** — By ending with everyday and economic life, the book completes the move from kings and scholars to common life.
- १४२. (C) By ending with everyday and economic life, the book completes the move from kings and scholars to common life.** — By ending with everyday and economic life, the book completes the move from kings and scholars to common life.
- १४३. (A) cloth-related craft and trade** — Textile refers to cloth-related craft and trade.
- १४४. (C) Textile** — The correct term is Textile .
- १४५. (D) metal craft and industry** — Metal works refers to metal craft and industry.
- १४६. (B) Metal works** — The correct term is Metal works .
- १४७. (A) a topic included in the economic-history appendix** — Slavery refers to a topic included in the economic-history appendix.

१४८. (D) **Slavery** — The correct term is Slavery .

१४९. (B) **the organization of learning in social life** — System of education refers to the organization of learning in social life.

१५०. (A) **System of education** — The correct term is System of education .

१५१. (D) **It assumes that the Karṇāṭa and Oinivāra periods made no contribution to Mithila culture.** — The incorrect option is the one that says: It assumes that the Karṇāṭa and Oinivāra periods made no contribution to Mithila culture.

१५२. (A) **The concluding apparatus supports the research value of the book.** — This section is concerned with the concluding apparatus supports the research value of the book.

१५३. (C) **The bibliography is divided into original sources, modern works, journals, and inscriptions.** — The bibliography is divided into original sources, modern works, journals, and inscriptions.

१५४. (B) **The bibliography is divided into original sources, modern works, journals, and inscriptions.** — The bibliography is divided into original sources, modern works, journals, and inscriptions.

१५५. (A) **The bibliography is divided into original sources, modern works, journals, and inscriptions.** — The bibliography is divided into original sources, modern works, journals, and inscriptions.

१५६. (A) **The index helps locate names, topics, places, and institutions across the work.** — The index helps locate names, topics, places, and institutions across the work.

१५७. (B) **The index helps locate names, topics, places, and institutions across the work.** — The index helps locate names, topics, places, and institutions across the work.

१५८. (C) **The index helps locate names, topics, places, and institutions across the work.** — The index helps locate names, topics, places, and institutions across the work.

१५९. (C) **The list of illustrations indicates that visual and material evidence matter for the study.** — The list of illustrations indicates that visual and material evidence matter for the study.

१६०. (A) **The list of illustrations indicates that visual and material evidence matter for the study.** — The list of illustrations indicates that visual and material evidence matter for the study.

१६१. (B) **The list of illustrations indicates that visual and material evidence matter for the study.** — The list of illustrations indicates that visual and material evidence matter for the study.

१६२. (C) **Illustrations likely support the discussion of architecture, sculpture, script, and fine arts.** — Illustrations likely support the discussion of architecture, sculpture, script, and fine arts.

१६३. (A) **Illustrations likely support the discussion of architecture, sculpture, script, and fine arts.** — Illustrations likely support the discussion of architecture, sculpture, script, and fine arts.

१६४. (A) **Illustrations likely support the discussion of architecture, sculpture, script, and fine arts.** — Illustrations likely support the discussion of architecture, sculpture, script, and fine arts.

१६५. (D) **A bibliography divided by source type helps distinguish evidence from interpretation.** — A bibliography divided by source type helps distinguish evidence from interpretation.

१६६. (C) **A bibliography divided by source type helps distinguish evidence from interpretation.** — A bibliography divided by source type helps distinguish evidence from interpretation.

१६७. (D) **A bibliography divided by source type helps distinguish evidence from interpretation.** — A bibliography divided by source type helps distinguish evidence from interpretation.

१६८. (A) **The scholarly apparatus confirms that the book is intended as a research-oriented cultural history.** — The scholarly apparatus confirms that the book is intended as a research-oriented cultural history.

१६१. (C) **The scholarly apparatus confirms that the book is intended as a research-oriented cultural history.** — The scholarly apparatus confirms that the book is intended as a research-oriented cultural history.
१७०. (B) **The scholarly apparatus confirms that the book is intended as a research-oriented cultural history.** — The scholarly apparatus confirms that the book is intended as a research-oriented cultural history.
१७१. (B) **For a quiz, the bibliography and index matter because they show how the book organizes evidence.** — For a quiz, the bibliography and index matter because they show how the book organizes evidence.
१७२. (D) **For a quiz, the bibliography and index matter because they show how the book organizes evidence.** — For a quiz, the bibliography and index matter because they show how the book organizes evidence.
१७३. (B) **For a quiz, the bibliography and index matter because they show how the book organizes evidence.** — For a quiz, the bibliography and index matter because they show how the book organizes evidence.
१७४. (B) **list of sources used for research** — Bibliography refers to list of sources used for research.
१७५. (D) **Bibliography** — The correct term is Bibliography .
१७६. (C) **alphabetical guide to names and topics** — Index refers to alphabetical guide to names and topics.
१७७. (A) **Index** — The correct term is Index .
१७८. (D) **visual materials supporting the cultural history** — Illustrations refers to visual materials supporting the cultural history.
१७९. (C) **Illustrations** — The correct term is Illustrations .
१८०. (B) **It treats Mithila only as a modern administrative district and ignores older cultural names.** — The incorrect option is the one that says: It treats Mithila only as a modern administrative district and ignores older cultural names.
१८१. (D) **The opening pages identify the work, its author, publisher, and scholarly framing.** — This section is concerned with the opening pages identify the work, its author, publisher, and scholarly framing.
१८२. (B) **The book is titled Cultural Heritage of Mithila.** — The book is titled Cultural Heritage of Mithila.
१८३. (B) **The book is titled Cultural Heritage of Mithila.** — The book is titled Cultural Heritage of Mithila.
१८४. (D) **The book is titled Cultural Heritage of Mithila.** — The book is titled Cultural Heritage of Mithila.
१८५. (A) **The author is Vijayakanta Mishra.** — The author is Vijayakanta Mishra.
१८६. (B) **The author is Vijayakanta Mishra.** — The author is Vijayakanta Mishra.
१८७. (B) **The author is Vijayakanta Mishra.** — The author is Vijayakanta Mishra.
१८८. (A) **The foreword is by Dr. K. Sivaram Karanth.** — The foreword is by Dr. K. Sivaram Karanth.
१८९. (C) **The foreword is by Dr. K. Sivaram Karanth.** — The foreword is by Dr. K. Sivaram Karanth.
१९०. (B) **The foreword is by Dr. K. Sivaram Karanth.** — The foreword is by Dr. K. Sivaram Karanth.
१९१. (B) **The publisher is Mithila Prakasana, Allahabad.** — The publisher is Mithila Prakasana, Allahabad.
१९२. (C) **The publisher is Mithila Prakasana, Allahabad.** — The publisher is Mithila Prakasana, Allahabad.
१९३. (A) **The publisher is Mithila Prakasana, Allahabad.** — The publisher is Mithila Prakasana, Allahabad.
१९४. (B) **The first publication date is April 1979.** — The first publication date is April 1979.
१९५. (B) **The first publication date is April 1979.** — The first publication date is April 1979.
१९६. (B) **The first publication date is April 1979.** — The first publication date is April 1979.
१९७. (B) **The book presents Mithila as a region with a long cultural history, not merely as a geographical label.** — The book presents Mithila as a region with a long cultural history, not merely as a geographical label.

१९८. (B) The book presents Mithila as a region with a long cultural history, not merely as a geographical label. — The book presents Mithila as a region with a long cultural history, not merely as a geographical label.
१९९. (A) The book presents Mithila as a region with a long cultural history, not merely as a geographical label. — The book presents Mithila as a region with a long cultural history, not merely as a geographical label.
१००. (B) The Archaeological Survey of India library stamp shows that the book entered an institutional research collection. — The Archaeological Survey of India library stamp shows that the book entered an institutional research collection.
१००१. (D) The Archaeological Survey of India library stamp shows that the book entered an institutional research collection. — The Archaeological Survey of India library stamp shows that the book entered an institutional research collection.
१००२. (D) The Archaeological Survey of India library stamp shows that the book entered an institutional research collection. — The Archaeological Survey of India library stamp shows that the book entered an institutional research collection.
१००३. (B) The work is framed as a contribution to the study of Indian history, culture, and regional civilization. — The work is framed as a contribution to the study of Indian history, culture, and regional civilization.
१००४. (D) The work is framed as a contribution to the study of Indian history, culture, and regional civilization. — The work is framed as a contribution to the study of Indian history, culture, and regional civilization.
१००५. (B) The work is framed as a contribution to the study of Indian history, culture, and regional civilization. — The work is framed as a contribution to the study of Indian history, culture, and regional civilization.
१००६. (C) the inherited body of history, institutions, religion, arts, literature, law, and social life — Cultural Heritage refers to the inherited body of history, institutions, religion, arts, literature, law, and social life.
१००७. (A) Cultural Heritage — The correct term is Cultural Heritage .
१००८. (C) the Allahabad publisher of the volume — Mithila Prakasana refers to the Allahabad publisher of the volume.
१००९. (B) Mithila Prakasana — The correct term is Mithila Prakasana .
१०१०. (D) the introductory appreciation written by another scholar — Foreword refers to the introductory appreciation written by another scholar.
१०११. (B) Foreword — The correct term is Foreword .
१०१२. (D) author of Cultural Heritage of Mithila — Vijayakanta Mishra is included as author of Cultural Heritage of Mithila.
१०१३. (C) Vijayakanta Mishra — The correct answer is Vijayakanta Mishra .
१०१४. (A) writer of the foreword — Dr. K. Sivaram Karanth is included as writer of the foreword.
१०१५. (D) Dr. K. Sivaram Karanth — The correct answer is Dr. K. Sivaram Karanth .
१०१६. (B) It treats all Sanskrit and Maithili sources as interchangeable without context. — The incorrect option is the one that says: It treats all Sanskrit and Maithili sources as interchangeable without context.
१०१७. (D) The foreword explains why Mithila deserves a broad cultural history and how the book is arranged. — This section is concerned with the foreword explains why mithila deserves a broad cultural history and how the book is arranged.
१०१८. (A) The foreword presents Mithila as a province with a glorious past in the cultural history of India. — The foreword presents Mithila as a province with a glorious past in the cultural history of India.
१०१९. (B) The foreword presents Mithila as a province with a glorious past in the cultural history of India. — The foreword presents Mithila as a province with a glorious past in the cultural history of India.
१०२०. (C) The foreword presents Mithila as a province with a glorious past in the cultural history of India. — The foreword presents Mithila as a province with a glorious past in the cultural history of India.
१०२१. (A) Mithila is connected with the Vedic age, the Mahābhārata, and the Rāmāyaṇa. — Mithila is connected with the Vedic age, the Mahābhārata, and the Rāmāyaṇa.

- १०२२. (D) Mithila is connected with the Vedic age, the Mahābhārata, and the Rāmāyaṇa.** — Mithila is connected with the Vedic age, the Mahābhārata, and the Rāmāyaṇa.
- १०२३. (A) Mithila is connected with the Vedic age, the Mahābhārata, and the Rāmāyaṇa.** — Mithila is connected with the Vedic age, the Mahābhārata, and the Rāmāyaṇa.
- १०२४. (A) Janaka is remembered as both monarch and scholar.** — Janaka is remembered as both monarch and scholar.
- १०२५. (A) Janaka is remembered as both monarch and scholar.** — Janaka is remembered as both monarch and scholar.
- १०२६. (A) Janaka is remembered as both monarch and scholar.** — Janaka is remembered as both monarch and scholar.
- १०२७. (B) The book is described as tracing Mithila from early days to the sixteenth century and beyond.** — The book is described as tracing Mithila from early days to the sixteenth century and beyond.
- १०२८. (A) The book is described as tracing Mithila from early days to the sixteenth century and beyond.** — The book is described as tracing Mithila from early days to the sixteenth century and beyond.
- १०२९. (C) The book is described as tracing Mithila from early days to the sixteenth century and beyond.** — The book is described as tracing Mithila from early days to the sixteenth century and beyond.
- १०३०. (D) The study is divided into political, cultural, and social-economic groupings.** — The study is divided into political, cultural, and social-economic groupings.
- १०३१. (B) The study is divided into political, cultural, and social-economic groupings.** — The study is divided into political, cultural, and social-economic groupings.
- १०३२. (D) The study is divided into political, cultural, and social-economic groupings.** — The study is divided into political, cultural, and social-economic groupings.
- १०३३. (C) Chapters I to IV are described as dealing with political history.** — Chapters I to IV are described as dealing with political history.
- १०३४. (A) Chapters I to IV are described as dealing with political history.** — Chapters I to IV are described as dealing with political history.
- १०३५. (B) Chapters I to IV are described as dealing with political history.** — Chapters I to IV are described as dealing with political history.
- १०३६. (B) Chapters V to IX are described as dealing with cultural history.** — Chapters V to IX are described as dealing with cultural history.
- १०३७. (D) Chapters V to IX are described as dealing with cultural history.** — Chapters V to IX are described as dealing with cultural history.
- १०३८. (C) Chapters V to IX are described as dealing with cultural history.** — Chapters V to IX are described as dealing with cultural history.
- १०३९. (A) Chapters X to XII are described as dealing with social and economic life.** — Chapters X to XII are described as dealing with social and economic life.
- १०४०. (D) Chapters X to XII are described as dealing with social and economic life.** — Chapters X to XII are described as dealing with social and economic life.
- १०४१. (D) Chapters X to XII are described as dealing with social and economic life.** — Chapters X to XII are described as dealing with social and economic life.
- १०४२. (D) The foreword emphasizes evidence from archaeology, literature, and history.** — The foreword emphasizes evidence from archaeology, literature, and history.

- १०४३. (C) The foreword emphasizes evidence from archaeology, literature, and history.** — The foreword emphasizes evidence from archaeology, literature, and history.
- १०४४. (D) The foreword emphasizes evidence from archaeology, literature, and history.** — The foreword emphasizes evidence from archaeology, literature, and history.
- १०४५. (A) It presents Mithila as a centre of Hindu culture and learning even after Muslim conquest in much of North India.** — It presents Mithila as a centre of Hindu culture and learning even after Muslim conquest in much of North India.
- १०४६. (A) It presents Mithila as a centre of Hindu culture and learning even after Muslim conquest in much of North India.** — It presents Mithila as a centre of Hindu culture and learning even after Muslim conquest in much of North India.
- १०४७. (C) It presents Mithila as a centre of Hindu culture and learning even after Muslim conquest in much of North India.** — It presents Mithila as a centre of Hindu culture and learning even after Muslim conquest in much of North India.
- १०४८. (B) the dynastic and chronological framework for the cultural study** — Political history refers to the dynastic and chronological framework for the cultural study.
- १०४९. (D) Political history** — The correct term is Political history .
- १०५०. (B) religion, philosophy, literature, script, music, art, and architecture** — Cultural history refers to religion, philosophy, literature, script, music, art, and architecture.
- १०५१. (B) Cultural history** — The correct term is Cultural history .
- १०५२. (C) people, law, food, crafts, trade, industries, education, and everyday institutions** — Social and economic life refers to people, law, food, crafts, trade, industries, education, and everyday institutions.
- १०५३. (B) Social and economic life** — The correct term is Social and economic life .
- १०५४. (B) the scholar-monarch associated with ancient Mithila** — Janaka is included as the scholar-monarch associated with ancient Mithila.
- १०५५. (D) Janaka** — The correct answer is Janaka .
- १०५६. (D) It says the subject belongs only to archaeology and not to cultural history.** — The incorrect option is the one that says: It says the subject belongs only to archaeology and not to cultural history.
- १०५७. (A) The preface explains why political background, cultural life, and social economy are treated together.** — This section is concerned with the preface explains why political background, cultural life, and social economy are treated together.
- १०५८. (D) The author says Mithila remained a home of Hindu culture and learning even after Muslims had conquered much of northern India.** — The author says Mithila remained a home of Hindu culture and learning even after Muslims had conquered much of northern India.
- १०५९. (C) The author says Mithila remained a home of Hindu culture and learning even after Muslims had conquered much of northern India.** — The author says Mithila remained a home of Hindu culture and learning even after Muslims had conquered much of northern India.
- १०६०. (B) The author says Mithila remained a home of Hindu culture and learning even after Muslims had conquered much of northern India.** — The author says Mithila remained a home of Hindu culture and learning even after Muslims had conquered much of northern India.
- १०६१. (B) The preface states that no comparable book had covered the cultural, social, and economic history of Mithila in such a way.** — The preface states that no comparable book had covered the cultural, social, and economic history of Mithila in such a way.
- १०६२. (D) The preface states that no comparable book had covered the cultural, social, and economic history of Mithila in such a way.** — The preface states that no comparable book had covered the cultural, social, and economic history of Mithila in such a way.

१०६३. (D) The preface states that no comparable book had covered the cultural, social, and economic history of Mithila in such a way. — The preface states that no comparable book had covered the cultural, social, and economic history of Mithila in such a way.

१०६४. (C) The study needs early history as well as political background to explain culture. — The study needs early history as well as political background to explain culture.

१०६५. (D) The study needs early history as well as political background to explain culture. — The study needs early history as well as political background to explain culture.

१०६६. (B) The study needs early history as well as political background to explain culture. — The study needs early history as well as political background to explain culture.

१०६७. (D) A.D. 1097 is treated as the beginning of a new era in Mithila political history. — A.D. 1097 is treated as the beginning of a new era in Mithila political history.

१०६८. (A) A.D. 1097 is treated as the beginning of a new era in Mithila political history. — A.D. 1097 is treated as the beginning of a new era in Mithila political history.

१०६९. (C) A.D. 1097 is treated as the beginning of a new era in Mithila political history. — A.D. 1097 is treated as the beginning of a new era in Mithila political history.

१०७०. (D) Nānyadeva is described as the great Maithila Karṇāṭa ruler who founded his dynasty in Mithila. — Nānyadeva is described as the great Maithila Karṇāṭa ruler who founded his dynasty in Mithila.

१०७१. (A) Nānyadeva is described as the great Maithila Karṇāṭa ruler who founded his dynasty in Mithila. — Nānyadeva is described as the great Maithila Karṇāṭa ruler who founded his dynasty in Mithila.

१०७२. (A) Nānyadeva is described as the great Maithila Karṇāṭa ruler who founded his dynasty in Mithila. — Nānyadeva is described as the great Maithila Karṇāṭa ruler who founded his dynasty in Mithila.

१०७३. (A) The Karṇāṭas and the Oinivāras are described as principal ruling dynasties from about A.D. 1097 to 1527. — The Karṇāṭas and the Oinivāras are described as principal ruling dynasties from about A.D. 1097 to 1527.

१०७४. (D) The Karṇāṭas and the Oinivāras are described as principal ruling dynasties from about A.D. 1097 to 1527. — The Karṇāṭas and the Oinivāras are described as principal ruling dynasties from about A.D. 1097 to 1527.

१०७५. (D) The Karṇāṭas and the Oinivāras are described as principal ruling dynasties from about A.D. 1097 to 1527. — The Karṇāṭas and the Oinivāras are described as principal ruling dynasties from about A.D. 1097 to 1527.

१०७६. (B) The first four chapters give political and economic background. — The first four chapters give political and economic background.

१०७७. (D) The first four chapters give political and economic background. — The first four chapters give political and economic background.

१०७८. (A) The first four chapters give political and economic background. — The first four chapters give political and economic background.

१०७९. (D) The cultural part covers religion and philosophy, literature, palaeography, fine arts, and architecture. — The cultural part covers religion and philosophy, literature, palaeography, fine arts, and architecture.

१०८०. (A) The cultural part covers religion and philosophy, literature, palaeography, fine arts, and architecture. — The cultural part covers religion and philosophy, literature, palaeography, fine arts, and architecture.

१०८१. (C) The cultural part covers religion and philosophy, literature, palaeography, fine arts, and architecture. — The cultural part covers religion and philosophy, literature, palaeography, fine arts, and architecture.

१०८२. (B) The third part covers the people, Hindu law, and social-economic life. — The third part covers the people, Hindu law, and social-economic life.

- १०८३. (C) The third part covers the people, Hindu law, and social-economic life.** — The third part covers the people, Hindu law, and social-economic life.
- १०८४. (C) The third part covers the people, Hindu law, and social-economic life.** — The third part covers the people, Hindu law, and social-economic life.
- १०८५. (A) The author relies on sources such as inscriptions, manuscripts, journals, archaeological reports, and earlier histories.** — The author relies on sources such as inscriptions, manuscripts, journals, archaeological reports, and earlier histories.
- १०८६. (C) The author relies on sources such as inscriptions, manuscripts, journals, archaeological reports, and earlier histories.** — The author relies on sources such as inscriptions, manuscripts, journals, archaeological reports, and earlier histories.
- १०८७. (B) The author relies on sources such as inscriptions, manuscripts, journals, archaeological reports, and earlier histories.** — The author relies on sources such as inscriptions, manuscripts, journals, archaeological reports, and earlier histories.
- १०८८. (B) the year marking a new phase in Mithila political history** — A.D. 1097 refers to the year marking a new phase in Mithila political history.
- १०८९. (A) A.D. 1097** — The correct term is A.D. 1097 .
- १०९०. (B) a ruling dynasty important for medieval Mithila** — Karṇāṭas refers to a ruling dynasty important for medieval Mithila.
- १०९१. (A) Karṇāṭas** — The correct term is Karṇāṭas .
- १०९२. (A) a later ruling dynasty central to the cultural history of Mithila** — Oinivāras refers to a later ruling dynasty central to the cultural history of Mithila.
- १०९३. (B) Oinivāras** — The correct term is Oinivāras .
- १०९४. (B) the Karṇāṭa ruler associated with founding a dynasty in Mithila** — Nānyadeva is included as the Karṇāṭa ruler associated with founding a dynasty in Mithila.
- १०९५. (B) Nānyadeva** — The correct answer is Nānyadeva .
- १०९६. (D) It replaces historical evidence with a purely fictional narrative.** — The incorrect option is the one that says: It replaces historical evidence with a purely fictional narrative.
- १०९७. (B) The abbreviations reveal the research base used for the history of Mithila.** — This section is concerned with the abbreviations reveal the research base used for the history of mithila.
- १०९८. (C) The abbreviations list shows dependence on research journals, gazetteers, inscriptions, manuscripts, and earlier historical works.** — The abbreviations list shows dependence on research journals, gazetteers, inscriptions, manuscripts, and earlier historical works.
- १०९९. (D) The abbreviations list shows dependence on research journals, gazetteers, inscriptions, manuscripts, and earlier historical works.** — The abbreviations list shows dependence on research journals, gazetteers, inscriptions, manuscripts, and earlier historical works.
- ११००. (B) The abbreviations list shows dependence on research journals, gazetteers, inscriptions, manuscripts, and earlier historical works.** — The abbreviations list shows dependence on research journals, gazetteers, inscriptions, manuscripts, and earlier historical works.
- ११०१. (B) ASI stands for Archaeological Survey of India Annual Reports.** — ASI stands for Archaeological Survey of India Annual Reports.
- ११०२. (B) ASI stands for Archaeological Survey of India Annual Reports.** — ASI stands for Archaeological Survey of India Annual Reports.
- ११०३. (D) ASI stands for Archaeological Survey of India Annual Reports.** — ASI stands for Archaeological Survey of India Annual Reports.

११०४. (C) EI stands for Epigraphia Indica. — EI stands for Epigraphia Indica.
११०५. (C) EI stands for Epigraphia Indica. — EI stands for Epigraphia Indica.
११०६. (B) EI stands for Epigraphia Indica. — EI stands for Epigraphia Indica.
११०७. (A) IA stands for Indian Antiquary. — IA stands for Indian Antiquary.
११०८. (C) IA stands for Indian Antiquary. — IA stands for Indian Antiquary.
११०९. (D) IA stands for Indian Antiquary. — IA stands for Indian Antiquary.
१११०. (A) LSI stands for Linguistic Survey of India. — LSI stands for Linguistic Survey of India.
११११. (C) LSI stands for Linguistic Survey of India. — LSI stands for Linguistic Survey of India.
१११२. (B) LSI stands for Linguistic Survey of India. — LSI stands for Linguistic Survey of India.
१११३. (D) MS or MSS stands for manuscripts. — MS or MSS stands for manuscripts.
१११४. (B) MS or MSS stands for manuscripts. — MS or MSS stands for manuscripts.
१११५. (A) MS or MSS stands for manuscripts. — MS or MSS stands for manuscripts.
१११६. (B) MD stands for Mithila Darpaṇa. — MD stands for Mithila Darpaṇa.
१११७. (A) MD stands for Mithila Darpaṇa. — MD stands for Mithila Darpaṇa.
१११८. (B) MD stands for Mithila Darpaṇa. — MD stands for Mithila Darpaṇa.
१११९. (C) MM stands for Mithila Māhātmya. — MM stands for Mithila Māhātmya.
११२०. (A) MM stands for Mithila Māhātmya. — MM stands for Mithila Māhātmya.
११२१. (C) MM stands for Mithila Māhātmya. — MM stands for Mithila Māhātmya.
११२२. (A) VC stands for Vivādacintāmaṇi. — VC stands for Vivādacintāmaṇi.
११२३. (C) VC stands for Vivādacintāmaṇi. — VC stands for Vivādacintāmaṇi.
११२४. (A) VC stands for Vivādacintāmaṇi. — VC stands for Vivādacintāmaṇi.
११२५. (B) Yaj stands for Yājñavalkyasmṛti. — Yaj stands for Yājñavalkyasmṛti.
११२६. (A) Yaj stands for Yājñavalkyasmṛti. — Yaj stands for Yājñavalkyasmṛti.
११२७. (D) Yaj stands for Yājñavalkyasmṛti. — Yaj stands for Yājñavalkyasmṛti.
११२८. (A) The presence of such abbreviations shows that the book is source-based rather than anecdotal. — The presence of such abbreviations shows that the book is source-based rather than anecdotal.
११२९. (B) The presence of such abbreviations shows that the book is source-based rather than anecdotal. — The presence of such abbreviations shows that the book is source-based rather than anecdotal.
११३०. (B) The presence of such abbreviations shows that the book is source-based rather than anecdotal. — The presence of such abbreviations shows that the book is source-based rather than anecdotal.
११३१. (C) the study of inscriptions — Epigraphy refers to the study of inscriptions.
११३२. (A) Epigraphy — The correct term is Epigraphy .
११३३. (C) a reference work useful for geography and administrative history — Gazetteer refers to a reference work useful for geography and administrative history.
११३४. (D) Gazetteer — The correct term is Gazetteer .
११३५. (D) a written source used in reconstructing textual and cultural history — Manuscript refers to a written source used in reconstructing textual and cultural history.

११३६. (C) Manuscript — The correct term is Manuscript .

११३७. (C) It says the subject belongs only to archaeology and not to cultural history. — The incorrect option is the one that says: It says the subject belongs only to archaeology and not to cultural history.

११३८. (D) The first chapter introduces the geographic and cultural identity of Mithila. — This section is concerned with the first chapter introduces the geographic and cultural identity of mithila.

११३९. (C) The name Mithila had not been altogether forgotten, even when Tirabhukti and Tirhut became common administrative designations. — The name Mithila had not been altogether forgotten, even when Tirabhukti and Tirhut became common administrative designations.

११४०. (B) The name Mithila had not been altogether forgotten, even when Tirabhukti and Tirhut became common administrative designations. — The name Mithila had not been altogether forgotten, even when Tirabhukti and Tirhut became common administrative designations.

११४१. (C) The name Mithila had not been altogether forgotten, even when Tirabhukti and Tirhut became common administrative designations. — The name Mithila had not been altogether forgotten, even when Tirabhukti and Tirhut became common administrative designations.

११४२. (B) Mithila is described as including what is now North Bihar, the Tarai, and the southern portion of Nepal up to the lower hill ranges. — Mithila is described as including what is now North Bihar, the Tarai, and the southern portion of Nepal up to the lower hill ranges.

११४३. (A) Mithila is described as including what is now North Bihar, the Tarai, and the southern portion of Nepal up to the lower hill ranges. — Mithila is described as including what is now North Bihar, the Tarai, and the southern portion of Nepal up to the lower hill ranges.

११४४. (B) Mithila is described as including what is now North Bihar, the Tarai, and the southern portion of Nepal up to the lower hill ranges. — Mithila is described as including what is now North Bihar, the Tarai, and the southern portion of Nepal up to the lower hill ranges.

११४५. (A) The name Tirhut is presented as gradually giving way to the older and culturally richer name Mithila. — The name Tirhut is presented as gradually giving way to the older and culturally richer name Mithila.

११४६. (A) The name Tirhut is presented as gradually giving way to the older and culturally richer name Mithila. — The name Tirhut is presented as gradually giving way to the older and culturally richer name Mithila.

११४७. (B) The name Tirhut is presented as gradually giving way to the older and culturally richer name Mithila. — The name Tirhut is presented as gradually giving way to the older and culturally richer name Mithila.

११४८. (B) Boundary, textual references, names, and area are treated together because region and identity are intertwined. — Boundary, textual references, names, and area are treated together because region and identity are intertwined.

११४९. (A) Boundary, textual references, names, and area are treated together because region and identity are intertwined. — Boundary, textual references, names, and area are treated together because region and identity are intertwined.

११५०. (C) Boundary, textual references, names, and area are treated together because region and identity are intertwined. — Boundary, textual references, names, and area are treated together because region and identity are intertwined.

११५१. (D) The chapter does not treat Mithila as a single town only; it treats it as a broad cultural region. — The chapter does not treat Mithila as a single town only; it treats it as a broad cultural region.

११५२. (B) The chapter does not treat Mithila as a single town only; it treats it as a broad cultural region. — The chapter does not treat Mithila as a single town only; it treats it as a broad cultural region.

११५३. (A) The chapter does not treat Mithila as a single town only; it treats it as a broad cultural region. — The chapter does not treat Mithila as a single town only; it treats it as a broad cultural region.

- ११५४. (C) The boundary discussion helps explain how later political and cultural developments are located.** — The boundary discussion helps explain how later political and cultural developments are located.
- ११५५. (D) The boundary discussion helps explain how later political and cultural developments are located.** — The boundary discussion helps explain how later political and cultural developments are located.
- ११५६. (C) The boundary discussion helps explain how later political and cultural developments are located.** — The boundary discussion helps explain how later political and cultural developments are located.
- ११५७. (D) Names such as Videha, Mithila, Tirabhukti, and Tirhut belong to the history of the same region in different contexts.** — Names such as Videha, Mithila, Tirabhukti, and Tirhut belong to the history of the same region in different contexts.
- ११५८. (A) Names such as Videha, Mithila, Tirabhukti, and Tirhut belong to the history of the same region in different contexts.** — Names such as Videha, Mithila, Tirabhukti, and Tirhut belong to the history of the same region in different contexts.
- ११५९. (A) Names such as Videha, Mithila, Tirabhukti, and Tirhut belong to the history of the same region in different contexts.** — Names such as Videha, Mithila, Tirabhukti, and Tirhut belong to the history of the same region in different contexts.
- ११६०. (B) The chapter uses ancient textual evidence to establish the antiquity of the region.** — The chapter uses ancient textual evidence to establish the antiquity of the region.
- ११६१. (C) The chapter uses ancient textual evidence to establish the antiquity of the region.** — The chapter uses ancient textual evidence to establish the antiquity of the region.
- ११६२. (A) The chapter uses ancient textual evidence to establish the antiquity of the region.** — The chapter uses ancient textual evidence to establish the antiquity of the region.
- ११६३. (D) the older and culturally rich regional name** — Mithila refers to the older and culturally rich regional name.
- ११६४. (A) Mithila** — The correct term is Mithila .
- ११६५. (B) a later name of the province** — Tirabhukti refers to a later name of the province.
- ११६६. (D) Tirabhukti** — The correct term is Tirabhukti .
- ११६७. (B) a common administrative designation** — Tirhut refers to a common administrative designation.
- ११६८. (A) Tirhut** — The correct term is Tirhut .
- ११६९. (C) an ancient name associated with Mithila** — Videha refers to an ancient name associated with Mithila.
- ११७०. (D) Videha** — The correct term is Videha .
- ११७१. (B) one modern geographical component of Mithila** — North Bihar is used here as one modern geographical component of Mithila.
- ११७२. (A) the northern belt linked with Mithila** — Tarai is used here as the northern belt linked with Mithila.
- ११७३. (B) the Nepalese portion connected with Mithila** — Southern Nepal is used here as the Nepalese portion connected with Mithila.
- ११७४. (D) It says economic life can be understood without occupations, crafts, trade, or industries.** — The incorrect option is the one that says: It says economic life can be understood without occupations, crafts, trade, or industries.
- ११७५. (A) This subsection uses early textual references to establish Videha-Mithila.** — This section is concerned with this subsection uses early textual references to establish videha-mithila.
- ११७६. (A) The Śatapatha Brāhmaṇa is cited as an early reference to Videha.** — The Śatapatha Brāhmaṇa is cited as an early reference to Videha.
- ११७७. (D) The Śatapatha Brāhmaṇa is cited as an early reference to Videha.** — The Śatapatha Brāhmaṇa is cited as an early reference to Videha.

- ११७८. (C) The Śatapatha Brāhmaṇa is cited as an early reference to Videha.** — The Śatapatha Brāhmaṇa is cited as an early reference to Videha.
- ११७९. (C) The river Sadānīrā is described as demarcating Videha from Kosala.** — The river Sadānīrā is described as demarcating Videha from Kosala.
- ११८०. (D) The river Sadānīrā is described as demarcating Videha from Kosala.** — The river Sadānīrā is described as demarcating Videha from Kosala.
- ११८१. (A) The river Sadānīrā is described as demarcating Videha from Kosala.** — The river Sadānīrā is described as demarcating Videha from Kosala.
- ११८२. (C) Sadānīrā is identified with the modern river Gandaki.** — Sadānīrā is identified with the modern river Gandaki.
- ११८३. (A) Sadānīrā is identified with the modern river Gandaki.** — Sadānīrā is identified with the modern river Gandaki.
- ११८४. (B) Sadānīrā is identified with the modern river Gandaki.** — Sadānīrā is identified with the modern river Gandaki.
- ११८५. (A) The use of the Śatapatha Brāhmaṇa places Mithila within early Vedic cultural geography.** — The use of the Śatapatha Brāhmaṇa places Mithila within early Vedic cultural geography.
- ११८६. (C) The use of the Śatapatha Brāhmaṇa places Mithila within early Vedic cultural geography.** — The use of the Śatapatha Brāhmaṇa places Mithila within early Vedic cultural geography.
- ११८७. (B) The use of the Śatapatha Brāhmaṇa places Mithila within early Vedic cultural geography.** — The use of the Śatapatha Brāhmaṇa places Mithila within early Vedic cultural geography.
- ११८८. (A) The reference to Videha shows that the region had a recognized identity in early literature.** — The reference to Videha shows that the region had a recognized identity in early literature.
- ११८९. (A) The reference to Videha shows that the region had a recognized identity in early literature.** — The reference to Videha shows that the region had a recognized identity in early literature.
- ११९०. (B) The reference to Videha shows that the region had a recognized identity in early literature.** — The reference to Videha shows that the region had a recognized identity in early literature.
- ११९१. (B) The boundary with Kosala suggests that Mithila was understood through neighbouring regions as well as internal identity.** — The boundary with Kosala suggests that Mithila was understood through neighbouring regions as well as internal identity.
- ११९२. (C) The boundary with Kosala suggests that Mithila was understood through neighbouring regions as well as internal identity.** — The boundary with Kosala suggests that Mithila was understood through neighbouring regions as well as internal identity.
- ११९३. (D) The boundary with Kosala suggests that Mithila was understood through neighbouring regions as well as internal identity.** — The boundary with Kosala suggests that Mithila was understood through neighbouring regions as well as internal identity.
- ११९४. (B) The chapter treats textual reference as a historical clue, not as isolated mythology.** — The chapter treats textual reference as a historical clue, not as isolated mythology.
- ११९५. (B) The chapter treats textual reference as a historical clue, not as isolated mythology.** — The chapter treats textual reference as a historical clue, not as isolated mythology.
- ११९६. (A) The chapter treats textual reference as a historical clue, not as isolated mythology.** — The chapter treats textual reference as a historical clue, not as isolated mythology.
- ११९७. (B) an early textual source referring to Videha** — Śatapatha Brāhmaṇa refers to an early textual source referring to Videha.
- ११९८. (B) Śatapatha Brāhmaṇa** — The correct term is Śatapatha Brāhmaṇa .

११९९. (A) **the river said to mark Videha from Kosala** — Sadānīrā refers to the river said to mark Videha from Kosala.
१२००. (B) **Sadānīrā** — The correct term is Sadānīrā .
१२०१. (D) **the modern identification of Sadānīrā** — Gandaki refers to the modern identification of Sadānīrā.
१२०२. (D) **Gandaki** — The correct term is Gandaki .
१२०३. (D) **a neighbouring region used in defining Videha** — Kosala refers to a neighbouring region used in defining Videha.
१२०४. (B) **Kosala** — The correct term is Kosala .
१२०५. (A) **It treats Tirhut, Tirabhukti, Videha, and Mithila as unrelated regions.** — The incorrect option is the one that says: It treats Tirhut, Tirabhukti, Videha, and Mithila as unrelated regions.
१२०६. (A) **The chapter gathers evidence from multiple textual traditions.** — This section is concerned with the chapter gathers evidence from multiple textual traditions.
१२०७. (B) **The epics describe Videha as having more than one kingdom within its boundaries.** — The epics describe Videha as having more than one kingdom within its boundaries.
१२०८. (A) **The epics describe Videha as having more than one kingdom within its boundaries.** — The epics describe Videha as having more than one kingdom within its boundaries.
१२०९. (B) **The epics describe Videha as having more than one kingdom within its boundaries.** — The epics describe Videha as having more than one kingdom within its boundaries.
१२१०. (B) **Vaiśālī and Mithila are named as important kingdoms associated with Videha.** — Vaiśālī and Mithila are named as important kingdoms associated with Videha.
१२११. (D) **Vaiśālī and Mithila are named as important kingdoms associated with Videha.** — Vaiśālī and Mithila are named as important kingdoms associated with Videha.
१२१२. (D) **Vaiśālī and Mithila are named as important kingdoms associated with Videha.** — Vaiśālī and Mithila are named as important kingdoms associated with Videha.
१२१३. (A) **The Rāmāyaṇa traditions connect Rama, Lakshmana, Vishvamisra, Ayodhya, Vaiśālī, and Videha.** — The Rāmāyaṇa traditions connect Rama, Lakshmana, Vishvamisra, Ayodhya, Vaiśālī, and Videha.
१२१४. (B) **The Rāmāyaṇa traditions connect Rama, Lakshmana, Vishvamisra, Ayodhya, Vaiśālī, and Videha.** — The Rāmāyaṇa traditions connect Rama, Lakshmana, Vishvamisra, Ayodhya, Vaiśālī, and Videha.
१२१५. (D) **The Rāmāyaṇa traditions connect Rama, Lakshmana, Vishvamisra, Ayodhya, Vaiśālī, and Videha.** — The Rāmāyaṇa traditions connect Rama, Lakshmana, Vishvamisra, Ayodhya, Vaiśālī, and Videha.
१२१६. (A) **Buddhist texts contain references placing Videha in the tract called Madhyadeśa or related eastern cultural geography.** — Buddhist texts contain references placing Videha in the tract called Madhyadeśa or related eastern cultural geography.
१२१७. (C) **Buddhist texts contain references placing Videha in the tract called Madhyadeśa or related eastern cultural geography.** — Buddhist texts contain references placing Videha in the tract called Madhyadeśa or related eastern cultural geography.
१२१८. (C) **Buddhist texts contain references placing Videha in the tract called Madhyadeśa or related eastern cultural geography.** — Buddhist texts contain references placing Videha in the tract called Madhyadeśa or related eastern cultural geography.
१२१९. (B) **The Purāṇas are described as vague, except that the Brihad-Vishnu Purāṇa gives a more definite idea.** — The Purāṇas are described as vague, except that the Brihad-Vishnu Purāṇa gives a more definite idea.

१२२०. (A) The Purāṇas are described as vague, except that the Brihad-Vishnu Purāṇa gives a more definite idea. — The Purāṇas are described as vague, except that the Brihad-Vishnu Purāṇa gives a more definite idea.
१२२१. (B) The Purāṇas are described as vague, except that the Brihad-Vishnu Purāṇa gives a more definite idea. — The Purāṇas are described as vague, except that the Brihad-Vishnu Purāṇa gives a more definite idea.
१२२२. (A) The Mithila Māhātmya Khanda describes Tirabhukti in relation to the Ganga, Himalaya, Kosi, and Gandaki. — The Mithila Māhātmya Khanda describes Tirabhukti in relation to the Ganga, Himalaya, Kosi, and Gandaki.
१२२३. (C) The Mithila Māhātmya Khanda describes Tirabhukti in relation to the Ganga, Himalaya, Kosi, and Gandaki. — The Mithila Māhātmya Khanda describes Tirabhukti in relation to the Ganga, Himalaya, Kosi, and Gandaki.
१२२४. (B) The Mithila Māhātmya Khanda describes Tirabhukti in relation to the Ganga, Himalaya, Kosi, and Gandaki. — The Mithila Māhātmya Khanda describes Tirabhukti in relation to the Ganga, Himalaya, Kosi, and Gandaki.
१२२५. (A) Pandit Chanda Jha is cited for a Maithili verse describing the boundaries of Mithila. — Pandit Chanda Jha is cited for a Maithili verse describing the boundaries of Mithila.
१२२६. (B) Pandit Chanda Jha is cited for a Maithili verse describing the boundaries of Mithila. — Pandit Chanda Jha is cited for a Maithili verse describing the boundaries of Mithila.
१२२७. (B) Pandit Chanda Jha is cited for a Maithili verse describing the boundaries of Mithila. — Pandit Chanda Jha is cited for a Maithili verse describing the boundaries of Mithila.
१२२८. (B) The use of diverse sources helps triangulate the ancient area of Mithila. — The use of diverse sources helps triangulate the ancient area of Mithila.
१२२९. (D) The use of diverse sources helps triangulate the ancient area of Mithila. — The use of diverse sources helps triangulate the ancient area of Mithila.
१२३०. (D) The use of diverse sources helps triangulate the ancient area of Mithila. — The use of diverse sources helps triangulate the ancient area of Mithila.
१२३१. (C) a sacred midland category discussed in relation to Videha — Madhyadeśa refers to a sacred midland category discussed in relation to Videha.
१२३२. (D) Madhyadeśa — The correct term is Madhyadeśa .
१२३३. (D) traditional sources used for regional description — Purāṇas refers to traditional sources used for regional description.
१२३४. (A) Purāṇas — The correct term is Purāṇas .
१२३५. (B) a Purāṇic source said to give a more accurate idea — Brihad-Vishnu Purāṇa refers to a Purāṇic source said to give a more accurate idea.
१२३६. (B) Brihad-Vishnu Purāṇa — The correct term is Brihad-Vishnu Purāṇa .
१२३७. (A) a source describing Tirabhukti — Mithila Māhātmya refers to a source describing Tirabhukti.
१२३८. (A) Mithila Māhātmya — The correct term is Mithila Māhātmya .
१२३९. (C) an important kingdom associated with Videha — Vaiśālī is used here as an important kingdom associated with Videha.
१२४०. (A) a southern boundary marker in some descriptions — Ganga is used here as a southern boundary marker in some descriptions.
१२४१. (C) an eastern boundary marker — Kosi is used here as an eastern boundary marker.
१२४२. (B) a western boundary marker — Gandaki is used here as a western boundary marker.

- १२४३. (A) It replaces historical evidence with a purely fictional narrative.** — The incorrect option is the one that says: It replaces historical evidence with a purely fictional narrative.
- १२४४. (A) Chapter II begins the early political and cultural development of Mithila up to A.D. 1097.** — This section is concerned with chapter ii begins the early political and cultural development of mithila up to a.d. 1097.
- १२४५. (C) The chapter distinguishes prehistoric Mithila from Vedic Mithila.** — The chapter distinguishes prehistoric Mithila from Vedic Mithila.
- १२४६. (B) The chapter distinguishes prehistoric Mithila from Vedic Mithila.** — The chapter distinguishes prehistoric Mithila from Vedic Mithila.
- १२४७. (B) The chapter distinguishes prehistoric Mithila from Vedic Mithila.** — The chapter distinguishes prehistoric Mithila from Vedic Mithila.
- १२४८. (A) The Vedic period is connected with the rise of the Vaidehan monarchy.** — The Vedic period is connected with the rise of the Vaidehan monarchy.
- १२४९. (C) The Vedic period is connected with the rise of the Vaidehan monarchy.** — The Vedic period is connected with the rise of the Vaidehan monarchy.
- १२५०. (B) The Vedic period is connected with the rise of the Vaidehan monarchy.** — The Vedic period is connected with the rise of the Vaidehan monarchy.
- १२५१. (B) Early Mithila is treated through literary, political, and cultural evidence rather than through a single source.** — Early Mithila is treated through literary, political, and cultural evidence rather than through a single source.
- १२५२. (C) Early Mithila is treated through literary, political, and cultural evidence rather than through a single source.** — Early Mithila is treated through literary, political, and cultural evidence rather than through a single source.
- १२५३. (D) Early Mithila is treated through literary, political, and cultural evidence rather than through a single source.** — Early Mithila is treated through literary, political, and cultural evidence rather than through a single source.
- १२५४. (D) The Vaidehan monarchy gives an early political framework to the region.** — The Vaidehan monarchy gives an early political framework to the region.
- १२५५. (C) The Vaidehan monarchy gives an early political framework to the region.** — The Vaidehan monarchy gives an early political framework to the region.
- १२५६. (C) The Vaidehan monarchy gives an early political framework to the region.** — The Vaidehan monarchy gives an early political framework to the region.
- १२५७. (D) The transition from older cultural geography to later political history is central to the chapter.** — The transition from older cultural geography to later political history is central to the chapter.
- १२५८. (D) The transition from older cultural geography to later political history is central to the chapter.** — The transition from older cultural geography to later political history is central to the chapter.
- १२५९. (B) The transition from older cultural geography to later political history is central to the chapter.** — The transition from older cultural geography to later political history is central to the chapter.
- १२६०. (D) The chapter shows that political institutions are necessary for understanding cultural continuity.** — The chapter shows that political institutions are necessary for understanding cultural continuity.
- १२६१. (C) The chapter shows that political institutions are necessary for understanding cultural continuity.** — The chapter shows that political institutions are necessary for understanding cultural continuity.
- १२६२. (A) The chapter shows that political institutions are necessary for understanding cultural continuity.** — The chapter shows that political institutions are necessary for understanding cultural continuity.

- १२६३. (D) Ancient Mithila is not represented only by legends; it is linked to a chronological narrative.** — Ancient Mithila is not represented only by legends; it is linked to a chronological narrative.
- १२६४. (D) Ancient Mithila is not represented only by legends; it is linked to a chronological narrative.** — Ancient Mithila is not represented only by legends; it is linked to a chronological narrative.
- १२६५. (D) Ancient Mithila is not represented only by legends; it is linked to a chronological narrative.** — Ancient Mithila is not represented only by legends; it is linked to a chronological narrative.
- १२६६. (A) the phase before fully documented political history** — Prehistoric Mithila refers to the phase before fully documented political history.
- १२६७. (C) Prehistoric Mithila** — The correct term is Prehistoric Mithila .
- १२६८. (B) the early period linked with Vedic references and Vaidehan identity** — Vedic period refers to the early period linked with Vedic references and Vaidehan identity.
- १२६९. (C) Vedic period** — The correct term is Vedic period .
- १२७०. (A) the early royal framework of Videha-Mithila** — Vaidehan monarchy refers to the early royal framework of Videha-Mithila.
- १२७१. (D) Vaidehan monarchy** — The correct term is Vaidehan monarchy .
- १२७२. (C) It confines Mithila entirely to one city and denies its regional spread.** — The incorrect option is the one that says: It confines Mithila entirely to one city and denies its regional spread.
- १२७३. (B) The second section of Chapter II moves from early Mithila into larger north Indian dynastic history.** — This section is concerned with the second section of chapter ii moves from early mithila into larger north indian dynastic history.
- १२७४. (A) The later history includes the rise of the Vajjian Confederacy.** — The later history includes the rise of the Vajjian Confederacy.
- १२७५. (D) The later history includes the rise of the Vajjian Confederacy.** — The later history includes the rise of the Vajjian Confederacy.
- १२७६. (D) The later history includes the rise of the Vajjian Confederacy.** — The later history includes the rise of the Vajjian Confederacy.
- १२७७. (D) The Videhas of Mithila are treated in relation to the wider political setting of northern India.** — The Videhas of Mithila are treated in relation to the wider political setting of northern India.
- १२७८. (C) The Videhas of Mithila are treated in relation to the wider political setting of northern India.** — The Videhas of Mithila are treated in relation to the wider political setting of northern India.
- १२७९. (B) The Videhas of Mithila are treated in relation to the wider political setting of northern India.** — The Videhas of Mithila are treated in relation to the wider political setting of northern India.
- १२८०. (A) The Mauryas are included as one of the major imperial contexts for Mithila.** — The Mauryas are included as one of the major imperial contexts for Mithila.
- १२८१. (C) The Mauryas are included as one of the major imperial contexts for Mithila.** — The Mauryas are included as one of the major imperial contexts for Mithila.
- १२८२. (D) The Mauryas are included as one of the major imperial contexts for Mithila.** — The Mauryas are included as one of the major imperial contexts for Mithila.
- १२८३. (A) The Guptas and the Gupta-Harsha imperial world are part of the later historical narrative.** — The Guptas and the Gupta-Harsha imperial world are part of the later historical narrative.

- १२८४. (C) The Guptas and the Gupta-Harsha imperial world are part of the later historical narrative.** — The Guptas and the Gupta-Harsha imperial world are part of the later historical narrative.
- १२८५. (B) The Guptas and the Gupta-Harsha imperial world are part of the later historical narrative.** — The Guptas and the Gupta-Harsha imperial world are part of the later historical narrative.
- १२८६. (D) Harsha is included as a major marker of early medieval political history.** — Harsha is included as a major marker of early medieval political history.
- १२८७. (A) Harsha is included as a major marker of early medieval political history.** — Harsha is included as a major marker of early medieval political history.
- १२८८. (B) Harsha is included as a major marker of early medieval political history.** — Harsha is included as a major marker of early medieval political history.
- १२८९. (A) The Pālas, including Gopāla, Dharmapāla, Devapāla, Śūrapāla, Vīgrahapāla, Nārāyaṇapāla, and Rāmapāla, are listed in the contents.** — The Pālas, including Gopāla, Dharmapāla, Devapāla, Śūrapāla, Vīgrahapāla, Nārāyaṇapāla, and Rāmapāla, are listed in the contents.
- १२९०. (A) The Pālas, including Gopāla, Dharmapāla, Devapāla, Śūrapāla, Vīgrahapāla, Nārāyaṇapāla, and Rāmapāla, are listed in the contents.** — The Pālas, including Gopāla, Dharmapāla, Devapāla, Śūrapāla, Vīgrahapāla, Nārāyaṇapāla, and Rāmapāla, are listed in the contents.
- १२९१. (A) The Pālas, including Gopāla, Dharmapāla, Devapāla, Śūrapāla, Vīgrahapāla, Nārāyaṇapāla, and Rāmapāla, are listed in the contents.** — The Pālas, including Gopāla, Dharmapāla, Devapāla, Śūrapāla, Vīgrahapāla, Nārāyaṇapāla, and Rāmapāla, are listed in the contents.
- १२९२. (D) The Senas, including Vijayasena, Vallālasena, and Lakṣmaṇasena, are also part of the chapter's dynastic sweep.** — The Senas, including Vijayasena, Vallālasena, and Lakṣmaṇasena, are also part of the chapter's dynastic sweep.
- १२९३. (C) The Senas, including Vijayasena, Vallālasena, and Lakṣmaṇasena, are also part of the chapter's dynastic sweep.** — The Senas, including Vijayasena, Vallālasena, and Lakṣmaṇasena, are also part of the chapter's dynastic sweep.
- १२९४. (D) The Senas, including Vijayasena, Vallālasena, and Lakṣmaṇasena, are also part of the chapter's dynastic sweep.** — The Senas, including Vijayasena, Vallālasena, and Lakṣmaṇasena, are also part of the chapter's dynastic sweep.
- १२९५. (A) The chapter uses dynasties to show changes in the political frame before the Karṇāṭa era.** — The chapter uses dynasties to show changes in the political frame before the Karṇāṭa era.
- १२९६. (D) The chapter uses dynasties to show changes in the political frame before the Karṇāṭa era.** — The chapter uses dynasties to show changes in the political frame before the Karṇāṭa era.
- १२९७. (A) The chapter uses dynasties to show changes in the political frame before the Karṇāṭa era.** — The chapter uses dynasties to show changes in the political frame before the Karṇāṭa era.
- १२९८. (B) a republican or confederate political formation associated with the region** — Vajjian Confederacy refers to a republican or confederate political formation associated with the region.
- १२९९. (A) Vajjian Confederacy** — The correct term is Vajjian Confederacy .
- १३००. (D) an imperial dynasty relevant to the later history** — Mauryas refers to an imperial dynasty relevant to the later history.
- १३०१. (A) Mauryas** — The correct term is Mauryas .
- १३०२. (C) an imperial context for Mithila** — Guptas refers to an imperial context for Mithila.
- १३०३. (A) Guptas** — The correct term is Guptas .
- १३०४. (B) a major dynasty included in the account** — Pālas refers to a major dynasty included in the account.

१३०५. (B) Pālas — The correct term is Pālas .

१३०६. (C) a later dynasty preceding the Karṇāṭa-Oinivāra focus — Senas refers to a later dynasty preceding the Karṇāṭa-Oinivāra focus.

१३०७. (D) Senas — The correct term is Senas .

१३०८. (C) It treats all Sanskrit and Maithili sources as interchangeable without context. — The incorrect option is the one that says: It treats all Sanskrit and Maithili sources as interchangeable without context.

१३०९. (C) Chapter III begins the detailed political history of medieval Mithila with the Karṇāṭa dynasty. — This section is concerned with chapter iii begins the detailed political history of medieval mithila with the karṇāṭa dynasty.

१३१०. (B) The Karṇāṭas ruled Mithila from about A.D. 1097 to 1324. — The Karṇāṭas ruled Mithila from about A.D. 1097 to 1324.

१३११. (B) The Karṇāṭas ruled Mithila from about A.D. 1097 to 1324. — The Karṇāṭas ruled Mithila from about A.D. 1097 to 1324.

१३१२. (C) The Karṇāṭas ruled Mithila from about A.D. 1097 to 1324. — The Karṇāṭas ruled Mithila from about A.D. 1097 to 1324.

१३१३. (C) Nānyadeva is central to the beginning of Karṇāṭa rule in Mithila. — Nānyadeva is central to the beginning of Karṇāṭa rule in Mithila.

१३१४. (C) Nānyadeva is central to the beginning of Karṇāṭa rule in Mithila. — Nānyadeva is central to the beginning of Karṇāṭa rule in Mithila.

१३१५. (B) Nānyadeva is central to the beginning of Karṇāṭa rule in Mithila. — Nānyadeva is central to the beginning of Karṇāṭa rule in Mithila.

१३१६. (D) Gaṅgādeva, Malladeva, Narasiṃhadeva, Rāmasiṃhadeva, Śaktisiṃhadeva, and Harisiṃhadeva are important names in the Karṇāṭa sequence. — Gaṅgādeva, Malladeva, Narasiṃhadeva, Rāmasiṃhadeva, Śaktisiṃhadeva, and Harisiṃhadeva are important names in the Karṇāṭa sequence.

१३१७. (B) Gaṅgādeva, Malladeva, Narasiṃhadeva, Rāmasiṃhadeva, Śaktisiṃhadeva, and Harisiṃhadeva are important names in the Karṇāṭa sequence. — Gaṅgādeva, Malladeva, Narasiṃhadeva, Rāmasiṃhadeva, Śaktisiṃhadeva, and Harisiṃhadeva are important names in the Karṇāṭa sequence.

१३१८. (A) Gaṅgādeva, Malladeva, Narasiṃhadeva, Rāmasiṃhadeva, Śaktisiṃhadeva, and Harisiṃhadeva are important names in the Karṇāṭa sequence. — Gaṅgādeva, Malladeva, Narasiṃhadeva, Rāmasiṃhadeva, Śaktisiṃhadeva, and Harisiṃhadeva are important names in the Karṇāṭa sequence.

१३१९. (D) The chapter includes a synchronisation of the chronology of the Karṇāṭa kings. — The chapter includes a synchronisation of the chronology of the Karṇāṭa kings.

१३२०. (C) The chapter includes a synchronisation of the chronology of the Karṇāṭa kings. — The chapter includes a synchronisation of the chronology of the Karṇāṭa kings.

१३२१. (B) The chapter includes a synchronisation of the chronology of the Karṇāṭa kings. — The chapter includes a synchronisation of the chronology of the Karṇāṭa kings.

१३२२. (D) Administration during the Karṇāṭa dynasty is treated as part of political history. — Administration during the Karṇāṭa dynasty is treated as part of political history.

१३२३. (D) Administration during the Karṇāṭa dynasty is treated as part of political history. — Administration during the Karṇāṭa dynasty is treated as part of political history.

१३२४. (D) Administration during the Karṇāṭa dynasty is treated as part of political history. — Administration during the Karṇāṭa dynasty is treated as part of political history.

- १३२५. (B) The Karṇāṭa period is important because it sets the foundation for later cultural growth.** — The Karṇāṭa period is important because it sets the foundation for later cultural growth.
- १३२६. (D) The Karṇāṭa period is important because it sets the foundation for later cultural growth.** — The Karṇāṭa period is important because it sets the foundation for later cultural growth.
- १३२७. (D) The Karṇāṭa period is important because it sets the foundation for later cultural growth.** — The Karṇāṭa period is important because it sets the foundation for later cultural growth.
- १३२८. (D) The author does not isolate rulers from culture; kingship and patronage are linked with social and intellectual life.** — The author does not isolate rulers from culture; kingship and patronage are linked with social and intellectual life.
- १३२९. (A) The author does not isolate rulers from culture; kingship and patronage are linked with social and intellectual life.** — The author does not isolate rulers from culture; kingship and patronage are linked with social and intellectual life.
- १३३०. (D) The author does not isolate rulers from culture; kingship and patronage are linked with social and intellectual life.** — The author does not isolate rulers from culture; kingship and patronage are linked with social and intellectual life.
- १३३१. (C) Chronology is essential because cultural developments must be placed under the correct rulers.** — Chronology is essential because cultural developments must be placed under the correct rulers.
- १३३२. (D) Chronology is essential because cultural developments must be placed under the correct rulers.** — Chronology is essential because cultural developments must be placed under the correct rulers.
- १३३३. (C) Chronology is essential because cultural developments must be placed under the correct rulers.** — Chronology is essential because cultural developments must be placed under the correct rulers.
- १३३४. (C) the dynasty beginning the new era of medieval Mithila in A.D. 1097** — Karṇāṭas refers to the dynasty beginning the new era of medieval Mithila in A.D. 1097.
- १३३५. (B) Karṇāṭas** — The correct term is Karṇāṭas .
- १३३६. (A) the ordered dating of rulers and events** — Chronology refers to the ordered dating of rulers and events.
- १३३७. (C) Chronology** — The correct term is Chronology .
- १३३८. (D) the governing structure under the dynasty** — Administration refers to the governing structure under the dynasty.
- १३३९. (B) Administration** — The correct term is Administration .
- १३४०. (A) founder figure of the Karṇāṭa dynasty in Mithila** — Nānyadeva is included as founder figure of the Karṇāṭa dynasty in Mithila.
- १३४१. (B) Nānyadeva** — The correct answer is Nānyadeva .
- १३४२. (A) one of the later Karṇāṭa rulers** — Harisimphadeva is included as one of the later Karṇāṭa rulers.
- १३४३. (C) Harisimphadeva** — The correct answer is Harisimphadeva .
- १३४४. (D) It says economic life can be understood without occupations, crafts, trade, or industries.** — The incorrect option is the one that says: It says economic life can be understood without occupations, crafts, trade, or industries.
- १३४५. (A) The Oinivāra section continues the political history after the Karṇāṭas.** — This section is concerned with the oinivāra section continues the political history after the karṇāṭas.
- १३४६. (A) The Oinivāra dynasty is treated from about A.D. 1324 to 1527.** — The Oinivāra dynasty is treated from about A.D. 1324 to 1527.
- १३४७. (D) The Oinivāra dynasty is treated from about A.D. 1324 to 1527.** — The Oinivāra dynasty is treated from about A.D. 1324 to 1527.
- १३४८. (B) The Oinivāra dynasty is treated from about A.D. 1324 to 1527.** — The Oinivāra dynasty is treated from about A.D. 1324 to 1527.

१३४९. (D) Bhogīśvara Ṭhākura and Gaṇeśvara Ṭhākura are early names in the Oinivāra sequence. — Bhogīśvara Ṭhākura and Gaṇeśvara Ṭhākura are early names in the Oinivāra sequence.

१३५०. (C) Bhogīśvara Ṭhākura and Gaṇeśvara Ṭhākura are early names in the Oinivāra sequence. — Bhogīśvara Ṭhākura and Gaṇeśvara Ṭhākura are early names in the Oinivāra sequence.

१३५१. (C) Bhogīśvara Ṭhākura and Gaṇeśvara Ṭhākura are early names in the Oinivāra sequence. — Bhogīśvara Ṭhākura and Gaṇeśvara Ṭhākura are early names in the Oinivāra sequence.

१३५२. (C) The contents refer to minority, unrest, and Bhavasimha as part of the Oinivāra narrative. — The contents refer to minority, unrest, and Bhavasimha as part of the Oinivāra narrative.

१३५३. (D) The contents refer to minority, unrest, and Bhavasimha as part of the Oinivāra narrative. — The contents refer to minority, unrest, and Bhavasimha as part of the Oinivāra narrative.

१३५४. (A) The contents refer to minority, unrest, and Bhavasimha as part of the Oinivāra narrative. — The contents refer to minority, unrest, and Bhavasimha as part of the Oinivāra narrative.

१३५५. (A) Kīrtisimha, Rājasimha, Devasimha, Śivasimha, Lakhimādevī, Padmasimha, and Viśvāsadevī appear in the dynastic account. — Kīrtisimha, Rājasimha, Devasimha, Śivasimha, Lakhimādevī, Padmasimha, and Viśvāsadevī appear in the dynastic account.

१३५६. (D) Kīrtisimha, Rājasimha, Devasimha, Śivasimha, Lakhimādevī, Padmasimha, and Viśvāsadevī appear in the dynastic account. — Kīrtisimha, Rājasimha, Devasimha, Śivasimha, Lakhimādevī, Padmasimha, and Viśvāsadevī appear in the dynastic account.

१३५७. (D) Kīrtisimha, Rājasimha, Devasimha, Śivasimha, Lakhimādevī, Padmasimha, and Viśvāsadevī appear in the dynastic account. — Kīrtisimha, Rājasimha, Devasimha, Śivasimha, Lakhimādevī, Padmasimha, and Viśvāsadevī appear in the dynastic account.

१३५८. (B) Harisimhadeva, Narasimhadeva, Bhairavasimhadeva, Rāmabhadrasimhadeva, and Lakṣmīnāthadeva continue the sequence. — Harisimhadeva, Narasimhadeva, Bhairavasimhadeva, Rāmabhadrasimhadeva, and Lakṣmīnāthadeva continue the sequence.

१३५९. (C) Harisimhadeva, Narasimhadeva, Bhairavasimhadeva, Rāmabhadrasimhadeva, and Lakṣmīnāthadeva continue the sequence. — Harisimhadeva, Narasimhadeva, Bhairavasimhadeva, Rāmabhadrasimhadeva, and Lakṣmīnāthadeva continue the sequence.

१३६०. (C) Harisimhadeva, Narasimhadeva, Bhairavasimhadeva, Rāmabhadrasimhadeva, and Lakṣmīnāthadeva continue the sequence. — Harisimhadeva, Narasimhadeva, Bhairavasimhadeva, Rāmabhadrasimhadeva, and Lakṣmīnāthadeva continue the sequence.

१३६१. (D) The chapter includes a family tree of the Oinivāra dynasty. — The chapter includes a family tree of the Oinivāra dynasty.

१३६२. (A) The chapter includes a family tree of the Oinivāra dynasty. — The chapter includes a family tree of the Oinivāra dynasty.

१३६३. (B) The chapter includes a family tree of the Oinivāra dynasty. — The chapter includes a family tree of the Oinivāra dynasty.

१३६४. (B) The Oinivāra period is linked with the Golden Age of Mithila in the author's preface. — The Oinivāra period is linked with the Golden Age of Mithila in the author's preface.

१३६५. (D) The Oinivāra period is linked with the Golden Age of Mithila in the author's preface. — The Oinivāra period is linked with the Golden Age of Mithila in the author's preface.

१३६६. (A) The Oinivāra period is linked with the Golden Age of Mithila in the author's preface. — The Oinivāra period is linked with the Golden Age of Mithila in the author's preface.

- १३६७. (B) The contribution of the Oinivāra dynasty is treated as both political and cultural.** — The contribution of the Oinivāra dynasty is treated as both political and cultural.
- १३६८. (C) The contribution of the Oinivāra dynasty is treated as both political and cultural.** — The contribution of the Oinivāra dynasty is treated as both political and cultural.
- १३६९. (A) The contribution of the Oinivāra dynasty is treated as both political and cultural.** — The contribution of the Oinivāra dynasty is treated as both political and cultural.
- १३७०. (D) the ruling line after the Karṇāṭas** — Oinivāra dynasty refers to the ruling line after the Karṇāṭas.
- १३७१. (A) Oinivāra dynasty** — The correct term is Oinivāra dynasty .
- १३७२. (D) a genealogical aid for understanding succession** — Family tree refers to a genealogical aid for understanding succession.
- १३७३. (C) Family tree** — The correct term is Family tree .
- १३७४. (C) a phrase applied to the cultural flourishing under Oinivāra rule** — Golden Age refers to a phrase applied to the cultural flourishing under Oinivāra rule.
- १३७५. (D) Golden Age** — The correct term is Golden Age .
- १३७६. (D) an Oinivāra ruler** — Bhogīśvara Ṭhākura is included as an Oinivāra ruler.
- १३७७. (D) Bhogīśvara Ṭhākura** — The correct answer is Bhogīśvara Ṭhākura .
- १३७८. (B) an Oinivāra ruler** — Gaṇeśvara Ṭhākura is included as an Oinivāra ruler.
- १३७९. (D) Gaṇeśvara Ṭhākura** — The correct answer is Gaṇeśvara Ṭhākura .
- १३८०. (B) a notable name in the Oinivāra succession** — Lakhimādevī is included as a notable name in the Oinivāra succession.
- १३८१. (C) Lakhimādevī** — The correct answer is Lakhimādevī .
- १३८२. (D) It treats Tirhut, Tirabhukti, Videha, and Mithila as unrelated regions.** — The incorrect option is the one that says: It treats Tirhut, Tirabhukti, Videha, and Mithila as unrelated regions.
- १३८३. (C) Chapter IV surveys the post-Oinivāra political history of Mithila.** — This section is concerned with chapter iv surveys the post-oinivāra political history of mithila.
- १३८४. (B) The chapter is titled A Survey of the History of Mithila after 1527 A.D.** — The chapter is titled A Survey of the History of Mithila after 1527 A.D.
- १३८५. (B) The chapter is titled A Survey of the History of Mithila after 1527 A.D.** — The chapter is titled A Survey of the History of Mithila after 1527 A.D.
- १३८६. (B) The chapter is titled A Survey of the History of Mithila after 1527 A.D.** — The chapter is titled A Survey of the History of Mithila after 1527 A.D.
- १३८७. (C) It opens with the period of unrest.** — It opens with the period of unrest.
- १३८८. (D) It opens with the period of unrest.** — It opens with the period of unrest.
- १३८९. (C) It opens with the period of unrest.** — It opens with the period of unrest.
- १३९०. (C) Bhibhaur Rajputs are listed among the political actors of this period.** — Bhibhaur Rajputs are listed among the political actors of this period.
- १३९१. (D) Bhibhaur Rajputs are listed among the political actors of this period.** — Bhibhaur Rajputs are listed among the political actors of this period.

- १३९२. (C) Bhibhaur Rajputs are listed among the political actors of this period.** — Bhibhaur Rajputs are listed among the political actors of this period.
- १३९३. (B) The Khaṇḍavalākula, or House of Khaṇḍavā, becomes central to the later political survey.** — The Khaṇḍavalākula, or House of Khaṇḍavā, becomes central to the later political survey.
- १३९४. (A) The Khaṇḍavalākula, or House of Khaṇḍavā, becomes central to the later political survey.** — The Khaṇḍavalākula, or House of Khaṇḍavā, becomes central to the later political survey.
- १३९५. (A) The Khaṇḍavalākula, or House of Khaṇḍavā, becomes central to the later political survey.** — The Khaṇḍavalākula, or House of Khaṇḍavā, becomes central to the later political survey.
- १३९६. (B) Mahesha Ṭhākura, Gopāla Ṭhākura, Puruṣottama Ṭhākura, Nārāyaṇa Ṭhākura, Sundara Ṭhākura, and Mahinātha Ṭhākura are part of the sequence.** — Mahesha Ṭhākura, Gopāla Ṭhākura, Puruṣottama Ṭhākura, Nārāyaṇa Ṭhākura, Sundara Ṭhākura, and Mahinātha Ṭhākura are part of the sequence.
- १३९७. (D) Mahesha Ṭhākura, Gopāla Ṭhākura, Puruṣottama Ṭhākura, Nārāyaṇa Ṭhākura, Sundara Ṭhākura, and Mahinātha Ṭhākura are part of the sequence.** — Mahesha Ṭhākura, Gopāla Ṭhākura, Puruṣottama Ṭhākura, Nārāyaṇa Ṭhākura, Sundara Ṭhākura, and Mahinātha Ṭhākura are part of the sequence.
- १३९८. (A) Mahesha Ṭhākura, Gopāla Ṭhākura, Puruṣottama Ṭhākura, Nārāyaṇa Ṭhākura, Sundara Ṭhākura, and Mahinātha Ṭhākura are part of the sequence.** — Mahesha Ṭhākura, Gopāla Ṭhākura, Puruṣottama Ṭhākura, Nārāyaṇa Ṭhākura, Sundara Ṭhākura, and Mahinātha Ṭhākura are part of the sequence.
- १३९९. (C) The chapter treats Narapati Ṭhākura, Rāghavasimha, Viṣṇusimha, Narendra Simha, Pratāpa Simha, and Mādhavasimha.** — The chapter treats Narapati Ṭhākura, Rāghavasimha, Viṣṇusimha, Narendra Simha, Pratāpa Simha, and Mādhavasimha.
- १४००. (C) The chapter treats Narapati Ṭhākura, Rāghavasimha, Viṣṇusimha, Narendra Simha, Pratāpa Simha, and Mādhavasimha.** — The chapter treats Narapati Ṭhākura, Rāghavasimha, Viṣṇusimha, Narendra Simha, Pratāpa Simha, and Mādhavasimha.
- १४०१. (C) The chapter treats Narapati Ṭhākura, Rāghavasimha, Viṣṇusimha, Narendra Simha, Pratāpa Simha, and Mādhavasimha.** — The chapter treats Narapati Ṭhākura, Rāghavasimha, Viṣṇusimha, Narendra Simha, Pratāpa Simha, and Mādhavasimha.
- १४०२. (D) Administrative reforms are treated as part of the post-1527 story.** — Administrative reforms are treated as part of the post-1527 story.
- १४०३. (D) Administrative reforms are treated as part of the post-1527 story.** — Administrative reforms are treated as part of the post-1527 story.
- १४०४. (D) Administrative reforms are treated as part of the post-1527 story.** — Administrative reforms are treated as part of the post-1527 story.
- १४०५. (B) The chapter includes appendices on the chronology and family tree of the Khaṇḍavalākula kings.** — The chapter includes appendices on the chronology and family tree of the Khaṇḍavalākula kings.
- १४०६. (D) The chapter includes appendices on the chronology and family tree of the Khaṇḍavalākula kings.** — The chapter includes appendices on the chronology and family tree of the Khaṇḍavalākula kings.
- १४०७. (B) The chapter includes appendices on the chronology and family tree of the Khaṇḍavalākula kings.** — The chapter includes appendices on the chronology and family tree of the Khaṇḍavalākula kings.
- १४०८. (B) the House of Khaṇḍavā in later Mithila history** — Khaṇḍavalākula refers to the House of Khaṇḍavā in later Mithila history.
- १४०९. (D) Khaṇḍavalākula** — The correct term is Khaṇḍavalākula .

- १४१०. (B) the transitional phase after the Oinivāras** — Period of unrest refers to the transitional phase after the Oinivāras.
- १४११. (C) Period of unrest** — The correct term is Period of unrest .
- १४१२. (B) changes in governance treated in the chapter** — Administrative reforms refers to changes in governance treated in the chapter.
- १४१३. (C) Administrative reforms** — The correct term is Administrative reforms .
- १४१४. (B) It reduces the study to a list of names without social or cultural interpretation.** — The incorrect option is the one that says: It reduces the study to a list of names without social or cultural interpretation.
- १४१५. (A) The religion section begins by placing religious life within the four values of life and cultural practice.** — This section is concerned with the religion section begins by placing religious life within the four values of life and cultural practice.
- १४१६. (A) The section states that the ultimate end of life is to achieve the four values: Dharma, Artha, Kāma, and Mokṣa.** — The section states that the ultimate end of life is to achieve the four values: Dharma, Artha, Kāma, and Mokṣa.
- १४१७. (A) The section states that the ultimate end of life is to achieve the four values: Dharma, Artha, Kāma, and Mokṣa.** — The section states that the ultimate end of life is to achieve the four values: Dharma, Artha, Kāma, and Mokṣa.
- १४१८. (C) The section states that the ultimate end of life is to achieve the four values: Dharma, Artha, Kāma, and Mokṣa.** — The section states that the ultimate end of life is to achieve the four values: Dharma, Artha, Kāma, and Mokṣa.
- १४१९. (D) Religion is described as a vital factor in the life of an individual and community.** — Religion is described as a vital factor in the life of an individual and community.
- १४२०. (B) Religion is described as a vital factor in the life of an individual and community.** — Religion is described as a vital factor in the life of an individual and community.
- १४२१. (B) Religion is described as a vital factor in the life of an individual and community.** — Religion is described as a vital factor in the life of an individual and community.
- १४२२. (D) The author says religious thoughts and feelings of a period find a place in the literature of that period.** — The author says religious thoughts and feelings of a period find a place in the literature of that period.
- १४२३. (A) The author says religious thoughts and feelings of a period find a place in the literature of that period.** — The author says religious thoughts and feelings of a period find a place in the literature of that period.
- १४२४. (B) The author says religious thoughts and feelings of a period find a place in the literature of that period.** — The author says religious thoughts and feelings of a period find a place in the literature of that period.
- १४२५. (D) Mithila is presented as maintaining old Vedic religion in many aspects.** — Mithila is presented as maintaining old Vedic religion in many aspects.
- १४२६. (C) Mithila is presented as maintaining old Vedic religion in many aspects.** — Mithila is presented as maintaining old Vedic religion in many aspects.
- १४२७. (C) Mithila is presented as maintaining old Vedic religion in many aspects.** — Mithila is presented as maintaining old Vedic religion in many aspects.
- १४२८. (B) The author stresses the Brahmanical character of Mithila after the Videgha Māthava period.** — The author stresses the Brahmanical character of Mithila after the Videgha Māthava period.
- १४२९. (C) The author stresses the Brahmanical character of Mithila after the Videgha Māthava period.** — The author stresses the Brahmanical character of Mithila after the Videgha Māthava period.
- १४३०. (C) The author stresses the Brahmanical character of Mithila after the Videgha Māthava period.** — The author stresses the Brahmanical character of Mithila after the Videgha Māthava period.

१४३१. (C) Varṇāśrama-dharma and traditional Hindu deities are treated as natural in Mithila's cultural life. —

Varṇāśrama-dharma and traditional Hindu deities are treated as natural in Mithila's cultural life.

१४३२. (C) Varṇāśrama-dharma and traditional Hindu deities are treated as natural in Mithila's cultural life. —

Varṇāśrama-dharma and traditional Hindu deities are treated as natural in Mithila's cultural life.

१४३३. (D) Varṇāśrama-dharma and traditional Hindu deities are treated as natural in Mithila's cultural life. —

Varṇāśrama-dharma and traditional Hindu deities are treated as natural in Mithila's cultural life.

१४३४. (B) The chapter does not see religion as merely ritual; it links religion to discipline, life-values, literature, and society. — The chapter does not see religion as merely ritual; it links religion to discipline, life-values, literature, and society.

१४३५. (A) The chapter does not see religion as merely ritual; it links religion to discipline, life-values, literature, and society. — The chapter does not see religion as merely ritual; it links religion to discipline, life-values, literature, and society.

१४३६. (A) The chapter does not see religion as merely ritual; it links religion to discipline, life-values, literature, and society. — The chapter does not see religion as merely ritual; it links religion to discipline, life-values, literature, and society.

१४३७. (A) Popular Hinduism in Mithila is treated as deeply rooted and orthodox. — Popular Hinduism in Mithila is treated as deeply rooted and orthodox.

१४३८. (D) Popular Hinduism in Mithila is treated as deeply rooted and orthodox. — Popular Hinduism in Mithila is treated as deeply rooted and orthodox.

१४३९. (B) Popular Hinduism in Mithila is treated as deeply rooted and orthodox. — Popular Hinduism in Mithila is treated as deeply rooted and orthodox.

१४४०. (C) one of the four values of life — Dharma refers to one of the four values of life.

१४४१. (B) Dharma — The correct term is Dharma .

१४४२. (B) material or worldly value — Artha refers to material or worldly value.

१४४३. (D) Artha — The correct term is Artha .

१४४४. (A) desire or aesthetic-emotional value — Kāma refers to desire or aesthetic-emotional value.

१४४५. (A) Kāma — The correct term is Kāma .

१४४६. (B) emancipation or ultimate liberation — Mokṣa refers to emancipation or ultimate liberation.

१४४७. (A) Mokṣa — The correct term is Mokṣa .

१४४८. (C) the fourfold values of life — Caturvarga refers to the fourfold values of life.

१४४९. (B) Caturvarga — The correct term is Caturvarga .

१४५०. (B) It ignores the role of scholars, poets, artisans, and village communities. — The incorrect option is the one that says: It ignores the role of scholars, poets, artisans, and village communities.

१४५१. (B) The chapter describes the interwoven devotional forms of medieval Mithila. — This section is concerned with the chapter describes the interwoven devotional forms of medieval mithila.

१४५२. (D) The three major deities later prominent in Mithila are Śiva, Viṣṇu, and Śakti. — The three major deities later prominent in Mithila are Śiva, Viṣṇu, and Śakti.

१४५३. (D) The three major deities later prominent in Mithila are Śiva, Viṣṇu, and Śakti. — The three major deities later prominent in Mithila are Śiva, Viṣṇu, and Śakti.

१४५४. (A) The three major deities later prominent in Mithila are Śiva, Viṣṇu, and Śakti. — The three major deities later prominent in Mithila are Śiva, Viṣṇu, and Śakti.

- १४५५. (C) The author presents Mithila as a centre of Śiva, Viṣṇu, and Śakti worship.** — The author presents Mithila as a centre of Śiva, Viṣṇu, and Śakti worship.
- १४५६. (A) The author presents Mithila as a centre of Śiva, Viṣṇu, and Śakti worship.** — The author presents Mithila as a centre of Śiva, Viṣṇu, and Śakti worship.
- १४५७. (B) The author presents Mithila as a centre of Śiva, Viṣṇu, and Śakti worship.** — The author presents Mithila as a centre of Śiva, Viṣṇu, and Śakti worship.
- १४५८. (C) Tantric forms connected with Śakti worship are said to have moulded Maithila culture.** — Tantric forms connected with Śakti worship are said to have moulded Maithila culture.
- १४५९. (C) Tantric forms connected with Śakti worship are said to have moulded Maithila culture.** — Tantric forms connected with Śakti worship are said to have moulded Maithila culture.
- १४६०. (C) Tantric forms connected with Śakti worship are said to have moulded Maithila culture.** — Tantric forms connected with Śakti worship are said to have moulded Maithila culture.
- १४६१. (B) Rāma and Krishna, as incarnations of Viṣṇu, also receive respect in the medieval religious life described by the author.** — Rāma and Krishna, as incarnations of Viṣṇu, also receive respect in the medieval religious life described by the author.
- १४६२. (D) Rāma and Krishna, as incarnations of Viṣṇu, also receive respect in the medieval religious life described by the author.** — Rāma and Krishna, as incarnations of Viṣṇu, also receive respect in the medieval religious life described by the author.
- १४६३. (B) Rāma and Krishna, as incarnations of Viṣṇu, also receive respect in the medieval religious life described by the author.** — Rāma and Krishna, as incarnations of Viṣṇu, also receive respect in the medieval religious life described by the author.
- १४६४. (C) The author argues that multiplicity of gods did not mislead Maithilas because the deities were understood as aspects of one Godhead.** — The author argues that multiplicity of gods did not mislead Maithilas because the deities were understood as aspects of one Godhead.
- १४६५. (D) The author argues that multiplicity of gods did not mislead Maithilas because the deities were understood as aspects of one Godhead.** — The author argues that multiplicity of gods did not mislead Maithilas because the deities were understood as aspects of one Godhead.
- १४६६. (C) The author argues that multiplicity of gods did not mislead Maithilas because the deities were understood as aspects of one Godhead.** — The author argues that multiplicity of gods did not mislead Maithilas because the deities were understood as aspects of one Godhead.
- १४६७. (A) Śiva worship is described as strong in Mithila, including many old Śiva temples.** — Śiva worship is described as strong in Mithila, including many old Śiva temples.
- १४६८. (B) Śiva worship is described as strong in Mithila, including many old Śiva temples.** — Śiva worship is described as strong in Mithila, including many old Śiva temples.
- १४६९. (B) Śiva worship is described as strong in Mithila, including many old Śiva temples.** — Śiva worship is described as strong in Mithila, including many old Śiva temples.
- १४७०. (D) Pārthiva Śiva liṅga worship is presented as a special feature of Mithila.** — Pārthiva Śiva liṅga worship is presented as a special feature of Mithila.
- १४७१. (B) Pārthiva Śiva liṅga worship is presented as a special feature of Mithila.** — Pārthiva Śiva liṅga worship is presented as a special feature of Mithila.
- १४७२. (A) Pārthiva Śiva liṅga worship is presented as a special feature of Mithila.** — Pārthiva Śiva liṅga worship is presented as a special feature of Mithila.

१४७३. (A) Nachārīs and Maheśavānīs are mentioned as categories of devotional songs connected with Śiva. — Nachārīs and Maheśavānīs are mentioned as categories of devotional songs connected with Śiva.
१४७४. (A) Nachārīs and Maheśavānīs are mentioned as categories of devotional songs connected with Śiva. — Nachārīs and Maheśavānīs are mentioned as categories of devotional songs connected with Śiva.
१४७५. (A) Nachārīs and Maheśavānīs are mentioned as categories of devotional songs connected with Śiva. — Nachārīs and Maheśavānīs are mentioned as categories of devotional songs connected with Śiva.
१४७६. (C) Śakti worship is described as universally prevalent even in medieval Mithila. — Śakti worship is described as universally prevalent even in medieval Mithila.
१४७७. (B) Śakti worship is described as universally prevalent even in medieval Mithila. — Śakti worship is described as universally prevalent even in medieval Mithila.
१४७८. (A) Śakti worship is described as universally prevalent even in medieval Mithila. — Śakti worship is described as universally prevalent even in medieval Mithila.
१४७९. (A) Every household is described as maintaining the gosāuni, the household goddess, and honouring her on auspicious occasions. — Every household is described as maintaining the gosāuni, the household goddess, and honouring her on auspicious occasions.
१४८०. (C) Every household is described as maintaining the gosāuni, the household goddess, and honouring her on auspicious occasions. — Every household is described as maintaining the gosāuni, the household goddess, and honouring her on auspicious occasions.
१४८१. (A) Every household is described as maintaining the gosāuni, the household goddess, and honouring her on auspicious occasions. — Every household is described as maintaining the gosāuni, the household goddess, and honouring her on auspicious occasions.
१४८२. (B) related to Śiva worship — Śaiva refers to related to Śiva worship.
१४८३. (D) Śaiva — The correct term is Śaiva .
१४८४. (C) related to Viṣṇu worship — Vaiṣṇava refers to related to Viṣṇu worship.
१४८५. (B) Vaiṣṇava — The correct term is Vaiṣṇava .
१४८६. (B) related to Śakti or goddess worship — Śākta refers to related to Śakti or goddess worship.
१४८७. (C) Śākta — The correct term is Śākta .
१४८८. (D) earthen Śiva liṅga worship — Pārthiva Śiva liṅga refers to earthen Śiva liṅga worship.
१४८९. (B) Pārthiva Śiva liṅga — The correct term is Pārthiva Śiva liṅga .
१४९०. (D) household goddess in Maithila religious practice — Gosāuni refers to household goddess in Maithila religious practice.
१४९१. (B) Gosāuni — The correct term is Gosāuni .
१४९२. (C) a devotional hymn category connected with Śiva — Nachārī refers to a devotional hymn category connected with Śiva.
१४९३. (D) Nachārī — The correct term is Nachārī .
१४९४. (A) songs dealing with Hara and Gaurī — Maheśavānī refers to songs dealing with Hara and Gaurī.
१४९५. (C) Maheśavānī — The correct term is Maheśavānī .
१४९६. (A) It confines Mithila entirely to one city and denies its regional spread. — The incorrect option is the one that says: It confines Mithila entirely to one city and denies its regional spread.

- १४९७. (B) The chapter's contents include other religious practices and a large philosophical section.** — This section is concerned with the chapter's contents include other religious practices and a large philosophical section.
- १४९८. (C) The contents list Harihara, snake worship, Sūrya, and Nātha Siddhas in the religion section.** — The contents list Harihara, snake worship, Sūrya, and Nātha Siddhas in the religion section.
- १४९९. (C) The contents list Harihara, snake worship, Sūrya, and Nātha Siddhas in the religion section.** — The contents list Harihara, snake worship, Sūrya, and Nātha Siddhas in the religion section.
- १५००. (C) The contents list Harihara, snake worship, Sūrya, and Nātha Siddhas in the religion section.** — The contents list Harihara, snake worship, Sūrya, and Nātha Siddhas in the religion section.
- १५०१. (A) The philosophy section includes Nyāya, Prācīna Nyāya, Navya-Nyāya, and Mīmāṃsā.** — The philosophy section includes Nyāya, Prācīna Nyāya, Navya-Nyāya, and Mīmāṃsā.
- १५०२. (C) The philosophy section includes Nyāya, Prācīna Nyāya, Navya-Nyāya, and Mīmāṃsā.** — The philosophy section includes Nyāya, Prācīna Nyāya, Navya-Nyāya, and Mīmāṃsā.
- १५०३. (C) The philosophy section includes Nyāya, Prācīna Nyāya, Navya-Nyāya, and Mīmāṃsā.** — The philosophy section includes Nyāya, Prācīna Nyāya, Navya-Nyāya, and Mīmāṃsā.
- १५०४. (C) Vāchaspati Miśra, Udayanācārya, Gangeśa Upādhyāya, Vardhamāna, and Pakṣadhara Miśra are among the scholars listed.** — Vāchaspati Miśra, Udayanācārya, Gangeśa Upādhyāya, Vardhamāna, and Pakṣadhara Miśra are among the scholars listed.
- १५०५. (C) Vāchaspati Miśra, Udayanācārya, Gangeśa Upādhyāya, Vardhamāna, and Pakṣadhara Miśra are among the scholars listed.** — Vāchaspati Miśra, Udayanācārya, Gangeśa Upādhyāya, Vardhamāna, and Pakṣadhara Miśra are among the scholars listed.
- १५०६. (B) Vāchaspati Miśra, Udayanācārya, Gangeśa Upādhyāya, Vardhamāna, and Pakṣadhara Miśra are among the scholars listed.** — Vāchaspati Miśra, Udayanācārya, Gangeśa Upādhyāya, Vardhamāna, and Pakṣadhara Miśra are among the scholars listed.
- १५०७. (B) The chapter includes a unique section on the contribution of Maithila women to philosophy.** — The chapter includes a unique section on the contribution of Maithila women to philosophy.
- १५०८. (A) The chapter includes a unique section on the contribution of Maithila women to philosophy.** — The chapter includes a unique section on the contribution of Maithila women to philosophy.
- १५०९. (A) The chapter includes a unique section on the contribution of Maithila women to philosophy.** — The chapter includes a unique section on the contribution of Maithila women to philosophy.
- १५१०. (D) Lacchehamā Devī is listed in connection with women's contribution to philosophy.** — Lacchehamā Devī is listed in connection with women's contribution to philosophy.
- १५११. (C) Lacchehamā Devī is listed in connection with women's contribution to philosophy.** — Lacchehamā Devī is listed in connection with women's contribution to philosophy.
- १५१२. (D) Lacchehamā Devī is listed in connection with women's contribution to philosophy.** — Lacchehamā Devī is listed in connection with women's contribution to philosophy.
- १५१३. (B) Later Mīmāṃsakas such as Devanātha Ṭhākura and others are listed in the chapter contents.** — Later Mīmāṃsakas such as Devanātha Ṭhākura and others are listed in the chapter contents.
- १५१४. (A) Later Mīmāṃsakas such as Devanātha Ṭhākura and others are listed in the chapter contents.** — Later Mīmāṃsakas such as Devanātha Ṭhākura and others are listed in the chapter contents.
- १५१५. (C) Later Mīmāṃsakas such as Devanātha Ṭhākura and others are listed in the chapter contents.** — Later Mīmāṃsakas such as Devanātha Ṭhākura and others are listed in the chapter contents.

- १५१६. (C) Recent archaeological excavations such as Vaiśālī and Karian are included as appendices to the chapter.** — Recent archaeological excavations such as Vaiśālī and Karian are included as appendices to the chapter.
- १५१७. (A) Recent archaeological excavations such as Vaiśālī and Karian are included as appendices to the chapter.** — Recent archaeological excavations such as Vaiśālī and Karian are included as appendices to the chapter.
- १५१८. (B) Recent archaeological excavations such as Vaiśālī and Karian are included as appendices to the chapter.** — Recent archaeological excavations such as Vaiśālī and Karian are included as appendices to the chapter.
- १५१९. (B) The chapter connects religion, philosophy, scholarship, and archaeological evidence.** — The chapter connects religion, philosophy, scholarship, and archaeological evidence.
- १५२०. (C) The chapter connects religion, philosophy, scholarship, and archaeological evidence.** — The chapter connects religion, philosophy, scholarship, and archaeological evidence.
- १५२१. (B) The chapter connects religion, philosophy, scholarship, and archaeological evidence.** — The chapter connects religion, philosophy, scholarship, and archaeological evidence.
- १५२२. (D) a combined Śiva-Viṣṇu religious form** — Harihara refers to a combined Śiva-Viṣṇu religious form.
- १५२३. (D) Harihara** — The correct term is Harihara .
- १५२४. (A) religious or yogic figures included in the chapter** — Nātha Siddhas refers to religious or yogic figures included in the chapter.
- १५२५. (C) Nātha Siddhas** — The correct term is Nātha Siddhas .
- १५२६. (A) the logical-philosophical school** — Nyāya refers to the logical-philosophical school.
- १५२७. (C) Nyāya** — The correct term is Nyāya .
- १५२८. (B) the later new logic associated strongly with Mithila and Navadvīpa** — Navya-Nyāya refers to the later new logic associated strongly with Mithila and Navadvīpa.
- १५२९. (B) Navya-Nyāya** — The correct term is Navya-Nyāya .
- १५३०. (C) a philosophical school concerned with Vedic interpretation and ritual law** — Mīmāṃsā refers to a philosophical school concerned with Vedic interpretation and ritual law.
- १५३१. (B) Mīmāṃsā** — The correct term is Mīmāṃsā .
- १५३२. (B) a major Maithila philosopher** — Vāchaspati Miśra is included as a major Maithila philosopher.
- १५३३. (B) Vāchaspati Miśra** — The correct answer is Vāchaspati Miśra .
- १५३४. (C) a major Nyāya thinker** — Udayanācārya is included as a major Nyāya thinker.
- १५३५. (D) Udayanācārya** — The correct answer is Udayanācārya .
- १५३६. (A) author of Tattva-Cintāmaṇi** — Gaṅgeśa Upādhyāya is included as author of Tattva-Cintāmaṇi.
- १५३७. (C) Gaṅgeśa Upādhyāya** — The correct answer is Gaṅgeśa Upādhyāya .
- १५३८. (A) a major Maithila scholar** — Pakṣadhara Miśra is included as a major Maithila scholar.
- १५३९. (B) Pakṣadhara Miśra** — The correct answer is Pakṣadhara Miśra .
- १५४०. (D) It reduces the study to a list of names without social or cultural interpretation.** — The incorrect option is the one that says: It reduces the study to a list of names without social or cultural interpretation.
- १५४१. (B) Chapter VI begins with the classical literary and scholarly traditions of Mithila.** — This section is concerned with chapter vi begins with the classical literary and scholarly traditions of mithila.
- १५४२. (C) The chapter on literature is divided into classical literature and the development of Maithili literature.** — The chapter on literature is divided into classical literature and the development of Maithili literature.

- १५४३. (C) The chapter on literature is divided into classical literature and the development of Maithili literature.** — The chapter on literature is divided into classical literature and the development of Maithili literature.
- १५४४. (B) The chapter on literature is divided into classical literature and the development of Maithili literature.** — The chapter on literature is divided into classical literature and the development of Maithili literature.
- १५४५. (B) Classical literature includes language, grammar, lexicography, poetics, metrics, erotics, and polity.** — Classical literature includes language, grammar, lexicography, poetics, metrics, erotics, and polity.
- १५४६. (D) Classical literature includes language, grammar, lexicography, poetics, metrics, erotics, and polity.** — Classical literature includes language, grammar, lexicography, poetics, metrics, erotics, and polity.
- १५४७. (A) Classical literature includes language, grammar, lexicography, poetics, metrics, erotics, and polity.** — Classical literature includes language, grammar, lexicography, poetics, metrics, erotics, and polity.
- १५४८. (A) Women Sanskrit writers are explicitly included in the classical literature section.** — Women Sanskrit writers are explicitly included in the classical literature section.
- १५४९. (A) Women Sanskrit writers are explicitly included in the classical literature section.** — Women Sanskrit writers are explicitly included in the classical literature section.
- १५५०. (D) Women Sanskrit writers are explicitly included in the classical literature section.** — Women Sanskrit writers are explicitly included in the classical literature section.
- १५५१. (D) The treatment of grammar and lexicography shows the importance of linguistic scholarship in Mithila.** — The treatment of grammar and lexicography shows the importance of linguistic scholarship in Mithila.
- १५५२. (C) The treatment of grammar and lexicography shows the importance of linguistic scholarship in Mithila.** — The treatment of grammar and lexicography shows the importance of linguistic scholarship in Mithila.
- १५५३. (D) The treatment of grammar and lexicography shows the importance of linguistic scholarship in Mithila.** — The treatment of grammar and lexicography shows the importance of linguistic scholarship in Mithila.
- १५५४. (A) Poetics and metrics indicate that literary form, style, and measurement of verse were part of the cultural heritage.** — Poetics and metrics indicate that literary form, style, and measurement of verse were part of the cultural heritage.
- १५५५. (D) Poetics and metrics indicate that literary form, style, and measurement of verse were part of the cultural heritage.** — Poetics and metrics indicate that literary form, style, and measurement of verse were part of the cultural heritage.
- १५५६. (B) Poetics and metrics indicate that literary form, style, and measurement of verse were part of the cultural heritage.** — Poetics and metrics indicate that literary form, style, and measurement of verse were part of the cultural heritage.
- १५५७. (B) Polity appears as a literary subject, showing the relation between literature and governance.** — Polity appears as a literary subject, showing the relation between literature and governance.
- १५५८. (B) Polity appears as a literary subject, showing the relation between literature and governance.** — Polity appears as a literary subject, showing the relation between literature and governance.
- १५५९. (A) Polity appears as a literary subject, showing the relation between literature and governance.** — Polity appears as a literary subject, showing the relation between literature and governance.
- १५६०. (D) The chapter does not limit literature to poetry; it includes technical and scholarly branches.** — The chapter does not limit literature to poetry; it includes technical and scholarly branches.
- १५६१. (A) The chapter does not limit literature to poetry; it includes technical and scholarly branches.** — The chapter does not limit literature to poetry; it includes technical and scholarly branches.
- १५६२. (D) The chapter does not limit literature to poetry; it includes technical and scholarly branches.** — The chapter does not limit literature to poetry; it includes technical and scholarly branches.

१५६३. (B) **The author treats literature as essential for understanding culture.** — The author treats literature as essential for understanding culture.
१५६४. (D) **The author treats literature as essential for understanding culture.** — The author treats literature as essential for understanding culture.
१५६५. (C) **The author treats literature as essential for understanding culture.** — The author treats literature as essential for understanding culture.
१५६६. (A) **the scholarly making and use of dictionaries** — Lexicography refers to the scholarly making and use of dictionaries.
१५६७. (D) **Lexicography** — The correct term is Lexicography .
१५६८. (D) **the theory of literary expression** — Poetics refers to the theory of literary expression.
१५६९. (A) **Poetics** — The correct term is Poetics .
१५७०. (A) **the study of verse-measure** — Metrics refers to the study of verse-measure.
१५७१. (B) **Metrics** — The correct term is Metrics .
१५७२. (A) **the science or literature of governance** — Polity refers to the science or literature of governance.
१५७३. (D) **Polity** — The correct term is Polity .
१५७४. (C) **It assumes that the Karṇāṭa and Oinivāra periods made no contribution to Mithila culture.** — The incorrect option is the one that says: It assumes that the Karṇāṭa and Oinivāra periods made no contribution to Mithila culture.
१५७५. (D) **The second literature section surveys early and middle Maithili literary development.** — This section is concerned with the second literature section surveys early and middle maithili literary development.
१५७६. (D) **The chapter includes early Maithili literature and middle Maithili literature.** — The chapter includes early Maithili literature and middle Maithili literature.
१५७७. (B) **The chapter includes early Maithili literature and middle Maithili literature.** — The chapter includes early Maithili literature and middle Maithili literature.
१५७८. (B) **The chapter includes early Maithili literature and middle Maithili literature.** — The chapter includes early Maithili literature and middle Maithili literature.
१५७९. (C) **Charyāpadas are listed as part of the early literary background.** — Charyāpadas are listed as part of the early literary background.
१५८०. (C) **Charyāpadas are listed as part of the early literary background.** — Charyāpadas are listed as part of the early literary background.
१५८१. (C) **Charyāpadas are listed as part of the early literary background.** — Charyāpadas are listed as part of the early literary background.
१५८२. (B) **Jyotirīśvara's Varṇaratnākara is included in the literature chapter.** — Jyotirīśvara's Varṇaratnākara is included in the literature chapter.
१५८३. (A) **Jyotirīśvara's Varṇaratnākara is included in the literature chapter.** — Jyotirīśvara's Varṇaratnākara is included in the literature chapter.
१५८४. (C) **Jyotirīśvara's Varṇaratnākara is included in the literature chapter.** — Jyotirīśvara's Varṇaratnākara is included in the literature chapter.
१५८५. (B) **Vidyāpati Ṭhākura is treated as a major figure in the age of Maithili literature.** — Vidyāpati Ṭhākura is treated as a major figure in the age of Maithili literature.

- १५८६. (B) Vidyāpati Ṭhākura is treated as a major figure in the age of Maithili literature.** — Vidyāpati Ṭhākura is treated as a major figure in the age of Maithili literature.
- १५८७. (C) Vidyāpati Ṭhākura is treated as a major figure in the age of Maithili literature.** — Vidyāpati Ṭhākura is treated as a major figure in the age of Maithili literature.
- १५८८. (C) The contents include Vidyāpati's life, works, padas, and contemporaries.** — The contents include Vidyāpati's life, works, padas, and contemporaries.
- १५८९. (B) The contents include Vidyāpati's life, works, padas, and contemporaries.** — The contents include Vidyāpati's life, works, padas, and contemporaries.
- १५९०. (C) The contents include Vidyāpati's life, works, padas, and contemporaries.** — The contents include Vidyāpati's life, works, padas, and contemporaries.
- १५९१. (A) Later names include Amritakara, Harapati, Bhānu Kavi, Gajasimha, Rudradhara, Kavirāja Bhikhārīmīśra, Daśāvadhāna Ṭhākura, Viṣṇupurī, Yaśodhara, Nava Kaviśekhara, Rājapaṇḍita, Chaitra Chaturbhuja, Madhusūdana, Jīvanātha, Lakmīnātha, Śyāmasundara, and Kaṃsanārāyaṇa.** — Later names include Amritakara, Harapati, Bhānu Kavi, Gajasimha, Rudradhara, Kavirāja Bhikhārīmīśra, Daśāvadhāna Ṭhākura, Viṣṇupurī, Yaśodhara, Nava Kaviśekhara, Rājapaṇḍita, Chaitra Chaturbhuja, Madhusūdana, Jīvanātha, Lakmīnātha, Śyāmasundara, and Kaṃsanārāyaṇa.
- १५९२. (B) Later names include Amritakara, Harapati, Bhānu Kavi, Gajasimha, Rudradhara, Kavirāja Bhikhārīmīśra, Daśāvadhāna Ṭhākura, Viṣṇupurī, Yaśodhara, Nava Kaviśekhara, Rājapaṇḍita, Chaitra Chaturbhuja, Madhusūdana, Jīvanātha, Lakmīnātha, Śyāmasundara, and Kaṃsanārāyaṇa.** — Later names include Amritakara, Harapati, Bhānu Kavi, Gajasimha, Rudradhara, Kavirāja Bhikhārīmīśra, Daśāvadhāna Ṭhākura, Viṣṇupurī, Yaśodhara, Nava Kaviśekhara, Rājapaṇḍita, Chaitra Chaturbhuja, Madhusūdana, Jīvanātha, Lakmīnātha, Śyāmasundara, and Kaṃsanārāyaṇa.
- १५९३. (B) Later names include Amritakara, Harapati, Bhānu Kavi, Gajasimha, Rudradhara, Kavirāja Bhikhārīmīśra, Daśāvadhāna Ṭhākura, Viṣṇupurī, Yaśodhara, Nava Kaviśekhara, Rājapaṇḍita, Chaitra Chaturbhuja, Madhusūdana, Jīvanātha, Lakmīnātha, Śyāmasundara, and Kaṃsanārāyaṇa.** — Later names include Amritakara, Harapati, Bhānu Kavi, Gajasimha, Rudradhara, Kavirāja Bhikhārīmīśra, Daśāvadhāna Ṭhākura, Viṣṇupurī, Yaśodhara, Nava Kaviśekhara, Rājapaṇḍita, Chaitra Chaturbhuja, Madhusūdana, Jīvanātha, Lakmīnātha, Śyāmasundara, and Kaṃsanārāyaṇa.
- १५९४. (D) The chapter's structure shows the movement from Sanskrit learning to Maithili literary expression.** — The chapter's structure shows the movement from Sanskrit learning to Maithili literary expression.
- १५९५. (A) The chapter's structure shows the movement from Sanskrit learning to Maithili literary expression.** — The chapter's structure shows the movement from Sanskrit learning to Maithili literary expression.
- १५९६. (B) The chapter's structure shows the movement from Sanskrit learning to Maithili literary expression.** — The chapter's structure shows the movement from Sanskrit learning to Maithili literary expression.
- १५९७. (B) Literature is used as evidence of religious, social, and cultural life.** — Literature is used as evidence of religious, social, and cultural life.
- १५९८. (A) Literature is used as evidence of religious, social, and cultural life.** — Literature is used as evidence of religious, social, and cultural life.
- १५९९. (C) Literature is used as evidence of religious, social, and cultural life.** — Literature is used as evidence of religious, social, and cultural life.
- १६००. (C) early songs important for eastern Indo-Aryan literary history** — Charyāpadas refers to early songs important for eastern Indo-Aryan literary history.
- १६०१. (D) Charyāpadas** — The correct term is Charyāpadas .
- १६०२. (C) a major work of Jyotirīśvara** — Varṇaratnākara refers to a major work of Jyotirīśvara.
- १६०३. (C) Varṇaratnākara** — The correct term is Varṇaratnākara .

१६०४. (B) **lyrical songs associated especially with Vidyāpati** — Padas refers to lyrical songs associated especially with Vidyāpati.

१६०५. (A) **Padas** — The correct term is Padas .

१६०६. (C) **a central figure in Maithili literature** — Vidyāpati Ṭhākura is included as a central figure in Maithili literature.

१६०७. (C) **Vidyāpati Ṭhākura** — The correct answer is Vidyāpati Ṭhākura .

१६०८. (C) **author associated with Varṇaratnākara** — Jyotirīśvara is included as author associated with Varṇaratnākara.

१६०९. (A) **Jyotirīśvara** — The correct answer is Jyotirīśvara .

१६१०. (A) **It denies any relationship between literature and the religious life of a period.** — The incorrect option is the one that says: It denies any relationship between literature and the religious life of a period.

१६११. (B) **Chapter VII treats the history of script and inscripational evidence.** — This section is concerned with chapter vii treats the history of script and inscripational evidence.

१६१२. (A) **The chapter studies the salient features of Mithilākṣara.** — The chapter studies the salient features of Mithilākṣara.

१६१३. (B) **The chapter studies the salient features of Mithilākṣara.** — The chapter studies the salient features of Mithilākṣara.

१६१४. (A) **The chapter studies the salient features of Mithilākṣara.** — The chapter studies the salient features of Mithilākṣara.

१६१५. (A) **It traces the development of the Maithili or Tirhutā script.** — It traces the development of the Maithili or Tirhutā script.

१६१६. (A) **It traces the development of the Maithili or Tirhutā script.** — It traces the development of the Maithili or Tirhutā script.

१६१७. (D) **It traces the development of the Maithili or Tirhutā script.** — It traces the development of the Maithili or Tirhutā script.

१६१८. (A) **Maithili inscriptions in Nepal are part of the palaeographical evidence.** — Maithili inscriptions in Nepal are part of the palaeographical evidence.

१६१९. (C) **Maithili inscriptions in Nepal are part of the palaeographical evidence.** — Maithili inscriptions in Nepal are part of the palaeographical evidence.

१६२०. (A) **Maithili inscriptions in Nepal are part of the palaeographical evidence.** — Maithili inscriptions in Nepal are part of the palaeographical evidence.

१६२१. (A) **The author sees the origin and development of Mithilākṣara as necessary for a complete cultural history of Mithila.** — The author sees the origin and development of Mithilākṣara as necessary for a complete cultural history of Mithila.

१६२२. (D) **The author sees the origin and development of Mithilākṣara as necessary for a complete cultural history of Mithila.** — The author sees the origin and development of Mithilākṣara as necessary for a complete cultural history of Mithila.

१६२३. (D) **The author sees the origin and development of Mithilākṣara as necessary for a complete cultural history of Mithila.** — The author sees the origin and development of Mithilākṣara as necessary for a complete cultural history of Mithila.

१६२४. (C) **The script chapter is not merely about letters; it connects writing, records, culture, and identity.** — The script chapter is not merely about letters; it connects writing, records, culture, and identity.

१६२५. (A) **The script chapter is not merely about letters; it connects writing, records, culture, and identity.** — The script chapter is not merely about letters; it connects writing, records, culture, and identity.

- १६२६. (C) The script chapter is not merely about letters; it connects writing, records, culture, and identity.** — The script chapter is not merely about letters; it connects writing, records, culture, and identity.
- १६२७. (D) Palaeography helps read inscriptions and date historical evidence.** — Palaeography helps read inscriptions and date historical evidence.
- १६२८. (A) Palaeography helps read inscriptions and date historical evidence.** — Palaeography helps read inscriptions and date historical evidence.
- १६२९. (C) Palaeography helps read inscriptions and date historical evidence.** — Palaeography helps read inscriptions and date historical evidence.
- १६३०. (C) Mithilākṣara is treated as a distinctive cultural marker of Mithila.** — Mithilākṣara is treated as a distinctive cultural marker of Mithila.
- १६३१. (B) Mithilākṣara is treated as a distinctive cultural marker of Mithila.** — Mithilākṣara is treated as a distinctive cultural marker of Mithila.
- १६३२. (D) Mithilākṣara is treated as a distinctive cultural marker of Mithila.** — Mithilākṣara is treated as a distinctive cultural marker of Mithila.
- १६३३. (A) The chapter links textual culture with visual and epigraphic culture.** — The chapter links textual culture with visual and epigraphic culture.
- १६३४. (C) The chapter links textual culture with visual and epigraphic culture.** — The chapter links textual culture with visual and epigraphic culture.
- १६३५. (D) The chapter links textual culture with visual and epigraphic culture.** — The chapter links textual culture with visual and epigraphic culture.
- १६३६. (A) the study of old writing and scripts** — Palaeography refers to the study of old writing and scripts.
- १६३७. (B) Palaeography** — The correct term is Palaeography .
- १६३८. (D) the script associated with Mithila** — Mithilākṣara refers to the script associated with Mithila.
- १६३९. (A) Mithilākṣara** — The correct term is Mithilākṣara .
- १६४०. (A) another name for the Maithili script** — Tirhutā script refers to another name for the Maithili script.
- १६४१. (D) Tirhutā script** — The correct term is Tirhutā script .
- १६४२. (A) a written record on durable material** — Inscription refers to a written record on durable material.
- १६४३. (C) Inscription** — The correct term is Inscription .
- १६४४. (D) It avoids historical comparison and treats every tradition as timeless and unchanging.** — The incorrect option is the one that says: It avoids historical comparison and treats every tradition as timeless and unchanging.
- १६४५. (C) The inscriptions section lists specific inscriptions used to reconstruct cultural history.** — This section is concerned with the inscriptions section lists specific inscriptions used to reconstruct cultural history.
- १६४६. (B) The so-called Simraon inscription is listed among the inscriptional materials.** — The so-called Simraon inscription is listed among the inscriptional materials.
- १६४७. (A) The so-called Simraon inscription is listed among the inscriptional materials.** — The so-called Simraon inscription is listed among the inscriptional materials.
- १६४८. (A) The so-called Simraon inscription is listed among the inscriptional materials.** — The so-called Simraon inscription is listed among the inscriptional materials.
- १६४९. (B) The Andhra Tharhi inscription is included in the chapter contents.** — The Andhra Tharhi inscription is included in the chapter contents.

- १६५०. (A) The Andhra Tharhi inscription is included in the chapter contents.** — The Andhra Tharhi inscription is included in the chapter contents.
- १६५१. (C) The Andhra Tharhi inscription is included in the chapter contents.** — The Andhra Tharhi inscription is included in the chapter contents.
- १६५२. (B) The Bhit-Bhagwanpura inscription is included in the chapter contents.** — The Bhit-Bhagwanpura inscription is included in the chapter contents.
- १६५३. (A) The Bhit-Bhagwanpura inscription is included in the chapter contents.** — The Bhit-Bhagwanpura inscription is included in the chapter contents.
- १६५४. (B) The Bhit-Bhagwanpura inscription is included in the chapter contents.** — The Bhit-Bhagwanpura inscription is included in the chapter contents.
- १६५५. (A) The Khojapur Durga image inscription is included in the chapter contents.** — The Khojapur Durga image inscription is included in the chapter contents.
- १६५६. (D) The Khojapur Durga image inscription is included in the chapter contents.** — The Khojapur Durga image inscription is included in the chapter contents.
- १६५७. (D) The Khojapur Durga image inscription is included in the chapter contents.** — The Khojapur Durga image inscription is included in the chapter contents.
- १६५८. (A) The Kandaha inscription of Narasimhadeva is included as evidence.** — The Kandaha inscription of Narasimhadeva is included as evidence.
- १६५९. (C) The Kandaha inscription of Narasimhadeva is included as evidence.** — The Kandaha inscription of Narasimhadeva is included as evidence.
- १६६०. (A) The Kandaha inscription of Narasimhadeva is included as evidence.** — The Kandaha inscription of Narasimhadeva is included as evidence.
- १६६१. (B) Barantpur Chaṇḍisthāna and Saharsa inscriptions are also included.** — Barantpur Chaṇḍisthāna and Saharsa inscriptions are also included.
- १६६२. (D) Barantpur Chaṇḍisthāna and Saharsa inscriptions are also included.** — Barantpur Chaṇḍisthāna and Saharsa inscriptions are also included.
- १६६३. (C) Barantpur Chaṇḍisthāna and Saharsa inscriptions are also included.** — Barantpur Chaṇḍisthāna and Saharsa inscriptions are also included.
- १६६४. (D) Bhagirathapur inscription of Anumati Devī is listed in the chapter contents.** — Bhagirathapur inscription of Anumati Devī is listed in the chapter contents.
- १६६५. (B) Bhagirathapur inscription of Anumati Devī is listed in the chapter contents.** — Bhagirathapur inscription of Anumati Devī is listed in the chapter contents.
- १६६६. (D) Bhagirathapur inscription of Anumati Devī is listed in the chapter contents.** — Bhagirathapur inscription of Anumati Devī is listed in the chapter contents.
- १६६७. (C) The Panchobh copper-plate of Saṅgrāmagupta and the Bispi grant of Śivasimha are included.** — The Panchobh copper-plate of Saṅgrāmagupta and the Bispi grant of Śivasimha are included.
- १६६८. (A) The Panchobh copper-plate of Saṅgrāmagupta and the Bispi grant of Śivasimha are included.** — The Panchobh copper-plate of Saṅgrāmagupta and the Bispi grant of Śivasimha are included.
- १६६९. (D) The Panchobh copper-plate of Saṅgrāmagupta and the Bispi grant of Śivasimha are included.** — The Panchobh copper-plate of Saṅgrāmagupta and the Bispi grant of Śivasimha are included.

- १६७०. (B) The use of inscriptions helps anchor literary and dynastic claims in material evidence.** — The use of inscriptions helps anchor literary and dynastic claims in material evidence.
- १६७१. (B) The use of inscriptions helps anchor literary and dynastic claims in material evidence.** — The use of inscriptions helps anchor literary and dynastic claims in material evidence.
- १६७२. (D) The use of inscriptions helps anchor literary and dynastic claims in material evidence.** — The use of inscriptions helps anchor literary and dynastic claims in material evidence.
- १६७३. (C) an inscriptional document often recording gifts or privileges** — Copper-plate grant refers to an inscriptional document often recording gifts or privileges.
- १६७४. (A) Copper-plate grant** — The correct term is Copper-plate grant .
- १६७५. (C) an inscription connected with an icon or sacred image** — Image inscription refers to an inscription connected with an icon or sacred image.
- १६७६. (C) Image inscription** — The correct term is Image inscription .
- १६७७. (A) a formal record of donation or privilege** — Grant refers to a formal record of donation or privilege.
- १६७८. (C) Grant** — The correct term is Grant .
- १६७९. (C) It says the subject belongs only to archaeology and not to cultural history.** — The incorrect option is the one that says: It says the subject belongs only to archaeology and not to cultural history.
- १६८०. (B) Chapter VIII treats fine arts, especially music and the ritual-art form of Aipanā.** — This section is concerned with chapter viii treats fine arts, especially music and the ritual-art form of aipanā.
- १६८१. (C) The chapter includes the Mithila School of Music.** — The chapter includes the Mithila School of Music.
- १६८२. (A) The chapter includes the Mithila School of Music.** — The chapter includes the Mithila School of Music.
- १६८३. (D) The chapter includes the Mithila School of Music.** — The chapter includes the Mithila School of Music.
- १६८४. (B) The preface says the Karṇāṭas brought to Mithila a new school of music.** — The preface says the Karṇāṭas brought to Mithila a new school of music.
- १६८५. (A) The preface says the Karṇāṭas brought to Mithila a new school of music.** — The preface says the Karṇāṭas brought to Mithila a new school of music.
- १६८६. (A) The preface says the Karṇāṭas brought to Mithila a new school of music.** — The preface says the Karṇāṭas brought to Mithila a new school of music.
- १६८७. (A) The origin and development of Mithila music are traced in the fine arts chapter.** — The origin and development of Mithila music are traced in the fine arts chapter.
- १६८८. (D) The origin and development of Mithila music are traced in the fine arts chapter.** — The origin and development of Mithila music are traced in the fine arts chapter.
- १६८९. (D) The origin and development of Mithila music are traced in the fine arts chapter.** — The origin and development of Mithila music are traced in the fine arts chapter.
- १६९०. (D) Aipanā is described in the preface as a forgotten art of symbol and tantra.** — Aipanā is described in the preface as a forgotten art of symbol and tantra.
- १६९१. (B) Aipanā is described in the preface as a forgotten art of symbol and tantra.** — Aipanā is described in the preface as a forgotten art of symbol and tantra.
- १६९२. (D) Aipanā is described in the preface as a forgotten art of symbol and tantra.** — Aipanā is described in the preface as a forgotten art of symbol and tantra.

- १६९३. (A) The chapter includes Sarvatobhadra in connection with Aipanā.** — The chapter includes Sarvatobhadra in connection with Aipanā.
- १६९४. (C) The chapter includes Sarvatobhadra in connection with Aipanā.** — The chapter includes Sarvatobhadra in connection with Aipanā.
- १६९५. (C) The chapter includes Sarvatobhadra in connection with Aipanā.** — The chapter includes Sarvatobhadra in connection with Aipanā.
- १६९६. (C) Fine arts are treated as part of cultural history, not as a decorative appendix.** — Fine arts are treated as part of cultural history, not as a decorative appendix.
- १६९७. (B) Fine arts are treated as part of cultural history, not as a decorative appendix.** — Fine arts are treated as part of cultural history, not as a decorative appendix.
- १६९८. (C) Fine arts are treated as part of cultural history, not as a decorative appendix.** — Fine arts are treated as part of cultural history, not as a decorative appendix.
- १६९९. (B) Music, symbol, and ritual design are linked with religious and domestic culture.** — Music, symbol, and ritual design are linked with religious and domestic culture.
- १७००. (D) Music, symbol, and ritual design are linked with religious and domestic culture.** — Music, symbol, and ritual design are linked with religious and domestic culture.
- १७०१. (B) Music, symbol, and ritual design are linked with religious and domestic culture.** — Music, symbol, and ritual design are linked with religious and domestic culture.
- १७०२. (A) The study of Aipanā helps preserve women-centered and household artistic traditions.** — The study of Aipanā helps preserve women-centered and household artistic traditions.
- १७०३. (D) The study of Aipanā helps preserve women-centered and household artistic traditions.** — The study of Aipanā helps preserve women-centered and household artistic traditions.
- १७०४. (D) The study of Aipanā helps preserve women-centered and household artistic traditions.** — The study of Aipanā helps preserve women-centered and household artistic traditions.
- १७०५. (D) a ritual and symbolic art tradition of Mithila** — Aipanā refers to a ritual and symbolic art tradition of Mithila.
- १७०६. (A) Aipanā** — The correct term is Aipanā .
- १७०७. (B) a sacred or auspicious design included in the fine arts section** — Sarvatobhadra refers to a sacred or auspicious design included in the fine arts section.
- १७०८. (A) Sarvatobhadra** — The correct term is Sarvatobhadra .
- १७०९. (A) the musical tradition discussed in the chapter** — Mithila School of Music refers to the musical tradition discussed in the chapter.
- १७१०. (A) Mithila School of Music** — The correct term is Mithila School of Music .
- १७११. (C) It ignores the role of scholars, poets, artisans, and village communities.** — The incorrect option is the one that says: It ignores the role of scholars, poets, artisans, and village communities.
- १७१२. (D) Chapter IX reconstructs architecture and sculpture from literary, archaeological, and material remains.** — This section is concerned with chapter ix reconstructs architecture and sculpture from literary, archaeological, and material remains.
- १७१३. (A) The chapter includes palace, chaupālī, gambling house, and kaṭaka or military camps.** — The chapter includes palace, chaupālī, gambling house, and kaṭaka or military camps.

- १७१४. (A) The chapter includes palace, chaupālī, gambling house, and kaṭaka or military camps.** — The chapter includes palace, chaupālī, gambling house, and kaṭaka or military camps.
- १७१५. (B) The chapter includes palace, chaupālī, gambling house, and kaṭaka or military camps.** — The chapter includes palace, chaupālī, gambling house, and kaṭaka or military camps.
- १७१६. (A) Temple architecture and temple types are major topics of the chapter.** — Temple architecture and temple types are major topics of the chapter.
- १७१७. (C) Temple architecture and temple types are major topics of the chapter.** — Temple architecture and temple types are major topics of the chapter.
- १७१८. (C) Temple architecture and temple types are major topics of the chapter.** — Temple architecture and temple types are major topics of the chapter.
- १७१९. (D) Garbhagrha is listed among temple architectural topics.** — Garbhagrha is listed among temple architectural topics.
- १७२०. (D) Garbhagrha is listed among temple architectural topics.** — Garbhagrha is listed among temple architectural topics.
- १७२१. (A) Garbhagrha is listed among temple architectural topics.** — Garbhagrha is listed among temple architectural topics.
- १७२२. (B) The sculpture section includes Gaṇeśa, rare Nṛtya Gaṇeśa, Sūrya, Viṣṇu, Śakti, Śaiva images, Brahmā, Buddhist sculpture, river goddesses, and miscellaneous pieces.** — The sculpture section includes Gaṇeśa, rare Nṛtya Gaṇeśa, Sūrya, Viṣṇu, Śakti, Śaiva images, Brahmā, Buddhist sculpture, river goddesses, and miscellaneous pieces.
- १७२३. (B) The sculpture section includes Gaṇeśa, rare Nṛtya Gaṇeśa, Sūrya, Viṣṇu, Śakti, Śaiva images, Brahmā, Buddhist sculpture, river goddesses, and miscellaneous pieces.** — The sculpture section includes Gaṇeśa, rare Nṛtya Gaṇeśa, Sūrya, Viṣṇu, Śakti, Śaiva images, Brahmā, Buddhist sculpture, river goddesses, and miscellaneous pieces.
- १७२४. (C) The sculpture section includes Gaṇeśa, rare Nṛtya Gaṇeśa, Sūrya, Viṣṇu, Śakti, Śaiva images, Brahmā, Buddhist sculpture, river goddesses, and miscellaneous pieces.** — The sculpture section includes Gaṇeśa, rare Nṛtya Gaṇeśa, Sūrya, Viṣṇu, Śakti, Śaiva images, Brahmā, Buddhist sculpture, river goddesses, and miscellaneous pieces.
- १७२५. (D) Chamundā, Maheśvarī, Tārā, Mahiṣāsura-mardīnī, Śiva-Pārvatī, and Rudra sculptures are among the listed topics.** — Chamundā, Maheśvarī, Tārā, Mahiṣāsura-mardīnī, Śiva-Pārvatī, and Rudra sculptures are among the listed topics.
- १७२६. (D) Chamundā, Maheśvarī, Tārā, Mahiṣāsura-mardīnī, Śiva-Pārvatī, and Rudra sculptures are among the listed topics.** — Chamundā, Maheśvarī, Tārā, Mahiṣāsura-mardīnī, Śiva-Pārvatī, and Rudra sculptures are among the listed topics.
- १७२७. (C) Chamundā, Maheśvarī, Tārā, Mahiṣāsura-mardīnī, Śiva-Pārvatī, and Rudra sculptures are among the listed topics.** — Chamundā, Maheśvarī, Tārā, Mahiṣāsura-mardīnī, Śiva-Pārvatī, and Rudra sculptures are among the listed topics.
- १७२८. (C) The chapter treats door-jambs, lintels, gargoyles, and architectural members.** — The chapter treats door-jambs, lintels, gargoyles, and architectural members.
- १७२९. (A) The chapter treats door-jambs, lintels, gargoyles, and architectural members.** — The chapter treats door-jambs, lintels, gargoyles, and architectural members.
- १७३०. (C) The chapter treats door-jambs, lintels, gargoyles, and architectural members.** — The chapter treats door-jambs, lintels, gargoyles, and architectural members.
- १७३१. (C) Architecture is reconstructed from sculpture, literature, inscriptions, and excavated remains.** — Architecture is reconstructed from sculpture, literature, inscriptions, and excavated remains.
- १७३२. (B) Architecture is reconstructed from sculpture, literature, inscriptions, and excavated remains.** — Architecture is reconstructed from sculpture, literature, inscriptions, and excavated remains.

१७३३. (B) **Architecture is reconstructed from sculpture, literature, inscriptions, and excavated remains.** — Architecture is reconstructed from sculpture, literature, inscriptions, and excavated remains.
१७३४. (C) **The author emphasizes that temple architecture had not previously been surveyed in sufficient detail for Mithila.** — The author emphasizes that temple architecture had not previously been surveyed in sufficient detail for Mithila.
१७३५. (B) **The author emphasizes that temple architecture had not previously been surveyed in sufficient detail for Mithila.** — The author emphasizes that temple architecture had not previously been surveyed in sufficient detail for Mithila.
१७३६. (B) **The author emphasizes that temple architecture had not previously been surveyed in sufficient detail for Mithila.** — The author emphasizes that temple architecture had not previously been surveyed in sufficient detail for Mithila.
१७३७. (C) **the sanctum of a temple** — Garbhagr̥ha refers to the sanctum of a temple.
१७३८. (A) **Garbhagr̥ha** — The correct term is Garbhagr̥ha .
१७३९. (D) **military camp** — Kaṭaka refers to military camp.
१७४०. (C) **Kaṭaka** — The correct term is Kaṭaka .
१७४१. (D) **a public or communal architectural form** — Chaupālī refers to a public or communal architectural form.
१७४२. (D) **Chaupālī** — The correct term is Chaupālī .
१७४३. (B) **a vertical element framing a doorway** — Door-jamb refers to a vertical element framing a doorway.
१७४४. (A) **Door-jamb** — The correct term is Door-jamb .
१७४५. (C) **a horizontal architectural member over an opening** — Lintel refers to a horizontal architectural member over an opening.
१७४६. (D) **Lintel** — The correct term is Lintel .
१७४७. (C) **a projecting water-spout or architectural feature** — Gargoyle refers to a projecting water-spout or architectural feature.
१७४८. (D) **Gargoyle** — The correct term is Gargoyle .
१७४९. (A) **It says the subject belongs only to archaeology and not to cultural history.** — The incorrect option is the one that says: It says the subject belongs only to archaeology and not to cultural history.
१७५०. (D) **Chapter X turns from dynasties and culture to the social composition of Mithila.** — This section is concerned with chapter x turns from dynasties and culture to the social composition of mithila.
१७५१. (C) **The chapter is titled Social Life: The people of Mithila.** — The chapter is titled Social Life: The people of Mithila.
१७५२. (D) **The chapter is titled Social Life: The people of Mithila.** — The chapter is titled Social Life: The people of Mithila.
१७५३. (A) **The chapter is titled Social Life: The people of Mithila.** — The chapter is titled Social Life: The people of Mithila.
१७५४. (B) **General characteristics of the people are included.** — General characteristics of the people are included.
१७५५. (A) **General characteristics of the people are included.** — General characteristics of the people are included.
१७५६. (A) **General characteristics of the people are included.** — General characteristics of the people are included.
१७५७. (B) **Village community and village planning are important topics.** — Village community and village planning are important topics.
१७५८. (A) **Village community and village planning are important topics.** — Village community and village planning are important topics.
१७५९. (A) **Village community and village planning are important topics.** — Village community and village planning are important topics.

१७६०. (B) **Maithila Brāhmaṇas receive special attention.** — Maithila Brāhmaṇas receive special attention.
१७६१. (D) **Maithila Brāhmaṇas receive special attention.** — Maithila Brāhmaṇas receive special attention.
१७६२. (C) **Maithila Brāhmaṇas receive special attention.** — Maithila Brāhmaṇas receive special attention.
१७६३. (B) **The institution of Pañjīrabandha is included in the social history of the people.** — The institution of Pañjīrabandha is included in the social history of the people.
१७६४. (B) **The institution of Pañjīrabandha is included in the social history of the people.** — The institution of Pañjīrabandha is included in the social history of the people.
१७६५. (B) **The institution of Pañjīrabandha is included in the social history of the people.** — The institution of Pañjīrabandha is included in the social history of the people.
१७६६. (C) **Mahābrāhmaṇas or Mahāpātras are listed as a social group.** — Mahābrāhmaṇas or Mahāpātras are listed as a social group.
१७६७. (D) **Mahābrāhmaṇas or Mahāpātras are listed as a social group.** — Mahābrāhmaṇas or Mahāpātras are listed as a social group.
१७६८. (A) **Mahābrāhmaṇas or Mahāpātras are listed as a social group.** — Mahābrāhmaṇas or Mahāpātras are listed as a social group.
१७६९. (B) **Other Brāhmaṇas, including Dasunhi or Bhaṭṭ Brāhmaṇa and Śākadvīpins, are included.** — Other Brāhmaṇas, including Dasunhi or Bhaṭṭ Brāhmaṇa and Śākadvīpins, are included.
१७७०. (D) **Other Brāhmaṇas, including Dasunhi or Bhaṭṭ Brāhmaṇa and Śākadvīpins, are included.** — Other Brāhmaṇas, including Dasunhi or Bhaṭṭ Brāhmaṇa and Śākadvīpins, are included.
१७७१. (C) **Other Brāhmaṇas, including Dasunhi or Bhaṭṭ Brāhmaṇa and Śākadvīpins, are included.** — Other Brāhmaṇas, including Dasunhi or Bhaṭṭ Brāhmaṇa and Śākadvīpins, are included.
१७७२. (B) **The chapter also includes Kāyasthas, Kṣatriyas, Goāras, Dusādhas, Musaharas, Muslims, and others.** — The chapter also includes Kāyasthas, Kṣatriyas, Goāras, Dusādhas, Musaharas, Muslims, and others.
१७७३. (D) **The chapter also includes Kāyasthas, Kṣatriyas, Goāras, Dusādhas, Musaharas, Muslims, and others.** — The chapter also includes Kāyasthas, Kṣatriyas, Goāras, Dusādhas, Musaharas, Muslims, and others.
१७७४. (D) **The chapter also includes Kāyasthas, Kṣatriyas, Goāras, Dusādhas, Musaharas, Muslims, and others.** — The chapter also includes Kāyasthas, Kṣatriyas, Goāras, Dusādhas, Musaharas, Muslims, and others.
१७७५. (B) **The social chapter shows that Mithila's cultural history is not only elite dynastic history.** — The social chapter shows that Mithila's cultural history is not only elite dynastic history.
१७७६. (A) **The social chapter shows that Mithila's cultural history is not only elite dynastic history.** — The social chapter shows that Mithila's cultural history is not only elite dynastic history.
१७७७. (B) **The social chapter shows that Mithila's cultural history is not only elite dynastic history.** — The social chapter shows that Mithila's cultural history is not only elite dynastic history.
१७७८. (D) **the genealogical institution associated especially with Maithila Brahmanas** — Pañjīrabandha refers to the genealogical institution associated especially with Maithila Brahmanas.
१७७९. (B) **Pañjīrabandha** — The correct term is Pañjīrabandha .
१७८०. (A) **the local social unit central to everyday life** — Village community refers to the local social unit central to everyday life.
१७८१. (A) **Village community** — The correct term is Village community .
१७८२. (D) **the spatial arrangement of settlement life** — Village planning refers to the spatial arrangement of settlement life.

१७८३. (C) **Village planning** — The correct term is Village planning .

१७८४. (A) **a social-religious group listed in the chapter** — Mahāpātra refers to a social-religious group listed in the chapter.

१७८५. (A) **Mahāpātra** — The correct term is Mahāpātra .

१७८६. (B) **It says economic life can be understood without occupations, crafts, trade, or industries.** — The incorrect option is the one that says: It says economic life can be understood without occupations, crafts, trade, or industries.

१७८७. (A) **Chapter XI presents Mithila as having its own recognized school of Hindu law.** — This section is concerned with chapter xi presents mithila as having its own recognized school of hindu law.

१७८८. (D) **The chapter is titled Mithila School of Hindu Law.** — The chapter is titled Mithila School of Hindu Law.

१७८९. (C) **The chapter is titled Mithila School of Hindu Law.** — The chapter is titled Mithila School of Hindu Law.

१७९०. (C) **The chapter is titled Mithila School of Hindu Law.** — The chapter is titled Mithila School of Hindu Law.

१७९१. (C) **Sources of Hindu law include Dharmaśāstra and Smṛti traditions.** — Sources of Hindu law include Dharmaśāstra and Smṛti traditions.

१७९२. (C) **Sources of Hindu law include Dharmaśāstra and Smṛti traditions.** — Sources of Hindu law include Dharmaśāstra and Smṛti traditions.

१७९३. (D) **Sources of Hindu law include Dharmaśāstra and Smṛti traditions.** — Sources of Hindu law include Dharmaśāstra and Smṛti traditions.

१७९४. (C) **Śrīdatta Upādhyāya is listed among the legal authorities.** — Śrīdatta Upādhyāya is listed among the legal authorities.

१७९५. (D) **Śrīdatta Upādhyāya is listed among the legal authorities.** — Śrīdatta Upādhyāya is listed among the legal authorities.

१७९६. (D) **Śrīdatta Upādhyāya is listed among the legal authorities.** — Śrīdatta Upādhyāya is listed among the legal authorities.

१७९७. (A) **Chandēśvara and his works are listed among the legal sources.** — Chandēśvara and his works are listed among the legal sources.

१७९८. (B) **Chandēśvara and his works are listed among the legal sources.** — Chandēśvara and his works are listed among the legal sources.

१७९९. (D) **Chandēśvara and his works are listed among the legal sources.** — Chandēśvara and his works are listed among the legal sources.

१८००. (B) **Harinātha Upādhyāya, Rudradhara, Misaru Miśra, Vāchaspati Miśra II, and Viśveśvarabhaṭṭa are included in the chapter contents.** — Harinātha Upādhyāya, Rudradhara, Misaru Miśra, Vāchaspati Miśra II, and Viśveśvarabhaṭṭa are included in the chapter contents.

१८०१. (C) **Harinātha Upādhyāya, Rudradhara, Misaru Miśra, Vāchaspati Miśra II, and Viśveśvarabhaṭṭa are included in the chapter contents.** — Harinātha Upādhyāya, Rudradhara, Misaru Miśra, Vāchaspati Miśra II, and Viśveśvarabhaṭṭa are included in the chapter contents.

१८०२. (C) **Harinātha Upādhyāya, Rudradhara, Misaru Miśra, Vāchaspati Miśra II, and Viśveśvarabhaṭṭa are included in the chapter contents.** — Harinātha Upādhyāya, Rudradhara, Misaru Miśra, Vāchaspati Miśra II, and Viśveśvarabhaṭṭa are included in the chapter contents.

१८०३. (C) **The chapter treats legal history as part of social history.** — The chapter treats legal history as part of social history.

- १८०४. (D) The chapter treats legal history as part of social history.** — The chapter treats legal history as part of social history.
- १८०५. (C) The chapter treats legal history as part of social history.** — The chapter treats legal history as part of social history.
- १८०६. (B) The preface notes that Mithila has its own Hindu school of law recognized even in modern courts.** — The preface notes that Mithila has its own Hindu school of law recognized even in modern courts.
- १८०७. (C) The preface notes that Mithila has its own Hindu school of law recognized even in modern courts.** — The preface notes that Mithila has its own Hindu school of law recognized even in modern courts.
- १८०८. (C) The preface notes that Mithila has its own Hindu school of law recognized even in modern courts.** — The preface notes that Mithila has its own Hindu school of law recognized even in modern courts.
- १८०९. (B) The study of law connects textual scholarship with family, property, inheritance, and social order.** — The study of law connects textual scholarship with family, property, inheritance, and social order.
- १८१०. (D) The study of law connects textual scholarship with family, property, inheritance, and social order.** — The study of law connects textual scholarship with family, property, inheritance, and social order.
- १८११. (B) The study of law connects textual scholarship with family, property, inheritance, and social order.** — The study of law connects textual scholarship with family, property, inheritance, and social order.
- १८१२. (B) the textual tradition of Hindu law and duty** — Dharmaśāstra refers to the textual tradition of Hindu law and duty.
- १८१३. (D) Dharmaśāstra** — The correct term is Dharmaśāstra .
- १८१४. (C) remembered legal-religious texts** — Smṛti refers to remembered legal-religious texts.
- १८१५. (B) Smṛti** — The correct term is Smṛti .
- १८१६. (D) the distinctive legal school associated with Mithila** — Mithila School of Hindu Law refers to the distinctive legal school associated with Mithila.
- १८१७. (C) Mithila School of Hindu Law** — The correct term is Mithila School of Hindu Law .
- १८१८. (B) It confines Mithila entirely to one city and denies its regional spread.** — The incorrect option is the one that says: It confines Mithila entirely to one city and denies its regional spread.
- १८१९. (B) The second part of the law chapter focuses on family relations and property institutions.** — This section is concerned with the second part of the law chapter focuses on family relations and property institutions.
- १८२०. (A) The salient features of the Mithila School of Hindu Law include marriage.** — The salient features of the Mithila School of Hindu Law include marriage.
- १८२१. (C) The salient features of the Mithila School of Hindu Law include marriage.** — The salient features of the Mithila School of Hindu Law include marriage.
- १८२२. (C) The salient features of the Mithila School of Hindu Law include marriage.** — The salient features of the Mithila School of Hindu Law include marriage.
- १८२३. (D) Adoption is discussed, including its scope.** — Adoption is discussed, including its scope.
- १८२४. (C) Adoption is discussed, including its scope.** — Adoption is discussed, including its scope.
- १८२५. (A) Adoption is discussed, including its scope.** — Adoption is discussed, including its scope.
- १८२६. (B) Kṛtrima and self-offered son are listed under adoption topics.** — Kṛtrima and self-offered son are listed under adoption topics.
- १८२७. (C) Kṛtrima and self-offered son are listed under adoption topics.** — Kṛtrima and self-offered son are listed under adoption topics.

- १८२८. (D) Kṛtrima and self-offered son are listed under adoption topics.** — Kṛtrima and self-offered son are listed under adoption topics.
- १८२९. (C) Family relations are part of the legal discussion.** — Family relations are part of the legal discussion.
- १८३०. (A) Family relations are part of the legal discussion.** — Family relations are part of the legal discussion.
- १८३१. (A) Family relations are part of the legal discussion.** — Family relations are part of the legal discussion.
- १८३२. (D) Minority and guardianship are included among legal topics.** — Minority and guardianship are included among legal topics.
- १८३३. (C) Minority and guardianship are included among legal topics.** — Minority and guardianship are included among legal topics.
- १८३४. (B) Minority and guardianship are included among legal topics.** — Minority and guardianship are included among legal topics.
- १८३५. (A) Partition, reunion, inheritance, and succession are central topics.** — Partition, reunion, inheritance, and succession are central topics.
- १८३६. (C) Partition, reunion, inheritance, and succession are central topics.** — Partition, reunion, inheritance, and succession are central topics.
- १८३७. (A) Partition, reunion, inheritance, and succession are central topics.** — Partition, reunion, inheritance, and succession are central topics.
- १८३८. (D) Strīdhana and succession of Strīdhana are treated as important legal themes.** — Strīdhana and succession of Strīdhana are treated as important legal themes.
- १८३९. (C) Strīdhana and succession of Strīdhana are treated as important legal themes.** — Strīdhana and succession of Strīdhana are treated as important legal themes.
- १८४०. (C) Strīdhana and succession of Strīdhana are treated as important legal themes.** — Strīdhana and succession of Strīdhana are treated as important legal themes.
- १८४१. (D) Partition of Strīdhana is also listed in the contents.** — Partition of Strīdhana is also listed in the contents.
- १८४२. (D) Partition of Strīdhana is also listed in the contents.** — Partition of Strīdhana is also listed in the contents.
- १८४३. (D) Partition of Strīdhana is also listed in the contents.** — Partition of Strīdhana is also listed in the contents.
- १८४४. (B) The law chapter shows that household and property relations are essential to social history.** — The law chapter shows that household and property relations are essential to social history.
- १८४५. (C) The law chapter shows that household and property relations are essential to social history.** — The law chapter shows that household and property relations are essential to social history.
- १८४६. (A) The law chapter shows that household and property relations are essential to social history.** — The law chapter shows that household and property relations are essential to social history.
- १८४७. (B) a form of adoption discussed in the Mithila legal tradition** — Kṛtrima adoption refers to a form of adoption discussed in the Mithila legal tradition.
- १८४८. (B) Kṛtrima adoption** — The correct term is Kṛtrima adoption .
- १८४९. (B) woman's property under Hindu law** — Strīdhana refers to woman's property under Hindu law.
- १८५०. (C) Strīdhana** — The correct term is Strīdhana .
- १८५१. (B) division of family property** — Partition refers to division of family property.
- १८५२. (C) Partition** — The correct term is Partition .

१८५३. (A) **legal rejoining after partition** — Reunion refers to legal rejoining after partition.
१८५४. (A) **Reunion** — The correct term is Reunion .
१८५५. (B) **legal responsibility for a minor** — Guardianship refers to legal responsibility for a minor.
१८५६. (B) **Guardianship** — The correct term is Guardianship .
१८५७. (B) **It treats inscriptions and manuscripts as decorative rather than historical evidence.** — The incorrect option is the one that says: It treats inscriptions and manuscripts as decorative rather than historical evidence.
१८५८. (B) **Chapter XII records food, dress, festivals, occupations, and other everyday institutions.** — This section is concerned with chapter xii records food, dress, festivals, occupations, and other everyday institutions.
१८५९. (C) **The chapter is titled Social and Economic Life: Other Aspects.** — The chapter is titled Social and Economic Life: Other Aspects.
१८६०. (D) **The chapter is titled Social and Economic Life: Other Aspects.** — The chapter is titled Social and Economic Life: Other Aspects.
१८६१. (B) **The chapter is titled Social and Economic Life: Other Aspects.** — The chapter is titled Social and Economic Life: Other Aspects.
१८६२. (C) **Maithila peasant life is included as a topic.** — Maithila peasant life is included as a topic.
१८६३. (B) **Maithila peasant life is included as a topic.** — Maithila peasant life is included as a topic.
१८६४. (A) **Maithila peasant life is included as a topic.** — Maithila peasant life is included as a topic.
१८६५. (C) **Food and drink are included in the social-economic account.** — Food and drink are included in the social-economic account.
१८६६. (D) **Food and drink are included in the social-economic account.** — Food and drink are included in the social-economic account.
१८६७. (D) **Food and drink are included in the social-economic account.** — Food and drink are included in the social-economic account.
१८६८. (A) **The dairy industry is listed as an economic and domestic topic.** — The dairy industry is listed as an economic and domestic topic.
१८६९. (A) **The dairy industry is listed as an economic and domestic topic.** — The dairy industry is listed as an economic and domestic topic.
१८७०. (C) **The dairy industry is listed as an economic and domestic topic.** — The dairy industry is listed as an economic and domestic topic.
१८७१. (D) **Festivals are treated as part of social life.** — Festivals are treated as part of social life.
१८७२. (A) **Festivals are treated as part of social life.** — Festivals are treated as part of social life.
१८७३. (D) **Festivals are treated as part of social life.** — Festivals are treated as part of social life.
१८७४. (D) **The betel leaf industry is included as a distinctive economic activity.** — The betel leaf industry is included as a distinctive economic activity.
१८७५. (B) **The betel leaf industry is included as a distinctive economic activity.** — The betel leaf industry is included as a distinctive economic activity.
१८७६. (B) **The betel leaf industry is included as a distinctive economic activity.** — The betel leaf industry is included as a distinctive economic activity.

- १८७७. (B) Bedsteads, dress, and manners are listed in the chapter contents.** — Bedsteads, dress, and manners are listed in the chapter contents.
- १८७८. (D) Bedsteads, dress, and manners are listed in the chapter contents.** — Bedsteads, dress, and manners are listed in the chapter contents.
- १८७९. (D) Bedsteads, dress, and manners are listed in the chapter contents.** — Bedsteads, dress, and manners are listed in the chapter contents.
- १८८०. (C) Building materials are treated as part of material culture.** — Building materials are treated as part of material culture.
- १८८१. (A) Building materials are treated as part of material culture.** — Building materials are treated as part of material culture.
- १८८२. (A) Building materials are treated as part of material culture.** — Building materials are treated as part of material culture.
- १८८३. (C) The chapter shows that cultural heritage includes everyday objects, habits, and industries.** — The chapter shows that cultural heritage includes everyday objects, habits, and industries.
- १८८४. (B) The chapter shows that cultural heritage includes everyday objects, habits, and industries.** — The chapter shows that cultural heritage includes everyday objects, habits, and industries.
- १८८५. (C) The chapter shows that cultural heritage includes everyday objects, habits, and industries.** — The chapter shows that cultural heritage includes everyday objects, habits, and industries.
- १८८६. (B) the agrarian everyday world of Mithila** — Peasant life refers to the agrarian everyday world of Mithila.
- १८८७. (B) Peasant life** — The correct term is Peasant life .
- १८८८. (C) milk-related occupation and economy** — Dairy industry refers to milk-related occupation and economy.
- १८८९. (C) Dairy industry** — The correct term is Dairy industry .
- १८९०. (A) a distinctive economic activity listed in the chapter** — Betel leaf industry refers to a distinctive economic activity listed in the chapter.
- १८९१. (B) Betel leaf industry** — The correct term is Betel leaf industry .
- १८९२. (B) the study of objects, materials, and practical life** — Material culture refers to the study of objects, materials, and practical life.
- १८९३. (D) Material culture** — The correct term is Material culture .
- १८९४. (C) It treats Mithila only as a modern administrative district and ignores older cultural names.** — The incorrect option is the one that says: It treats Mithila only as a modern administrative district and ignores older cultural names.
- १८९५. (D) The later part of Chapter XII broadens the economic and social picture.** — This section is concerned with the later part of chapter xii broadens the economic and social picture.
- १८९६. (C) Leather works are listed among the occupations and crafts.** — Leather works are listed among the occupations and crafts.
- १८९७. (A) Leather works are listed among the occupations and crafts.** — Leather works are listed among the occupations and crafts.
- १८९८. (A) Leather works are listed among the occupations and crafts.** — Leather works are listed among the occupations and crafts.
- १८९९. (A) Industrial workers and the boat industry are included.** — Industrial workers and the boat industry are included.
- १९००. (C) Industrial workers and the boat industry are included.** — Industrial workers and the boat industry are included.

- ११०१. (B) Industrial workers and the boat industry are included.** — Industrial workers and the boat industry are included.
- ११०२. (A) Minor industries, trade, textile, and metal works form part of the economic history.** — Minor industries, trade, textile, and metal works form part of the economic history.
- ११०३. (D) Minor industries, trade, textile, and metal works form part of the economic history.** — Minor industries, trade, textile, and metal works form part of the economic history.
- ११०४. (B) Minor industries, trade, textile, and metal works form part of the economic history.** — Minor industries, trade, textile, and metal works form part of the economic history.
- ११०५. (C) Ornaments are treated as part of material and social life.** — Ornaments are treated as part of material and social life.
- ११०६. (D) Ornaments are treated as part of material and social life.** — Ornaments are treated as part of material and social life.
- ११०७. (B) Ornaments are treated as part of material and social life.** — Ornaments are treated as part of material and social life.
- ११०८. (C) Garden, flora and fauna, birds and animals are listed as cultural-environmental topics.** — Garden, flora and fauna, birds and animals are listed as cultural-environmental topics.
- ११०९. (D) Garden, flora and fauna, birds and animals are listed as cultural-environmental topics.** — Garden, flora and fauna, birds and animals are listed as cultural-environmental topics.
- १११०. (D) Garden, flora and fauna, birds and animals are listed as cultural-environmental topics.** — Garden, flora and fauna, birds and animals are listed as cultural-environmental topics.
- ११११. (D) Miscellaneous topics include Sati and system of education.** — Miscellaneous topics include Sati and system of education.
- १११२. (D) Miscellaneous topics include Sati and system of education.** — Miscellaneous topics include Sati and system of education.
- १११३. (C) Miscellaneous topics include Sati and system of education.** — Miscellaneous topics include Sati and system of education.
- १११४. (D) The appendix includes miscellaneous gleanings of Maithila life and economic history of slavery.** — The appendix includes miscellaneous gleanings of Maithila life and economic history of slavery.
- १११५. (D) The appendix includes miscellaneous gleanings of Maithila life and economic history of slavery.** — The appendix includes miscellaneous gleanings of Maithila life and economic history of slavery.
- १११६. (C) The appendix includes miscellaneous gleanings of Maithila life and economic history of slavery.** — The appendix includes miscellaneous gleanings of Maithila life and economic history of slavery.
- १११७. (A) The chapter treats economy broadly, including crafts, industries, animals, environment, education, and social practices.** — The chapter treats economy broadly, including crafts, industries, animals, environment, education, and social practices.
- १११८. (D) The chapter treats economy broadly, including crafts, industries, animals, environment, education, and social practices.** — The chapter treats economy broadly, including crafts, industries, animals, environment, education, and social practices.
- १११९. (D) The chapter treats economy broadly, including crafts, industries, animals, environment, education, and social practices.** — The chapter treats economy broadly, including crafts, industries, animals, environment, education, and social practices.

- ၃၃၃၀. (A) By ending with everyday and economic life, the book completes the move from kings and scholars to common life.** — By ending with everyday and economic life, the book completes the move from kings and scholars to common life.
- ၃၃၃၁. (B) By ending with everyday and economic life, the book completes the move from kings and scholars to common life.** — By ending with everyday and economic life, the book completes the move from kings and scholars to common life.
- ၃၃၃၂. (D) By ending with everyday and economic life, the book completes the move from kings and scholars to common life.** — By ending with everyday and economic life, the book completes the move from kings and scholars to common life.
- ၃၃၃၃. (D) cloth-related craft and trade** — Textile refers to cloth-related craft and trade.
- ၃၃၃၄. (D) Textile** — The correct term is Textile .
- ၃၃၃၅. (B) metal craft and industry** — Metal works refers to metal craft and industry.
- ၃၃၃၆. (A) Metal works** — The correct term is Metal works .
- ၃၃၃၇. (C) a topic included in the economic-history appendix** — Slavery refers to a topic included in the economic-history appendix.
- ၃၃၃၈. (B) Slavery** — The correct term is Slavery .
- ၃၃၃၉. (D) the organization of learning in social life** — System of education refers to the organization of learning in social life.
- ၃၃၄၀. (D) System of education** — The correct term is System of education .
- ၃၃၄၁. (A) It says religion, literature, art, law, and social life developed in complete isolation from each other.** — The incorrect option is the one that says: It says religion, literature, art, law, and social life developed in complete isolation from each other.
- ၃၃၄၂. (D) The concluding apparatus supports the research value of the book.** — This section is concerned with the concluding apparatus supports the research value of the book.
- ၃၃၄၃. (A) The bibliography is divided into original sources, modern works, journals, and inscriptions.** — The bibliography is divided into original sources, modern works, journals, and inscriptions.
- ၃၃၄၄. (B) The bibliography is divided into original sources, modern works, journals, and inscriptions.** — The bibliography is divided into original sources, modern works, journals, and inscriptions.
- ၃၃၄၅. (D) The bibliography is divided into original sources, modern works, journals, and inscriptions.** — The bibliography is divided into original sources, modern works, journals, and inscriptions.
- ၃၃၄၆. (D) The index helps locate names, topics, places, and institutions across the work.** — The index helps locate names, topics, places, and institutions across the work.
- ၃၃၄၇. (A) The index helps locate names, topics, places, and institutions across the work.** — The index helps locate names, topics, places, and institutions across the work.
- ၃၃၄၈. (C) The index helps locate names, topics, places, and institutions across the work.** — The index helps locate names, topics, places, and institutions across the work.
- ၃၃၄၉. (D) The list of illustrations indicates that visual and material evidence matter for the study.** — The list of illustrations indicates that visual and material evidence matter for the study.
- ၃၃၅၀. (C) The list of illustrations indicates that visual and material evidence matter for the study.** — The list of illustrations indicates that visual and material evidence matter for the study.
- ၃၃၅၁. (A) The list of illustrations indicates that visual and material evidence matter for the study.** — The list of illustrations indicates that visual and material evidence matter for the study.
- ၃၃၅၂. (A) Illustrations likely support the discussion of architecture, sculpture, script, and fine arts.** — Illustrations likely support the discussion of architecture, sculpture, script, and fine arts.

- १९४३. (C) Illustrations likely support the discussion of architecture, sculpture, script, and fine arts.** — Illustrations likely support the discussion of architecture, sculpture, script, and fine arts.
- १९४४. (B) Illustrations likely support the discussion of architecture, sculpture, script, and fine arts.** — Illustrations likely support the discussion of architecture, sculpture, script, and fine arts.
- १९४५. (B) A bibliography divided by source type helps distinguish evidence from interpretation.** — A bibliography divided by source type helps distinguish evidence from interpretation.
- १९४६. (C) A bibliography divided by source type helps distinguish evidence from interpretation.** — A bibliography divided by source type helps distinguish evidence from interpretation.
- १९४७. (A) A bibliography divided by source type helps distinguish evidence from interpretation.** — A bibliography divided by source type helps distinguish evidence from interpretation.
- १९४८. (A) The scholarly apparatus confirms that the book is intended as a research-oriented cultural history.** — The scholarly apparatus confirms that the book is intended as a research-oriented cultural history.
- १९४९. (C) The scholarly apparatus confirms that the book is intended as a research-oriented cultural history.** — The scholarly apparatus confirms that the book is intended as a research-oriented cultural history.
- १९५०. (A) The scholarly apparatus confirms that the book is intended as a research-oriented cultural history.** — The scholarly apparatus confirms that the book is intended as a research-oriented cultural history.
- १९५१. (A) For a quiz, the bibliography and index matter because they show how the book organizes evidence.** — For a quiz, the bibliography and index matter because they show how the book organizes evidence.
- १९५२. (D) For a quiz, the bibliography and index matter because they show how the book organizes evidence.** — For a quiz, the bibliography and index matter because they show how the book organizes evidence.
- १९५३. (B) For a quiz, the bibliography and index matter because they show how the book organizes evidence.** — For a quiz, the bibliography and index matter because they show how the book organizes evidence.
- १९५४. (A) list of sources used for research** — Bibliography refers to list of sources used for research.
- १९५५. (A) Bibliography** — The correct term is Bibliography .
- १९५६. (B) alphabetical guide to names and topics** — Index refers to alphabetical guide to names and topics.
- १९५७. (D) Index** — The correct term is Index .
- १९५८. (D) visual materials supporting the cultural history** — Illustrations refers to visual materials supporting the cultural history.
- १९५९. (A) Illustrations** — The correct term is Illustrations .
- १९६०. (A) It treats Mithila only as a modern administrative district and ignores older cultural names.** — The incorrect option is the one that says: It treats Mithila only as a modern administrative district and ignores older cultural names.
- १९६१. (A) This section expands the opening chapter by testing the identity of Mithila through names, region, and memory.** — This section is concerned with this section expands the opening chapter by testing the identity of mithila through names, region, and memory.
- १९६२. (D) The book treats Mithila, Videha, Tirabhukti, and Tirhut as historically connected names rather than unrelated labels.** — The book treats Mithila, Videha, Tirabhukti, and Tirhut as historically connected names rather than unrelated labels.
- १९६३. (D) The book treats Mithila, Videha, Tirabhukti, and Tirhut as historically connected names rather than unrelated labels.** — The book treats Mithila, Videha, Tirabhukti, and Tirhut as historically connected names rather than unrelated labels.

- ११६४. (A) The book treats Mithila, Videha, Tirabhukti, and Tirhut as historically connected names rather than unrelated labels.** — The book treats Mithila, Videha, Tirabhukti, and Tirhut as historically connected names rather than unrelated labels.
- ११६५. (B) Tirabhukti and Tirhut are presented as administrative or later designations that did not erase the older cultural name Mithila.** — Tirabhukti and Tirhut are presented as administrative or later designations that did not erase the older cultural name Mithila.
- ११६६. (D) Tirabhukti and Tirhut are presented as administrative or later designations that did not erase the older cultural name Mithila.** — Tirabhukti and Tirhut are presented as administrative or later designations that did not erase the older cultural name Mithila.
- ११६७. (A) Tirabhukti and Tirhut are presented as administrative or later designations that did not erase the older cultural name Mithila.** — Tirabhukti and Tirhut are presented as administrative or later designations that did not erase the older cultural name Mithila.
- ११६८. (D) The recovery of the name Mithila is part of the recovery of a deeper cultural geography.** — The recovery of the name Mithila is part of the recovery of a deeper cultural geography.
- ११६९. (A) The recovery of the name Mithila is part of the recovery of a deeper cultural geography.** — The recovery of the name Mithila is part of the recovery of a deeper cultural geography.
- ११७०. (A) The recovery of the name Mithila is part of the recovery of a deeper cultural geography.** — The recovery of the name Mithila is part of the recovery of a deeper cultural geography.
- ११७१. (B) The region is read as a civilizational zone crossing modern administrative boundaries.** — The region is read as a civilizational zone crossing modern administrative boundaries.
- ११७२. (C) The region is read as a civilizational zone crossing modern administrative boundaries.** — The region is read as a civilizational zone crossing modern administrative boundaries.
- ११७३. (C) The region is read as a civilizational zone crossing modern administrative boundaries.** — The region is read as a civilizational zone crossing modern administrative boundaries.
- ११७४. (A) The boundary discussion is important because later political, literary, religious, and artistic history depends on locating Mithila correctly.** — The boundary discussion is important because later political, literary, religious, and artistic history depends on locating Mithila correctly.
- ११७५. (D) The boundary discussion is important because later political, literary, religious, and artistic history depends on locating Mithila correctly.** — The boundary discussion is important because later political, literary, religious, and artistic history depends on locating Mithila correctly.
- ११७६. (B) The boundary discussion is important because later political, literary, religious, and artistic history depends on locating Mithila correctly.** — The boundary discussion is important because later political, literary, religious, and artistic history depends on locating Mithila correctly.
- ११७७. (D) Ancient textual references are used to establish continuity rather than to create a purely legendary narrative.** — Ancient textual references are used to establish continuity rather than to create a purely legendary narrative.
- ११७८. (B) Ancient textual references are used to establish continuity rather than to create a purely legendary narrative.** — Ancient textual references are used to establish continuity rather than to create a purely legendary narrative.
- ११७९. (B) Ancient textual references are used to establish continuity rather than to create a purely legendary narrative.** — Ancient textual references are used to establish continuity rather than to create a purely legendary narrative.
- ११८०. (A) Names in the chapter are treated as clues to political, sacred, and cultural identity.** — Names in the chapter are treated as clues to political, sacred, and cultural identity.

- १९८१. (A) Names in the chapter are treated as clues to political, sacred, and cultural identity.** — Names in the chapter are treated as clues to political, sacred, and cultural identity.
- १९८२. (C) Names in the chapter are treated as clues to political, sacred, and cultural identity.** — Names in the chapter are treated as clues to political, sacred, and cultural identity.
- १९८३. (C) The early chapter prepares the reader to see Mithila as a cultural region and not merely a modern district.** — The early chapter prepares the reader to see Mithila as a cultural region and not merely a modern district.
- १९८४. (A) The early chapter prepares the reader to see Mithila as a cultural region and not merely a modern district.** — The early chapter prepares the reader to see Mithila as a cultural region and not merely a modern district.
- १९८५. (D) The early chapter prepares the reader to see Mithila as a cultural region and not merely a modern district.** — The early chapter prepares the reader to see Mithila as a cultural region and not merely a modern district.
- १९८६. (A) a later provincial name connected with Mithila** — Tirabhukti refers to a later provincial name connected with Mithila.
- १९८७. (C) Tirabhukti** — The correct term is Tirabhukti .
- १९८८. (D) a common later designation for the region** — Tirhut refers to a common later designation for the region.
- १९८९. (C) Tirhut** — The correct term is Tirhut .
- १९९०. (B) the interpretation of a region through history, names, traditions, and institutions** — Cultural geography refers to the interpretation of a region through history, names, traditions, and institutions.
- १९९१. (A) Cultural geography** — The correct term is Cultural geography .
- १९९२. (A) It presents every ruler as belonging to the same dynasty without distinction.** — The incorrect option is the one that says: It presents every ruler as belonging to the same dynasty without distinction.
- १९९३. (D) This section focuses on the rivers and natural markers used to describe Mithila.** — This section is concerned with this section focuses on the rivers and natural markers used to describe mithila.
- १९९४. (B) Sadānīrā is treated as a significant marker in early references to Videha.** — Sadānīrā is treated as a significant marker in early references to Videha.
- १९९५. (D) Sadānīrā is treated as a significant marker in early references to Videha.** — Sadānīrā is treated as a significant marker in early references to Videha.
- १९९६. (A) Sadānīrā is treated as a significant marker in early references to Videha.** — Sadānīrā is treated as a significant marker in early references to Videha.
- १९९७. (C) The Gandaki is connected with the identification of Sadānīrā.** — The Gandaki is connected with the identification of Sadānīrā.
- १९९८. (D) The Gandaki is connected with the identification of Sadānīrā.** — The Gandaki is connected with the identification of Sadānīrā.
- १९९९. (D) The Gandaki is connected with the identification of Sadānīrā.** — The Gandaki is connected with the identification of Sadānīrā.
- २०००. (A) The Ganga is an important southern reference point in descriptions of Mithila.** — The Ganga is an important southern reference point in descriptions of Mithila.
- २००१. (D) The Ganga is an important southern reference point in descriptions of Mithila.** — The Ganga is an important southern reference point in descriptions of Mithila.
- २००२. (C) The Ganga is an important southern reference point in descriptions of Mithila.** — The Ganga is an important southern reference point in descriptions of Mithila.

२००३. (D) **The Himalayas and the Tarai show the northern dimension of the region.** — The Himalayas and the Tarai show the northern dimension of the region.
२००४. (B) **The Himalayas and the Tarai show the northern dimension of the region.** — The Himalayas and the Tarai show the northern dimension of the region.
२००५. (A) **The Himalayas and the Tarai show the northern dimension of the region.** — The Himalayas and the Tarai show the northern dimension of the region.
२००६. (B) **The Kosi or Kauśikī is remembered as an eastern boundary marker in traditional descriptions.** — The Kosi or Kauśikī is remembered as an eastern boundary marker in traditional descriptions.
२००७. (D) **The Kosi or Kauśikī is remembered as an eastern boundary marker in traditional descriptions.** — The Kosi or Kauśikī is remembered as an eastern boundary marker in traditional descriptions.
२००८. (D) **The Kosi or Kauśikī is remembered as an eastern boundary marker in traditional descriptions.** — The Kosi or Kauśikī is remembered as an eastern boundary marker in traditional descriptions.
२००९. (A) **Boundary verses are used as cultural memory as well as geographical evidence.** — Boundary verses are used as cultural memory as well as geographical evidence.
२०१०. (B) **Boundary verses are used as cultural memory as well as geographical evidence.** — Boundary verses are used as cultural memory as well as geographical evidence.
२०११. (C) **Boundary verses are used as cultural memory as well as geographical evidence.** — Boundary verses are used as cultural memory as well as geographical evidence.
२०१२. (C) **Rivers function as historical markers because they connect sacred geography with settlement and political memory.** — Rivers function as historical markers because they connect sacred geography with settlement and political memory.
२०१३. (D) **Rivers function as historical markers because they connect sacred geography with settlement and political memory.** — Rivers function as historical markers because they connect sacred geography with settlement and political memory.
२०१४. (C) **Rivers function as historical markers because they connect sacred geography with settlement and political memory.** — Rivers function as historical markers because they connect sacred geography with settlement and political memory.
२०१५. (A) **The chapter uses geography to anchor literary traditions in a real region.** — The chapter uses geography to anchor literary traditions in a real region.
२०१६. (D) **The chapter uses geography to anchor literary traditions in a real region.** — The chapter uses geography to anchor literary traditions in a real region.
२०१७. (B) **The chapter uses geography to anchor literary traditions in a real region.** — The chapter uses geography to anchor literary traditions in a real region.
२०१८. (D) **an early river marker connected with Videha** — Sadānīrā refers to an early river marker connected with Videha.
२०१९. (B) **Sadānīrā** — The correct term is Sadānīrā .
२०२०. (D) **the Kosi river in traditional regional descriptions** — Kauśikī refers to the Kosi river in traditional regional descriptions.
२०२१. (D) **Kauśikī** — The correct term is Kauśikī .
२०२२. (D) **a literary way of remembering regional extent** — Boundary verse refers to a literary way of remembering regional extent.
२०२३. (D) **Boundary verse** — The correct term is Boundary verse .
२०२४. (A) **a major river used in defining Mithila** — Ganga is used here as a major river used in defining Mithila.
२०२५. (B) **a western river marker** — Gandaki is used here as a western river marker.

२०२६. (D) an eastern river marker — Kosi is used here as an eastern river marker.

२०२७. (A) It says religion, literature, art, law, and social life developed in complete isolation from each other. — The incorrect option is the one that says: It says religion, literature, art, law, and social life developed in complete isolation from each other.

२०२८. (D) This section expands the source traditions used in the first chapter. — This section is concerned with this section expands the source traditions used in the first chapter.

२०२९. (D) The Śatapatha Brāhmaṇa gives an early frame for Videha. — The Śatapatha Brāhmaṇa gives an early frame for Videha.

२०३०. (A) The Śatapatha Brāhmaṇa gives an early frame for Videha. — The Śatapatha Brāhmaṇa gives an early frame for Videha.

२०३१. (D) The Śatapatha Brāhmaṇa gives an early frame for Videha. — The Śatapatha Brāhmaṇa gives an early frame for Videha.

२०३२. (C) The epics connect Mithila and Vaiśālī with wider north Indian narrative geography. — The epics connect Mithila and Vaiśālī with wider north Indian narrative geography.

२०३३. (D) The epics connect Mithila and Vaiśālī with wider north Indian narrative geography. — The epics connect Mithila and Vaiśālī with wider north Indian narrative geography.

२०३४. (B) The epics connect Mithila and Vaiśālī with wider north Indian narrative geography. — The epics connect Mithila and Vaiśālī with wider north Indian narrative geography.

२०३५. (C) Buddhist texts broaden the evidence beyond Brahmanical sources. — Buddhist texts broaden the evidence beyond Brahmanical sources.

२०३६. (B) Buddhist texts broaden the evidence beyond Brahmanical sources. — Buddhist texts broaden the evidence beyond Brahmanical sources.

२०३७. (B) Buddhist texts broaden the evidence beyond Brahmanical sources. — Buddhist texts broaden the evidence beyond Brahmanical sources.

२०३८. (B) Purāṇic evidence is treated critically because it is sometimes vague and sometimes specific. — Purāṇic evidence is treated critically because it is sometimes vague and sometimes specific.

२०३९. (A) Purāṇic evidence is treated critically because it is sometimes vague and sometimes specific. — Purāṇic evidence is treated critically because it is sometimes vague and sometimes specific.

२०४०. (A) Purāṇic evidence is treated critically because it is sometimes vague and sometimes specific. — Purāṇic evidence is treated critically because it is sometimes vague and sometimes specific.

२०४१. (B) The Mithila Māhātmya is important because it preserves a traditional description of Tirabhukti. — The Mithila Māhātmya is important because it preserves a traditional description of Tirabhukti.

२०४२. (D) The Mithila Māhātmya is important because it preserves a traditional description of Tirabhukti. — The Mithila Māhātmya is important because it preserves a traditional description of Tirabhukti.

२०४३. (A) The Mithila Māhātmya is important because it preserves a traditional description of Tirabhukti. — The Mithila Māhātmya is important because it preserves a traditional description of Tirabhukti.

२०४४. (A) The Rāmāyaṇa material links Janaka, Rama, Lakshmana, Viśvāmitra, Ayodhyā, and Videha. — The Rāmāyaṇa material links Janaka, Rama, Lakshmana, Viśvāmitra, Ayodhyā, and Videha.

२०४५. (B) The Rāmāyaṇa material links Janaka, Rama, Lakshmana, Viśvāmitra, Ayodhyā, and Videha. — The Rāmāyaṇa material links Janaka, Rama, Lakshmana, Viśvāmitra, Ayodhyā, and Videha.

- २०४६. (D) The Rāmāyaṇa material links Janaka, Rama, Lakshmana, Viśvāmitra, Ayodhyā, and Videha.** — The Rāmāyaṇa material links Janaka, Rama, Lakshmana, Viśvāmitra, Ayodhyā, and Videha.
- २०४७. (D) Textual comparison helps distinguish firm evidence from approximate cultural memory.** — Textual comparison helps distinguish firm evidence from approximate cultural memory.
- २०४८. (A) Textual comparison helps distinguish firm evidence from approximate cultural memory.** — Textual comparison helps distinguish firm evidence from approximate cultural memory.
- २०४९. (C) Textual comparison helps distinguish firm evidence from approximate cultural memory.** — Textual comparison helps distinguish firm evidence from approximate cultural memory.
- २०५०. (D) The chapter's method is cumulative, drawing from several kinds of literature.** — The chapter's method is cumulative, drawing from several kinds of literature.
- २०५१. (A) The chapter's method is cumulative, drawing from several kinds of literature.** — The chapter's method is cumulative, drawing from several kinds of literature.
- २०५२. (A) The chapter's method is cumulative, drawing from several kinds of literature.** — The chapter's method is cumulative, drawing from several kinds of literature.
- २०५३. (D) an early Brahmanical source for Videha** — Śatapatha Brāhmaṇa refers to an early Brahmanical source for Videha.
- २०५४. (B) Śatapatha Brāhmaṇa** — The correct term is Śatapatha Brāhmaṇa .
- २०५५. (D) non-Brahmanical sources used for regional evidence** — Buddhist texts refers to non-Brahmanical sources used for regional evidence.
- २०५६. (D) Buddhist texts** — The correct term is Buddhist texts .
- २०५७. (A) traditional narrative evidence used with caution** — Purāṇic evidence refers to traditional narrative evidence used with caution.
- २०५८. (A) Purāṇic evidence** — The correct term is Purāṇic evidence .
- २०५९. (D) It treats Mithila only as a modern administrative district and ignores older cultural names.** — The incorrect option is the one that says: It treats Mithila only as a modern administrative district and ignores older cultural names.
- २०६०. (B) This section expands the early historical frame of Mithila up to the rise of later powers.** — This section is concerned with this section expands the early historical frame of mithila up to the rise of later powers.
- २०६१. (A) The Vaidehan monarchy is important as an early political expression of Videha-Mithila.** — The Vaidehan monarchy is important as an early political expression of Videha-Mithila.
- २०६२. (D) The Vaidehan monarchy is important as an early political expression of Videha-Mithila.** — The Vaidehan monarchy is important as an early political expression of Videha-Mithila.
- २०६३. (D) The Vaidehan monarchy is important as an early political expression of Videha-Mithila.** — The Vaidehan monarchy is important as an early political expression of Videha-Mithila.
- २०६४. (D) The early history of Mithila connects mythic memory, textual reference, and political development.** — The early history of Mithila connects mythic memory, textual reference, and political development.
- २०६५. (B) The early history of Mithila connects mythic memory, textual reference, and political development.** — The early history of Mithila connects mythic memory, textual reference, and political development.
- २०६६. (A) The early history of Mithila connects mythic memory, textual reference, and political development.** — The early history of Mithila connects mythic memory, textual reference, and political development.
- २०६७. (D) Prehistoric and Vedic stages are separated to avoid flattening all early history into one phase.** — Prehistoric and Vedic stages are separated to avoid flattening all early history into one phase.

- २०६८. (B) Prehistoric and Vedic stages are separated to avoid flattening all early history into one phase.** — Prehistoric and Vedic stages are separated to avoid flattening all early history into one phase.
- २०६९. (B) Prehistoric and Vedic stages are separated to avoid flattening all early history into one phase.** — Prehistoric and Vedic stages are separated to avoid flattening all early history into one phase.
- २०७०. (B) Janaka represents the union of political authority and scholarship in Mithila memory.** — Janaka represents the union of political authority and scholarship in Mithila memory.
- २०७१. (A) Janaka represents the union of political authority and scholarship in Mithila memory.** — Janaka represents the union of political authority and scholarship in Mithila memory.
- २०७२. (A) Janaka represents the union of political authority and scholarship in Mithila memory.** — Janaka represents the union of political authority and scholarship in Mithila memory.
- २०७३. (C) The chapter treats Mithila as a recognized ancient region before the medieval dynasties.** — The chapter treats Mithila as a recognized ancient region before the medieval dynasties.
- २०७४. (B) The chapter treats Mithila as a recognized ancient region before the medieval dynasties.** — The chapter treats Mithila as a recognized ancient region before the medieval dynasties.
- २०७५. (A) The chapter treats Mithila as a recognized ancient region before the medieval dynasties.** — The chapter treats Mithila as a recognized ancient region before the medieval dynasties.
- २०७६. (C) Early political identity helps explain why Mithila retained a separate cultural personality.** — Early political identity helps explain why Mithila retained a separate cultural personality.
- २०७७. (A) Early political identity helps explain why Mithila retained a separate cultural personality.** — Early political identity helps explain why Mithila retained a separate cultural personality.
- २०७८. (D) Early political identity helps explain why Mithila retained a separate cultural personality.** — Early political identity helps explain why Mithila retained a separate cultural personality.
- २०७९. (B) The discussion of early monarchy prepares for later dynastic continuity and change.** — The discussion of early monarchy prepares for later dynastic continuity and change.
- २०८०. (D) The discussion of early monarchy prepares for later dynastic continuity and change.** — The discussion of early monarchy prepares for later dynastic continuity and change.
- २०८१. (B) The discussion of early monarchy prepares for later dynastic continuity and change.** — The discussion of early monarchy prepares for later dynastic continuity and change.
- २०८२. (B) The study of ancient Mithila uses literary sources while remaining aware of chronology.** — The study of ancient Mithila uses literary sources while remaining aware of chronology.
- २०८३. (A) The study of ancient Mithila uses literary sources while remaining aware of chronology.** — The study of ancient Mithila uses literary sources while remaining aware of chronology.
- २०८४. (C) The study of ancient Mithila uses literary sources while remaining aware of chronology.** — The study of ancient Mithila uses literary sources while remaining aware of chronology.
- २०८५. (D) the early royal formation associated with Videha** — Vaidehan monarchy refers to the early royal formation associated with Videha.
- २०८६. (A) Vaidehan monarchy** — The correct term is Vaidehan monarchy .
- २०८७. (C) the scholar-king associated with Mithila** — Janaka refers to the scholar-king associated with Mithila.
- २०८८. (D) Janaka** — The correct term is Janaka .

- २०८९. (B) the period before the medieval Karṇāṭa-Oinivāra focus** — Early history refers to the period before the medieval Karṇāṭa-Oinivāra focus.
- २०९०. (A) Early history** — The correct term is Early history .
- २०९१. (C) It assumes that the Karṇāṭa and Oinivāra periods made no contribution to Mithila culture.** — The incorrect option is the one that says: It assumes that the Karṇāṭa and Oinivāra periods made no contribution to Mithila culture.
- २०९२. (C) This section tests the later ancient and early medieval background before 1097.** — This section is concerned with this section tests the later ancient and early medieval background before 1097.
- २०९३. (C) The Vajjian Confederacy is part of the political setting of the region.** — The Vajjian Confederacy is part of the political setting of the region.
- २०९४. (C) The Vajjian Confederacy is part of the political setting of the region.** — The Vajjian Confederacy is part of the political setting of the region.
- २०९५. (B) The Vajjian Confederacy is part of the political setting of the region.** — The Vajjian Confederacy is part of the political setting of the region.
- २०९६. (B) The Mauryas locate Mithila within a larger imperial framework.** — The Mauryas locate Mithila within a larger imperial framework.
- २०९७. (B) The Mauryas locate Mithila within a larger imperial framework.** — The Mauryas locate Mithila within a larger imperial framework.
- २०९८. (D) The Mauryas locate Mithila within a larger imperial framework.** — The Mauryas locate Mithila within a larger imperial framework.
- २०९९. (C) The Gupta and Harsha periods show Mithila in the context of north Indian imperial history.** — The Gupta and Harsha periods show Mithila in the context of north Indian imperial history.
- २१००. (D) The Gupta and Harsha periods show Mithila in the context of north Indian imperial history.** — The Gupta and Harsha periods show Mithila in the context of north Indian imperial history.
- २१०१. (A) The Gupta and Harsha periods show Mithila in the context of north Indian imperial history.** — The Gupta and Harsha periods show Mithila in the context of north Indian imperial history.
- २१०२. (C) The Pāla period is important for eastern India and is therefore relevant to Mithila.** — The Pāla period is important for eastern India and is therefore relevant to Mithila.
- २१०३. (D) The Pāla period is important for eastern India and is therefore relevant to Mithila.** — The Pāla period is important for eastern India and is therefore relevant to Mithila.
- २१०४. (A) The Pāla period is important for eastern India and is therefore relevant to Mithila.** — The Pāla period is important for eastern India and is therefore relevant to Mithila.
- २१०५. (A) The Sena dynasty appears near the end of the pre-Karṇāṭa sequence.** — The Sena dynasty appears near the end of the pre-Karṇāṭa sequence.
- २१०६. (D) The Sena dynasty appears near the end of the pre-Karṇāṭa sequence.** — The Sena dynasty appears near the end of the pre-Karṇāṭa sequence.
- २१०७. (D) The Sena dynasty appears near the end of the pre-Karṇāṭa sequence.** — The Sena dynasty appears near the end of the pre-Karṇāṭa sequence.
- २१०८. (D) The chapter uses larger dynasties to explain changing political contexts around Mithila.** — The chapter uses larger dynasties to explain changing political contexts around Mithila.
- २१०९. (C) The chapter uses larger dynasties to explain changing political contexts around Mithila.** — The chapter uses larger dynasties to explain changing political contexts around Mithila.

- २११०. (C) The chapter uses larger dynasties to explain changing political contexts around Mithila.** — The chapter uses larger dynasties to explain changing political contexts around Mithila.
- २१११. (B) The purpose is not to make Mithila disappear into empires but to show its position within them.** — The purpose is not to make Mithila disappear into empires but to show its position within them.
- २११२. (B) The purpose is not to make Mithila disappear into empires but to show its position within them.** — The purpose is not to make Mithila disappear into empires but to show its position within them.
- २११३. (A) The purpose is not to make Mithila disappear into empires but to show its position within them.** — The purpose is not to make Mithila disappear into empires but to show its position within them.
- २११४. (B) The transition to A.D. 1097 marks the beginning of the book's main medieval framework.** — The transition to A.D. 1097 marks the beginning of the book's main medieval framework.
- २११५. (C) The transition to A.D. 1097 marks the beginning of the book's main medieval framework.** — The transition to A.D. 1097 marks the beginning of the book's main medieval framework.
- २११६. (B) The transition to A.D. 1097 marks the beginning of the book's main medieval framework.** — The transition to A.D. 1097 marks the beginning of the book's main medieval framework.
- २११७. (B) a republican or confederate political formation** — Vajjian Confederacy refers to a republican or confederate political formation.
- २११८. (A) Vajjian Confederacy** — The correct term is Vajjian Confederacy .
- २११९. (C) the larger political world in which Mithila was situated** — Imperial context refers to the larger political world in which Mithila was situated.
- २१२०. (C) Imperial context** — The correct term is Imperial context .
- २१२१. (A) the historical period before Nānyadeva and the Karṇāṭas** — Pre-Karṇāṭa phase refers to the historical period before Nānyadeva and the Karṇāṭas.
- २१२२. (A) Pre-Karṇāṭa phase** — The correct term is Pre-Karṇāṭa phase .
- २१२३. (C) It presents every ruler as belonging to the same dynasty without distinction.** — The incorrect option is the one that says: It presents every ruler as belonging to the same dynasty without distinction.
- २१२४. (D) This section expands the Karṇāṭa political sequence.** — This section is concerned with this section expands the karṇāṭa political sequence.
- २१२५. (D) Nānyadeva is treated as the founder of a new political era in Mithila.** — Nānyadeva is treated as the founder of a new political era in Mithila.
- २१२६. (C) Nānyadeva is treated as the founder of a new political era in Mithila.** — Nānyadeva is treated as the founder of a new political era in Mithila.
- २१२७. (A) Nānyadeva is treated as the founder of a new political era in Mithila.** — Nānyadeva is treated as the founder of a new political era in Mithila.
- २१२८. (A) The Karṇāṭa dynasty is central to the medieval political history of Mithila.** — The Karṇāṭa dynasty is central to the medieval political history of Mithila.
- २१२९. (C) The Karṇāṭa dynasty is central to the medieval political history of Mithila.** — The Karṇāṭa dynasty is central to the medieval political history of Mithila.
- २१३०. (D) The Karṇāṭa dynasty is central to the medieval political history of Mithila.** — The Karṇāṭa dynasty is central to the medieval political history of Mithila.

- २१३१. (B) Karṇāṭa rule is linked with the reorganization of power and patronage.** — Karṇāṭa rule is linked with the reorganization of power and patronage.
- २१३२. (D) Karṇāṭa rule is linked with the reorganization of power and patronage.** — Karṇāṭa rule is linked with the reorganization of power and patronage.
- २१३३. (B) Karṇāṭa rule is linked with the reorganization of power and patronage.** — Karṇāṭa rule is linked with the reorganization of power and patronage.
- २१३४. (C) Gaṅgādeva and Malladeva continue the early Karṇāṭa line after Nānyadeva.** — Gaṅgādeva and Malladeva continue the early Karṇāṭa line after Nānyadeva.
- २१३५. (A) Gaṅgādeva and Malladeva continue the early Karṇāṭa line after Nānyadeva.** — Gaṅgādeva and Malladeva continue the early Karṇāṭa line after Nānyadeva.
- २१३६. (C) Gaṅgādeva and Malladeva continue the early Karṇāṭa line after Nānyadeva.** — Gaṅgādeva and Malladeva continue the early Karṇāṭa line after Nānyadeva.
- २१३७. (D) Narasiṃhadeva, Rāmasiṃhadeva, Śaktisiṃhadeva, and Harisiṃhadeva are important rulers in the sequence.** — Narasiṃhadeva, Rāmasiṃhadeva, Śaktisiṃhadeva, and Harisiṃhadeva are important rulers in the sequence.
- २१३८. (C) Narasiṃhadeva, Rāmasiṃhadeva, Śaktisiṃhadeva, and Harisiṃhadeva are important rulers in the sequence.** — Narasiṃhadeva, Rāmasiṃhadeva, Śaktisiṃhadeva, and Harisiṃhadeva are important rulers in the sequence.
- २१३९. (C) Narasiṃhadeva, Rāmasiṃhadeva, Śaktisiṃhadeva, and Harisiṃhadeva are important rulers in the sequence.** — Narasiṃhadeva, Rāmasiṃhadeva, Śaktisiṃhadeva, and Harisiṃhadeva are important rulers in the sequence.
- २१४०. (C) The chapter gives political chronology so that cultural history can be placed in time.** — The chapter gives political chronology so that cultural history can be placed in time.
- २१४१. (C) The chapter gives political chronology so that cultural history can be placed in time.** — The chapter gives political chronology so that cultural history can be placed in time.
- २१४२. (C) The chapter gives political chronology so that cultural history can be placed in time.** — The chapter gives political chronology so that cultural history can be placed in time.
- २१४३. (A) Administration under the Karṇāṭas matters because governance shaped cultural institutions.** — Administration under the Karṇāṭas matters because governance shaped cultural institutions.
- २१४४. (C) Administration under the Karṇāṭas matters because governance shaped cultural institutions.** — Administration under the Karṇāṭas matters because governance shaped cultural institutions.
- २१४५. (B) Administration under the Karṇāṭas matters because governance shaped cultural institutions.** — Administration under the Karṇāṭas matters because governance shaped cultural institutions.
- २१४६. (C) The Karṇāṭa section links dynastic history with the wider development of Mithila.** — The Karṇāṭa section links dynastic history with the wider development of Mithila.
- २१४७. (A) The Karṇāṭa section links dynastic history with the wider development of Mithila.** — The Karṇāṭa section links dynastic history with the wider development of Mithila.
- २१४८. (C) The Karṇāṭa section links dynastic history with the wider development of Mithila.** — The Karṇāṭa section links dynastic history with the wider development of Mithila.
- २१४९. (A) the ruler who begins the Karṇāṭa phase in Mithila** — Nānyadeva refers to the ruler who begins the Karṇāṭa phase in Mithila.
- २१५०. (C) Nānyadeva** — The correct term is Nānyadeva .
- २१५१. (C) the ordered sequence of Karṇāṭa rulers** — Karṇāṭa chronology refers to the ordered sequence of Karṇāṭa rulers.

२१५२. (B) Karṇāṭa chronology — The correct term is Karṇāṭa chronology .

२१५३. (B) the governing system under a dynasty — Administration refers to the governing system under a dynasty.

२१५४. (A) Administration — The correct term is Administration .

२१५५. (A) It says political history is irrelevant to cultural history. — The incorrect option is the one that says: It says political history is irrelevant to cultural history.

२१५६. (C) This section expands the Oinivāra political and cultural frame. — This section is concerned with this section expands the oinivāra political and cultural frame.

२१५७. (B) The Oinivāras followed the Karṇāṭa phase and are central to medieval Mithila. — The Oinivāras followed the Karṇāṭa phase and are central to medieval Mithila.

२१५८. (B) The Oinivāras followed the Karṇāṭa phase and are central to medieval Mithila. — The Oinivāras followed the Karṇāṭa phase and are central to medieval Mithila.

२१५९. (C) The Oinivāras followed the Karṇāṭa phase and are central to medieval Mithila. — The Oinivāras followed the Karṇāṭa phase and are central to medieval Mithila.

२१६०. (A) The dynasty is linked with a period of strong scholarly and cultural patronage. — The dynasty is linked with a period of strong scholarly and cultural patronage.

२१६१. (C) The dynasty is linked with a period of strong scholarly and cultural patronage. — The dynasty is linked with a period of strong scholarly and cultural patronage.

२१६२. (B) The dynasty is linked with a period of strong scholarly and cultural patronage. — The dynasty is linked with a period of strong scholarly and cultural patronage.

२१६३. (B) Bhogīśvara Ṭhākura and Gaṇeśvara Ṭhākura are important early figures in the Oinivāra account. — Bhogīśvara Ṭhākura and Gaṇeśvara Ṭhākura are important early figures in the Oinivāra account.

२१६४. (B) Bhogīśvara Ṭhākura and Gaṇeśvara Ṭhākura are important early figures in the Oinivāra account. — Bhogīśvara Ṭhākura and Gaṇeśvara Ṭhākura are important early figures in the Oinivāra account.

२१६५. (B) Bhogīśvara Ṭhākura and Gaṇeśvara Ṭhākura are important early figures in the Oinivāra account. — Bhogīśvara Ṭhākura and Gaṇeśvara Ṭhākura are important early figures in the Oinivāra account.

२१६६. (D) Kīrtisīṃha, Devasīṃha, Śivasīṃha, Lakhimādevī, and Padmasīṃha appear in the political sequence. — Kīrtisīṃha, Devasīṃha, Śivasīṃha, Lakhimādevī, and Padmasīṃha appear in the political sequence.

२१६७. (A) Kīrtisīṃha, Devasīṃha, Śivasīṃha, Lakhimādevī, and Padmasīṃha appear in the political sequence. — Kīrtisīṃha, Devasīṃha, Śivasīṃha, Lakhimādevī, and Padmasīṃha appear in the political sequence.

२१६८. (B) Kīrtisīṃha, Devasīṃha, Śivasīṃha, Lakhimādevī, and Padmasīṃha appear in the political sequence. — Kīrtisīṃha, Devasīṃha, Śivasīṃha, Lakhimādevī, and Padmasīṃha appear in the political sequence.

२१६९. (B) The family tree helps keep dynastic succession intelligible. — The family tree helps keep dynastic succession intelligible.

२१७०. (D) The family tree helps keep dynastic succession intelligible. — The family tree helps keep dynastic succession intelligible.

२१७१. (D) The family tree helps keep dynastic succession intelligible. — The family tree helps keep dynastic succession intelligible.

२१७२. (C) The chronology of Oinivāra rulers is needed for placing literature, philosophy, and art. — The chronology of Oinivāra rulers is needed for placing literature, philosophy, and art.

- २१७३. (A) The chronology of Oinivāra rulers is needed for placing literature, philosophy, and art.** — The chronology of Oinivāra rulers is needed for placing literature, philosophy, and art.
- २१७४. (C) The chronology of Oinivāra rulers is needed for placing literature, philosophy, and art.** — The chronology of Oinivāra rulers is needed for placing literature, philosophy, and art.
- २१७५. (B) The contribution of the Oinivāras is not merely political; it extends into cultural history.** — The contribution of the Oinivāras is not merely political; it extends into cultural history.
- २१७६. (A) The contribution of the Oinivāras is not merely political; it extends into cultural history.** — The contribution of the Oinivāras is not merely political; it extends into cultural history.
- २१७७. (C) The contribution of the Oinivāras is not merely political; it extends into cultural history.** — The contribution of the Oinivāras is not merely political; it extends into cultural history.
- २१७८. (B) The Oinivāra period leads directly into the book's treatment of religion, literature, script, art, and architecture.** — The Oinivāra period leads directly into the book's treatment of religion, literature, script, art, and architecture.
- २१७९. (A) The Oinivāra period leads directly into the book's treatment of religion, literature, script, art, and architecture.** — The Oinivāra period leads directly into the book's treatment of religion, literature, script, art, and architecture.
- २१८०. (B) The Oinivāra period leads directly into the book's treatment of religion, literature, script, art, and architecture.** — The Oinivāra period leads directly into the book's treatment of religion, literature, script, art, and architecture.
- २१८१. (A) the dynasty after the Karṇāṭas** — Oinivāra refers to the dynasty after the Karṇāṭas.
- २१८२. (D) Oinivāra** — The correct term is Oinivāra .
- २१८३. (C) support given by rulers to scholars and cultural life** — Patronage refers to support given by rulers to scholars and cultural life.
- २१८४. (D) Patronage** — The correct term is Patronage .
- २१८५. (A) a genealogical device for showing succession** — Dynastic family tree refers to a genealogical device for showing succession.
- २१८६. (D) Dynastic family tree** — The correct term is Dynastic family tree .
- २१८७. (D) It makes the chronology depend only on page numbers instead of dynasties and evidence.** — The incorrect option is the one that says: It makes the chronology depend only on page numbers instead of dynasties and evidence.
- २१८८. (D) This section expands the political history after the end of the Oinivāra period.** — This section is concerned with this section expands the political history after the end of the oinivāra period.
- २१८९. (A) The period after 1527 is introduced as a survey rather than a full dynastic monograph.** — The period after 1527 is introduced as a survey rather than a full dynastic monograph.
- २१९०. (C) The period after 1527 is introduced as a survey rather than a full dynastic monograph.** — The period after 1527 is introduced as a survey rather than a full dynastic monograph.
- २१९१. (D) The period after 1527 is introduced as a survey rather than a full dynastic monograph.** — The period after 1527 is introduced as a survey rather than a full dynastic monograph.
- २१९२. (A) Unrest after the Oinivāras forms an important transitional background.** — Unrest after the Oinivāras forms an important transitional background.
- २१९३. (B) Unrest after the Oinivāras forms an important transitional background.** — Unrest after the Oinivāras forms an important transitional background.
- २१९४. (C) Unrest after the Oinivāras forms an important transitional background.** — Unrest after the Oinivāras forms an important transitional background.

- २१९५. (D) The Bhibhaur Rajputs are included among the actors of the post-1527 period.** — The Bhibhaur Rajputs are included among the actors of the post-1527 period.
- २१९६. (A) The Bhibhaur Rajputs are included among the actors of the post-1527 period.** — The Bhibhaur Rajputs are included among the actors of the post-1527 period.
- २१९७. (B) The Bhibhaur Rajputs are included among the actors of the post-1527 period.** — The Bhibhaur Rajputs are included among the actors of the post-1527 period.
- २१९८. (D) The Khaṇḍavalākula becomes the main later ruling house discussed in the chapter.** — The Khaṇḍavalākula becomes the main later ruling house discussed in the chapter.
- २१९९. (B) The Khaṇḍavalākula becomes the main later ruling house discussed in the chapter.** — The Khaṇḍavalākula becomes the main later ruling house discussed in the chapter.
- २२००. (D) The Khaṇḍavalākula becomes the main later ruling house discussed in the chapter.** — The Khaṇḍavalākula becomes the main later ruling house discussed in the chapter.
- २२०१. (D) Later rulers are placed in sequence to preserve chronological clarity.** — Later rulers are placed in sequence to preserve chronological clarity.
- २२०२. (A) Later rulers are placed in sequence to preserve chronological clarity.** — Later rulers are placed in sequence to preserve chronological clarity.
- २२०३. (A) Later rulers are placed in sequence to preserve chronological clarity.** — Later rulers are placed in sequence to preserve chronological clarity.
- २२०४. (A) Administrative reforms are treated as historically important, not as incidental details.** — Administrative reforms are treated as historically important, not as incidental details.
- २२०५. (B) Administrative reforms are treated as historically important, not as incidental details.** — Administrative reforms are treated as historically important, not as incidental details.
- २२०६. (B) Administrative reforms are treated as historically important, not as incidental details.** — Administrative reforms are treated as historically important, not as incidental details.
- २२०७. (A) The chapter's appendices on chronology and family tree support the reconstruction of later Mithila politics.** — The chapter's appendices on chronology and family tree support the reconstruction of later Mithila politics.
- २२०८. (D) The chapter's appendices on chronology and family tree support the reconstruction of later Mithila politics.** — The chapter's appendices on chronology and family tree support the reconstruction of later Mithila politics.
- २२०९. (C) The chapter's appendices on chronology and family tree support the reconstruction of later Mithila politics.** — The chapter's appendices on chronology and family tree support the reconstruction of later Mithila politics.
- २२१०. (D) The post-1527 survey connects medieval cultural memory with early modern political structures.** — The post-1527 survey connects medieval cultural memory with early modern political structures.
- २२११. (B) The post-1527 survey connects medieval cultural memory with early modern political structures.** — The post-1527 survey connects medieval cultural memory with early modern political structures.
- २२१२. (C) The post-1527 survey connects medieval cultural memory with early modern political structures.** — The post-1527 survey connects medieval cultural memory with early modern political structures.
- २२१३. (D) the political phase after the Oinivāras** — Post-1527 transition refers to the political phase after the Oinivāras.
- २२१४. (C) Post-1527 transition** — The correct term is Post-1527 transition .
- २२१५. (A) the House of Khaṇḍavā** — Khaṇḍavalākula refers to the House of Khaṇḍavā.
- २२१६. (C) Khaṇḍavalākula** — The correct term is Khaṇḍavalākula .

- २२१७. (A) a concise chronological account of a longer period** — Survey history refers to a concise chronological account of a longer period.
- २२१८. (A) Survey history** — The correct term is Survey history .
- २२१९. (A) It says religion, literature, art, law, and social life developed in complete isolation from each other.** — The incorrect option is the one that says: It says religion, literature, art, law, and social life developed in complete isolation from each other.
- २२२०. (C) This section expands the conceptual opening of the religion chapter.** — This section is concerned with this section expands the conceptual opening of the religion chapter.
- २२२१. (D) Dharma, Artha, Kāma, and Mokṣa are presented as the four values of life.** — Dharma, Artha, Kāma, and Mokṣa are presented as the four values of life.
- २२२२. (B) Dharma, Artha, Kāma, and Mokṣa are presented as the four values of life.** — Dharma, Artha, Kāma, and Mokṣa are presented as the four values of life.
- २२२३. (C) Dharma, Artha, Kāma, and Mokṣa are presented as the four values of life.** — Dharma, Artha, Kāma, and Mokṣa are presented as the four values of life.
- २२२४. (A) Religion is interpreted as a discipline connected with the ultimate aim of life.** — Religion is interpreted as a discipline connected with the ultimate aim of life.
- २२२५. (C) Religion is interpreted as a discipline connected with the ultimate aim of life.** — Religion is interpreted as a discipline connected with the ultimate aim of life.
- २२२६. (B) Religion is interpreted as a discipline connected with the ultimate aim of life.** — Religion is interpreted as a discipline connected with the ultimate aim of life.
- २२२७. (D) The chapter treats daily and occasional religious activities as meaningful cultural evidence.** — The chapter treats daily and occasional religious activities as meaningful cultural evidence.
- २२२८. (C) The chapter treats daily and occasional religious activities as meaningful cultural evidence.** — The chapter treats daily and occasional religious activities as meaningful cultural evidence.
- २२२९. (B) The chapter treats daily and occasional religious activities as meaningful cultural evidence.** — The chapter treats daily and occasional religious activities as meaningful cultural evidence.
- २२३०. (A) Religious feeling is linked with literature because literature preserves the mood of a period.** — Religious feeling is linked with literature because literature preserves the mood of a period.
- २२३१. (B) Religious feeling is linked with literature because literature preserves the mood of a period.** — Religious feeling is linked with literature because literature preserves the mood of a period.
- २२३२. (A) Religious feeling is linked with literature because literature preserves the mood of a period.** — Religious feeling is linked with literature because literature preserves the mood of a period.
- २२३३. (C) Mithila is presented as a stronghold of popular Hinduism with deep Vedic continuity.** — Mithila is presented as a stronghold of popular Hinduism with deep Vedic continuity.
- २२३४. (A) Mithila is presented as a stronghold of popular Hinduism with deep Vedic continuity.** — Mithila is presented as a stronghold of popular Hinduism with deep Vedic continuity.
- २२३५. (C) Mithila is presented as a stronghold of popular Hinduism with deep Vedic continuity.** — Mithila is presented as a stronghold of popular Hinduism with deep Vedic continuity.
- २२३६. (B) The religious chapter is not a list of rites only; it explains social, literary, and philosophical meaning.** — The religious chapter is not a list of rites only; it explains social, literary, and philosophical meaning.

- २२३७. (C) The religious chapter is not a list of rites only; it explains social, literary, and philosophical meaning.** — The religious chapter is not a list of rites only; it explains social, literary, and philosophical meaning.
- २२३८. (C) The religious chapter is not a list of rites only; it explains social, literary, and philosophical meaning.** — The religious chapter is not a list of rites only; it explains social, literary, and philosophical meaning.
- २२३९. (D) The author treats religion as an integrating force in the culture of Mithila.** — The author treats religion as an integrating force in the culture of Mithila.
- २२४०. (B) The author treats religion as an integrating force in the culture of Mithila.** — The author treats religion as an integrating force in the culture of Mithila.
- २२४१. (C) The author treats religion as an integrating force in the culture of Mithila.** — The author treats religion as an integrating force in the culture of Mithila.
- २२४२. (B) The caturvarga frame gives philosophical depth to cultural practices.** — The caturvarga frame gives philosophical depth to cultural practices.
- २२४३. (D) The caturvarga frame gives philosophical depth to cultural practices.** — The caturvarga frame gives philosophical depth to cultural practices.
- २२४४. (A) The caturvarga frame gives philosophical depth to cultural practices.** — The caturvarga frame gives philosophical depth to cultural practices.
- २२४५. (A) the four values of life** — Caturvarga refers to the four values of life.
- २२४६. (B) Caturvarga** — The correct term is Caturvarga .
- २२४७. (A) duty, order, and religious value** — Dharma refers to duty, order, and religious value.
- २२४८. (D) Dharma** — The correct term is Dharma .
- २२४९. (A) liberation or final emancipation** — Mokṣa refers to liberation or final emancipation.
- २२५०. (C) Mokṣa** — The correct term is Mokṣa .
- २२५१. (B) It says economic life can be understood without occupations, crafts, trade, or industries.** — The incorrect option is the one that says: It says economic life can be understood without occupations, crafts, trade, or industries.
- २२५२. (A) This section tests the Śaiva material in the religion chapter.** — This section is concerned with this section tests the śaiva material in the religion chapter.
- २२५३. (A) Śiva worship is described as especially strong in Mithila.** — Śiva worship is described as especially strong in Mithila.
- २२५४. (D) Śiva worship is described as especially strong in Mithila.** — Śiva worship is described as especially strong in Mithila.
- २२५५. (C) Śiva worship is described as especially strong in Mithila.** — Śiva worship is described as especially strong in Mithila.
- २२५६. (C) Pārthiva Śiva liṅga worship is treated as a special feature of Mithila.** — Pārthiva Śiva liṅga worship is treated as a special feature of Mithila.
- २२५७. (D) Pārthiva Śiva liṅga worship is treated as a special feature of Mithila.** — Pārthiva Śiva liṅga worship is treated as a special feature of Mithila.
- २२५८. (A) Pārthiva Śiva liṅga worship is treated as a special feature of Mithila.** — Pārthiva Śiva liṅga worship is treated as a special feature of Mithila.
- २२५९. (D) Many old Śiva temples are listed as signs of Śaiva devotion.** — Many old Śiva temples are listed as signs of Śaiva devotion.

- २२६०. (D) Many old Śiva temples are listed as signs of Śaiva devotion.** — Many old Śiva temples are listed as signs of Śaiva devotion.
- २२६१. (A) Many old Śiva temples are listed as signs of Śaiva devotion.** — Many old Śiva temples are listed as signs of Śaiva devotion.
- २२६२. (C) The worship of Śiva is connected with devotional songs such as Nachārīs and Maheśavānīs.** — The worship of Śiva is connected with devotional songs such as Nachārīs and Maheśavānīs.
- २२६३. (B) The worship of Śiva is connected with devotional songs such as Nachārīs and Maheśavānīs.** — The worship of Śiva is connected with devotional songs such as Nachārīs and Maheśavānīs.
- २२६४. (B) The worship of Śiva is connected with devotional songs such as Nachārīs and Maheśavānīs.** — The worship of Śiva is connected with devotional songs such as Nachārīs and Maheśavānīs.
- २२६५. (A) Maithila religious practice often begins important functions with Śiva worship.** — Maithila religious practice often begins important functions with Śiva worship.
- २२६६. (A) Maithila religious practice often begins important functions with Śiva worship.** — Maithila religious practice often begins important functions with Śiva worship.
- २२६७. (D) Maithila religious practice often begins important functions with Śiva worship.** — Maithila religious practice often begins important functions with Śiva worship.
- २२६८. (A) Śiva is treated as a central devotional presence without excluding Viṣṇu or Śakti.** — Śiva is treated as a central devotional presence without excluding Viṣṇu or Śakti.
- २२६९. (C) Śiva is treated as a central devotional presence without excluding Viṣṇu or Śakti.** — Śiva is treated as a central devotional presence without excluding Viṣṇu or Śakti.
- २२७०. (C) Śiva is treated as a central devotional presence without excluding Viṣṇu or Śakti.** — Śiva is treated as a central devotional presence without excluding Viṣṇu or Śakti.
- २२७१. (C) The chapter connects temple geography, songs, rituals, and textual references.** — The chapter connects temple geography, songs, rituals, and textual references.
- २२७२. (B) The chapter connects temple geography, songs, rituals, and textual references.** — The chapter connects temple geography, songs, rituals, and textual references.
- २२७३. (C) The chapter connects temple geography, songs, rituals, and textual references.** — The chapter connects temple geography, songs, rituals, and textual references.
- २२७४. (C) Sāiva devotion is presented as a continuing feature of Maithila religious life.** — Sāiva devotion is presented as a continuing feature of Maithila religious life.
- २२७५. (B) Sāiva devotion is presented as a continuing feature of Maithila religious life.** — Sāiva devotion is presented as a continuing feature of Maithila religious life.
- २२७६. (A) Sāiva devotion is presented as a continuing feature of Maithila religious life.** — Sāiva devotion is presented as a continuing feature of Maithila religious life.
- २२७७. (D) related to Śiva worship** — Śaiva refers to related to Śiva worship.
- २२७८. (A) Śaiva** — The correct term is Śaiva .
- २२७९. (B) an earthen Śiva liṅga** — Pārthiva liṅga refers to an earthen Śiva liṅga.
- २२८०. (B) Pārthiva liṅga** — The correct term is Pārthiva liṅga .
- २२८१. (C) a devotional song category connected with Śiva** — Nachārī refers to a devotional song category connected with Śiva.

२२८२. (B) **Nachārī** — The correct term is Nachārī .

२२८३. (B) **songs involving Hara and Gaurī** — Maheśavānī refers to songs involving Hara and Gaurī.

२२८४. (D) **Maheśavānī** — The correct term is Maheśavānī .

२२८५. (A) **It confines Mithila entirely to one city and denies its regional spread.** — The incorrect option is the one that says: It confines Mithila entirely to one city and denies its regional spread.

२२८६. (D) **This section expands the goddess worship materials.** — This section is concerned with this section expands the goddess worship materials.

२२८७. (D) **Śakti worship is described as widely prevalent in medieval Mithila.** — Śakti worship is described as widely prevalent in medieval Mithila.

२२८८. (C) **Śakti worship is described as widely prevalent in medieval Mithila.** — Śakti worship is described as widely prevalent in medieval Mithila.

२२८९. (D) **Śakti worship is described as widely prevalent in medieval Mithila.** — Śakti worship is described as widely prevalent in medieval Mithila.

२२९०. (C) **Tantric beliefs and practices connected with Śakti are said to have moulded Maithila culture.** — Tantric beliefs and practices connected with Śakti are said to have moulded Maithila culture.

२२९१. (A) **Tantric beliefs and practices connected with Śakti are said to have moulded Maithila culture.** — Tantric beliefs and practices connected with Śakti are said to have moulded Maithila culture.

२२९२. (A) **Tantric beliefs and practices connected with Śakti are said to have moulded Maithila culture.** — Tantric beliefs and practices connected with Śakti are said to have moulded Maithila culture.

२२९३. (A) **The household goddess or gosāuni is treated as part of everyday religious life.** — The household goddess or gosāuni is treated as part of everyday religious life.

२२९४. (D) **The household goddess or gosāuni is treated as part of everyday religious life.** — The household goddess or gosāuni is treated as part of everyday religious life.

२२९५. (C) **The household goddess or gosāuni is treated as part of everyday religious life.** — The household goddess or gosāuni is treated as part of everyday religious life.

२२९६. (A) **Goddess worship appears in sacrifices, songs, and auspicious household occasions.** — Goddess worship appears in sacrifices, songs, and auspicious household occasions.

२२९७. (C) **Goddess worship appears in sacrifices, songs, and auspicious household occasions.** — Goddess worship appears in sacrifices, songs, and auspicious household occasions.

२२९८. (A) **Goddess worship appears in sacrifices, songs, and auspicious household occasions.** — Goddess worship appears in sacrifices, songs, and auspicious household occasions.

२२९९. (C) **Tantra manuscripts and Śākta works are mentioned as part of Mithila's learned tradition.** — Tantra manuscripts and Śākta works are mentioned as part of Mithila's learned tradition.

२३००. (B) **Tantra manuscripts and Śākta works are mentioned as part of Mithila's learned tradition.** — Tantra manuscripts and Śākta works are mentioned as part of Mithila's learned tradition.

२३०१. (A) **Tantra manuscripts and Śākta works are mentioned as part of Mithila's learned tradition.** — Tantra manuscripts and Śākta works are mentioned as part of Mithila's learned tradition.

२३०२. (B) **Sites such as Ucchaithā and other Śakti-pīṭhas show the regional spread of goddess worship.** — Sites such as Ucchaithā and other Śakti-pīṭhas show the regional spread of goddess worship.

- २३०३. (C) Sites such as Ucchaithā and other Śakti-pīṭhas show the regional spread of goddess worship.** — Sites such as Ucchaithā and other Śakti-pīṭhas show the regional spread of goddess worship.
- २३०४. (B) Sites such as Ucchaithā and other Śakti-pīṭhas show the regional spread of goddess worship.** — Sites such as Ucchaithā and other Śakti-pīṭhas show the regional spread of goddess worship.
- २३०५. (D) Aipanā and yantra-like designs are linked with sacred acts and women's ritual practice.** — Aipanā and yantra-like designs are linked with sacred acts and women's ritual practice.
- २३०६. (D) Aipanā and yantra-like designs are linked with sacred acts and women's ritual practice.** — Aipanā and yantra-like designs are linked with sacred acts and women's ritual practice.
- २३०७. (C) Aipanā and yantra-like designs are linked with sacred acts and women's ritual practice.** — Aipanā and yantra-like designs are linked with sacred acts and women's ritual practice.
- २३०८. (B) The chapter treats Śakti worship as both popular and scholarly.** — The chapter treats Śakti worship as both popular and scholarly.
- २३०९. (C) The chapter treats Śakti worship as both popular and scholarly.** — The chapter treats Śakti worship as both popular and scholarly.
- २३१०. (D) The chapter treats Śakti worship as both popular and scholarly.** — The chapter treats Śakti worship as both popular and scholarly.
- २३११. (D) the divine feminine power** — Śakti refers to the divine feminine power.
- २३१२. (A) Śakti** — The correct term is Śakti .
- २३१३. (B) household goddess** — Gosāuni refers to household goddess.
- २३१४. (A) Gosāuni** — The correct term is Gosāuni .
- २३१५. (A) a sacred goddess site** — Śakti-pīṭha refers to a sacred goddess site.
- २३१६. (A) Śakti-pīṭha** — The correct term is Śakti-pīṭha .
- २३१७. (A) a ritual and textual tradition linked with Śakti worship** — Tantra refers to a ritual and textual tradition linked with Śakti worship.
- २३१८. (D) Tantra** — The correct term is Tantra .
- २३१९. (D) It reduces the study to a list of names without social or cultural interpretation.** — The incorrect option is the one that says: It reduces the study to a list of names without social or cultural interpretation.
- २३२०. (A) This section expands the non-Śaiva and non-Śākta religious currents.** — This section is concerned with this section expands the non-śaiva and non-śākta religious currents.
- २३२१. (B) Vaiṣṇava devotion is included alongside Śaiva and Śākta devotion.** — Vaiṣṇava devotion is included alongside Śaiva and Śākta devotion.
- २३२२. (A) Vaiṣṇava devotion is included alongside Śaiva and Śākta devotion.** — Vaiṣṇava devotion is included alongside Śaiva and Śākta devotion.
- २३२३. (A) Vaiṣṇava devotion is included alongside Śaiva and Śākta devotion.** — Vaiṣṇava devotion is included alongside Śaiva and Śākta devotion.
- २३२४. (A) Rāma and Kṛṣṇa are respected as incarnations of Viṣṇu in the religious life of Mithila.** — Rāma and Kṛṣṇa are respected as incarnations of Viṣṇu in the religious life of Mithila.
- २३२५. (A) Rāma and Kṛṣṇa are respected as incarnations of Viṣṇu in the religious life of Mithila.** — Rāma and Kṛṣṇa are respected as incarnations of Viṣṇu in the religious life of Mithila.

- २३२६. (C) Rāma and Kṛṣṇa are respected as incarnations of Viṣṇu in the religious life of Mithila.** — Rāma and Kṛṣṇa are respected as incarnations of Viṣṇu in the religious life of Mithila.
- २३२७. (D) Harihara expresses a combined Śiva-Viṣṇu religious conception.** — Harihara expresses a combined Śiva-Viṣṇu religious conception.
- २३२८. (B) Harihara expresses a combined Śiva-Viṣṇu religious conception.** — Harihara expresses a combined Śiva-Viṣṇu religious conception.
- २३२९. (A) Harihara expresses a combined Śiva-Viṣṇu religious conception.** — Harihara expresses a combined Śiva-Viṣṇu religious conception.
- २३३०. (B) Snake worship appears as one of the popular religious forms listed in the chapter.** — Snake worship appears as one of the popular religious forms listed in the chapter.
- २३३१. (D) Snake worship appears as one of the popular religious forms listed in the chapter.** — Snake worship appears as one of the popular religious forms listed in the chapter.
- २३३२. (D) Snake worship appears as one of the popular religious forms listed in the chapter.** — Snake worship appears as one of the popular religious forms listed in the chapter.
- २३३३. (B) Sūrya worship is included as a distinct topic.** — Sūrya worship is included as a distinct topic.
- २३३४. (B) Sūrya worship is included as a distinct topic.** — Sūrya worship is included as a distinct topic.
- २३३५. (D) Sūrya worship is included as a distinct topic.** — Sūrya worship is included as a distinct topic.
- २३३६. (A) Nātha Siddhas are included among the religious currents of Mithila.** — Nātha Siddhas are included among the religious currents of Mithila.
- २३३७. (D) Nātha Siddhas are included among the religious currents of Mithila.** — Nātha Siddhas are included among the religious currents of Mithila.
- २३३८. (D) Nātha Siddhas are included among the religious currents of Mithila.** — Nātha Siddhas are included among the religious currents of Mithila.
- २३३९. (B) The chapter shows multiplicity without presenting it as contradiction.** — The chapter shows multiplicity without presenting it as contradiction.
- २३४०. (D) The chapter shows multiplicity without presenting it as contradiction.** — The chapter shows multiplicity without presenting it as contradiction.
- २३४१. (A) The chapter shows multiplicity without presenting it as contradiction.** — The chapter shows multiplicity without presenting it as contradiction.
- २३४२. (A) The author sees diverse deities as belonging to the same broad sacred culture.** — The author sees diverse deities as belonging to the same broad sacred culture.
- २३४३. (B) The author sees diverse deities as belonging to the same broad sacred culture.** — The author sees diverse deities as belonging to the same broad sacred culture.
- २३४४. (D) The author sees diverse deities as belonging to the same broad sacred culture.** — The author sees diverse deities as belonging to the same broad sacred culture.
- २३४५. (D) a combined Śiva-Viṣṇu form** — Harihara refers to a combined Śiva-Viṣṇu form.
- २३४६. (D) Harihara** — The correct term is Harihara .
- २३४७. (D) the sun deity** — Sūrya refers to the sun deity.
- २३४८. (D) Sūrya** — The correct term is Sūrya .
- २३४९. (D) yogic-religious figures** — Nātha Siddhas refers to yogic-religious figures.

२३५०. (B) **Nātha Siddhas** — The correct term is Nātha Siddhas .

२३५१. (D) **related to Viṣṇu worship** — Vaiṣṇava refers to related to Viṣṇu worship.

२३५२. (B) **Vaiṣṇava** — The correct term is Vaiṣṇava .

२३५३. (C) **It treats all Sanskrit and Maithili sources as interchangeable without context.** — The incorrect option is the one that says: It treats all Sanskrit and Maithili sources as interchangeable without context.

२३५४. (C) **This section expands the philosophy portion of the religion chapter.** — This section is concerned with this section expands the philosophy portion of the religion chapter.

२३५५. (B) **Nyāya is treated as one of Mithila's major intellectual traditions.** — Nyāya is treated as one of Mithila's major intellectual traditions.

२३५६. (D) **Nyāya is treated as one of Mithila's major intellectual traditions.** — Nyāya is treated as one of Mithila's major intellectual traditions.

२३५७. (D) **Nyāya is treated as one of Mithila's major intellectual traditions.** — Nyāya is treated as one of Mithila's major intellectual traditions.

२३५८. (C) **Navya-Nyāya receives special attention because of Mithila's philosophers.** — Navya-Nyāya receives special attention because of Mithila's philosophers.

२३५९. (D) **Navya-Nyāya receives special attention because of Mithila's philosophers.** — Navya-Nyāya receives special attention because of Mithila's philosophers.

२३६०. (B) **Navya-Nyāya receives special attention because of Mithila's philosophers.** — Navya-Nyāya receives special attention because of Mithila's philosophers.

२३६१. (A) **Gangeśa Upādhyāya is central to the Navya-Nyāya tradition.** — Gangeśa Upādhyāya is central to the Navya-Nyāya tradition.

२३६२. (C) **Gangeśa Upādhyāya is central to the Navya-Nyāya tradition.** — Gangeśa Upādhyāya is central to the Navya-Nyāya tradition.

२३६३. (B) **Gangeśa Upādhyāya is central to the Navya-Nyāya tradition.** — Gangeśa Upādhyāya is central to the Navya-Nyāya tradition.

२३६४. (B) **Vāchaspati Miśra and Udayanācārya are treated as major figures in older Nyāya thought.** — Vāchaspati Miśra and Udayanācārya are treated as major figures in older Nyāya thought.

२३६५. (C) **Vāchaspati Miśra and Udayanācārya are treated as major figures in older Nyāya thought.** — Vāchaspati Miśra and Udayanācārya are treated as major figures in older Nyāya thought.

२३६६. (D) **Vāchaspati Miśra and Udayanācārya are treated as major figures in older Nyāya thought.** — Vāchaspati Miśra and Udayanācārya are treated as major figures in older Nyāya thought.

२३६७. (A) **Pakṣadhara Miśra and later Maithila scholars continue the learned tradition.** — Pakṣadhara Miśra and later Maithila scholars continue the learned tradition.

२३६८. (C) **Pakṣadhara Miśra and later Maithila scholars continue the learned tradition.** — Pakṣadhara Miśra and later Maithila scholars continue the learned tradition.

२३६९. (B) **Pakṣadhara Miśra and later Maithila scholars continue the learned tradition.** — Pakṣadhara Miśra and later Maithila scholars continue the learned tradition.

२३७०. (B) **Mīmāṃsā is included as another important philosophical school in Mithila.** — Mīmāṃsā is included as another important philosophical school in Mithila.

- २३७१. (B) Mīmāṃsā is included as another important philosophical school in Mithila.** — Mīmāṃsā is included as another important philosophical school in Mithila.
- २३७२. (D) Mīmāṃsā is included as another important philosophical school in Mithila.** — Mīmāṃsā is included as another important philosophical school in Mithila.
- २३७३. (B) The chapter treats philosophy as part of cultural history, not an isolated scholastic exercise.** — The chapter treats philosophy as part of cultural history, not an isolated scholastic exercise.
- २३७४. (A) The chapter treats philosophy as part of cultural history, not an isolated scholastic exercise.** — The chapter treats philosophy as part of cultural history, not an isolated scholastic exercise.
- २३७५. (B) The chapter treats philosophy as part of cultural history, not an isolated scholastic exercise.** — The chapter treats philosophy as part of cultural history, not an isolated scholastic exercise.
- २३७६. (B) Maithila women's contribution to philosophy is specially noticed as a unique topic.** — Maithila women's contribution to philosophy is specially noticed as a unique topic.
- २३७७. (A) Maithila women's contribution to philosophy is specially noticed as a unique topic.** — Maithila women's contribution to philosophy is specially noticed as a unique topic.
- २३७८. (C) Maithila women's contribution to philosophy is specially noticed as a unique topic.** — Maithila women's contribution to philosophy is specially noticed as a unique topic.
- २३७९. (A) the logical-philosophical school** — Nyāya refers to the logical-philosophical school.
- २३८०. (C) Nyāya** — The correct term is Nyāya .
- २३८१. (B) the new school of logic** — Navya-Nyāya refers to the new school of logic.
- २३८२. (D) Navya-Nyāya** — The correct term is Navya-Nyāya .
- २३८३. (B) the school of Vedic interpretation** — Mīmāṃsā refers to the school of Vedic interpretation.
- २३८४. (D) Mīmāṃsā** — The correct term is Mīmāṃsā .
- २३८५. (C) Gangeśa's foundational Navya-Nyāya work** — Tattvacintāmaṇi refers to Gangeśa's foundational Navya-Nyāya work.
- २३८६. (A) Tattvacintāmaṇi** — The correct term is Tattvacintāmaṇi .
- २३८७. (D) It treats Mithila only as a modern administrative district and ignores older cultural names.** — The incorrect option is the one that says: It treats Mithila only as a modern administrative district and ignores older cultural names.