

विदेह VIDEHA

मिथिलाक इतिहास ओ संस्कृति (पोथी-आधारित)

Mithila History & Culture (Book-based)

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

खण्ड ७ / ८ · Volume 7 of 8

सम्पादक / लेखक: गजेन्द्र ठाकुर

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

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

अध्याय १ : Political and Cultural Heritage of Mithila — Videha UPSC Quiz

Chapter-based source facts

१. Chapter VII source-set 25: which option is a named source/person/place/work found in “The Karnatas of Mithila (1097 – 1325 AD)”?

- (A) Barui
- (B) Sarisava
- (C) Muslims
- (D) Raghunandana

२. Chapter II source-set 20: which option is a named source/person/place/work found in “Early History of Videha”?

- (A) Vira Singh and Kirti Singh
- (B) Gautama
- (C) Barui
- (D) Maithil

३. In which chapter is the term/name “Rajput” found as a prominent source term?

- (A) Chapter XVIII — Vidyapati and his Conception of Kingship
- (B) Chapter XIV — The Khandavalas of Mithila
- (C) Chapter X — The Later Karnatas of Mithila and Nepal
- (D) Chapter III — Ajatasatru and the Lichchavis of Vaisali

४. Chapter II source-set 10: which option is a named source/person/place/work found in “Early History of Videha”?

- (A) Darbhanga
- (B) Mahesa Thakura
- (C) Dharmadhwaja
- (D) Bhar

५. Chapter IV source-set 20: which option is a named source/person/place/work found in “Mithila between 185 BC – 320 AD”?

- (A) Asoka
- (B) Punjab
- (C) There
- (D) Mahasamantas

६. In which chapter is the term/name “Lal Kavi” found as a prominent source term?

- (A) Chapter XIII — Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)
- (B) Chapter V — Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)
- (C) Chapter XIV — The Khandavalas of Mithila
- (D) Chapter XVII — The Lower Orders in Mithila (with special reference to Sudras and Slaves)

७. In which chapter is the term/name “Gopala Thakura” found as a prominent source term?

- (A) Chapter XX — Sanskrit Drama in Mithila (An Historical Survey)
- (B) Chapter VII — The Karnatas of Mithila (1097 – 1325 AD)
- (C) Chapter XIV — The Khandavalas of Mithila
- (D) Chapter XIX — Vidyapati’s Faith

८. In which chapter is the term/name “Jalaluddin” found as a prominent source term?

- (A) Chapter VI — Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD)
- (B) Chapter XI — The Oinwaras of Mithila (based mainly on Vidyapati)
- (C) Chapter VIII — Harisimhadeva of Mithila (a re-assessment of facts)
- (D) Chapter XVIII — Vidyapati and his Conception of Kingship

९. Chapter XVIII source-set 34: which option is a named source/person/place/work found in “Vidyapati and his Conception of Kingship”?

- (A) Visayas
- (B) Charm
- (C) Brahmanas
- (D) Gorakhpur

१०. Chapter X source-set 34: which option is a named source/person/place/work found in “The Later Karnatas of Mithila and Nepal”?

- (A) Ramdatta
- (B) Maithilas
- (C) Himself
- (D) Brhaspati

११. Chapter XIV source-set 21: which option is a named source/person/place/work found in “The Khandavalas of Mithila”?

- (A) Ramachandra
- (B) Bhumipati
- (C) Sarkar Tirhut
- (D) Ruknuddin Kaika’us

१२. Chapter I source-set 29: which option is a named source/person/place/work found in “Sources”?

- (A) Jayachandra
- (B) Maroundae
- (C) Terai
- (D) Only

१३. Chapter IX source-set 8: which option is a named source/person/place/work found in “Early Muslim Invasion of Mithila”?

- (A) Tughlaq
- (B) Jayanagar
- (C) Puranic
- (D) During

१४. Chapter XXI source-set 16: which option is a named source/person/place/work found in “Cultural Heritage of Mithila”?

- (A) Leading
- (B) Tantric
- (C) Nrsimha
- (D) Angas

- १५. Chapter XXI source-set 22: which option is a named source/person/place/work found in “Cultural Heritage of Mithila”?**
- (A) Darbhanga. The
(B) Aurangzeb
(C) Santosh Kumar
(D) Darbhanga
- १६. Chapter I source-set 24: which option is a named source/person/place/work found in “Sources”?**
- (A) Kaikas’s
(B) Fasli
(C) Malla
(D) Oinvara
- १७. Chapter XIX source-set 31: which option is a named source/person/place/work found in “Vidyapati’s Faith”?**
- (A) Janakpur
(B) Balan
(C) Caitanya
(D) Vajji
- १८. In which chapter is the term/name “Mithila. The” found as a prominent source term?**
- (A) Chapter IX — Early Muslim Invasion of Mithila
(B) Chapter XX — Sanskrit Drama in Mithila (An Historical Survey)
(C) Chapter XIII — Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)
(D) Chapter XVII — The Lower Orders in Mithila (with special reference to Sudras and Slaves)
- १९. Chapter XII source-set 16: which option is a named source/person/place/work found in “The Later Oinwaras”?**
- (A) Gangetic
(B) Bhavesha
(C) Bharata
(D) Bachchaur
- २०. Chapter XX source-set 24: which option is a named source/person/place/work found in “Sanskrit Drama in Mithila (An Historical Survey)”?**
- (A) Bhars. It
(B) Siva
(C) Shakta
(D) Pukkas
- २१. In which chapter is the term/name “Pratapamalla” found as a prominent source term?**
- (A) Chapter VIII — Harisimhadeva of Mithila (a re-assessment of facts)
(B) Chapter VI — Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD)
(C) Chapter IX — Early Muslim Invasion of Mithila
(D) Chapter XVI — Social Structure in Medieval Mithila
- २२. Chapter XIX source-set 18: which option is a named source/person/place/work found in “Vidyapati’s Faith”?**
- (A) Umapati
(B) Though
(C) Madanapala
(D) Goars

२३. Chapter XVII source-set 29: which option is a named source/person/place/work found in “The Lower Orders in Mithila (with special reference to Sudras and Slaves)”?

- (A) Ghiyasuddin Azam of Bengal
- (B) Such
- (C) Riyaz
- (D) Shaka

२४. Chapter XVI source-set 28: which option is a named source/person/place/work found in “Social Structure in Medieval Mithila”?

- (A) Vaisnavite
- (B) Videhan
- (C) Kasyapa
- (D) Videhan Council

२५. Chapter VIII source-set 18: which option is a named source/person/place/work found in “Harisimhadeva of Mithila (a re-assessment of facts)”?

- (A) Karmasimha
- (B) Rama
- (C) Madanavati
- (D) Teli

२६. Chapter XXI source-set 32: which option is a named source/person/place/work found in “Cultural Heritage of Mithila”?

- (A) Alauddin’s
- (B) Puranas and the Ramayana
- (C) Amaravati
- (D) Loans

२७. Chapter VI source-set 4: which option is a named source/person/place/work found in “Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD)”?

- (A) Sagotra
- (B) Deed
- (C) Siva
- (D) Pala

२८. Chapter XX source-set 50: which option is a named source/person/place/work found in “Sanskrit Drama in Mithila (An Historical Survey)”?

- (A) Grant
- (B) Both
- (C) Dharma. Loyalty
- (D) Bhikhari Mahta

२९. Chapter XIII source-set 7: which option is a named source/person/place/work found in “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)”?

- (A) Pundravardhana
- (B) Gross
- (C) Bhairavasimha
- (D) Raghava Simha

३०. Chapter I source-set 35: which option is a named source/person/place/work found in “Sources”?

- (A) Napita
- (B) Cetaka. On
- (C) Bhota
- (D) Tribhukti

३१. In which chapter is the term/name “Narendra” found as a prominent source term?

- (A) Chapter XVIII — Vidyapati and his Conception of Kingship
- (B) Chapter IV — Mithila between 185 BC – 320 AD
- (C) Chapter X — The Later Karnatas of Mithila and Nepal
- (D) Chapter XII — The Later Oinwaras

३२. In which chapter is the term/name “Wright” found as a prominent source term?

- (A) Chapter XII — The Later Oinwaras
- (B) Chapter VIII — Harisimhadeva of Mithila (a re-assessment of facts)
- (C) Chapter V — Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)
- (D) Chapter IV — Mithila between 185 BC – 320 AD

३३. In which chapter is the term/name “Ganesvara” found as a prominent source term?

- (A) Chapter VII — The Karnatas of Mithila (1097 – 1325 AD)
- (B) Chapter IX — Early Muslim Invasion of Mithila
- (C) Chapter XII — The Later Oinwaras
- (D) Chapter XX — Sanskrit Drama in Mithila (An Historical Survey)

३४. In which chapter is the term/name “Rajaraja” found as a prominent source term?

- (A) Chapter XV — Mithila and Nepal (A Study in Political History)
- (B) Chapter X — The Later Karnatas of Mithila and Nepal
- (C) Chapter VI — Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD)
- (D) Chapter XII — The Later Oinwaras

३५. Chapter XIV source-set 44: which option is a named source/person/place/work found in “The Khandavalas of Mithila”?

- (A) Godhead
- (B) Janakpur
- (C) Nepal’
- (D) Kandarpihat

३६. Chapter XXI source-set 25: which option is a named source/person/place/work found in “Cultural Heritage of Mithila”?

- (A) Hindu
- (B) Members of
- (C) Aurangzeb
- (D) Haribrahma

३७. Chapter XXI source-set 37: which option is a named source/person/place/work found in “Cultural Heritage of Mithila”?

- (A) Raksamukta
- (B) Khandawala’s
- (C) China
- (D) Bengali

३८. In which chapter is the term/name “Raichoudhury’s” found as a prominent source term?

- (A) Chapter XIV — The Khandavalas of Mithila
- (B) Chapter III — Ajatasatru and the Lichchavis of Vaisali
- (C) Chapter XVII — The Lower Orders in Mithila (with special reference to Sudras and Slaves)
- (D) Chapter II — Early History of Videha

३९. In which chapter is the term/name “Ramapala” found as a prominent source term?

- (A) Chapter VII — The Karnatas of Mithila (1097 – 1325 AD)
- (B) Chapter XIII — Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)
- (C) Chapter XIX — Vidyapati’s Faith
- (D) Chapter III — Ajatasatru and the Lichchavis of Vaisali

४०. Chapter XIV source-set 10: which option is a named source/person/place/work found in “The Khandavalas of Mithila”?

- (A) Shakti
- (B) Cetaka. On
- (C) Aurangzeb
- (D) Arabic

४१. Chapter XVII source-set 28: which option is a named source/person/place/work found in “The Lower Orders in Mithila (with special reference to Sudras and Slaves)”?

- (A) History
- (B) Balha
- (C) Saka
- (D) Yajurveda

४२. Chapter XII source-set 41: which option is a named source/person/place/work found in “The Later Oinwaras”?

- (A) Petech
- (B) Collector of Tirhut
- (C) Karmasimha
- (D) Narendra Singh

४३. Chapter V source-set 2: which option is a named source/person/place/work found in “Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)”?

- (A) Sungas
- (B) Naulagarh
- (C) Anga
- (D) Laxminarain

४४. Chapter XI source-set 47: which option is a named source/person/place/work found in “The Oinwaras of Mithila (based mainly on Vidyapati)”?

- (A) Acts. It
- (B) Hence
- (C) Ilyas
- (D) Patna

४५. In which chapter is the term/name “Sasanka” found as a prominent source term?

- (A) Chapter XVII — The Lower Orders in Mithila (with special reference to Sudras and Slaves)
- (B) Chapter XI — The Oinwaras of Mithila (based mainly on Vidyapati)
- (C) Chapter XX — Sanskrit Drama in Mithila (An Historical Survey)
- (D) Chapter VI — Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD)

४६. Chapter I source-set 18: which option is a named source/person/place/work found in “Sources”?

- (A) Jaimanglagarh
- (B) Sridharanarain
- (C) Lichchavis and the Videhas
- (D) Jawars

४७. Chapter XII source-set 12: which option is a named source/person/place/work found in “The Later Oinwaras”?

- (A) Krsna
- (B) Iwaz
- (C) Kumaradevi
- (D) There

४८. Chapter V source-set 23: which option is a named source/person/place/work found in “Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)”?

- (A) Visaya
- (B) Ruchipati
- (C) Tibet
- (D) Nanyadeva in

४९. In which chapter is the term/name “According” found as a prominent source term?

- (A) Chapter IX — Early Muslim Invasion of Mithila
- (B) Chapter XI — The Oinwaras of Mithila (based mainly on Vidyapati)
- (C) Chapter V — Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)
- (D) Chapter XIX — Vidyapati’s Faith

५०. Chapter XV source-set 48: which option is a named source/person/place/work found in “Mithila and Nepal (A Study in Political History)”?

- (A) Vaisalians
- (B) Between
- (C) Hiuentasang
- (D) Rustics

५१. Chapter VI source-set 16: which option is a named source/person/place/work found in “Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD)”?

- (A) Sasanka
- (B) Kedara Rai
- (C) Gods. It
- (D) Kamesvara

५२. Chapter XIX source-set 5: which option is a named source/person/place/work found in “Vidyapati’s Faith”?

- (A) Roopnarain
- (B) Governor of Bihar
- (C) Radha-Krisna
- (D) Mulla Taquia

५३. In which chapter is the term/name “Mughal” found as a prominent source term?

- (A) Chapter IX — Early Muslim Invasion of Mithila
- (B) Chapter XII — The Later Oinwaras
- (C) Chapter XIX — Vidyapati’s Faith
- (D) Chapter VIII — Harisimhadeva of Mithila (a re-assessment of facts)

५४. Chapter XII source-set 20: which option is a named source/person/place/work found in “The Later Oinwaras”?

- (A) Gana
- (B) Village
- (C) Fatehnarain
- (D) Raksamukta

५५. In which chapter is the term/name “Vahiyas” found as a prominent source term?

- (A) Chapter XVII — The Lower Orders in Mithila (with special reference to Sudras and Slaves)
- (B) Chapter IV — Mithila between 185 BC – 320 AD
- (C) Chapter II — Early History of Videha
- (D) Chapter XVI — Social Structure in Medieval Mithila

५६. In which chapter is the term/name “Adhikarana” found as a prominent source term?

- (A) Chapter V — Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)
- (B) Chapter VII — The Karnatas of Mithila (1097 – 1325 AD)
- (C) Chapter VIII — Harisimhadeva of Mithila (a re-assessment of facts)
- (D) Chapter XII — The Later Oinwaras

५७. Chapter I source-set 22: which option is a named source/person/place/work found in “Sources”?

- (A) Cf. VC
- (B) Paksadhara
- (C) Gandaka
- (D) Devala

५८. In which chapter is the term/name “Mirza Khan” found as a prominent source term?

- (A) Chapter XIV — The Khandavalas of Mithila
- (B) Chapter II — Early History of Videha
- (C) Chapter XVI — Social Structure in Medieval Mithila
- (D) Chapter VIII — Harisimhadeva of Mithila (a re-assessment of facts)

५९. Chapter XXI source-set 24: which option is a named source/person/place/work found in “Cultural Heritage of Mithila”?

- (A) Gahadawalas
- (B) Ananda
- (C) Bhairavasimha
- (D) Line

६०. Chapter XIX source-set 16: which option is a named source/person/place/work found in “Vidyapati’s Faith”?

- (A) Raja’
- (B) Duryodhana
- (C) Beginning
- (D) Bengal

६१. In which chapter is the term/name “Devasimha” found as a prominent source term?

- (A) Chapter III — Ajatasatru and the Lichchavis of Vaisali
- (B) Chapter XII — The Later Oinwaras
- (C) Chapter X — The Later Karnatas of Mithila and Nepal
- (D) Chapter XXI — Cultural Heritage of Mithila

६२. In which chapter is the term/name “Vaisnavite” found as a prominent source term?

- (A) Chapter VIII — Harisimhadeva of Mithila (a re-assessment of facts)
- (B) Chapter XIX — Vidyapati’s Faith
- (C) Chapter IV — Mithila between 185 BC – 320 AD
- (D) Chapter II — Early History of Videha

६३. Chapter XIV source-set 1: which option is a named source/person/place/work found in “The Khandavalas of Mithila”?

- (A) Bharata
- (B) Uddhava
- (C) Seals
- (D) Madhava Simha

६४. In which chapter is the term/name “Krisna’s” found as a prominent source term?

- (A) Chapter XIX — Vidyapati’s Faith
- (B) Chapter XIII — Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)
- (C) Chapter V — Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)
- (D) Chapter II — Early History of Videha

६५. Chapter VI source-set 24: which option is a named source/person/place/work found in “Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD)”?

- (A) Thakur
- (B) Sapinda
- (C) Tivaras
- (D) Ksitipala

६६. Chapter V source-set 24: which option is a named source/person/place/work found in “Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)”?

- (A) Oinwaras
- (B) Yasah-Karna
- (C) Kalachuri
- (D) Karnatas

६७. Chapter XIII source-set 31: which option is a named source/person/place/work found in “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)”?

- (A) Prior to
- (B) Jaunpur
- (C) Kingship’s
- (D) Alam Shah

६८. Chapter XIV source-set 42: which option is a named source/person/place/work found in “The Khandavalas of Mithila”?

- (A) Sakas
- (B) Kiratas
- (C) Zemindars
- (D) Kushana

६९. Chapter II source-set 21: which option is a named source/person/place/work found in “Early History of Videha”?

- (A) Ramaraja
- (B) Radha
- (C) Suruchi
- (D) Bhukti

७०. Chapter XIII source-set 21: which option is a named source/person/place/work found in “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)”?

- (A) Videha. The
- (B) Govindagupta
- (C) Mithi
- (D) Laksminatha

७१. Chapter XVIII source-set 3: which option is a named source/person/place/work found in “Vidyapati and his Conception of Kingship”?

- (A) Morang
- (B) Frontier
- (C) Ballala
- (D) Ibid

७२. Chapter IX source-set 28: which option is a named source/person/place/work found in “Early Muslim Invasion of Mithila”?

- (A) Muhammad Tughlaq
- (B) Janaka
- (C) Vira Singh and Kirti Singh
- (D) Sone

७३. Chapter VI source-set 35: which option is a named source/person/place/work found in “Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD)”?

- (A) Visaya
- (B) Bhaskaravarmana
- (C) Dvijas
- (D) Tailor

७४. In which chapter is the term/name “Ksitipala” found as a prominent source term?

- (A) Chapter XIX — Vidyapati’s Faith
- (B) Chapter XV — Mithila and Nepal (A Study in Political History)
- (C) Chapter XX — Sanskrit Drama in Mithila (An Historical Survey)
- (D) Chapter XVIII — Vidyapati and his Conception of Kingship

७५. Chapter XV source-set 37: which option is a named source/person/place/work found in “Mithila and Nepal (A Study in Political History)”?

- (A) Radha-Krisna
- (B) Varendri
- (C) Levi
- (D) Tirhut to

७६. Chapter XI source-set 1: which option is a named source/person/place/work found in “The Oinwaras of Mithila (based mainly on Vidyapati)”?

- (A) Mulla
- (B) Harsha
- (C) Kasi-Kosal
- (D) Siva Singh

७७. Chapter XIII source-set 19: which option is a named source/person/place/work found in “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)”?

- (A) Sagotra
- (B) Doctor
- (C) Tughlaq Empire
- (D) Vacaspati

७८. Chapter VIII source-set 48: which option is a named source/person/place/work found in “Harisimhadeva of Mithila (a re-assessment of facts)”?

- (A) Dharma. Loyalty
- (B) Kosi
- (C) Taking
- (D) Saktisimha and Harisimha

७९. Chapter VII source-set 29: which option is a named source/person/place/work found in “The Karnatas of Mithila (1097 – 1325 AD)”?

- (A) Ganeshwara. It
- (B) Ballala
- (C) Delhi and Bengal
- (D) Siva Singh’s

८०. In which chapter is the term/name “Kushanas” found as a prominent source term?

- (A) Chapter V — Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)
- (B) Chapter XIII — Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)
- (C) Chapter XV — Mithila and Nepal (A Study in Political History)
- (D) Chapter X — The Later Karnatas of Mithila and Nepal

८१. In which chapter is the term/name “Ghiyasuddin” found as a prominent source term?

- (A) Chapter VIII — Harisimhadeva of Mithila (a re-assessment of facts)
- (B) Chapter XI — The Oinwaras of Mithila (based mainly on Vidyapati)
- (C) Chapter XXI — Cultural Heritage of Mithila
- (D) Chapter XIX — Vidyapati’s Faith

८२. Chapter I source-set 4: which option is a named source/person/place/work found in “Sources”?

- (A) Nepal
- (B) L. San. Era
- (C) Bathurst
- (D) Belka

८३. Chapter IX source-set 33: which option is a named source/person/place/work found in “Early Muslim Invasion of Mithila”?

- (A) Greeks
- (B) Hajama
- (C) Madanapala
- (D) Alauddin Khalji

८४. Chapter XIX source-set 8: which option is a named source/person/place/work found in “Vidyapati’s Faith”?

- (A) January
- (B) Prakritapaingalam
- (C) Buxar
- (D) Shiva

८५. Chapter XXI source-set 50: which option is a named source/person/place/work found in “Cultural Heritage of Mithila”?

- (A) Harsa’s
- (B) Teli
- (C) Dvija
- (D) Jayadeva

८६. In which chapter is the term/name “Adisura” found as a prominent source term?

- (A) Chapter X — The Later Karnatas of Mithila and Nepal
- (B) Chapter XVI — Social Structure in Medieval Mithila
- (C) Chapter XVIII — Vidyapati and his Conception of Kingship
- (D) Chapter IX — Early Muslim Invasion of Mithila

८७. Chapter VIII source-set 4: which option is a named source/person/place/work found in “Harisimhadeva of Mithila (a re-assessment of facts)”?

- (A) Smarta
- (B) Sakrasimhadeva
- (C) Tantric
- (D) Harisimhadeva

८८. In which chapter is the term/name “Brahmanas and” found as a prominent source term?

- (A) Chapter XVI — Social Structure in Medieval Mithila
- (B) Chapter VI — Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD)
- (C) Chapter X — The Later Karnatas of Mithila and Nepal
- (D) Chapter I — Sources

८९. Chapter XII source-set 6: which option is a named source/person/place/work found in “The Later Oinwaras”?

- (A) Kosala’s
- (B) Kirata
- (C) Bull
- (D) Mughals

१०. Chapter XVIII source-set 33: which option is a named source/person/place/work found in “Vidyapati and his Conception of Kingship”?

- (A) Hindupati
- (B) Indian
- (C) Bhavesha
- (D) Viresvara

११. In which chapter is the term/name “Umapati” found as a prominent source term?

- (A) Chapter XIX — Vidyapati’s Faith
- (B) Chapter XIV — The Khandavalas of Mithila
- (C) Chapter I — Sources
- (D) Chapter XII — The Later Oinwaras

१२. Chapter XX source-set 25: which option is a named source/person/place/work found in “Sanskrit Drama in Mithila (An Historical Survey)”?

- (A) Keith
- (B) Batbar
- (C) Maukharis
- (D) Unquestioned

१३. Chapter XIII source-set 22: which option is a named source/person/place/work found in “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)”?

- (A) Prakritapaingalam
- (B) Harinarayana
- (C) Vanga
- (D) Goddess

१४. Chapter XVIII source-set 16: which option is a named source/person/place/work found in “Vidyapati and his Conception of Kingship”?

- (A) Aryan
- (B) Vasudeva
- (C) Vedas
- (D) Dhirasimha

१५. Chapter XVII source-set 23: which option is a named source/person/place/work found in “The Lower Orders in Mithila (with special reference to Sudras and Slaves)”?

- (A) Buddha
- (B) Ahir
- (C) Bhairavasimha
- (D) Vasistha

१६. Chapter XIX source-set 21: which option is a named source/person/place/work found in “Vidyapati’s Faith”?

- (A) Yajurveda
- (B) Kolanca
- (C) Murunda
- (D) Sanskrit

१७. Chapter VIII source-set 24: which option is a named source/person/place/work found in “Harisimhadeva of Mithila (a re-assessment of facts)”?

- (A) Deed
- (B) There
- (C) Cellana
- (D) Puraditya

१८. Chapter XIX source-set 19: which option is a named source/person/place/work found in “Vidyapati’s Faith”?

- (A) Sikandar
- (B) Vasudeva
- (C) Vena
- (D) Bharata

१९. In which chapter is the term/name “Radha’s” found as a prominent source term?

- (A) Chapter V — Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)
- (B) Chapter XIX — Vidyapati’s Faith
- (C) Chapter XIII — Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)
- (D) Chapter II — Early History of Videha

१००. In which chapter is the term/name “Another” found as a prominent source term?

- (A) Chapter XIV — The Khandavalas of Mithila
- (B) Chapter IX — Early Muslim Invasion of Mithila
- (C) Chapter V — Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)
- (D) Chapter XIX — Vidyapati’s Faith

१०१. Chapter XIV source-set 33: which option is a named source/person/place/work found in “The Khandavalas of Mithila”?

- (A) Manu
- (B) Karanas
- (C) Abhinavagupta
- (D) Gopala Thakura

१०२. Chapter XXI source-set 2: which option is a named source/person/place/work found in “Cultural Heritage of Mithila”?

- (A) Prabhakar
- (B) Dhrti
- (C) Sulkhe
- (D) Indian

१०३. Chapter XVI source-set 20: which option is a named source/person/place/work found in “Social Structure in Medieval Mithila”?

- (A) Bhargava
- (B) When
- (C) Folio
- (D) Khajuraho

१०४. In which chapter is the term/name “Kumaramatyā” found as a prominent source term?

- (A) Chapter XVIII — Vidyapati and his Conception of Kingship
- (B) Chapter XVI — Social Structure in Medieval Mithila
- (C) Chapter V — Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)
- (D) Chapter VII — The Karnatas of Mithila (1097 – 1325 AD)

१०५. Chapter XV source-set 16: which option is a named source/person/place/work found in “Mithila and Nepal (A Study in Political History)”?

- (A) Dhananjaya
- (B) Fahien
- (C) Nasiruddin
- (D) Bhatagaon

१०६. Chapter XIII source-set 2: which option is a named source/person/place/work found in “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)”?

- (A) Amsuvarman
- (B) Amirs
- (C) Sivasimha
- (D) Alivardi

१०७. In which chapter is the term/name “Yajurveda” found as a prominent source term?

- (A) Chapter II — Early History of Videha
- (B) Chapter V — Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)
- (C) Chapter XIII — Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)
- (D) Chapter I — Sources

१०८. Chapter XIV source-set 39: which option is a named source/person/place/work found in “The Khandavalas of Mithila”?

- (A) Gautama
- (B) Gopala
- (C) Lodi
- (D) Bharata’s Natyasastra

१०९. In which chapter is the term/name “Bhavesha” found as a prominent source term?

- (A) Chapter II — Early History of Videha
- (B) Chapter XI — The Oinwaras of Mithila (based mainly on Vidyapati)
- (C) Chapter XVI — Social Structure in Medieval Mithila
- (D) Chapter I — Sources

११०. Chapter VIII source-set 19: which option is a named source/person/place/work found in “Harisimhadeva of Mithila (a re-assessment of facts)”?

- (A) Domas
- (B) Between
- (C) Harisimha’s
- (D) Allah

१११. Chapter III source-set 29: which option is a named source/person/place/work found in “Ajatasatru and the Lichchavis of Vaisali”?

- (A) Nrsimha II
- (B) In the Nirayavalisutta
- (C) Rajmahal
- (D) Harlots

११२. Chapter VIII source-set 32: which option is a named source/person/place/work found in “Harisimhadeva of Mithila (a re-assessment of facts)”?

- (A) Basatinul-uns
- (B) Pasenadi
- (C) Dolkha
- (D) Gonth

११३. Chapter VI source-set 31: which option is a named source/person/place/work found in “Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD)”?

- (A) Khalisa
- (B) Alauddin’s
- (C) Kosalan
- (D) Buddhist

११४. In which chapter is the term/name “Tantric” found as a prominent source term?

- (A) Chapter XXI — Cultural Heritage of Mithila
- (B) Chapter VI — Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD)
- (C) Chapter XII — The Later Oinwaras
- (D) Chapter III — Ajatasatru and the Lichchavis of Vaisali

११५. Chapter X source-set 32: which option is a named source/person/place/work found in “The Later Karnatas of Mithila and Nepal”?

- (A) Prakritapaingalam
- (B) Ghiyasuddin Tughluq
- (C) Persons
- (D) Nepalese

११६. Chapter III source-set 23: which option is a named source/person/place/work found in “Ajatasatru and the Lichchavis of Vaisali”?

- (A) Basham
- (B) Deva Simha
- (C) Rajaraja
- (D) Wednesday

११७. In which chapter is the term/name “Government” found as a prominent source term?

- (A) Chapter XVII — The Lower Orders in Mithila (with special reference to Sudras and Slaves)
- (B) Chapter XIV — The Khandavalas of Mithila
- (C) Chapter II — Early History of Videha
- (D) Chapter III — Ajatasatru and the Lichchavis of Vaisali

११८. Chapter VI source-set 34: which option is a named source/person/place/work found in “Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD)”?

- (A) Sakyas
- (B) Mahendrapala
- (C) Uddhava
- (D) Gautam

११९. In which chapter is the term/name “Pundravardhana” found as a prominent source term?

- (A) Chapter III — Ajatasatru and the Lichchavis of Vaisali
- (B) Chapter X — The Later Karnatas of Mithila and Nepal
- (C) Chapter VI — Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD)
- (D) Chapter XI — The Oinwaras of Mithila (based mainly on Vidyapati)

१२०. Chapter XIII source-set 44: which option is a named source/person/place/work found in “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)”?

- (A) If the
- (B) Motihari
- (C) Masas
- (D) Pundravardhana

१२१. In which chapter is the term/name “Rautas” found as a prominent source term?

- (A) Chapter XIX — Vidyapati’s Faith
- (B) Chapter XXI — Cultural Heritage of Mithila
- (C) Chapter XI — The Oinwaras of Mithila (based mainly on Vidyapati)
- (D) Chapter XVIII — Vidyapati and his Conception of Kingship

१२२. Chapter XV source-set 39: which option is a named source/person/place/work found in “Mithila and Nepal (A Study in Political History)”?

- (A) Chinese
- (B) Palas
- (C) Firuz Aitigin
- (D) Subhadra Jha

१२३. Chapter II source-set 13: which option is a named source/person/place/work found in “Early History of Videha”?

- (A) Indra
- (B) Enemies
- (C) Gods. It
- (D) Dhunia

१२४. Chapter XVII source-set 14: which option is a named source/person/place/work found in “The Lower Orders in Mithila (with special reference to Sudras and Slaves)”?

- (A) Vijaya
- (B) Signs
- (C) Bahikhata
- (D) Sravasti

१२५. Chapter XV source-set 26: which option is a named source/person/place/work found in “Mithila and Nepal (A Study in Political History)”?

- (A) Hajama
- (B) Gupta
- (C) Pliny
- (D) Yavanas

१२६. Chapter XI source-set 26: which option is a named source/person/place/work found in “The Oinwaras of Mithila (based mainly on Vidyapati)”?

- (A) Bhupala
- (B) Arslan
- (C) Gopala’s
- (D) Nimisha

१२७. Chapter XIX source-set 24: which option is a named source/person/place/work found in “Vidyapati’s Faith”?

- (A) There
- (B) Deed
- (C) Mithi
- (D) Canakya

१२८. In which chapter is the term/name “Religious” found as a prominent source term?

- (A) Chapter XXI — Cultural Heritage of Mithila
- (B) Chapter II — Early History of Videha
- (C) Chapter XVIII — Vidyapati and his Conception of Kingship
- (D) Chapter XI — The Oinwaras of Mithila (based mainly on Vidyapati)

१२९. Chapter X source-set 20: which option is a named source/person/place/work found in “The Later Karnatas of Mithila and Nepal”?

- (A) Varna
- (B) Dharmapala
- (C) Champaran
- (D) Nasiruddin

१३०. Chapter XII source-set 23: which option is a named source/person/place/work found in “The Later Oinwaras”?

- (A) Samantas
- (B) Ganga
- (C) Arjuna
- (D) Hodreya

१३१. Chapter XIV source-set 38: which option is a named source/person/place/work found in “The Khandavalas of Mithila”?

- (A) Motihari
- (B) Hindu
- (C) Bhavasimha
- (D) Delhi and Bengal

१३३. Chapter XIII source-set 50: which option is a named source/person/place/work found in “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)”?

- (A) Himself
- (B) Hodrey
- (C) Dhangal
- (D) Vena

१३३. Chapter XIII source-set 11: which option is a named source/person/place/work found in “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)”?

- (A) Bhattacharya
- (B) Rupnarayana
- (C) Ravana
- (D) Subhadra Jha

१३४. In which chapter is the term/name “Kirti Singh” found as a prominent source term?

- (A) Chapter XVII — The Lower Orders in Mithila (with special reference to Sudras and Slaves)
- (B) Chapter V — Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)
- (C) Chapter II — Early History of Videha
- (D) Chapter XI — The Oinwaras of Mithila (based mainly on Vidyapati)

१३५. Chapter XX source-set 9: which option is a named source/person/place/work found in “Sanskrit Drama in Mithila (An Historical Survey)”?

- (A) Vedic
- (B) Patan
- (C) Raksamukta
- (D) Yamuna

१३६. In which chapter is the term/name “Saharsa” found as a prominent source term?

- (A) Chapter XX — Sanskrit Drama in Mithila (An Historical Survey)
- (B) Chapter XIV — The Khandavalas of Mithila
- (C) Chapter XII — The Later Oinwaras
- (D) Chapter XVIII — Vidyapati and his Conception of Kingship

१३७. Chapter II source-set 33: which option is a named source/person/place/work found in “Early History of Videha”?

- (A) Ramdatta
- (B) Afghan
- (C) Sasilekha
- (D) Aryanised

१३८. Chapter XIII source-set 15: which option is a named source/person/place/work found in “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)”?

- (A) Cf. VC
- (B) Notices
- (C) Dasa
- (D) Ekadasavatara

१३९. Chapter XII source-set 32: which option is a named source/person/place/work found in “The Later Oinwaras”?

- (A) Jaunpur and Bengal
- (B) Hadis
- (C) Mughal
- (D) Pusyamitra

१४०. Chapter XI source-set 6: which option is a named source/person/place/work found in “The Oinwaras of Mithila (based mainly on Vidyapati)”?

- (A) Barua’s
- (B) Harsa
- (C) Delhi
- (D) Feudal

१४१. Chapter XII source-set 33: which option is a named source/person/place/work found in “The Later Oinwaras”?

- (A) Risley
- (B) Sakrasimha
- (C) Babuana
- (D) Illtutmish

१४२. In which chapter is the term/name “However” found as a prominent source term?

- (A) Chapter VIII — Harisimhadeva of Mithila (a re-assessment of facts)
- (B) Chapter V — Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)
- (C) Chapter XVI — Social Structure in Medieval Mithila
- (D) Chapter IX — Early Muslim Invasion of Mithila

१४३. Chapter XV source-set 34: which option is a named source/person/place/work found in “Mithila and Nepal (A Study in Political History)”?

- (A) Nepal and
- (B) What
- (C) Kusanas
- (D) Rajagrha

१४४. In which chapter is the term/name “People” found as a prominent source term?

- (A) Chapter XVI — Social Structure in Medieval Mithila
- (B) Chapter XIII — Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)
- (C) Chapter XVII — The Lower Orders in Mithila (with special reference to Sudras and Slaves)
- (D) Chapter X — The Later Karnatas of Mithila and Nepal

१४५. Chapter IX source-set 7: which option is a named source/person/place/work found in “Early Muslim Invasion of Mithila”?

- (A) Gana
- (B) Kosalan
- (C) Mulla Taquia
- (D) Vassakara

१४६. Chapter XI source-set 33: which option is a named source/person/place/work found in “The Oinwaras of Mithila (based mainly on Vidyapati)”?

- (A) Yuvaraja
- (B) Nepal
- (C) Sakuni
- (D) Ballala

१४७. Chapter III source-set 18: which option is a named source/person/place/work found in “Ajatasatru and the Lichchavis of Vaisali”?

- (A) Kaikas’s
- (B) Pataligrama
- (C) Samudra
- (D) Jawars

१४८. Chapter XV source-set 5: which option is a named source/person/place/work found in “Mithila and Nepal (A Study in Political History)”?

- (A) China
- (B) Mahals
- (C) Pala
- (D) Gopis

१४९. In which chapter is the term/name “East India Company” found as a prominent source term?

- (A) Chapter XIII — Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)
- (B) Chapter IV — Mithila between 185 BC – 320 AD
- (C) Chapter VI — Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD)
- (D) Chapter XIV — The Khandavalas of Mithila

१५०. Chapter X source-set 30: which option is a named source/person/place/work found in “The Later Karnatas of Mithila and Nepal”?

- (A) Without
- (B) Nimisha
- (C) Nrsimha
- (D) Kausiki

१५१. Chapter XI source-set 20: which option is a named source/person/place/work found in “The Oinwaras of Mithila (based mainly on Vidyapati)”?

- (A) Surpanakha
- (B) Naulagarh
- (C) Puraditya
- (D) Faith

१५२. In which chapter is the term/name “Jayachandra” found as a prominent source term?

- (A) Chapter V — Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)
- (B) Chapter I — Sources
- (C) Chapter IX — Early Muslim Invasion of Mithila
- (D) Chapter VII — The Karnatas of Mithila (1097 – 1325 AD)

१५३. Chapter V source-set 16: which option is a named source/person/place/work found in “Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)”?

- (A) Sungas
- (B) Ramasimha II
- (C) There
- (D) Tang

१५४. Chapter I source-set 17: which option is a named source/person/place/work found in “Sources”?

- (A) Sunidha
- (B) Khas
- (C) Yasah-Karna
- (D) Dhoyi

१५५. Chapter IX source-set 26: which option is a named source/person/place/work found in “Early Muslim Invasion of Mithila”?

- (A) Haji Ilyas
- (B) Murundas
- (C) Mahendrapala
- (D) Himalayan

१५६. Chapter XI source-set 48: which option is a named source/person/place/work found in “The Oinwaras of Mithila (based mainly on Vidyapati)”?

- (A) Bhairavasimha
- (B) Epic
- (C) Amirs
- (D) Board of Revenue

१५७. In which chapter is the term/name “Puraditya” found as a prominent source term?

- (A) Chapter VI — Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD)
- (B) Chapter VII — The Karnatas of Mithila (1097 – 1325 AD)
- (C) Chapter XVIII — Vidyapati and his Conception of Kingship
- (D) Chapter XI — The Oinwaras of Mithila (based mainly on Vidyapati)

१५८. Chapter I source-set 31: which option is a named source/person/place/work found in “Sources”?

- (A) Annals
- (B) Here
- (C) Mahendrapala
- (D) These

१५९. Chapter V source-set 33: which option is a named source/person/place/work found in “Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)”?

- (A) Bhanwra
- (B) Raja Madhava Simha
- (C) Mirza Khan
- (D) Allahabad Pillar Inscription

१६०. In which chapter is the term/name “Jayadeva II” found as a prominent source term?

- (A) Chapter I — Sources
- (B) Chapter XV — Mithila and Nepal (A Study in Political History)
- (C) Chapter VIII — Harisimhadeva of Mithila (a re-assessment of facts)
- (D) Chapter IV — Mithila between 185 BC – 320 AD

१६१. In which chapter is the term/name “Bettia” found as a prominent source term?

- (A) Chapter II — Early History of Videha
- (B) Chapter XX — Sanskrit Drama in Mithila (An Historical Survey)
- (C) Chapter XV — Mithila and Nepal (A Study in Political History)
- (D) Chapter XIV — The Khandavalas of Mithila

१६३. Chapter V source-set 4: which option is a named source/person/place/work found in “Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)”?

- (A) Just
- (B) Vaisali
- (C) Jyotirisvara’s
- (D) Close

१६३. In which chapter is the term/name “Rupnarayana” found as a prominent source term?

- (A) Chapter V — Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)
- (B) Chapter XIX — Vidyapati’s Faith
- (C) Chapter XIII — Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)
- (D) Chapter IX — Early Muslim Invasion of Mithila

१६४. Chapter VIII source-set 7: which option is a named source/person/place/work found in “Harisimhadeva of Mithila (a re-assessment of facts)”?

- (A) Muslim. In
- (B) Fasli
- (C) Sakrasimha
- (D) Puranas

१६५. In which chapter is the term/name “Bhairavendra” found as a prominent source term?

- (A) Chapter I — Sources
- (B) Chapter XIII — Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)
- (C) Chapter XV — Mithila and Nepal (A Study in Political History)
- (D) Chapter IV — Mithila between 185 BC – 320 AD

१६६. In which chapter is the term/name “Gorkhas” found as a prominent source term?

- (A) Chapter XI — The Oinwaras of Mithila (based mainly on Vidyapati)
- (B) Chapter XVIII — Vidyapati and his Conception of Kingship
- (C) Chapter XV — Mithila and Nepal (A Study in Political History)
- (D) Chapter XIV — The Khandavalas of Mithila

१६७. In which chapter is the term/name “Tankah” found as a prominent source term?

- (A) Chapter VII — The Karnatas of Mithila (1097 – 1325 AD)
- (B) Chapter XX — Sanskrit Drama in Mithila (An Historical Survey)
- (C) Chapter III — Ajatasatru and the Lichchavis of Vaisali
- (D) Chapter XIII — Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)

१६८. Chapter XIV source-set 34: which option is a named source/person/place/work found in “The Khandavalas of Mithila”?

- (A) Jagirs to
- (B) Raja of Tirhut
- (C) Dhanukha
- (D) Harlots

१६१. In which chapter is the term/name “Kirtisimha” found as a prominent source term?

- (A) Chapter III — Ajatasatru and the Lichchavis of Vaisali
- (B) Chapter IV — Mithila between 185 BC – 320 AD
- (C) Chapter XII — The Later Oinwaras
- (D) Chapter XIX — Vidyapati’s Faith

१७०. Chapter XVII source-set 1: which option is a named source/person/place/work found in “The Lower Orders in Mithila (with special reference to Sudras and Slaves)”?

- (A) Ramasimhadeva
- (B) Just
- (C) Oinvara Firman
- (D) They

१७१. Chapter XIII source-set 37: which option is a named source/person/place/work found in “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)”?

- (A) Bhagirathpur
- (B) Bhogisvara’s
- (C) Tirabhukti
- (D) Saivism

१७२. In which chapter is the term/name “Zemindars” found as a prominent source term?

- (A) Chapter XII — The Later Oinwaras
- (B) Chapter XIX — Vidyapati’s Faith
- (C) Chapter IV — Mithila between 185 BC – 320 AD
- (D) Chapter XIV — The Khandavalas of Mithila

१७३. In which chapter is the term/name “Vasistha” found as a prominent source term?

- (A) Chapter XIV — The Khandavalas of Mithila
- (B) Chapter XIX — Vidyapati’s Faith
- (C) Chapter XVI — Social Structure in Medieval Mithila
- (D) Chapter II — Early History of Videha

१७४. Chapter XIV source-set 36: which option is a named source/person/place/work found in “The Khandavalas of Mithila”?

- (A) Krisna and Radha
- (B) Frequent
- (C) There
- (D) Conflict

१७५. Chapter I source-set 33: which option is a named source/person/place/work found in “Sources”?

- (A) Hunter
- (B) Puranas and the Ramayana
- (C) Vanga
- (D) Padmasimha

१७६. In which chapter is the term/name “Bachchaur” found as a prominent source term?

- (A) Chapter V — Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)
- (B) Chapter XV — Mithila and Nepal (A Study in Political History)
- (C) Chapter XII — The Later Oinwaras
- (D) Chapter XXI — Cultural Heritage of Mithila

- १७७. Chapter IX source-set 25: which option is a named source/person/place/work found in “Early Muslim Invasion of Mithila”?**
- (A) Ali Mardan
 - (B) Karrannis
 - (C) Bahulasva
 - (D) Govindagupta
- १७८. Chapter XV source-set 3: which option is a named source/person/place/work found in “Mithila and Nepal (A Study in Political History)”?**
- (A) Lichchavis
 - (B) Only
 - (C) Madanavati
 - (D) Dhangal
- १७९. Chapter XII source-set 48: which option is a named source/person/place/work found in “The Later Oinwaras”?**
- (A) Fateh
 - (B) Umapati
 - (C) Nawab’s
 - (D) Sastras
- १८०. Chapter XV source-set 44: which option is a named source/person/place/work found in “Mithila and Nepal (A Study in Political History)”?**
- (A) Nepali
 - (B) Sarkar
 - (C) Mahamandalikas
 - (D) Karnata-Chakravarti
- १८१. Chapter IX source-set 15: which option is a named source/person/place/work found in “Early Muslim Invasion of Mithila”?**
- (A) Mallas
 - (B) Illtutmish
 - (C) Tivaras
 - (D) Bali
- १८२. Chapter XVII source-set 24: which option is a named source/person/place/work found in “The Lower Orders in Mithila (with special reference to Sudras and Slaves)”?**
- (A) Kaniska
 - (B) Sri Samudra
 - (C) Wednesday
 - (D) Kalu
- १८३. In which chapter is the term/name “Balban” found as a prominent source term?**
- (A) Chapter XVIII — Vidyapati and his Conception of Kingship
 - (B) Chapter VIII — Harisimhadeva of Mithila (a re-assessment of facts)
 - (C) Chapter IX — Early Muslim Invasion of Mithila
 - (D) Chapter XIX — Vidyapati’s Faith

१८४. Chapter III source-set 14: which option is a named source/person/place/work found in “Ajatasatru and the Lichchavis of Vaisali”?

- (A) Ksitipala
- (B) Vol. VI
- (C) Jain
- (D) Rupanatha

१८५. Chapter XVII source-set 27: which option is a named source/person/place/work found in “The Lower Orders in Mithila (with special reference to Sudras and Slaves)”?

- (A) Pure
- (B) Vidyapati
- (C) Oinvara Firman
- (D) Bharata

१८६. In which chapter is the term/name “Banerji” found as a prominent source term?

- (A) Chapter I — Sources
- (B) Chapter XIII — Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)
- (C) Chapter II — Early History of Videha
- (D) Chapter X — The Later Karnatas of Mithila and Nepal

१८७. Chapter XIII source-set 27: which option is a named source/person/place/work found in “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)”?

- (A) Ghiyasdeva
- (B) Mahals
- (C) Kali
- (D) Delhi

१८८. In which chapter is the term/name “Sunidha and Vassakara” found as a prominent source term?

- (A) Chapter X — The Later Karnatas of Mithila and Nepal
- (B) Chapter XVIII — Vidyapati and his Conception of Kingship
- (C) Chapter XVI — Social Structure in Medieval Mithila
- (D) Chapter III — Ajatasatru and the Lichchavis of Vaisali

१८९. Chapter XVIII source-set 22: which option is a named source/person/place/work found in “Vidyapati and his Conception of Kingship”?

- (A) Kautilya
- (B) Govindagupta
- (C) Sakas
- (D) Bhars

१९०. Chapter X source-set 22: which option is a named source/person/place/work found in “The Later Karnatas of Mithila and Nepal”?

- (A) Vassakara
- (B) Madhava
- (C) Nrsimha II
- (D) Ganeshwara's

१९१. In which chapter is the term/name “Bhagirathpur” found as a prominent source term?

- (A) Chapter XIII — Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)
- (B) Chapter III — Ajatasatru and the Lichchavis of Vaisali
- (C) Chapter XVII — The Lower Orders in Mithila (with special reference to Sudras and Slaves)
- (D) Chapter XIX — Vidyapati’s Faith

१९२. Chapter XIV source-set 12: which option is a named source/person/place/work found in “The Khandavalas of Mithila”?

- (A) Bihar. The
- (B) Fateh
- (C) Government
- (D) Professor Askari

१९३. Chapter V source-set 7: which option is a named source/person/place/work found in “Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)”?

- (A) Raja
- (B) Pratiharas
- (C) Brahmin
- (D) Siva

१९४. Chapter XI source-set 27: which option is a named source/person/place/work found in “The Oinwaras of Mithila (based mainly on Vidyapati)”?

- (A) Tilling
- (B) Barua’s
- (C) In the Nirayavalisutta
- (D) Ibrahim

१९५. Chapter XVIII source-set 27: which option is a named source/person/place/work found in “Vidyapati and his Conception of Kingship”?

- (A) Ilyas’s
- (B) Shakta
- (C) Maithila
- (D) Seals

१९६. In which chapter is the term/name “Siva Singh’s” found as a prominent source term?

- (A) Chapter XIII — Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)
- (B) Chapter V — Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)
- (C) Chapter IV — Mithila between 185 BC – 320 AD
- (D) Chapter XI — The Oinwaras of Mithila (based mainly on Vidyapati)

१९७. Chapter III source-set 19: which option is a named source/person/place/work found in “Ajatasatru and the Lichchavis of Vaisali”?

- (A) Senas
- (B) There
- (C) Inhis
- (D) Keerat Narain

१९८. Chapter XX source-set 17: which option is a named source/person/place/work found in “Sanskrit Drama in Mithila (An Historical Survey)”?

- (A) Kirtisimha
- (B) Kirpatrick
- (C) Nanya
- (D) Mithila. He

१९९. Chapter XIII source-set 41: which option is a named source/person/place/work found in “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)”?

- (A) Madhava Simha
- (B) Vira Singh
- (C) Lodi
- (D) Vira Singh and Kirti Singh

२००. Chapter XXI source-set 5: which option is a named source/person/place/work found in “Cultural Heritage of Mithila”?

- (A) Pliny
- (B) Vaisalians
- (C) Nami Sapyia
- (D) Harsa

२०१. Chapter IV source-set 23: which option is a named source/person/place/work found in “Mithila between 185 BC – 320 AD”?

- (A) Banjaras
- (B) Nanyadeva
- (C) Rama
- (D) Jayaswal

२०२. In which chapter is the term/name “Bhumipati” found as a prominent source term?

- (A) Chapter IX — Early Muslim Invasion of Mithila
- (B) Chapter XVIII — Vidyapati and his Conception of Kingship
- (C) Chapter XV — Mithila and Nepal (A Study in Political History)
- (D) Chapter VII — The Karnatas of Mithila (1097 – 1325 AD)

२०३. In which chapter is the term/name “Himalayan” found as a prominent source term?

- (A) Chapter V — Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)
- (B) Chapter VII — The Karnatas of Mithila (1097 – 1325 AD)
- (C) Chapter XXI — Cultural Heritage of Mithila
- (D) Chapter XV — Mithila and Nepal (A Study in Political History)

२०४. Chapter XV source-set 47: which option is a named source/person/place/work found in “Mithila and Nepal (A Study in Political History)”?

- (A) Garuda
- (B) Bendall
- (C) Banerji
- (D) LAKSA

२०५. In which chapter is the term/name “Amaravati” found as a prominent source term?

- (A) Chapter XXI — Cultural Heritage of Mithila
- (B) Chapter XVII — The Lower Orders in Mithila (with special reference to Sudras and Slaves)
- (C) Chapter XX — Sanskrit Drama in Mithila (An Historical Survey)
- (D) Chapter I — Sources

२०६. Chapter I source-set 32: which option is a named source/person/place/work found in “Sources”?

- (A) Ghiyasuddin Azam of Bengal
- (B) Alam
- (C) Asoka
- (D) Babuana

२०७. Chapter IV source-set 26: which option is a named source/person/place/work found in “Mithila between 185 BC – 320 AD”?

- (A) Sharqi
- (B) Thakuri
- (C) Puranas
- (D) Sankara

२०८. In which chapter is the term/name “Visaya” found as a prominent source term?

- (A) Chapter XI — The Oinwaras of Mithila (based mainly on Vidyapati)
- (B) Chapter XVII — The Lower Orders in Mithila (with special reference to Sudras and Slaves)
- (C) Chapter V — Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)
- (D) Chapter XXI — Cultural Heritage of Mithila

२०९. Chapter XVI source-set 21: which option is a named source/person/place/work found in “Social Structure in Medieval Mithila”?

- (A) Petech’s
- (B) Saka
- (C) Jaimanglagarh
- (D) Mughals

२१०. Chapter XX source-set 6: which option is a named source/person/place/work found in “Sanskrit Drama in Mithila (An Historical Survey)”?

- (A) Bhaura
- (B) Buddhism
- (C) Members of
- (D) Since

२११. In which chapter is the term/name “Samantas” found as a prominent source term?

- (A) Chapter XVIII — Vidyapati and his Conception of Kingship
- (B) Chapter XI — The Oinwaras of Mithila (based mainly on Vidyapati)
- (C) Chapter IX — Early Muslim Invasion of Mithila
- (D) Chapter XXI — Cultural Heritage of Mithila

२१२. In which chapter is the term/name “Bhakti” found as a prominent source term?

- (A) Chapter II — Early History of Videha
- (B) Chapter XIX — Vidyapati’s Faith
- (C) Chapter IX — Early Muslim Invasion of Mithila
- (D) Chapter XIV — The Khandavalas of Mithila

- २१३. Chapter XIX source-set 28: which option is a named source/person/place/work found in “Vidyapati’s Faith”?**
- (A) Godhead
 - (B) Raghavasimha
 - (C) Family
 - (D) Tanti
- २१४. Chapter XVII source-set 6: which option is a named source/person/place/work found in “The Lower Orders in Mithila (with special reference to Sudras and Slaves)”?**
- (A) Arslan
 - (B) Kesava Majumdar
 - (C) These
 - (D) Bangaon
- २१५. Chapter XX source-set 45: which option is a named source/person/place/work found in “Sanskrit Drama in Mithila (An Historical Survey)”?**
- (A) Harisimhadeva
 - (B) Mahals
 - (C) Tughlaqs
 - (D) Gana
- २१६. In which chapter is the term/name “Beginning” found as a prominent source term?**
- (A) Chapter XIV — The Khandavalas of Mithila
 - (B) Chapter XX — Sanskrit Drama in Mithila (An Historical Survey)
 - (C) Chapter XII — The Later Oinwaras
 - (D) Chapter VII — The Karnatas of Mithila (1097 – 1325 AD)
- २१७. Chapter XX source-set 12: which option is a named source/person/place/work found in “Sanskrit Drama in Mithila (An Historical Survey)”?**
- (A) Lichchavis and the Videhas
 - (B) Camparanya
 - (C) Under
 - (D) Beginning
- २१८. Chapter XII source-set 5: which option is a named source/person/place/work found in “The Later Oinwaras”?**
- (A) Gonths
 - (B) Pratihara
 - (C) Vidyapati
 - (D) Radha
- २१९. Chapter IV source-set 28: which option is a named source/person/place/work found in “Mithila between 185 BC – 320 AD”?**
- (A) Sikandar Lodi
 - (B) Pusyamitra
 - (C) Tripura Singh
 - (D) Rajput
- २२०. Chapter XIX source-set 3: which option is a named source/person/place/work found in “Vidyapati’s Faith”?**
- (A) Simraon
 - (B) Mandal
 - (C) Vaisnava
 - (D) Mandeva

२२१. Chapter III source-set 21: which option is a named source/person/place/work found in “Ajatasatru and the Lichchavis of Vaisali”?

- (A) Bhairavasimhadeva
- (B) Arjuna
- (C) Abhaya
- (D) Raja Madhava Simha

२२२. Chapter III source-set 26: which option is a named source/person/place/work found in “Ajatasatru and the Lichchavis of Vaisali”?

- (A) Demetrios
- (B) Bhairavasimha
- (C) Ajatasatru’s
- (D) Rajaraja

२२३. In which chapter is the term/name “Harasimha” found as a prominent source term?

- (A) Chapter XVII — The Lower Orders in Mithila (with special reference to Sudras and Slaves)
- (B) Chapter XIII — Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)
- (C) Chapter VIII — Harisimhadeva of Mithila (a re-assessment of facts)
- (D) Chapter VII — The Karnatas of Mithila (1097 – 1325 AD)

२२४. Chapter XVI source-set 29: which option is a named source/person/place/work found in “Social Structure in Medieval Mithila”?

- (A) Tale
- (B) Beginning
- (C) Destroying
- (D) However

२२५. In which chapter is the term/name “Rigveda” found as a prominent source term?

- (A) Chapter X — The Later Karnatas of Mithila and Nepal
- (B) Chapter XXI — Cultural Heritage of Mithila
- (C) Chapter XV — Mithila and Nepal (A Study in Political History)
- (D) Chapter II — Early History of Videha

२२६. Chapter VII source-set 41: which option is a named source/person/place/work found in “The Karnatas of Mithila (1097 – 1325 AD)”?

- (A) Fahien
- (B) Abhinavagupta
- (C) Uddhava
- (D) Thakur

२२७. Chapter X source-set 11: which option is a named source/person/place/work found in “The Later Karnatas of Mithila and Nepal”?

- (A) Chandrapuri
- (B) Alauddin Khalji
- (C) Rajput
- (D) Vanga

२२८. Chapter II source-set 25: which option is a named source/person/place/work found in “Early History of Videha”?

- (A) Bhatagaon
- (B) Doing
- (C) Ganges
- (D) Muharram

२२९. In which chapter is the term/name “Vajjians” found as a prominent source term?

- (A) Chapter III — Ajatasatru and the Lichchavis of Vaisali
- (B) Chapter V — Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)
- (C) Chapter XX — Sanskrit Drama in Mithila (An Historical Survey)
- (D) Chapter I — Sources

२३०. Chapter XX source-set 33: which option is a named source/person/place/work found in “Sanskrit Drama in Mithila (An Historical Survey)”?

- (A) Pratapamalla
- (B) Varnasramadharma. He
- (C) Books
- (D) Sankara

२३१. Chapter XII source-set 44: which option is a named source/person/place/work found in “The Later Oinwaras”?

- (A) After
- (B) Alauddin Khalji. The
- (C) Sulkhe
- (D) Yamuna

२३२. Chapter XX source-set 44: which option is a named source/person/place/work found in “Sanskrit Drama in Mithila (An Historical Survey)”?

- (A) Panini
- (B) Patna
- (C) Gokulanatha
- (D) Bhava Singh and Deva Singh

२३३. Chapter X source-set 24: which option is a named source/person/place/work found in “The Later Karnatas of Mithila and Nepal”?

- (A) Singh
- (B) Harisimhadeva
- (C) Amirs
- (D) Passalai

२३४. Chapter VIII source-set 39: which option is a named source/person/place/work found in “Harisimhadeva of Mithila (a re-assessment of facts)”?

- (A) Dr Sircar
- (B) Lakshminatha Kamsanarayana
- (C) Narasimha
- (D) Tughluq

२३५. Chapter IX source-set 20: which option is a named source/person/place/work found in “Early Muslim Invasion of Mithila”?

- (A) Gana
- (B) Ibid
- (C) Sanskrit
- (D) Kosalan

२३६. Chapter VI source-set 23: which option is a named source/person/place/work found in “Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD)”?

- (A) Islam’s
- (B) Jaunpur and Bengal
- (C) Bhrtiya
- (D) Indian

२३७. In which chapter is the term/name “Mahesa Thakura” found as a prominent source term?

- (A) Chapter III — Ajatasatru and the Lichchavis of Vaisali
- (B) Chapter XIV — The Khandavalas of Mithila
- (C) Chapter XVIII — Vidyapati and his Conception of Kingship
- (D) Chapter IV — Mithila between 185 BC – 320 AD

२३८. Chapter XIX source-set 14: which option is a named source/person/place/work found in “Vidyapati’s Faith”?

- (A) Oinvara Firman
- (B) When
- (C) Bhatagaon
- (D) Nepal. The

२३९. Chapter XX source-set 4: which option is a named source/person/place/work found in “Sanskrit Drama in Mithila (An Historical Survey)”?

- (A) Murari
- (B) Catika
- (C) Then
- (D) Bahikhata

२४०. In which chapter is the term/name “Kusanas” found as a prominent source term?

- (A) Chapter XVIII — Vidyapati and his Conception of Kingship
- (B) Chapter IV — Mithila between 185 BC – 320 AD
- (C) Chapter XII — The Later Oinwaras
- (D) Chapter X — The Later Karnatas of Mithila and Nepal

२४१. Chapter XI source-set 25: which option is a named source/person/place/work found in “The Oinwaras of Mithila (based mainly on Vidyapati)”?

- (A) Bhanwra
- (B) Wang’s
- (C) After
- (D) Nrsimha

२४२. Chapter IV source-set 1: which option is a named source/person/place/work found in “Mithila between 185 BC – 320 AD”?

- (A) Nepal
- (B) Visaya
- (C) Krisna and Radha
- (D) Sakyas

२४३. Chapter I source-set 10: which option is a named source/person/place/work found in “Sources”?

- (A) Kausiki
- (B) Champaran
- (C) Yajnavalkya
- (D) Krisna and Radha

२४४. Chapter XXI source-set 42: which option is a named source/person/place/work found in “Cultural Heritage of Mithila”?

- (A) Umapati
- (B) Janakas
- (C) Kumaradevi
- (D) Bathurst

२४५. Chapter XI source-set 7: which option is a named source/person/place/work found in “The Oinwaras of Mithila (based mainly on Vidyapati)”?

- (A) Zamindar
- (B) Himself
- (C) LAKSA
- (D) Bengal

२४६. Chapter XVI source-set 9: which option is a named source/person/place/work found in “Social Structure in Medieval Mithila”?

- (A) Even
- (B) Sutradhara
- (C) Riyaz
- (D) Sharqi

२४७. Chapter V source-set 15: which option is a named source/person/place/work found in “Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)”?

- (A) Mughals
- (B) Line
- (C) Kirtisimha
- (D) Mahesa Thakura

२४८. Chapter XIII source-set 26: which option is a named source/person/place/work found in “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)”?

- (A) Amaravati
- (B) Sulkhe
- (C) Hindu
- (D) Amirs

२४९. Chapter V source-set 21: which option is a named source/person/place/work found in “Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)”?

- (A) Prabhakar
- (B) Harsha
- (C) Nrpa
- (D) Khandavala

२५०. Chapter XX source-set 16: which option is a named source/person/place/work found in “Sanskrit Drama in Mithila (An Historical Survey)”?

- (A) Maithila
- (B) Various
- (C) Taleju
- (D) Nankar

२५१. Chapter X source-set 9: which option is a named source/person/place/work found in “The Later Karnatas of Mithila and Nepal”?

- (A) Saktisimha
- (B) Mandal
- (C) Todarmal
- (D) Kaikas’s

२५२. Chapter XI source-set 19: which option is a named source/person/place/work found in “The Oinwaras of Mithila (based mainly on Vidyapati)”?

- (A) Similar
- (B) Their
- (C) Pasenadi
- (D) Jaunpur

२५३. Chapter X source-set 19: which option is a named source/person/place/work found in “The Later Karnatas of Mithila and Nepal”?

- (A) Matisimha
- (B) Their
- (C) Forced
- (D) Bengali

२५४. Chapter II source-set 26: which option is a named source/person/place/work found in “Early History of Videha”?

- (A) Bhargava
- (B) Surya
- (C) Kaikas’s
- (D) Gana

२५५. Chapter XII source-set 24: which option is a named source/person/place/work found in “The Later Oinwaras”?

- (A) Muslim
- (B) Maithila
- (C) Vahiyas
- (D) Sufi

२५६. Chapter VI source-set 18: which option is a named source/person/place/work found in “Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD)”?

- (A) Yajna
- (B) Motihari
- (C) Firuz Aitigin
- (D) Ganges

२५७. Chapter XXI source-set 13: which option is a named source/person/place/work found in “Cultural Heritage of Mithila”?

- (A) Bendall
- (B) Murundas
- (C) Hired
- (D) Even

२५८. Chapter XVIII source-set 32: which option is a named source/person/place/work found in “Vidyapati and his Conception of Kingship”?

- (A) Ananda
- (B) Muslim
- (C) Jayarjuna
- (D) VR and RR

२५९. Chapter III source-set 32: which option is a named source/person/place/work found in “Ajatasatru and the Lichchavis of Vaisali”?

- (A) Trident
- (B) Krisna
- (C) Anga
- (D) Radha

२६०. In which chapter is the term/name “Laksminatha” found as a prominent source term?

- (A) Chapter III — Ajatasatru and the Lichchavis of Vaisali
- (B) Chapter XVIII — Vidyapati and his Conception of Kingship
- (C) Chapter II — Early History of Videha
- (D) Chapter XIII — Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)

२६१. In which chapter is the term/name “Sikandar Lodi” found as a prominent source term?

- (A) Chapter XVIII — Vidyapati and his Conception of Kingship
- (B) Chapter IV — Mithila between 185 BC – 320 AD
- (C) Chapter XIII — Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)
- (D) Chapter XX — Sanskrit Drama in Mithila (An Historical Survey)

२६२. In which chapter is the term/name “Fatehnarain” found as a prominent source term?

- (A) Chapter II — Early History of Videha
- (B) Chapter XXI — Cultural Heritage of Mithila
- (C) Chapter XII — The Later Oinwaras
- (D) Chapter IV — Mithila between 185 BC – 320 AD

२६३. In which chapter is the term/name “Between” found as a prominent source term?

- (A) Chapter XX — Sanskrit Drama in Mithila (An Historical Survey)
- (B) Chapter XV — Mithila and Nepal (A Study in Political History)
- (C) Chapter XXI — Cultural Heritage of Mithila
- (D) Chapter IX — Early Muslim Invasion of Mithila

२६४. In which chapter is the term/name “Buddhism” found as a prominent source term?

- (A) Chapter IV — Mithila between 185 BC – 320 AD
- (B) Chapter XV — Mithila and Nepal (A Study in Political History)
- (C) Chapter XIX — Vidyapati’s Faith
- (D) Chapter VII — The Karnatas of Mithila (1097 – 1325 AD)

२६५. Chapter I source-set 26: which option is a named source/person/place/work found in “Sources”?

- (A) Kalachuri
- (B) Radha
- (C) Yaksamalla
- (D) Balha

२६६. In which chapter is the term/name “Devaditya” found as a prominent source term?

- (A) Chapter XX — Sanskrit Drama in Mithila (An Historical Survey)
- (B) Chapter IX — Early Muslim Invasion of Mithila
- (C) Chapter VII — The Karnatas of Mithila (1097 – 1325 AD)
- (D) Chapter XIV — The Khandavalas of Mithila

२६७. Chapter IV source-set 4: which option is a named source/person/place/work found in “Mithila between 185 BC – 320 AD”?

- (A) Pataliputra
- (B) Raghavasimha
- (C) Aripāna
- (D) Ksitipala

२६८. Chapter VII source-set 50: which option is a named source/person/place/work found in “The Karnatas of Mithila (1097 – 1325 AD)”?

- (A) Munger
- (B) Sanskrit
- (C) Ibrahim
- (D) Unquestioned

२६९. In which chapter is the term/name “Bhupala” found as a prominent source term?

- (A) Chapter V — Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)
- (B) Chapter III — Ajatasatru and the Lichchavis of Vaisali
- (C) Chapter VII — The Karnatas of Mithila (1097 – 1325 AD)
- (D) Chapter II — Early History of Videha

२७०. Chapter I source-set 23: which option is a named source/person/place/work found in “Sources”?

- (A) Pandu
- (B) Kaika’us
- (C) LAKSA
- (D) Videhan Council

२७१. Chapter I source-set 11: which option is a named source/person/place/work found in “Sources”?

- (A) Camparanya
- (B) Malla
- (C) Tirabhukti
- (D) Kapardaka

२७२. Chapter VII source-set 33: which option is a named source/person/place/work found in “The Karnatas of Mithila (1097 – 1325 AD)”?

- (A) Rajput
- (B) Pusyamitra
- (C) Bull
- (D) Senas

२७३. Chapter XII source-set 3: which option is a named source/person/place/work found in “The Later Oinwaras”?

- (A) Radha-Krisna
- (B) Firman
- (C) Frequent
- (D) Belka

२७४. In which chapter is the term/name “Shakti” found as a prominent source term?

- (A) Chapter IV — Mithila between 185 BC – 320 AD
- (B) Chapter XVI — Social Structure in Medieval Mithila
- (C) Chapter XIX — Vidyapati’s Faith
- (D) Chapter VII — The Karnatas of Mithila (1097 – 1325 AD)

२७५. In which chapter is the term/name “Bhava Singh” found as a prominent source term?

- (A) Chapter XIII — Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)
- (B) Chapter III — Ajatasatru and the Lichchavis of Vaisali
- (C) Chapter II — Early History of Videha
- (D) Chapter XI — The Oinwaras of Mithila (based mainly on Vidyapati)

२७६. Chapter XIV source-set 29: which option is a named source/person/place/work found in “The Khandavalas of Mithila”?

- (A) Somavansi
- (B) Ibid
- (C) Nepal’
- (D) Zemindari

२७७. Chapter VII source-set 44: which option is a named source/person/place/work found in “The Karnatas of Mithila (1097 – 1325 AD)”?

- (A) Brahmanas and
- (B) Nah Thakur
- (C) Gods. It
- (D) Simaraongarh

२७८. Chapter V source-set 25: which option is a named source/person/place/work found in “Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)”?

- (A) Taking
- (B) Dvija
- (C) Distinguished
- (D) Chamunda

२७९. Chapter IX source-set 3: which option is a named source/person/place/work found in “Early Muslim Invasion of Mithila”?

- (A) Later
- (B) AMMK
- (C) Muslim
- (D) Wright

२८०. In which chapter is the term/name “Gahadawala” found as a prominent source term?

- (A) Chapter XI — The Oinwaras of Mithila (based mainly on Vidyapati)
- (B) Chapter I — Sources
- (C) Chapter VIII — Harisimhadeva of Mithila (a re-assessment of facts)
- (D) Chapter XXI — Cultural Heritage of Mithila

२८१. In which chapter is the term/name “Keerat Narain” found as a prominent source term?

- (A) Chapter XII — The Later Oinwaras
- (B) Chapter X — The Later Karnatas of Mithila and Nepal
- (C) Chapter XVI — Social Structure in Medieval Mithila
- (D) Chapter XIX — Vidyapati’s Faith

२८२. Chapter XIV source-set 46: which option is a named source/person/place/work found in “The Khandavalas of Mithila”?

- (A) Videhas
- (B) Isami
- (C) Bhikhari Mahta
- (D) Following Umapati

२८३. Chapter XX source-set 7: which option is a named source/person/place/work found in “Sanskrit Drama in Mithila (An Historical Survey)”?

- (A) Virasimhadeva
- (B) Tantric
- (C) Abhinavagupta
- (D) Himalayan

२८४. Chapter XIV source-set 20: which option is a named source/person/place/work found in “The Khandavalas of Mithila”?

- (A) Gauda
- (B) Following Yajnavalkya
- (C) Anjana
- (D) Khandavala

- २८५. Chapter XIX source-set 23: which option is a named source/person/place/work found in “Vidyapati’s Faith”?**
- (A) Kolanca
 - (B) Nimi
 - (C) Jinadasa
 - (D) Love
- २८६. In which chapter is the term/name “Risley” found as a prominent source term?**
- (A) Chapter XI — The Oinwaras of Mithila (based mainly on Vidyapati)
 - (B) Chapter X — The Later Karnatas of Mithila and Nepal
 - (C) Chapter XVI — Social Structure in Medieval Mithila
 - (D) Chapter II — Early History of Videha
- २८७. Chapter XX source-set 1: which option is a named source/person/place/work found in “Sanskrit Drama in Mithila (An Historical Survey)”?**
- (A) Hinduism
 - (B) Ksitipala
 - (C) Sanskrit
 - (D) Chandragupta
- २८८. In which chapter is the term/name “Videhas” found as a prominent source term?**
- (A) Chapter XIX — Vidyapati’s Faith
 - (B) Chapter II — Early History of Videha
 - (C) Chapter XVI — Social Structure in Medieval Mithila
 - (D) Chapter XXI — Cultural Heritage of Mithila
- २८९. Chapter XIV source-set 14: which option is a named source/person/place/work found in “The Khandavalas of Mithila”?**
- (A) Kula
 - (B) Harivamsa
 - (C) Islam’s
 - (D) Zainuddin
- २९०. Chapter II source-set 5: which option is a named source/person/place/work found in “Early History of Videha”?**
- (A) Mithila. He
 - (B) Shahjehan
 - (C) Aryan
 - (D) Kirat
- २९१. In which chapter is the term/name “Likhanavali” found as a prominent source term?**
- (A) Chapter XVIII — Vidyapati and his Conception of Kingship
 - (B) Chapter XIX — Vidyapati’s Faith
 - (C) Chapter XV — Mithila and Nepal (A Study in Political History)
 - (D) Chapter XVI — Social Structure in Medieval Mithila
- २९२. Chapter IX source-set 32: which option is a named source/person/place/work found in “Early Muslim Invasion of Mithila”?**
- (A) Bangaon
 - (B) Natas
 - (C) Barani
 - (D) Srong

- २९३. Chapter XVII source-set 26: which option is a named source/person/place/work found in “The Lower Orders in Mithila (with special reference to Sudras and Slaves)”?**
- (A) Buddha’s
 - (B) Dasa
 - (C) Religious
 - (D) Imadpur
- २९४. In which chapter is the term/name “Darbhanga. The” found as a prominent source term?**
- (A) Chapter II — Early History of Videha
 - (B) Chapter VI — Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD)
 - (C) Chapter XIV — The Khandavalas of Mithila
 - (D) Chapter XVI — Social Structure in Medieval Mithila
- २९५. In which chapter is the term/name “Simraongarh” found as a prominent source term?**
- (A) Chapter I — Sources
 - (B) Chapter III — Ajatasatru and the Lichchavis of Vaisali
 - (C) Chapter X — The Later Karnatas of Mithila and Nepal
 - (D) Chapter VII — The Karnatas of Mithila (1097 – 1325 AD)
- २९६. In which chapter is the term/name “Zemindari” found as a prominent source term?**
- (A) Chapter IX — Early Muslim Invasion of Mithila
 - (B) Chapter XI — The Oinwaras of Mithila (based mainly on Vidyapati)
 - (C) Chapter XIV — The Khandavalas of Mithila
 - (D) Chapter IV — Mithila between 185 BC – 320 AD
- २९७. Chapter XIV source-set 9: which option is a named source/person/place/work found in “The Khandavalas of Mithila”?**
- (A) Nepal. The
 - (B) Narendra Simha
 - (C) Palas
 - (D) Kirtisimha
- २९८. In which chapter is the term/name “Kumaragupta” found as a prominent source term?**
- (A) Chapter X — The Later Karnatas of Mithila and Nepal
 - (B) Chapter XX — Sanskrit Drama in Mithila (An Historical Survey)
 - (C) Chapter XV — Mithila and Nepal (A Study in Political History)
 - (D) Chapter V — Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)
- २९९. In which chapter is the term/name “Sri Samudra” found as a prominent source term?**
- (A) Chapter XVII — The Lower Orders in Mithila (with special reference to Sudras and Slaves)
 - (B) Chapter X — The Later Karnatas of Mithila and Nepal
 - (C) Chapter I — Sources
 - (D) Chapter V — Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)
- ३००. Chapter XIX source-set 10: which option is a named source/person/place/work found in “Vidyapati’s Faith”?**
- (A) Tughluq
 - (B) Muslim
 - (C) Gopala
 - (D) Brahmana

३०३. Chapter VI source-set 27: which option is a named source/person/place/work found in “Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD)”?

- (A) Bhogishwara
- (B) Tilling
- (C) Pundravardhana
- (D) Muslims

३०४. Chapter V source-set 27: which option is a named source/person/place/work found in “Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)”?

- (A) Lichchavis
- (B) Kiratas
- (C) Bahikhata
- (D) Gargi

३०५. In which chapter is the term/name “Ajatasatru’s” found as a prominent source term?

- (A) Chapter XVIII — Vidyapati and his Conception of Kingship
- (B) Chapter IV — Mithila between 185 BC – 320 AD
- (C) Chapter IX — Early Muslim Invasion of Mithila
- (D) Chapter III — Ajatasatru and the Lichchavis of Vaisali

३०६. Chapter XII source-set 18: which option is a named source/person/place/work found in “The Later Oinwaras”?

- (A) Jaya
- (B) Batbar
- (C) Padmasimha
- (D) Vinita

३०७. Chapter VIII source-set 3: which option is a named source/person/place/work found in “Harisimhadeva of Mithila (a re-assessment of facts)”?

- (A) Zemindars
- (B) Petech
- (C) Vijayasena
- (D) Laxminarain

३०८. Chapter XX source-set 2: which option is a named source/person/place/work found in “Sanskrit Drama in Mithila (An Historical Survey)”?

- (A) Kautilyan
- (B) Ksatriya
- (C) Hiuentasang
- (D) There

३०९. In which chapter is the term/name “Ali Mardan” found as a prominent source term?

- (A) Chapter XVII — The Lower Orders in Mithila (with special reference to Sudras and Slaves)
- (B) Chapter VII — The Karnatas of Mithila (1097 – 1325 AD)
- (C) Chapter IX — Early Muslim Invasion of Mithila
- (D) Chapter XVIII — Vidyapati and his Conception of Kingship

३०८. Chapter XVIII source-set 2: which option is a named source/person/place/work found in “Vidyapati and his Conception of Kingship”?

- (A) Ramapala
- (B) Tale
- (C) Laksminatha Kamsanarayana
- (D) Demetrios

३०९. Chapter XV source-set 25: which option is a named source/person/place/work found in “Mithila and Nepal (A Study in Political History)”?

- (A) Asoka
- (B) Vanga
- (C) Jyotirisvara’s
- (D) Tillers

३१०. In which chapter is the term/name “Goddess” found as a prominent source term?

- (A) Chapter XIX — Vidyapati’s Faith
- (B) Chapter X — The Later Karnatas of Mithila and Nepal
- (C) Chapter II — Early History of Videha
- (D) Chapter XII — The Later Oinwaras

३११. Chapter IX source-set 11: which option is a named source/person/place/work found in “Early Muslim Invasion of Mithila”?

- (A) Ilyas
- (B) Kamarupa
- (C) Nepal’
- (D) Murunda

३१२. In which chapter is the term/name “Ramdatta” found as a prominent source term?

- (A) Chapter XV — Mithila and Nepal (A Study in Political History)
- (B) Chapter XVII — The Lower Orders in Mithila (with special reference to Sudras and Slaves)
- (C) Chapter XX — Sanskrit Drama in Mithila (An Historical Survey)
- (D) Chapter X — The Later Karnatas of Mithila and Nepal

३१३. In which chapter is the term/name “Arabic” found as a prominent source term?

- (A) Chapter I — Sources
- (B) Chapter VI — Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD)
- (C) Chapter XVI — Social Structure in Medieval Mithila
- (D) Chapter III — Ajatasatru and the Lichchavis of Vaisali

३१४. In which chapter is the term/name “Kedara Rai” found as a prominent source term?

- (A) Chapter XX — Sanskrit Drama in Mithila (An Historical Survey)
- (B) Chapter IV — Mithila between 185 BC – 320 AD
- (C) Chapter VII — The Karnatas of Mithila (1097 – 1325 AD)
- (D) Chapter XIII — Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)

३१५. Chapter XIII source-set 48: which option is a named source/person/place/work found in “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)”?

- (A) Muhammad Tughlaq
- (B) Banerji
- (C) Bind
- (D) Dharma. Loyalty

३१६. Chapter VIII source-set 21: which option is a named source/person/place/work found in “Harisimhadeva of Mithila (a re-assessment of facts)”?

- (A) Here
- (B) Kharavela
- (C) Kosi
- (D) Vajjis

३१७. Chapter XI source-set 24: which option is a named source/person/place/work found in “The Oinwaras of Mithila (based mainly on Vidyapati)”?

- (A) Durgawati
- (B) Firuz
- (C) Rome
- (D) Raja’s

३१८. Chapter XXI source-set 3: which option is a named source/person/place/work found in “Cultural Heritage of Mithila”?

- (A) Bhavesha
- (B) Bhagavata
- (C) Bhil
- (D) There

३१९. Chapter XVI source-set 19: which option is a named source/person/place/work found in “Social Structure in Medieval Mithila”?

- (A) Like
- (B) Bhairavasimha of the Oinvara
- (C) Ganeshwara
- (D) Nepal. The

३२०. Chapter VIII source-set 33: which option is a named source/person/place/work found in “Harisimhadeva of Mithila (a re-assessment of facts)”?

- (A) Chief
- (B) Levi
- (C) Tribhukti
- (D) Vacaspati

३२१. Chapter XX source-set 29: which option is a named source/person/place/work found in “Sanskrit Drama in Mithila (An Historical Survey)”?

- (A) Muslim
- (B) Bhogishwara
- (C) Raja of Tirhut
- (D) Kalachuri

३२३. Chapter VIII source-set 40: which option is a named source/person/place/work found in “Harisimhadeva of Mithila (a re-assessment of facts)”?

- (A) Allahabad Pillar Inscription
- (B) Malladeva
- (C) However
- (D) Ganeshwara’s

३२३. In which chapter is the term/name “Padmasimha” found as a prominent source term?

- (A) Chapter XX — Sanskrit Drama in Mithila (An Historical Survey)
- (B) Chapter XI — The Oinwaras of Mithila (based mainly on Vidyapati)
- (C) Chapter III — Ajatasatru and the Lichchavis of Vaisali
- (D) Chapter XII — The Later Oinwaras

३२४. In which chapter is the term/name “Rama Narayana” found as a prominent source term?

- (A) Chapter XIII — Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)
- (B) Chapter XXI — Cultural Heritage of Mithila
- (C) Chapter XIV — The Khandavalas of Mithila
- (D) Chapter V — Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)

३२५. Chapter XV source-set 42: which option is a named source/person/place/work found in “Mithila and Nepal (A Study in Political History)”?

- (A) Ganesvara
- (B) Acts in
- (C) Nepal’
- (D) Looking

३२६. Chapter V source-set 5: which option is a named source/person/place/work found in “Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)”?

- (A) Mandeva
- (B) Shaka
- (C) Tirabhukti
- (D) Khatmandu

३२७. Chapter V source-set 29: which option is a named source/person/place/work found in “Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)”?

- (A) Sakrasimhadeva
- (B) Sri Samudra
- (C) Vajjis
- (D) Gops

३२८. Chapter XIX source-set 29: which option is a named source/person/place/work found in “Vidyapati’s Faith”?

- (A) Basarh
- (B) Uddhava
- (C) Nah Thakur
- (D) Kali

३३९. In which chapter is the term/name “Ganamukhya” found as a prominent source term?

- (A) Chapter II — Early History of Videha
- (B) Chapter XXI — Cultural Heritage of Mithila
- (C) Chapter XI — The Oinwaras of Mithila (based mainly on Vidyapati)
- (D) Chapter XIII — Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)

३३०. Chapter XVII source-set 3: which option is a named source/person/place/work found in “The Lower Orders in Mithila (with special reference to Sudras and Slaves)”?

- (A) Act II
- (B) Ajatasatru
- (C) Brahmana
- (D) Choudharies

३३१. Chapter IX source-set 10: which option is a named source/person/place/work found in “Early Muslim Invasion of Mithila”?

- (A) Brahmanas and
- (B) Board of Revenue
- (C) Bakhtyar
- (D) Ramasimha II

३३२. Chapter XX source-set 11: which option is a named source/person/place/work found in “Sanskrit Drama in Mithila (An Historical Survey)”?

- (A) Allah
- (B) Jayaswal
- (C) Both of
- (D) Government

३३३. In which chapter is the term/name “Kaniska” found as a prominent source term?

- (A) Chapter XVI — Social Structure in Medieval Mithila
- (B) Chapter IV — Mithila between 185 BC – 320 AD
- (C) Chapter XII — The Later Oinwaras
- (D) Chapter I — Sources

३३४. Chapter XX source-set 18: which option is a named source/person/place/work found in “Sanskrit Drama in Mithila (An Historical Survey)”?

- (A) Renou
- (B) Bhairavasimhadeva
- (C) Kesava Majumdar
- (D) Even

३३५. Chapter XV source-set 46: which option is a named source/person/place/work found in “Mithila and Nepal (A Study in Political History)”?

- (A) Bengal Sultan
- (B) Khajuraho
- (C) Mallas
- (D) Harideva

- ३३६. Chapter XII source-set 34: which option is a named source/person/place/work found in “The Later Oinwaras”?**
- (A) Ibrahim
 - (B) Here
 - (C) Epic
 - (D) Some
- ३३७. Chapter VII source-set 27: which option is a named source/person/place/work found in “The Karnatas of Mithila (1097 – 1325 AD)”?**
- (A) Saka
 - (B) Panini
 - (C) Kosalan
 - (D) Saivite
- ३३८. Chapter XV source-set 43: which option is a named source/person/place/work found in “Mithila and Nepal (A Study in Political History)”?**
- (A) Zamindars
 - (B) Banaras
 - (C) Arjuna
 - (D) Natas
- ३३९. Chapter XII source-set 25: which option is a named source/person/place/work found in “The Later Oinwaras”?**
- (A) Nankar
 - (B) Sanskrit
 - (C) Kayasthas
 - (D) Keith
- ३४०. In which chapter is the term/name “Vassakara” found as a prominent source term?**
- (A) Chapter VI — Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD)
 - (B) Chapter I — Sources
 - (C) Chapter III — Ajatasatru and the Lichchavis of Vaisali
 - (D) Chapter XX — Sanskrit Drama in Mithila (An Historical Survey)
- ३४१. Chapter XVIII source-set 28: which option is a named source/person/place/work found in “Vidyapati and his Conception of Kingship”?**
- (A) Samantas
 - (B) Asoka
 - (C) Gods. It
 - (D) In Act
- ३४२. Chapter XII source-set 21: which option is a named source/person/place/work found in “The Later Oinwaras”?**
- (A) They
 - (B) Mauryan
 - (C) Maukhari
 - (D) Karrannis
- ३४३. Chapter VI source-set 9: which option is a named source/person/place/work found in “Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD)”?**
- (A) Dhirasimha
 - (B) Radha
 - (C) Mahamandalikas
 - (D) Magadha

३४४. In which chapter is the term/name “Canakya” found as a prominent source term?

- (A) Chapter XVIII — Vidyapati and his Conception of Kingship
- (B) Chapter XIII — Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)
- (C) Chapter VI — Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD)
- (D) Chapter XIV — The Khandavalas of Mithila

३४५. Chapter XXI source-set 11: which option is a named source/person/place/work found in “Cultural Heritage of Mithila”?

- (A) Krisna’s
- (B) Arjuna
- (C) Following Umapati
- (D) Muslims

३४६. Chapter XIII source-set 14: which option is a named source/person/place/work found in “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)”?

- (A) Magha
- (B) These
- (C) Tirabhukti
- (D) Samudra

३४७. In which chapter is the term/name “Shahjahan” found as a prominent source term?

- (A) Chapter V — Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)
- (B) Chapter XII — The Later Oinwaras
- (C) Chapter XIV — The Khandavalas of Mithila
- (D) Chapter XVIII — Vidyapati and his Conception of Kingship

३४८. Chapter XI source-set 9: which option is a named source/person/place/work found in “The Oinwaras of Mithila (based mainly on Vidyapati)”?

- (A) Svetapur
- (B) Ganeshwara
- (C) Rampala
- (D) Everything

३४९. Chapter XXI source-set 28: which option is a named source/person/place/work found in “Cultural Heritage of Mithila”?

- (A) Ganges
- (B) Batbar
- (C) Chandellas
- (D) During

३५०. Chapter XI source-set 38: which option is a named source/person/place/work found in “The Oinwaras of Mithila (based mainly on Vidyapati)”?

- (A) Another
- (B) Alam Shah
- (C) Bhuktis
- (D) Catika

३५१. Chapter XV source-set 13: which option is a named source/person/place/work found in “Mithila and Nepal (A Study in Political History)”?

- (A) Nah Thakur
- (B) Thakuri
- (C) Acts. The
- (D) Harsa’s

३५२. Chapter XI source-set 15: which option is a named source/person/place/work found in “The Oinwaras of Mithila (based mainly on Vidyapati)”?

- (A) Feudal
- (B) Bhogishwara
- (C) Land
- (D) Gulma

३५३. In which chapter is the term/name “Kaika’us” found as a prominent source term?

- (A) Chapter XI — The Oinwaras of Mithila (based mainly on Vidyapati)
- (B) Chapter IV — Mithila between 185 BC – 320 AD
- (C) Chapter XX — Sanskrit Drama in Mithila (An Historical Survey)
- (D) Chapter I — Sources

३५४. Chapter II source-set 8: which option is a named source/person/place/work found in “Early History of Videha”?

- (A) Tilling
- (B) Viceroy
- (C) Naradeva
- (D) Lichchavis

३५५. Chapter XVI source-set 30: which option is a named source/person/place/work found in “Social Structure in Medieval Mithila”?

- (A) Vidu
- (B) Nawab
- (C) Dhangal
- (D) Vahiyas

३५६. Chapter I source-set 5: which option is a named source/person/place/work found in “Sources”?

- (A) Arabic
- (B) Dr Mazumdar’s
- (C) Barua
- (D) Jayadeva

३५७. In which chapter is the term/name “Roopnarain” found as a prominent source term?

- (A) Chapter XV — Mithila and Nepal (A Study in Political History)
- (B) Chapter XII — The Later Oinwaras
- (C) Chapter IV — Mithila between 185 BC – 320 AD
- (D) Chapter XVIII — Vidyapati and his Conception of Kingship

३५८. In which chapter is the term/name “Harshana” found as a prominent source term?

- (A) Chapter XIX — Vidyapati’s Faith
- (B) Chapter VI — Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD)
- (C) Chapter XV — Mithila and Nepal (A Study in Political History)
- (D) Chapter XII — The Later Oinwaras

३५९. Chapter XX source-set 39: which option is a named source/person/place/work found in “Sanskrit Drama in Mithila (An Historical Survey)”?

- (A) Acts. The
- (B) Brahmana
- (C) Mithila’s
- (D) Misra’s

३६०. Chapter XVIII source-set 11: which option is a named source/person/place/work found in “Vidyapati and his Conception of Kingship”?

- (A) Gauda and Gazzana
- (B) Vacaspati
- (C) Even
- (D) Aryan

३६१. In which chapter is the term/name “Dhirasimha” found as a prominent source term?

- (A) Chapter XIX — Vidyapati’s Faith
- (B) Chapter VIII — Harisimhadeva of Mithila (a re-assessment of facts)
- (C) Chapter XVIII — Vidyapati and his Conception of Kingship
- (D) Chapter XIII — Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)

३६२. Chapter IX source-set 14: which option is a named source/person/place/work found in “Early Muslim Invasion of Mithila”?

- (A) Jyotirisvara
- (B) Nanyadeva
- (C) Lakhima
- (D) Sultan

३६३. In which chapter is the term/name “Kolanca” found as a prominent source term?

- (A) Chapter XIII — Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)
- (B) Chapter III — Ajatasatru and the Lichchavis of Vaisali
- (C) Chapter XVI — Social Structure in Medieval Mithila
- (D) Chapter II — Early History of Videha

३६४. Chapter XXI source-set 6: which option is a named source/person/place/work found in “Cultural Heritage of Mithila”?

- (A) Asoka
- (B) Bathurst
- (C) Fahien
- (D) Chinese

३६५. Chapter II source-set 2: which option is a named source/person/place/work found in “Early History of Videha”?

- (A) Natas
- (B) Janaka
- (C) Sarisava
- (D) Dhurtasamagama

३६६. In which chapter is the term/name “Mulla Taquia” found as a prominent source term?

- (A) Chapter XV — Mithila and Nepal (A Study in Political History)
- (B) Chapter XXI — Cultural Heritage of Mithila
- (C) Chapter XIII — Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)
- (D) Chapter VIII — Harisimhadeva of Mithila (a re-assessment of facts)

३६७. In which chapter is the term/name “Ramasimha” found as a prominent source term?

- (A) Chapter XIV — The Khandavalas of Mithila
- (B) Chapter XI — The Oinwaras of Mithila (based mainly on Vidyapati)
- (C) Chapter VII — The Karnatas of Mithila (1097 – 1325 AD)
- (D) Chapter XX — Sanskrit Drama in Mithila (An Historical Survey)

३६८. In which chapter is the term/name “Ghiyasuddin Tughlaq” found as a prominent source term?

- (A) Chapter XVII — The Lower Orders in Mithila (with special reference to Sudras and Slaves)
- (B) Chapter XIX — Vidyapati’s Faith
- (C) Chapter XVIII — Vidyapati and his Conception of Kingship
- (D) Chapter IX — Early Muslim Invasion of Mithila

३६९. In which chapter is the term/name “Dr Mazumdar” found as a prominent source term?

- (A) Chapter XIV — The Khandavalas of Mithila
- (B) Chapter X — The Later Karnatas of Mithila and Nepal
- (C) Chapter VIII — Harisimhadeva of Mithila (a re-assessment of facts)
- (D) Chapter XXI — Cultural Heritage of Mithila

३७०. In which chapter is the term/name “Begusarai” found as a prominent source term?

- (A) Chapter II — Early History of Videha
- (B) Chapter VII — The Karnatas of Mithila (1097 – 1325 AD)
- (C) Chapter I — Sources
- (D) Chapter XIV — The Khandavalas of Mithila

३७१. Chapter XI source-set 42: which option is a named source/person/place/work found in “The Oinwaras of Mithila (based mainly on Vidyapati)”?

- (A) Gargi
- (B) Bull
- (C) Muhammad Tughlaq
- (D) Songs

३७२. Chapter IV source-set 19: which option is a named source/person/place/work found in “Mithila between 185 BC – 320 AD”?

- (A) Chinese
- (B) Videhan Council
- (C) Dwaraka
- (D) Annals

३७३. Chapter II source-set 32: which option is a named source/person/place/work found in “Early History of Videha”?

- (A) Ksatriya
- (B) Afghan
- (C) Dhanukha
- (D) Brahma

३७४. Chapter I source-set 6: which option is a named source/person/place/work found in “Sources”?

- (A) Adisura
- (B) Like
- (C) Lal Kavi
- (D) Muslim

३७५. Chapter I source-set 8: which option is a named source/person/place/work found in “Sources”?

- (A) Misra
- (B) Kaikas
- (C) Vahiyas
- (D) Buxar

३७६. Chapter XV source-set 33: which option is a named source/person/place/work found in “Mithila and Nepal (A Study in Political History)”?

- (A) Napita
- (B) Jayadeva
- (C) Ambapali
- (D) Jaya

३७७. Chapter XVII source-set 7: which option is a named source/person/place/work found in “The Lower Orders in Mithila (with special reference to Sudras and Slaves)”?

- (A) Ambapali
- (B) Mithila. The
- (C) While
- (D) Karnatas of Mithila

३७८. Chapter XI source-set 45: which option is a named source/person/place/work found in “The Oinwaras of Mithila (based mainly on Vidyapati)”?

- (A) Kalu
- (B) Vaisnavite
- (C) Rama
- (D) Natas

३७९. Chapter XI source-set 35: which option is a named source/person/place/work found in “The Oinwaras of Mithila (based mainly on Vidyapati)”?

- (A) Tirabhukti
- (B) Alauddin Khalji. The
- (C) Arsalan
- (D) Masa

३८०. Chapter VII source-set 19: which option is a named source/person/place/work found in “The Karnatas of Mithila (1097 – 1325 AD)”?

- (A) Sena
- (B) Oinvara
- (C) Chief
- (D) Ahir

३८३. Chapter XIX source-set 27: which option is a named source/person/place/work found in “Vidyapati’s Faith”?

- (A) Dolkha
- (B) Tale
- (C) Goddess
- (D) Bhagirathpur

३८३. In which chapter is the term/name “Kautilyan” found as a prominent source term?

- (A) Chapter IV — Mithila between 185 BC – 320 AD
- (B) Chapter XII — The Later Oinwaras
- (C) Chapter XVIII — Vidyapati and his Conception of Kingship
- (D) Chapter XI — The Oinwaras of Mithila (based mainly on Vidyapati)

३८३. Chapter V source-set 12: which option is a named source/person/place/work found in “Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)”?

- (A) Ananda
- (B) Nagals
- (C) Karsapana
- (D) Yuvaraja

३८४. Chapter XIV source-set 37: which option is a named source/person/place/work found in “The Khandavalas of Mithila”?

- (A) Patna
- (B) Jain
- (C) Purely
- (D) Laksminatha Kamsanarayana

३८५. Chapter XIV source-set 4: which option is a named source/person/place/work found in “The Khandavalas of Mithila”?

- (A) Kula
- (B) Yasah-Karna
- (C) Dasa
- (D) Akbar

३८६. In which chapter is the term/name “Raksamukta” found as a prominent source term?

- (A) Chapter X — The Later Karnatas of Mithila and Nepal
- (B) Chapter VI — Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD)
- (C) Chapter XVIII — Vidyapati and his Conception of Kingship
- (D) Chapter V — Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)

३८७. Chapter XV source-set 17: which option is a named source/person/place/work found in “Mithila and Nepal (A Study in Political History)”?

- (A) Haji Ilyas
- (B) Demetrios
- (C) Sufi
- (D) Harisimhadeva

३८८. Chapter IV source-set 14: which option is a named source/person/place/work found in “Mithila between 185 BC – 320 AD”?

- (A) Iwaz
- (B) Sharqi
- (C) Ptolemy
- (D) Akbar

३८९. In which chapter is the term/name “Firman” found as a prominent source term?

- (A) Chapter XXI — Cultural Heritage of Mithila
- (B) Chapter IV — Mithila between 185 BC – 320 AD
- (C) Chapter XIV — The Khandavalas of Mithila
- (D) Chapter XII — The Later Oinwaras

३९०. Chapter XI source-set 5: which option is a named source/person/place/work found in “The Oinwaras of Mithila (based mainly on Vidyapati)”?

- (A) Brahmanism
- (B) Bhot
- (C) Kameshwara
- (D) Satya

३९१. Chapter II source-set 27: which option is a named source/person/place/work found in “Early History of Videha”?

- (A) Nrpati
- (B) Vajji
- (C) Ramasimha
- (D) Vasistha

३९२. Chapter XIII source-set 43: which option is a named source/person/place/work found in “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)”?

- (A) Here
- (B) Arslan
- (C) Nanya’s
- (D) Keertinarain

३९३. Chapter XV source-set 20: which option is a named source/person/place/work found in “Mithila and Nepal (A Study in Political History)”?

- (A) Jayachandra
- (B) Gotam
- (C) Gorkhas
- (D) Fair

३९४. Chapter XVII source-set 31: which option is a named source/person/place/work found in “The Lower Orders in Mithila (with special reference to Sudras and Slaves)”?

- (A) Radha
- (B) What
- (C) Arjava
- (D) Amat

३९५. Chapter XXI source-set 14: which option is a named source/person/place/work found in “Cultural Heritage of Mithila”?

- (A) Narayanapala
- (B) Rampala
- (C) Wang
- (D) Kingship’s

३९६. In which chapter is the term/name “Muhammad” found as a prominent source term?

- (A) Chapter XII — The Later Oinwaras
- (B) Chapter XVII — The Lower Orders in Mithila (with special reference to Sudras and Slaves)
- (C) Chapter IX — Early Muslim Invasion of Mithila
- (D) Chapter XVIII — Vidyapati and his Conception of Kingship

३९७. Chapter XI source-set 11: which option is a named source/person/place/work found in “The Oinwaras of Mithila (based mainly on Vidyapati)”?

- (A) Vidyapati’s
- (B) Krisna and Radha
- (C) Usaharana
- (D) Kushana

३९८. Chapter XX source-set 46: which option is a named source/person/place/work found in “Sanskrit Drama in Mithila (An Historical Survey)”?

- (A) Kosi
- (B) Bhargava
- (C) Such
- (D) Levi

३९९. Chapter IV source-set 35: which option is a named source/person/place/work found in “Mithila between 185 BC – 320 AD”?

- (A) Mallikas
- (B) Ksitipala
- (C) Kanvas
- (D) Nawab’s

४००. In which chapter is the term/name “Mithila. He” found as a prominent source term?

- (A) Chapter XVII — The Lower Orders in Mithila (with special reference to Sudras and Slaves)
- (B) Chapter II — Early History of Videha
- (C) Chapter V — Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)
- (D) Chapter XX — Sanskrit Drama in Mithila (An Historical Survey)

४०१. Chapter XI source-set 16: which option is a named source/person/place/work found in “The Oinwaras of Mithila (based mainly on Vidyapati)”?

- (A) Imadpur
- (B) Sastras
- (C) Bhavesha
- (D) Krsnamisra

४०३. In which chapter is the term/name “Although” found as a prominent source term?

- (A) Chapter I — Sources
- (B) Chapter XVIII — Vidyapati and his Conception of Kingship
- (C) Chapter V — Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)
- (D) Chapter XVII — The Lower Orders in Mithila (with special reference to Sudras and Slaves)

४०३. Chapter XXI source-set 34: which option is a named source/person/place/work found in “Cultural Heritage of Mithila”?

- (A) Tulukas
- (B) Siva
- (C) Karanas
- (D) Singh

४०४. Chapter XIII source-set 38: which option is a named source/person/place/work found in “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)”?

- (A) Viceroy
- (B) Narasimhadeva
- (C) Gods. It
- (D) Dhoyi

४०५. Chapter XXI source-set 40: which option is a named source/person/place/work found in “Cultural Heritage of Mithila”?

- (A) Muslim
- (B) Frequent
- (C) Sravasti
- (D) Darbhanga. The

४०६. Chapter XIII source-set 42: which option is a named source/person/place/work found in “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)”?

- (A) Vidudabha
- (B) Even
- (C) Nishad
- (D) Sena

४०७. Chapter XI source-set 39: which option is a named source/person/place/work found in “The Oinwaras of Mithila (based mainly on Vidyapati)”?

- (A) Keertinarain
- (B) Maithil
- (C) Jalaluddin
- (D) Muni

४०८. Chapter X source-set 31: which option is a named source/person/place/work found in “The Later Karnatas of Mithila and Nepal”?

- (A) Gandaka
- (B) Kansanarayana’s
- (C) Bhaskaravarmana
- (D) Rama

४०९. Chapter II source-set 18: which option is a named source/person/place/work found in “Early History of Videha”?

- (A) Wang’s
- (B) Buddha
- (C) Simaraon and Nepal
- (D) Begusarai

४१०. In which chapter is the term/name “Shaiva” found as a prominent source term?

- (A) Chapter X — The Later Karnatas of Mithila and Nepal
- (B) Chapter XIII — Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)
- (C) Chapter XIX — Vidyapati’s Faith
- (D) Chapter IX — Early Muslim Invasion of Mithila

४११. Chapter IV source-set 30: which option is a named source/person/place/work found in “Mithila between 185 BC – 320 AD”?

- (A) Bhaur
- (B) Bhukti
- (C) Cnakya
- (D) Siva

४१२. Chapter IV source-set 6: which option is a named source/person/place/work found in “Mithila between 185 BC – 320 AD”?

- (A) Taking
- (B) Sunga
- (C) Such
- (D) Ballalasena

४१३. Chapter XIII source-set 34: which option is a named source/person/place/work found in “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)”?

- (A) Veda
- (B) Kirat
- (C) Mithi
- (D) Karsapana

४१४. In which chapter is the term/name “Raghava Simha” found as a prominent source term?

- (A) Chapter XIV — The Khandavalas of Mithila
- (B) Chapter XVII — The Lower Orders in Mithila (with special reference to Sudras and Slaves)
- (C) Chapter IV — Mithila between 185 BC – 320 AD
- (D) Chapter VI — Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD)

४१५. Chapter III source-set 10: which option is a named source/person/place/work found in “Ajatasatru and the Lichchavis of Vaisali”?

- (A) Dhurtasamagama
- (B) Vajjians
- (C) Ganeshwara. It
- (D) Dvijas

४१६. Chapter IX source-set 6: which option is a named source/person/place/work found in “Early Muslim Invasion of Mithila”?

- (A) Pratiharas
- (B) Kosi
- (C) Bhukti
- (D) Vacaspati

४१७. Chapter XII source-set 31: which option is a named source/person/place/work found in “The Later Oinwaras”?

- (A) Bhars
- (B) Koth
- (C) Vajjis
- (D) Greeks

४१८. Chapter I source-set 28: which option is a named source/person/place/work found in “Sources”?

- (A) Simraongarh
- (B) Subhadra Jha
- (C) Radha’s
- (D) Jayanagar

४१९. Chapter XIV source-set 23: which option is a named source/person/place/work found in “The Khandavalas of Mithila”?

- (A) During
- (B) Belva
- (C) Yaksamalla
- (D) Cowrie

४२०. Chapter XIII source-set 3: which option is a named source/person/place/work found in “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)”?

- (A) Vassakara
- (B) Allah
- (C) Dravidian
- (D) Oinvara

४२१. Chapter IV source-set 18: which option is a named source/person/place/work found in “Mithila between 185 BC – 320 AD”?

- (A) In Mithila
- (B) Dharmaswami
- (C) These
- (D) Hiuentasang

४२२. Chapter XII source-set 8: which option is a named source/person/place/work found in “The Later Oinwaras”?

- (A) Devala
- (B) Vira Singh and Kirti Singh
- (C) Ramaraja
- (D) Kirtisimha

४२३. Chapter VIII source-set 46: which option is a named source/person/place/work found in “Harisimhadeva of Mithila (a re-assessment of facts)”?

- (A) Large
- (B) Narasimhadeva
- (C) Vijayasena
- (D) Champaran

४२४. Chapter XV source-set 24: which option is a named source/person/place/work found in “Mithila and Nepal (A Study in Political History)”?

- (A) Saiva
- (B) Aryan
- (C) Tailor
- (D) Kasisa

४२५. In which chapter is the term/name “CHAPOHOLO” found as a prominent source term?

- (A) Chapter XIII — Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)
- (B) Chapter XIV — The Khandavalas of Mithila
- (C) Chapter XXI — Cultural Heritage of Mithila
- (D) Chapter XV — Mithila and Nepal (A Study in Political History)

४२६. Chapter II source-set 30: which option is a named source/person/place/work found in “Early History of Videha”?

- (A) Lord
- (B) Frequent
- (C) Muslims
- (D) Narayanapala

४२७. Chapter XVI source-set 32: which option is a named source/person/place/work found in “Social Structure in Medieval Mithila”?

- (A) Maithilas
- (B) Vrsudha
- (C) Bhairavendra
- (D) Such

४२८. Chapter VI source-set 26: which option is a named source/person/place/work found in “Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD)”?

- (A) Durgawati
- (B) Kusana
- (C) Yasovarmana
- (D) Belva

४२९. Chapter XIV source-set 45: which option is a named source/person/place/work found in “The Khandavalas of Mithila”?

- (A) Darbhanga. The
- (B) Possibly
- (C) Aryanised
- (D) Pasenadi’s

४३०. Chapter VIII source-set 49: which option is a named source/person/place/work found in “Harisimhadeva of Mithila (a re-assessment of facts)”?

- (A) Taking
- (B) DHNI
- (C) Vrsudha
- (D) Shakta

४३१. In which chapter is the term/name “Raghunandana” found as a prominent source term?

- (A) Chapter X — The Later Karnatas of Mithila and Nepal
- (B) Chapter II — Early History of Videha
- (C) Chapter XIV — The Khandavalas of Mithila
- (D) Chapter XII — The Later Oinwaras

४३२. Chapter V source-set 22: which option is a named source/person/place/work found in “Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)”?

- (A) Tibetan
- (B) Krsna
- (C) Ganges
- (D) Mahamattakas

४३३. Chapter XIII source-set 30: which option is a named source/person/place/work found in “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)”?

- (A) Rigveda
- (B) Simha
- (C) Gorakhpur
- (D) Bengal

४३४. Chapter III source-set 24: which option is a named source/person/place/work found in “Ajatasatru and the Lichchavis of Vaisali”?

- (A) Hari
- (B) Dhobi
- (C) Dhoyi
- (D) Vidudabha

४३५. In which chapter is the term/name “Besides” found as a prominent source term?

- (A) Chapter XVII — The Lower Orders in Mithila (with special reference to Sudras and Slaves)
- (B) Chapter XXI — Cultural Heritage of Mithila
- (C) Chapter IV — Mithila between 185 BC – 320 AD
- (D) Chapter XX — Sanskrit Drama in Mithila (An Historical Survey)

४३६. Chapter XX source-set 8: which option is a named source/person/place/work found in “Sanskrit Drama in Mithila (An Historical Survey)”?

- (A) Acts
- (B) Dhurtasamagama
- (C) Gold
- (D) Bhairavasimha

४३७. Chapter XI source-set 50: which option is a named source/person/place/work found in “The Oinwaras of Mithila (based mainly on Vidyapati)”?

- (A) Muslims
- (B) Ksitipala
- (C) Sungas
- (D) Banaras

४३८. In which chapter is the term/name “Nepali” found as a prominent source term?

- (A) Chapter XVII — The Lower Orders in Mithila (with special reference to Sudras and Slaves)
- (B) Chapter X — The Later Karnatas of Mithila and Nepal
- (C) Chapter III — Ajatasatru and the Lichchavis of Vaisali
- (D) Chapter XV — Mithila and Nepal (A Study in Political History)

४३९. Chapter VII source-set 34: which option is a named source/person/place/work found in “The Karnatas of Mithila (1097 – 1325 AD)”?

- (A) Masas
- (B) Gandaka
- (C) Mahesh Thakur
- (D) Bhupala

४४०. Chapter XI source-set 8: which option is a named source/person/place/work found in “The Oinwaras of Mithila (based mainly on Vidyapati)”?

- (A) Hindu
- (B) AD. The
- (C) Gautam
- (D) Ganges

४४१. In which chapter is the term/name “Act IV” found as a prominent source term?

- (A) Chapter XVIII — Vidyapati and his Conception of Kingship
- (B) Chapter I — Sources
- (C) Chapter IX — Early Muslim Invasion of Mithila
- (D) Chapter XX — Sanskrit Drama in Mithila (An Historical Survey)

४४२. In which chapter is the term/name “Bimbisara” found as a prominent source term?

- (A) Chapter XI — The Oinwaras of Mithila (based mainly on Vidyapati)
- (B) Chapter IV — Mithila between 185 BC – 320 AD
- (C) Chapter XVII — The Lower Orders in Mithila (with special reference to Sudras and Slaves)
- (D) Chapter III — Ajatasatru and the Lichchavis of Vaisali

४४३. Chapter XIV source-set 25: which option is a named source/person/place/work found in “The Khandavalas of Mithila”?

- (A) Mahals
- (B) They
- (C) Act II
- (D) Smarta

४४४. Chapter VI source-set 15: which option is a named source/person/place/work found in “Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD)”?

- (A) Vedic
- (B) There
- (C) Ekadasavatara
- (D) Shanta

४४५. Chapter XIV source-set 13: which option is a named source/person/place/work found in “The Khandavalas of Mithila”?

- (A) Kautilya
- (B) Tankah
- (C) Mahinatha Thakura
- (D) Bharata’s Natyasastra

४४६. Chapter I source-set 2: which option is a named source/person/place/work found in “Sources”?

- (A) Yavanas
- (B) Gahadawala
- (C) Purely
- (D) Afghans

४४७. Chapter V source-set 20: which option is a named source/person/place/work found in “Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)”?

- (A) Kesava Majumdar
- (B) Anantamalla
- (C) Jayadeva II
- (D) Guptas

४४८. Chapter IV source-set 27: which option is a named source/person/place/work found in “Mithila between 185 BC – 320 AD”?

- (A) Bhargava
- (B) Hindupati
- (C) Infra
- (D) Kharavela

४४९. Chapter XIII source-set 45: which option is a named source/person/place/work found in “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)”?

- (A) Mahesh Thakur
- (B) Shaka
- (C) Act III
- (D) Vaisali and Nepal

४५०. In which chapter is the term/name “Annals” found as a prominent source term?

- (A) Chapter IX — Early Muslim Invasion of Mithila
- (B) Chapter V — Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)
- (C) Chapter XVII — The Lower Orders in Mithila (with special reference to Sudras and Slaves)
- (D) Chapter XVIII — Vidyapati and his Conception of Kingship

४५१. Chapter XIV source-set 43: which option is a named source/person/place/work found in “The Khandavalas of Mithila”?

- (A) Annals
- (B) Surki
- (C) Jinadasa
- (D) Raghunandana

४५२. Chapter XIV source-set 6: which option is a named source/person/place/work found in “The Khandavalas of Mithila”?

- (A) Ramabhadra Rupnarayana of Mithila
- (B) Raja
- (C) Paksadhara
- (D) Taleju

४५३. Chapter IX source-set 5: which option is a named source/person/place/work found in “Early Muslim Invasion of Mithila”?

- (A) In the Nirayavalisutta
- (B) Harisimhadeva
- (C) Muslim. In
- (D) Shastri

४५४. Chapter VIII source-set 1: which option is a named source/person/place/work found in “Harisimhadeva of Mithila (a re-assessment of facts)”?

- (A) Rajput
- (B) Yajnavalkya
- (C) Khalji
- (D) Harisimha

४५५. Chapter VIII source-set 41: which option is a named source/person/place/work found in “Harisimhadeva of Mithila (a re-assessment of facts)”?

- (A) Alauddin’s
- (B) Nandas
- (C) Kumaragupta
- (D) Sarisava

४५६. Chapter XVII source-set 32: which option is a named source/person/place/work found in “The Lower Orders in Mithila (with special reference to Sudras and Slaves)”?

- (A) Deed
- (B) Pundras
- (C) Muslim. In
- (D) Bhima

४५७. Chapter II source-set 14: which option is a named source/person/place/work found in “Early History of Videha”?

- (A) Khas
- (B) Ruchipati
- (C) Ramayana
- (D) These

४५८. Chapter XI source-set 10: which option is a named source/person/place/work found in “The Oinwaras of Mithila (based mainly on Vidyapati)”?

- (A) Ibrahim Shah
- (B) Prabhakar
- (C) Gold
- (D) Rustics

४५९. In which chapter is the term/name “Vajjis” found as a prominent source term?

- (A) Chapter XVI — Social Structure in Medieval Mithila
- (B) Chapter XX — Sanskrit Drama in Mithila (An Historical Survey)
- (C) Chapter III — Ajatasatru and the Lichchavis of Vaisali
- (D) Chapter XII — The Later Oinwaras

४६०. Chapter VII source-set 9: which option is a named source/person/place/work found in “The Karnatas of Mithila (1097 – 1325 AD)”?

- (A) Askari
- (B) Nepal. The
- (C) Malladeva
- (D) Amar

४६१. Chapter IX source-set 30: which option is a named source/person/place/work found in “Early Muslim Invasion of Mithila”?

- (A) Anangasena
- (B) Ramasimha II
- (C) Surki
- (D) Oudh

४६२. Chapter IV source-set 31: which option is a named source/person/place/work found in “Mithila between 185 BC – 320 AD”?

- (A) Pada
- (B) Buxar
- (C) Matisimha
- (D) Rajput

४६३. Chapter XXI source-set 33: which option is a named source/person/place/work found in “Cultural Heritage of Mithila”?

- (A) Videha. The
- (B) Lakhima
- (C) Yajnavalkya
- (D) Karnata

४६४. In which chapter is the term/name “Lichchavi” found as a prominent source term?

- (A) Chapter III — Ajatasatru and the Lichchavis of Vaisali
- (B) Chapter XVIII — Vidyapati and his Conception of Kingship
- (C) Chapter IV — Mithila between 185 BC – 320 AD
- (D) Chapter XIII — Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)

४६५. Chapter XXI source-set 15: which option is a named source/person/place/work found in “Cultural Heritage of Mithila”?

- (A) Bhuktis
- (B) Saka
- (C) Tankah
- (D) Ramabhadra

४६६. Chapter X source-set 10: which option is a named source/person/place/work found in “The Later Karnatas of Mithila and Nepal”?

- (A) Srong
- (B) Avanti
- (C) Risley
- (D) Mallas

४६७. Chapter VIII source-set 36: which option is a named source/person/place/work found in “Harisimhadeva of Mithila (a re-assessment of facts)”?

- (A) Akbar
- (B) Magadha’s
- (C) Darbhanga
- (D) Mallas

४६८. In which chapter is the term/name “Aurangzeb” found as a prominent source term?

- (A) Chapter III — Ajatasatru and the Lichchavis of Vaisali
- (B) Chapter XII — The Later Oinwaras
- (C) Chapter X — The Later Karnatas of Mithila and Nepal
- (D) Chapter VIII — Harisimhadeva of Mithila (a re-assessment of facts)

४६९. Chapter III source-set 2: which option is a named source/person/place/work found in “Ajatasatru and the Lichchavis of Vaisali”?

- (A) Folio
- (B) Lichchavis
- (C) Saivite
- (D) Rome

४७०. Chapter VIII source-set 16: which option is a named source/person/place/work found in “Harisimhadeva of Mithila (a re-assessment of facts)”?

- (A) Muharram
- (B) Tankah
- (C) Kandarpighat
- (D) Saka

४७१. Chapter XII source-set 40: which option is a named source/person/place/work found in “The Later Oinwaras”?

- (A) Kumar Matikar
- (B) Avanti
- (C) Motihari
- (D) Sakyas

४७२. Chapter VIII source-set 5: which option is a named source/person/place/work found in “Harisimhadeva of Mithila (a re-assessment of facts)”?

- (A) Karnata
- (B) Gonth
- (C) Jayarjuna
- (D) Indra

४७३. Chapter XXI source-set 23: which option is a named source/person/place/work found in “Cultural Heritage of Mithila”?

- (A) Vanasphara
- (B) Books
- (C) Shakta
- (D) Sena

४७४. In which chapter is the term/name “Raja Rudra Narain” found as a prominent source term?

- (A) Chapter VIII — Harisimhadeva of Mithila (a re-assessment of facts)
- (B) Chapter IV — Mithila between 185 BC – 320 AD
- (C) Chapter XVI — Social Structure in Medieval Mithila
- (D) Chapter XII — The Later Oinwaras

४७५. Chapter XI source-set 12: which option is a named source/person/place/work found in “The Oinwaras of Mithila (based mainly on Vidyapati)”?

- (A) Ruknuddin Kaika’us
- (B) Hari
- (C) Ahir
- (D) Kirti Singh

४७६. In which chapter is the term/name “Enemies” found as a prominent source term?

- (A) Chapter XVIII — Vidyapati and his Conception of Kingship
- (B) Chapter XIV — The Khandavalas of Mithila
- (C) Chapter VII — The Karnatas of Mithila (1097 – 1325 AD)
- (D) Chapter XVI — Social Structure in Medieval Mithila

४७७. Chapter II source-set 17: which option is a named source/person/place/work found in “Early History of Videha”?

- (A) Basarh
- (B) Karala
- (C) Zamindar
- (D) Naradeva

४७८. Chapter XV source-set 7: which option is a named source/person/place/work found in “Mithila and Nepal (A Study in Political History)”?

- (A) They
- (B) Raja
- (C) Simaraon and Nepal
- (D) Abhaya

४७९. Chapter XV source-set 45: which option is a named source/person/place/work found in “Mithila and Nepal (A Study in Political History)”?

- (A) Saiva
- (B) During
- (C) Bangaon
- (D) Sudras

४८०. In which chapter is the term/name “Naradeva” found as a prominent source term?

- (A) Chapter XVI — Social Structure in Medieval Mithila
- (B) Chapter VI — Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD)
- (C) Chapter XII — The Later Oinwaras
- (D) Chapter XVIII — Vidyapati and his Conception of Kingship

४८१. Chapter XII source-set 46: which option is a named source/person/place/work found in “The Later Oinwaras”?

- (A) Shaka
- (B) Hindu
- (C) Likhanavali
- (D) Tirhut to

४८२. In which chapter is the term/name “Firuz’s” found as a prominent source term?

- (A) Chapter VI — Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD)
- (B) Chapter XI — The Oinwaras of Mithila (based mainly on Vidyapati)
- (C) Chapter XIII — Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)
- (D) Chapter XVI — Social Structure in Medieval Mithila

४८३. Chapter VI source-set 2: which option is a named source/person/place/work found in “Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD)”?

- (A) Grain
- (B) Tibetan
- (C) Dhanukha
- (D) Bhagavata Purana

४८४. Chapter III source-set 16: which option is a named source/person/place/work found in “Ajatasatru and the Lichchavis of Vaisali”?

- (A) Surya
- (B) Nagals
- (C) Governor of Bihar
- (D) Vajjis

४८५. Chapter IX source-set 23: which option is a named source/person/place/work found in “Early Muslim Invasion of Mithila”?

- (A) Zamindar
- (B) Balban
- (C) Bachchaur
- (D) Bhrtya

४८६. Chapter XV source-set 4: which option is a named source/person/place/work found in “Mithila and Nepal (A Study in Political History)”?

- (A) Vaisnavite
- (B) Chola
- (C) Sarkar
- (D) Kirata

४८७. In which chapter is the term/name “Vidyapati’s” found as a prominent source term?

- (A) Chapter XI — The Oinwaras of Mithila (based mainly on Vidyapati)
- (B) Chapter XII — The Later Oinwaras
- (C) Chapter IX — Early Muslim Invasion of Mithila
- (D) Chapter VIII — Harisimhadeva of Mithila (a re-assessment of facts)

४८८. Chapter XVI source-set 7: which option is a named source/person/place/work found in “Social Structure in Medieval Mithila”?

- (A) Allah
- (B) Brahmana
- (C) Nishad
- (D) Kamrup

४८९. Chapter XIV source-set 28: which option is a named source/person/place/work found in “The Khandavalas of Mithila”?

- (A) Perhaps
- (B) Shahjehan
- (C) Adityasena
- (D) Gangadeva

४९०. Chapter XVI source-set 22: which option is a named source/person/place/work found in “Social Structure in Medieval Mithila”?

- (A) Kameshwara
- (B) While
- (C) Family
- (D) JBORS

४९१. Chapter XIV source-set 27: which option is a named source/person/place/work found in “The Khandavalas of Mithila”?

- (A) Chandeswara
- (B) Lal Kavi
- (C) Chola
- (D) Sangharama

४९२. Chapter XIV source-set 30: which option is a named source/person/place/work found in “The Khandavalas of Mithila”?

- (A) Mirza Khan
- (B) Pundravardhana
- (C) Chandrapuri
- (D) Dombs

४९३. Chapter VII source-set 46: which option is a named source/person/place/work found in “The Karnatas of Mithila (1097 – 1325 AD)”?

- (A) Purely
- (B) Delhi
- (C) Purnea
- (D) Drama

४९४. Chapter X source-set 16: which option is a named source/person/place/work found in “The Later Karnatas of Mithila and Nepal”?

- (A) Bhikhari Mahta
- (B) Hussain Shah of Bengal
- (C) Usaharana
- (D) After

४९५. Chapter XX source-set 13: which option is a named source/person/place/work found in “Sanskrit Drama in Mithila (An Historical Survey)”?

- (A) Jayarjuna
- (B) Krsna
- (C) Janakpur
- (D) Some of

४९६. In which chapter is the term/name “Yajnavalkya” found as a prominent source term?

- (A) Chapter I — Sources
- (B) Chapter XXI — Cultural Heritage of Mithila
- (C) Chapter XIII — Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)
- (D) Chapter XII — The Later Oinwaras

४९७. In which chapter is the term/name “Samudragupta” found as a prominent source term?

- (A) Chapter XVIII — Vidyapati and his Conception of Kingship
- (B) Chapter XX — Sanskrit Drama in Mithila (An Historical Survey)
- (C) Chapter V — Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)
- (D) Chapter VIII — Harisimhadeva of Mithila (a re-assessment of facts)

४९८. Chapter XVIII source-set 6: which option is a named source/person/place/work found in “Vidyapati and his Conception of Kingship”?

- (A) Candesvara
- (B) Mithila. The
- (C) Nanya
- (D) Indian

४९९. Chapter X source-set 18: which option is a named source/person/place/work found in “The Later Karnatas of Mithila and Nepal”?

- (A) Khandavalas
- (B) Ramaraja
- (C) Dyer
- (D) Siva Singh

५००. In which chapter is the term/name “Sungas” found as a prominent source term?

- (A) Chapter II — Early History of Videha
- (B) Chapter XIX — Vidyapati’s Faith
- (C) Chapter IV — Mithila between 185 BC – 320 AD
- (D) Chapter III — Ajatasatru and the Lichchavis of Vaisali

५०१. Chapter XVI source-set 8: which option is a named source/person/place/work found in “Social Structure in Medieval Mithila”?

- (A) Jyotirisvara
- (B) Maukharis
- (C) Stray
- (D) Arjuna

५०२. In which chapter is the term/name “Nanya’s” found as a prominent source term?

- (A) Chapter VIII — Harisimhadeva of Mithila (a re-assessment of facts)
- (B) Chapter II — Early History of Videha
- (C) Chapter XVI — Social Structure in Medieval Mithila
- (D) Chapter VII — The Karnatas of Mithila (1097 – 1325 AD)

५०३. In which chapter is the term/name “Visnugupta” found as a prominent source term?

- (A) Chapter VI — Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD)
- (B) Chapter IV — Mithila between 185 BC – 320 AD
- (C) Chapter I — Sources
- (D) Chapter XI — The Oinwaras of Mithila (based mainly on Vidyapati)

५०४. Chapter XVIII source-set 26: which option is a named source/person/place/work found in “Vidyapati and his Conception of Kingship”?

- (A) AH. The
- (B) Buddha
- (C) Pandu
- (D) Although

५०५. Chapter XIII source-set 40: which option is a named source/person/place/work found in “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)”?

- (A) Grain
- (B) Ramachandra
- (C) Vaisnavite
- (D) They

५०६. Chapter XI source-set 43: which option is a named source/person/place/work found in “The Oinwaras of Mithila (based mainly on Vidyapati)”?

- (A) Sivadeva
- (B) Assam
- (C) Even
- (D) Natas

५०७. Chapter VI source-set 25: which option is a named source/person/place/work found in “Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD)”?

- (A) Bachchaur
- (B) Kaikau’s
- (C) Upalapana
- (D) Kamarupa

५०८. In which chapter is the term/name “Sudras” found as a prominent source term?

- (A) Chapter XXI — Cultural Heritage of Mithila
- (B) Chapter XVII — The Lower Orders in Mithila (with special reference to Sudras and Slaves)
- (C) Chapter III — Ajatasatru and the Lichchavis of Vaisali
- (D) Chapter V — Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)

५०९. Chapter XXI source-set 35: which option is a named source/person/place/work found in “Cultural Heritage of Mithila”?

- (A) Sapinda
- (B) Jayarjuna
- (C) JASB
- (D) Jagatasimha

५१०. Chapter XIX source-set 2: which option is a named source/person/place/work found in “Vidyapati’s Faith”?

- (A) Close
- (B) Jagirs to
- (C) Ballala
- (D) Vidyapati

५११. Chapter VII source-set 47: which option is a named source/person/place/work found in “The Karnatas of Mithila (1097 – 1325 AD)”?

- (A) Indian
- (B) Sabar
- (C) Arjun
- (D) Ghiyasuddin

५१२. Chapter XV source-set 10: which option is a named source/person/place/work found in “Mithila and Nepal (A Study in Political History)”?

- (A) Kirpatrick
- (B) Andhratharhi
- (C) Rautas
- (D) Mahendrapala

५१३. Chapter III source-set 3: which option is a named source/person/place/work found in “Ajatasatru and the Lichchavis of Vaisali”?

- (A) Thakuri
- (B) Narada
- (C) Magha
- (D) Buddha

५१४. In which chapter is the term/name “Sarkar Tirhut” found as a prominent source term?

- (A) Chapter I — Sources
- (B) Chapter XIV — The Khandavalas of Mithila
- (C) Chapter XIX — Vidyapati’s Faith
- (D) Chapter XVII — The Lower Orders in Mithila (with special reference to Sudras and Slaves)

५१५. Chapter IV source-set 25: which option is a named source/person/place/work found in “Mithila between 185 BC – 320 AD”?

- (A) Allahabad Pillar Inscription
- (B) Uparika
- (C) Signs
- (D) Buddha

५१६. Chapter XIII source-set 16: which option is a named source/person/place/work found in “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)”?

- (A) Sakyas
- (B) Sultan
- (C) Khillat
- (D) Todarmal

५१७. In which chapter is the term/name “Nandas” found as a prominent source term?

- (A) Chapter VII — The Karnatas of Mithila (1097 – 1325 AD)
- (B) Chapter II — Early History of Videha
- (C) Chapter X — The Later Karnatas of Mithila and Nepal
- (D) Chapter XX — Sanskrit Drama in Mithila (An Historical Survey)

५१८. Chapter XVIII source-set 13: which option is a named source/person/place/work found in “Vidyapati and his Conception of Kingship”?

- (A) Mahendrapala
- (B) Basu
- (C) China
- (D) Just

५१९. Chapter III source-set 12: which option is a named source/person/place/work found in “Ajatasatru and the Lichchavis of Vaisali”?

- (A) Sanghas
- (B) Zemindars
- (C) Although
- (D) Amat

५२०. In which chapter is the term/name “Century AD” found as a prominent source term?

- (A) Chapter X — The Later Karnatas of Mithila and Nepal
- (B) Chapter XX — Sanskrit Drama in Mithila (An Historical Survey)
- (C) Chapter V — Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)
- (D) Chapter II — Early History of Videha

५२१. In which chapter is the term/name “Kaikas’s” found as a prominent source term?

- (A) Chapter II — Early History of Videha
- (B) Chapter XVII — The Lower Orders in Mithila (with special reference to Sudras and Slaves)
- (C) Chapter IV — Mithila between 185 BC – 320 AD
- (D) Chapter I — Sources

५२३. Chapter XVI source-set 1: which option is a named source/person/place/work found in “Social Structure in Medieval Mithila”?

- (A) Maithil
- (B) Bhar
- (C) Janapada in Saptari
- (D) Vidyapati

५२३. Chapter IV source-set 29: which option is a named source/person/place/work found in “Mithila between 185 BC – 320 AD”?

- (A) Bhairavendra
- (B) Levi
- (C) Bhairavasimha of the Oinvara
- (D) Gautam

५२४. In which chapter is the term/name “Radha-Krisna” found as a prominent source term?

- (A) Chapter IX — Early Muslim Invasion of Mithila
- (B) Chapter III — Ajatasatru and the Lichchavis of Vaisali
- (C) Chapter XIX — Vidyapati’s Faith
- (D) Chapter XII — The Later Oinwaras

५२५. Chapter XX source-set 42: which option is a named source/person/place/work found in “Sanskrit Drama in Mithila (An Historical Survey)”?

- (A) Pratihara
- (B) Bahelia
- (C) Bhairavasimha of the Oinvara
- (D) Mithilesa’

५२६. Chapter XIII source-set 12: which option is a named source/person/place/work found in “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)”?

- (A) Books
- (B) Vedic
- (C) Devala
- (D) Sikandar Lodi

५२७. Chapter III source-set 25: which option is a named source/person/place/work found in “Ajatasatru and the Lichchavis of Vaisali”?

- (A) Does
- (B) Bhukti
- (C) Mithi
- (D) Vajjis. The

५२८. Chapter XI source-set 3: which option is a named source/person/place/work found in “The Oinwaras of Mithila (based mainly on Vidyapati)”?

- (A) Vidyapati
- (B) Madanavati
- (C) Dvijas
- (D) Vide

५२९. In which chapter is the term/name “Buddhists” found as a prominent source term?

- (A) Chapter XX — Sanskrit Drama in Mithila (An Historical Survey)
- (B) Chapter XII — The Later Oinwaras
- (C) Chapter VIII — Harisimhadeva of Mithila (a re-assessment of facts)
- (D) Chapter XIII — Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)

५३०. Chapter XIV source-set 24: which option is a named source/person/place/work found in “The Khandavalas of Mithila”?

- (A) Ramabhadra
- (B) AD. The
- (C) Kautilya and Candesvara
- (D) Rajput

५३१. Chapter V source-set 17: which option is a named source/person/place/work found in “Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)”?

- (A) Nepal’
- (B) Possibly
- (C) Under
- (D) Vahiyas

५३२. Chapter VIII source-set 14: which option is a named source/person/place/work found in “Harisimhadeva of Mithila (a re-assessment of facts)”?

- (A) Maharajas
- (B) Lakhisarai
- (C) Mazumdar
- (D) Narendra Simha

५३३. In which chapter is the term/name “Harinarayana” found as a prominent source term?

- (A) Chapter VIII — Harisimhadeva of Mithila (a re-assessment of facts)
- (B) Chapter XIII — Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)
- (C) Chapter IV — Mithila between 185 BC – 320 AD
- (D) Chapter XXI — Cultural Heritage of Mithila

५३४. In which chapter is the term/name “Ghiyasuddin Tughluq” found as a prominent source term?

- (A) Chapter XX — Sanskrit Drama in Mithila (An Historical Survey)
- (B) Chapter XVI — Social Structure in Medieval Mithila
- (C) Chapter IX — Early Muslim Invasion of Mithila
- (D) Chapter VIII — Harisimhadeva of Mithila (a re-assessment of facts)

५३५. Chapter XIX source-set 34: which option is a named source/person/place/work found in “Vidyapati’s Faith”?

- (A) Rabindranath
- (B) Varnasramadharma. He
- (C) Gorkha
- (D) Bhagirathpur

५३६. Chapter VI source-set 29: which option is a named source/person/place/work found in “Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD)”?

- (A) Lord
- (B) Sunidha
- (C) Maldah
- (D) Karna

५३७. In which chapter is the term/name “Act II” found as a prominent source term?

- (A) Chapter XVIII — Vidyapati and his Conception of Kingship
- (B) Chapter IV — Mithila between 185 BC – 320 AD
- (C) Chapter XX — Sanskrit Drama in Mithila (An Historical Survey)
- (D) Chapter VII — The Karnatas of Mithila (1097 – 1325 AD)

५३८. Chapter XII source-set 14: which option is a named source/person/place/work found in “The Later Oinwaras”?

- (A) Bimbisara
- (B) Kirtilata
- (C) Pure
- (D) Purely

५३९. Chapter VII source-set 24: which option is a named source/person/place/work found in “The Karnatas of Mithila (1097 – 1325 AD)”?

- (A) Maldah
- (B) Hindu
- (C) Sikandar
- (D) Demetrios

५४०. Chapter III source-set 11: which option is a named source/person/place/work found in “Ajatasatru and the Lichchavis of Vaisali”?

- (A) Amsuvarman
- (B) They
- (C) Somavansi
- (D) Lakhima

५४१. In which chapter is the term/name “Basatinul-uns” found as a prominent source term?

- (A) Chapter XIX — Vidyapati’s Faith
- (B) Chapter VIII — Harisimhadeva of Mithila (a re-assessment of facts)
- (C) Chapter II — Early History of Videha
- (D) Chapter IX — Early Muslim Invasion of Mithila

५४२. Chapter XVIII source-set 29: which option is a named source/person/place/work found in “Vidyapati and his Conception of Kingship”?

- (A) Kushana
- (B) Nanyadeva
- (C) Vahiya
- (D) Kautilyan

५४३. Chapter XI source-set 28: which option is a named source/person/place/work found in “The Oinwaras of Mithila (based mainly on Vidyapati)”?

- (A) Riyaz
- (B) Murundas
- (C) Bakshi
- (D) Kirtilata

५४४. Chapter XIV source-set 3: which option is a named source/person/place/work found in “The Khandavalas of Mithila”?

- (A) Arjun
- (B) Misra
- (C) Gautam
- (D) Darbhanga

५४५. In which chapter is the term/name “Bakhtyar” found as a prominent source term?

- (A) Chapter IX — Early Muslim Invasion of Mithila
- (B) Chapter XXI — Cultural Heritage of Mithila
- (C) Chapter VIII — Harisimhadeva of Mithila (a re-assessment of facts)
- (D) Chapter XX — Sanskrit Drama in Mithila (An Historical Survey)

५४६. In which chapter is the term/name “Bakshi” found as a prominent source term?

- (A) Chapter IV — Mithila between 185 BC – 320 AD
- (B) Chapter XII — The Later Oinwaras
- (C) Chapter XXI — Cultural Heritage of Mithila
- (D) Chapter XV — Mithila and Nepal (A Study in Political History)

५४७. Chapter VIII source-set 13: which option is a named source/person/place/work found in “Harisimhadeva of Mithila (a re-assessment of facts)”?

- (A) Kirat
- (B) Tripura Singh
- (C) Signs
- (D) Sultan

५४८. In which chapter is the term/name “Gangadeva” found as a prominent source term?

- (A) Chapter VIII — Harisimhadeva of Mithila (a re-assessment of facts)
- (B) Chapter VII — The Karnatas of Mithila (1097 – 1325 AD)
- (C) Chapter II — Early History of Videha
- (D) Chapter IX — Early Muslim Invasion of Mithila

५४९. Chapter XV source-set 28: which option is a named source/person/place/work found in “Mithila and Nepal (A Study in Political History)”?

- (A) Laxminarain
- (B) Kiratas
- (C) Vajjis. The
- (D) Sri Samudra

५५०. Chapter XXI source-set 27: which option is a named source/person/place/work found in “Cultural Heritage of Mithila”?

- (A) Bharata’s Natyasastra
- (B) Nrga
- (C) Brahmanism
- (D) Nepal

५५१. Chapter XXI source-set 26: which option is a named source/person/place/work found in “Cultural Heritage of Mithila”?

- (A) Sikandar
- (B) Oen Thakur
- (C) Visnu
- (D) Nasrat Khan

५५२. Chapter XVI source-set 2: which option is a named source/person/place/work found in “Social Structure in Medieval Mithila”?

- (A) Mahasamantas
- (B) Karna
- (C) Vahiya
- (D) They

५५३. Chapter XV source-set 29: which option is a named source/person/place/work found in “Mithila and Nepal (A Study in Political History)”?

- (A) Another
- (B) Murundas
- (C) Samantas
- (D) Ravana

५५४. In which chapter is the term/name “Ramabhadra” found as a prominent source term?

- (A) Chapter III — Ajatasatru and the Lichchavis of Vaisali
- (B) Chapter XVI — Social Structure in Medieval Mithila
- (C) Chapter XI — The Oinwaras of Mithila (based mainly on Vidyapati)
- (D) Chapter XIII — Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)

५५५. In which chapter is the term/name “Bahikhata” found as a prominent source term?

- (A) Chapter III — Ajatasatru and the Lichchavis of Vaisali
- (B) Chapter XVII — The Lower Orders in Mithila (with special reference to Sudras and Slaves)
- (C) Chapter IV — Mithila between 185 BC – 320 AD
- (D) Chapter V — Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)

५५६. Chapter VII source-set 45: which option is a named source/person/place/work found in “The Karnatas of Mithila (1097 – 1325 AD)”?

- (A) Jayachandra
- (B) February
- (C) Prabhakar
- (D) Harisimhadeva

५५७. Chapter XXI source-set 36: which option is a named source/person/place/work found in “Cultural Heritage of Mithila”?

- (A) Gonths
- (B) Mallas
- (C) Gaya
- (D) Hadis

५५८. In which chapter is the term/name “Matisimha” found as a prominent source term?

- (A) Chapter X — The Later Karnatas of Mithila and Nepal
- (B) Chapter XVII — The Lower Orders in Mithila (with special reference to Sudras and Slaves)
- (C) Chapter XIII — Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)
- (D) Chapter II — Early History of Videha

५५९. In which chapter is the term/name “Mahinatha Thakura” found as a prominent source term?

- (A) Chapter XIV — The Khandavalas of Mithila
- (B) Chapter XIII — Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)
- (C) Chapter XV — Mithila and Nepal (A Study in Political History)
- (D) Chapter V — Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)

५६०. Chapter XXI source-set 44: which option is a named source/person/place/work found in “Cultural Heritage of Mithila”?

- (A) Vaisali
- (B) Enemies
- (C) Batbar
- (D) Magadha’s

५६१. Chapter VIII source-set 31: which option is a named source/person/place/work found in “Harisimhadeva of Mithila (a re-assessment of facts)”?

- (A) Lal Kavi
- (B) Pratapamalla
- (C) Svetapur
- (D) Sivasimha

५६२. Chapter VI source-set 6: which option is a named source/person/place/work found in “Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD)”?

- (A) Bharata
- (B) Arjuna
- (C) Narpati Thakura
- (D) Teli

५६३. Chapter II source-set 9: which option is a named source/person/place/work found in “Early History of Videha”?

- (A) Ganamukhya
- (B) Sena
- (C) Sunga
- (D) Krisna and Radha

५६४. Chapter VIII source-set 8: which option is a named source/person/place/work found in “Harisimhadeva of Mithila (a re-assessment of facts)”?

- (A) Ghiyasuddin Azam
- (B) Dr Mazumdar
- (C) Sunidha
- (D) Sakra

५६५. Chapter XI source-set 21: which option is a named source/person/place/work found in “The Oinwaras of Mithila (based mainly on Vidyapati)”?

- (A) Mughal
- (B) Bhaur
- (C) Vira Singh
- (D) Radha-Krisna

५६६. Chapter IX source-set 35: which option is a named source/person/place/work found in “Early Muslim Invasion of Mithila”?

- (A) Brahmanas and
- (B) Shakta
- (C) Muslims
- (D) Bali

५६७. In which chapter is the term/name “Kanvas” found as a prominent source term?

- (A) Chapter VIII — Harisimhadeva of Mithila (a re-assessment of facts)
- (B) Chapter XV — Mithila and Nepal (A Study in Political History)
- (C) Chapter XVI — Social Structure in Medieval Mithila
- (D) Chapter IV — Mithila between 185 BC – 320 AD

५६८. Chapter I source-set 30: which option is a named source/person/place/work found in “Sources”?

- (A) Anga
- (B) Visayas
- (C) Zemindari
- (D) Greeks

५६९. Chapter X source-set 26: which option is a named source/person/place/work found in “The Later Karnatas of Mithila and Nepal”?

- (A) Arabic
- (B) Kolanca
- (C) Terai
- (D) Maukharis

५७०. Chapter XVI source-set 6: which option is a named source/person/place/work found in “Social Structure in Medieval Mithila”?

- (A) Adisura
- (B) Mazumdar
- (C) Shakti
- (D) Champaran

५७१. Chapter I source-set 12: which option is a named source/person/place/work found in “Sources”?

- (A) Madhava
- (B) Askari
- (C) Munger
- (D) Brahmanas

५७२. Chapter VIII source-set 47: which option is a named source/person/place/work found in “Harisimhadeva of Mithila (a re-assessment of facts)”?

- (A) Ghiyasuddin Tughluq
- (B) Banerji
- (C) Tughlaqs
- (D) Gauda and Gazzana

५७३. Chapter VII source-set 16: which option is a named source/person/place/work found in “The Karnatas of Mithila (1097 – 1325 AD)”?

- (A) Nanya’s
- (B) Nimisha
- (C) Mauryan
- (D) Pundras

५७४. Chapter X source-set 1: which option is a named source/person/place/work found in “The Later Karnatas of Mithila and Nepal”?

- (A) Board of Revenue
- (B) Dr Mazumdar’s
- (C) Deva
- (D) Harisimha

५७५. Chapter XX source-set 21: which option is a named source/person/place/work found in “Sanskrit Drama in Mithila (An Historical Survey)”?

- (A) Mithila. As
- (B) Krsnadatta
- (C) Oen Thakur
- (D) JBRS

५७६. Chapter XX source-set 37: which option is a named source/person/place/work found in “Sanskrit Drama in Mithila (An Historical Survey)”?

- (A) Durgawati
- (B) Nanyadeva
- (C) Buddhists
- (D) Sri Samudra

५७७. Chapter XV source-set 31: which option is a named source/person/place/work found in “Mithila and Nepal (A Study in Political History)”?

- (A) Vamsavali
- (B) Buddhism
- (C) Pratapamalla
- (D) Ghiyasuddin Azam of Bengal

५७८. In which chapter is the term/name “Bhairavasimha” found as a prominent source term?

- (A) Chapter III — Ajatasatru and the Lichchavis of Vaisali
- (B) Chapter XIX — Vidyapati’s Faith
- (C) Chapter VI — Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD)
- (D) Chapter XIII — Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)

५७९. Chapter V source-set 8: which option is a named source/person/place/work found in “Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)”?

- (A) Doubts
- (B) Basarh
- (C) Possibly
- (D) Bhavasimha

५८०. Chapter XVI source-set 12: which option is a named source/person/place/work found in “Social Structure in Medieval Mithila”?

- (A) Vajjis. The
- (B) Nimi
- (C) Yajna
- (D) Since

५८१. Chapter III source-set 9: which option is a named source/person/place/work found in “Ajatasatru and the Lichchavis of Vaisali”?

- (A) Firuz’s
- (B) Mughal
- (C) Vajjian
- (D) Nanya

५८२. Chapter XXI source-set 17: which option is a named source/person/place/work found in “Cultural Heritage of Mithila”?

- (A) Iwaz
- (B) Nepal’
- (C) Village
- (D) Maithila

५८३. Chapter XX source-set 36: which option is a named source/person/place/work found in “Sanskrit Drama in Mithila (An Historical Survey)”?

- (A) Acts. It
- (B) Zemindars
- (C) Perhaps
- (D) Suryavansi

५८४. Chapter XIII source-set 17: which option is a named source/person/place/work found in “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)”?

- (A) Thakur
- (B) Taking
- (C) Close
- (D) Arsalan

५८५. Chapter XVI source-set 17: which option is a named source/person/place/work found in “Social Structure in Medieval Mithila”?

- (A) Oinvara Firman
- (B) Likhanavali
- (C) Gopala
- (D) Illtutmish

५८६. Chapter IX source-set 34: which option is a named source/person/place/work found in “Early Muslim Invasion of Mithila”?

- (A) Oinvara Firman
- (B) Fateh
- (C) Satya
- (D) Riyaz

५८७. Chapter XIII source-set 10: which option is a named source/person/place/work found in “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)”?

- (A) Sakra
- (B) Rajas
- (C) Harideva
- (D) Bhairava

५८८. In which chapter is the term/name “Brahmana” found as a prominent source term?

- (A) Chapter XVI — Social Structure in Medieval Mithila
- (B) Chapter XIV — The Khandavalas of Mithila
- (C) Chapter IV — Mithila between 185 BC – 320 AD
- (D) Chapter XIX — Vidyapati’s Faith

५८९. In which chapter is the term/name “Maukharis” found as a prominent source term?

- (A) Chapter VI — Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD)
- (B) Chapter XIV — The Khandavalas of Mithila
- (C) Chapter IV — Mithila between 185 BC – 320 AD
- (D) Chapter III — Ajatasatru and the Lichchavis of Vaisali

५९०. In which chapter is the term/name “Madhava” found as a prominent source term?

- (A) Chapter VIII — Harisimhadeva of Mithila (a re-assessment of facts)
- (B) Chapter XI — The Oinwaras of Mithila (based mainly on Vidyapati)
- (C) Chapter XIII — Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)
- (D) Chapter XIV — The Khandavalas of Mithila

५९१. In which chapter is the term/name “Nepal” found as a prominent source term?

- (A) Chapter VI — Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD)
- (B) Chapter XX — Sanskrit Drama in Mithila (An Historical Survey)
- (C) Chapter X — The Later Karnatas of Mithila and Nepal
- (D) Chapter XV — Mithila and Nepal (A Study in Political History)

५९३. Chapter X source-set 17: which option is a named source/person/place/work found in “The Later Karnatas of Mithila and Nepal”?

- (A) Lampaka
- (B) Surya
- (C) Nrpati
- (D) They

५९३. Chapter I source-set 20: which option is a named source/person/place/work found in “Sources”?

- (A) Karna
- (B) Sankara
- (C) Yajurveda
- (D) Saiva

५९४. Chapter VII source-set 10: which option is a named source/person/place/work found in “The Karnatas of Mithila (1097 – 1325 AD)”?

- (A) There
- (B) Assam
- (C) Sri Samudra
- (D) Simraon

५९५. In which chapter is the term/name “Vidudabha” found as a prominent source term?

- (A) Chapter XX — Sanskrit Drama in Mithila (An Historical Survey)
- (B) Chapter III — Ajatasatru and the Lichchavis of Vaisali
- (C) Chapter VI — Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD)
- (D) Chapter XI — The Oinwaras of Mithila (based mainly on Vidyapati)

५९६. Chapter III source-set 30: which option is a named source/person/place/work found in “Ajatasatru and the Lichchavis of Vaisali”?

- (A) Vighrahapala III
- (B) Gana
- (C) Gandaka
- (D) Bhumipati

५९७. In which chapter is the term/name “Krsnadatta” found as a prominent source term?

- (A) Chapter VII — The Karnatas of Mithila (1097 – 1325 AD)
- (B) Chapter XX — Sanskrit Drama in Mithila (An Historical Survey)
- (C) Chapter XVII — The Lower Orders in Mithila (with special reference to Sudras and Slaves)
- (D) Chapter XIV — The Khandavalas of Mithila

५९८. In which chapter is the term/name “Kansanarayana” found as a prominent source term?

- (A) Chapter X — The Later Karnatas of Mithila and Nepal
- (B) Chapter XIII — Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)
- (C) Chapter IX — Early Muslim Invasion of Mithila
- (D) Chapter XVIII — Vidyapati and his Conception of Kingship

५९९. Chapter III source-set 1: which option is a named source/person/place/work found in “Ajatasatru and the Lichchavis of Vaisali”?

- (A) Aripāna
- (B) Ajatasatru
- (C) Ratnakara
- (D) Satpatha Brahmana

६००. In which chapter is the term/name “Basham” found as a prominent source term?

- (A) Chapter VI — Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD)
- (B) Chapter XVII — The Lower Orders in Mithila (with special reference to Sudras and Slaves)
- (C) Chapter III — Ajatasatru and the Lichchavis of Vaisali
- (D) Chapter VIII — Harisimhadeva of Mithila (a re-assessment of facts)

६०१. In which chapter is the term/name “Saktisimha” found as a prominent source term?

- (A) Chapter I — Sources
- (B) Chapter XVII — The Lower Orders in Mithila (with special reference to Sudras and Slaves)
- (C) Chapter VIII — Harisimhadeva of Mithila (a re-assessment of facts)
- (D) Chapter VII — The Karnatas of Mithila (1097 – 1325 AD)

६०२. Chapter X source-set 29: which option is a named source/person/place/work found in “The Later Karnatas of Mithila and Nepal”?

- (A) Tughlaq
- (B) Vahiyas
- (C) Ahir
- (D) Leading

६०३. Chapter XIV source-set 8: which option is a named source/person/place/work found in “The Khandavalas of Mithila”?

- (A) Act II
- (B) Kayasthas
- (C) Alivardi
- (D) Haji Ilyas

६०४. Chapter XVIII source-set 17: which option is a named source/person/place/work found in “Vidyapati and his Conception of Kingship”?

- (A) These
- (B) Sastras
- (C) Shahjehan
- (D) Bull

६०५. In which chapter is the term/name “Krisna” found as a prominent source term?

- (A) Chapter VI — Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD)
- (B) Chapter IV — Mithila between 185 BC – 320 AD
- (C) Chapter XIX — Vidyapati’s Faith
- (D) Chapter XXI — Cultural Heritage of Mithila

६०६. In which chapter is the term/name “Madhava Simha” found as a prominent source term?

- (A) Chapter XIV — The Khandavalas of Mithila
- (B) Chapter VIII — Harisimhadeva of Mithila (a re-assessment of facts)
- (C) Chapter XVIII — Vidyapati and his Conception of Kingship
- (D) Chapter XV — Mithila and Nepal (A Study in Political History)

६०७. In which chapter is the term/name “Yasovarmana” found as a prominent source term?

- (A) Chapter XIX — Vidyapati’s Faith
- (B) Chapter X — The Later Karnatas of Mithila and Nepal
- (C) Chapter VI — Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD)
- (D) Chapter I — Sources

६०८. Chapter VII source-set 38: which option is a named source/person/place/work found in “The Karnatas of Mithila (1097 – 1325 AD)”?

- (A) Mahinatha Thakura
- (B) Devaditya
- (C) Wang’s
- (D) Vijaya

६०९. Chapter IV source-set 17: which option is a named source/person/place/work found in “Mithila between 185 BC – 320 AD”?

- (A) Morang
- (B) Ajatasatru’s
- (C) Ganges
- (D) AD. The

६१०. In which chapter is the term/name “Krmila” found as a prominent source term?

- (A) Chapter XVII — The Lower Orders in Mithila (with special reference to Sudras and Slaves)
- (B) Chapter V — Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)
- (C) Chapter XXI — Cultural Heritage of Mithila
- (D) Chapter XIX — Vidyapati’s Faith

६११. Chapter XV source-set 19: which option is a named source/person/place/work found in “Mithila and Nepal (A Study in Political History)”?

- (A) Bhattacharya
- (B) Nrpati
- (C) Lakshminatha Kamsanarayana
- (D) Bettia

६१२. Chapter V source-set 3: which option is a named source/person/place/work found in “Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)”?

- (A) Kaika’us
- (B) Babuana
- (C) Samudragupta
- (D) Visnu

६१३. In which chapter is the term/name “Nrsimha II” found as a prominent source term?

- (A) Chapter XX — Sanskrit Drama in Mithila (An Historical Survey)
- (B) Chapter X — The Later Karnatas of Mithila and Nepal
- (C) Chapter XXI — Cultural Heritage of Mithila
- (D) Chapter IV — Mithila between 185 BC – 320 AD

६१४. Chapter XVIII source-set 19: which option is a named source/person/place/work found in “Vidyapati and his Conception of Kingship”?

- (A) History
- (B) Governor of Bihar
- (C) Sakti
- (D) Rautas

६१५. In which chapter is the term/name “Morang” found as a prominent source term?

- (A) Chapter XV — Mithila and Nepal (A Study in Political History)
- (B) Chapter XIII — Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)
- (C) Chapter XXI — Cultural Heritage of Mithila
- (D) Chapter XIV — The Khandavalas of Mithila

६१६. Chapter IV source-set 11: which option is a named source/person/place/work found in “Mithila between 185 BC – 320 AD”?

- (A) Muharram
- (B) Both
- (C) Lichchavi
- (D) Fahien

६१७. In which chapter is the term/name “Members of” found as a prominent source term?

- (A) Chapter XII — The Later Oinwaras
- (B) Chapter XIX — Vidyapati’s Faith
- (C) Chapter XIII — Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)
- (D) Chapter XVI — Social Structure in Medieval Mithila

६१८. In which chapter is the term/name “Camparanya” found as a prominent source term?

- (A) Chapter XIV — The Khandavalas of Mithila
- (B) Chapter IX — Early Muslim Invasion of Mithila
- (C) Chapter XIII — Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)
- (D) Chapter I — Sources

६१९. Chapter XII source-set 9: which option is a named source/person/place/work found in “The Later Oinwaras”?

- (A) Chandeswara
- (B) Rabindranath
- (C) Kirat
- (D) Devasimha

६२०. Chapter XV source-set 1: which option is a named source/person/place/work found in “Mithila and Nepal (A Study in Political History)”?

- (A) Bhairavasimha
- (B) Sikandar Lodi
- (C) Nepal
- (D) Yamuna

६२१. Chapter VIII source-set 11: which option is a named source/person/place/work found in “Harisimhadeva of Mithila (a re-assessment of facts)”?

- (A) Muslim
- (B) Kingship in Mithila in
- (C) Yasovarmana
- (D) Zamindars

६२२. In which chapter is the term/name “Alauddin’s” found as a prominent source term?

- (A) Chapter II — Early History of Videha
- (B) Chapter VIII — Harisimhadeva of Mithila (a re-assessment of facts)
- (C) Chapter XV — Mithila and Nepal (A Study in Political History)
- (D) Chapter VII — The Karnatas of Mithila (1097 – 1325 AD)

६२३. Chapter XXI source-set 43: which option is a named source/person/place/work found in “Cultural Heritage of Mithila”?

- (A) Nepal and
- (B) Jyotirisvara
- (C) Ibrahim Shah
- (D) Kohbara

६२४. Chapter VII source-set 11: which option is a named source/person/place/work found in “The Karnatas of Mithila (1097 – 1325 AD)”?

- (A) Mahamandalikas
- (B) Bhairava
- (C) Bengal
- (D) February

६२५. In which chapter is the term/name “Collector of Tirhut” found as a prominent source term?

- (A) Chapter XIV — The Khandavalas of Mithila
- (B) Chapter X — The Later Karnatas of Mithila and Nepal
- (C) Chapter XIX — Vidyapati’s Faith
- (D) Chapter III — Ajatasatru and the Lichchavis of Vaisali

६२६. Chapter III source-set 27: which option is a named source/person/place/work found in “Ajatasatru and the Lichchavis of Vaisali”?

- (A) Mughals
- (B) Lakshminatha Kamsanarayana
- (C) Alauddin’s
- (D) Raichoudhury’s

६२७. Chapter XI source-set 36: which option is a named source/person/place/work found in “The Oinwaras of Mithila (based mainly on Vidyapati)”?

- (A) Bhaur
- (B) Firuz’s
- (C) Samudragupta
- (D) Alauddin Khalji

६२८. Chapter III source-set 17: which option is a named source/person/place/work found in “Ajatasatru and the Lichchavis of Vaisali”?

- (A) Tirabhukti. The
- (B) Bimbisara
- (C) Kayasthas
- (D) Mughisuddin

६२९. Chapter X source-set 7: which option is a named source/person/place/work found in “The Later Karnatas of Mithila and Nepal”?

- (A) Oeni
- (B) Iwaz
- (C) Levi
- (D) Mandeva

६३०. Chapter XX source-set 23: which option is a named source/person/place/work found in “Sanskrit Drama in Mithila (An Historical Survey)”?

- (A) RAMT
- (B) Sircar
- (C) Only
- (D) Govindagupta

६३१. In which chapter is the term/name “Suryavansi” found as a prominent source term?

- (A) Chapter XI — The Oinwaras of Mithila (based mainly on Vidyapati)
- (B) Chapter XVIII — Vidyapati and his Conception of Kingship
- (C) Chapter XV — Mithila and Nepal (A Study in Political History)
- (D) Chapter III — Ajatasatru and the Lichchavis of Vaisali

६३२. Chapter XX source-set 43: which option is a named source/person/place/work found in “Sanskrit Drama in Mithila (An Historical Survey)”?

- (A) Brahmin
- (B) Century AD
- (C) Gangadeva
- (D) Kali

६३३. In which chapter is the term/name “Raghavasimha” found as a prominent source term?

- (A) Chapter II — Early History of Videha
- (B) Chapter XIV — The Khandavalas of Mithila
- (C) Chapter XII — The Later Oinwaras
- (D) Chapter XI — The Oinwaras of Mithila (based mainly on Vidyapati)

६३४. Chapter XIX source-set 7: which option is a named source/person/place/work found in “Vidyapati’s Faith”?

- (A) Gopis
- (B) Lal Kavi
- (C) Kansanarayana’s
- (D) Sridharanarain

- ६३५. Chapter V source-set 26: which option is a named source/person/place/work found in “Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)”?**
- (A) Vasudeva
(B) Ghiyasuddin Tughlaq
(C) Risley
(D) Hinduism
- ६३६. In which chapter is the term/name “Chalukya” found as a prominent source term?**
- (A) Chapter IV — Mithila between 185 BC – 320 AD
(B) Chapter XI — The Oinwaras of Mithila (based mainly on Vidyapati)
(C) Chapter XX — Sanskrit Drama in Mithila (An Historical Survey)
(D) Chapter VII — The Karnatas of Mithila (1097 – 1325 AD)
- ६३७. In which chapter is the term/name “Videhan” found as a prominent source term?**
- (A) Chapter XII — The Later Oinwaras
(B) Chapter X — The Later Karnatas of Mithila and Nepal
(C) Chapter II — Early History of Videha
(D) Chapter VIII — Harisimhadeva of Mithila (a re-assessment of facts)
- ६३८. Chapter XIV source-set 35: which option is a named source/person/place/work found in “The Khandavalas of Mithila”?**
- (A) Dhobi
(B) Kapardaka
(C) Raja Madhava Simha
(D) Kumaramatya
- ६३९. Chapter IV source-set 15: which option is a named source/person/place/work found in “Mithila between 185 BC – 320 AD”?**
- (A) Slaves
(B) Murundas
(C) Bana
(D) Dyer
- ६४०. In which chapter is the term/name “Janakas” found as a prominent source term?**
- (A) Chapter XI — The Oinwaras of Mithila (based mainly on Vidyapati)
(B) Chapter XVII — The Lower Orders in Mithila (with special reference to Sudras and Slaves)
(C) Chapter XX — Sanskrit Drama in Mithila (An Historical Survey)
(D) Chapter XXI — Cultural Heritage of Mithila
- ६४१. In which chapter is the term/name “Sharqi” found as a prominent source term?**
- (A) Chapter VIII — Harisimhadeva of Mithila (a re-assessment of facts)
(B) Chapter XI — The Oinwaras of Mithila (based mainly on Vidyapati)
(C) Chapter XVII — The Lower Orders in Mithila (with special reference to Sudras and Slaves)
(D) Chapter XIV — The Khandavalas of Mithila
- ६४२. Chapter XVII source-set 9: which option is a named source/person/place/work found in “The Lower Orders in Mithila (with special reference to Sudras and Slaves)”?**
- (A) Narayanapala
(B) When
(C) Kumaramatya
(D) Maharajas

६४३. Chapter XV source-set 35: which option is a named source/person/place/work found in “Mithila and Nepal (A Study in Political History)”?

- (A) Sarkar
- (B) Members of
- (C) Himalayan
- (D) Afghan

६४४. In which chapter is the term/name “Pataliputra” found as a prominent source term?

- (A) Chapter IV — Mithila between 185 BC – 320 AD
- (B) Chapter X — The Later Karnatas of Mithila and Nepal
- (C) Chapter I — Sources
- (D) Chapter XX — Sanskrit Drama in Mithila (An Historical Survey)

६४५. Chapter XIV source-set 15: which option is a named source/person/place/work found in “The Khandavalas of Mithila”?

- (A) Nanyadeva
- (B) Lichchavi
- (C) Kasisvara
- (D) Nawab

६४६. Chapter VII source-set 22: which option is a named source/person/place/work found in “The Karnatas of Mithila (1097 – 1325 AD)”?

- (A) Their
- (B) They
- (C) Aryanised
- (D) Sharqi

६४७. Chapter XIII source-set 35: which option is a named source/person/place/work found in “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)”?

- (A) Khwaja Jahan
- (B) Bali
- (C) Ganges. It
- (D) Vardhamana

६४८. Chapter XXI source-set 47: which option is a named source/person/place/work found in “Cultural Heritage of Mithila”?

- (A) Another
- (B) Kautilya and Candessvara
- (C) Laksmanasena
- (D) Atisha

६४९. Chapter XIII source-set 8: which option is a named source/person/place/work found in “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)”?

- (A) Bhima
- (B) Harisimha’s
- (C) Kansanarayana
- (D) Rome

୧୫୦. In which chapter is the term/name “British” found as a prominent source term?

- (A) Chapter XV — Mithila and Nepal (A Study in Political History)
- (B) Chapter X — The Later Karnatas of Mithila and Nepal
- (C) Chapter I — Sources
- (D) Chapter VII — The Karnatas of Mithila (1097 – 1325 AD)

୧୫୧. Chapter XIV source-set 5: which option is a named source/person/place/work found in “The Khandavalas of Mithila”?

- (A) Khandavalas
- (B) Vamsavali
- (C) Kansanarayana
- (D) Cetaka

୧୫୨. Chapter VII source-set 28: which option is a named source/person/place/work found in “The Karnatas of Mithila (1097 – 1325 AD)”?

- (A) Seals
- (B) Nidhanpur
- (C) Gauda
- (D) Rama

୧୫୩. Chapter VIII source-set 25: which option is a named source/person/place/work found in “Harisimhadeva of Mithila (a re-assessment of facts)”?

- (A) Thakur
- (B) Ramasimha II
- (C) Slaves
- (D) Garuda

୧୫୪. Chapter XII source-set 2: which option is a named source/person/place/work found in “The Later Oinwaras”?

- (A) Sivasimha
- (B) Frontier
- (C) Lakshminatha Kamsanarayana
- (D) Saivite

୧୫୫. Chapter I source-set 9: which option is a named source/person/place/work found in “Sources”?

- (A) Sufi
- (B) Kayasthas
- (C) Kasiraja
- (D) Yajurveda

୧୫୬. Chapter VII source-set 14: which option is a named source/person/place/work found in “The Karnatas of Mithila (1097 – 1325 AD)”?

- (A) Samudragupta
- (B) Petech
- (C) Kumaradevi
- (D) Harsa's

- ६५७. Chapter XV source-set 49: which option is a named source/person/place/work found in “Mithila and Nepal (A Study in Political History)”?**
- (A) Sridharanarain
 - (B) Kosalan
 - (C) Suparsva
 - (D) Bagmati
- ६५८. Chapter XVII source-set 30: which option is a named source/person/place/work found in “The Lower Orders in Mithila (with special reference to Sudras and Slaves)”?**
- (A) Even
 - (B) Lakhisarai
 - (C) Pasenadi
 - (D) Nasrat Khan
- ६५९. Chapter XV source-set 9: which option is a named source/person/place/work found in “Mithila and Nepal (A Study in Political History)”?**
- (A) Shaka
 - (B) Usaharana
 - (C) Kumaradevi
 - (D) There
- ६६०. Chapter XIII source-set 47: which option is a named source/person/place/work found in “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)”?**
- (A) Verse
 - (B) Bhaur
 - (C) Sircar
 - (D) Maru
- ६६१. Chapter XVII source-set 11: which option is a named source/person/place/work found in “The Lower Orders in Mithila (with special reference to Sudras and Slaves)”?**
- (A) West
 - (B) Perhaps
 - (C) Alam
 - (D) Vahiya
- ६६२. Chapter VIII source-set 17: which option is a named source/person/place/work found in “Harisimhadeva of Mithila (a re-assessment of facts)”?**
- (A) Sikandar
 - (B) Harshana
 - (C) Acts in
 - (D) Muslims
- ६६३. In which chapter is the term/name “Nrpati” found as a prominent source term?**
- (A) Chapter X — The Later Karnatas of Mithila and Nepal
 - (B) Chapter II — Early History of Videha
 - (C) Chapter XVIII — Vidyapati and his Conception of Kingship
 - (D) Chapter XVI — Social Structure in Medieval Mithila

६६४. In which chapter is the term/name “Murundas” found as a prominent source term?

- (A) Chapter XVI — Social Structure in Medieval Mithila
- (B) Chapter IV — Mithila between 185 BC – 320 AD
- (C) Chapter VI — Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD)
- (D) Chapter XIV — The Khandavalas of Mithila

६६५. Chapter IV source-set 24: which option is a named source/person/place/work found in “Mithila between 185 BC – 320 AD”?

- (A) Jain
- (B) Belka
- (C) Qazi
- (D) Allahabad Pillar Inscription

६६६. In which chapter is the term/name “Vasudeva” found as a prominent source term?

- (A) Chapter VII — The Karnatas of Mithila (1097 – 1325 AD)
- (B) Chapter I — Sources
- (C) Chapter VI — Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD)
- (D) Chapter XIX — Vidyapati’s Faith

६६७. Chapter XIII source-set 1: which option is a named source/person/place/work found in “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)”?

- (A) Without
- (B) Saka
- (C) Fatehnarain
- (D) Viresvara

६६८. Chapter XX source-set 28: which option is a named source/person/place/work found in “Sanskrit Drama in Mithila (An Historical Survey)”?

- (A) Bhuktis
- (B) Narada
- (C) Kannauj
- (D) Perhaps

६६९. In which chapter is the term/name “Candeswara” found as a prominent source term?

- (A) Chapter XII — The Later Oinwaras
- (B) Chapter VII — The Karnatas of Mithila (1097 – 1325 AD)
- (C) Chapter VIII — Harisimhadeva of Mithila (a re-assessment of facts)
- (D) Chapter XV — Mithila and Nepal (A Study in Political History)

६७०. Chapter XIII source-set 13: which option is a named source/person/place/work found in “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)”?

- (A) Nanya
- (B) Buddha’s
- (C) Durdaiva
- (D) Bhairavendra

६७१. In which chapter is the term/name “Caitanya” found as a prominent source term?

- (A) Chapter XI — The Oinwaras of Mithila (based mainly on Vidyapati)
- (B) Chapter XXI — Cultural Heritage of Mithila
- (C) Chapter XIX — Vidyapati’s Faith
- (D) Chapter III — Ajatasatru and the Lichchavis of Vaisali

६७२. Chapter XV source-set 27: which option is a named source/person/place/work found in “Mithila and Nepal (A Study in Political History)”?

- (A) Gorkha
- (B) Narasimha
- (C) Large
- (D) Oinwaras. The

६७३. In which chapter is the term/name “Kasyapa” found as a prominent source term?

- (A) Chapter IV — Mithila between 185 BC – 320 AD
- (B) Chapter XV — Mithila and Nepal (A Study in Political History)
- (C) Chapter XVI — Social Structure in Medieval Mithila
- (D) Chapter XIII — Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)

६७४. In which chapter is the term/name “Sankara” found as a prominent source term?

- (A) Chapter XVIII — Vidyapati and his Conception of Kingship
- (B) Chapter XV — Mithila and Nepal (A Study in Political History)
- (C) Chapter II — Early History of Videha
- (D) Chapter XX — Sanskrit Drama in Mithila (An Historical Survey)

६७५. Chapter XXI source-set 31: which option is a named source/person/place/work found in “Cultural Heritage of Mithila”?

- (A) Jyotirisvara
- (B) Yasah-Karna
- (C) Governor of Bihar
- (D) CHAPOHOLO

६७६. In which chapter is the term/name “Bhagavata” found as a prominent source term?

- (A) Chapter XIX — Vidyapati’s Faith
- (B) Chapter XIV — The Khandavalas of Mithila
- (C) Chapter IV — Mithila between 185 BC – 320 AD
- (D) Chapter V — Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)

६७७. In which chapter is the term/name “Bhaskaravarmana” found as a prominent source term?

- (A) Chapter IV — Mithila between 185 BC – 320 AD
- (B) Chapter XII — The Later Oinwaras
- (C) Chapter VI — Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD)
- (D) Chapter XIII — Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)

६७८. Chapter XVII source-set 8: which option is a named source/person/place/work found in “The Lower Orders in Mithila (with special reference to Sudras and Slaves)”?

- (A) Koch
- (B) Bhaskaravarmana
- (C) Patna
- (D) Sakyas

६७९. Chapter XIV source-set 32: which option is a named source/person/place/work found in “The Khandavalas of Mithila”?

- (A) Narasimha
- (B) Bheda
- (C) Rama Narayana
- (D) Bhota

६८०. In which chapter is the term/name “Mauryan” found as a prominent source term?

- (A) Chapter I — Sources
- (B) Chapter XII — The Later Oinwaras
- (C) Chapter IV — Mithila between 185 BC – 320 AD
- (D) Chapter II — Early History of Videha

६८१. Chapter XII source-set 30: which option is a named source/person/place/work found in “The Later Oinwaras”?

- (A) Amar
- (B) Akbar
- (C) Kandarpighat
- (D) Distinguished

६८२. Chapter XX source-set 10: which option is a named source/person/place/work found in “Sanskrit Drama in Mithila (An Historical Survey)”?

- (A) Mallas
- (B) Jayadeva
- (C) Harsa
- (D) Kamesvara

६८३. Chapter XIX source-set 22: which option is a named source/person/place/work found in “Vidyapati’s Faith”?

- (A) Raichoudhury’s
- (B) Vaisnavite
- (C) Bhanwra
- (D) Regmi

६८४. Chapter VI source-set 21: which option is a named source/person/place/work found in “Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD)”?

- (A) Maukharis
- (B) Everything
- (C) II. P
- (D) Malla

६८५. Chapter XVIII source-set 10: which option is a named source/person/place/work found in “Vidyapati and his Conception of Kingship”?

- (A) Jaunpur and Bengal
- (B) Tughluq
- (C) Nrpa
- (D) Sangharama

६८६. Chapter III source-set 6: which option is a named source/person/place/work found in “Ajatasatru and the Lichchavis of Vaisali”?

- (A) Firuz
- (B) Satya
- (C) Allah
- (D) Magadha

६८७. In which chapter is the term/name “Various” found as a prominent source term?

- (A) Chapter VII — The Karnatas of Mithila (1097 – 1325 AD)
- (B) Chapter XVI — Social Structure in Medieval Mithila
- (C) Chapter IV — Mithila between 185 BC – 320 AD
- (D) Chapter XX — Sanskrit Drama in Mithila (An Historical Survey)

६८८. Chapter XIV source-set 16: which option is a named source/person/place/work found in “The Khandavalas of Mithila”?

- (A) Bhumivarman
- (B) Collector of Tirhut
- (C) Vireswara
- (D) Shanta

६८९. Chapter XI source-set 49: which option is a named source/person/place/work found in “The Oinwaras of Mithila (based mainly on Vidyapati)”?

- (A) Manu
- (B) Sultan
- (C) Ramdatta
- (D) Yajna

६९०. In which chapter is the term/name “Kandarpighat” found as a prominent source term?

- (A) Chapter XVII — The Lower Orders in Mithila (with special reference to Sudras and Slaves)
- (B) Chapter XIV — The Khandavalas of Mithila
- (C) Chapter V — Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)
- (D) Chapter XII — The Later Oinwaras

६९१. In which chapter is the term/name “Vacaspati” found as a prominent source term?

- (A) Chapter V — Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)
- (B) Chapter IV — Mithila between 185 BC – 320 AD
- (C) Chapter XIII — Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)
- (D) Chapter II — Early History of Videha

६९२. Chapter XI source-set 46: which option is a named source/person/place/work found in “The Oinwaras of Mithila (based mainly on Vidyapati)”?

- (A) Raja
- (B) Malladeva
- (C) Magadha’s
- (D) Various

६९३. Chapter II source-set 22: which option is a named source/person/place/work found in “Early History of Videha”?

- (A) Samudra
- (B) Assam
- (C) Tillers
- (D) Vaisali

६९४. Chapter I source-set 34: which option is a named source/person/place/work found in “Sources”?

- (A) However
- (B) Koth
- (C) Stray
- (D) Kosala

६९५. Chapter V source-set 18: which option is a named source/person/place/work found in “Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)”?

- (A) Bendall
- (B) Renu
- (C) Kaksa
- (D) Nagals

६९६. Chapter XV source-set 23: which option is a named source/person/place/work found in “Mithila and Nepal (A Study in Political History)”?

- (A) Jayarjuna
- (B) Gopala Thakura
- (C) Mahesh Thakur
- (D) Jayadeva II

६९७. Chapter XV source-set 21: which option is a named source/person/place/work found in “Mithila and Nepal (A Study in Political History)”?

- (A) British
- (B) Nigama
- (C) Gold
- (D) Nemi

६९८. Chapter XXI source-set 8: which option is a named source/person/place/work found in “Cultural Heritage of Mithila”?

- (A) Kayasthas
- (B) Surya
- (C) Deed
- (D) Narayanapala

६९९. Chapter XXI source-set 7: which option is a named source/person/place/work found in “Cultural Heritage of Mithila”?

- (A) Gupta
- (B) Bali
- (C) Bengal Sultan
- (D) Purely

७००. Chapter VIII source-set 37: which option is a named source/person/place/work found in “Harisimhadeva of Mithila (a re-assessment of facts)”?

- (A) Bakhtyar
- (B) Nah Thakur
- (C) Wright
- (D) Gorakhpur

७०१. Chapter V source-set 30: which option is a named source/person/place/work found in “Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)”?

- (A) Kumaragupta
- (B) Nrsimha
- (C) Khajuraho
- (D) Kayasthas

७०२. Chapter IV source-set 8: which option is a named source/person/place/work found in “Mithila between 185 BC – 320 AD”?

- (A) Urban
- (B) Chola
- (C) Punjab
- (D) They

७०३. Chapter XII source-set 39: which option is a named source/person/place/work found in “The Later Oinwaras”?

- (A) Sankara
- (B) Bhars. It
- (C) Ramanath Jha
- (D) Kosi

७०४. Chapter VI source-set 30: which option is a named source/person/place/work found in “Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD)”?

- (A) Hiuentasang
- (B) Karnata
- (C) Mongoloid
- (D) Harshana

७०५. Chapter VII source-set 21: which option is a named source/person/place/work found in “The Karnatas of Mithila (1097 – 1325 AD)”?

- (A) Rama Narayana
- (B) Sunaya
- (C) Vijayasena
- (D) Yajnavalkya

७०६. In which chapter is the term/name “Mathura” found as a prominent source term?

- (A) Chapter XVIII — Vidyapati and his Conception of Kingship
- (B) Chapter IV — Mithila between 185 BC – 320 AD
- (C) Chapter XIX — Vidyapati’s Faith
- (D) Chapter IX — Early Muslim Invasion of Mithila

- ७०७. Chapter XIV source-set 11: which option is a named source/person/place/work found in “The Khandavalas of Mithila”?**
- (A) Raghava Simha
 - (B) Vol. VI
 - (C) Natas
 - (D) Subhadra Jha
- ७०८. In which chapter is the term/name “Kautilya” found as a prominent source term?**
- (A) Chapter VIII — Harisimhadeva of Mithila (a re-assessment of facts)
 - (B) Chapter XX — Sanskrit Drama in Mithila (An Historical Survey)
 - (C) Chapter XIV — The Khandavalas of Mithila
 - (D) Chapter II — Early History of Videha
- ७०९. Chapter I source-set 15: which option is a named source/person/place/work found in “Sources”?**
- (A) Nanyadeva
 - (B) Ramasimhadeva
 - (C) Rabindranath
 - (D) Folio
- ७१०. In which chapter is the term/name “Thakuri” found as a prominent source term?**
- (A) Chapter XV — Mithila and Nepal (A Study in Political History)
 - (B) Chapter X — The Later Karnatas of Mithila and Nepal
 - (C) Chapter XVI — Social Structure in Medieval Mithila
 - (D) Chapter XII — The Later Oinwaras
- ७११. Chapter II source-set 24: which option is a named source/person/place/work found in “Early History of Videha”?**
- (A) Bhogishwara
 - (B) Videhas
 - (C) Raja’
 - (D) Bhars. It
- ७१२. Chapter XXI source-set 48: which option is a named source/person/place/work found in “Cultural Heritage of Mithila”?**
- (A) After
 - (B) Chandeswara
 - (C) Frontier
 - (D) Shahjehan
- ७१३. In which chapter is the term/name “Magadhan” found as a prominent source term?**
- (A) Chapter XVII — The Lower Orders in Mithila (with special reference to Sudras and Slaves)
 - (B) Chapter XI — The Oinwaras of Mithila (based mainly on Vidyapati)
 - (C) Chapter XIII — Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)
 - (D) Chapter III — Ajatasatru and the Lichchavis of Vaisali
- ७१४. In which chapter is the term/name “Suparsva” found as a prominent source term?**
- (A) Chapter XII — The Later Oinwaras
 - (B) Chapter IV — Mithila between 185 BC – 320 AD
 - (C) Chapter XIII — Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)
 - (D) Chapter II — Early History of Videha

७१५. In which chapter is the term/name “Ksatriya” found as a prominent source term?

- (A) Chapter IV — Mithila between 185 BC – 320 AD
- (B) Chapter VI — Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD)
- (C) Chapter XIII — Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)
- (D) Chapter II — Early History of Videha

७१६. Chapter XIII source-set 9: which option is a named source/person/place/work found in “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)”?

- (A) Uparika
- (B) Oinvaras
- (C) Bahikhata
- (D) Ambapali

७१७. Chapter XXI source-set 39: which option is a named source/person/place/work found in “Cultural Heritage of Mithila”?

- (A) Harasimha
- (B) Kirata
- (C) Anantamalla
- (D) Varnasramadharm. He

७१८. In which chapter is the term/name “Karmasimha” found as a prominent source term?

- (A) Chapter VIII — Harisimhadeva of Mithila (a re-assessment of facts)
- (B) Chapter X — The Later Karnatas of Mithila and Nepal
- (C) Chapter IV — Mithila between 185 BC – 320 AD
- (D) Chapter IX — Early Muslim Invasion of Mithila

७१९. In which chapter is the term/name “Pusyamitra” found as a prominent source term?

- (A) Chapter II — Early History of Videha
- (B) Chapter V — Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)
- (C) Chapter IV — Mithila between 185 BC – 320 AD
- (D) Chapter XXI — Cultural Heritage of Mithila

७२०. Chapter XVII source-set 16: which option is a named source/person/place/work found in “The Lower Orders in Mithila (with special reference to Sudras and Slaves)”?

- (A) Yamuna
- (B) Sarisava
- (C) Matisimha
- (D) Bhil

७२१. Chapter XIX source-set 35: which option is a named source/person/place/work found in “Vidyapati’s Faith”?

- (A) Bhairavasimhadeva
- (B) Adhikarana
- (C) Kamesvara
- (D) Bhagavata Purana

- ७२२. Chapter XI source-set 4: which option is a named source/person/place/work found in “The Oinwaras of Mithila (based mainly on Vidyapati)”?**
- (A) Rtujit
(B) Sharqi
(C) Mazumdar
(D) Religious
- ७२३. Chapter XI source-set 29: which option is a named source/person/place/work found in “The Oinwaras of Mithila (based mainly on Vidyapati)”?**
- (A) Bughra Khan
(B) Pasenadi’s
(C) Deed
(D) Nasir Shah
- ७२४. Chapter IX source-set 9: which option is a named source/person/place/work found in “Early Muslim Invasion of Mithila”?**
- (A) Needless
(B) Saktisimha
(C) Firuz
(D) Anga
- ७२५. Chapter XVIII source-set 20: which option is a named source/person/place/work found in “Vidyapati and his Conception of Kingship”?**
- (A) Tughlaq Empire
(B) Nanya’s
(C) Canakya
(D) Mahesa Thakura
- ७२६. In which chapter is the term/name “Kasisvara” found as a prominent source term?**
- (A) Chapter XIX — Vidyapati’s Faith
(B) Chapter III — Ajatasatru and the Lichchavis of Vaisali
(C) Chapter VI — Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD)
(D) Chapter I — Sources
- ७२७. In which chapter is the term/name “Acts. The” found as a prominent source term?**
- (A) Chapter XV — Mithila and Nepal (A Study in Political History)
(B) Chapter XX — Sanskrit Drama in Mithila (An Historical Survey)
(C) Chapter VI — Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD)
(D) Chapter V — Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)
- ७२८. Chapter XII source-set 26: which option is a named source/person/place/work found in “The Later Oinwaras”?**
- (A) Shahjahan
(B) Kulinism
(C) Narasimhadeva
(D) Bengali
- ७२९. In which chapter is the term/name “Godhead” found as a prominent source term?**
- (A) Chapter XV — Mithila and Nepal (A Study in Political History)
(B) Chapter XIX — Vidyapati’s Faith
(C) Chapter XVII — The Lower Orders in Mithila (with special reference to Sudras and Slaves)
(D) Chapter VI — Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD)

७३०. In which chapter is the term/name “Simraon” found as a prominent source term?

- (A) Chapter V — Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)
- (B) Chapter XXI — Cultural Heritage of Mithila
- (C) Chapter X — The Later Karnatas of Mithila and Nepal
- (D) Chapter XIV — The Khandavalas of Mithila

७३१. Chapter VII source-set 3: which option is a named source/person/place/work found in “The Karnatas of Mithila (1097 – 1325 AD)”?

- (A) Nanyadeva
- (B) Taleju
- (C) Oinvaras
- (D) Mauryan

७३२. Chapter X source-set 33: which option is a named source/person/place/work found in “The Later Karnatas of Mithila and Nepal”?

- (A) Harideva
- (B) Thus
- (C) Rupanatha
- (D) Regmi

७३३. Chapter XX source-set 19: which option is a named source/person/place/work found in “Sanskrit Drama in Mithila (An Historical Survey)”?

- (A) Possibly
- (B) Though
- (C) Time
- (D) Shahjahan

७३४. Chapter XII source-set 38: which option is a named source/person/place/work found in “The Later Oinwaras”?

- (A) Somavansi
- (B) Kameshwara
- (C) Here
- (D) Ahalya

७३५. In which chapter is the term/name “Vajjis. The” found as a prominent source term?

- (A) Chapter III — Ajatasatru and the Lichchavis of Vaisali
- (B) Chapter XVI — Social Structure in Medieval Mithila
- (C) Chapter XX — Sanskrit Drama in Mithila (An Historical Survey)
- (D) Chapter XI — The Oinwaras of Mithila (based mainly on Vidyapati)

७३६. Chapter XI source-set 44: which option is a named source/person/place/work found in “The Oinwaras of Mithila (based mainly on Vidyapati)”?

- (A) Bali
- (B) Tailor
- (C) Kamrup
- (D) Gargi

७३७. In which chapter is the term/name “Harivamsa” found as a prominent source term?

- (A) Chapter X — The Later Karnatas of Mithila and Nepal
- (B) Chapter IX — Early Muslim Invasion of Mithila
- (C) Chapter XX — Sanskrit Drama in Mithila (An Historical Survey)
- (D) Chapter II — Early History of Videha

- ७३८. Chapter XVII source-set 2: which option is a named source/person/place/work found in “The Lower Orders in Mithila (with special reference to Sudras and Slaves)”?**
- (A) Nyaya
 - (B) Sudras
 - (C) Sita
 - (D) Sircar
- ७३९. Chapter IX source-set 4: which option is a named source/person/place/work found in “Early Muslim Invasion of Mithila”?**
- (A) Harisimha and
 - (B) Lakhnauti
 - (C) Act IV
 - (D) Vidu
- ७४०. Chapter XV source-set 22: which option is a named source/person/place/work found in “Mithila and Nepal (A Study in Political History)”?**
- (A) Makwanpur
 - (B) Vajji
 - (C) In Mithila
 - (D) Later
- ७४१. Chapter XIX source-set 15: which option is a named source/person/place/work found in “Vidyapati’s Faith”?**
- (A) Chalukya
 - (B) Bakhtyar
 - (C) Sutradhara
 - (D) Visnu
- ७४२. In which chapter is the term/name “Siva Singh” found as a prominent source term?**
- (A) Chapter II — Early History of Videha
 - (B) Chapter XI — The Oinwaras of Mithila (based mainly on Vidyapati)
 - (C) Chapter XVIII — Vidyapati and his Conception of Kingship
 - (D) Chapter XII — The Later Oinwaras
- ७४३. In which chapter is the term/name “Nimisha” found as a prominent source term?**
- (A) Chapter XVI — Social Structure in Medieval Mithila
 - (B) Chapter II — Early History of Videha
 - (C) Chapter XV — Mithila and Nepal (A Study in Political History)
 - (D) Chapter XVIII — Vidyapati and his Conception of Kingship
- ७४४. Chapter V source-set 35: which option is a named source/person/place/work found in “Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)”?**
- (A) Fahien
 - (B) Pala
 - (C) Vedas
 - (D) Koth

७४५. Chapter XVI source-set 3: which option is a named source/person/place/work found in “Social Structure in Medieval Mithila”?

- (A) Candesvara
- (B) Viceroy
- (C) Some
- (D) Narendra Simha

७४६. Chapter V source-set 1: which option is a named source/person/place/work found in “Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)”?

- (A) Act III
- (B) Domas
- (C) Hindupati
- (D) Gupta

७४७. Chapter XV source-set 18: which option is a named source/person/place/work found in “Mithila and Nepal (A Study in Political History)”?

- (A) Hiuentasang
- (B) Following Yajnavalkya
- (C) Malla
- (D) Tughlaqs

७४८. In which chapter is the term/name “Mithilesa” found as a prominent source term?

- (A) Chapter XIV — The Khandavalas of Mithila
- (B) Chapter XIII — Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)
- (C) Chapter XX — Sanskrit Drama in Mithila (An Historical Survey)
- (D) Chapter VI — Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD)

७४९. Chapter XVI source-set 27: which option is a named source/person/place/work found in “Social Structure in Medieval Mithila”?

- (A) Kolanca
- (B) Aruna
- (C) Pundras
- (D) Vinita

७५०. Chapter XII source-set 11: which option is a named source/person/place/work found in “The Later Oinwaras”?

- (A) Bhagavata
- (B) Ibrahim Shah
- (C) Chief
- (D) Signs

७५१. In which chapter is the term/name “Board of Revenue” found as a prominent source term?

- (A) Chapter XIX — Vidyapati’s Faith
- (B) Chapter XIV — The Khandavalas of Mithila
- (C) Chapter XVII — The Lower Orders in Mithila (with special reference to Sudras and Slaves)
- (D) Chapter III — Ajatasatru and the Lichchavis of Vaisali

७५२. Chapter IV source-set 12: which option is a named source/person/place/work found in “Mithila between 185 BC – 320 AD”?

- (A) Nanyadeva in
- (B) Muhammad
- (C) Qazi
- (D) Saka

७५३. Chapter XI source-set 17: which option is a named source/person/place/work found in “The Oinwaras of Mithila (based mainly on Vidyapati)”?

- (A) Ballalasena
- (B) Nepal and
- (C) Siva Singh’s
- (D) Khatmandu

७५४. In which chapter is the term/name “Nepal and” found as a prominent source term?

- (A) Chapter IX — Early Muslim Invasion of Mithila
- (B) Chapter XV — Mithila and Nepal (A Study in Political History)
- (C) Chapter II — Early History of Videha
- (D) Chapter XVIII — Vidyapati and his Conception of Kingship

७५५. Chapter XVII source-set 15: which option is a named source/person/place/work found in “The Lower Orders in Mithila (with special reference to Sudras and Slaves)”?

- (A) Samudragupta
- (B) Jyotirisvara
- (C) Jaunpur and Bengal
- (D) Sangharama

७५६. Chapter IV source-set 5: which option is a named source/person/place/work found in “Mithila between 185 BC – 320 AD”?

- (A) Muhammad Tughlaq
- (B) Kusana
- (C) Jaunpur
- (D) Kayasthas

७५७. Chapter XI source-set 2: which option is a named source/person/place/work found in “The Oinwaras of Mithila (based mainly on Vidyapati)”?

- (A) Kolanca
- (B) Pratihara
- (C) Muslim
- (D) Bull

७५८. Chapter XX source-set 40: which option is a named source/person/place/work found in “Sanskrit Drama in Mithila (An Historical Survey)”?

- (A) Arjuna
- (B) Bhava Singh and Deva Singh
- (C) Kamarupa
- (D) Surpanakha

୭୫୭. In which chapter is the term/name “Barani” found as a prominent source term?

- (A) Chapter XVII — The Lower Orders in Mithila (with special reference to Sudras and Slaves)
- (B) Chapter V — Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)
- (C) Chapter IX — Early Muslim Invasion of Mithila
- (D) Chapter III — Ajatasatru and the Lichchavis of Vaisali

୭୫୦. Chapter XII source-set 17: which option is a named source/person/place/work found in “The Later Oinwaras”?

- (A) Muslim. In
- (B) Chola
- (C) Bhavasimha
- (D) Grant

୭୫୧. In which chapter is the term/name “Allahabad Pillar Inscription” found as a prominent source term?

- (A) Chapter XIV — The Khandavalas of Mithila
- (B) Chapter X — The Later Karnatas of Mithila and Nepal
- (C) Chapter V — Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)
- (D) Chapter III — Ajatasatru and the Lichchavis of Vaisali

୭୫୨. Chapter II source-set 7: which option is a named source/person/place/work found in “Early History of Videha”?

- (A) Nishad
- (B) Similar
- (C) Rautas
- (D) Nami Sapyia

୭୫୩. Chapter VIII source-set 42: which option is a named source/person/place/work found in “Harisimhadeva of Mithila (a re-assessment of facts)”?

- (A) Pandu
- (B) Subhadra Jha
- (C) Candesvara
- (D) Maithilas

୭୫୪. Chapter XIII source-set 49: which option is a named source/person/place/work found in “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)”?

- (A) Nepal. We
- (B) Bhota
- (C) Some of
- (D) Mithi

୭୫୫. Chapter VII source-set 30: which option is a named source/person/place/work found in “The Karnatas of Mithila (1097 – 1325 AD)”?

- (A) Harasimha
- (B) Bhatagaon
- (C) Ganga
- (D) Tivaras

୭୫୬. Chapter XIV source-set 31: which option is a named source/person/place/work found in “The Khandavalas of Mithila”?

- (A) Muslim
- (B) Raghavasimha
- (C) Narayanapala
- (D) Brahma

७६७. In which chapter is the term/name “Vira Singh and Kirti Singh” found as a prominent source term?

- (A) Chapter VIII — Harisimhadeva of Mithila (a re-assessment of facts)
- (B) Chapter XI — The Oinwaras of Mithila (based mainly on Vidyapati)
- (C) Chapter VII — The Karnatas of Mithila (1097 – 1325 AD)
- (D) Chapter II — Early History of Videha

७६८. Chapter XIV source-set 17: which option is a named source/person/place/work found in “The Khandavalas of Mithila”?

- (A) After
- (B) Tibetans
- (C) Janakpur
- (D) Bakhtyar’s

७६९. In which chapter is the term/name “Mahasenagupta” found as a prominent source term?

- (A) Chapter XX — Sanskrit Drama in Mithila (An Historical Survey)
- (B) Chapter XII — The Later Oinwaras
- (C) Chapter VI — Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD)
- (D) Chapter XIII — Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)

७७०. Chapter XX source-set 48: which option is a named source/person/place/work found in “Sanskrit Drama in Mithila (An Historical Survey)”?

- (A) Bana
- (B) Kameshwara
- (C) Gorkha
- (D) Narendra

७७१. Chapter X source-set 14: which option is a named source/person/place/work found in “The Later Karnatas of Mithila and Nepal”?

- (A) Fateh
- (B) Nanyadeva
- (C) Kumaradevi
- (D) Sri Samudra

७७२. In which chapter is the term/name “Kannauj” found as a prominent source term?

- (A) Chapter XV — Mithila and Nepal (A Study in Political History)
- (B) Chapter XXI — Cultural Heritage of Mithila
- (C) Chapter VII — The Karnatas of Mithila (1097 – 1325 AD)
- (D) Chapter XX — Sanskrit Drama in Mithila (An Historical Survey)

७७३. In which chapter is the term/name “Narada” found as a prominent source term?

- (A) Chapter X — The Later Karnatas of Mithila and Nepal
- (B) Chapter XX — Sanskrit Drama in Mithila (An Historical Survey)
- (C) Chapter XXI — Cultural Heritage of Mithila
- (D) Chapter I — Sources

७७४. Chapter II source-set 28: which option is a named source/person/place/work found in “Early History of Videha”?

- (A) If the
- (B) Gops
- (C) Kohbara
- (D) Devarata

୭୭୫. Chapter II source-set 29: which option is a named source/person/place/work found in “Early History of Videha”?

- (A) Sapinda
- (B) Ganges
- (C) Suparsva
- (D) Bheda

୭୭୬. Chapter VII source-set 6: which option is a named source/person/place/work found in “The Karnatas of Mithila (1097 – 1325 AD)”?

- (A) Ibrahim
- (B) West
- (C) Nanya
- (D) Renou

୭୭୭. Chapter XIV source-set 26: which option is a named source/person/place/work found in “The Khandavalas of Mithila”?

- (A) Agni
- (B) Morang
- (C) Karnatas of Mithila
- (D) Vahiyas

୭୭୮. Chapter XII source-set 4: which option is a named source/person/place/work found in “The Later Oinwaras”?

- (A) Khandawalas
- (B) Sultan
- (C) Besides
- (D) Maroundae

୭୭୯. Chapter IX source-set 17: which option is a named source/person/place/work found in “Early Muslim Invasion of Mithila”?

- (A) Muhammad
- (B) Bhaskaravarmana
- (C) Nepal’
- (D) Karrannis

୭୮୦. Chapter VIII source-set 50: which option is a named source/person/place/work found in “Harisimhadeva of Mithila (a re-assessment of facts)”?

- (A) Religious
- (B) Sri Samudra
- (C) When
- (D) Usaharana

୭୮୧. Chapter VIII source-set 35: which option is a named source/person/place/work found in “Harisimhadeva of Mithila (a re-assessment of facts)”?

- (A) Delhi
- (B) Kaikas
- (C) Vaisnavite
- (D) Mahendrapala

७८२. In which chapter is the term/name “Raja of Tirhut” found as a prominent source term?

- (A) Chapter XIV — The Khandavalas of Mithila
- (B) Chapter VIII — Harisimhadeva of Mithila (a re-assessment of facts)
- (C) Chapter VI — Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD)
- (D) Chapter XV — Mithila and Nepal (A Study in Political History)

७८३. Chapter VII source-set 18: which option is a named source/person/place/work found in “The Karnatas of Mithila (1097 – 1325 AD)”?

- (A) Tirabhukti. The
- (B) Ilyas
- (C) Pala
- (D) Acts. It

७८४. Chapter XVIII source-set 9: which option is a named source/person/place/work found in “Vidyapati and his Conception of Kingship”?

- (A) Bhargava
- (B) Ambapali
- (C) Raja
- (D) Vol. VI

७८५. In which chapter is the term/name “Simaraongarh” found as a prominent source term?

- (A) Chapter VII — The Karnatas of Mithila (1097 – 1325 AD)
- (B) Chapter IV — Mithila between 185 BC – 320 AD
- (C) Chapter II — Early History of Videha
- (D) Chapter VI — Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD)

७८६. Chapter XI source-set 34: which option is a named source/person/place/work found in “The Oinwaras of Mithila (based mainly on Vidyapati)”?

- (A) Tilling
- (B) Though
- (C) Wang’s
- (D) Gahadawalas

७८७. Chapter XX source-set 5: which option is a named source/person/place/work found in “Sanskrit Drama in Mithila (An Historical Survey)”?

- (A) Here
- (B) Cellana
- (C) Ramdatta
- (D) Ganges. It

७८८. Chapter XII source-set 15: which option is a named source/person/place/work found in “The Later Oinwaras”?

- (A) Raja of Tirhut
- (B) Tivaras
- (C) Bhairava Singh
- (D) Aurangzeb

७८९. Chapter X source-set 23: which option is a named source/person/place/work found in “The Later Karnatas of Mithila and Nepal”?

- (A) Pataligrama
- (B) Kanvas
- (C) Harisimha’s
- (D) Banaras

७९०. In which chapter is the term/name “Abhinavagupta” found as a prominent source term?

- (A) Chapter XVII — The Lower Orders in Mithila (with special reference to Sudras and Slaves)
- (B) Chapter VIII — Harisimhadeva of Mithila (a re-assessment of facts)
- (C) Chapter XX — Sanskrit Drama in Mithila (An Historical Survey)
- (D) Chapter II — Early History of Videha

७९१. In which chapter is the term/name “In the Nirayavalisutta” found as a prominent source term?

- (A) Chapter XIX — Vidyapati’s Faith
- (B) Chapter X — The Later Karnatas of Mithila and Nepal
- (C) Chapter III — Ajatasatru and the Lichchavis of Vaisali
- (D) Chapter XIII — Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)

७९२. Chapter XVI source-set 34: which option is a named source/person/place/work found in “Social Structure in Medieval Mithila”?

- (A) Hussain Shah of Bengal
- (B) Demetrios
- (C) Amirs
- (D) Members of

७९३. Chapter X source-set 35: which option is a named source/person/place/work found in “The Later Karnatas of Mithila and Nepal”?

- (A) Kolanca
- (B) Like
- (C) Maukhari
- (D) Rajaraja

७९४. In which chapter is the term/name “Vaisnava” found as a prominent source term?

- (A) Chapter XVI — Social Structure in Medieval Mithila
- (B) Chapter XIX — Vidyapati’s Faith
- (C) Chapter X — The Later Karnatas of Mithila and Nepal
- (D) Chapter IX — Early Muslim Invasion of Mithila

७९५. Chapter XI source-set 14: which option is a named source/person/place/work found in “The Oinwaras of Mithila (based mainly on Vidyapati)”?

- (A) Askari
- (B) Harisimha
- (C) Malla
- (D) Arjun

७९६. In which chapter is the term/name “Govindagupta” found as a prominent source term?

- (A) Chapter V — Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)
- (B) Chapter VII — The Karnatas of Mithila (1097 – 1325 AD)
- (C) Chapter IX — Early Muslim Invasion of Mithila
- (D) Chapter II — Early History of Videha

७९७. Chapter XV source-set 36: which option is a named source/person/place/work found in “Mithila and Nepal (A Study in Political History)”?

- (A) Suryavansi
- (B) Manu
- (C) While
- (D) Ibrahim Shah

७९८. Chapter VI source-set 12: which option is a named source/person/place/work found in “Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD)”?

- (A) Sanskrit
- (B) Mahasenagupta
- (C) Jayadeva II
- (D) Governor of Bihar

७९९. Chapter XII source-set 29: which option is a named source/person/place/work found in “The Later Oinwaras”?

- (A) Sultan
- (B) Nrga
- (C) Keerat Narain
- (D) Shakta

८००. In which chapter is the term/name “Gupta Empire” found as a prominent source term?

- (A) Chapter III — Ajatasatru and the Lichchavis of Vaisali
- (B) Chapter I — Sources
- (C) Chapter V — Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)
- (D) Chapter X — The Later Karnatas of Mithila and Nepal

८०१. Chapter VI source-set 1: which option is a named source/person/place/work found in “Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD)”?

- (A) Bhima
- (B) Basu
- (C) Palas
- (D) Kasisvara

८०२. Chapter VII source-set 17: which option is a named source/person/place/work found in “The Karnatas of Mithila (1097 – 1325 AD)”?

- (A) Harisimha’s
- (B) Kumaragupta
- (C) Rajput
- (D) Bhaur

- ८०३. Chapter VII source-set 4: which option is a named source/person/place/work found in “The Karnatas of Mithila (1097 – 1325 AD)”?**
- (A) Nepali
 - (B) Harisimha
 - (C) Dhangal
 - (D) Hari
- ८०४. Chapter XV source-set 40: which option is a named source/person/place/work found in “Mithila and Nepal (A Study in Political History)”?**
- (A) Dhanukha
 - (B) Brahma
 - (C) Patan
 - (D) Zamindar
- ८०५. Chapter II source-set 3: which option is a named source/person/place/work found in “Early History of Videha”?**
- (A) Videhan
 - (B) Alam Shah
 - (C) Bengal Sultan
 - (D) Chandellas
- ८०६. Chapter XIX source-set 12: which option is a named source/person/place/work found in “Vidyapati’s Faith”?**
- (A) Wang
 - (B) Chief
 - (C) Vidyapati’s
 - (D) Kameshwara
- ८०७. In which chapter is the term/name “Ganeshwara” found as a prominent source term?**
- (A) Chapter XI — The Oinwaras of Mithila (based mainly on Vidyapati)
 - (B) Chapter XII — The Later Oinwaras
 - (C) Chapter XX — Sanskrit Drama in Mithila (An Historical Survey)
 - (D) Chapter II — Early History of Videha
- ८०८. In which chapter is the term/name “Jaimanglagarh” found as a prominent source term?**
- (A) Chapter XVII — The Lower Orders in Mithila (with special reference to Sudras and Slaves)
 - (B) Chapter I — Sources
 - (C) Chapter VI — Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD)
 - (D) Chapter V — Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)
- ८०९. Chapter X source-set 2: which option is a named source/person/place/work found in “The Later Karnatas of Mithila and Nepal”?**
- (A) Karnatas
 - (B) Brahma
 - (C) Collector of Tirhut
 - (D) Hunter
- ८१०. Chapter XIX source-set 33: which option is a named source/person/place/work found in “Vidyapati’s Faith”?**
- (A) Darbhanga Raj
 - (B) Anangasena
 - (C) Nepal’
 - (D) According

८११. Chapter VIII source-set 12: which option is a named source/person/place/work found in “Harisimhadeva of Mithila (a re-assessment of facts)”?

- (A) Yajna
- (B) Mulla
- (C) Ramasimhadeva
- (D) Fatehnarain

८१२. Chapter XV source-set 41: which option is a named source/person/place/work found in “Mithila and Nepal (A Study in Political History)”?

- (A) Bheda
- (B) Alivardi
- (C) Bhar
- (D) Nanya

८१३. In which chapter is the term/name “Ballala” found as a prominent source term?

- (A) Chapter VIII — Harisimhadeva of Mithila (a re-assessment of facts)
- (B) Chapter VII — The Karnatas of Mithila (1097 – 1325 AD)
- (C) Chapter XIV — The Khandavalas of Mithila
- (D) Chapter II — Early History of Videha

८१४. In which chapter is the term/name “Alivardi” found as a prominent source term?

- (A) Chapter XIV — The Khandavalas of Mithila
- (B) Chapter X — The Later Karnatas of Mithila and Nepal
- (C) Chapter XII — The Later Oinwaras
- (D) Chapter V — Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)

८१५. In which chapter is the term/name “Harsha” found as a prominent source term?

- (A) Chapter XXI — Cultural Heritage of Mithila
- (B) Chapter III — Ajatasatru and the Lichchavis of Vaisali
- (C) Chapter V — Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)
- (D) Chapter X — The Later Karnatas of Mithila and Nepal

८१६. In which chapter is the term/name “Nasir Shah” found as a prominent source term?

- (A) Chapter II — Early History of Videha
- (B) Chapter XI — The Oinwaras of Mithila (based mainly on Vidyapati)
- (C) Chapter XIV — The Khandavalas of Mithila
- (D) Chapter XVIII — Vidyapati and his Conception of Kingship

८१७. Chapter XIII source-set 46: which option is a named source/person/place/work found in “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)”?

- (A) Govindachandra
- (B) Kalidasa
- (C) Cowrie
- (D) Nanya

८१८. Chapter XVI source-set 35: which option is a named source/person/place/work found in “Social Structure in Medieval Mithila”?

- (A) In the Nirayavalisutta
- (B) Gokulanatha
- (C) Masas
- (D) Brahmanas and

८१९. Chapter IX source-set 2: which option is a named source/person/place/work found in “Early Muslim Invasion of Mithila”?

- (A) Vaisnava
- (B) Both of
- (C) Bengal
- (D) Beginning

८२०. Chapter VII source-set 12: which option is a named source/person/place/work found in “The Karnatas of Mithila (1097 – 1325 AD)”?

- (A) Deed
- (B) Mandal
- (C) Drama
- (D) Muslim

८२१. Chapter XII source-set 7: which option is a named source/person/place/work found in “The Later Oinwaras”?

- (A) Amirs
- (B) According
- (C) Harshana
- (D) Bharata’s Natyasastra

८२२. Chapter XIX source-set 20: which option is a named source/person/place/work found in “Vidyapati’s Faith”?

- (A) Kaikas
- (B) Vijayasena
- (C) Jayadeva
- (D) Between

८२३. Chapter X source-set 28: which option is a named source/person/place/work found in “The Later Karnatas of Mithila and Nepal”?

- (A) Chinese
- (B) Suparsva
- (C) Bhars. It
- (D) Bhaura

८२४. Chapter XVI source-set 23: which option is a named source/person/place/work found in “Social Structure in Medieval Mithila”?

- (A) Bhikhari Mahta
- (B) Vanga
- (C) Pusyamitra
- (D) Hindu

८२५. Chapter VI source-set 5: which option is a named source/person/place/work found in “Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD)”?

- (A) Bengal
- (B) Vijaya
- (C) Rabindranath
- (D) Rajmahal

८२६. Chapter XIII source-set 6: which option is a named source/person/place/work found in “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)”?

- (A) Ramabhadra
- (B) Sangharama
- (C) British
- (D) Passalai

८२७. Chapter XIII source-set 18: which option is a named source/person/place/work found in “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)”?

- (A) Maithil
- (B) Vidudabha
- (C) Fakeers
- (D) Between

८२८. Chapter XII source-set 13: which option is a named source/person/place/work found in “The Later Oinwaras”?

- (A) Oinvara
- (B) Pratihara
- (C) Dharmaswami
- (D) Visayas

८२९. In which chapter is the term/name “Svetapur” found as a prominent source term?

- (A) Chapter XXI — Cultural Heritage of Mithila
- (B) Chapter XI — The Oinwaras of Mithila (based mainly on Vidyapati)
- (C) Chapter VII — The Karnatas of Mithila (1097 – 1325 AD)
- (D) Chapter XV — Mithila and Nepal (A Study in Political History)

८३०. In which chapter is the term/name “Buddha’s” found as a prominent source term?

- (A) Chapter XV — Mithila and Nepal (A Study in Political History)
- (B) Chapter VI — Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD)
- (C) Chapter III — Ajatasatru and the Lichchavis of Vaisali
- (D) Chapter X — The Later Karnatas of Mithila and Nepal

८३१. In which chapter is the term/name “Bagmati” found as a prominent source term?

- (A) Chapter XXI — Cultural Heritage of Mithila
- (B) Chapter XV — Mithila and Nepal (A Study in Political History)
- (C) Chapter VII — The Karnatas of Mithila (1097 – 1325 AD)
- (D) Chapter III — Ajatasatru and the Lichchavis of Vaisali

८३२. In which chapter is the term/name “Ibrahim” found as a prominent source term?

- (A) Chapter II — Early History of Videha
- (B) Chapter XI — The Oinwaras of Mithila (based mainly on Vidyapati)
- (C) Chapter VIII — Harisimhadeva of Mithila (a re-assessment of facts)
- (D) Chapter XVIII — Vidyapati and his Conception of Kingship

८३३. Chapter I source-set 27: which option is a named source/person/place/work found in “Sources”?

- (A) Ekadasavatara
- (B) Mallikas
- (C) Adisura
- (D) Begusarai

८३४. Chapter XXI source-set 20: which option is a named source/person/place/work found in “Cultural Heritage of Mithila”?

- (A) Alauddin Khalji
- (B) Vira Singh
- (C) Wednesday
- (D) Janaka

८३५. Chapter I source-set 21: which option is a named source/person/place/work found in “Sources”?

- (A) Ruknuddin Kaika'us
- (B) Gauda
- (C) Bhavasimha
- (D) Sone

८३६. Chapter XX source-set 22: which option is a named source/person/place/work found in “Sanskrit Drama in Mithila (An Historical Survey)”?

- (A) Kansanarayana
- (B) Doing
- (C) Canakya
- (D) Rama

८३७. Chapter VII source-set 35: which option is a named source/person/place/work found in “The Karnatas of Mithila (1097 – 1325 AD)”?

- (A) Oinvaras
- (B) Saket
- (C) Mazumdar
- (D) Ganges. It

८३८. Chapter X source-set 15: which option is a named source/person/place/work found in “The Later Karnatas of Mithila and Nepal”?

- (A) While
- (B) Modaka
- (C) Nimi Videha
- (D) Demetrios

८३९. Chapter XV source-set 2: which option is a named source/person/place/work found in “Mithila and Nepal (A Study in Political History)”?

- (A) Certain
- (B) Naradeva
- (C) Bengal
- (D) Lichchavi

८४०. Chapter XV source-set 50: which option is a named source/person/place/work found in “Mithila and Nepal (A Study in Political History)”?

- (A) Tibetan
- (B) Nawab's
- (C) Gargi
- (D) Krisna

८४१. In which chapter is the term/name “Mughals” found as a prominent source term?

- (A) Chapter VII — The Karnatas of Mithila (1097 – 1325 AD)
- (B) Chapter II — Early History of Videha
- (C) Chapter XII — The Later Oinwaras
- (D) Chapter IV — Mithila between 185 BC – 320 AD

८४२. Chapter XII source-set 42: which option is a named source/person/place/work found in “The Later Oinwaras”?

- (A) Raja Rudra Narain
- (B) Firuz’s
- (C) Simaraongarh
- (D) Rome

८४३. Chapter XV source-set 14: which option is a named source/person/place/work found in “Mithila and Nepal (A Study in Political History)”?

- (A) Dhunia
- (B) Pandu
- (C) Karnatas
- (D) Karala

८४४. In which chapter is the term/name “Lakhnauti” found as a prominent source term?

- (A) Chapter IX — Early Muslim Invasion of Mithila
- (B) Chapter XVI — Social Structure in Medieval Mithila
- (C) Chapter VI — Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD)
- (D) Chapter XIX — Vidyapati’s Faith

८४५. In which chapter is the term/name “Babuana” found as a prominent source term?

- (A) Chapter XIX — Vidyapati’s Faith
- (B) Chapter XXI — Cultural Heritage of Mithila
- (C) Chapter IV — Mithila between 185 BC – 320 AD
- (D) Chapter XII — The Later Oinwaras

८४६. Chapter XIX source-set 4: which option is a named source/person/place/work found in “Vidyapati’s Faith”?

- (A) Vidudabha
- (B) Koch
- (C) Jyotirisvara
- (D) Radha

८४७. In which chapter is the term/name “Suruchi” found as a prominent source term?

- (A) Chapter VI — Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD)
- (B) Chapter II — Early History of Videha
- (C) Chapter VII — The Karnatas of Mithila (1097 – 1325 AD)
- (D) Chapter XXI — Cultural Heritage of Mithila

८४८. Chapter XV source-set 32: which option is a named source/person/place/work found in “Mithila and Nepal (A Study in Political History)”?

- (A) Nrpa
- (B) Kushanas
- (C) Amat
- (D) Adityasena

८४९. Chapter VIII source-set 28: which option is a named source/person/place/work found in “Harisimhadeva of Mithila (a re-assessment of facts)”?

- (A) Bhatagaon
- (B) Maldah
- (C) Himalayas
- (D) Visaya

८५०. Chapter XIII source-set 24: which option is a named source/person/place/work found in “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)”?

- (A) Pana
- (B) Ratnakara
- (C) Vanga
- (D) Lakhnauti

८५१. Chapter XX source-set 35: which option is a named source/person/place/work found in “Sanskrit Drama in Mithila (An Historical Survey)”?

- (A) Pasenadi’s
- (B) Magha
- (C) Madanapala
- (D) Kalidasa

८५२. Chapter VIII source-set 10: which option is a named source/person/place/work found in “Harisimhadeva of Mithila (a re-assessment of facts)”?

- (A) JBRS
- (B) Karrannis
- (C) Raja’s
- (D) Ahalya

८५३. Chapter XVIII source-set 14: which option is a named source/person/place/work found in “Vidyapati and his Conception of Kingship”?

- (A) Visayas
- (B) Fair
- (C) Mahendrapala
- (D) Sastras

८५४. In which chapter is the term/name “Alam Shah” found as a prominent source term?

- (A) Chapter IV — Mithila between 185 BC – 320 AD
- (B) Chapter XVII — The Lower Orders in Mithila (with special reference to Sudras and Slaves)
- (C) Chapter II — Early History of Videha
- (D) Chapter XI — The Oinwaras of Mithila (based mainly on Vidyapati)

८५५. In which chapter is the term/name “Arsalan” found as a prominent source term?

- (A) Chapter XXI — Cultural Heritage of Mithila
- (B) Chapter XIV — The Khandavalas of Mithila
- (C) Chapter XI — The Oinwaras of Mithila (based mainly on Vidyapati)
- (D) Chapter XII — The Later Oinwaras

८५६. Chapter III source-set 31: which option is a named source/person/place/work found in “Ajatasatru and the Lichchavis of Vaisali”?

- (A) Vedic
- (B) Sita
- (C) Murundas
- (D) Bhot

८५७. Chapter XIV source-set 40: which option is a named source/person/place/work found in “The Khandavalas of Mithila”?

- (A) Yuvaraja
- (B) Another
- (C) Possibly
- (D) Banerji

८५८. Chapter XI source-set 22: which option is a named source/person/place/work found in “The Oinwaras of Mithila (based mainly on Vidyapati)”?

- (A) Bhagirathpur
- (B) Here
- (C) Mahipala
- (D) Gopis

८५९. In which chapter is the term/name “Kulinism” found as a prominent source term?

- (A) Chapter XVI — Social Structure in Medieval Mithila
- (B) Chapter VI — Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD)
- (C) Chapter X — The Later Karnatas of Mithila and Nepal
- (D) Chapter I — Sources

८६०. Chapter XVII source-set 19: which option is a named source/person/place/work found in “The Lower Orders in Mithila (with special reference to Sudras and Slaves)”?

- (A) Bhupalasimha
- (B) Karna
- (C) Narendra Simha
- (D) Bind

८६१. In which chapter is the term/name “Bhanwra” found as a prominent source term?

- (A) Chapter V — Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)
- (B) Chapter XIV — The Khandavalas of Mithila
- (C) Chapter III — Ajatasatru and the Lichchavis of Vaisali
- (D) Chapter X — The Later Karnatas of Mithila and Nepal

८६२. Chapter VIII source-set 26: which option is a named source/person/place/work found in “Harisimhadeva of Mithila (a re-assessment of facts)”?

- (A) Karnatas
- (B) Mandal
- (C) II. P
- (D) Bharsivas

८६३. Chapter XX source-set 30: which option is a named source/person/place/work found in “Sanskrit Drama in Mithila (An Historical Survey)”?

- (A) Act II
- (B) Thakur
- (C) Atisha
- (D) Risley

८६४. Chapter XVI source-set 4: which option is a named source/person/place/work found in “Social Structure in Medieval Mithila”?

- (A) Fatehna rain
- (B) Brahmanas
- (C) L. San. Era
- (D) Gonth

८६५. Chapter VII source-set 49: which option is a named source/person/place/work found in “The Karnatas of Mithila (1097 – 1325 AD)”?

- (A) Kaika’us
- (B) Jagatasimha
- (C) Tughlaq
- (D) Ganamukhya

८६६. Chapter IV source-set 13: which option is a named source/person/place/work found in “Mithila between 185 BC – 320 AD”?

- (A) While
- (B) Here
- (C) Jaya
- (D) Sakas

८६७. Chapter IV source-set 10: which option is a named source/person/place/work found in “Mithila between 185 BC – 320 AD”?

- (A) Kusanas
- (B) RAMT
- (C) Mithila. It
- (D) Tale

८६८. Chapter XVII source-set 35: which option is a named source/person/place/work found in “The Lower Orders in Mithila (with special reference to Sudras and Slaves)”?

- (A) Gonth
- (B) Shahjahan
- (C) Barua’s
- (D) Act III

८६९. Chapter XII source-set 45: which option is a named source/person/place/work found in “The Later Oinwaras”?

- (A) Banaras
- (B) Dharmapala
- (C) These
- (D) Durgawati

८७०. Chapter IX source-set 31: which option is a named source/person/place/work found in “Early Muslim Invasion of Mithila”?

- (A) Purnea
- (B) Nasrat Shah
- (C) Arjuna
- (D) Board of Revenue

८७१. In which chapter is the term/name “Virasimha” found as a prominent source term?

- (A) Chapter VI — Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD)
- (B) Chapter XVII — The Lower Orders in Mithila (with special reference to Sudras and Slaves)
- (C) Chapter VIII — Harisimhadeva of Mithila (a re-assessment of facts)
- (D) Chapter V — Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)

८७२. Chapter VIII source-set 22: which option is a named source/person/place/work found in “Harisimhadeva of Mithila (a re-assessment of facts)”?

- (A) Visnugupta
- (B) Kaika’us
- (C) Vide
- (D) Himself

८७३. Chapter XVIII source-set 30: which option is a named source/person/place/work found in “Vidyapati and his Conception of Kingship”?

- (A) Bhumipati
- (B) Devarata
- (C) Kasisvara
- (D) Kausiki

८७४. In which chapter is the term/name “Bhupalasimha” found as a prominent source term?

- (A) Chapter XIII — Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)
- (B) Chapter XI — The Oinwaras of Mithila (based mainly on Vidyapati)
- (C) Chapter I — Sources
- (D) Chapter VIII — Harisimhadeva of Mithila (a re-assessment of facts)

८७५. In which chapter is the term/name “Mahals” found as a prominent source term?

- (A) Chapter XIV — The Khandavalas of Mithila
- (B) Chapter XII — The Later Oinwaras
- (C) Chapter IX — Early Muslim Invasion of Mithila
- (D) Chapter XV — Mithila and Nepal (A Study in Political History)

८७६. In which chapter is the term/name “Ganeshwara’s” found as a prominent source term?

- (A) Chapter V — Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)
- (B) Chapter XX — Sanskrit Drama in Mithila (An Historical Survey)
- (C) Chapter XI — The Oinwaras of Mithila (based mainly on Vidyapati)
- (D) Chapter X — The Later Karnatas of Mithila and Nepal

८७७. Chapter III source-set 8: which option is a named source/person/place/work found in “Ajatasatru and the Lichchavis of Vaisali”?

- (A) Ganges
- (B) Svetapur
- (C) Chakravarti
- (D) Karsapana

८७८. Chapter XVI source-set 26: which option is a named source/person/place/work found in “Social Structure in Medieval Mithila”?

- (A) LAKSA
- (B) Gangetic
- (C) Tiars
- (D) Various

८७९. Chapter VII source-set 43: which option is a named source/person/place/work found in “The Karnatas of Mithila (1097 – 1325 AD)”?

- (A) Vaisali
- (B) Munger
- (C) Bhagavata Purana
- (D) Simaraon

८८०. Chapter VI source-set 3: which option is a named source/person/place/work found in “Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD)”?

- (A) Ekadasavatara
- (B) Bhagavata Purana
- (C) Nepal and
- (D) Tirabhukti

८८१. Chapter XI source-set 13: which option is a named source/person/place/work found in “The Oinwaras of Mithila (based mainly on Vidyapati)”?

- (A) Iwaz
- (B) Sivadeva
- (C) There
- (D) Lichchavis and the Videhas

८८२. Chapter XVIII source-set 12: which option is a named source/person/place/work found in “Vidyapati and his Conception of Kingship”?

- (A) Krsnadatta
- (B) Bhukti
- (C) Thus
- (D) Sudra

८८३. Chapter XII source-set 47: which option is a named source/person/place/work found in “The Later Oinwaras”?

- (A) Raja’
- (B) Gupta Empire
- (C) Brahmanas
- (D) Rajas

८८४. Chapter XII source-set 19: which option is a named source/person/place/work found in “The Later Oinwaras”?

- (A) Shastri
- (B) Kushana
- (C) Bali
- (D) Rudranarain

८८५. Chapter XX source-set 31: which option is a named source/person/place/work found in “Sanskrit Drama in Mithila (An Historical Survey)”?

- (A) In Mithila
- (B) Mauryan
- (C) Nasir Shah
- (D) Muslims

८८६. Chapter VI source-set 22: which option is a named source/person/place/work found in “Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD)”?

- (A) Nepal. The
- (B) Sutradhara
- (C) Kosalan
- (D) Naulagarh

८८७. Chapter VII source-set 1: which option is a named source/person/place/work found in “The Karnatas of Mithila (1097 – 1325 AD)”?

- (A) Harideva
- (B) Pundras
- (C) Karnata
- (D) Ganesvara

८८८. Chapter V source-set 14: which option is a named source/person/place/work found in “Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)”?

- (A) Gopala
- (B) In Mithila
- (C) Kumaramatya
- (D) Oen Thakur

८८९. Chapter XVIII source-set 31: which option is a named source/person/place/work found in “Vidyapati and his Conception of Kingship”?

- (A) Narayanapala
- (B) Act II
- (C) Santosh Kumar
- (D) Ksitipala

८९०. Chapter XX source-set 41: which option is a named source/person/place/work found in “Sanskrit Drama in Mithila (An Historical Survey)”?

- (A) Sunidha and Vassakara
- (B) Krsnamisra
- (C) Camparanya
- (D) Krisna's

୯୧୧. Chapter XII source-set 49: which option is a named source/person/place/work found in “The Later Oinwaras”?

- (A) Raichoudhury’s
- (B) Epic
- (C) Bhuktis
- (D) Arslan

୯୧୨. Chapter XVIII source-set 4: which option is a named source/person/place/work found in “Vidyapati and his Conception of Kingship”?

- (A) Matisimha
- (B) Radha
- (C) About
- (D) Buddhist

୯୧୩. Chapter XXI source-set 41: which option is a named source/person/place/work found in “Cultural Heritage of Mithila”?

- (A) Land
- (B) Barua’s
- (C) Firuz Aitigin
- (D) Guptas

୯୧୪. In which chapter is the term/name “Adhipati” found as a prominent source term?

- (A) Chapter XII — The Later Oinwaras
- (B) Chapter XI — The Oinwaras of Mithila (based mainly on Vidyapati)
- (C) Chapter VII — The Karnatas of Mithila (1097 – 1325 AD)
- (D) Chapter XVIII — Vidyapati and his Conception of Kingship

୯୧୫. Chapter VIII source-set 23: which option is a named source/person/place/work found in “Harisimhadeva of Mithila (a re-assessment of facts)”?

- (A) Narendra Singh
- (B) Bhaura
- (C) ABORI
- (D) Religious

୯୧୬. In which chapter is the term/name “Gautam” found as a prominent source term?

- (A) Chapter VII — The Karnatas of Mithila (1097 – 1325 AD)
- (B) Chapter II — Early History of Videha
- (C) Chapter XIV — The Khandavalas of Mithila
- (D) Chapter IV — Mithila between 185 BC – 320 AD

୯୧୭. Chapter IX source-set 1: which option is a named source/person/place/work found in “Early Muslim Invasion of Mithila”?

- (A) JBRS
- (B) Delhi
- (C) Gauda
- (D) Time

८९८. Chapter IV source-set 2: which option is a named source/person/place/work found in “Mithila between 185 BC – 320 AD”?

- (A) Raghunandana
- (B) Wright
- (C) Laxminarain
- (D) Magadha

८९९. In which chapter is the term/name “Narendra Simha” found as a prominent source term?

- (A) Chapter XVI — Social Structure in Medieval Mithila
- (B) Chapter XIX — Vidyapati’s Faith
- (C) Chapter XIV — The Khandavalas of Mithila
- (D) Chapter XI — The Oinwaras of Mithila (based mainly on Vidyapati)

९००. In which chapter is the term/name “Krsnamisra” found as a prominent source term?

- (A) Chapter VIII — Harisimhadeva of Mithila (a re-assessment of facts)
- (B) Chapter XX — Sanskrit Drama in Mithila (An Historical Survey)
- (C) Chapter V — Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)
- (D) Chapter VI — Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD)

९०१. Chapter XVI source-set 18: which option is a named source/person/place/work found in “Social Structure in Medieval Mithila”?

- (A) Harisimhadeva
- (B) Bharata’s Natyasastra
- (C) Gargi
- (D) Tirabhukti

९०२. Chapter XVI source-set 11: which option is a named source/person/place/work found in “Social Structure in Medieval Mithila”?

- (A) Alauddin
- (B) Santosh Kumar
- (C) Kushanas
- (D) In Mithila

९०३. Chapter XI source-set 37: which option is a named source/person/place/work found in “The Oinwaras of Mithila (based mainly on Vidyapati)”?

- (A) Motihari
- (B) Mandana
- (C) Fateh
- (D) Gorakhpur

९०४. Chapter XIII source-set 29: which option is a named source/person/place/work found in “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)”?

- (A) Santa
- (B) Tankah
- (C) Perhaps
- (D) Nanyadeva in

- १०५. Chapter XVII source-set 25: which option is a named source/person/place/work found in “The Lower Orders in Mithila (with special reference to Sudras and Slaves)”?**
- (A) Dyer
 - (B) Pundras
 - (C) Dolkha
 - (D) Arjun
- १०६. In which chapter is the term/name “Bhagavata Purana” found as a prominent source term?**
- (A) Chapter VI — Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD)
 - (B) Chapter XIX — Vidyapati’s Faith
 - (C) Chapter XVI — Social Structure in Medieval Mithila
 - (D) Chapter II — Early History of Videha
- १०७. Chapter XX source-set 49: which option is a named source/person/place/work found in “Sanskrit Drama in Mithila (An Historical Survey)”?**
- (A) Hired
 - (B) Bhargava
 - (C) Gautama
 - (D) Saka
- १०८. Chapter V source-set 19: which option is a named source/person/place/work found in “Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)”?**
- (A) Pasenadi’s
 - (B) Saiva
 - (C) Mahasamantas
 - (D) Afghan
- १०९. Chapter XIX source-set 26: which option is a named source/person/place/work found in “Vidyapati’s Faith”?**
- (A) Padmasimha
 - (B) Here
 - (C) Mathura
 - (D) Tale
- ११०. Chapter XVII source-set 5: which option is a named source/person/place/work found in “The Lower Orders in Mithila (with special reference to Sudras and Slaves)”?**
- (A) Governor of Bihar
 - (B) Kirtilata
 - (C) Rama Narayana
 - (D) There
- १११. In which chapter is the term/name “Vamsavalis” found as a prominent source term?**
- (A) Chapter XI — The Oinwaras of Mithila (based mainly on Vidyapati)
 - (B) Chapter XIV — The Khandavalas of Mithila
 - (C) Chapter XXI — Cultural Heritage of Mithila
 - (D) Chapter X — The Later Karnatas of Mithila and Nepal
- ११२. Chapter II source-set 35: which option is a named source/person/place/work found in “Early History of Videha”?**
- (A) Illtutmish
 - (B) Brahmanas
 - (C) Urban
 - (D) Tiars

- ११३. Chapter VII source-set 8: which option is a named source/person/place/work found in “The Karnatas of Mithila (1097 – 1325 AD)”?**
- (A) Bhukti
 - (B) If the
 - (C) Sakra
 - (D) Chandeswara
- ११४. In which chapter is the term/name “Alauddin Khalji” found as a prominent source term?**
- (A) Chapter I — Sources
 - (B) Chapter II — Early History of Videha
 - (C) Chapter IX — Early Muslim Invasion of Mithila
 - (D) Chapter XX — Sanskrit Drama in Mithila (An Historical Survey)
- ११५. Chapter VI source-set 7: which option is a named source/person/place/work found in “Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD)”?**
- (A) Pasenadi
 - (B) Vol. VI
 - (C) Nepal
 - (D) Love
- ११६. In which chapter is the term/name “Karala” found as a prominent source term?**
- (A) Chapter II — Early History of Videha
 - (B) Chapter XVIII — Vidyapati and his Conception of Kingship
 - (C) Chapter XVI — Social Structure in Medieval Mithila
 - (D) Chapter XII — The Later Oinwaras
- ११७. In which chapter is the term/name “Yasah-Karna” found as a prominent source term?**
- (A) Chapter VIII — Harisimhadeva of Mithila (a re-assessment of facts)
 - (B) Chapter X — The Later Karnatas of Mithila and Nepal
 - (C) Chapter XV — Mithila and Nepal (A Study in Political History)
 - (D) Chapter I — Sources
- ११८. Chapter IV source-set 33: which option is a named source/person/place/work found in “Mithila between 185 BC – 320 AD”?**
- (A) Kirata
 - (B) AH. The
 - (C) Nigama
 - (D) Ramanath Jha
- ११९. Chapter XVIII source-set 35: which option is a named source/person/place/work found in “Vidyapati and his Conception of Kingship”?**
- (A) Religious
 - (B) Chandrapuri
 - (C) Gokulanatha
 - (D) Barui
- १२०. Chapter XIX source-set 30: which option is a named source/person/place/work found in “Vidyapati’s Faith”?**
- (A) Conflict
 - (B) Bali
 - (C) Khillat
 - (D) Krisna’s

१२१. Chapter XIX source-set 17: which option is a named source/person/place/work found in “Vidyapati’s Faith”?

- (A) Hijri
- (B) Asoka
- (C) Shaiva
- (D) Lampaka

१२२. Chapter VI source-set 14: which option is a named source/person/place/work found in “Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD)”?

- (A) Singh
- (B) Tirhut to
- (C) Mahipala
- (D) Gangetic

१२३. In which chapter is the term/name “Surpanakha” found as a prominent source term?

- (A) Chapter XX — Sanskrit Drama in Mithila (An Historical Survey)
- (B) Chapter XII — The Later Oinwaras
- (C) Chapter XIX — Vidyapati’s Faith
- (D) Chapter VII — The Karnatas of Mithila (1097 – 1325 AD)

१२४. In which chapter is the term/name “Pataligrama” found as a prominent source term?

- (A) Chapter VI — Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD)
- (B) Chapter III — Ajatasatru and the Lichchavis of Vaisali
- (C) Chapter XVI — Social Structure in Medieval Mithila
- (D) Chapter IV — Mithila between 185 BC – 320 AD

१२५. In which chapter is the term/name “Cf. VC” found as a prominent source term?

- (A) Chapter IV — Mithila between 185 BC – 320 AD
- (B) Chapter XIII — Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)
- (C) Chapter XXI — Cultural Heritage of Mithila
- (D) Chapter IX — Early Muslim Invasion of Mithila

१२६. In which chapter is the term/name “Tughluq” found as a prominent source term?

- (A) Chapter XX — Sanskrit Drama in Mithila (An Historical Survey)
- (B) Chapter IV — Mithila between 185 BC – 320 AD
- (C) Chapter IX — Early Muslim Invasion of Mithila
- (D) Chapter VIII — Harisimhadeva of Mithila (a re-assessment of facts)

१२७. In which chapter is the term/name “Kirpatrick” found as a prominent source term?

- (A) Chapter XV — Mithila and Nepal (A Study in Political History)
- (B) Chapter XXI — Cultural Heritage of Mithila
- (C) Chapter XVI — Social Structure in Medieval Mithila
- (D) Chapter XIX — Vidyapati’s Faith

१२८. Chapter I source-set 13: which option is a named source/person/place/work found in “Sources”?

- (A) Tripura Singh
- (B) Laksminatha
- (C) Kusana
- (D) Village

१३९. Chapter XVIII source-set 8: which option is a named source/person/place/work found in “Vidyapati and his Conception of Kingship”?

- (A) Videgha Mathava
- (B) Hajama
- (C) Deva
- (D) Ruchipati

१३०. Chapter XIX source-set 32: which option is a named source/person/place/work found in “Vidyapati’s Faith”?

- (A) Akbar
- (B) Andhratharhi
- (C) Kaikas’s
- (D) Bhagavata

१३१. In which chapter is the term/name “Kosala” found as a prominent source term?

- (A) Chapter XX — Sanskrit Drama in Mithila (An Historical Survey)
- (B) Chapter XVII — The Lower Orders in Mithila (with special reference to Sudras and Slaves)
- (C) Chapter III — Ajatasatru and the Lichchavis of Vaisali
- (D) Chapter II — Early History of Videha

१३२. In which chapter is the term/name “Karsapana” found as a prominent source term?

- (A) Chapter VIII — Harisimhadeva of Mithila (a re-assessment of facts)
- (B) Chapter XVIII — Vidyapati and his Conception of Kingship
- (C) Chapter XIII — Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)
- (D) Chapter XIX — Vidyapati’s Faith

१३३. Chapter XVIII source-set 21: which option is a named source/person/place/work found in “Vidyapati and his Conception of Kingship”?

- (A) Bhagavata
- (B) Vahiya
- (C) Ajatasatru
- (D) Enemies

१३४. Chapter II source-set 16: which option is a named source/person/place/work found in “Early History of Videha”?

- (A) Nandas
- (B) Ravana
- (C) Nrpati
- (D) Gargi

१३५. Chapter XVIII source-set 5: which option is a named source/person/place/work found in “Vidyapati and his Conception of Kingship”?

- (A) Bhars
- (B) Sivasimha
- (C) Vajjian
- (D) Videhans

१३६. In which chapter is the term/name “Uddhava” found as a prominent source term?

- (A) Chapter XVIII — Vidyapati and his Conception of Kingship
- (B) Chapter XIX — Vidyapati’s Faith
- (C) Chapter XX — Sanskrit Drama in Mithila (An Historical Survey)
- (D) Chapter XIII — Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)

१३७. Chapter III source-set 35: which option is a named source/person/place/work found in “Ajatasatru and the Lichchavis of Vaisali”?

- (A) Kaikas’s
- (B) Maroundae
- (C) Nankar
- (D) These

१३८. Chapter III source-set 15: which option is a named source/person/place/work found in “Ajatasatru and the Lichchavis of Vaisali”?

- (A) Mithila. He
- (B) Ballalasena
- (C) Sunga
- (D) Vajji

१३९. In which chapter is the term/name “Nami Sapya” found as a prominent source term?

- (A) Chapter XVIII — Vidyapati and his Conception of Kingship
- (B) Chapter II — Early History of Videha
- (C) Chapter III — Ajatasatru and the Lichchavis of Vaisali
- (D) Chapter I — Sources

१४०. Chapter XXI source-set 46: which option is a named source/person/place/work found in “Cultural Heritage of Mithila”?

- (A) Doctor
- (B) Pratapamalla
- (C) Gangetic
- (D) Vidyapati

१४१. Chapter IX source-set 16: which option is a named source/person/place/work found in “Early Muslim Invasion of Mithila”?

- (A) Harisimha and
- (B) Barua
- (C) Annals
- (D) Vajjis

१४२. Chapter XVII source-set 17: which option is a named source/person/place/work found in “The Lower Orders in Mithila (with special reference to Sudras and Slaves)”?

- (A) Karsapana
- (B) Karala
- (C) Mongoloid
- (D) Khas

१४३. Chapter XIV source-set 22: which option is a named source/person/place/work found in “The Khandavalas of Mithila”?

- (A) Yamuna
- (B) Fasli
- (C) Nanyadeva
- (D) Prabodha

१४४. Chapter I source-set 1: which option is a named source/person/place/work found in “Sources”?

- (A) Cetaka
- (B) Simaraongarh
- (C) Sunga
- (D) Abhaya

१४५. Chapter IV source-set 21: which option is a named source/person/place/work found in “Mithila between 185 BC – 320 AD”?

- (A) Harlots
- (B) Hiuentasang
- (C) Bhars
- (D) Madanapala

१४६. In which chapter is the term/name “Kohbara” found as a prominent source term?

- (A) Chapter XXI — Cultural Heritage of Mithila
- (B) Chapter VII — The Karnatas of Mithila (1097 – 1325 AD)
- (C) Chapter III — Ajatasatru and the Lichchavis of Vaisali
- (D) Chapter VI — Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD)

१४७. Chapter XVII source-set 33: which option is a named source/person/place/work found in “The Lower Orders in Mithila (with special reference to Sudras and Slaves)”?

- (A) Janakpur
- (B) Kirat
- (C) Yajnavalkya
- (D) Chamunda

१४८. Chapter XII source-set 35: which option is a named source/person/place/work found in “The Later Oinwaras”?

- (A) Murunda
- (B) Zamindar
- (C) Jayadeva II
- (D) Dhoars

१४९. Chapter XIX source-set 11: which option is a named source/person/place/work found in “Vidyapati’s Faith”?

- (A) Radha’s
- (B) Pratihara
- (C) Saka
- (D) Aripaana

१५०. Chapter XIII source-set 28: which option is a named source/person/place/work found in “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)”?

- (A) Dyer
- (B) Kumaragupta
- (C) There
- (D) Alauddin Khalji. The

१५१. Chapter XV source-set 12: which option is a named source/person/place/work found in “Mithila and Nepal (A Study in Political History)”?

- (A) Tughlaq Empire
- (B) Nimisha
- (C) Murari
- (D) Gangadeva

१५२. In which chapter is the term/name “Khandavalas” found as a prominent source term?

- (A) Chapter XVI — Social Structure in Medieval Mithila
- (B) Chapter XV — Mithila and Nepal (A Study in Political History)
- (C) Chapter XIV — The Khandavalas of Mithila
- (D) Chapter XXI — Cultural Heritage of Mithila

१५३. Chapter XVII source-set 18: which option is a named source/person/place/work found in “The Lower Orders in Mithila (with special reference to Sudras and Slaves)”?

- (A) Bhot
- (B) April
- (C) Just
- (D) Deva Simha

१५४. In which chapter is the term/name “Ramanath Jha” found as a prominent source term?

- (A) Chapter IV — Mithila between 185 BC – 320 AD
- (B) Chapter XII — The Later Oinwaras
- (C) Chapter VII — The Karnatas of Mithila (1097 – 1325 AD)
- (D) Chapter XVI — Social Structure in Medieval Mithila

१५५. In which chapter is the term/name “Kharavela” found as a prominent source term?

- (A) Chapter I — Sources
- (B) Chapter IV — Mithila between 185 BC – 320 AD
- (C) Chapter II — Early History of Videha
- (D) Chapter XVII — The Lower Orders in Mithila (with special reference to Sudras and Slaves)

१५६. Chapter VIII source-set 44: which option is a named source/person/place/work found in “Harisimhadeva of Mithila (a re-assessment of facts)”?

- (A) Muhammad Tughlaq
- (B) Jagatasimha
- (C) Asoka
- (D) Avanti

१५७. Chapter VIII source-set 38: which option is a named source/person/place/work found in “Harisimhadeva of Mithila (a re-assessment of facts)”?

- (A) Both of
- (B) Afghans
- (C) Ranks
- (D) Gandaka

१५८. Chapter XIV source-set 47: which option is a named source/person/place/work found in “The Khandavalas of Mithila”?

- (A) Ahalya
- (B) JASB
- (C) Narpati Thakura
- (D) Rains

१५९. Chapter VII source-set 23: which option is a named source/person/place/work found in “The Karnatas of Mithila (1097 – 1325 AD)”?

- (A) Viresvara and Candesvara
- (B) Yaksamalla
- (C) Jayaswal
- (D) Dhoars

१६०. Chapter XXI source-set 18: which option is a named source/person/place/work found in “Cultural Heritage of Mithila”?

- (A) Nemi
- (B) Siva Singh
- (C) Roopnarain
- (D) They

१६१. Chapter I source-set 19: which option is a named source/person/place/work found in “Sources”?

- (A) Since
- (B) Rupees
- (C) Mughisuddin
- (D) Srong

१६२. Chapter VI source-set 32: which option is a named source/person/place/work found in “Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD)”?

- (A) Mazumdar
- (B) Grant
- (C) Raghava Simha
- (D) Fahien

१६३. Chapter VII source-set 31: which option is a named source/person/place/work found in “The Karnatas of Mithila (1097 – 1325 AD)”?

- (A) Following Umapati
- (B) Ajatasatru
- (C) Bhairavasimha of the Oinvara
- (D) Dharmaswami

१६४. In which chapter is the term/name “Harideva” found as a prominent source term?

- (A) Chapter IX — Early Muslim Invasion of Mithila
- (B) Chapter X — The Later Karnatas of Mithila and Nepal
- (C) Chapter V — Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)
- (D) Chapter VIII — Harisimhadeva of Mithila (a re-assessment of facts)

१६५. Chapter XIII source-set 32: which option is a named source/person/place/work found in “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)”?

- (A) Madhava
- (B) Oudh
- (C) Simha
- (D) Chola

१६६. Chapter III source-set 13: which option is a named source/person/place/work found in “Ajatasatru and the Lichchavis of Vaisali”?

- (A) Laksminatha
- (B) Buddha’s
- (C) Whereas Candessvara
- (D) Dhoyi

१६७. Chapter X source-set 3: which option is a named source/person/place/work found in “The Later Karnatas of Mithila and Nepal”?

- (A) Kannauj
- (B) Raghunandana
- (C) Nepal
- (D) Bengal Sultan

१६८. In which chapter is the term/name “Harsa’s” found as a prominent source term?

- (A) Chapter XXI — Cultural Heritage of Mithila
- (B) Chapter I — Sources
- (C) Chapter XVIII — Vidyapati and his Conception of Kingship
- (D) Chapter VII — The Karnatas of Mithila (1097 – 1325 AD)

१६९. In which chapter is the term/name “Kaikas” found as a prominent source term?

- (A) Chapter I — Sources
- (B) Chapter IV — Mithila between 185 BC – 320 AD
- (C) Chapter IX — Early Muslim Invasion of Mithila
- (D) Chapter V — Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)

१७०. Chapter XII source-set 50: which option is a named source/person/place/work found in “The Later Oinwaras”?

- (A) Surya
- (B) Teli
- (C) Bakshi
- (D) Terai

१७१. Chapter XIV source-set 49: which option is a named source/person/place/work found in “The Khandavalas of Mithila”?

- (A) Hijri
- (B) East India Company
- (C) Kirtisimha
- (D) Pandu

१७२. Chapter VI source-set 11: which option is a named source/person/place/work found in “Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD)”?

- (A) Family
- (B) Gauda
- (C) Jaimanglagarh
- (D) Acts in

१७३. Chapter XV source-set 6: which option is a named source/person/place/work found in “Mithila and Nepal (A Study in Political History)”?

- (A) Nemi
- (B) Some of
- (C) Nepalese
- (D) Aryanised

१७४. In which chapter is the term/name “Gautama” found as a prominent source term?

- (A) Chapter IV — Mithila between 185 BC – 320 AD
- (B) Chapter II — Early History of Videha
- (C) Chapter XVII — The Lower Orders in Mithila (with special reference to Sudras and Slaves)
- (D) Chapter I — Sources

१७५. Chapter XVI source-set 33: which option is a named source/person/place/work found in “Social Structure in Medieval Mithila”?

- (A) Vardhamana
- (B) Tantis
- (C) Krisna’s
- (D) Godhead

१७६. Chapter XIII source-set 25: which option is a named source/person/place/work found in “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)”?

- (A) Devala
- (B) Afghans
- (C) Karmasimha
- (D) After

१७७. In which chapter is the term/name “Illtutmish” found as a prominent source term?

- (A) Chapter IX — Early Muslim Invasion of Mithila
- (B) Chapter I — Sources
- (C) Chapter XV — Mithila and Nepal (A Study in Political History)
- (D) Chapter IV — Mithila between 185 BC – 320 AD

१७८. Chapter V source-set 13: which option is a named source/person/place/work found in “Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)”?

- (A) Jayaswal
- (B) Nishad
- (C) Raksamukta
- (D) Svetapur

१७९. Chapter XI source-set 18: which option is a named source/person/place/work found in “The Oinwaras of Mithila (based mainly on Vidyapati)”?

- (A) Khajuraho
- (B) Oinvara
- (C) Jyotirisvara
- (D) Whereas Candesvara

१८०. Chapter IV source-set 32: which option is a named source/person/place/work found in “Mithila between 185 BC – 320 AD”?

- (A) Grant
- (B) During
- (C) Stray
- (D) Radha

१८१. Chapter XXI source-set 30: which option is a named source/person/place/work found in “Cultural Heritage of Mithila”?

- (A) Buddhist
- (B) Ahir
- (C) Sasilekha
- (D) Kumaramatya

१८२. Chapter XVII source-set 10: which option is a named source/person/place/work found in “The Lower Orders in Mithila (with special reference to Sudras and Slaves)”?

- (A) Videhans
- (B) Tanti
- (C) Sarkar
- (D) Janaka

१८३. Chapter III source-set 22: which option is a named source/person/place/work found in “Ajatasatru and the Lichchavis of Vaisali”?

- (A) Kosala
- (B) Firuz’s
- (C) Barani
- (D) January

१८४. Chapter VII source-set 20: which option is a named source/person/place/work found in “The Karnatas of Mithila (1097 – 1325 AD)”?

- (A) Rupyatanka
- (B) Muharram
- (C) Palas
- (D) Gaudas

१८५. Chapter VIII source-set 2: which option is a named source/person/place/work found in “Harisimhadeva of Mithila (a re-assessment of facts)”?

- (A) Nepal
- (B) Uparika
- (C) Brahmanas
- (D) Cnakya

१८६. Chapter XIII source-set 23: which option is a named source/person/place/work found in “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)”?

- (A) Risley
- (B) Kaikau’s
- (C) Gold
- (D) Harivamsa

१८७. Chapter III source-set 7: which option is a named source/person/place/work found in “Ajatasatru and the Lichchavis of Vaisali”?

- (A) Begusarai
- (B) Gross
- (C) Magadhan
- (D) Sakas

१८८. In which chapter is the term/name “Yuvaraja” found as a prominent source term?

- (A) Chapter XIX — Vidyapati’s Faith
- (B) Chapter IV — Mithila between 185 BC – 320 AD
- (C) Chapter V — Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)
- (D) Chapter XII — The Later Oinwaras

१८९. In which chapter is the term/name “Vardhamana” found as a prominent source term?

- (A) Chapter III — Ajatasatru and the Lichchavis of Vaisali
- (B) Chapter XIII — Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)
- (C) Chapter X — The Later Karnatas of Mithila and Nepal
- (D) Chapter VII — The Karnatas of Mithila (1097 – 1325 AD)

१९०. Chapter XX source-set 34: which option is a named source/person/place/work found in “Sanskrit Drama in Mithila (An Historical Survey)”?

- (A) In Mithila
- (B) Sakrasimha
- (C) Act III
- (D) Sudra

१९१. Chapter XXI source-set 12: which option is a named source/person/place/work found in “Cultural Heritage of Mithila”?

- (A) Hijri
- (B) Jayadeva II
- (C) Svetapur
- (D) Bhima

१९२. Chapter XVII source-set 21: which option is a named source/person/place/work found in “The Lower Orders in Mithila (with special reference to Sudras and Slaves)”?

- (A) Isami
- (B) Rautas
- (C) Teli
- (D) Begusarai

११३. Chapter XII source-set 22: which option is a named source/person/place/work found in “The Later Oinwaras”?

- (A) Nawab
- (B) Umapati
- (C) Bhargava
- (D) Saket

११४. In which chapter is the term/name “Zamindar” found as a prominent source term?

- (A) Chapter XVIII — Vidyapati and his Conception of Kingship
- (B) Chapter XXI — Cultural Heritage of Mithila
- (C) Chapter XII — The Later Oinwaras
- (D) Chapter VI — Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD)

११५. Chapter X source-set 12: which option is a named source/person/place/work found in “The Later Karnatas of Mithila and Nepal”?

- (A) Surya
- (B) Kalidasa
- (C) Oinvaras
- (D) Vacaspati Misra

११६. Chapter II source-set 4: which option is a named source/person/place/work found in “Early History of Videha”?

- (A) Oinvara Firman
- (B) There
- (C) Kirti Singh
- (D) Dhobi

११७. Chapter XVII source-set 22: which option is a named source/person/place/work found in “The Lower Orders in Mithila (with special reference to Sudras and Slaves)”?

- (A) Ilyas’s
- (B) Murari
- (C) Gops
- (D) Delhi and Bengal

११८. Chapter XVIII source-set 7: which option is a named source/person/place/work found in “Vidyapati and his Conception of Kingship”?

- (A) What
- (B) Maukhari
- (C) Wang
- (D) AH. The

११९. In which chapter is the term/name “Ptolemy” found as a prominent source term?

- (A) Chapter XVIII — Vidyapati and his Conception of Kingship
- (B) Chapter VII — The Karnatas of Mithila (1097 – 1325 AD)
- (C) Chapter IV — Mithila between 185 BC – 320 AD
- (D) Chapter V — Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)

१०००. In which chapter is the term/name “Kasiraja” found as a prominent source term?

- (A) Chapter I — Sources
- (B) Chapter XIX — Vidyapati’s Faith
- (C) Chapter XVIII — Vidyapati and his Conception of Kingship
- (D) Chapter VIII — Harisimhadeva of Mithila (a re-assessment of facts)

१००१. Chapter VI source-set 19: which option is a named source/person/place/work found in “Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD)”?

- (A) Dhobi
- (B) Yajna
- (C) Bheda
- (D) Purnea

१००२. Chapter XIII source-set 39: which option is a named source/person/place/work found in “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)”?

- (A) Masa
- (B) Bahelia
- (C) Bhogishwara
- (D) Raksamukta

१००३. Chapter XIV source-set 18: which option is a named source/person/place/work found in “The Khandavalas of Mithila”?

- (A) Purnea
- (B) Virasimhadeva
- (C) Ghiyasuddin Tughlaq
- (D) LAKSA

१००४. Chapter V source-set 9: which option is a named source/person/place/work found in “Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)”?

- (A) Krmila
- (B) Tilling
- (C) Harisimha's
- (D) Ratnakara

१००५. In which chapter is the term/name “Vijayasena” found as a prominent source term?

- (A) Chapter XX — Sanskrit Drama in Mithila (An Historical Survey)
- (B) Chapter IX — Early Muslim Invasion of Mithila
- (C) Chapter VII — The Karnatas of Mithila (1097 – 1325 AD)
- (D) Chapter I — Sources

१००६. In which chapter is the term/name “Bhairava” found as a prominent source term?

- (A) Chapter XIII — Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)
- (B) Chapter XVI — Social Structure in Medieval Mithila
- (C) Chapter III — Ajatasatru and the Lichchavis of Vaisali
- (D) Chapter XIX — Vidyapati's Faith

१००७. In which chapter is the term/name “Laksmanasena” found as a prominent source term?

- (A) Chapter XXI — Cultural Heritage of Mithila
- (B) Chapter V — Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)
- (C) Chapter XX — Sanskrit Drama in Mithila (An Historical Survey)
- (D) Chapter XV — Mithila and Nepal (A Study in Political History)

१००८. Chapter VI source-set 10: which option is a named source/person/place/work found in “Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD)”?

- (A) Ganageyadeva
- (B) Mahals
- (C) JASB
- (D) Govindachandra

१००९. Chapter VII source-set 26: which option is a named source/person/place/work found in “The Karnatas of Mithila (1097 – 1325 AD)”?

- (A) Deva
- (B) Kasyapa
- (C) Chalukya
- (D) Ptolemy

१०१०. In which chapter is the term/name “Jagatasimha” found as a prominent source term?

- (A) Chapter X — The Later Karnatas of Mithila and Nepal
- (B) Chapter II — Early History of Videha
- (C) Chapter XVIII — Vidyapati and his Conception of Kingship
- (D) Chapter VIII — Harisimhadeva of Mithila (a re-assessment of facts)

१०११. Chapter XVIII source-set 25: which option is a named source/person/place/work found in “Vidyapati and his Conception of Kingship”?

- (A) Taleju
- (B) Kumaragupta
- (C) Rustics
- (D) Adhipati

१०१२. In which chapter is the term/name “Puranas” found as a prominent source term?

- (A) Chapter X — The Later Karnatas of Mithila and Nepal
- (B) Chapter IV — Mithila between 185 BC – 320 AD
- (C) Chapter XVI — Social Structure in Medieval Mithila
- (D) Chapter XVIII — Vidyapati and his Conception of Kingship

१०१३. Chapter XII source-set 27: which option is a named source/person/place/work found in “The Later Oinwaras”?

- (A) Basatinul-uns
- (B) Zamindars
- (C) Samantas
- (D) L. San. Era

१०१४. Chapter VII source-set 37: which option is a named source/person/place/work found in “The Karnatas of Mithila (1097 – 1325 AD)”?

- (A) Kalu
- (B) Videhan
- (C) Loans
- (D) Champaran

१०१५. In which chapter is the term/name “Cowrie” found as a prominent source term?

- (A) Chapter IV — Mithila between 185 BC – 320 AD
- (B) Chapter VIII — Harisimhadeva of Mithila (a re-assessment of facts)
- (C) Chapter XIV — The Khandavalas of Mithila
- (D) Chapter XIII — Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)

१०१६. Chapter II source-set 12: which option is a named source/person/place/work found in “Early History of Videha”?

- (A) Jaunpur
- (B) Raja
- (C) Regmi
- (D) March

१०१७. Chapter XX source-set 26: which option is a named source/person/place/work found in “Sanskrit Drama in Mithila (An Historical Survey)”?

- (A) Nasrat Khan
- (B) Firuz Aitigin
- (C) Nepalese
- (D) Mitra

१०१८. Chapter XX source-set 3: which option is a named source/person/place/work found in “Sanskrit Drama in Mithila (An Historical Survey)”?

- (A) Ganeswara
- (B) Bhairava Singh
- (C) Umapati
- (D) Jayasthitimalla

१०१९. Chapter IV source-set 22: which option is a named source/person/place/work found in “Mithila between 185 BC – 320 AD”?

- (A) Maithil
- (B) Rama Narayana
- (C) In Act
- (D) Sungas

१०२०. Chapter IX source-set 24: which option is a named source/person/place/work found in “Early Muslim Invasion of Mithila”?

- (A) Raja Madhava Simha
- (B) Rajas
- (C) Karnata
- (D) Saivite

१०२१. Chapter XXI source-set 4: which option is a named source/person/place/work found in “Cultural Heritage of Mithila”?

- (A) Champaran
- (B) Prabodha
- (C) Hired
- (D) Vedic

१०२२. Chapter XXI source-set 9: which option is a named source/person/place/work found in “Cultural Heritage of Mithila”?

- (A) Alauddin
- (B) Lichchavis
- (C) Besides
- (D) Tibetan

१०२३. Chapter IX source-set 18: which option is a named source/person/place/work found in “Early Muslim Invasion of Mithila”?

- (A) Dr Sircar
- (B) Nimi Videha
- (C) Darbhanga
- (D) Mithila's

१०२४. Chapter IX source-set 27: which option is a named source/person/place/work found in “Early Muslim Invasion of Mithila”?

- (A) Pingala
- (B) Narasimhadeva
- (C) Vide
- (D) About

१०२५. In which chapter is the term/name “Shahjehan” found as a prominent source term?

- (A) Chapter VII — The Karnatas of Mithila (1097 – 1325 AD)
- (B) Chapter XIV — The Khandavalas of Mithila
- (C) Chapter XVII — The Lower Orders in Mithila (with special reference to Sudras and Slaves)
- (D) Chapter IV — Mithila between 185 BC – 320 AD

१०२६. Chapter VII source-set 40: which option is a named source/person/place/work found in “The Karnatas of Mithila (1097 – 1325 AD)”?

- (A) Narasimhadeva
- (B) Bali
- (C) Visayas
- (D) Fasli

१०२७. In which chapter is the term/name “Gokulanatha” found as a prominent source term?

- (A) Chapter VI — Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD)
- (B) Chapter XIV — The Khandavalas of Mithila
- (C) Chapter XX — Sanskrit Drama in Mithila (An Historical Survey)
- (D) Chapter VII — The Karnatas of Mithila (1097 – 1325 AD)

१०२८. Chapter IV source-set 3: which option is a named source/person/place/work found in “Mithila between 185 BC – 320 AD”?

- (A) Later
- (B) Stage
- (C) Vaisali
- (D) British

१०३९. In which chapter is the term/name “Dharmadhwaḡa” found as a prominent source term?

- (A) Chapter II — Early History of Videha
- (B) Chapter VI — Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD)
- (C) Chapter IV — Mithila between 185 BC – 320 AD
- (D) Chapter XI — The Oinwaras of Mithila (based mainly on Vidyapati)

१०३०. Chapter XV source-set 30: which option is a named source/person/place/work found in “Mithila and Nepal (A Study in Political History)”?

- (A) Narpati Thakura
- (B) Karnata
- (C) Magadhan
- (D) Jalaluddin

१०३१. In which chapter is the term/name “Nrsimha” found as a prominent source term?

- (A) Chapter II — Early History of Videha
- (B) Chapter XVII — The Lower Orders in Mithila (with special reference to Sudras and Slaves)
- (C) Chapter I — Sources
- (D) Chapter X — The Later Karnatas of Mithila and Nepal

१०३२. Chapter XIX source-set 1: which option is a named source/person/place/work found in “Vidyapati’s Faith”?

- (A) Kaikau’s
- (B) Govindachandra Gahadawala
- (C) Krisna
- (D) Allahabad Pillar Inscription

१०३३. Chapter XIII source-set 20: which option is a named source/person/place/work found in “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)”?

- (A) Suryavansi
- (B) Misra
- (C) Kedara Rai
- (D) Governor

१०३४. Chapter II source-set 23: which option is a named source/person/place/work found in “Early History of Videha”?

- (A) Isami
- (B) Vajjian
- (C) II. P
- (D) Bhupala

१०३५. Chapter XX source-set 47: which option is a named source/person/place/work found in “Sanskrit Drama in Mithila (An Historical Survey)”?

- (A) Saktisimha and Harisimha
- (B) Purusapariksa
- (C) Chakravarti
- (D) Like

१०३६. In which chapter is the term/name “Zainuddin” found as a prominent source term?

- (A) Chapter XIV — The Khandavalas of Mithila
- (B) Chapter V — Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)
- (C) Chapter XV — Mithila and Nepal (A Study in Political History)
- (D) Chapter XI — The Oinwaras of Mithila (based mainly on Vidyapati)

१०३७. In which chapter is the term/name “Khandavala” found as a prominent source term?

- (A) Chapter XIV — The Khandavalas of Mithila
- (B) Chapter III — Ajatasatru and the Lichchavis of Vaisali
- (C) Chapter IX — Early Muslim Invasion of Mithila
- (D) Chapter VI — Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD)

१०३८. In which chapter is the term/name “Zamindars” found as a prominent source term?

- (A) Chapter XI — The Oinwaras of Mithila (based mainly on Vidyapati)
- (B) Chapter XII — The Later Oinwaras
- (C) Chapter XVI — Social Structure in Medieval Mithila
- (D) Chapter III — Ajatasatru and the Lichchavis of Vaisali

१०३९. In which chapter is the term/name “Basarh” found as a prominent source term?

- (A) Chapter V — Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)
- (B) Chapter XX — Sanskrit Drama in Mithila (An Historical Survey)
- (C) Chapter XVIII — Vidyapati and his Conception of Kingship
- (D) Chapter IV — Mithila between 185 BC – 320 AD

१०४०. Chapter X source-set 13: which option is a named source/person/place/work found in “The Later Karnatas of Mithila and Nepal”?

- (A) Samudragupta
- (B) Krsnamisra
- (C) Simaraon
- (D) Ghiyasuddin Tughlaq

१०४१. Chapter XVII source-set 13: which option is a named source/person/place/work found in “The Lower Orders in Mithila (with special reference to Sudras and Slaves)”?

- (A) Punjab
- (B) Maithila
- (C) Fair
- (D) Hodrey

१०४२. Chapter XII source-set 43: which option is a named source/person/place/work found in “The Later Oinwaras”?

- (A) Champaran
- (B) Kumaradevi
- (C) Oeni
- (D) Sanghas

१०४३. Chapter VI source-set 20: which option is a named source/person/place/work found in “Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD)”?

- (A) Chinese
- (B) Nishad
- (C) Narasimha
- (D) Ganeshwara’s

१०४४. Chapter VII source-set 2: which option is a named source/person/place/work found in “The Karnatas of Mithila (1097 – 1325 AD)”?

- (A) Nepal
- (B) Tibet
- (C) Catika
- (D) Bhaura

१०४५. Chapter XIV source-set 48: which option is a named source/person/place/work found in “The Khandavalas of Mithila”?

- (A) Board of Revenue
- (B) Fatehnarain
- (C) Pusyamitra’s
- (D) Karna

१०४६. Chapter XVI source-set 15: which option is a named source/person/place/work found in “Social Structure in Medieval Mithila”?

- (A) Dr Mazumdar
- (B) Khwaja Jahan
- (C) Kulinism
- (D) Rajmahal

१०४७. Chapter I source-set 7: which option is a named source/person/place/work found in “Sources”?

- (A) Prabhakar
- (B) Narpati Thakura
- (C) Sri Samudra
- (D) Bengal

१०४८. Chapter XIII source-set 36: which option is a named source/person/place/work found in “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)”?

- (A) Sastras
- (B) Kumaradevi
- (C) Dhirasimha
- (D) Grain

१०४९. Chapter XI source-set 31: which option is a named source/person/place/work found in “The Oinwaras of Mithila (based mainly on Vidyapati)”?

- (A) Distinguished
- (B) Hodreya
- (C) Kumaradevi
- (D) Vira Singh and Kirti Singh

१०५०. Chapter XIV source-set 7: which option is a named source/person/place/work found in “The Khandavalas of Mithila”?

- (A) Pasenadi
- (B) Sangharama
- (C) Mughal
- (D) Belwa

१०५१. Chapter XX source-set 14: which option is a named source/person/place/work found in “Sanskrit Drama in Mithila (An Historical Survey)”?

- (A) Zemindars
- (B) Kirtilata
- (C) Nepal
- (D) Todarmal

१०५२. Chapter VII source-set 13: which option is a named source/person/place/work found in “The Karnatas of Mithila (1097 – 1325 AD)”?

- (A) Gangadeva
- (B) Bengali
- (C) Doing
- (D) Nyaya

१०५३. In which chapter is the term/name “Devarata” found as a prominent source term?

- (A) Chapter XIV — The Khandavalas of Mithila
- (B) Chapter XVI — Social Structure in Medieval Mithila
- (C) Chapter II — Early History of Videha
- (D) Chapter III — Ajatasatru and the Lichchavis of Vaisali

१०५४. Chapter X source-set 8: which option is a named source/person/place/work found in “The Later Karnatas of Mithila and Nepal”?

- (A) Vahiyas
- (B) Amaravati
- (C) Ajatasatru’s
- (D) There

१०५५. Chapter XXI source-set 21: which option is a named source/person/place/work found in “Cultural Heritage of Mithila”?

- (A) Rupnarayana
- (B) Kiratas
- (C) Hijri
- (D) Enemies

१०५६. In which chapter is the term/name “Jaunpur” found as a prominent source term?

- (A) Chapter XI — The Oinwaras of Mithila (based mainly on Vidyapati)
- (B) Chapter XII — The Later Oinwaras
- (C) Chapter IX — Early Muslim Invasion of Mithila
- (D) Chapter XVII — The Lower Orders in Mithila (with special reference to Sudras and Slaves)

१०५७. Chapter XV source-set 11: which option is a named source/person/place/work found in “Mithila and Nepal (A Study in Political History)”?

- (A) Harasimha
- (B) These
- (C) Distinguished
- (D) Their

१०५८. In which chapter is the term/name “Kamarupa” found as a prominent source term?

- (A) Chapter VI — Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD)
- (B) Chapter XX — Sanskrit Drama in Mithila (An Historical Survey)
- (C) Chapter VII — The Karnatas of Mithila (1097 – 1325 AD)
- (D) Chapter XI — The Oinwaras of Mithila (based mainly on Vidyapati)

१०५९. Chapter XIV source-set 19: which option is a named source/person/place/work found in “The Khandavalas of Mithila”?

- (A) Saharsa
- (B) Puraditya
- (C) Amar
- (D) Brhaspati

१०६०. Chapter XXI source-set 45: which option is a named source/person/place/work found in “Cultural Heritage of Mithila”?

- (A) Nasir Shah
- (B) Kaikau’s
- (C) Sanskrit
- (D) Sankara

१०६१. Chapter VII source-set 48: which option is a named source/person/place/work found in “The Karnatas of Mithila (1097 – 1325 AD)”?

- (A) Krsna
- (B) Kannauj
- (C) Mithilesa’
- (D) Gupta Empire

१०६२. Chapter XII source-set 10: which option is a named source/person/place/work found in “The Later Oinwaras”?

- (A) Ramasimha
- (B) Vahiya
- (C) Gahadawala
- (D) Roopnarain

१०६३. Chapter IV source-set 16: which option is a named source/person/place/work found in “Mithila between 185 BC – 320 AD”?

- (A) If the
- (B) Mauryan
- (C) Even
- (D) Tughlaqpur

१०६४. Chapter XIV source-set 2: which option is a named source/person/place/work found in “The Khandavalas of Mithila”?

- (A) Umapati
- (B) Abhinavagupta
- (C) Karnatas of Mithila
- (D) Mahesa Thakura

१०६५. Chapter XXI source-set 19: which option is a named source/person/place/work found in “Cultural Heritage of Mithila”?

- (A) Ganeshwara’s
- (B) Canakya
- (C) Cowrie
- (D) Tibet

१०६६. In which chapter is the term/name “Muhammad Tughlaq” found as a prominent source term?

- (A) Chapter VII — The Karnatas of Mithila (1097 – 1325 AD)
- (B) Chapter I — Sources
- (C) Chapter IX — Early Muslim Invasion of Mithila
- (D) Chapter X — The Later Karnatas of Mithila and Nepal

१०६७. In which chapter is the term/name “Abhaya” found as a prominent source term?

- (A) Chapter XI — The Oinwaras of Mithila (based mainly on Vidyapati)
- (B) Chapter II — Early History of Videha
- (C) Chapter X — The Later Karnatas of Mithila and Nepal
- (D) Chapter III — Ajatasatru and the Lichchavis of Vaisali

१०६८. In which chapter is the term/name “Hinduism” found as a prominent source term?

- (A) Chapter XX — Sanskrit Drama in Mithila (An Historical Survey)
- (B) Chapter IV — Mithila between 185 BC – 320 AD
- (C) Chapter XXI — Cultural Heritage of Mithila
- (D) Chapter V — Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)

१०६९. In which chapter is the term/name “Narendra Singh” found as a prominent source term?

- (A) Chapter XII — The Later Oinwaras
- (B) Chapter XI — The Oinwaras of Mithila (based mainly on Vidyapati)
- (C) Chapter IV — Mithila between 185 BC – 320 AD
- (D) Chapter IX — Early Muslim Invasion of Mithila

१०७०. Chapter XX source-set 38: which option is a named source/person/place/work found in “Sanskrit Drama in Mithila (An Historical Survey)”?

- (A) Harivamsa
- (B) Alauddin Khalji
- (C) Smarta
- (D) Harisimha and

१०७१. In which chapter is the term/name “Raja Madhava Simha” found as a prominent source term?

- (A) Chapter XIV — The Khandavalas of Mithila
- (B) Chapter XIX — Vidyapati’s Faith
- (C) Chapter XIII — Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)
- (D) Chapter I — Sources

१०७२. Chapter III source-set 4: which option is a named source/person/place/work found in “Ajatasatru and the Lichchavis of Vaisali”?

- (A) Nyaya
- (B) Ekadasavatara
- (C) Janaka
- (D) Vaisali

१०७३. In which chapter is the term/name “Bhargava” found as a prominent source term?

- (A) Chapter XX — Sanskrit Drama in Mithila (An Historical Survey)
- (B) Chapter XIV — The Khandavalas of Mithila
- (C) Chapter XVIII — Vidyapati and his Conception of Kingship
- (D) Chapter II — Early History of Videha

१०७४. In which chapter is the term/name “Sircar” found as a prominent source term?

- (A) Chapter X — The Later Karnatas of Mithila and Nepal
- (B) Chapter XIII — Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)
- (C) Chapter VI — Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD)
- (D) Chapter VII — The Karnatas of Mithila (1097 – 1325 AD)

१०७५. Chapter XVIII source-set 15: which option is a named source/person/place/work found in “Vidyapati and his Conception of Kingship”?

- (A) Mahesa Thakura
- (B) Hindu
- (C) Dhoyi
- (D) Bhima

१०७६. Chapter VIII source-set 43: which option is a named source/person/place/work found in “Harisimhadeva of Mithila (a re-assessment of facts)”?

- (A) Palas
- (B) Hadis
- (C) Sudra
- (D) Candeswara

१०७७. Chapter VII source-set 5: which option is a named source/person/place/work found in “The Karnatas of Mithila (1097 – 1325 AD)”?

- (A) Karnatas
- (B) Act IV
- (C) Bhogishwara
- (D) Buddhist

१०७८. Chapter II source-set 19: which option is a named source/person/place/work found in “Early History of Videha”?

- (A) Rigveda
- (B) Govindachandra
- (C) Virasimha
- (D) Amat

१०७९. Chapter VI source-set 17: which option is a named source/person/place/work found in “Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD)”?

- (A) Tibet
- (B) Kasi
- (C) Bhava Singh
- (D) Bhupalasimha

१०८०. Chapter VIII source-set 27: which option is a named source/person/place/work found in “Harisimhadeva of Mithila (a re-assessment of facts)”?

- (A) Nishad
- (B) Nasir Shah
- (C) Virasimha
- (D) Bengali

१०८१. In which chapter is the term/name “Vira Singh” found as a prominent source term?

- (A) Chapter XI — The Oinwaras of Mithila (based mainly on Vidyapati)
- (B) Chapter VII — The Karnatas of Mithila (1097 – 1325 AD)
- (C) Chapter IX — Early Muslim Invasion of Mithila
- (D) Chapter XXI — Cultural Heritage of Mithila

१०८२. In which chapter is the term/name “Kameshwara” found as a prominent source term?

- (A) Chapter VIII — Harisimhadeva of Mithila (a re-assessment of facts)
- (B) Chapter XX — Sanskrit Drama in Mithila (An Historical Survey)
- (C) Chapter IV — Mithila between 185 BC – 320 AD
- (D) Chapter XI — The Oinwaras of Mithila (based mainly on Vidyapati)

१०८३. Chapter VII source-set 42: which option is a named source/person/place/work found in “The Karnatas of Mithila (1097 – 1325 AD)”?

- (A) Narendra Singh
- (B) Goddess
- (C) Though
- (D) Vena

१०८४. Chapter X source-set 5: which option is a named source/person/place/work found in “The Later Karnatas of Mithila and Nepal”?

- (A) Vedic
- (B) Acts in
- (C) Malladeva
- (D) Dhrti

१०८५. Chapter XXI source-set 49: which option is a named source/person/place/work found in “Cultural Heritage of Mithila”?

- (A) Fakeers
- (B) Ganga
- (C) Kasi-Kosal
- (D) When

१०८६. Chapter X source-set 4: which option is a named source/person/place/work found in “The Later Karnatas of Mithila and Nepal”?

- (A) Brahmanas
- (B) Karnata
- (C) Kirti Singh
- (D) Sastras

१०८७. Chapter VIII source-set 15: which option is a named source/person/place/work found in “Harisimhadeva of Mithila (a re-assessment of facts)”?

- (A) Does
- (B) Sudras
- (C) Nanyadeva
- (D) Dhobi

१०८८. Chapter II source-set 34: which option is a named source/person/place/work found in “Early History of Videha”?

- (A) Ramachandra
- (B) Yajurveda
- (C) Laksminatha
- (D) Pukkas

१०८९. Chapter XX source-set 32: which option is a named source/person/place/work found in “Sanskrit Drama in Mithila (An Historical Survey)”?

- (A) Large
- (B) Shiva
- (C) Malla
- (D) Besides

१०९०. Chapter XVI source-set 14: which option is a named source/person/place/work found in “Social Structure in Medieval Mithila”?

- (A) There
- (B) Lakhima
- (C) Sikandar Lodi
- (D) Deopatan

१०९१. In which chapter is the term/name “Rabindranath” found as a prominent source term?

- (A) Chapter XII — The Later Oinwaras
- (B) Chapter VIII — Harisimhadeva of Mithila (a re-assessment of facts)
- (C) Chapter VI — Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD)
- (D) Chapter XIX — Vidyapati’s Faith

१०९२. In which chapter is the term/name “Some of” found as a prominent source term?

- (A) Chapter VI — Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD)
- (B) Chapter VII — The Karnatas of Mithila (1097 – 1325 AD)
- (C) Chapter XIII — Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)
- (D) Chapter IX — Early Muslim Invasion of Mithila

१०९३. In which chapter is the term/name “Ramasimhadeva” found as a prominent source term?

- (A) Chapter XVI — Social Structure in Medieval Mithila
- (B) Chapter X — The Later Karnatas of Mithila and Nepal
- (C) Chapter VIII — Harisimhadeva of Mithila (a re-assessment of facts)
- (D) Chapter XV — Mithila and Nepal (A Study in Political History)

१०९४. Chapter III source-set 34: which option is a named source/person/place/work found in “Ajatasatru and the Lichchavis of Vaisali”?

- (A) Delhi
- (B) Acts in
- (C) Even
- (D) Seals

१०९५. In which chapter is the term/name “Chandeswara” found as a prominent source term?

- (A) Chapter V — Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)
- (B) Chapter VII — The Karnatas of Mithila (1097 – 1325 AD)
- (C) Chapter XIII — Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)
- (D) Chapter IX — Early Muslim Invasion of Mithila

१०९६. Chapter XIX source-set 25: which option is a named source/person/place/work found in “Vidyapati’s Faith”?

- (A) Sivasimha
- (B) Sarkar
- (C) Bhakti
- (D) Kirat

१०९७. Chapter XII source-set 1: which option is a named source/person/place/work found in “The Later Oinwaras”?

- (A) Nidhanpur
- (B) Oinwaras
- (C) Bhuktis
- (D) Prakritapaingalam

१०९८. Chapter I source-set 14: which option is a named source/person/place/work found in “Sources”?

- (A) Karnatas
- (B) Vrsudha
- (C) Enemies
- (D) Bakshi

१०९९. Chapter IV source-set 7: which option is a named source/person/place/work found in “Mithila between 185 BC – 320 AD”?

- (A) Lichchavis
- (B) Kasyapa
- (C) Malla
- (D) Malladeva

११००. In which chapter is the term/name “Frequent” found as a prominent source term?

- (A) Chapter XII — The Later Oinwaras
- (B) Chapter II — Early History of Videha
- (C) Chapter VIII — Harisimhadeva of Mithila (a re-assessment of facts)
- (D) Chapter XXI — Cultural Heritage of Mithila

११०१. In which chapter is the term/name “Bhogishwara” found as a prominent source term?

- (A) Chapter XX — Sanskrit Drama in Mithila (An Historical Survey)
- (B) Chapter X — The Later Karnatas of Mithila and Nepal
- (C) Chapter XXI — Cultural Heritage of Mithila
- (D) Chapter XI — The Oinwaras of Mithila (based mainly on Vidyapati)

११०२. Chapter VI source-set 8: which option is a named source/person/place/work found in “Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD)”?

- (A) Guptas
- (B) Shanta
- (C) Ramabhadra Rupnarayana of Mithila
- (D) Aryan

११०३. Chapter V source-set 34: which option is a named source/person/place/work found in “Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)”?

- (A) They
- (B) Devasimha
- (C) Bakhtyar’s
- (D) Mahamandalikas

११०४. Chapter XXI source-set 38: which option is a named source/person/place/work found in “Cultural Heritage of Mithila”?

- (A) Faith
- (B) Tughlaq Empire
- (C) Misra
- (D) Rupnarayana

११०५. Chapter XVI source-set 5: which option is a named source/person/place/work found in “Social Structure in Medieval Mithila”?

- (A) Dhurtasamagama
- (B) Beginning
- (C) Khwaja Jahan
- (D) Though

११०६. Chapter I source-set 3: which option is a named source/person/place/work found in “Sources”?

- (A) Kautilya and Candesvara
- (B) Cetaka. On
- (C) Harsha
- (D) Kasi

११०७. Chapter XVII source-set 12: which option is a named source/person/place/work found in “The Lower Orders in Mithila (with special reference to Sudras and Slaves)”?

- (A) Shiva
- (B) Vahiyas
- (C) Nepal’
- (D) Kasyapa

११०८. Chapter XVII source-set 20: which option is a named source/person/place/work found in “The Lower Orders in Mithila (with special reference to Sudras and Slaves)”?

- (A) Kasi-Kosal
- (B) Vena
- (C) Bhumivarman
- (D) Dr Mazumdar’s

११०९. Chapter V source-set 11: which option is a named source/person/place/work found in “Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)”?

- (A) January
- (B) Raja Madhava Simha
- (C) Gaya
- (D) Kusanas

१११०. Chapter V source-set 31: which option is a named source/person/place/work found in “Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)”?

- (A) Govindagupta
- (B) Janakpur
- (C) Alivardi
- (D) Then

११११. Chapter XI source-set 32: which option is a named source/person/place/work found in “The Oinwaras of Mithila (based mainly on Vidyapati)”?

- (A) Bhattacharya
- (B) Act III
- (C) Pingala
- (D) Thus

१११२. Chapter XXI source-set 1: which option is a named source/person/place/work found in “Cultural Heritage of Mithila”?

- (A) Caitanya
- (B) Trident
- (C) Tirabhukti
- (D) Harisimha’s

१११३. Chapter X source-set 21: which option is a named source/person/place/work found in “The Later Karnatas of Mithila and Nepal”?

- (A) Vijayasena
- (B) When
- (C) Himalayas
- (D) Vamsavalis

१११४. In which chapter is the term/name “Murari” found as a prominent source term?

- (A) Chapter VI — Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD)
- (B) Chapter III — Ajatasatru and the Lichchavis of Vaisali
- (C) Chapter XVII — The Lower Orders in Mithila (with special reference to Sudras and Slaves)
- (D) Chapter XX — Sanskrit Drama in Mithila (An Historical Survey)

१११५. In which chapter is the term/name “Mahendrapala” found as a prominent source term?

- (A) Chapter VI — Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD)
- (B) Chapter XIV — The Khandavalas of Mithila
- (C) Chapter XVIII — Vidyapati and his Conception of Kingship
- (D) Chapter XII — The Later Oinwaras

१११६. Chapter VIII source-set 45: which option is a named source/person/place/work found in “Harisimhadeva of Mithila (a re-assessment of facts)”?

- (A) Kirat
- (B) Ganges
- (C) Keith
- (D) Mulla Taquia

- १११७. Chapter XV source-set 8: which option is a named source/person/place/work found in “Mithila and Nepal (A Study in Political History)”?**
- (A) Terai
(B) Purana
(C) Khajuraho
(D) Ekadasavatara
- १११८. Chapter VI source-set 33: which option is a named source/person/place/work found in “Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD)”?**
- (A) Visnugupta
(B) Vajjians
(C) Bakhtyar
(D) Ilyas
- १११९. In which chapter is the term/name “Munger” found as a prominent source term?**
- (A) Chapter V — Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)
(B) Chapter I — Sources
(C) Chapter XVIII — Vidyapati and his Conception of Kingship
(D) Chapter XX — Sanskrit Drama in Mithila (An Historical Survey)
- ११२०. Chapter VIII source-set 20: which option is a named source/person/place/work found in “Harisimhadeva of Mithila (a re-assessment of facts)”?**
- (A) JASB
(B) Bhars. It
(C) Rajmahal
(D) Sarkar
- ११२१. Chapter II source-set 11: which option is a named source/person/place/work found in “Early History of Videha”?**
- (A) Jalaluddin
(B) Government
(C) Siva Singh
(D) Even
- ११२२. In which chapter is the term/name “Ibrahim Shah” found as a prominent source term?**
- (A) Chapter XI — The Oinwaras of Mithila (based mainly on Vidyapati)
(B) Chapter VII — The Karnatas of Mithila (1097 – 1325 AD)
(C) Chapter III — Ajatasatru and the Lichchavis of Vaisali
(D) Chapter XV — Mithila and Nepal (A Study in Political History)
- ११२३. In which chapter is the term/name “Maithilas” found as a prominent source term?**
- (A) Chapter XVI — Social Structure in Medieval Mithila
(B) Chapter IX — Early Muslim Invasion of Mithila
(C) Chapter XV — Mithila and Nepal (A Study in Political History)
(D) Chapter XVII — The Lower Orders in Mithila (with special reference to Sudras and Slaves)
- ११२४. Chapter XVIII source-set 18: which option is a named source/person/place/work found in “Vidyapati and his Conception of Kingship”?**
- (A) Malladeva
(B) Rome
(C) Cnakya
(D) Bhattacharya

१११५. Chapter XVI source-set 25: which option is a named source/person/place/work found in “Social Structure in Medieval Mithila”?

- (A) Risley
- (B) Their
- (C) In Act
- (D) Malla

१११६. Chapter V source-set 28: which option is a named source/person/place/work found in “Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)”?

- (A) Todarmal
- (B) Mazumdar
- (C) Tulukas
- (D) Adhikarana

१११७. Chapter XXI source-set 29: which option is a named source/person/place/work found in “Cultural Heritage of Mithila”?

- (A) Kosalan
- (B) Magadha
- (C) Abhaya
- (D) Kasi

१११८. In which chapter is the term/name “Nankar” found as a prominent source term?

- (A) Chapter XII — The Later Oinwaras
- (B) Chapter XV — Mithila and Nepal (A Study in Political History)
- (C) Chapter VI — Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD)
- (D) Chapter X — The Later Karnatas of Mithila and Nepal

१११९. In which chapter is the term/name “Muharram” found as a prominent source term?

- (A) Chapter V — Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)
- (B) Chapter XII — The Later Oinwaras
- (C) Chapter XIII — Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)
- (D) Chapter II — Early History of Videha

११२०. Chapter XI source-set 23: which option is a named source/person/place/work found in “The Oinwaras of Mithila (based mainly on Vidyapati)”?

- (A) Sastras
- (B) These
- (C) Bhaur
- (D) Act IV

Abbreviations

११२१. In the abbreviations, what does “RC” stand for?

- (A) Journal of the Royal Asiatic Society of Great Britain and Ireland, London.
- (B) Journal of the Bombay Branch of the Royal Asiatic Society, Bombay.
- (C) Ram Charita by Sandhyakar Nandi.
- (D) Aiteraya Aranyaka.

११३२. In the abbreviations, what does “CHB” stand for?

- (A) Journal of the Indian Society of Oriental Art, Calcutta.
- (B) Comprehensive History of Bihar, published by the K P Jaiswal Institute, Patna.
- (C) Bibliotheca Indica: Published by the Asiatic Society of Bengal, Calcutta (also BI).
- (D) Journal of the American Oriental Society, New Haven.

११३३. Which abbreviation is used for “Journale Asiatique.”?

- (A) JA
- (B) SERMPEI
- (C) JIH
- (D) GL

११३४. In the abbreviations, what does “EHB” stand for?

- (A) Early History of Bengal by F J Monahan.
- (B) Annals of the Bhandarkar Oriental Research Institute, Poona.
- (C) Journal of the Department of Letters, Calcutta University.
- (D) Proceedings and Transactions of the All India Oriental Congress.

११३५. Which abbreviation is used for “Proceedings of the (Royal) Asiatic Society of Bengal, Calcutta.”?

- (A) AJV
- (B) Cat
- (C) JISOA
- (D) PASB

११३६. Which abbreviation is used for “Journal of the American Oriental Society, New Haven.”?

- (A) JAOS
- (B) MASB
- (C) EHI
- (D) HB

११३७. In the abbreviations, what does “CII” stand for?

- (A) Corpus Inscriptionum Indicarum.
- (B) Bibliotheca Indica: Published by the Asiatic Society of Bengal, Calcutta (also BI).
- (C) History of Buddhism by Buxton (Tr. By E Obermiller), Heidelberg, 1932.
- (D) Proceedings of the (Royal) Asiatic Society of Bengal, Calcutta.

११३८. Which abbreviation is used for “Journal of Ancient Indian History, Calcutta.”?

- (A) JA
- (B) EHB
- (C) Buxton
- (D) JAIH

११३९. In the abbreviations, what does “Bhandarkar” stand for?

- (A) Rajniti Ratnakar by Chandeswara.
- (B) Political Centres and Cultural Regions in Early Bengal by Barrie M Morrison, Bombay.
- (C) Proceedings of the (Royal) Asiatic Society of Bengal, Calcutta.
- (D) List: A List of Inscriptions of Northern India.

১১৪০. In the abbreviations, what does “HB” stand for?

- (A) The History and Culture of the Indian People, Bharatiya Vidya Bhawan, Bombay.
- (B) Rajniti Ratnakar by Chandeswara.
- (C) History of Bengal published by Dacca University.
- (D) Banglar Itihasa (in Bengali): R D Banerji.

১১৪১. In the abbreviations, what does “Levi” stand for?

- (A) List: A List of Inscriptions of Northern India.
- (B) Nepal, Le Nepal by Sylvain Levi.
- (C) Journal of the (Royal) Asiatic Society of Bengal, Calcutta.
- (D) Palas of Bengal by R D Banerji.

১১৪২. In the abbreviations, what does “DUS” stand for?

- (A) Bihar Through the Ages (ed. By R R Diwakar).
- (B) Journal of the Royal Asiatic Society of Bengal, Letters, Calcutta.
- (C) Journal of the Royal Asiatic Society of Great Britain and Ireland, London.
- (D) Dacca University Studies.

১১৪৩. In the abbreviations, what does “CIB” stand for?

- (A) Select Inscriptions of Bihar by R K Choudhary.
- (B) Bibliotheca Indica: Published by the Asiatic Society of Bengal, Calcutta (also BI).
- (C) History of Mithila by Upendra Thakur.
- (D) Palas of Bengal by R D Banerji.

১১৪৪. Which abbreviation is used for “Manuscript.”?

- (A) PASB
- (B) GOS
- (C) MSS
- (D) DKM

১১৪৫. In the abbreviations, what does “NIA” stand for?

- (A) New Indian Antiquary.
- (B) Historical Aspects of the Inscriptions of Bengal by B I Sen.
- (C) Proceedings and Transactions of the All India Oriental Congress.
- (D) Journal of the Andhra Historical Research Society, Rajahmundry.

১১৪৬. Which abbreviation is used for “Epigraphia India.”?

- (A) JBRS
- (B) IB
- (C) JAS
- (D) EI

১১৪৭. Which abbreviation is used for “Ancient Geography of India by Sir Alexander Cunningham.”?

- (A) JBORS
- (B) IA
- (C) AGI
- (D) Bibl.Ind

১১৪৮. In the abbreviations, what does “Ait.Ar” stand for?

- (A) Indian Culture.
- (B) Vanga Jatir Itihasa by N N Basu.
- (C) Proceedings of the (Royal) Asiatic Society of Bengal, Calcutta.
- (D) Aiteraya Aranyaka.

১১৪৯. Which abbreviation is used for “Vanga Jatir Itihasa by N N Basu.”?

- (A) VJI
- (B) QJMS
- (C) Bibl.Ind
- (D) JL

১১৫০. In the abbreviations, what does “GL” stand for?

- (A) Copperplate.
- (B) Gaudalekhamala (in Bengali) by Aksaya Kumar Maitreya.
- (C) Banglar Itihasa (in Bengali): R D Banerji.
- (D) Journal of Oriental Research, Madras.

১১৫১. Which abbreviation is used for “History of Buddhism by Buston (Tr. By E Obermiller), Heidelberg, 1932.”?

- (A) EHB
- (B) Ait.Ar
- (C) Buston
- (D) JBBRAS

১১৫২. In the abbreviations, what does “IHQ” stand for?

- (A) Journales Asiatique.
- (B) Indian Historical Quarterly.
- (C) Decline of the Kingdom of Magadh by B P Sinha.
- (D) Journal of the Bihar Research Society, Patna.

১১৫৩. In the abbreviations, what does “ABORI” stand for?

- (A) Journal of the Bihar and Orissa Research Society, Patna.
- (B) Annals of the Bhandarkar Oriental Research Institute, Poona.
- (C) Varnaratnakara by Jyotirishwara Thakur.
- (D) Mithila Under the Karnatas by C P N Sinha.

১১৫৪. In the abbreviations, what does “JASB” stand for?

- (A) Aiteraya Aranyaka.
- (B) Journal of the Greater India Society, Calcutta.
- (C) Journal of the (Royal) Asiatic Society of Bengal, Calcutta.
- (D) Proceedings and Transactions of the All India Oriental Congress.

১১৫৫. In the abbreviations, what does “EI” stand for?

- (A) Mithila Under the Karnatas by C P N Sinha.
- (B) Bihar Through the Ages (ed. By R R Diwakar).
- (C) Manuscript.
- (D) Epigraphia India.

১১৫৫. In the abbreviations, what does “IB” stand for?

- (A) Journal of Ancient Indian History, Calcutta.
- (B) Some Epigraphical Records of the Medieval Period from Eastern India by D C Sirkar, New
- (C) Annual Report of the Archaeological Survey of India.
- (D) Inscriptions of Bengal.

১১৫৬. Which abbreviation is used for “Annual Report of the Archaeological Survey of India.”?

- (A) PP
- (B) ASIAR
- (C) PTOC
- (D) ST

১১৫৭. In the abbreviations, what does “JIH” stand for?

- (A) Bulletin of the School of the Oriental and African Studies, London.
- (B) Journal of Ancient Indian History, Calcutta.
- (C) Journal of Indian History, Madras and Travancore.
- (D) Gaudalekhamala (in Bengali) by Aksaya Kumar Maitreya.

১১৫৮. In the abbreviations, what does “TM” stand for?

- (A) Epigraphia India.
- (B) Dynastic History of Northern India by H C Ray.
- (C) History of Mithila by Upendra Thakur.
- (D) Political Centres and Cultural Regions in Early Bengal by Barrie M Morrison, Bombay.

১১৫৯. Which abbreviation is used for “Journal of Indian History, Madras and Travancore.”?

- (A) GOS
- (B) SERMPEI
- (C) JIH
- (D) SMK

১১৬০. Which abbreviation is used for “Cambridge History of India.”?

- (A) IF
- (B) CHI
- (C) BG
- (D) Morrison

১১৬১. In the abbreviations, what does “BI” stand for?

- (A) History of Tirhut by S N Singh.
- (B) Banglar Itihasa (in Bengali): R D Banerji.
- (C) Corpus Inscriptionum Indicarum.
- (D) Manuscript.

১১৬২. Which abbreviation is used for “The Early History of Bengal, P L Paul, Calcutta, 1939.”?

- (A) JAIH
- (B) VR
- (C) EI
- (D) EHBP

১১৫৪. Which abbreviation is used for “Gaudarajamala (in Bengali) by R P Chanda.”?

- (A) GR
- (B) EHI
- (C) Dharmaswamin
- (D) VR

১১৫৫. In the abbreviations, what does “EHI” stand for?

- (A) Early History of India by V A Smith.
- (B) Proceedings of Indian History Congress.
- (C) Dynastic History of Northern India by H C Ray.
- (D) Journal of the Royal Asiatic Society of Bengal, Letters, Calcutta.

১১৫৬. In the abbreviations, what does “IF” stand for?

- (A) Journal of Indian History, Madras and Travancore.
- (B) Journal of the Bihar Research Society, Patna.
- (C) Indian Feudalism by R S Sharma.
- (D) Inscriptions of Bengal.

১১৫৭. In the abbreviations, what does “BSOAS” stand for?

- (A) List: A List of Inscriptions of Northern India.
- (B) Journal of the Bombay Branch of the Royal Asiatic Society, Bombay.
- (C) Bulletin of the School of the Oriental and African Studies, London.
- (D) Journal of the Department of Letters, Calcutta University.

১১৫৮. Which abbreviation is used for “Select Inscriptions of Bihar by R K Choudhary.”?

- (A) JISOA
- (B) CIB
- (C) JASB
- (D) CII

১১৫৯. In the abbreviations, what does “JAOS” stand for?

- (A) Indian Culture.
- (B) Journal of Oriental Research, Madras.
- (C) Journal of the American Oriental Society, New Haven.
- (D) Journal of the Andhra Historical Research Society, Rajahmundry.

১১৬০. Which abbreviation is used for “Dacca University Studies.”?

- (A) DUS
- (B) CHB
- (C) DHNI
- (D) Morrison

১১৬১. In the abbreviations, what does “PIHC” stand for?

- (A) Journal of the Andhra Historical Research Society, Rajahmundry.
- (B) Proceedings of Indian History Congress.
- (C) Dacca University Studies.
- (D) The History and Culture of the Indian People, Bharatiya Vidya Bhawan, Bombay.

११७२. Which abbreviation is used for “Copperplate.”?

- (A) PP
- (B) Cat
- (C) CP
- (D) RC

११७३. Which abbreviation is used for “Indian Antiquary.”?

- (A) IA
- (B) JAOS
- (C) QJMS
- (D) Morrison

११७४. Which of the following abbreviation pairs is correctly matched?

- (A) RR — Rajniti Ratnakar by Chandeswara.
- (B) ABORI — Annals of the Bhandarkar Oriental Research Institute, Poona.
- (C) MSS — Manuscript.
- (D) JRASBL — Journal of the Royal Asiatic Society of Bengal, Letters, Calcutta.

११७५. In the abbreviations, what does “AGI” stand for?

- (A) Ancient Geography of India by Sir Alexander Cunningham.
- (B) Political Centres and Cultural Regions in Early Bengal by Barrie M Morrison, Bombay.
- (C) Journal of Ancient Indian History, Calcutta.
- (D) Journal of Indian History, Madras and Travancore.

११७६. In the abbreviations, what does “JBBRAS” stand for?

- (A) History of Mithila by Upendra Thakur.
- (B) History of Dharmaswamin (Deciphered & Translated by Dr G Roerich, Patna, 1959).
- (C) Journal of the Bombay Branch of the Royal Asiatic Society, Bombay.
- (D) History of Tirhut by S N Singh.

११७७. Which abbreviation is used for “Memoirs of the (Royal) Asiatic Society of Bengal, Calcutta.”?

- (A) IB
- (B) JGIS
- (C) MASB
- (D) GL

११७८. Which abbreviation is used for “Journal of the Bihar and Orissa Research Society, Patna.”?

- (A) JASB
- (B) PP
- (C) EC
- (D) JBORS

११७९. Which abbreviation is used for “Journal of Oriental Research, Madras.”?

- (A) RR
- (B) JGIS
- (C) JOR
- (D) HB

୧୧୮୦. Which abbreviation is used for “Dynastic History of Northern India by H C Ray.”?

- (A) JAHRS
- (B) DHNI
- (C) JIH
- (D) CIB

୧୧୮୧. In the abbreviations, what does “ASIAR” stand for?

- (A) Journale Asiatique.
- (B) Catalogue.
- (C) Annual Report of the Archaeological Survey of India.
- (D) Copperplate.

୧୧୮୨. Which abbreviation is used for “Journal of the Bombay Branch of the Royal Asiatic Society, Bombay.”?

- (A) JBBRAS
- (B) ABORI
- (C) JAS
- (D) GR

୧୧୮୩. Which abbreviation is used for “History of Bengal published by Dacca University.”?

- (A) Buston
- (B) HB
- (C) JBORS
- (D) PIHC

୧୧୮୪. Which abbreviation is used for “Corpus Inscriptionum Indicarum.”?

- (A) Buston
- (B) CII
- (C) JRAS
- (D) PP

୧୧୮୫. Which abbreviation is used for “Mithila Under the Karnatas by C P N Sinha.”?

- (A) Ait.Ar
- (B) SMK
- (C) EHB
- (D) MASB

୧୧୮୬. Which abbreviation is used for “The History and Culture of the Indian People, Bharatiya Vidya Bhawan, Bombay.”?

- (A) IB
- (B) HCIP
- (C) Cat
- (D) BG

୧୧୮୭. Which abbreviation is used for “Gaudalekhamala (in Bengali) by Aksaya Kumar Maitreya.”?

- (A) JIH
- (B) BI
- (C) IB
- (D) GL

११८८. In the abbreviations, what does “CHI” stand for?

- (A) Journal of the Buddhist Text Society, London.
- (B) Cambridge History of India.
- (C) Nepal: Sanskrit Buddhist Literature of Nepal by Rajendra Lal Mitra, Calcutta.
- (D) Indian Feudalism by R S Sharma.

११८९. In the abbreviations, what does “MASB” stand for?

- (A) Journal of Oriental Research, Madras.
- (B) Memoirs of the (Royal) Asiatic Society of Bengal, Calcutta.
- (C) Journal of the Department of Letters, Calcutta University.
- (D) Copperplate.

११९०. Which abbreviation is used for “Varnaratnakara by Jyotirishwara Thakur.”?

- (A) PTOC
- (B) HB
- (C) VR
- (D) JBTS

११९१. In the abbreviations, what does “PTOC” stand for?

- (A) Catalogue.
- (B) History of Tirhut by S N Singh.
- (C) Cambridge History of India.
- (D) Proceedings and Transactions of the All India Oriental Congress.

११९२. Which abbreviation is used for “Epigraphia Carnatica.”?

- (A) EC
- (B) EHI
- (C) BI
- (D) DHNI

११९३. Which abbreviation is used for “Journal of the Indian Society of Oriental Art, Calcutta.”?

- (A) HAIB
- (B) IA
- (C) JISOA
- (D) JBBRAS

११९४. In the abbreviations, what does “JL” stand for?

- (A) New Indian Antiquary.
- (B) Bihar Through the Ages (ed. By R R Diwakar).
- (C) Journal of the Department of Letters, Calcutta University.
- (D) Epigraphia India.

११९५. In the abbreviations, what does “BTA” stand for?

- (A) Bihar Through the Ages (ed. By R R Diwakar).
- (B) Gaekwad Oriental Series.
- (C) Palas of Bengal by R D Banerji.
- (D) Select Inscriptions of Bihar by R K Choudhary.

११९६. Which abbreviation is used for “Historical Aspects of the Inscriptions of Bengal by B I Sen.”?

- (A) SMK
- (B) HAIB
- (C) BTA
- (D) IHQ

११९७. Which abbreviation is used for “Annals of the Bhandarkar Oriental Research Institute, Poona.”?

- (A) Mitra
- (B) PIHC
- (C) ABORI
- (D) Buston

११९८. Which abbreviation is used for “Tabaqat-i-Nasri by Minhaj.”?

- (A) Ait.Ar
- (B) TN
- (C) RR
- (D) JBRS

११९९. In the abbreviations, what does “JOR” stand for?

- (A) Annual Report of the Archaeological Survey of India.
- (B) Journal of Oriental Research, Madras.
- (C) History of Tirhut by S N Singh.
- (D) Journales Asiatique.

१२००. Which abbreviation is used for “Comprehensive History of Bihar, published by the K P Jaiswal Institute, Patna.”?

- (A) IHQ
- (B) SMK
- (C) JBBRAS
- (D) CHB

१२०१. In the abbreviations, what does “JBORS” stand for?

- (A) Early History of Bengal by F J Monahan.
- (B) Tabaqat-i-Nasri by Minhaj.
- (C) Journal of the Bihar and Orissa Research Society, Patna.
- (D) Nepal, Le Nepal by Sylvain Levi.

१२०२. Which abbreviation is used for “Proceedings of Indian History Congress.”?

- (A) JRAS
- (B) GL
- (C) PIHC
- (D) PB

१२०३. Which abbreviation is used for “Journal of the Greater India Society, Calcutta.”?

- (A) JGIS
- (B) VR
- (C) GOS
- (D) JBBRAS

१२०४. In the abbreviations, what does “VR” stand for?

- (A) Annals of the Bhandarkar Oriental Research Institute, Poona.
- (B) Journal of the American Oriental Society, New Haven.
- (C) Varnaratnakara by Jyotirishwara Thakur.
- (D) Cambridge History of India.

१२०५. In the abbreviations, what does “JAS” stand for?

- (A) Journal of the Asiatic Society, Calcutta.
- (B) Vanga Jatir Itihasa by N N Basu.
- (C) Varnaratnakara by Jyotirishwara Thakur.
- (D) History of Buddhism by Buston (Tr. By E Obermiller), Heidelberg, 1932.

१२०६. Which abbreviation is used for “Quarterly Journal of the Mythical Society.”?

- (A) Bibl.Ind
- (B) BSOAS
- (C) QJMS
- (D) PIHC

१२०७. In the abbreviations, what does “PP” stand for?

- (A) Some Epigraphical Records of the Medieval Period from Eastern India by D C Sirkar, New
- (B) Annual Report of the Archaeological Survey of India.
- (C) Purusapariksa by Vidyapati.
- (D) Bombay Gazetteer.

१२०८. In the abbreviations, what does “RR” stand for?

- (A) Select Inscriptions of Bihar by R K Choudhary.
- (B) Bombay Gazetteer.
- (C) Rajniti Ratnakar by Chandeshwara.
- (D) Journal of the Asiatic Society, Calcutta.

१२०९. In the abbreviations, what does “JRASBL” stand for?

- (A) Early History of India by V A Smith.
- (B) Corpus Inscriptionum Indicarum.
- (C) Journal of the Royal Asiatic Society of Bengal, Letters, Calcutta.
- (D) Journal of the Department of Letters, Calcutta University.

१२१०. In the abbreviations, what does “PASB” stand for?

- (A) Mithila Under the Karnatas by C P N Sinha.
- (B) Proceedings of the (Royal) Asiatic Society of Bengal, Calcutta.
- (C) Memoirs of the (Royal) Asiatic Society of Bengal, Calcutta.
- (D) Annual Report of the Archaeological Survey of India.

१२११. Which abbreviation is used for “Aiteraya Aranyaka.”?

- (A) IC
- (B) Ait.Ar
- (C) GOS
- (D) TN

১২১২. Which abbreviation is used for “Journal of the Buddhist Text Society, London.”?

- (A) BI
- (B) JBTS
- (C) Cat
- (D) Morrison

১২১৩. In the abbreviations, what does “DHNI” stand for?

- (A) Tabaqat-i-Nasri by Minhaj.
- (B) Aiteraya Aranyaka.
- (C) Dynastic History of Northern India by H C Ray.
- (D) Some Epigraphical Records of the Medieval Period from Eastern India by D C Sirkar, New

১২১৪. Which abbreviation is used for “Nepal, Le Nepal by Sylvain Levi.”?

- (A) VR
- (B) Levi
- (C) JRASBL
- (D) JA

১২১৫. In the abbreviations, what does “JAIH” stand for?

- (A) Journal of Ancient Indian History, Calcutta.
- (B) Gaudalekhamala (in Bengali) by Aksaya Kumar Maitreya.
- (C) Proceedings of the (Royal) Asiatic Society of Bengal, Calcutta.
- (D) Memoirs of the (Royal) Asiatic Society of Bengal, Calcutta.

১২১৬. In the abbreviations, what does “JBTS” stand for?

- (A) Inscriptions of Bengal.
- (B) History of Tirhut by S N Singh.
- (C) Cambridge History of India.
- (D) Journal of the Buddhist Text Society, London.

১২১৭. Which abbreviation is used for “Journal of the Department of Letters, Calcutta University.”?

- (A) MASB
- (B) GR
- (C) JL
- (D) PP

১২১৮. Which abbreviation is used for “Journal of the Royal Asiatic Society of Bengal, Letters, Calcutta.”?

- (A) BTA
- (B) JAS
- (C) JRASBL
- (D) Dharmaswamin

১২১৯. Which abbreviation is used for “History of Dharmaswamin (Deciphered & Translated by Dr G Roerich, Patna, 1959).”?

- (A) JASB
- (B) JRAS
- (C) HAB
- (D) Dharmaswamin

১২২০. Which abbreviation is used for “Indian Historical Quarterly.”?

- (A) JBRS
- (B) IHQ
- (C) CHI
- (D) JISOA

১২২১. In the abbreviations, what does “QJMS” stand for?

- (A) History of Mithila by Upendra Thakur.
- (B) Quarterly Journal of the Mythical Society.
- (C) Historical Aspects of the Inscriptions of Bengal by B I Sen.
- (D) Manuscript.

১২২২. Which abbreviation is used for “History of Ancient Bengal by R C Majumdar (also abbreviated as RCM).”?

- (A) TM
- (B) ABORI
- (C) BG
- (D) HAB

১২২৩. Which abbreviation is used for “Rajniti Ratnakar by Chandeswara.”?

- (A) JAOS
- (B) EHI
- (C) RR
- (D) IF

১২২৪. Which abbreviation is used for “Political Centres and Cultural Regions in Early Bengal by Barrie M Morrison, Bombay.”?

- (A) Morrison
- (B) GL
- (C) JISOA
- (D) EHBP

১২২৫. In the abbreviations, what does “GOS” stand for?

- (A) New Indian Antiquary.
- (B) Nepal, Le Nepal by Sylvain Levi.
- (C) Gaekwad Oriental Series.
- (D) Journal of Oriental Research, Madras.

১২২৬. In the abbreviations, what does “VJI” stand for?

- (A) Vanga Jatir Itihasa by N N Basu.
- (B) Journal of the Greater India Society, Calcutta.
- (C) History of Dharmaswamin (Deciphered & Translated by Dr G Roerich, Patna, 1959).
- (D) History of Tirhut by S N Singh.

১২২৭. Which abbreviation is used for “History of Mithila by Upendra Thakur.”?

- (A) TM
- (B) IHQ
- (C) ST
- (D) ABORI

১২২৮. In the abbreviations, what does “Morrison” stand for?

- (A) Vanga Jatir Itihasa by N N Basu.
- (B) Political Centres and Cultural Regions in Early Bengal by Barrie M Morrison, Bombay.
- (C) Comprehensive History of Bihar, published by the K P Jaiswal Institute, Patna.
- (D) Indian Historical Quarterly.

১২২৯. Which abbreviation is used for “Indian Culture.”?

- (A) TM
- (B) JRASBL
- (C) IC
- (D) CIB

১২৩০. Which abbreviation is used for “Early History of Bengal by F J Monahan.”?

- (A) VR
- (B) BI
- (C) EHB
- (D) AGI

১২৩১. In the abbreviations, what does “Dharmaswamin” stand for?

- (A) Indian Feudalism by R S Sharma.
- (B) Journal of the Asiatic Society, Calcutta.
- (C) Memoirs of the (Royal) Asiatic Society of Bengal, Calcutta.
- (D) History of Dharmaswamin (Deciphered & Translated by Dr G Roerich, Patna, 1959).

১২৩২. In the abbreviations, what does “ST” stand for?

- (A) Epigraphia India.
- (B) Mithila Under the Karnatas by C P N Sinha.
- (C) Nepal: Sanskrit Buddhist Literature of Nepal by Rajendra Lal Mitra, Calcutta.
- (D) History of Tirhut by S N Singh.

১২৩৩. Which abbreviation is used for “Journal of the Asiatic Society, Calcutta.”?

- (A) JOR
- (B) JAS
- (C) GOS
- (D) Mitra

১২৩৪. In the abbreviations, what does “Cat” stand for?

- (A) Journale Asiatique.
- (B) Inscriptions of Bengal.
- (C) Catalogue.
- (D) Gaudalekhamala (in Bengali) by Aksaya Kumar Maitreya.

১২৩৫. Which abbreviation is used for “History of Tirhut by S N Singh.”?

- (A) GL
- (B) BI
- (C) DKM
- (D) ST

১২৩৬. In the abbreviations, what does “JAHRS” stand for?

- (A) The Early History of Bengal, P L Paul, Calcutta, 1939.
- (B) Journal of Oriental Research, Madras.
- (C) Journal of the Andhra Historical Research Society, Rajahmundry.
- (D) Gaudalekhamala (in Bengali) by Aksaya Kumar Maitreya.

১২৩৭. In the abbreviations, what does “BG” stand for?

- (A) Cambridge History of India.
- (B) Indian Antiquary.
- (C) Bombay Gazetteer.
- (D) Indian Culture.

১২৩৮. In the abbreviations, what does “IC” stand for?

- (A) Ram Charita by Sandhyakar Nandi.
- (B) The History and Culture of the Indian People, Bharatiya Vidya Bhawan, Bombay.
- (C) Indian Culture.
- (D) Indian Historical Quarterly.

১২৩৯. In the abbreviations, what does “TN” stand for?

- (A) Tabaqat-i-Nasri by Minhaj.
- (B) Journal of the Department of Letters, Calcutta University.
- (C) History of Buddhism by Buston (Tr. By E Obermiller), Heidelberg, 1932.
- (D) Aiteraya Aranyaka.

১২৪০. Which abbreviation is used for “Bihar Through the Ages (ed. By R R Diwakar).”?

- (A) CIB
- (B) VJI
- (C) ASIAR
- (D) BTA

১২৪১. Which abbreviation is used for “Bombay Gazetteer.”?

- (A) JBORS
- (B) MSS
- (C) JASB
- (D) BG

১২৪২. In the abbreviations, what does “GR” stand for?

- (A) Gaudarajamala (in Bengali) by R P Chanda.
- (B) Indian Feudalism by R S Sharma.
- (C) Comprehensive History of Bihar, published by the K P Jaiswal Institute, Patna.
- (D) Select Inscriptions of Bihar by R K Choudhary.

১২৪৩. Which abbreviation is used for “Journal of the Andhra Historical Research Society, Rajahmundry.”?

- (A) JAHRS
- (B) HAIB
- (C) NIA
- (D) DHNI

১২৪৪. In the abbreviations, what does “JGIS” stand for?

- (A) Banglar Itihasa (in Bengali): R D Banerji.
- (B) History of Ancient Bengal by R C Majumdar (also abbreviated as RCM).
- (C) Epigraphia India.
- (D) Journal of the Greater India Society, Calcutta.

১২৪৫. In the abbreviations, what does “DKM” stand for?

- (A) Journal of the (Royal) Asiatic Society of Bengal, Calcutta.
- (B) History of Ancient Bengal by R C Majumdar (also abbreviated as RCM).
- (C) Decline of the Kingdom of Magadh by B P Sinha.
- (D) Gaudalekhamala (in Bengali) by Aksaya Kumar Maitreya.

১২৪৬. Which abbreviation is used for “Journal of the (Royal) Asiatic Society of Bengal, Calcutta.”?

- (A) BSOAS
- (B) JASB
- (C) CII
- (D) Levi

১২৪৭. In the abbreviations, what does “MSS” stand for?

- (A) Journal of Ancient Indian History, Calcutta.
- (B) Manuscript.
- (C) Proceedings and Transactions of the All India Oriental Congress.
- (D) Ram Charita by Sandhyakar Nandi.

১২৪৮. Which abbreviation is used for “Decline of the Kingdom of Magadh by B P Sinha.”?

- (A) DKM
- (B) CP
- (C) JAHRs
- (D) CHB

১২৪৯. In the abbreviations, what does “AJV” stand for?

- (A) Political Centres and Cultural Regions in Early Bengal by Barrie M Morrison, Bombay.
- (B) Sir Ashutosh Mukherji Silver Jubilee Volume (3 Vols.). Vol. III – Orientalia-Cal. University.
- (C) Annals of the Bhandarkar Oriental Research Institute, Poona.
- (D) Journal of the Department of Letters, Calcutta University.

১২৫০. In the abbreviations, what does “Mitra” stand for?

- (A) Epigraphia Carnatica.
- (B) Nepal: Sanskrit Buddhist Literature of Nepal by Rajendra Lal Mitra, Calcutta.
- (C) History of Dharmaswamin (Deciphered & Translated by Dr G Roerich, Patna, 1959).
- (D) Palas of Bengal by R D Banerji.

১২৫১. Which abbreviation is used for “Bulletin of the School of the Oriental and African Studies, London.”?

- (A) JASB
- (B) PP
- (C) BSOAS
- (D) ASIAR

१२५२. In the abbreviations, what does “HCIP” stand for?

- (A) The History and Culture of the Indian People, Bharatiya Vidya Bhawan, Bombay.
- (B) Annual Report of the Archaeological Survey of India.
- (C) Epigraphia Carnatica.
- (D) Journal of Indian History, Madras and Travancore.

१२५३. In the abbreviations, what does “JBRS” stand for?

- (A) Gaekwad Oriental Series.
- (B) Indian Culture.
- (C) Indian Feudalism by R S Sharma.
- (D) Journal of the Bihar Research Society, Patna.

१२५४. Which abbreviation is used for “Sir Ashutosh Mukherji Silver Jubilee Volume (3 Vols.). Vol. III – Orientalia-Cal. University.”?

- (A) AJV
- (B) TN
- (C) VJI
- (D) SERMPEI

१२५५. In the abbreviations, what does “JA” stand for?

- (A) Journale Asiatique.
- (B) History of Tirhut by S N Singh.
- (C) Indian Culture.
- (D) Gaudalekhamala (in Bengali) by Aksaya Kumar Maitreya.

१२५६. Which abbreviation is used for “Banglar Itihasa (in Bengali): R D Banerji.”?

- (A) IC
- (B) VR
- (C) Morrison
- (D) BI

१२५७. Which abbreviation is used for “Gaekwad Oriental Series.”?

- (A) IB
- (B) RC
- (C) JL
- (D) GOS

१२५८. Which abbreviation is used for “Some Epigraphical Records of the Medieval Period from Eastern India by D C Sirkar, New”?

- (A) RR
- (B) ASIAR
- (C) SERMPEI
- (D) JRASBL

१२५९. Which abbreviation is used for “List: A List of Inscriptions of Northern India.”?

- (A) Bhandarkar
- (B) JIH
- (C) JRAS
- (D) MASB

১২৫০. Which abbreviation is used for “Ram Charita by Sandhyakar Nandi.”?

- (A) BSOAS
- (B) JAIH
- (C) RC
- (D) IHQ

১২৫১. Which abbreviation is used for “Indian Feudalism by R S Sharma.”?

- (A) PASB
- (B) EC
- (C) DHNI
- (D) IF

১২৫২. Which abbreviation is used for “Purusapariksa by Vidyapati.”?

- (A) IHQ
- (B) Levi
- (C) CHI
- (D) PP

১২৫৩. In the abbreviations, what does “HAIB” stand for?

- (A) Comprehensive History of Bihar, published by the K P Jaiswal Institute, Patna.
- (B) Decline of the Kingdom of Magadh by B P Sinha.
- (C) Historical Aspects of the Inscriptions of Bengal by B I Sen.
- (D) Journal of the Royal Asiatic Society of Bengal, Letters, Calcutta.

১২৫৪. Which abbreviation is used for “Palas of Bengal by R D Banerji.”?

- (A) PIHC
- (B) Cat
- (C) PB
- (D) JAOS

১২৫৫. In the abbreviations, what does “Bibl.Ind” stand for?

- (A) Bombay Gazetteer.
- (B) Journal of the Royal Asiatic Society of Great Britain and Ireland, London.
- (C) Early History of India by V A Smith.
- (D) Bibliotheca Indica: Published by the Asiatic Society of Bengal, Calcutta (also BI).

১২৫৬. In the abbreviations, what does “SMK” stand for?

- (A) Ancient Geography of India by Sir Alexander Cunningham.
- (B) Mithila Under the Karnatas by C P N Sinha.
- (C) Journal of the American Oriental Society, New Haven.
- (D) Nepal, Le Nepal by Sylvain Levi.

১২৫৭. In the abbreviations, what does “EHBP” stand for?

- (A) Gaudarajamala (in Bengali) by R P Chanda.
- (B) List: A List of Inscriptions of Northern India.
- (C) The Early History of Bengal, P L Paul, Calcutta, 1939.
- (D) History of Bengal published by Dacca University.

१२६८. In the abbreviations, what does “SERMPEI” stand for?

- (A) Bombay Gazetteer.
- (B) Journal of the American Oriental Society, New Haven.
- (C) List: A List of Inscriptions of Northern India.
- (D) Some Epigraphical Records of the Medieval Period from Eastern India by D C Sirkar, New

१२६९. Which abbreviation is used for “Nepal: Sanskrit Buddhist Literature of Nepal by Rajendra Lal Mitra, Calcutta.”?

- (A) DUS
- (B) BSOAS
- (C) Mitra
- (D) JOR

१२७०. In the abbreviations, what does “EC” stand for?

- (A) Epigraphia Carnatica.
- (B) History of Bengal published by Dacca University.
- (C) Ancient Geography of India by Sir Alexander Cunningham.
- (D) History of Dharmaswamin (Deciphered & Translated by Dr G Roerich, Patna, 1959).

१२७१. Which abbreviation is used for “Journal of the Royal Asiatic Society of Great Britain and Ireland, London.”?

- (A) JOR
- (B) JRAS
- (C) SMK
- (D) Bibl.Ind

१२७२. Which abbreviation is used for “New Indian Antiquary.”?

- (A) BSOAS
- (B) NIA
- (C) Cat
- (D) SERMPEI

१२७३. In the abbreviations, what does “JISOA” stand for?

- (A) Cambridge History of India.
- (B) Journal of Oriental Research, Madras.
- (C) Bihar Through the Ages (ed. By R R Diwakar).
- (D) Journal of the Indian Society of Oriental Art, Calcutta.

१२७४. In the abbreviations, what does “HAB” stand for?

- (A) Corpus Inscriptionum Indicarum.
- (B) History of Ancient Bengal by R C Majumdar (also abbreviated as RCM).
- (C) Proceedings of the (Royal) Asiatic Society of Bengal, Calcutta.
- (D) Some Epigraphical Records of the Medieval Period from Eastern India by D C Sirkar, New

१२७५. In the abbreviations, what does “Buston” stand for?

- (A) Journal of the Asiatic Society, Calcutta.
- (B) Copperplate.
- (C) History of Buddhism by Buston (Tr. By E Obermiller), Heidelberg, 1932.
- (D) Palas of Bengal by R D Banerji.

१२७६. In the abbreviations, what does “JRAS” stand for?

- (A) Journal of the Royal Asiatic Society of Great Britain and Ireland, London.
- (B) Catalogue.
- (C) Sir Ashutosh Mukherji Silver Jubilee Volume (3 Vols.). Vol. III – Orientalia-Cal. University.
- (D) New Indian Antiquary.

१२७७. Which abbreviation is used for “Catalogue.”?

- (A) CHI
- (B) DUS
- (C) SMK
- (D) Cat

१२७८. In the abbreviations, what does “IA” stand for?

- (A) Comprehensive History of Bihar, published by the K P Jaiswal Institute, Patna.
- (B) Indian Antiquary.
- (C) Journale Asiatique.
- (D) Some Epigraphical Records of the Medieval Period from Eastern India by D C Sirkar, New

१२७९. In the abbreviations, what does “PB” stand for?

- (A) Journal of the Buddhist Text Society, London.
- (B) Proceedings and Transactions of the All India Oriental Congress.
- (C) Palas of Bengal by R D Banerji.
- (D) History of Tirhut by S N Singh.

१२८०. Which abbreviation is used for “Early History of India by V A Smith.”?

- (A) SERMPEI
- (B) Dharmaswamin
- (C) JA
- (D) EHI

१२८१. Which abbreviation is used for “Journal of the Bihar Research Society, Patna.”?

- (A) VR
- (B) JBRS
- (C) Buston
- (D) PIHC

१२८२. In the abbreviations, what does “CP” stand for?

- (A) Copperplate.
- (B) Journal of Ancient Indian History, Calcutta.
- (C) Journal of the Buddhist Text Society, London.
- (D) History of Buddhism by Buston (Tr. By E Obermiller), Heidelberg, 1932.

१२८३. Which abbreviation is used for “Inscriptions of Bengal.”?

- (A) BG
- (B) IB
- (C) JRAS
- (D) JBRS

१२८४. Which abbreviation is used for “Bibliotheca Indica: Published by the Asiatic Society of Bengal, Calcutta (also BI).”?

- (A) Levi
- (B) Bibl.Ind
- (C) PASB
- (D) HAIB

१२८५. Which abbreviation is used for “Proceedings and Transactions of the All India Oriental Congress.”?

- (A) PASB
- (B) ASIAR
- (C) PTOC
- (D) HAIB

Epigraphy

१२८६. What is the date of the Mahesvara stone inscription discussed in Chapter I?

- (A) 1097 AD
- (B) 690 AH (=1290–91 AD) only
- (C) 692 AH (=1292–93 AD)
- (D) 697 AH (=1297–98 AD)

१२८७. How is the script style of the Mahesvara inscription described?

- (A) Tirhuta script on palm leaf
- (B) Sanskrit in Nagari only
- (C) Old Arabic style in Tughra character with ornamental Bengal character
- (D) Brahmi on copper plate

१२८८. Which inscription substantiates Yasah-Karna’s devastation of Champaran after breaking the Gahadawala barrier at Kasi?

- (A) Bhagirathpur epigraph of Nasrat Shah
- (B) Bheraghat inscription of Alhanadevi
- (C) Mahesvara stone inscription
- (D) Barauni Surya inscription

१२८९. Which seals throw light on Gupta-period administration of Tirabhukti?

- (A) Kandaha seals
- (B) Barauni seals
- (C) Bangaon seals
- (D) Basarh or Vaisali seals

१२९०. Which official ordered the construction recorded by the Mahesvara inscription?

- (A) Firuz Aitigin
- (B) Harisimhadeva
- (C) Vidyadhara
- (D) Mulla Taqia

१२९१. Which epigraph of Nasrat Shah is mentioned in relation to Matihani, Begusarai?

- (A) Bhagirathpur epigraph
- (B) Kandaha inscription
- (C) Panchobh copper plate
- (D) Bangaon copper plate

११११. The Mahesvara inscription is connected with which Bengal ruler?

- (A) Allauddin Khalji
- (B) Jayachandra Gahadawala
- (C) Bakhtiyar Khalji
- (D) Ruknuddin Kaika'us

१११३. Why is the Mahesvara Arabic inscription called rare?

- (A) It is a Pala manuscript from Nepal
- (B) It is the only Sanskrit drama inscription
- (C) It is a Greek inscription from Vaisali
- (D) It is among the earliest Arabic inscriptions in Bihar and probably the first in North Bihar

१११४. Which inscription of Narsimhadeva Oinwara is mentioned as throwing light on Mithila's history?

- (A) Bheraghat inscription
- (B) Barauni Surya image
- (C) Lucknow Museum Plate
- (D) Kandaha inscription at Saharsa

Administration

१११५. Where was the headquarters of Tirabhukti under the Guptas according to Chapter V?

- (A) Vaisali
- (B) Barauni
- (C) Kandaha
- (D) Banaras

१११६. In the Gupta period, what kind of administrative unit was Tirabhukti?

- (A) A merchant guild
- (B) The biggest administrative unit ruled by a royal prince
- (C) A Buddhist monastery
- (D) A foreign enclave

Chronology

१११७. Which date range is printed with "CONQUESTS OF NANYADEVA" in the text?

- (A) 1097 – 1325 AD
- (B) 550 – 1097 AD
- (C) 1097-1147
- (D) 15th – 16th century AD

१११८. Which subject is associated with the date/period AD 320 – 1097?

- (A) China, Tibet, Nepal and the Capital of Tirabhukti
- (B) Emergence of Tirabhukti as the Capital of North Bihar
- (C) Political History from the Fall of the Guptas to the Rise of the Karnatas
- (D) The Karnatas of Mithila

१११९. Which date range is printed with "Tirabhukti" in the text?

- (A) 647 – 702 AD
- (B) 692 AH (=1292–93 AD)
- (C) 320 AD
- (D) AD 320 – 1097

୧୩୦୦. Which date range is printed with “Vijjala” in the text?

- (A) Mithila
- (B) 1097 – 1325 AD
- (C) 1145-1167
- (D) 647 – 702 AD

୧୩୦୧. Which date range is printed with “THE CAPITAL OF NORTH BIHAR” in the text?

- (A) 320-1097 AD
- (B) 550 – 1097 AD
- (C) 1170–1193 AD
- (D) 1097 – 1325 AD

୧୩୦୨. Which date/period is associated with Mahesvara stone inscription in the source?

- (A) 692 AH (=1292–93 AD)
- (B) 1291–1301 AD
- (C) 1072–1125 AD
- (D) 15th – 16th century AD

୧୩୦୩. Which date/period is associated with Yasah-Karna in the source?

- (A) 550 – 1097 AD
- (B) 1291–1301 AD
- (C) 692 AH (=1292–93 AD)
- (D) 1072–1125 AD

୧୩୦୪. Which date/period is associated with China, Tibet, Nepal and the Capital of Tirabhukti in the source?

- (A) 647 – 702 AD
- (B) Chapter IV
- (C) 1097 – 1325 AD
- (D) 1072–1125 AD

୧୩୦୫. Which date range is printed with “Harisimhadeva” in the text?

- (A) 1097 – 1325 AD
- (B) 1279-1325
- (C) 15th – 16th century AD
- (D) 647 – 702 AD

୧୩୦୬. Which date range is printed with “AD. TUGHRIL TUGHAN” in the text?

- (A) 1236-1245
- (B) 550 – 1097 AD
- (C) 1097 – 1325 AD
- (D) 1291–1301 AD

୧୩୦୭. Which date range is printed with “Jayachandra” in the text?

- (A) 692 AH (=1292–93 AD)
- (B) 320 AD
- (C) 1170-1193
- (D) 15th – 16th century AD

१३०८. Which subject is associated with the date/period 1291–1301 AD?

- (A) Mithila between 185 BC – 320 AD
- (B) Emergence of Tirabhukti as the Capital of North Bihar
- (C) Ruknuddin Kaika'us of Bengal
- (D) Political History from the Fall of the Guptas to the Rise of the Karnatas

१३०९. Which date range is printed with “Atirupa Thakur” in the text?

- (A) 550 – 1097 AD
- (B) 1342-1348
- (C) Chapter IV
- (D) AD 320 – 1097

१३१०. Which date range is printed with “Kannauj” in the text?

- (A) 1170 – 1193 AD
- (B) 1072–1125 AD
- (C) 550 – 1097 AD
- (D) 320 AD

१३११. Which date range is printed with “Oen Thakur” in the text?

- (A) 15th – 16th century AD
- (B) 692 AH (=1292–93 AD)
- (C) 1170–1193 AD
- (D) 1326-1342

१३१२. Which date range is printed with “Anantamalla” in the text?

- (A) AD 320 – 1097
- (B) Chapter IV
- (C) 647 – 702 AD
- (D) 1274-1310

१३१३. Which date range is printed with “Gangeyadeva” in the text?

- (A) 1147-1188
- (B) AD 320 – 1097
- (C) 1291–1301 AD
- (D) 1097 – 1325 AD

१३१४. Which date range is printed with “Kameshwara Thakur” in the text?

- (A) 1097 – 1325 AD
- (B) 1375-1389
- (C) 550 – 1097 AD
- (D) 1170–1193 AD

१३१५. Which date/period is associated with Ruknuddin Kaika'us of Bengal in the source?

- (A) 1291–1301 AD
- (B) AD 320 – 1097
- (C) 1170–1193 AD
- (D) 1072–1125 AD

१३१६. Which date range is printed with “Gangadeva” in the text?

- (A) 647 – 702 AD
- (B) 320 AD
- (C) 1147-1188
- (D) 550 – 1097 AD

१३१७. Which date range is printed with “Visnugupta” in the text?

- (A) 692 AH (=1292–93 AD)
- (B) 695-715
- (C) 1170–1193 AD
- (D) 550 – 1097 AD

१३१८. Which subject is associated with the date/period 1170–1193 AD?

- (A) Jayachandra of Kannauj
- (B) Political History from the Fall of the Guptas to the Rise of the Karnatas
- (C) The Karnatas of Mithila
- (D) Yasah-Karna

१३१९. Which date range is printed with “VII THE KARNATAS OF MITHILA” in the text?

- (A) 1097-1325
- (B) 320 AD
- (C) 1291–1301 AD
- (D) 1097 – 1325 AD

१३२०. Which date range is printed with “Saifuddin Hamza Shah” in the text?

- (A) 1409-1410
- (B) Chapter IV
- (C) 1097 – 1325 AD
- (D) 1072–1125 AD

१३२१. Which date range is printed with “Karnatas” in the text?

- (A) 1097 – 1325 AD
- (B) 1291–1301 AD
- (C) 692 AH (=1292–93 AD)
- (D) 550 – 1097 AD

१३२२. Which date range is printed with “THE RESTORED LATER GUPTAS” in the text?

- (A) 1072–1125 AD
- (B) 647-725
- (C) 1097 – 1325 AD
- (D) 1291–1301 AD

१३२३. Which subject is associated with the date/period Chapter IV?

- (A) Political History from the Fall of the Guptas to the Rise of the Karnatas
- (B) Mithila between 185 BC – 320 AD
- (C) Emergence of Tirabhukti as the Capital of North Bihar
- (D) Currency under the Oinwaras

१३२४. Which date range is printed with “RAMASIMHADEVA” in the text?

- (A) 1170–1193 AD
- (B) 1097 – 1325 AD
- (C) 1227-1285
- (D) 550 – 1097 AD

१३२५. Which date range is printed with “AD. NANYADEVA” in the text?

- (A) 1097 – 1325 AD
- (B) 647 – 702 AD
- (C) 1097-1147
- (D) Mithila

१३२६. Which date range is printed with “Laksmāna Thakur” in the text?

- (A) 692 AH (=1292–93 AD)
- (B) 647 – 702 AD
- (C) 1358-1375
- (D) 15th – 16th century AD

१३२७. Which date range is printed with “Karna” in the text?

- (A) 1291–1301 AD
- (B) 550 – 1097 AD
- (C) 1072- 1125 AD
- (D) 1097 – 1325 AD

१३२८. Which subject is associated with the date/period 15th – 16th century AD?

- (A) Yasah-Karna
- (B) Political History from the Fall of the Guptas to the Rise of the Karnatas
- (C) Currency under the Oinwaras
- (D) Jayachandra of Kannauj

१३२९. Which date range is printed with “Sultan Ruknuddin Kaikau’s” in the text?

- (A) 1097 – 1325 AD
- (B) 320 AD
- (C) 1291-1301
- (D) 1072–1125 AD

१३३०. Which date range is printed with “Mithila. HARISIMHADEVA” in the text?

- (A) 692 AH (=1292–93 AD)
- (B) 1097 – 1325 AD
- (C) 1279-1325 AD
- (D) 550 – 1097 AD

१३३१. Which date range is printed with “NARASIMHADEVA” in the text?

- (A) 647 – 702 AD
- (B) 692 AH (=1292–93 AD)
- (C) 1188-1227
- (D) 1097 – 1325 AD

१३३२. Which date range is printed with “Tirhut. Anantadeva” in the text?

- (A) 647 – 702 AD
- (B) 1146-1166
- (C) Mithila
- (D) 692 AH (=1292–93 AD)

१३३३. Which date range is printed with “Harsadeva” in the text?

- (A) 15th – 16th century AD
- (B) 1291–1301 AD
- (C) 1097 – 1325 AD
- (D) 1082-1098

१३३४. Which subject is associated with the date/period 550 – 1097 AD?

- (A) Mahesvara stone inscription
- (B) Emergence of Tirabhukti as the Capital of North Bihar
- (C) Political History from the Fall of the Guptas to the Rise of the Karnatas
- (D) Ruknuddin Kaika’us of Bengal

१३३५. Which date range is printed with “Haji Ilyas” in the text?

- (A) Chapter IV
- (B) 692 AH (=1292–93 AD)
- (C) 1342-1357
- (D) 1097 – 1325 AD

१३३६. Which date range is printed with “Sultan Mughisuddin Tughral” in the text?

- (A) 1291–1301 AD
- (B) AD 320 – 1097
- (C) 550 – 1097 AD
- (D) 1268-81

१३३७. Which date/period is associated with Emergence of Tirabhukti as the Capital of North Bihar in the source?

- (A) 15th – 16th century AD
- (B) 1291–1301 AD
- (C) AD 320 – 1097
- (D) 1072–1125 AD

१३३८. Which date/period is associated with Mithila between 185 BC – 320 AD in the source?

- (A) 1097 – 1325 AD
- (B) 1072–1125 AD
- (C) Chapter IV
- (D) 647 – 702 AD

१३३९. Which subject is associated with the date/period 647 – 702 AD?

- (A) Ruknuddin Kaika’us of Bengal
- (B) China, Tibet, Nepal and the Capital of Tirabhukti
- (C) Yasah-Karna
- (D) Emergence of Tirabhukti as the Capital of North Bihar

१३४०. Which date range is printed with “Gopala II” in the text?

- (A) 15th – 16th century AD
- (B) 550 – 1097 AD
- (C) 1291–1301 AD
- (D) 940-60

१३४१. Which date range is printed with “Yasahkarna” in the text?

- (A) 1072-1125
- (B) 1291–1301 AD
- (C) 550 – 1097 AD
- (D) 1097 – 1325 AD

१३४२. Which date range is printed with “Sivadeva” in the text?

- (A) Chapter IV
- (B) 320 AD
- (C) 1098-1126
- (D) 647 – 702 AD

१३४३. Which subject is associated with the date/period 1097 – 1325 AD?

- (A) The Karnatas of Mithila
- (B) Currency under the Oinwaras
- (C) Ruknuddin Kaika’us of Bengal
- (D) Mahesvara stone inscription

१३४४. Which date/period is associated with Political History from the Fall of the Guptas to the Rise of the Karnatas in the source?

- (A) 1291–1301 AD
- (B) 550 – 1097 AD
- (C) 15th – 16th century AD
- (D) 692 AH (=1292–93 AD)

१३४५. Which date range is printed with “Nanyadeva” in the text?

- (A) 550 – 1097 AD
- (B) 647 – 702 AD
- (C) 1291–1301 AD
- (D) 1097-1147

१३४६. Which date range is printed with “Someswara III” in the text?

- (A) 1291–1301 AD
- (B) 647 – 702 AD
- (C) 1127- 1138
- (D) AD 320 – 1097

१३४७. Which date range is printed with “Sakrasimha” in the text?

- (A) 550 – 1097 AD
- (B) 1279-1301
- (C) AD 320 – 1097
- (D) 647 – 702 AD

१३४८. Which date/period is associated with Jayachandra of Kannauj in the source?

- (A) 550 – 1097 AD
- (B) 1170–1193 AD
- (C) 15th – 16th century AD
- (D) 1072–1125 AD

१३४९. Which date range is printed with “Viswarupa Thakur” in the text?

- (A) 1291–1301 AD
- (B) 692 AH (=1292–93 AD)
- (C) 320 AD
- (D) 1348-1358

१३५०. Which date/period is associated with Currency under the Oinwaras in the source?

- (A) 1170–1193 AD
- (B) 15th – 16th century AD
- (C) Chapter IV
- (D) AD 320 – 1097

१३५१. Which date range is printed with “Vijayakamadeva” in the text?

- (A) 692 AH (=1292–93 AD)
- (B) Chapter IV
- (C) 1196-97
- (D) 1291–1301 AD

१३५२. Which date range is printed with “Sgampo” in the text?

- (A) 600-650 AD
- (B) Chapter IV
- (C) 15th – 16th century AD
- (D) 1097 – 1325 AD

१३५३. Which date range is printed with “Abhayamalla” in the text?

- (A) 1072–1125 AD
- (B) 550 – 1097 AD
- (C) 1097 – 1325 AD
- (D) 1223-1252

१३५४. Which subject is associated with the date/period 1072–1125 AD?

- (A) Political History from the Fall of the Guptas to the Rise of the Karnatas
- (B) Yasah-Karna
- (C) The Karnatas of Mithila
- (D) Mithila between 185 BC – 320 AD

१३५५. Which subject is associated with the date/period 692 AH (=1292–93 AD)?

- (A) China, Tibet, Nepal and the Capital of Tirabhukti
- (B) Mithila between 185 BC – 320 AD
- (C) Ruknuddin Kaika’us of Bengal
- (D) Mahesvara stone inscription

१३५६. Which date range is printed with “Nasiruddin Mahmud Shah” in the text?

- (A) 1072–1125 AD
- (B) 550 – 1097 AD
- (C) 1442-1459
- (D) 1291–1301 AD

१३५७. Which date/period is associated with The Karnatas of Mithila in the source?

- (A) 1170–1193 AD
- (B) Chapter IV
- (C) 1291–1301 AD
- (D) 1097 – 1325 AD

Contents and structure

१३५८. Which chapter immediately precedes Chapter XXI, “Cultural Heritage of Mithila”?

- (A) Sanskrit Drama in Mithila (An Historical Survey)
- (B) The Later Karnatas of Mithila and Nepal
- (C) Cultural Heritage of Mithila
- (D) The Lower Orders in Mithila (with special reference to Sudras and Slaves)

१३५९. Which title is listed for Chapter IV in the contents?

- (A) Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)
- (B) The Later Oinwaras
- (C) Sources
- (D) Mithila between 185 BC – 320 AD

१३६०. Which title is listed for Chapter III in the contents?

- (A) The Karnatas of Mithila (1097 – 1325 AD)
- (B) The Khandavalas of Mithila
- (C) Ajatasatru and the Lichchavis of Vaisali
- (D) Early Muslim Invasion of Mithila

१३६१. Which chapter immediately precedes Chapter XII, “The Later Oinwaras”?

- (A) The Khandavalas of Mithila
- (B) The Oinwaras of Mithila (based mainly on Vidyapati)
- (C) Ajatasatru and the Lichchavis of Vaisali
- (D) Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)

१३६२. Which chapter immediately precedes Chapter IV, “Mithila between 185 BC – 320 AD”?

- (A) The Oinwaras of Mithila (based mainly on Vidyapati)
- (B) The Karnatas of Mithila (1097 – 1325 AD)
- (C) Ajatasatru and the Lichchavis of Vaisali
- (D) Vidyapati’s Faith

१३६३. Which chapter number is assigned to “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)” in the contents?

- (A) XIII
- (B) IV
- (C) XVIII
- (D) XV

१३६४. Which chapter immediately precedes Chapter XIV, “The Khandavalas of Mithila”?

- (A) Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)
- (B) Vidyapati and his Conception of Kingship
- (C) The Later Karnatas of Mithila and Nepal
- (D) Harisimhadeva of Mithila (a re-assessment of facts)

१३६५. Which chapter immediately precedes Chapter III, “Ajatasatru and the Lichchavis of Vaisali”?

- (A) Harisimhadeva of Mithila (a re-assessment of facts)
- (B) Social Structure in Medieval Mithila
- (C) Early History of Videha
- (D) Sanskrit Drama in Mithila (An Historical Survey)

१३६६. Which chapter number is assigned to “Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD)” in the contents?

- (A) VII
- (B) XIV
- (C) II
- (D) VI

१३६७. Which chapter number is assigned to “Mithila and Nepal (A Study in Political History)” in the contents?

- (A) VI
- (B) XV
- (C) XVII
- (D) IX

१३६८. Which chapter immediately precedes Chapter XX, “Sanskrit Drama in Mithila (An Historical Survey)”?

- (A) Vidyapati’s Faith
- (B) Mithila and Nepal (A Study in Political History)
- (C) The Karnatas of Mithila (1097 – 1325 AD)
- (D) Ajatasatru and the Lichchavis of Vaisali

१३६९. Which chapter immediately precedes Chapter XVI, “Social Structure in Medieval Mithila”?

- (A) Cultural Heritage of Mithila
- (B) Mithila and Nepal (A Study in Political History)
- (C) Ajatasatru and the Lichchavis of Vaisali
- (D) Early History of Videha

१३७०. Which chapter immediately precedes Chapter VIII, “Harisimhadeva of Mithila (a re-assessment of facts)”?

- (A) Social Structure in Medieval Mithila
- (B) The Karnatas of Mithila (1097 – 1325 AD)
- (C) Vidyapati and his Conception of Kingship
- (D) Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)

१३७१. Which chapter immediately follows Chapter XIII, “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)”?

- (A) Ajatasatru and the Lichchavis of Vaisali
- (B) The Khandavalas of Mithila
- (C) Sanskrit Drama in Mithila (An Historical Survey)
- (D) Social Structure in Medieval Mithila

१३७२. Which title is listed for Appendix IV?

- (A) Strategic Importance of Tirhut as Gateway to Bengal in Early Medieval Period
- (B) A Critical Estimate of the Laksmanasamvata (Based on the Examination of Old and New Facts, Literary and Epigraphic)
- (C) Krisnadatta Maithila and His Works
- (D) A Rare Surya Image from Barauni

१३७३. Which chapter immediately precedes Chapter XV, “Mithila and Nepal (A Study in Political History)”?

- (A) Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD)
- (B) The Later Karnatas of Mithila and Nepal
- (C) The Khandavalas of Mithila
- (D) Mithila and Nepal (A Study in Political History)

१३७४. Which chapter number is assigned to “Sanskrit Drama in Mithila (An Historical Survey)” in the contents?

- (A) VIII
- (B) XI
- (C) XX
- (D) V

१३७५. Which chapter number is assigned to “The Khandavalas of Mithila” in the contents?

- (A) XX
- (B) XIII
- (C) XIV
- (D) V

१३७६. Which chapter immediately follows Chapter V, “Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)”?

- (A) Mithila and Nepal (A Study in Political History)
- (B) Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD)
- (C) Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)
- (D) Social Structure in Medieval Mithila

१३७७. Which chapter immediately precedes Chapter XVII, “The Lower Orders in Mithila (with special reference to Sudras and Slaves)”?

- (A) Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)
- (B) Mithila between 185 BC – 320 AD
- (C) Social Structure in Medieval Mithila
- (D) Mithila and Nepal (A Study in Political History)

१३७८. Which chapter immediately precedes Chapter X, “The Later Karnatas of Mithila and Nepal”?

- (A) Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD)
- (B) Sanskrit Drama in Mithila (An Historical Survey)
- (C) Early Muslim Invasion of Mithila
- (D) Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)

१३७९. Which chapter number is assigned to “Ajatasatru and the Lichchavis of Vaisali” in the contents?

- (A) VI
- (B) XX
- (C) XV
- (D) III

१३८०. Which title is listed for Appendix V?

- (A) A Rare Surya Image from Barauni
- (B) China, Tibet, Nepal & The Capital of Tirabhukti (647 – 702 AD)
- (C) Krisnadatta Maithila and His Works
- (D) A Critical Estimate of the Laksmanasamvata (Based on the Examination of Old and New Facts, Literary and Epigraphic)

१३८१. Which chapter number is assigned to “Vidyapati’s Faith” in the contents?

- (A) VI
- (B) XX
- (C) XIX
- (D) I

१३८२. Which chapter immediately precedes Chapter XVIII, “Vidyapati and his Conception of Kingship”?

- (A) Vidyapati’s Faith
- (B) Ajatasatru and the Lichchavis of Vaisali
- (C) Early History of Videha
- (D) The Lower Orders in Mithila (with special reference to Sudras and Slaves)

१३८३. Which chapter immediately precedes Chapter XIII, “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)”?

- (A) Social Structure in Medieval Mithila
- (B) The Later Karnatas of Mithila and Nepal
- (C) Sources
- (D) The Later Oinwaras

१३८४. Which chapter immediately follows Chapter VII, “The Karnatas of Mithila (1097 – 1325 AD)”?

- (A) The Oinwaras of Mithila (based mainly on Vidyapati)
- (B) Harisimhadeva of Mithila (a re-assessment of facts)
- (C) Social Structure in Medieval Mithila
- (D) The Khandavalas of Mithila

१३८५. Which chapter number is assigned to “The Lower Orders in Mithila (with special reference to Sudras and Slaves)” in the contents?

- (A) IX
- (B) XVII
- (C) XXI
- (D) VIII

१३८६. Which chapter number is assigned to “Mithila between 185 BC – 320 AD” in the contents?

- (A) XIII
- (B) IV
- (C) XIV
- (D) VII

१३८७. Which chapter immediately precedes Chapter VII, “The Karnatas of Mithila (1097 – 1325 AD)”?

- (A) Vidyapati’s Faith
- (B) Sanskrit Drama in Mithila (An Historical Survey)
- (C) Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD)
- (D) The Later Karnatas of Mithila and Nepal

१३८८. Which title is listed for Appendix I?

- (A) A Rare Surya Image from Barauni
- (B) China, Tibet, Nepal & The Capital of Tirabhukti (647 – 702 AD)
- (C) A Critical Estimate of the Laksmanasamvata (Based on the Examination of Old and New Facts, Literary and Epigraphic)
- (D) Krisnadatta Maithila and His Works

१३८९. Which chapter number is assigned to “Early History of Videha” in the contents?

- (A) XIV
- (B) VIII
- (C) II
- (D) IX

१३९०. Which title is listed for Chapter XIII in the contents?

- (A) The Later Karnatas of Mithila and Nepal
- (B) The Later Oinwaras
- (C) The Khandavalas of Mithila
- (D) Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)

१३९१. Which chapter number is assigned to “The Later Karnatas of Mithila and Nepal” in the contents?

- (A) XVII
- (B) XIX
- (C) X
- (D) XI

१३९२. Which title is listed for Chapter VIII in the contents?

- (A) The Later Karnatas of Mithila and Nepal
- (B) The Lower Orders in Mithila (with special reference to Sudras and Slaves)
- (C) Mithila between 185 BC – 320 AD
- (D) Harisimhadeva of Mithila (a re-assessment of facts)

१३९३. Which title is listed for Chapter XVII in the contents?

- (A) Sanskrit Drama in Mithila (An Historical Survey)
- (B) The Later Karnatas of Mithila and Nepal
- (C) Cultural Heritage of Mithila
- (D) The Lower Orders in Mithila (with special reference to Sudras and Slaves)

१३९४. Which of the following appendix-title pairs is correctly matched?

- (A) Appendix I — A Rare Surya Image from Barauni
- (B) Appendix II — Krisnadatta Maithila and His Works
- (C) Appendix V — China, Tibet, Nepal & The Capital of Tirabhukti (647 – 702 AD)
- (D) Appendix III — A Critical Estimate of the Laksmanasamvata (Based on the Examination of Old and New Facts, Literary and Epigraphic)

१३९५. Which title is listed for Appendix III?

- (A) Strategic Importance of Tirhut as Gateway to Bengal in Early Medieval Period
- (B) A Critical Estimate of the Laksmanasamvata (Based on the Examination of Old and New Facts, Literary and Epigraphic)
- (C) China, Tibet, Nepal & The Capital of Tirabhukti (647 – 702 AD)
- (D) A Rare Surya Image from Barauni

१३९६. Which title is listed for Chapter XXI in the contents?

- (A) Harisimhadeva of Mithila (a re-assessment of facts)
- (B) Cultural Heritage of Mithila
- (C) Ajatasatru and the Lichchavis of Vaisali
- (D) Mithila between 185 BC – 320 AD

१३९७. Which title is listed for Chapter VII in the contents?

- (A) Ajatasatru and the Lichchavis of Vaisali
- (B) Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)
- (C) Harisimhadeva of Mithila (a re-assessment of facts)
- (D) The Karnatas of Mithila (1097 – 1325 AD)

१३९८. Which chapter immediately follows Chapter XI, “The Oinwaras of Mithila (based mainly on Vidyapati)”?

- (A) Early History of Videha
- (B) Mithila between 185 BC – 320 AD
- (C) The Later Oinwaras
- (D) The Later Karnatas of Mithila and Nepal

१३९९. Which chapter immediately follows Chapter XVI, “Social Structure in Medieval Mithila”?

- (A) Sanskrit Drama in Mithila (An Historical Survey)
- (B) Mithila between 185 BC – 320 AD
- (C) The Lower Orders in Mithila (with special reference to Sudras and Slaves)
- (D) Social Structure in Medieval Mithila

१४००. Which title is listed for Chapter XX in the contents?

- (A) The Lower Orders in Mithila (with special reference to Sudras and Slaves)
- (B) Sanskrit Drama in Mithila (An Historical Survey)
- (C) Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD)
- (D) Harisimhadeva of Mithila (a re-assessment of facts)

१४०१. Which title is listed for Chapter X in the contents?

- (A) The Later Karnatas of Mithila and Nepal
- (B) Harisimhadeva of Mithila (a re-assessment of facts)
- (C) Vidyapati and his Conception of Kingship
- (D) Ajatasatru and the Lichchavis of Vaisali

१४०२. Which chapter immediately precedes Chapter IX, “Early Muslim Invasion of Mithila”?

- (A) Vidyapati and his Conception of Kingship
- (B) Harisimhadeva of Mithila (a re-assessment of facts)
- (C) Sanskrit Drama in Mithila (An Historical Survey)
- (D) The Khandavalas of Mithila

१४०३. Which chapter immediately follows Chapter XII, “The Later Oinwaras”?

- (A) Sources
- (B) Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)
- (C) Early Muslim Invasion of Mithila
- (D) Social Structure in Medieval Mithila

१४०४. Which title is listed for Chapter IX in the contents?

- (A) Sources
- (B) Early Muslim Invasion of Mithila
- (C) The Later Oinwaras
- (D) Early History of Videha

१४०५. Which title is listed for Chapter XI in the contents?

- (A) The Oinwaras of Mithila (based mainly on Vidyapati)
- (B) Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)
- (C) Sources
- (D) Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD)

१४०६. Which title is listed for Chapter V in the contents?

- (A) Vidyapati’s Faith
- (B) Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD)
- (C) Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)
- (D) Vidyapati and his Conception of Kingship

१४०७. Which of the following chapter-title pairs is correctly matched?

- (A) Chapter XI — Ajatasatru and the Lichchavis of Vaisali
- (B) Chapter IV — Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD)
- (C) Chapter VIII — Harisimhadeva of Mithila (a re-assessment of facts)
- (D) Chapter I — Sources

१४०८. Which chapter immediately follows Chapter III, “Ajatasatru and the Lichchavis of Vaisali”?

- (A) The Karnatas of Mithila (1097 – 1325 AD)
- (B) Ajatasatru and the Lichchavis of Vaisali
- (C) Mithila between 185 BC – 320 AD
- (D) Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD)

१४०९. Which chapter immediately precedes Chapter VI, “Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD)”?

- (A) Cultural Heritage of Mithila
- (B) Harisimhadeva of Mithila (a re-assessment of facts)
- (C) Ajatasatru and the Lichchavis of Vaisali
- (D) Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)

१४१०. Which title is listed for Chapter VI in the contents?

- (A) Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)
- (B) Mithila between 185 BC – 320 AD
- (C) Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD)
- (D) Vidyapati’s Faith

१४११. Which chapter number is assigned to “Cultural Heritage of Mithila” in the contents?

- (A) XIII
- (B) XIX
- (C) XIV
- (D) XXI

१४१२. Which chapter immediately follows Chapter XV, “Mithila and Nepal (A Study in Political History)”?

- (A) Sanskrit Drama in Mithila (An Historical Survey)
- (B) The Khandavalas of Mithila
- (C) Ajatasatru and the Lichchavis of Vaisali
- (D) Social Structure in Medieval Mithila

१४१३. Which title is listed for Chapter XVIII in the contents?

- (A) The Khandavalas of Mithila
- (B) Vidyapati and his Conception of Kingship
- (C) The Karnatas of Mithila (1097 – 1325 AD)
- (D) The Later Karnatas of Mithila and Nepal

१४१४. Which chapter immediately follows Chapter VIII, “Harisimhadeva of Mithila (a re-assessment of facts)”?

- (A) Early Muslim Invasion of Mithila
- (B) Vidyapati’s Faith
- (C) Cultural Heritage of Mithila
- (D) The Karnatas of Mithila (1097 – 1325 AD)

१४१५. Which chapter number is assigned to “Sources” in the contents?

- (A) V
- (B) XIX
- (C) I
- (D) XVI

१४१६. Which chapter immediately follows Chapter I, “Sources”?

- (A) Early History of Videha
- (B) The Oinwaras of Mithila (based mainly on Vidyapati)
- (C) Sources
- (D) The Lower Orders in Mithila (with special reference to Sudras and Slaves)

१४१७. Which chapter number is assigned to “Harisimhadeva of Mithila (a re-assessment of facts)” in the contents?

- (A) III
- (B) XIX
- (C) V
- (D) VIII

१४१८. Which chapter immediately follows Chapter IV, “Mithila between 185 BC – 320 AD”?

- (A) Vidyapati and his Conception of Kingship
- (B) Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)
- (C) The Khandavalas of Mithila
- (D) Early Muslim Invasion of Mithila

१४१९. Which chapter number is assigned to “The Later Oinwaras” in the contents?

- (A) VIII
- (B) XII
- (C) VI
- (D) XX

१४२०. Which appendix number is assigned to “Strategic Importance of Tirhut as Gateway to Bengal in Early Medieval Period”?

- (A) II
- (B) III
- (C) I
- (D) V

१४२१. Which chapter immediately follows Chapter II, “Early History of Videha”?

- (A) Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)
- (B) Ajatasatru and the Lichchavis of Vaisali
- (C) The Later Oinwaras
- (D) The Lower Orders in Mithila (with special reference to Sudras and Slaves)

१४२२. Which title is listed for Appendix II?

- (A) A Rare Surya Image from Barauni
- (B) A Critical Estimate of the Laksmanasamvata (Based on the Examination of Old and New Facts, Literary and Epigraphic)
- (C) Krisnadatta Maithila and His Works
- (D) Strategic Importance of Tirhut as Gateway to Bengal in Early Medieval Period

१४२३. Which title is listed for Chapter XIX in the contents?

- (A) The Later Karnatas of Mithila and Nepal
- (B) Vidyapati’s Faith
- (C) Vidyapati and his Conception of Kingship
- (D) The Karnatas of Mithila (1097 – 1325 AD)

१४२४. Which appendix number is assigned to “A Critical Estimate of the Laksmanasamvata (Based on the Examination of Old and New Facts, Literary and Epigraphic)”?

- (A) IV
- (B) I
- (C) V
- (D) III

१४२५. Which chapter immediately precedes Chapter V, “Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)”?

- (A) Mithila between 185 BC – 320 AD
- (B) Early History of Videha
- (C) Social Structure in Medieval Mithila
- (D) Harisimhadeva of Mithila (a re-assessment of facts)

१४२६. Which appendix number is assigned to “China, Tibet, Nepal & The Capital of Tirabhukti (647 – 702 AD)”?

- (A) IV
- (B) I
- (C) V
- (D) II

१४२७. Which chapter number is assigned to “Early Muslim Invasion of Mithila” in the contents?

- (A) XV
- (B) IX
- (C) XVII
- (D) XI

१४२८. Which appendix number is assigned to “A Rare Surya Image from Barauni”?

- (A) IV
- (B) I
- (C) II
- (D) III

१४२९. Which chapter immediately precedes Chapter XI, “The Oinwaras of Mithila (based mainly on Vidyapati)”?

- (A) The Karnatas of Mithila (1097 – 1325 AD)
- (B) The Later Karnatas of Mithila and Nepal
- (C) Social Structure in Medieval Mithila
- (D) Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD)

१४३०. Which chapter immediately follows Chapter XIX, “Vidyapati’s Faith”?

- (A) Vidyapati’s Faith
- (B) Mithila between 185 BC – 320 AD
- (C) Sanskrit Drama in Mithila (An Historical Survey)
- (D) Cultural Heritage of Mithila

१४३१. Which chapter immediately follows Chapter VI, “Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD)”?

- (A) The Karnatas of Mithila (1097 – 1325 AD)
- (B) Vidyapati and his Conception of Kingship
- (C) Early Muslim Invasion of Mithila
- (D) Sources

१४३२. Which chapter immediately follows Chapter IX, “Early Muslim Invasion of Mithila”?

- (A) The Lower Orders in Mithila (with special reference to Sudras and Slaves)
- (B) The Later Karnatas of Mithila and Nepal
- (C) Mithila and Nepal (A Study in Political History)
- (D) Harisimhadeva of Mithila (a re-assessment of facts)

१४३३. Which title is listed for Chapter XV in the contents?

- (A) The Later Oinwaras
- (B) Mithila and Nepal (A Study in Political History)
- (C) Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)
- (D) Harisimhadeva of Mithila (a re-assessment of facts)

१४३४. Which chapter immediately follows Chapter X, “The Later Karnatas of Mithila and Nepal”?

- (A) Mithila and Nepal (A Study in Political History)
- (B) Sources
- (C) The Oinwaras of Mithila (based mainly on Vidyapati)
- (D) Vidyapati’s Faith

१४३५. Which chapter number is assigned to “The Oinwaras of Mithila (based mainly on Vidyapati)” in the contents?

- (A) III
- (B) XI
- (C) VI
- (D) X

१४३६. Which chapter number is assigned to “The Karnatas of Mithila (1097 – 1325 AD)” in the contents?

- (A) XIV
- (B) VII
- (C) X
- (D) IV

१४३७. Which chapter number is assigned to “Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)” in the contents?

- (A) V
- (B) VIII
- (C) XXI
- (D) VII

१४३८. Which chapter immediately precedes Chapter II, “Early History of Videha”?

- (A) Sources
- (B) Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)
- (C) Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD)
- (D) Sanskrit Drama in Mithila (An Historical Survey)

१४३९. Which chapter number is assigned to “Social Structure in Medieval Mithila” in the contents?

- (A) XVI
- (B) XII
- (C) XIV
- (D) XXI

१४४०. Which title is listed for Chapter XII in the contents?

- (A) The Later Oinwaras
- (B) Cultural Heritage of Mithila
- (C) Ajatasatru and the Lichchavis of Vaisali
- (D) Vidyapati’s Faith

१४४१. Which title is listed for Chapter I in the contents?

- (A) Sources
- (B) Vidyapati’s Faith
- (C) Mithila and Nepal (A Study in Political History)
- (D) Ajatasatru and the Lichchavis of Vaisali

१४४२. Which title is listed for Chapter XIV in the contents?

- (A) Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)
- (B) Mithila and Nepal (A Study in Political History)
- (C) Vidyapati and his Conception of Kingship
- (D) The Khandavalas of Mithila

१४४३. Which title is listed for Chapter XVI in the contents?

- (A) Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)
- (B) Social Structure in Medieval Mithila
- (C) Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)
- (D) Early Muslim Invasion of Mithila

१४४४. Which chapter immediately follows Chapter XIV, “The Khandavalas of Mithila”?

- (A) The Oinwaras of Mithila (based mainly on Vidyapati)
- (B) Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)
- (C) Mithila and Nepal (A Study in Political History)
- (D) Early Muslim Invasion of Mithila

१४४५. Which chapter number is assigned to “Vidyapati and his Conception of Kingship” in the contents?

- (A) X
- (B) XV
- (C) XVIII
- (D) V

१४४६. Which title is listed for Chapter II in the contents?

- (A) Harisimhadeva of Mithila (a re-assessment of facts)
- (B) Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)
- (C) The Lower Orders in Mithila (with special reference to Sudras and Slaves)
- (D) Early History of Videha

१४४७. Which chapter immediately follows Chapter XVIII, “Vidyapati and his Conception of Kingship”?

- (A) Vidyapati’s Faith
- (B) Early History of Videha
- (C) The Karnatas of Mithila (1097 – 1325 AD)
- (D) Early Muslim Invasion of Mithila

१४४८. Which appendix number is assigned to “Krisnadatta Maithila and His Works”?

- (A) IV
- (B) II
- (C) I
- (D) III

१४४९. Which chapter immediately follows Chapter XX, “Sanskrit Drama in Mithila (An Historical Survey)”?

- (A) Cultural Heritage of Mithila
- (B) The Oinwaras of Mithila (based mainly on Vidyapati)
- (C) Sources
- (D) Mithila and Nepal (A Study in Political History)

१४५०. Which chapter immediately follows Chapter XVII, “The Lower Orders in Mithila (with special reference to Sudras and Slaves)”?

- (A) The Later Oinwaras
- (B) Vidyapati and his Conception of Kingship
- (C) Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD)
- (D) The Lower Orders in Mithila (with special reference to Sudras and Slaves)

१४५१. Which chapter immediately precedes Chapter XIX, “Vidyapati’s Faith”?

- (A) Early History of Videha
- (B) The Oinwaras of Mithila (based mainly on Vidyapati)
- (C) Vidyapati and his Conception of Kingship
- (D) Social Structure in Medieval Mithila

Book identity

१४५२. To whom is the book dedicated in the front matter?

- (A) Harisimhadeva
- (B) Radhakrishna Choudhary
- (C) Prashant Kumar Choudhary
- (D) Vidyapati

१४५३. The uploaded PDF contains how many pages?

- (A) 375
- (B) 86
- (C) 219
- (D) 458

१४५४. What dates are printed for Prashant Kumar Choudhary in the dedication?

- (A) 23.12.1950 – 04.05.1976
- (B) 15 March 2014 – 15 March 2015
- (C) 15.02.1921 – 15.03.1985
- (D) 1097 – 1325 AD

१४५५. What is the source book for this Videha Standard Quiz?

- (A) Decoding the Panji of Mithila
- (B) Mithila Rising
- (C) Cultural Heritage of Mithila
- (D) The Political and Cultural Heritage of Mithila

१४५६. What dates are printed under the photograph of Late Radhakrishna Choudhary?

- (A) 23.12.1950 – 04.05.1976
- (B) 15.02.1921 – 15.03.1985
- (C) 647 – 702 AD
- (D) 1291 – 1301 AD

१४५७. Who is the author of The Political and Cultural Heritage of Mithila?

- (A) Gajendra Thakur
- (B) Vijayakanta Mishra
- (C) Narendra Jha
- (D) Radhakrishna Choudhary

१४५८. In the PDF, the work is reproduced in which Videha issue context?

- (A) Muse India issue 88
- (B) Videha issue 88, November–December 2019
- (C) Videha issue 150, 15 March 2014
- (D) First edition 2026

Political history

१४५९. What did the emergence of the Guptas in AD 320 mark for Mithila according to Chapter V?

- (A) A new era through Gupta-Lichchavi matrimonial alliance
- (B) The Muslim invasion of Tirhut
- (C) The end of Mithila's cultural identity
- (D) The end of all provincial administration

१४६०. Which early Bengal Sultan is said to be recorded by Amir Khusrau in Qiran-us-Sadin?

- (A) Alauddin Khalji
- (B) Nasrat Shah
- (C) Kaika'us
- (D) Bakhtiyar Khalji

१४६१. In Prakṛta-paṅgama, which Kalachuri king and his son are frequently mentioned?

- (A) Karna and Yasah-Karna
- (B) Kaika'us and Firuz Aitigin
- (C) Jayachandra and Vidyadhara
- (D) Sivasimha and Bhairavasimha

१४६२. Who is identified as the Kasiraja/Kasisvara whose minister was Vidyadhara?

- (A) Nanyadeva
- (B) Ruknuddin Kaika'us
- (C) Govindachandra Gahadawala
- (D) Jayachandra Gahadawala

१४६३. Which dynasties are said to have struggled for supremacy in parts of North Bihar?

- (A) Mughals, Marathas, Sikhs and Portuguese
- (B) Senas and Oinwaras alone
- (C) Kalachuris, Gahadawalas, Palas and Karnatas
- (D) Delhi Sultans and Khandavalas alone

१४६४. Why does the author connect western incursions with the Karnata capital at Simraongarh?

- (A) The attacks on Champaran may have led the Karnatas to shift their capital to Simraongarh
- (B) The Gahadawalas moved their capital to Nanpur
- (C) The Pala kings founded Simraongarh
- (D) The Karnatas abandoned Mithila permanently

Sources

१४६५. Which work of Vidyapati is described as preserving traditional accounts in the form of stories for the Karnatas?

- (A) Malavikagnimitram
- (B) Varnaratnakara
- (C) Rajnitiratnakara
- (D) Purusapariksa

१४६६. For the post-Karnata and Oinwara period, whom does the author call the most important source?

- (A) Kalhana
- (B) Megasthenes
- (C) Vidyapati
- (D) Sylvain Levi

१४६७. Which source is described as supplementing Prakṛta-paṅglaṃ for India's political history?

- (A) Le Nepal by Sylvain Levi
- (B) Gaudalekhamala
- (C) History of Buddhism by Buston
- (D) Puruṣaparīkṣa of Vidyapati

१४६८. Which two works are specifically said to be absent for the region in the 550–1200 AD context?

- (A) Bana's Harsacharita and Kalhana's Rajatarangini
- (B) Puruṣaparīkṣa and Varnaratnakara
- (C) Divyavadana and Mahabhasya
- (D) Ramacharita and Yasastilaka

१४६९. For Mithila from 550 to 1200 AD, what does the author say about the sources?

- (A) The period has abundant coinage but no literature
- (B) The period is enveloped in obscurity and the sources are meagre
- (C) The author rejects all manuscript evidence
- (D) The author has a complete royal chronicle

१४७०. According to Chapter I, why is it difficult to weave a continuous narrative for the post-Mauryan period?

- (A) Epigraphic and numismatic sources are altogether lacking
- (B) No ancient place names are mentioned
- (C) The author rejects literary sources entirely
- (D) All manuscripts are in Greek

१४७१. Which work states that Vīgrahapala defeated Karna and married his daughter Yauvanasri?

- (A) Rajnitiratnakara
- (B) Ramacharita
- (C) Likhana Vali
- (D) Prakṛta-paṅglaṃ

१४७२. Which text is described as an important 14th-century source for Mithila's political history?

- (A) Aiterya Aranyaka
- (B) Epigraphia Carnatica
- (C) Prakṛta-paṅglaṃ
- (D) Mithila Darpana

१४७३. Which Muslim source is called the only authoritative source for the history of Tirhut but silent on Kaika's invasion?

- (A) Al-Biruni
- (B) Mulla Taqia
- (C) Ibn Battuta
- (D) Amir Khusrau

१४७४. Which sources are said to supply details for the period after the overthrow of the Mauryas?

- (A) Only Chandradhari Museum coins
- (B) Only Nepal Vamsavalis
- (C) Rajatarangini alone
- (D) Gargi-Samhita, Mahabhasya, Divyavadana, Malavikagnimitram, Puranas and Harsacharita

१४७५. Which foreign travellers are named as throwing light on North Bihar in the period under review?

- (A) Ibn Battuta, Marco Polo, Al-Biruni and Barbosa
- (B) Kalhana and Bana
- (C) Hiuentasang alone
- (D) Fahien, Hiuentasang, Itsing and Dharmaswami

Archaeology

१४७६. Where were fine Sunga terracottas discovered according to Chapter I?

- (A) Kandaha and Bhagirathpur
- (B) Banaras and Allahabad
- (C) Nanpur and Simraongarh
- (D) Naulagarh and Jaimanglagarh

१४७७. Which place is mentioned as having a Sunga railing made of Chunar sandstone?

- (A) Vaisali near the Ashokan pillar
- (B) Barauni near a Surya temple
- (C) Simraongarh near Motihari
- (D) Sonapur near the Kali temple on the bank of the Gandak

१४७८. What kinds of pottery/ware are described as common in North Bihar sites?

- (A) Northern black polished wares and grey wares
- (B) Roman amphorae only
- (C) Celadon and porcelain
- (D) Harappan red ware only

१४७९. The remnants of wooden palisades at Jaimanglagarh are described as what kind of discovery?

- (A) A coin hoard from the Oinwara period
- (B) The second discovery in Bihar after Pataliputra and unique in Indian archaeology
- (C) A temple image from Barauni
- (D) A Nepalese Vamsavali manuscript

Mithila and Nepal

१४८०. Which chapter is a study in political history of Mithila and Nepal?

- (A) Appendix V
- (B) Chapter VI
- (C) Chapter XV
- (D) Chapter II

Contents and chronology

१४८१. Which chapter is based mainly on Vidyapati for the Oinwaras?

- (A) Chapter XIII
- (B) Chapter XX
- (C) Chapter XVIII
- (D) Chapter XI

१४८२. Which chapter deals with the Karnatas of Mithila and gives the period 1097–1325?

- (A) Chapter V
- (B) Chapter XV
- (C) Chapter VII
- (D) Chapter XI

१४८३. Which chapter is explicitly described as a reassessment of facts about Harisimhadeva?

- (A) Chapter VIII
- (B) Appendix IV
- (C) Chapter XII
- (D) Chapter XVII

Appendices

१४८४. Which appendix deals with Tirhut as a gateway to Bengal?

- (A) Appendix I
- (B) Appendix III
- (C) Appendix II
- (D) Appendix V

१४८५. Which appendix deals with the Laksmanasamvata?

- (A) Appendix IV
- (B) Appendix V
- (C) Appendix II
- (D) Appendix III

१४८६. Which appendix deals with a rare Surya image from Barauni?

- (A) Appendix IV
- (B) Appendix II
- (C) Appendix I
- (D) Appendix V

१४८७. Which appendix deals with Krisnadatta Maithila?

- (A) Appendix I
- (B) Appendix V
- (C) Appendix IV
- (D) Appendix III

१४८८. Which appendix deals with China, Tibet, Nepal and the capital of Tirabhukti?

- (A) Appendix III
- (B) Appendix II
- (C) Appendix IV
- (D) Appendix V

Literary sources

१४८९. Which poet is described as a protégé of Candessvara in the Prakṛta-painglam discussion?

- (A) Umapati
- (B) Haribrahmadeva
- (C) Jyotiriswara
- (D) Vidyapati

Cultural history

१४९०. Why is Tirabhukti traditionally called Tribhukti in the text?

- (A) It was ruled by three Muslim Sultans
- (B) It was divided into three copper plates
- (C) It had exactly three rivers
- (D) It is regarded as the land of three mythical sacrifices connected with Sita, Dhanukha and Janakpur

Numismatics

१४९१. Which museum is said to hold seven copper Kusana coins, two Indo-Scythic coins and one Indo-Greek coin?

- (A) Bihar Research Society, Patna
- (B) Nepal Durbar Library
- (C) Lucknow Museum
- (D) Chandradhari Mithila Museum, Darbhanga

१४९२. Which chapter covers currency under the Oinwaras and its bearing on history and chronology?

- (A) Chapter XIII
- (B) Chapter XVI
- (C) Appendix III
- (D) Chapter IX

Political thought

१४९३. Who was the famous minister of Harisimhadeva and author of Rajanitiratnakara?

- (A) Firuz Aitigin
- (B) Paksadhara
- (C) Krisnadatta Maithila
- (D) Candesvara

Vidyapati

१४९४. Which chapter deals with Vidyapati's conception of kingship?

- (A) Chapter XIV
- (B) Chapter XX
- (C) Chapter XI
- (D) Chapter XVIII

१४९५. Which chapter deals with Vidyapati's faith?

- (A) Chapter XVIII
- (B) Chapter XIX
- (C) Chapter XI
- (D) Appendix I

Early history

१४९६. What happened to Videha and Vaisali after the defeat of the Vajji confederacy?

- (A) They formed the Khandavala kingdom
- (B) They were annexed by Nepal
- (C) They shifted to Bengal permanently
- (D) They were included in the Magadhan empire before the Mauryan period

१४९७. Which term came to denote the areas around Videha and Vaisali in the Gupta period?

- (A) Camparanya
- (B) Tirabhukti
- (C) Kausikikachcha
- (D) Darad-Gandaki-Desa

Source criticism

१४९८. What does the author say about Jayachandra's alleged victory in Champaran?

- (A) It is accepted as a permanent conquest of Mithila
- (B) It is supported by a Maithili inscription
- (C) It should be treated as conventional exaggeration, not a secure conquest
- (D) It proves that Mithila became a Gahadawala province

Social history

१४९९. Which chapter deals with the lower orders with special reference to Sudras and slaves?

- (A) Chapter XVII
- (B) Chapter XVIII
- (C) Chapter XX
- (D) Appendix II

Literature

१५००. Which chapter surveys Sanskrit drama in Mithila?

- (A) Appendix IV
- (B) Chapter V
- (C) Chapter XX
- (D) Chapter XVII

उत्तरमाला — अध्याय १ (उत्तर ओ व्याख्या / Answers & Explanations)

१. (C) **Muslims** — “Muslims” appears in the text of Chapter VII, which is titled “The Karnatas of Mithila (1097 – 1325 AD).”
२. (B) **Gautama** — “Gautama” appears in the text of Chapter II, which is titled “Early History of Videha.”
३. (C) **Chapter X — The Later Karnatas of Mithila and Nepal** — “Rajput” is drawn from Chapter X, “The Later Karnatas of Mithila and Nepal.”
४. (C) **Dharmadhwa** — “Dharmadhwa” appears in the text of Chapter II, which is titled “Early History of Videha.”
५. (C) **There** — “There” appears in the text of Chapter IV, which is titled “Mithila between 185 BC – 320 AD.”
६. (C) **Chapter XIV — The Khandavalas of Mithila** — “Lal Kavi” is drawn from Chapter XIV, “The Khandavalas of Mithila.”
७. (C) **Chapter XIV — The Khandavalas of Mithila** — “Gopala Thakura” is drawn from Chapter XIV, “The Khandavalas of Mithila.”
८. (B) **Chapter XI — The Oinwaras of Mithila (based mainly on Vidyapati)** — “Jalaluddin” is drawn from Chapter XI, “The Oinwaras of Mithila (based mainly on Vidyapati).”

१. (C) **Brahmanas** — “Brahmanas” appears in the text of Chapter XVIII, which is titled “Vidyapati and his Conception of Kingship.”
१०. (A) **Ramdatta** — “Ramdatta” appears in the text of Chapter X, which is titled “The Later Karnatas of Mithila and Nepal.”
११. (C) **Sarkar Tirhut** — “Sarkar Tirhut” appears in the text of Chapter XIV, which is titled “The Khandavalas of Mithila.”
१२. (A) **Jayachandra** — “Jayachandra” appears in the text of Chapter I, which is titled “Sources.”
१३. (A) **Tughlaq** — “Tughlaq” appears in the text of Chapter IX, which is titled “Early Muslim Invasion of Mithila.”
१४. (B) **Tantric** — “Tantric” appears in the text of Chapter XXI, which is titled “Cultural Heritage of Mithila.”
१५. (D) **Darbhangā** — “Darbhanga” appears in the text of Chapter XXI, which is titled “Cultural Heritage of Mithila.”
१६. (A) **Kaikas’s** — “Kaikas’s” appears in the text of Chapter I, which is titled “Sources.”
१७. (C) **Caitanya** — “Caitanya” appears in the text of Chapter XIX, which is titled “Vidyapati’s Faith.”
१८. (D) **Chapter XVII — The Lower Orders in Mithila (with special reference to Sudras and Slaves)** — “Mithila. The” is drawn from Chapter XVII, “The Lower Orders in Mithila (with special reference to Sudras and Slaves).”
१९. (D) **Bachchaur** — “Bachchaur” appears in the text of Chapter XII, which is titled “The Later Oinwaras.”
२०. (B) **Siva** — “Siva” appears in the text of Chapter XX, which is titled “Sanskrit Drama in Mithila (An Historical Survey).”
२१. (A) **Chapter VIII — Harisimhadeva of Mithila (a re-assessment of facts)** — “Pratapamalla” is drawn from Chapter VIII, “Harisimhadeva of Mithila (a re-assessment of facts).”
२२. (A) **Umapati** — “Umapati” appears in the text of Chapter XIX, which is titled “Vidyapati’s Faith.”
२३. (B) **Such** — “Such” appears in the text of Chapter XVII, which is titled “The Lower Orders in Mithila (with special reference to Sudras and Slaves).”
२४. (C) **Kasyapa** — “Kasyapa” appears in the text of Chapter XVI, which is titled “Social Structure in Medieval Mithila.”
२५. (A) **Karmasimha** — “Karmasimha” appears in the text of Chapter VIII, which is titled “Harisimhadeva of Mithila (a re-assessment of facts).”
२६. (C) **Amaravati** — “Amaravati” appears in the text of Chapter XXI, which is titled “Cultural Heritage of Mithila.”
२७. (D) **Pala** — “Pala” appears in the text of Chapter VI, which is titled “Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD).”
२८. (B) **Both** — “Both” appears in the text of Chapter XX, which is titled “Sanskrit Drama in Mithila (An Historical Survey).”
२९. (C) **Bhairavasimha** — “Bhairavasimha” appears in the text of Chapter XIII, which is titled “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD).”
३०. (C) **Bhota** — “Bhota” appears in the text of Chapter I, which is titled “Sources.”
३१. (A) **Chapter XVIII — Vidyapati and his Conception of Kingship** — “Narendra” is drawn from Chapter XVIII, “Vidyapati and his Conception of Kingship.”
३२. (B) **Chapter VIII — Harisimhadeva of Mithila (a re-assessment of facts)** — “Wright” is drawn from Chapter VIII, “Harisimhadeva of Mithila (a re-assessment of facts).”
३३. (C) **Chapter XII — The Later Oinwaras** — “Ganesvara” is drawn from Chapter XII, “The Later Oinwaras.”
३४. (B) **Chapter X — The Later Karnatas of Mithila and Nepal** — “Rajaraja” is drawn from Chapter X, “The Later Karnatas of Mithila and Nepal.”
३५. (D) **Kandarpighat** — “Kandarpighat” appears in the text of Chapter XIV, which is titled “The Khandavalas of Mithila.”
३६. (A) **Hindu** — “Hindu” appears in the text of Chapter XXI, which is titled “Cultural Heritage of Mithila.”

३७. (C) **China** — “China” appears in the text of Chapter XXI, which is titled “Cultural Heritage of Mithila.”
३८. (B) **Chapter III — Ajatasatru and the Lichchavis of Vaisali** — “Raichoudhury’s” is drawn from Chapter III, “Ajatasatru and the Lichchavis of Vaisali.”
३९. (A) **Chapter VII — The Karnatas of Mithila (1097 – 1325 AD)** — “Ramapala” is drawn from Chapter VII, “The Karnatas of Mithila (1097 – 1325 AD).”
४०. (C) **Aurangzeb** — “Aurangzeb” appears in the text of Chapter XIV, which is titled “The Khandavalas of Mithila.”
४१. (C) **Saka** — “Saka” appears in the text of Chapter XVII, which is titled “The Lower Orders in Mithila (with special reference to Sudras and Slaves).”
४२. (D) **Narendra Singh** — “Narendra Singh” appears in the text of Chapter XII, which is titled “The Later Oinwaras.”
४३. (B) **Naulagarh** — “Naulagarh” appears in the text of Chapter V, which is titled “Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097).”
४४. (C) **Ilyas** — “Ilyas” appears in the text of Chapter XI, which is titled “The Oinwaras of Mithila (based mainly on Vidyapati).”
४५. (D) **Chapter VI — Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD)** — “Sasanka” is drawn from Chapter VI, “Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD).”
४६. (A) **Jaimanglagarh** — “Jaimanglagarh” appears in the text of Chapter I, which is titled “Sources.”
४७. (D) **There** — “There” appears in the text of Chapter XII, which is titled “The Later Oinwaras.”
४८. (A) **Visaya** — “Visaya” appears in the text of Chapter V, which is titled “Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097).”
४९. (D) **Chapter XIX — Vidyapati’s Faith** — “According” is drawn from Chapter XIX, “Vidyapati’s Faith.”
५०. (B) **Between** — “Between” appears in the text of Chapter XV, which is titled “Mithila and Nepal (A Study in Political History).”
५१. (A) **Sasanka** — “Sasanka” appears in the text of Chapter VI, which is titled “Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD).”
५२. (C) **Radha-Krisna** — “Radha-Krisna” appears in the text of Chapter XIX, which is titled “Vidyapati’s Faith.”
५३. (B) **Chapter XII — The Later Oinwaras** — “Mughal” is drawn from Chapter XII, “The Later Oinwaras.”
५४. (C) **Fatehnarain** — “Fatehnarain” appears in the text of Chapter XII, which is titled “The Later Oinwaras.”
५५. (D) **Chapter XVI — Social Structure in Medieval Mithila** — “Vahiyas” is drawn from Chapter XVI, “Social Structure in Medieval Mithila.”
५६. (A) **Chapter V — Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)** — “Adhikarana” is drawn from Chapter V, “Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097).”
५७. (C) **Gandaka** — “Gandaka” appears in the text of Chapter I, which is titled “Sources.”
५८. (A) **Chapter XIV — The Khandavalas of Mithila** — “Mirza Khan” is drawn from Chapter XIV, “The Khandavalas of Mithila.”
५९. (D) **Line** — “Line” appears in the text of Chapter XXI, which is titled “Cultural Heritage of Mithila.”
६०. (D) **Bengal** — “Bengal” appears in the text of Chapter XIX, which is titled “Vidyapati’s Faith.”
६१. (B) **Chapter XII — The Later Oinwaras** — “Devasimha” is drawn from Chapter XII, “The Later Oinwaras.”
६२. (B) **Chapter XIX — Vidyapati’s Faith** — “Vaisnavite” is drawn from Chapter XIX, “Vidyapati’s Faith.”

६३. (D) **Madhava Simha** — “Madhava Simha” appears in the text of Chapter XIV, which is titled “The Khandavalas of Mithila.”
६४. (A) **Chapter XIX — Vidyapati’s Faith** — “Krisna’s” is drawn from Chapter XIX, “Vidyapati’s Faith.”
६५. (A) **Thakur** — “Thakur” appears in the text of Chapter VI, which is titled “Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD).”
६६. (D) **Karnatas** — “Karnatas” appears in the text of Chapter V, which is titled “Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097).”
६७. (B) **Jaunpur** — “Jaunpur” appears in the text of Chapter XIII, which is titled “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD).”
६८. (C) **Zemindars** — “Zemindars” appears in the text of Chapter XIV, which is titled “The Khandavalas of Mithila.”
६९. (C) **Suruchi** — “Suruchi” appears in the text of Chapter II, which is titled “Early History of Videha.”
७०. (D) **Laksminatha** — “Laksminatha” appears in the text of Chapter XIII, which is titled “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD).”
७१. (D) **Ibid** — “Ibid” appears in the text of Chapter XVIII, which is titled “Vidyapati and his Conception of Kingship.”
७२. (A) **Muhammad Tughlaq** — “Muhammad Tughlaq” appears in the text of Chapter IX, which is titled “Early Muslim Invasion of Mithila.”
७३. (B) **Bhaskaravarmana** — “Bhaskaravarmana” appears in the text of Chapter VI, which is titled “Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD).”
७४. (D) **Chapter XVIII — Vidyapati and his Conception of Kingship** — “Ksitipala” is drawn from Chapter XVIII, “Vidyapati and his Conception of Kingship.”
७५. (C) **Levi** — “Levi” appears in the text of Chapter XV, which is titled “Mithila and Nepal (A Study in Political History).”
७६. (D) **Siva Singh** — “Siva Singh” appears in the text of Chapter XI, which is titled “The Oinwaras of Mithila (based mainly on Vidyapati).”
७७. (D) **Vacaspati** — “Vacaspati” appears in the text of Chapter XIII, which is titled “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD).”
७८. (D) **Saktisimha and Harisimha** — “Saktisimha and Harisimha” appears in the text of Chapter VIII, which is titled “Harisimhadeva of Mithila (a re-assessment of facts).”
७९. (B) **Ballala** — “Ballala” appears in the text of Chapter VII, which is titled “The Karnatas of Mithila (1097 – 1325 AD).”
८०. (C) **Chapter XV — Mithila and Nepal (A Study in Political History)** — “Kushanas” is drawn from Chapter XV, “Mithila and Nepal (A Study in Political History).”
८१. (A) **Chapter VIII — Harisimhadeva of Mithila (a re-assessment of facts)** — “Ghiyasuddin” is drawn from Chapter VIII, “Harisimhadeva of Mithila (a re-assessment of facts).”
८२. (A) **Nepal** — “Nepal” appears in the text of Chapter I, which is titled “Sources.”
८३. (D) **Alauddin Khalji** — “Alauddin Khalji” appears in the text of Chapter IX, which is titled “Early Muslim Invasion of Mithila.”
८४. (D) **Shiva** — “Shiva” appears in the text of Chapter XIX, which is titled “Vidyapati’s Faith.”
८५. (A) **Harsa’s** — “Harsa’s” appears in the text of Chapter XXI, which is titled “Cultural Heritage of Mithila.”
८६. (B) **Chapter XVI — Social Structure in Medieval Mithila** — “Adisura” is drawn from Chapter XVI, “Social Structure in Medieval Mithila.”

८७. (D) **Harisimhadeva** — “Harisimhadeva” appears in the text of Chapter VIII, which is titled “Harisimhadeva of Mithila (a re-assessment of facts).”
८८. (A) **Chapter XVI — Social Structure in Medieval Mithila** — “Brahmanas and” is drawn from Chapter XVI, “Social Structure in Medieval Mithila.”
८९. (D) **Mughals** — “Mughals” appears in the text of Chapter XII, which is titled “The Later Oinwaras.”
९०. (A) **Hindupati** — “Hindupati” appears in the text of Chapter XVIII, which is titled “Vidyapati and his Conception of Kingship.”
९१. (A) **Chapter XIX — Vidyapati’s Faith** — “Umapati” is drawn from Chapter XIX, “Vidyapati’s Faith.”
९२. (A) **Keith** — “Keith” appears in the text of Chapter XX, which is titled “Sanskrit Drama in Mithila (An Historical Survey).”
९३. (B) **Harinarayana** — “Harinarayana” appears in the text of Chapter XIII, which is titled “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD).”
९४. (C) **Vedas** — “Vedas” appears in the text of Chapter XVIII, which is titled “Vidyapati and his Conception of Kingship.”
९५. (B) **Ahir** — “Ahir” appears in the text of Chapter XVII, which is titled “The Lower Orders in Mithila (with special reference to Sudras and Slaves).”
९६. (D) **Sanskrit** — “Sanskrit” appears in the text of Chapter XIX, which is titled “Vidyapati’s Faith.”
९७. (B) **There** — “There” appears in the text of Chapter VIII, which is titled “Harisimhadeva of Mithila (a re-assessment of facts).”
९८. (B) **Vasudeva** — “Vasudeva” appears in the text of Chapter XIX, which is titled “Vidyapati’s Faith.”
९९. (B) **Chapter XIX — Vidyapati’s Faith** — “Radha’s” is drawn from Chapter XIX, “Vidyapati’s Faith.”
१००. (A) **Chapter XIV — The Khandavalas of Mithila** — “Another” is drawn from Chapter XIV, “The Khandavalas of Mithila.”
१०१. (D) **Gopala Thakura** — “Gopala Thakura” appears in the text of Chapter XIV, which is titled “The Khandavalas of Mithila.”
१०२. (D) **Indian** — “Indian” appears in the text of Chapter XXI, which is titled “Cultural Heritage of Mithila.”
१०३. (B) **When** — “When” appears in the text of Chapter XVI, which is titled “Social Structure in Medieval Mithila.”
१०४. (C) **Chapter V — Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)** — “Kumaramatya” is drawn from Chapter V, “Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097).”
१०५. (D) **Bhatagaon** — “Bhatagaon” appears in the text of Chapter XV, which is titled “Mithila and Nepal (A Study in Political History).”
१०६. (C) **Sivasimha** — “Sivasimha” appears in the text of Chapter XIII, which is titled “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD).”
१०७. (A) **Chapter II — Early History of Videha** — “Yajurveda” is drawn from Chapter II, “Early History of Videha.”
१०८. (B) **Gopala** — “Gopala” appears in the text of Chapter XIV, which is titled “The Khandavalas of Mithila.”
१०९. (B) **Chapter XI — The Oinwaras of Mithila (based mainly on Vidyapati)** — “Bhavesha” is drawn from Chapter XI, “The Oinwaras of Mithila (based mainly on Vidyapati).”
११०. (C) **Harisimha’s** — “Harisimha’s” appears in the text of Chapter VIII, which is titled “Harisimhadeva of Mithila (a re-assessment of facts).”

- १११. (B) In the Nirayavalisutta** — “In the Nirayavalisutta” appears in the text of Chapter III, which is titled “Ajatasatru and the Lichchavis of Vaisali.”
- ११२. (A) Basatinul-uns** — “Basatinul-uns” appears in the text of Chapter VIII, which is titled “Harisimhadeva of Mithila (a re-assessment of facts).”
- ११३. (D) Buddhist** — “Buddhist” appears in the text of Chapter VI, which is titled “Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD).”
- ११४. (A) Chapter XXI — Cultural Heritage of Mithila** — “Tantric” is drawn from Chapter XXI, “Cultural Heritage of Mithila.”
- ११५. (D) Nepalese** — “Nepalese” appears in the text of Chapter X, which is titled “The Later Karnatas of Mithila and Nepal.”
- ११६. (A) Basham** — “Basham” appears in the text of Chapter III, which is titled “Ajatasatru and the Lichchavis of Vaisali.”
- ११७. (B) Chapter XIV — The Khandavalas of Mithila** — “Government” is drawn from Chapter XIV, “The Khandavalas of Mithila.”
- ११८. (B) Mahendrapala** — “Mahendrapala” appears in the text of Chapter VI, which is titled “Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD).”
- ११९. (C) Chapter VI — Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD)** — “Pundravardhana” is drawn from Chapter VI, “Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD).”
- १२०. (C) Masas** — “Masas” appears in the text of Chapter XIII, which is titled “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD).”
- १२१. (D) Chapter XVIII — Vidyapati and his Conception of Kingship** — “Rautas” is drawn from Chapter XVIII, “Vidyapati and his Conception of Kingship.”
- १२२. (B) Palas** — “Palas” appears in the text of Chapter XV, which is titled “Mithila and Nepal (A Study in Political History).”
- १२३. (A) Indra** — “Indra” appears in the text of Chapter II, which is titled “Early History of Videha.”
- १२४. (C) Bahikhata** — “Bahikhata” appears in the text of Chapter XVII, which is titled “The Lower Orders in Mithila (with special reference to Sudras and Slaves).”
- १२५. (B) Gupta** — “Gupta” appears in the text of Chapter XV, which is titled “Mithila and Nepal (A Study in Political History).”
- १२६. (B) Arslan** — “Arslan” appears in the text of Chapter XI, which is titled “The Oinwaras of Mithila (based mainly on Vidyapati).”
- १२७. (A) There** — “There” appears in the text of Chapter XIX, which is titled “Vidyapati’s Faith.”
- १२८. (C) Chapter XVIII — Vidyapati and his Conception of Kingship** — “Religious” is drawn from Chapter XVIII, “Vidyapati and his Conception of Kingship.”
- १२९. (C) Champaran** — “Champaran” appears in the text of Chapter X, which is titled “The Later Karnatas of Mithila and Nepal.”
- १३०. (C) Arjuna** — “Arjuna” appears in the text of Chapter XII, which is titled “The Later Oinwaras.”
- १३१. (B) Hindu** — “Hindu” appears in the text of Chapter XIV, which is titled “The Khandavalas of Mithila.”
- १३२. (A) Himself** — “Himself” appears in the text of Chapter XIII, which is titled “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD).”
- १३३. (B) Rupnarayana** — “Rupnarayana” appears in the text of Chapter XIII, which is titled “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD).”

- १३४. (D) Chapter XI — The Oinwaras of Mithila (based mainly on Vidyapati)** — “Kirti Singh” is drawn from Chapter XI, “The Oinwaras of Mithila (based mainly on Vidyapati).”
- १३५. (A) Vedic** — “Vedic” appears in the text of Chapter XX, which is titled “Sanskrit Drama in Mithila (An Historical Survey).”
- १३६. (B) Chapter XIV — The Khandavalas of Mithila** — “Saharsa” is drawn from Chapter XIV, “The Khandavalas of Mithila.”
- १३७. (D) Aryanised** — “Aryanised” appears in the text of Chapter II, which is titled “Early History of Videha.”
- १३८. (A) Cf. VC** — “Cf. VC” appears in the text of Chapter XIII, which is titled “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD).”
- १३९. (C) Mughal** — “Mughal” appears in the text of Chapter XII, which is titled “The Later Oinwaras.”
- १४०. (C) Delhi** — “Delhi” appears in the text of Chapter XI, which is titled “The Oinwaras of Mithila (based mainly on Vidyapati).”
- १४१. (C) Babuana** — “Babuana” appears in the text of Chapter XII, which is titled “The Later Oinwaras.”
- १४२. (C) Chapter XVI — Social Structure in Medieval Mithila** — “However” is drawn from Chapter XVI, “Social Structure in Medieval Mithila.”
- १४३. (A) Nepal and** — “Nepal and” appears in the text of Chapter XV, which is titled “Mithila and Nepal (A Study in Political History).”
- १४४. (A) Chapter XVI — Social Structure in Medieval Mithila** — “People” is drawn from Chapter XVI, “Social Structure in Medieval Mithila.”
- १४५. (C) Mulla Taquia** — “Mulla Taquia” appears in the text of Chapter IX, which is titled “Early Muslim Invasion of Mithila.”
- १४६. (B) Nepal** — “Nepal” appears in the text of Chapter XI, which is titled “The Oinwaras of Mithila (based mainly on Vidyapati).”
- १४७. (B) Pataligrama** — “Pataligrama” appears in the text of Chapter III, which is titled “Ajatasatru and the Lichchavis of Vaisali.”
- १४८. (C) Pala** — “Pala” appears in the text of Chapter XV, which is titled “Mithila and Nepal (A Study in Political History).”
- १४९. (D) Chapter XIV — The Khandavalas of Mithila** — “East India Company” is drawn from Chapter XIV, “The Khandavalas of Mithila.”
- १५०. (C) Nrsimha** — “Nrsimha” appears in the text of Chapter X, which is titled “The Later Karnatas of Mithila and Nepal.”
- १५१. (C) Puraditya** — “Puraditya” appears in the text of Chapter XI, which is titled “The Oinwaras of Mithila (based mainly on Vidyapati).”
- १५२. (B) Chapter I — Sources** — “Jayachandra” is drawn from Chapter I, “Sources.”
- १५३. (C) There** — “There” appears in the text of Chapter V, which is titled “Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097).”
- १५४. (C) Yasah-Karna** — “Yasah-Karna” appears in the text of Chapter I, which is titled “Sources.”
- १५५. (A) Haji Ilyas** — “Haji Ilyas” appears in the text of Chapter IX, which is titled “Early Muslim Invasion of Mithila.”
- १५६. (C) Amirs** — “Amirs” appears in the text of Chapter XI, which is titled “The Oinwaras of Mithila (based mainly on Vidyapati).”
- १५७. (D) Chapter XI — The Oinwaras of Mithila (based mainly on Vidyapati)** — “Puraditya” is drawn from Chapter XI, “The Oinwaras of Mithila (based mainly on Vidyapati).”

- १५८. (B) Here** — “Here” appears in the text of Chapter I, which is titled “Sources.”
- १५९. (D) Allahabad Pillar Inscription** — “Allahabad Pillar Inscription” appears in the text of Chapter V, which is titled “Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097).”
- १६०. (B) Chapter XV — Mithila and Nepal (A Study in Political History)** — “Jayadeva II” is drawn from Chapter XV, “Mithila and Nepal (A Study in Political History).”
- १६१. (C) Chapter XV — Mithila and Nepal (A Study in Political History)** — “Bettia” is drawn from Chapter XV, “Mithila and Nepal (A Study in Political History).”
- १६२. (B) Vaisali** — “Vaisali” appears in the text of Chapter V, which is titled “Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097).”
- १६३. (C) Chapter XIII — Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)** — “Rupnarayana” is drawn from Chapter XIII, “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD).”
- १६४. (C) Sakrasimha** — “Sakrasimha” appears in the text of Chapter VIII, which is titled “Harisimhadeva of Mithila (a re-assessment of facts).”
- १६५. (B) Chapter XIII — Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)** — “Bhairavendra” is drawn from Chapter XIII, “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD).”
- १६६. (C) Chapter XV — Mithila and Nepal (A Study in Political History)** — “Gorkhas” is drawn from Chapter XV, “Mithila and Nepal (A Study in Political History).”
- १६७. (D) Chapter XIII — Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)** — “Tankah” is drawn from Chapter XIII, “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD).”
- १६८. (B) Raja of Tirhut** — “Raja of Tirhut” appears in the text of Chapter XIV, which is titled “The Khandavalas of Mithila.”
- १६९. (C) Chapter XII — The Later Oinwaras** — “Kirtisimha” is drawn from Chapter XII, “The Later Oinwaras.”
- १७०. (D) They** — “They” appears in the text of Chapter XVII, which is titled “The Lower Orders in Mithila (with special reference to Sudras and Slaves).”
- १७१. (A) Bhagirathpur** — “Bhagirathpur” appears in the text of Chapter XIII, which is titled “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD).”
- १७२. (D) Chapter XIV — The Khandavalas of Mithila** — “Zemindars” is drawn from Chapter XIV, “The Khandavalas of Mithila.”
- १७३. (D) Chapter II — Early History of Videha** — “Vasistha” is drawn from Chapter II, “Early History of Videha.”
- १७४. (C) There** — “There” appears in the text of Chapter XIV, which is titled “The Khandavalas of Mithila.”
- १७५. (C) Vanga** — “Vanga” appears in the text of Chapter I, which is titled “Sources.”
- १७६. (C) Chapter XII — The Later Oinwaras** — “Bachchaur” is drawn from Chapter XII, “The Later Oinwaras.”
- १७७. (A) Ali Mardan** — “Ali Mardan” appears in the text of Chapter IX, which is titled “Early Muslim Invasion of Mithila.”
- १७८. (A) Lichchavis** — “Lichchavis” appears in the text of Chapter XV, which is titled “Mithila and Nepal (A Study in Political History).”
- १७९. (A) Fateh** — “Fateh” appears in the text of Chapter XII, which is titled “The Later Oinwaras.”
- १८०. (A) Nepali** — “Nepali” appears in the text of Chapter XV, which is titled “Mithila and Nepal (A Study in Political History).”

- १८१. (B) Illtutmish** — “Illtutmish” appears in the text of Chapter IX, which is titled “Early Muslim Invasion of Mithila.”
- १८२. (D) Kalu** — “Kalu” appears in the text of Chapter XVII, which is titled “The Lower Orders in Mithila (with special reference to Sudras and Slaves).”
- १८३. (C) Chapter IX — Early Muslim Invasion of Mithila** — “Balban” is drawn from Chapter IX, “Early Muslim Invasion of Mithila.”
- १८४. (C) Jain** — “Jain” appears in the text of Chapter III, which is titled “Ajatasatru and the Lichchavis of Vaisali.”
- १८५. (A) Pure** — “Pure” appears in the text of Chapter XVII, which is titled “The Lower Orders in Mithila (with special reference to Sudras and Slaves).”
- १८६. (B) Chapter XIII — Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)** — “Banerji” is drawn from Chapter XIII, “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD).”
- १८७. (D) Delhi** — “Delhi” appears in the text of Chapter XIII, which is titled “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD).”
- १८८. (D) Chapter III — Ajatasatru and the Lichchavis of Vaisali** — “Sunidha and Vassakara” is drawn from Chapter III, “Ajatasatru and the Lichchavis of Vaisali.”
- १८९. (A) Kautilya** — “Kautilya” appears in the text of Chapter XVIII, which is titled “Vidyapati and his Conception of Kingship.”
- १९०. (C) Nrsimha II** — “Nrsimha II” appears in the text of Chapter X, which is titled “The Later Karnatas of Mithila and Nepal.”
- १९१. (A) Chapter XIII — Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)** — “Bhagirathpur” is drawn from Chapter XIII, “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD).”
- १९२. (C) Government** — “Government” appears in the text of Chapter XIV, which is titled “The Khandavalas of Mithila.”
- १९३. (D) Siva** — “Siva” appears in the text of Chapter V, which is titled “Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097).”
- १९४. (D) Ibrahim** — “Ibrahim” appears in the text of Chapter XI, which is titled “The Oinwaras of Mithila (based mainly on Vidyapati).”
- १९५. (C) Maithila** — “Maithila” appears in the text of Chapter XVIII, which is titled “Vidyapati and his Conception of Kingship.”
- १९६. (D) Chapter XI — The Oinwaras of Mithila (based mainly on Vidyapati)** — “Siva Singh’s” is drawn from Chapter XI, “The Oinwaras of Mithila (based mainly on Vidyapati).”
- १९७. (B) There** — “There” appears in the text of Chapter III, which is titled “Ajatasatru and the Lichchavis of Vaisali.”
- १९८. (D) Mithila. He** — “Mithila. He” appears in the text of Chapter XX, which is titled “Sanskrit Drama in Mithila (An Historical Survey).”
- १९९. (C) Lodi** — “Lodi” appears in the text of Chapter XIII, which is titled “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD).”
- २००. (D) Harsa** — “Harsa” appears in the text of Chapter XXI, which is titled “Cultural Heritage of Mithila.”
- २०१. (D) Jayaswal** — “Jayaswal” appears in the text of Chapter IV, which is titled “Mithila between 185 BC – 320 AD.”
- २०२. (B) Chapter XVIII — Vidyapati and his Conception of Kingship** — “Bhumipati” is drawn from Chapter XVIII, “Vidyapati and his Conception of Kingship.”

- २०३. (D) Chapter XV — Mithila and Nepal (A Study in Political History)** — “Himalayan” is drawn from Chapter XV, “Mithila and Nepal (A Study in Political History).”
- २०४. (B) Bendall** — “Bendall” appears in the text of Chapter XV, which is titled “Mithila and Nepal (A Study in Political History).”
- २०५. (A) Chapter XXI — Cultural Heritage of Mithila** — “Amaravati” is drawn from Chapter XXI, “Cultural Heritage of Mithila.”
- २०६. (C) Asoka** — “Asoka” appears in the text of Chapter I, which is titled “Sources.”
- २०७. (C) Puranas** — “Puranas” appears in the text of Chapter IV, which is titled “Mithila between 185 BC – 320 AD.”
- २०८. (C) Chapter V — Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)** — “Visaya” is drawn from Chapter V, “Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097).”
- २०९. (B) Saka** — “Saka” appears in the text of Chapter XVI, which is titled “Social Structure in Medieval Mithila.”
- २१०. (D) Since** — “Since” appears in the text of Chapter XX, which is titled “Sanskrit Drama in Mithila (An Historical Survey).”
- २११. (A) Chapter XVIII — Vidyapati and his Conception of Kingship** — “Samantas” is drawn from Chapter XVIII, “Vidyapati and his Conception of Kingship.”
- २१२. (B) Chapter XIX — Vidyapati’s Faith** — “Bhakti” is drawn from Chapter XIX, “Vidyapati’s Faith.”
- २१३. (A) Godhead** — “Godhead” appears in the text of Chapter XIX, which is titled “Vidyapati’s Faith.”
- २१४. (C) These** — “These” appears in the text of Chapter XVII, which is titled “The Lower Orders in Mithila (with special reference to Sudras and Slaves).”
- २१५. (A) Harisimhadeva** — “Harisimhadeva” appears in the text of Chapter XX, which is titled “Sanskrit Drama in Mithila (An Historical Survey).”
- २१६. (B) Chapter XX — Sanskrit Drama in Mithila (An Historical Survey)** — “Beginning” is drawn from Chapter XX, “Sanskrit Drama in Mithila (An Historical Survey).”
- २१७. (D) Beginning** — “Beginning” appears in the text of Chapter XX, which is titled “Sanskrit Drama in Mithila (An Historical Survey).”
- २१८. (C) Vidyapati** — “Vidyapati” appears in the text of Chapter XII, which is titled “The Later Oinwaras.”
- २१९. (B) Pusyamitra** — “Pusyamitra” appears in the text of Chapter IV, which is titled “Mithila between 185 BC – 320 AD.”
- २२०. (C) Vaisnava** — “Vaisnava” appears in the text of Chapter XIX, which is titled “Vidyapati’s Faith.”
- २२१. (C) Abhaya** — “Abhaya” appears in the text of Chapter III, which is titled “Ajatasatru and the Lichchavis of Vaisali.”
- २२२. (C) Ajatasatru’s** — “Ajatasatru’s” appears in the text of Chapter III, which is titled “Ajatasatru and the Lichchavis of Vaisali.”
- २२३. (D) Chapter VII — The Karnatas of Mithila (1097 – 1325 AD)** — “Harasimha” is drawn from Chapter VII, “The Karnatas of Mithila (1097 – 1325 AD).”
- २२४. (D) However** — “However” appears in the text of Chapter XVI, which is titled “Social Structure in Medieval Mithila.”
- २२५. (D) Chapter II — Early History of Videha** — “Rigveda” is drawn from Chapter II, “Early History of Videha.”
- २२६. (D) Thakur** — “Thakur” appears in the text of Chapter VII, which is titled “The Karnatas of Mithila (1097 – 1325 AD).”
- २२७. (C) Rajput** — “Rajput” appears in the text of Chapter X, which is titled “The Later Karnatas of Mithila and Nepal.”
- २२८. (D) Muharram** — “Muharram” appears in the text of Chapter II, which is titled “Early History of Videha.”

- २३९. (A) Chapter III — Ajatasatru and the Lichchavis of Vaisali** — “Vajjians” is drawn from Chapter III, “Ajatasatru and the Lichchavis of Vaisali.”
- २३०. (D) Sankara** — “Sankara” appears in the text of Chapter XX, which is titled “Sanskrit Drama in Mithila (An Historical Survey).”
- २३१. (A) After** — “After” appears in the text of Chapter XII, which is titled “The Later Oinwaras.”
- २३२. (C) Gokulanatha** — “Gokulanatha” appears in the text of Chapter XX, which is titled “Sanskrit Drama in Mithila (An Historical Survey).”
- २३३. (B) Harisimhadeva** — “Harisimhadeva” appears in the text of Chapter X, which is titled “The Later Karnatas of Mithila and Nepal.”
- २३४. (D) Tughluq** — “Tughluq” appears in the text of Chapter VIII, which is titled “Harisimhadeva of Mithila (a re-assessment of facts).”
- २३५. (B) Ibid** — “Ibid” appears in the text of Chapter IX, which is titled “Early Muslim Invasion of Mithila.”
- २३६. (D) Indian** — “Indian” appears in the text of Chapter VI, which is titled “Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD).”
- २३७. (B) Chapter XIV — The Khandavalas of Mithila** — “Mahesa Thakura” is drawn from Chapter XIV, “The Khandavalas of Mithila.”
- २३८. (B) When** — “When” appears in the text of Chapter XIX, which is titled “Vidyapati’s Faith.”
- २३९. (A) Murari** — “Murari” appears in the text of Chapter XX, which is titled “Sanskrit Drama in Mithila (An Historical Survey).”
- २४०. (B) Chapter IV — Mithila between 185 BC – 320 AD** — “Kusanas” is drawn from Chapter IV, “Mithila between 185 BC – 320 AD.”
- २४१. (C) After** — “After” appears in the text of Chapter XI, which is titled “The Oinwaras of Mithila (based mainly on Vidyapati).”
- २४२. (A) Nepal** — “Nepal” appears in the text of Chapter IV, which is titled “Mithila between 185 BC – 320 AD.”
- २४३. (B) Champaran** — “Champaran” appears in the text of Chapter I, which is titled “Sources.”
- २४४. (B) Janakas** — “Janakas” appears in the text of Chapter XXI, which is titled “Cultural Heritage of Mithila.”
- २४५. (D) Bengal** — “Bengal” appears in the text of Chapter XI, which is titled “The Oinwaras of Mithila (based mainly on Vidyapati).”
- २४६. (A) Even** — “Even” appears in the text of Chapter XVI, which is titled “Social Structure in Medieval Mithila.”
- २४७. (B) Line** — “Line” appears in the text of Chapter V, which is titled “Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097).”
- २४८. (C) Hindu** — “Hindu” appears in the text of Chapter XIII, which is titled “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD).”
- २४९. (B) Harsha** — “Harsha” appears in the text of Chapter V, which is titled “Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097).”
- २५०. (A) Maithila** — “Maithila” appears in the text of Chapter XX, which is titled “Sanskrit Drama in Mithila (An Historical Survey).”
- २५१. (A) Saktisimha** — “Saktisimha” appears in the text of Chapter X, which is titled “The Later Karnatas of Mithila and Nepal.”

- २५२. (D) Jaunpur** — “Jaunpur” appears in the text of Chapter XI, which is titled “The Oinwaras of Mithila (based mainly on Vidyapati).”
- २५३. (A) Matisimha** — “Matisimha” appears in the text of Chapter X, which is titled “The Later Karnatas of Mithila and Nepal.”
- २५४. (A) Bhargava** — “Bhargava” appears in the text of Chapter II, which is titled “Early History of Videha.”
- २५५. (A) Muslim** — “Muslim” appears in the text of Chapter XII, which is titled “The Later Oinwaras.”
- २५६. (D) Ganges** — “Ganges” appears in the text of Chapter VI, which is titled “Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD).”
- २५७. (D) Even** — “Even” appears in the text of Chapter XXI, which is titled “Cultural Heritage of Mithila.”
- २५८. (D) VR and RR** — “VR and RR” appears in the text of Chapter XVIII, which is titled “Vidyapati and his Conception of Kingship.”
- २५९. (C) Anga** — “Anga” appears in the text of Chapter III, which is titled “Ajatasatru and the Lichchavis of Vaisali.”
- २६०. (D) Chapter XIII — Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)** — “Laksminatha” is drawn from Chapter XIII, “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD).”
- २६१. (C) Chapter XIII — Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)** — “Sikandar Lodi” is drawn from Chapter XIII, “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD).”
- २६२. (C) Chapter XII — The Later Oinwaras** — “Fatehnarain” is drawn from Chapter XII, “The Later Oinwaras.”
- २६३. (B) Chapter XV — Mithila and Nepal (A Study in Political History)** — “Between” is drawn from Chapter XV, “Mithila and Nepal (A Study in Political History).”
- २६४. (B) Chapter XV — Mithila and Nepal (A Study in Political History)** — “Buddhism” is drawn from Chapter XV, “Mithila and Nepal (A Study in Political History).”
- २६५. (A) Kalachuri** — “Kalachuri” appears in the text of Chapter I, which is titled “Sources.”
- २६६. (C) Chapter VII — The Karnatas of Mithila (1097 – 1325 AD)** — “Devaditya” is drawn from Chapter VII, “The Karnatas of Mithila (1097 – 1325 AD).”
- २६७. (A) Pataliputra** — “Pataliputra” appears in the text of Chapter IV, which is titled “Mithila between 185 BC – 320 AD.”
- २६८. (B) Sanskrit** — “Sanskrit” appears in the text of Chapter VII, which is titled “The Karnatas of Mithila (1097 – 1325 AD).”
- २६९. (C) Chapter VII — The Karnatas of Mithila (1097 – 1325 AD)** — “Bhupala” is drawn from Chapter VII, “The Karnatas of Mithila (1097 – 1325 AD).”
- २७०. (B) Kaika’us** — “Kaika’us” appears in the text of Chapter I, which is titled “Sources.”
- २७१. (A) Camparanya** — “Camparanya” appears in the text of Chapter I, which is titled “Sources.”
- २७२. (D) Senas** — “Senas” appears in the text of Chapter VII, which is titled “The Karnatas of Mithila (1097 – 1325 AD).”
- २७३. (B) Firman** — “Firman” appears in the text of Chapter XII, which is titled “The Later Oinwaras.”
- २७४. (C) Chapter XIX — Vidyapati’s Faith** — “Shakti” is drawn from Chapter XIX, “Vidyapati’s Faith.”
- २७५. (D) Chapter XI — The Oinwaras of Mithila (based mainly on Vidyapati)** — “Bhava Singh” is drawn from Chapter XI, “The Oinwaras of Mithila (based mainly on Vidyapati).”
- २७६. (D) Zemindari** — “Zemindari” appears in the text of Chapter XIV, which is titled “The Khandavalas of Mithila.”

- २७७. (D) Simaraongarh** — “Simaraongarh” appears in the text of Chapter VII, which is titled “The Karnatas of Mithila (1097 – 1325 AD).”
- २७८. (D) Chamunda** — “Chamunda” appears in the text of Chapter V, which is titled “Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097).”
- २७९. (C) Muslim** — “Muslim” appears in the text of Chapter IX, which is titled “Early Muslim Invasion of Mithila.”
- २८०. (B) Chapter I — Sources** — “Gahadawala” is drawn from Chapter I, “Sources.”
- २८१. (A) Chapter XII — The Later Oinwaras** — “Keerat Narain” is drawn from Chapter XII, “The Later Oinwaras.”
- २८२. (C) Bhikhari Mahta** — “Bhikhari Mahta” appears in the text of Chapter XIV, which is titled “The Khandavalas of Mithila.”
- २८३. (C) Abhinavagupta** — “Abhinavagupta” appears in the text of Chapter XX, which is titled “Sanskrit Drama in Mithila (An Historical Survey).”
- २८४. (D) Khandavala** — “Khandavala” appears in the text of Chapter XIV, which is titled “The Khandavalas of Mithila.”
- २८५. (D) Love** — “Love” appears in the text of Chapter XIX, which is titled “Vidyapati’s Faith.”
- २८६. (C) Chapter XVI — Social Structure in Medieval Mithila** — “Risley” is drawn from Chapter XVI, “Social Structure in Medieval Mithila.”
- २८७. (C) Sanskrit** — “Sanskrit” appears in the text of Chapter XX, which is titled “Sanskrit Drama in Mithila (An Historical Survey).”
- २८८. (B) Chapter II — Early History of Videha** — “Videhas” is drawn from Chapter II, “Early History of Videha.”
- २८९. (D) Zainuddin** — “Zainuddin” appears in the text of Chapter XIV, which is titled “The Khandavalas of Mithila.”
- २९०. (C) Aryan** — “Aryan” appears in the text of Chapter II, which is titled “Early History of Videha.”
- २९१. (D) Chapter XVI — Social Structure in Medieval Mithila** — “Likhanavali” is drawn from Chapter XVI, “Social Structure in Medieval Mithila.”
- २९२. (C) Barani** — “Barani” appears in the text of Chapter IX, which is titled “Early Muslim Invasion of Mithila.”
- २९३. (B) Dasa** — “Dasa” appears in the text of Chapter XVII, which is titled “The Lower Orders in Mithila (with special reference to Sudras and Slaves).”
- २९४. (C) Chapter XIV — The Khandavalas of Mithila** — “Darbhanga. The” is drawn from Chapter XIV, “The Khandavalas of Mithila.”
- २९५. (A) Chapter I — Sources** — “Simraongarh” is drawn from Chapter I, “Sources.”
- २९६. (C) Chapter XIV — The Khandavalas of Mithila** — “Zemindari” is drawn from Chapter XIV, “The Khandavalas of Mithila.”
- २९७. (B) Narendra Simha** — “Narendra Simha” appears in the text of Chapter XIV, which is titled “The Khandavalas of Mithila.”
- २९८. (D) Chapter V — Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)** — “Kumaragupta” is drawn from Chapter V, “Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097).”
- २९९. (D) Chapter V — Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)** — “Sri Samudra” is drawn from Chapter V, “Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097).”
- ३००. (B) Muslim** — “Muslim” appears in the text of Chapter XIX, which is titled “Vidyapati’s Faith.”
- ३०१. (C) Pundravardhana** — “Pundravardhana” appears in the text of Chapter VI, which is titled “Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD).”

- ३०२. (A) Lichchavis** — “Lichchavis” appears in the text of Chapter V, which is titled “Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097).”
- ३०३. (D) Chapter III — Ajatasatru and the Lichchavis of Vaisali** — “Ajatasatru’s” is drawn from Chapter III, “Ajatasatru and the Lichchavis of Vaisali.”
- ३०४. (C) Padmasimha** — “Padmasimha” appears in the text of Chapter XII, which is titled “The Later Oinwaras.”
- ३०५. (B) Petech** — “Petech” appears in the text of Chapter VIII, which is titled “Harisimhadeva of Mithila (a re-assessment of facts).”
- ३०६. (D) There** — “There” appears in the text of Chapter XX, which is titled “Sanskrit Drama in Mithila (An Historical Survey).”
- ३०७. (C) Chapter IX — Early Muslim Invasion of Mithila** — “Ali Mardan” is drawn from Chapter IX, “Early Muslim Invasion of Mithila.”
- ३०८. (B) Tale** — “Tale” appears in the text of Chapter XVIII, which is titled “Vidyapati and his Conception of Kingship.”
- ३०९. (A) Asoka** — “Asoka” appears in the text of Chapter XV, which is titled “Mithila and Nepal (A Study in Political History).”
- ३१०. (A) Chapter XIX — Vidyapati’s Faith** — “Goddess” is drawn from Chapter XIX, “Vidyapati’s Faith.”
- ३११. (A) Ilyas** — “Ilyas” appears in the text of Chapter IX, which is titled “Early Muslim Invasion of Mithila.”
- ३१२. (D) Chapter X — The Later Karnatas of Mithila and Nepal** — “Ramdatta” is drawn from Chapter X, “The Later Karnatas of Mithila and Nepal.”
- ३१३. (A) Chapter I — Sources** — “Arabic” is drawn from Chapter I, “Sources.”
- ३१४. (D) Chapter XIII — Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)** — “Kedara Rai” is drawn from Chapter XIII, “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD).”
- ३१५. (B) Banerji** — “Banerji” appears in the text of Chapter XIII, which is titled “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD).”
- ३१६. (A) Here** — “Here” appears in the text of Chapter VIII, which is titled “Harisimhadeva of Mithila (a re-assessment of facts).”
- ३१७. (B) Firuz** — “Firuz” appears in the text of Chapter XI, which is titled “The Oinwaras of Mithila (based mainly on Vidyapati).”
- ३१८. (D) There** — “There” appears in the text of Chapter XXI, which is titled “Cultural Heritage of Mithila.”
- ३१९. (A) Like** — “Like” appears in the text of Chapter XVI, which is titled “Social Structure in Medieval Mithila.”
- ३२०. (B) Levi** — “Levi” appears in the text of Chapter VIII, which is titled “Harisimhadeva of Mithila (a re-assessment of facts).”
- ३२१. (A) Muslim** — “Muslim” appears in the text of Chapter XX, which is titled “Sanskrit Drama in Mithila (An Historical Survey).”
- ३२२. (B) Malladeva** — “Malladeva” appears in the text of Chapter VIII, which is titled “Harisimhadeva of Mithila (a re-assessment of facts).”
- ३२३. (D) Chapter XII — The Later Oinwaras** — “Padmasimha” is drawn from Chapter XII, “The Later Oinwaras.”
- ३२४. (C) Chapter XIV — The Khandavalas of Mithila** — “Rama Narayana” is drawn from Chapter XIV, “The Khandavalas of Mithila.”

- ३२५. (C) Nepal** — “Nepal” appears in the text of Chapter XV, which is titled “Mithila and Nepal (A Study in Political History).”
- ३२६. (C) Tirabhukti** — “Tirabhukti” appears in the text of Chapter V, which is titled “Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097).”
- ३२७. (B) Sri Samudra** — “Sri Samudra” appears in the text of Chapter V, which is titled “Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097).”
- ३२८. (B) Uddhava** — “Uddhava” appears in the text of Chapter XIX, which is titled “Vidyapati’s Faith.”
- ३२९. (A) Chapter II — Early History of Videha** — “Ganamukhya” is drawn from Chapter II, “Early History of Videha.”
- ३३०. (C) Brahmana** — “Brahmana” appears in the text of Chapter XVII, which is titled “The Lower Orders in Mithila (with special reference to Sudras and Slaves).”
- ३३१. (C) Bakhtyar** — “Bakhtyar” appears in the text of Chapter IX, which is titled “Early Muslim Invasion of Mithila.”
- ३३२. (B) Jayaswal** — “Jayaswal” appears in the text of Chapter XX, which is titled “Sanskrit Drama in Mithila (An Historical Survey).”
- ३३३. (B) Chapter IV — Mithila between 185 BC – 320 AD** — “Kaniska” is drawn from Chapter IV, “Mithila between 185 BC – 320 AD.”
- ३३४. (D) Even** — “Even” appears in the text of Chapter XX, which is titled “Sanskrit Drama in Mithila (An Historical Survey).”
- ३३५. (C) Mallas** — “Mallas” appears in the text of Chapter XV, which is titled “Mithila and Nepal (A Study in Political History).”
- ३३६. (A) Ibrahim** — “Ibrahim” appears in the text of Chapter XII, which is titled “The Later Oinwaras.”
- ३३७. (A) Saka** — “Saka” appears in the text of Chapter VII, which is titled “The Karnatas of Mithila (1097 – 1325 AD).”
- ३३८. (C) Arjuna** — “Arjuna” appears in the text of Chapter XV, which is titled “Mithila and Nepal (A Study in Political History).”
- ३३९. (A) Nankar** — “Nankar” appears in the text of Chapter XII, which is titled “The Later Oinwaras.”
- ३४०. (C) Chapter III — Ajatasatru and the Lichchavis of Vaisali** — “Vassakara” is drawn from Chapter III, “Ajatasatru and the Lichchavis of Vaisali.”
- ३४१. (A) Samantas** — “Samantas” appears in the text of Chapter XVIII, which is titled “Vidyapati and his Conception of Kingship.”
- ३४२. (A) They** — “They” appears in the text of Chapter XII, which is titled “The Later Oinwaras.”
- ३४३. (D) Magadha** — “Magadha” appears in the text of Chapter VI, which is titled “Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD).”
- ३४४. (A) Chapter XVIII — Vidyapati and his Conception of Kingship** — “Canakya” is drawn from Chapter XVIII, “Vidyapati and his Conception of Kingship.”
- ३४५. (B) Arjuna** — “Arjuna” appears in the text of Chapter XXI, which is titled “Cultural Heritage of Mithila.”
- ३४६. (B) These** — “These” appears in the text of Chapter XIII, which is titled “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD).”
- ३४७. (B) Chapter XII — The Later Oinwaras** — “Shahjahan” is drawn from Chapter XII, “The Later Oinwaras.”
- ३४८. (B) Ganeshwara** — “Ganeshwara” appears in the text of Chapter XI, which is titled “The Oinwaras of Mithila (based mainly on Vidyapati).”

३४९. (A) **Ganges** — “Ganges” appears in the text of Chapter XXI, which is titled “Cultural Heritage of Mithila.”
३५०. (B) **Alam Shah** — “Alam Shah” appears in the text of Chapter XI, which is titled “The Oinwaras of Mithila (based mainly on Vidyapati).”
३५१. (B) **Thakuri** — “Thakuri” appears in the text of Chapter XV, which is titled “Mithila and Nepal (A Study in Political History).”
३५२. (B) **Bhogishwara** — “Bhogishwara” appears in the text of Chapter XI, which is titled “The Oinwaras of Mithila (based mainly on Vidyapati).”
३५३. (D) **Chapter I — Sources** — “Kaika’us” is drawn from Chapter I, “Sources.”
३५४. (D) **Lichchavis** — “Lichchavis” appears in the text of Chapter II, which is titled “Early History of Videha.”
३५५. (D) **Vahiyas** — “Vahiyas” appears in the text of Chapter XVI, which is titled “Social Structure in Medieval Mithila.”
३५६. (A) **Arabic** — “Arabic” appears in the text of Chapter I, which is titled “Sources.”
३५७. (B) **Chapter XII — The Later Oinwaras** — “Roopnarain” is drawn from Chapter XII, “The Later Oinwaras.”
३५८. (D) **Chapter XII — The Later Oinwaras** — “Harshana” is drawn from Chapter XII, “The Later Oinwaras.”
३५९. (A) **Acts. The** — “Acts. The” appears in the text of Chapter XX, which is titled “Sanskrit Drama in Mithila (An Historical Survey).”
३६०. (C) **Even** — “Even” appears in the text of Chapter XVIII, which is titled “Vidyapati and his Conception of Kingship.”
३६१. (D) **Chapter XIII — Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)** — “Dhirasimha” is drawn from Chapter XIII, “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD).”
३६२. (D) **Sultan** — “Sultan” appears in the text of Chapter IX, which is titled “Early Muslim Invasion of Mithila.”
३६३. (C) **Chapter XVI — Social Structure in Medieval Mithila** — “Kolanca” is drawn from Chapter XVI, “Social Structure in Medieval Mithila.”
३६४. (D) **Chinese** — “Chinese” appears in the text of Chapter XXI, which is titled “Cultural Heritage of Mithila.”
३६५. (B) **Janaka** — “Janaka” appears in the text of Chapter II, which is titled “Early History of Videha.”
३६६. (D) **Chapter VIII — Harisimhadeva of Mithila (a re-assessment of facts)** — “Mulla Taquia” is drawn from Chapter VIII, “Harisimhadeva of Mithila (a re-assessment of facts).”
३६७. (C) **Chapter VII — The Karnatas of Mithila (1097 – 1325 AD)** — “Ramasimha” is drawn from Chapter VII, “The Karnatas of Mithila (1097 – 1325 AD).”
३६८. (D) **Chapter IX — Early Muslim Invasion of Mithila** — “Ghiyasuddin Tughlaq” is drawn from Chapter IX, “Early Muslim Invasion of Mithila.”
३६९. (C) **Chapter VIII — Harisimhadeva of Mithila (a re-assessment of facts)** — “Dr Mazumdar” is drawn from Chapter VIII, “Harisimhadeva of Mithila (a re-assessment of facts).”
३७०. (C) **Chapter I — Sources** — “Begusarai” is drawn from Chapter I, “Sources.”
३७१. (C) **Muhammad Tughlaq** — “Muhammad Tughlaq” appears in the text of Chapter XI, which is titled “The Oinwaras of Mithila (based mainly on Vidyapati).”
३७२. (A) **Chinese** — “Chinese” appears in the text of Chapter IV, which is titled “Mithila between 185 BC – 320 AD.”
३७३. (A) **Ksatriya** — “Ksatriya” appears in the text of Chapter II, which is titled “Early History of Videha.”
३७४. (D) **Muslim** — “Muslim” appears in the text of Chapter I, which is titled “Sources.”
३७५. (B) **Kaikas** — “Kaikas” appears in the text of Chapter I, which is titled “Sources.”

- ३७६. (B) Jayadeva** — “Jayadeva” appears in the text of Chapter XV, which is titled “Mithila and Nepal (A Study in Political History).”
- ३७७. (B) Mithila. The** — “Mithila. The” appears in the text of Chapter XVII, which is titled “The Lower Orders in Mithila (with special reference to Sudras and Slaves).”
- ३७८. (C) Rama** — “Rama” appears in the text of Chapter XI, which is titled “The Oinwaras of Mithila (based mainly on Vidyapati).”
- ३७९. (C) Arsalan** — “Arsalan” appears in the text of Chapter XI, which is titled “The Oinwaras of Mithila (based mainly on Vidyapati).”
- ३८०. (A) Sena** — “Sena” appears in the text of Chapter VII, which is titled “The Karnatas of Mithila (1097 – 1325 AD).”
- ३८१. (C) Goddess** — “Goddess” appears in the text of Chapter XIX, which is titled “Vidyapati’s Faith.”
- ३८२. (C) Chapter XVIII — Vidyapati and his Conception of Kingship** — “Kautilyan” is drawn from Chapter XVIII, “Vidyapati and his Conception of Kingship.”
- ३८३. (D) Yuvaraja** — “Yuvaraja” appears in the text of Chapter V, which is titled “Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097).”
- ३८४. (A) Patna** — “Patna” appears in the text of Chapter XIV, which is titled “The Khandavalas of Mithila.”
- ३८५. (D) Akbar** — “Akbar” appears in the text of Chapter XIV, which is titled “The Khandavalas of Mithila.”
- ३८६. (D) Chapter V — Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)** — “Raksamukta” is drawn from Chapter V, “Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097).”
- ३८७. (D) Harisimhadeva** — “Harisimhadeva” appears in the text of Chapter XV, which is titled “Mithila and Nepal (A Study in Political History).”
- ३८८. (C) Ptolemy** — “Ptolemy” appears in the text of Chapter IV, which is titled “Mithila between 185 BC – 320 AD.”
- ३८९. (D) Chapter XII — The Later Oinwaras** — “Firman” is drawn from Chapter XII, “The Later Oinwaras.”
- ३९०. (C) Kameshwara** — “Kameshwara” appears in the text of Chapter XI, which is titled “The Oinwaras of Mithila (based mainly on Vidyapati).”
- ३९१. (D) Vasistha** — “Vasistha” appears in the text of Chapter II, which is titled “Early History of Videha.”
- ३९२. (A) Here** — “Here” appears in the text of Chapter XIII, which is titled “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD).”
- ३९३. (C) Gorkhas** — “Gorkhas” appears in the text of Chapter XV, which is titled “Mithila and Nepal (A Study in Political History).”
- ३९४. (D) Amat** — “Amat” appears in the text of Chapter XVII, which is titled “The Lower Orders in Mithila (with special reference to Sudras and Slaves).”
- ३९५. (C) Wang** — “Wang” appears in the text of Chapter XXI, which is titled “Cultural Heritage of Mithila.”
- ३९६. (C) Chapter IX — Early Muslim Invasion of Mithila** — “Muhammad” is drawn from Chapter IX, “Early Muslim Invasion of Mithila.”
- ३९७. (A) Vidyapati’s** — “Vidyapati’s” appears in the text of Chapter XI, which is titled “The Oinwaras of Mithila (based mainly on Vidyapati).”
- ३९८. (C) Such** — “Such” appears in the text of Chapter XX, which is titled “Sanskrit Drama in Mithila (An Historical Survey).”
- ३९९. (C) Kanvas** — “Kanvas” appears in the text of Chapter IV, which is titled “Mithila between 185 BC – 320 AD.”

४००. (D) Chapter XX — Sanskrit Drama in Mithila (An Historical Survey) — “Mithila. He” is drawn from Chapter XX, “Sanskrit Drama in Mithila (An Historical Survey).”
४०१. (C) Bhavesha — “Bhavesha” appears in the text of Chapter XI, which is titled “The Oinwaras of Mithila (based mainly on Vidyapati).”
४०२. (B) Chapter XVIII — Vidyapati and his Conception of Kingship — “Although” is drawn from Chapter XVIII, “Vidyapati and his Conception of Kingship.”
४०३. (B) Siva — “Siva” appears in the text of Chapter XXI, which is titled “Cultural Heritage of Mithila.”
४०४. (B) Narasimhadeva — “Narasimhadeva” appears in the text of Chapter XIII, which is titled “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD).”
४०५. (A) Muslim — “Muslim” appears in the text of Chapter XXI, which is titled “Cultural Heritage of Mithila.”
४०६. (B) Even — “Even” appears in the text of Chapter XIII, which is titled “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD).”
४०७. (C) Jalaluddin — “Jalaluddin” appears in the text of Chapter XI, which is titled “The Oinwaras of Mithila (based mainly on Vidyapati).”
४०८. (A) Gandaka — “Gandaka” appears in the text of Chapter X, which is titled “The Later Karnatas of Mithila and Nepal.”
४०९. (B) Buddha — “Buddha” appears in the text of Chapter II, which is titled “Early History of Videha.”
४१०. (C) Chapter XIX — Vidyapati’s Faith — “Shaiva” is drawn from Chapter XIX, “Vidyapati’s Faith.”
४११. (D) Siva — “Siva” appears in the text of Chapter IV, which is titled “Mithila between 185 BC – 320 AD.”
४१२. (B) Sunga — “Sunga” appears in the text of Chapter IV, which is titled “Mithila between 185 BC – 320 AD.”
४१३. (D) Karsapana — “Karsapana” appears in the text of Chapter XIII, which is titled “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD).”
४१४. (A) Chapter XIV — The Khandavalas of Mithila — “Raghava Simha” is drawn from Chapter XIV, “The Khandavalas of Mithila.”
४१५. (B) Vajjians — “Vajjians” appears in the text of Chapter III, which is titled “Ajatasatru and the Lichchavis of Vaisali.”
४१६. (B) Kosi — “Kosi” appears in the text of Chapter IX, which is titled “Early Muslim Invasion of Mithila.”
४१७. (A) Bhars — “Bhars” appears in the text of Chapter XII, which is titled “The Later Oinwaras.”
४१८. (A) Simraongarh — “Simraongarh” appears in the text of Chapter I, which is titled “Sources.”
४१९. (A) During — “During” appears in the text of Chapter XIV, which is titled “The Khandavalas of Mithila.”
४२०. (D) Oinvara — “Oinvara” appears in the text of Chapter XIII, which is titled “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD).”
४२१. (C) These — “These” appears in the text of Chapter IV, which is titled “Mithila between 185 BC – 320 AD.”
४२२. (D) Kirtisimha — “Kirtisimha” appears in the text of Chapter XII, which is titled “The Later Oinwaras.”
४२३. (B) Narasimhadeva — “Narasimhadeva” appears in the text of Chapter VIII, which is titled “Harisimhadeva of Mithila (a re-assessment of facts).”
४२४. (B) Aryan — “Aryan” appears in the text of Chapter XV, which is titled “Mithila and Nepal (A Study in Political History).”
४२५. (C) Chapter XXI — Cultural Heritage of Mithila — “CHAPOHOLO” is drawn from Chapter XXI, “Cultural Heritage of Mithila.”
४२६. (B) Frequent — “Frequent” appears in the text of Chapter II, which is titled “Early History of Videha.”

- ४२७. (A) Maithilas** — “Maithilas” appears in the text of Chapter XVI, which is titled “Social Structure in Medieval Mithila.”
- ४२८. (C) Yasovarmana** — “Yasovarmana” appears in the text of Chapter VI, which is titled “Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD).”
- ४२९. (A) Darbhanga. The** — “Darbhanga. The” appears in the text of Chapter XIV, which is titled “The Khandavalas of Mithila.”
- ४३०. (B) DHNI** — “DHNI” appears in the text of Chapter VIII, which is titled “Harisimhadeva of Mithila (a re-assessment of facts).”
- ४३१. (C) Chapter XIV — The Khandavalas of Mithila** — “Raghunandana” is drawn from Chapter XIV, “The Khandavalas of Mithila.”
- ४३२. (C) Ganges** — “Ganges” appears in the text of Chapter V, which is titled “Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097).”
- ४३३. (D) Bengal** — “Bengal” appears in the text of Chapter XIII, which is titled “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD).”
- ४३४. (D) Vidudabha** — “Vidudabha” appears in the text of Chapter III, which is titled “Ajatasatru and the Lichchavis of Vaisali.”
- ४३५. (D) Chapter XX — Sanskrit Drama in Mithila (An Historical Survey)** — “Besides” is drawn from Chapter XX, “Sanskrit Drama in Mithila (An Historical Survey).”
- ४३६. (A) Acts** — “Acts” appears in the text of Chapter XX, which is titled “Sanskrit Drama in Mithila (An Historical Survey).”
- ४३७. (A) Muslims** — “Muslims” appears in the text of Chapter XI, which is titled “The Oinwaras of Mithila (based mainly on Vidyapati).”
- ४३८. (D) Chapter XV — Mithila and Nepal (A Study in Political History)** — “Nepali” is drawn from Chapter XV, “Mithila and Nepal (A Study in Political History).”
- ४३९. (D) Bhupala** — “Bhupala” appears in the text of Chapter VII, which is titled “The Karnatas of Mithila (1097 – 1325 AD).”
- ४४०. (A) Hindu** — “Hindu” appears in the text of Chapter XI, which is titled “The Oinwaras of Mithila (based mainly on Vidyapati).”
- ४४१. (D) Chapter XX — Sanskrit Drama in Mithila (An Historical Survey)** — “Act IV” is drawn from Chapter XX, “Sanskrit Drama in Mithila (An Historical Survey).”
- ४४२. (D) Chapter III — Ajatasatru and the Lichchavis of Vaisali** — “Bimbisara” is drawn from Chapter III, “Ajatasatru and the Lichchavis of Vaisali.”
- ४४३. (A) Mahals** — “Mahals” appears in the text of Chapter XIV, which is titled “The Khandavalas of Mithila.”
- ४४४. (B) There** — “There” appears in the text of Chapter VI, which is titled “Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD).”
- ४४५. (C) Mahinatha Thakura** — “Mahinatha Thakura” appears in the text of Chapter XIV, which is titled “The Khandavalas of Mithila.”
- ४४६. (B) Gahadawala** — “Gahadawala” appears in the text of Chapter I, which is titled “Sources.”
- ४४७. (D) Guptas** — “Guptas” appears in the text of Chapter V, which is titled “Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097).”
- ४४८. (D) Kharavela** — “Kharavela” appears in the text of Chapter IV, which is titled “Mithila between 185 BC – 320 AD.”

- ४४९. (B) Shaka** — “Shaka” appears in the text of Chapter XIII, which is titled “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD).”
- ४५०. (A) Chapter IX — Early Muslim Invasion of Mithila** — “Annals” is drawn from Chapter IX, “Early Muslim Invasion of Mithila.”
- ४५१. (D) Raghunandana** — “Raghunandana” appears in the text of Chapter XIV, which is titled “The Khandavalas of Mithila.”
- ४५२. (B) Raja** — “Raja” appears in the text of Chapter XIV, which is titled “The Khandavalas of Mithila.”
- ४५३. (B) Harisimhadeva** — “Harisimhadeva” appears in the text of Chapter IX, which is titled “Early Muslim Invasion of Mithila.”
- ४५४. (D) Harisimha** — “Harisimha” appears in the text of Chapter VIII, which is titled “Harisimhadeva of Mithila (a re-assessment of facts).”
- ४५५. (A) Alauddin’s** — “Alauddin’s” appears in the text of Chapter VIII, which is titled “Harisimhadeva of Mithila (a re-assessment of facts).”
- ४५६. (A) Deed** — “Deed” appears in the text of Chapter XVII, which is titled “The Lower Orders in Mithila (with special reference to Sudras and Slaves).”
- ४५७. (D) These** — “These” appears in the text of Chapter II, which is titled “Early History of Videha.”
- ४५८. (A) Ibrahim Shah** — “Ibrahim Shah” appears in the text of Chapter XI, which is titled “The Oinwaras of Mithila (based mainly on Vidyapati).”
- ४५९. (C) Chapter III — Ajatasatru and the Lichchavis of Vaisali** — “Vajjis” is drawn from Chapter III, “Ajatasatru and the Lichchavis of Vaisali.”
- ४६०. (C) Malladeva** — “Malladeva” appears in the text of Chapter VII, which is titled “The Karnatas of Mithila (1097 – 1325 AD).”
- ४६१. (D) Oudh** — “Oudh” appears in the text of Chapter IX, which is titled “Early Muslim Invasion of Mithila.”
- ४६२. (B) Buxar** — “Buxar” appears in the text of Chapter IV, which is titled “Mithila between 185 BC – 320 AD.”
- ४६३. (C) Yajnavalkya** — “Yajnavalkya” appears in the text of Chapter XXI, which is titled “Cultural Heritage of Mithila.”
- ४६४. (C) Chapter IV — Mithila between 185 BC – 320 AD** — “Lichchavi” is drawn from Chapter IV, “Mithila between 185 BC – 320 AD.”
- ४६५. (B) Saka** — “Saka” appears in the text of Chapter XXI, which is titled “Cultural Heritage of Mithila.”
- ४६६. (D) Mallas** — “Mallas” appears in the text of Chapter X, which is titled “The Later Karnatas of Mithila and Nepal.”
- ४६७. (D) Mallas** — “Mallas” appears in the text of Chapter VIII, which is titled “Harisimhadeva of Mithila (a re-assessment of facts).”
- ४६८. (B) Chapter XII — The Later Oinwaras** — “Aurangzeb” is drawn from Chapter XII, “The Later Oinwaras.”
- ४६९. (B) Lichchavis** — “Lichchavis” appears in the text of Chapter III, which is titled “Ajatasatru and the Lichchavis of Vaisali.”
- ४७०. (D) Saka** — “Saka” appears in the text of Chapter VIII, which is titled “Harisimhadeva of Mithila (a re-assessment of facts).”
- ४७१. (A) Kumar Matikar** — “Kumar Matikar” appears in the text of Chapter XII, which is titled “The Later Oinwaras.”
- ४७२. (A) Karnata** — “Karnata” appears in the text of Chapter VIII, which is titled “Harisimhadeva of Mithila (a re-assessment of facts).”

- ४७३. (D) Sena** — “Sena” appears in the text of Chapter XXI, which is titled “Cultural Heritage of Mithila.”
- ४७४. (D) Chapter XII — The Later Oinwaras** — “Raja Rudra Narain” is drawn from Chapter XII, “The Later Oinwaras.”
- ४७५. (D) Kirti Singh** — “Kirti Singh” appears in the text of Chapter XI, which is titled “The Oinwaras of Mithila (based mainly on Vidyapati).”
- ४७६. (A) Chapter XVIII — Vidyapati and his Conception of Kingship** — “Enemies” is drawn from Chapter XVIII, “Vidyapati and his Conception of Kingship.”
- ४७७. (B) Karala** — “Karala” appears in the text of Chapter II, which is titled “Early History of Videha.”
- ४७८. (A) They** — “They” appears in the text of Chapter XV, which is titled “Mithila and Nepal (A Study in Political History).”
- ४७९. (B) During** — “During” appears in the text of Chapter XV, which is titled “Mithila and Nepal (A Study in Political History).”
- ४८०. (D) Chapter XVIII — Vidyapati and his Conception of Kingship** — “Naradeva” is drawn from Chapter XVIII, “Vidyapati and his Conception of Kingship.”
- ४८१. (B) Hindu** — “Hindu” appears in the text of Chapter XII, which is titled “The Later Oinwaras.”
- ४८२. (B) Chapter XI — The Oinwaras of Mithila (based mainly on Vidyapati)** — “Firuz’s” is drawn from Chapter XI, “The Oinwaras of Mithila (based mainly on Vidyapati).”
- ४८३. (B) Tibetan** — “Tibetan” appears in the text of Chapter VI, which is titled “Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD).”
- ४८४. (D) Vajjis** — “Vajjis” appears in the text of Chapter III, which is titled “Ajatasatru and the Lichchavis of Vaisali.”
- ४८५. (B) Balban** — “Balban” appears in the text of Chapter IX, which is titled “Early Muslim Invasion of Mithila.”
- ४८६. (D) Kirata** — “Kirata” appears in the text of Chapter XV, which is titled “Mithila and Nepal (A Study in Political History).”
- ४८७. (A) Chapter XI — The Oinwaras of Mithila (based mainly on Vidyapati)** — “Vidyapati’s” is drawn from Chapter XI, “The Oinwaras of Mithila (based mainly on Vidyapati).”
- ४८८. (B) Brahmana** — “Brahmana” appears in the text of Chapter XVI, which is titled “Social Structure in Medieval Mithila.”
- ४८९. (B) Shahjehan** — “Shahjehan” appears in the text of Chapter XIV, which is titled “The Khandavalas of Mithila.”
- ४९०. (B) While** — “While” appears in the text of Chapter XVI, which is titled “Social Structure in Medieval Mithila.”
- ४९१. (B) Lal Kavi** — “Lal Kavi” appears in the text of Chapter XIV, which is titled “The Khandavalas of Mithila.”
- ४९२. (A) Mirza Khan** — “Mirza Khan” appears in the text of Chapter XIV, which is titled “The Khandavalas of Mithila.”
- ४९३. (B) Delhi** — “Delhi” appears in the text of Chapter VII, which is titled “The Karnatas of Mithila (1097 – 1325 AD).”
- ४९४. (D) After** — “After” appears in the text of Chapter X, which is titled “The Later Karnatas of Mithila and Nepal.”
- ४९५. (B) Krsna** — “Krsna” appears in the text of Chapter XX, which is titled “Sanskrit Drama in Mithila (An Historical Survey).”
- ४९६. (B) Chapter XXI — Cultural Heritage of Mithila** — “Yajnavalkya” is drawn from Chapter XXI, “Cultural Heritage of Mithila.”
- ४९७. (C) Chapter V — Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)** — “Samudragupta” is drawn from Chapter V, “Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097).”
- ४९८. (A) Candesvara** — “Candesvara” appears in the text of Chapter XVIII, which is titled “Vidyapati and his Conception of Kingship.”
- ४९९. (B) Ramaraja** — “Ramaraja” appears in the text of Chapter X, which is titled “The Later Karnatas of Mithila and Nepal.”

५००. (C) **Chapter IV — Mithila between 185 BC – 320 AD** — “Sungas” is drawn from Chapter IV, “Mithila between 185 BC – 320 AD.”
५०१. (A) **Jyotirisvara** — “Jyotirisvara” appears in the text of Chapter XVI, which is titled “Social Structure in Medieval Mithila.”
५०२. (D) **Chapter VII — The Karnatas of Mithila (1097 – 1325 AD)** — “Nanya’s” is drawn from Chapter VII, “The Karnatas of Mithila (1097 – 1325 AD).”
५०३. (A) **Chapter VI — Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD)** — “Visnugupta” is drawn from Chapter VI, “Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD).”
५०४. (D) **Although** — “Although” appears in the text of Chapter XVIII, which is titled “Vidyapati and his Conception of Kingship.”
५०५. (D) **They** — “They” appears in the text of Chapter XIII, which is titled “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD).”
५०६. (C) **Even** — “Even” appears in the text of Chapter XI, which is titled “The Oinwaras of Mithila (based mainly on Vidyapati).”
५०७. (D) **Kamarupa** — “Kamarupa” appears in the text of Chapter VI, which is titled “Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD).”
५०८. (B) **Chapter XVII — The Lower Orders in Mithila (with special reference to Sudras and Slaves)** — “Sudras” is drawn from Chapter XVII, “The Lower Orders in Mithila (with special reference to Sudras and Slaves).”
५०९. (C) **JASB** — “JASB” appears in the text of Chapter XXI, which is titled “Cultural Heritage of Mithila.”
५१०. (D) **Vidyapati** — “Vidyapati” appears in the text of Chapter XIX, which is titled “Vidyapati’s Faith.”
५११. (A) **Indian** — “Indian” appears in the text of Chapter VII, which is titled “The Karnatas of Mithila (1097 – 1325 AD).”
५१२. (A) **Kirpatrick** — “Kirpatrick” appears in the text of Chapter XV, which is titled “Mithila and Nepal (A Study in Political History).”
५१३. (D) **Buddha** — “Buddha” appears in the text of Chapter III, which is titled “Ajatasatru and the Lichchavis of Vaisali.”
५१४. (B) **Chapter XIV — The Khandavalas of Mithila** — “Sarkar Tirhut” is drawn from Chapter XIV, “The Khandavalas of Mithila.”
५१५. (D) **Buddha** — “Buddha” appears in the text of Chapter IV, which is titled “Mithila between 185 BC – 320 AD.”
५१६. (B) **Sultan** — “Sultan” appears in the text of Chapter XIII, which is titled “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD).”
५१७. (B) **Chapter II — Early History of Videha** — “Nandas” is drawn from Chapter II, “Early History of Videha.”
५१८. (D) **Just** — “Just” appears in the text of Chapter XVIII, which is titled “Vidyapati and his Conception of Kingship.”
५१९. (A) **Sanghas** — “Sanghas” appears in the text of Chapter III, which is titled “Ajatasatru and the Lichchavis of Vaisali.”
५२०. (B) **Chapter XX — Sanskrit Drama in Mithila (An Historical Survey)** — “Century AD” is drawn from Chapter XX, “Sanskrit Drama in Mithila (An Historical Survey).”
५२१. (D) **Chapter I — Sources** — “Kaikas’s” is drawn from Chapter I, “Sources.”
५२२. (D) **Vidyapati** — “Vidyapati” appears in the text of Chapter XVI, which is titled “Social Structure in Medieval Mithila.”
५२३. (B) **Levi** — “Levi” appears in the text of Chapter IV, which is titled “Mithila between 185 BC – 320 AD.”
५२४. (C) **Chapter XIX — Vidyapati’s Faith** — “Radha-Krisna” is drawn from Chapter XIX, “Vidyapati’s Faith.”

५२५. (D) **Mithilesa'** — “Mithilesa'” appears in the text of Chapter XX, which is titled “Sanskrit Drama in Mithila (An Historical Survey).”

५२६. (D) **Sikandar Lodi** — “Sikandar Lodi” appears in the text of Chapter XIII, which is titled “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD).”

५२७. (D) **Vajjis. The** — “Vajjis. The” appears in the text of Chapter III, which is titled “Ajatasatru and the Lichchavis of Vaisali.”

५२८. (A) **Vidyapati** — “Vidyapati” appears in the text of Chapter XI, which is titled “The Oinwaras of Mithila (based mainly on Vidyapati).”

५२९. (A) **Chapter XX — Sanskrit Drama in Mithila (An Historical Survey)** — “Buddhists” is drawn from Chapter XX, “Sanskrit Drama in Mithila (An Historical Survey).”

५३०. (D) **Rajput** — “Rajput” appears in the text of Chapter XIV, which is titled “The Khandavalas of Mithila.”

५३१. (C) **Under** — “Under” appears in the text of Chapter V, which is titled “Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097).”

५३२. (C) **Mazumdar** — “Mazumdar” appears in the text of Chapter VIII, which is titled “Harisimhadeva of Mithila (a re-assessment of facts).”

५३३. (B) **Chapter XIII — Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)** — “Harinarayana” is drawn from Chapter XIII, “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD).”

५३४. (D) **Chapter VIII — Harisimhadeva of Mithila (a re-assessment of facts)** — “Ghiyasuddin Tughluq” is drawn from Chapter VIII, “Harisimhadeva of Mithila (a re-assessment of facts).”

५३५. (A) **Rabindranath** — “Rabindranath” appears in the text of Chapter XIX, which is titled “Vidyapati's Faith.”

५३६. (D) **Karna** — “Karna” appears in the text of Chapter VI, which is titled “Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD).”

५३७. (C) **Chapter XX — Sanskrit Drama in Mithila (An Historical Survey)** — “Act II” is drawn from Chapter XX, “Sanskrit Drama in Mithila (An Historical Survey).”

५३८. (B) **Kirtilata** — “Kirtilata” appears in the text of Chapter XII, which is titled “The Later Oinwaras.”

५३९. (B) **Hindu** — “Hindu” appears in the text of Chapter VII, which is titled “The Karnatas of Mithila (1097 – 1325 AD).”

५४०. (B) **They** — “They” appears in the text of Chapter III, which is titled “Ajatasatru and the Lichchavis of Vaisali.”

५४१. (B) **Chapter VIII — Harisimhadeva of Mithila (a re-assessment of facts)** — “Basatinul-uns” is drawn from Chapter VIII, “Harisimhadeva of Mithila (a re-assessment of facts).”

५४२. (D) **Kautilyan** — “Kautilyan” appears in the text of Chapter XVIII, which is titled “Vidyapati and his Conception of Kingship.”

५४३. (D) **Kirtilata** — “Kirtilata” appears in the text of Chapter XI, which is titled “The Oinwaras of Mithila (based mainly on Vidyapati).”

५४४. (D) **Darbhangha** — “Darbhanga” appears in the text of Chapter XIV, which is titled “The Khandavalas of Mithila.”

५४५. (A) **Chapter IX — Early Muslim Invasion of Mithila** — “Bakhtyar” is drawn from Chapter IX, “Early Muslim Invasion of Mithila.”

५४६. (B) **Chapter XII — The Later Oinwaras** — “Bakshi” is drawn from Chapter XII, “The Later Oinwaras.”

५४७. (D) **Sultan** — “Sultan” appears in the text of Chapter VIII, which is titled “Harisimhadeva of Mithila (a re-assessment of facts).”

- ५४८. (B) Chapter VII — The Karnatas of Mithila (1097 – 1325 AD)** — “Gangadeva” is drawn from Chapter VII, “The Karnatas of Mithila (1097 – 1325 AD).”
- ५४९. (B) Kiratas** — “Kiratas” appears in the text of Chapter XV, which is titled “Mithila and Nepal (A Study in Political History).”
- ५५०. (D) Nepal** — “Nepal” appears in the text of Chapter XXI, which is titled “Cultural Heritage of Mithila.”
- ५५१. (C) Visnu** — “Visnu” appears in the text of Chapter XXI, which is titled “Cultural Heritage of Mithila.”
- ५५२. (D) They** — “They” appears in the text of Chapter XVI, which is titled “Social Structure in Medieval Mithila.”
- ५५३. (A) Another** — “Another” appears in the text of Chapter XV, which is titled “Mithila and Nepal (A Study in Political History).”
- ५५४. (D) Chapter XIII — Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)** — “Ramabhadra” is drawn from Chapter XIII, “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD).”
- ५५५. (B) Chapter XVII — The Lower Orders in Mithila (with special reference to Sudras and Slaves)** — “Bahikhata” is drawn from Chapter XVII, “The Lower Orders in Mithila (with special reference to Sudras and Slaves).”
- ५५६. (D) Harisimhadeva** — “Harisimhadeva” appears in the text of Chapter VII, which is titled “The Karnatas of Mithila (1097 – 1325 AD).”
- ५५७. (C) Gaya** — “Gaya” appears in the text of Chapter XXI, which is titled “Cultural Heritage of Mithila.”
- ५५८. (A) Chapter X — The Later Karnatas of Mithila and Nepal** — “Matisimha” is drawn from Chapter X, “The Later Karnatas of Mithila and Nepal.”
- ५५९. (A) Chapter XIV — The Khandavalas of Mithila** — “Mahinatha Thakura” is drawn from Chapter XIV, “The Khandavalas of Mithila.”
- ५६०. (A) Vaisali** — “Vaisali” appears in the text of Chapter XXI, which is titled “Cultural Heritage of Mithila.”
- ५६१. (B) Pratapamalla** — “Pratapamalla” appears in the text of Chapter VIII, which is titled “Harisimhadeva of Mithila (a re-assessment of facts).”
- ५६२. (B) Arjuna** — “Arjuna” appears in the text of Chapter VI, which is titled “Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD).”
- ५६३. (A) Ganamukhya** — “Ganamukhya” appears in the text of Chapter II, which is titled “Early History of Videha.”
- ५६४. (B) Dr Mazumdar** — “Dr Mazumdar” appears in the text of Chapter VIII, which is titled “Harisimhadeva of Mithila (a re-assessment of facts).”
- ५६५. (C) Vira Singh** — “Vira Singh” appears in the text of Chapter XI, which is titled “The Oinwaras of Mithila (based mainly on Vidyapati).”
- ५६६. (C) Muslims** — “Muslims” appears in the text of Chapter IX, which is titled “Early Muslim Invasion of Mithila.”
- ५६७. (D) Chapter IV — Mithila between 185 BC – 320 AD** — “Kanvas” is drawn from Chapter IV, “Mithila between 185 BC – 320 AD.”
- ५६८. (A) Anga** — “Anga” appears in the text of Chapter I, which is titled “Sources.”
- ५६९. (C) Terai** — “Terai” appears in the text of Chapter X, which is titled “The Later Karnatas of Mithila and Nepal.”
- ५७०. (A) Adisura** — “Adisura” appears in the text of Chapter XVI, which is titled “Social Structure in Medieval Mithila.”
- ५७१. (C) Munger** — “Munger” appears in the text of Chapter I, which is titled “Sources.”

५७२. (A) **Ghiyasuddin Tughluq** — “Ghiyasuddin Tughluq” appears in the text of Chapter VIII, which is titled “Harisimhadeva of Mithila (a re-assessment of facts).”
५७३. (A) **Nanya’s** — “Nanya’s” appears in the text of Chapter VII, which is titled “The Karnatas of Mithila (1097 – 1325 AD).”
५७४. (D) **Harisimha** — “Harisimha” appears in the text of Chapter X, which is titled “The Later Karnatas of Mithila and Nepal.”
५७५. (B) **Krsnadatta** — “Krsnadatta” appears in the text of Chapter XX, which is titled “Sanskrit Drama in Mithila (An Historical Survey).”
५७६. (C) **Buddhists** — “Buddhists” appears in the text of Chapter XX, which is titled “Sanskrit Drama in Mithila (An Historical Survey).”
५७७. (B) **Buddhism** — “Buddhism” appears in the text of Chapter XV, which is titled “Mithila and Nepal (A Study in Political History).”
५७८. (D) **Chapter XIII — Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)** — “Bhairavasimha” is drawn from Chapter XIII, “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD).”
५७९. (B) **Basarh** — “Basarh” appears in the text of Chapter V, which is titled “Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097).”
५८०. (D) **Since** — “Since” appears in the text of Chapter XVI, which is titled “Social Structure in Medieval Mithila.”
५८१. (C) **Vajjian** — “Vajjian” appears in the text of Chapter III, which is titled “Ajatasatru and the Lichchavis of Vaisali.”
५८२. (D) **Maithila** — “Maithila” appears in the text of Chapter XXI, which is titled “Cultural Heritage of Mithila.”
५८३. (A) **Acts. It** — “Acts. It” appears in the text of Chapter XX, which is titled “Sanskrit Drama in Mithila (An Historical Survey).”
५८४. (A) **Thakur** — “Thakur” appears in the text of Chapter XIII, which is titled “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD).”
५८५. (B) **Likhanavali** — “Likhanavali” appears in the text of Chapter XVI, which is titled “Social Structure in Medieval Mithila.”
५८६. (D) **Riyaz** — “Riyaz” appears in the text of Chapter IX, which is titled “Early Muslim Invasion of Mithila.”
५८७. (D) **Bhairava** — “Bhairava” appears in the text of Chapter XIII, which is titled “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD).”
५८८. (A) **Chapter XVI — Social Structure in Medieval Mithila** — “Brahmana” is drawn from Chapter XVI, “Social Structure in Medieval Mithila.”
५८९. (A) **Chapter VI — Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD)** — “Maukharis” is drawn from Chapter VI, “Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD).”
५९०. (C) **Chapter XIII — Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)** — “Madhava” is drawn from Chapter XIII, “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD).”
५९१. (D) **Chapter XV — Mithila and Nepal (A Study in Political History)** — “Nepal” is drawn from Chapter XV, “Mithila and Nepal (A Study in Political History).”
५९२. (C) **Nrpati** — “Nrpati” appears in the text of Chapter X, which is titled “The Later Karnatas of Mithila and Nepal.”

५९३. (A) **Karna** — “Karna” appears in the text of Chapter I, which is titled “Sources.”
५९४. (A) **There** — “There” appears in the text of Chapter VII, which is titled “The Karnatas of Mithila (1097 – 1325 AD).”
५९५. (B) **Chapter III — Ajatasatru and the Lichchavis of Vaisali** — “Vidudabha” is drawn from Chapter III, “Ajatasatru and the Lichchavis of Vaisali.”
५९६. (B) **Gana** — “Gana” appears in the text of Chapter III, which is titled “Ajatasatru and the Lichchavis of Vaisali.”
५९७. (B) **Chapter XX — Sanskrit Drama in Mithila (An Historical Survey)** — “Krsnadatta” is drawn from Chapter XX, “Sanskrit Drama in Mithila (An Historical Survey).”
५९८. (B) **Chapter XIII — Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)** — “Kansanarayana” is drawn from Chapter XIII, “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD).”
५९९. (B) **Ajatasatru** — “Ajatasatru” appears in the text of Chapter III, which is titled “Ajatasatru and the Lichchavis of Vaisali.”
६००. (C) **Chapter III — Ajatasatru and the Lichchavis of Vaisali** — “Basham” is drawn from Chapter III, “Ajatasatru and the Lichchavis of Vaisali.”
६०१. (D) **Chapter VII — The Karnatas of Mithila (1097 – 1325 AD)** — “Saktisimha” is drawn from Chapter VII, “The Karnatas of Mithila (1097 – 1325 AD).”
६०२. (A) **Tughlaq** — “Tughlaq” appears in the text of Chapter X, which is titled “The Later Karnatas of Mithila and Nepal.”
६०३. (C) **Alivardi** — “Alivardi” appears in the text of Chapter XIV, which is titled “The Khandavalas of Mithila.”
६०४. (A) **These** — “These” appears in the text of Chapter XVIII, which is titled “Vidyapati and his Conception of Kingship.”
६०५. (C) **Chapter XIX — Vidyapati’s Faith** — “Krisna” is drawn from Chapter XIX, “Vidyapati’s Faith.”
६०६. (A) **Chapter XIV — The Khandavalas of Mithila** — “Madhava Simha” is drawn from Chapter XIV, “The Khandavalas of Mithila.”
६०७. (C) **Chapter VI — Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD)** — “Yasovarmana” is drawn from Chapter VI, “Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD).”
६०८. (B) **Devaditya** — “Devaditya” appears in the text of Chapter VII, which is titled “The Karnatas of Mithila (1097 – 1325 AD).”
६०९. (C) **Ganges** — “Ganges” appears in the text of Chapter IV, which is titled “Mithila between 185 BC – 320 AD.”
६१०. (B) **Chapter V — Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)** — “Krmila” is drawn from Chapter V, “Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097).”
६११. (D) **Bettia** — “Bettia” appears in the text of Chapter XV, which is titled “Mithila and Nepal (A Study in Political History).”
६१२. (C) **Samudragupta** — “Samudragupta” appears in the text of Chapter V, which is titled “Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097).”
६१३. (B) **Chapter X — The Later Karnatas of Mithila and Nepal** — “Nrsmha II” is drawn from Chapter X, “The Later Karnatas of Mithila and Nepal.”
६१४. (D) **Rautas** — “Rautas” appears in the text of Chapter XVIII, which is titled “Vidyapati and his Conception of Kingship.”
६१५. (D) **Chapter XIV — The Khandavalas of Mithila** — “Morang” is drawn from Chapter XIV, “The Khandavalas of Mithila.”
६१६. (C) **Lichchavi** — “Lichchavi” appears in the text of Chapter IV, which is titled “Mithila between 185 BC – 320 AD.”

- ६१७. (D) Chapter XVI — Social Structure in Medieval Mithila** — “Members of” is drawn from Chapter XVI, “Social Structure in Medieval Mithila.”
- ६१८. (D) Chapter I — Sources** — “Camparanya” is drawn from Chapter I, “Sources.”
- ६१९. (D) Devasimha** — “Devasimha” appears in the text of Chapter XII, which is titled “The Later Oinwaras.”
- ६२०. (C) Nepal** — “Nepal” appears in the text of Chapter XV, which is titled “Mithila and Nepal (A Study in Political History).”
- ६२१. (A) Muslim** — “Muslim” appears in the text of Chapter VIII, which is titled “Harisimhadeva of Mithila (a re-assessment of facts).”
- ६२२. (B) Chapter VIII — Harisimhadeva of Mithila (a re-assessment of facts)** — “Alauddin’s” is drawn from Chapter VIII, “Harisimhadeva of Mithila (a re-assessment of facts).”
- ६२३. (D) Kohbara** — “Kohbara” appears in the text of Chapter XXI, which is titled “Cultural Heritage of Mithila.”
- ६२४. (C) Bengal** — “Bengal” appears in the text of Chapter VII, which is titled “The Karnatas of Mithila (1097 – 1325 AD).”
- ६२५. (A) Chapter XIV — The Khandavalas of Mithila** — “Collector of Tirhut” is drawn from Chapter XIV, “The Khandavalas of Mithila.”
- ६२६. (D) Raichoudhury’s** — “Raichoudhury’s” appears in the text of Chapter III, which is titled “Ajatasatru and the Lichchavis of Vaisali.”
- ६२७. (B) Firuz’s** — “Firuz’s” appears in the text of Chapter XI, which is titled “The Oinwaras of Mithila (based mainly on Vidyapati).”
- ६२८. (B) Bimbisara** — “Bimbisara” appears in the text of Chapter III, which is titled “Ajatasatru and the Lichchavis of Vaisali.”
- ६२९. (C) Levi** — “Levi” appears in the text of Chapter X, which is titled “The Later Karnatas of Mithila and Nepal.”
- ६३०. (C) Only** — “Only” appears in the text of Chapter XX, which is titled “Sanskrit Drama in Mithila (An Historical Survey).”
- ६३१. (C) Chapter XV — Mithila and Nepal (A Study in Political History)** — “Suryavansi” is drawn from Chapter XV, “Mithila and Nepal (A Study in Political History).”
- ६३२. (B) Century AD** — “Century AD” appears in the text of Chapter XX, which is titled “Sanskrit Drama in Mithila (An Historical Survey).”
- ६३३. (B) Chapter XIV — The Khandavalas of Mithila** — “Raghavasimha” is drawn from Chapter XIV, “The Khandavalas of Mithila.”
- ६३४. (A) Gopis** — “Gopis” appears in the text of Chapter XIX, which is titled “Vidyapati’s Faith.”
- ६३५. (D) Hinduism** — “Hinduism” appears in the text of Chapter V, which is titled “Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097).”
- ६३६. (D) Chapter VII — The Karnatas of Mithila (1097 – 1325 AD)** — “Chalukya” is drawn from Chapter VII, “The Karnatas of Mithila (1097 – 1325 AD).”
- ६३७. (C) Chapter II — Early History of Videha** — “Videhan” is drawn from Chapter II, “Early History of Videha.”
- ६३८. (C) Raja Madhava Simha** — “Raja Madhava Simha” appears in the text of Chapter XIV, which is titled “The Khandavalas of Mithila.”
- ६३९. (B) Murundas** — “Murundas” appears in the text of Chapter IV, which is titled “Mithila between 185 BC – 320 AD.”
- ६४०. (D) Chapter XXI — Cultural Heritage of Mithila** — “Janakas” is drawn from Chapter XXI, “Cultural Heritage of Mithila.”

- ६४१. (B) Chapter XI — The Oinwaras of Mithila (based mainly on Vidyapati)** — “Sharqi” is drawn from Chapter XI, “The Oinwaras of Mithila (based mainly on Vidyapati).”
- ६४२. (B) When** — “When” appears in the text of Chapter XVII, which is titled “The Lower Orders in Mithila (with special reference to Sudras and Slaves).”
- ६४३. (C) Himalayan** — “Himalayan” appears in the text of Chapter XV, which is titled “Mithila and Nepal (A Study in Political History).”
- ६४४. (A) Chapter IV — Mithila between 185 BC – 320 AD** — “Pataliputra” is drawn from Chapter IV, “Mithila between 185 BC – 320 AD.”
- ६४५. (D) Nawab** — “Nawab” appears in the text of Chapter XIV, which is titled “The Khandavalas of Mithila.”
- ६४६. (B) They** — “They” appears in the text of Chapter VII, which is titled “The Karnatas of Mithila (1097 – 1325 AD).”
- ६४७. (D) Vardhamana** — “Vardhamana” appears in the text of Chapter XIII, which is titled “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD).”
- ६४८. (C) Laksmanasena** — “Laksmanasena” appears in the text of Chapter XXI, which is titled “Cultural Heritage of Mithila.”
- ६४९. (C) Kansanarayana** — “Kansanarayana” appears in the text of Chapter XIII, which is titled “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD).”
- ६५०. (A) Chapter XV — Mithila and Nepal (A Study in Political History)** — “British” is drawn from Chapter XV, “Mithila and Nepal (A Study in Political History).”
- ६५१. (A) Khandavalas** — “Khandavalas” appears in the text of Chapter XIV, which is titled “The Khandavalas of Mithila.”
- ६५२. (C) Gauda** — “Gauda” appears in the text of Chapter VII, which is titled “The Karnatas of Mithila (1097 – 1325 AD).”
- ६५३. (A) Thakur** — “Thakur” appears in the text of Chapter VIII, which is titled “Harisimhadeva of Mithila (a re-assessment of facts).”
- ६५४. (A) Sivasimha** — “Sivasimha” appears in the text of Chapter XII, which is titled “The Later Oinwaras.”
- ६५५. (C) Kasiraja** — “Kasiraja” appears in the text of Chapter I, which is titled “Sources.”
- ६५६. (B) Petech** — “Petech” appears in the text of Chapter VII, which is titled “The Karnatas of Mithila (1097 – 1325 AD).”
- ६५७. (D) Bagmati** — “Bagmati” appears in the text of Chapter XV, which is titled “Mithila and Nepal (A Study in Political History).”
- ६५८. (A) Even** — “Even” appears in the text of Chapter XVII, which is titled “The Lower Orders in Mithila (with special reference to Sudras and Slaves).”
- ६५९. (D) There** — “There” appears in the text of Chapter XV, which is titled “Mithila and Nepal (A Study in Political History).”
- ६६०. (C) Sircar** — “Sircar” appears in the text of Chapter XIII, which is titled “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD).”
- ६६१. (D) Vahiya** — “Vahiya” appears in the text of Chapter XVII, which is titled “The Lower Orders in Mithila (with special reference to Sudras and Slaves).”
- ६६२. (D) Muslims** — “Muslims” appears in the text of Chapter VIII, which is titled “Harisimhadeva of Mithila (a re-assessment of facts).”
- ६६३. (A) Chapter X — The Later Karnatas of Mithila and Nepal** — “Nrpati” is drawn from Chapter X, “The Later Karnatas of Mithila and Nepal.”
- ६६४. (B) Chapter IV — Mithila between 185 BC – 320 AD** — “Murundas” is drawn from Chapter IV, “Mithila between 185 BC – 320 AD.”

६६५. (A) Jain — “Jain” appears in the text of Chapter IV, which is titled “Mithila between 185 BC – 320 AD.”

६६६. (D) Chapter XIX — Vidyapati’s Faith — “Vasudeva” is drawn from Chapter XIX, “Vidyapati’s Faith.”

६६७. (B) Saka — “Saka” appears in the text of Chapter XIII, which is titled “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD).”

६६८. (B) Narada — “Narada” appears in the text of Chapter XX, which is titled “Sanskrit Drama in Mithila (An Historical Survey).”

६६९. (C) Chapter VIII — Harisimhadeva of Mithila (a re-assessment of facts) — “Candeswara” is drawn from Chapter VIII, “Harisimhadeva of Mithila (a re-assessment of facts).”

६७०. (D) Bhairavendra — “Bhairavendra” appears in the text of Chapter XIII, which is titled “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD).”

६७१. (C) Chapter XIX — Vidyapati’s Faith — “Caitanya” is drawn from Chapter XIX, “Vidyapati’s Faith.”

६७२. (A) Gorkha — “Gorkha” appears in the text of Chapter XV, which is titled “Mithila and Nepal (A Study in Political History).”

६७३. (C) Chapter XVI — Social Structure in Medieval Mithila — “Kasyapa” is drawn from Chapter XVI, “Social Structure in Medieval Mithila.”

६७४. (D) Chapter XX — Sanskrit Drama in Mithila (An Historical Survey) — “Sankara” is drawn from Chapter XX, “Sanskrit Drama in Mithila (An Historical Survey).”

६७५. (D) CHAPOHOLO — “CHAPOHOLO” appears in the text of Chapter XXI, which is titled “Cultural Heritage of Mithila.”

६७६. (A) Chapter XIX — Vidyapati’s Faith — “Bhagavata” is drawn from Chapter XIX, “Vidyapati’s Faith.”

६७७. (C) Chapter VI — Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD) — “Bhaskaravarmana” is drawn from Chapter VI, “Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD).”

६७८. (A) Koch — “Koch” appears in the text of Chapter XVII, which is titled “The Lower Orders in Mithila (with special reference to Sudras and Slaves).”

६७९. (C) Rama Narayana — “Rama Narayana” appears in the text of Chapter XIV, which is titled “The Khandavalas of Mithila.”

६८०. (C) Chapter IV — Mithila between 185 BC – 320 AD — “Mauryan” is drawn from Chapter IV, “Mithila between 185 BC – 320 AD.”

६८१. (B) Akbar — “Akbar” appears in the text of Chapter XII, which is titled “The Later Oinwaras.”

६८२. (B) Jayadeva — “Jayadeva” appears in the text of Chapter XX, which is titled “Sanskrit Drama in Mithila (An Historical Survey).”

६८३. (B) Vaisnavite — “Vaisnavite” appears in the text of Chapter XIX, which is titled “Vidyapati’s Faith.”

६८४. (A) Maukharis — “Maukharis” appears in the text of Chapter VI, which is titled “Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD).”

६८५. (C) Nrpa — “Nrpa” appears in the text of Chapter XVIII, which is titled “Vidyapati and his Conception of Kingship.”

६८६. (D) Magadha — “Magadha” appears in the text of Chapter III, which is titled “Ajatasatru and the Lichchavis of Vaisali.”

६८७. (B) Chapter XVI — Social Structure in Medieval Mithila — “Various” is drawn from Chapter XVI, “Social Structure in Medieval Mithila.”

- ६८८. (B) Collector of Tirhut** — “Collector of Tirhut” appears in the text of Chapter XIV, which is titled “The Khandavalas of Mithila.”
- ६८९. (D) Yajna** — “Yajna” appears in the text of Chapter XI, which is titled “The Oinwaras of Mithila (based mainly on Vidyapati).”
- ६९०. (B) Chapter XIV — The Khandavalas of Mithila** — “Kandarpighat” is drawn from Chapter XIV, “The Khandavalas of Mithila.”
- ६९१. (C) Chapter XIII — Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)** — “Vacaspati” is drawn from Chapter XIII, “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD).”
- ६९२. (A) Raja** — “Raja” appears in the text of Chapter XI, which is titled “The Oinwaras of Mithila (based mainly on Vidyapati).”
- ६९३. (D) Vaisali** — “Vaisali” appears in the text of Chapter II, which is titled “Early History of Videha.”
- ६९४. (C) Stray** — “Stray” appears in the text of Chapter I, which is titled “Sources.”
- ६९५. (C) Kaksa** — “Kaksa” appears in the text of Chapter V, which is titled “Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097).”
- ६९६. (D) Jayadeva II** — “Jayadeva II” appears in the text of Chapter XV, which is titled “Mithila and Nepal (A Study in Political History).”
- ६९७. (A) British** — “British” appears in the text of Chapter XV, which is titled “Mithila and Nepal (A Study in Political History).”
- ६९८. (B) Surya** — “Surya” appears in the text of Chapter XXI, which is titled “Cultural Heritage of Mithila.”
- ६९९. (A) Gupta** — “Gupta” appears in the text of Chapter XXI, which is titled “Cultural Heritage of Mithila.”
- ७००. (C) Wright** — “Wright” appears in the text of Chapter VIII, which is titled “Harisimhadeva of Mithila (a re-assessment of facts).”
- ७०१. (A) Kumaragupta** — “Kumaragupta” appears in the text of Chapter V, which is titled “Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097).”
- ७०२. (D) They** — “They” appears in the text of Chapter IV, which is titled “Mithila between 185 BC – 320 AD.”
- ७०३. (C) Ramanath Jha** — “Ramanath Jha” appears in the text of Chapter XII, which is titled “The Later Oinwaras.”
- ७०४. (B) Karnata** — “Karnata” appears in the text of Chapter VI, which is titled “Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD).”
- ७०५. (C) Vijayasena** — “Vijayasena” appears in the text of Chapter VII, which is titled “The Karnatas of Mithila (1097 – 1325 AD).”
- ७०६. (C) Chapter XIX — Vidyapati’s Faith** — “Mathura” is drawn from Chapter XIX, “Vidyapati’s Faith.”
- ७०७. (A) Raghava Simha** — “Raghava Simha” appears in the text of Chapter XIV, which is titled “The Khandavalas of Mithila.”
- ७०८. (D) Chapter II — Early History of Videha** — “Kautilya” is drawn from Chapter II, “Early History of Videha.”
- ७०९. (A) Nanyadeva** — “Nanyadeva” appears in the text of Chapter I, which is titled “Sources.”
- ७१०. (A) Chapter XV — Mithila and Nepal (A Study in Political History)** — “Thakuri” is drawn from Chapter XV, “Mithila and Nepal (A Study in Political History).”
- ७११. (B) Videhas** — “Videhas” appears in the text of Chapter II, which is titled “Early History of Videha.”

७१२. (A) **After** — “After” appears in the text of Chapter XXI, which is titled “Cultural Heritage of Mithila.”
७१३. (D) **Chapter III — Ajatasatru and the Lichchavis of Vaisali** — “Magadhan” is drawn from Chapter III, “Ajatasatru and the Lichchavis of Vaisali.”
७१४. (D) **Chapter II — Early History of Videha** — “Suparsva” is drawn from Chapter II, “Early History of Videha.”
७१५. (D) **Chapter II — Early History of Videha** — “Ksatriya” is drawn from Chapter II, “Early History of Videha.”
७१६. (B) **Oinvaras** — “Oinvaras” appears in the text of Chapter XIII, which is titled “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD).”
७१७. (B) **Kirata** — “Kirata” appears in the text of Chapter XXI, which is titled “Cultural Heritage of Mithila.”
७१८. (A) **Chapter VIII — Harisimhadeva of Mithila (a re-assessment of facts)** — “Karmasimha” is drawn from Chapter VIII, “Harisimhadeva of Mithila (a re-assessment of facts).”
७१९. (C) **Chapter IV — Mithila between 185 BC – 320 AD** — “Pusyamitra” is drawn from Chapter IV, “Mithila between 185 BC – 320 AD.”
७२०. (D) **Bhil** — “Bhil” appears in the text of Chapter XVII, which is titled “The Lower Orders in Mithila (with special reference to Sudras and Slaves).”
७२१. (D) **Bhagavata Purana** — “Bhagavata Purana” appears in the text of Chapter XIX, which is titled “Vidyapati’s Faith.”
७२२. (B) **Sharqi** — “Sharqi” appears in the text of Chapter XI, which is titled “The Oinwaras of Mithila (based mainly on Vidyapati).”
७२३. (D) **Nasir Shah** — “Nasir Shah” appears in the text of Chapter XI, which is titled “The Oinwaras of Mithila (based mainly on Vidyapati).”
७२४. (C) **Firuz** — “Firuz” appears in the text of Chapter IX, which is titled “Early Muslim Invasion of Mithila.”
७२५. (C) **Canakya** — “Canakya” appears in the text of Chapter XVIII, which is titled “Vidyapati and his Conception of Kingship.”
७२६. (D) **Chapter I — Sources** — “Kasisvara” is drawn from Chapter I, “Sources.”
७२७. (B) **Chapter XX — Sanskrit Drama in Mithila (An Historical Survey)** — “Acts. The” is drawn from Chapter XX, “Sanskrit Drama in Mithila (An Historical Survey).”
७२८. (A) **Shahjahan** — “Shahjahan” appears in the text of Chapter XII, which is titled “The Later Oinwaras.”
७२९. (B) **Chapter XIX — Vidyapati’s Faith** — “Godhead” is drawn from Chapter XIX, “Vidyapati’s Faith.”
७३०. (C) **Chapter X — The Later Karnatas of Mithila and Nepal** — “Simraon” is drawn from Chapter X, “The Later Karnatas of Mithila and Nepal.”
७३१. (A) **Nanyadeva** — “Nanyadeva” appears in the text of Chapter VII, which is titled “The Karnatas of Mithila (1097 – 1325 AD).”
७३२. (A) **Harideva** — “Harideva” appears in the text of Chapter X, which is titled “The Later Karnatas of Mithila and Nepal.”
७३३. (B) **Though** — “Though” appears in the text of Chapter XX, which is titled “Sanskrit Drama in Mithila (An Historical Survey).”
७३४. (B) **Kameshwara** — “Kameshwara” appears in the text of Chapter XII, which is titled “The Later Oinwaras.”
७३५. (A) **Chapter III — Ajatasatru and the Lichchavis of Vaisali** — “Vajjis. The” is drawn from Chapter III, “Ajatasatru and the Lichchavis of Vaisali.”
७३६. (A) **Bali** — “Bali” appears in the text of Chapter XI, which is titled “The Oinwaras of Mithila (based mainly on Vidyapati).”

७३७. (C) Chapter XX — Sanskrit Drama in Mithila (An Historical Survey) — “Harivamsa” is drawn from Chapter XX, “Sanskrit Drama in Mithila (An Historical Survey).”
७३८. (B) Sudras — “Sudras” appears in the text of Chapter XVII, which is titled “The Lower Orders in Mithila (with special reference to Sudras and Slaves).”
७३९. (B) Lakhnauti — “Lakhnauti” appears in the text of Chapter IX, which is titled “Early Muslim Invasion of Mithila.”
७४०. (A) Makwanpur — “Makwanpur” appears in the text of Chapter XV, which is titled “Mithila and Nepal (A Study in Political History).”
७४१. (D) Visnu — “Visnu” appears in the text of Chapter XIX, which is titled “Vidyapati’s Faith.”
७४२. (B) Chapter XI — The Oinwaras of Mithila (based mainly on Vidyapati) — “Siva Singh” is drawn from Chapter XI, “The Oinwaras of Mithila (based mainly on Vidyapati).”
७४३. (C) Chapter XV — Mithila and Nepal (A Study in Political History) — “Nimisha” is drawn from Chapter XV, “Mithila and Nepal (A Study in Political History).”
७४४. (B) Pala — “Pala” appears in the text of Chapter V, which is titled “Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097).”
७४५. (A) Candesvara — “Candesvara” appears in the text of Chapter XVI, which is titled “Social Structure in Medieval Mithila.”
७४६. (D) Gupta — “Gupta” appears in the text of Chapter V, which is titled “Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097).”
७४७. (C) Malla — “Malla” appears in the text of Chapter XV, which is titled “Mithila and Nepal (A Study in Political History).”
७४८. (C) Chapter XX — Sanskrit Drama in Mithila (An Historical Survey) — “Mithilesa” is drawn from Chapter XX, “Sanskrit Drama in Mithila (An Historical Survey).”
७४९. (A) Kolanca — “Kolanca” appears in the text of Chapter XVI, which is titled “Social Structure in Medieval Mithila.”
७५०. (B) Ibrahim Shah — “Ibrahim Shah” appears in the text of Chapter XII, which is titled “The Later Oinwaras.”
७५१. (B) Chapter XIV — The Khandavalas of Mithila — “Board of Revenue” is drawn from Chapter XIV, “The Khandavalas of Mithila.”
७५२. (D) Saka — “Saka” appears in the text of Chapter IV, which is titled “Mithila between 185 BC – 320 AD.”
७५३. (C) Siva Singh’s — “Siva Singh’s” appears in the text of Chapter XI, which is titled “The Oinwaras of Mithila (based mainly on Vidyapati).”
७५४. (B) Chapter XV — Mithila and Nepal (A Study in Political History) — “Nepal and” is drawn from Chapter XV, “Mithila and Nepal (A Study in Political History).”
७५५. (B) Jyotirisvara — “Jyotirisvara” appears in the text of Chapter XVII, which is titled “The Lower Orders in Mithila (with special reference to Sudras and Slaves).”
७५६. (B) Kusana — “Kusana” appears in the text of Chapter IV, which is titled “Mithila between 185 BC – 320 AD.”
७५७. (C) Muslim — “Muslim” appears in the text of Chapter XI, which is titled “The Oinwaras of Mithila (based mainly on Vidyapati).”
७५८. (D) Surpanakha — “Surpanakha” appears in the text of Chapter XX, which is titled “Sanskrit Drama in Mithila (An Historical Survey).”
७५९. (C) Chapter IX — Early Muslim Invasion of Mithila — “Barani” is drawn from Chapter IX, “Early Muslim Invasion of Mithila.”

७६०. (C) **Bhavasimha** — “Bhavasimha” appears in the text of Chapter XII, which is titled “The Later Oinwaras.”
७६१. (C) **Chapter V — Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)** — “Allahabad Pillar Inscription” is drawn from Chapter V, “Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097).”
७६२. (D) **Nami Sapyā** — “Nami Sapyā” appears in the text of Chapter II, which is titled “Early History of Videha.”
७६३. (C) **Candesvara** — “Candesvara” appears in the text of Chapter VIII, which is titled “Harisimhadeva of Mithila (a re-assessment of facts).”
७६४. (C) **Some of** — “Some of” appears in the text of Chapter XIII, which is titled “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD).”
७६५. (A) **Harasimha** — “Harasimha” appears in the text of Chapter VII, which is titled “The Karnatas of Mithila (1097 – 1325 AD).”
७६६. (B) **Raghavasimha** — “Raghavasimha” appears in the text of Chapter XIV, which is titled “The Khandavalas of Mithila.”
७६७. (B) **Chapter XI — The Oinwaras of Mithila (based mainly on Vidyapati)** — “Vira Singh and Kirti Singh” is drawn from Chapter XI, “The Oinwaras of Mithila (based mainly on Vidyapati).”
७६८. (A) **After** — “After” appears in the text of Chapter XIV, which is titled “The Khandavalas of Mithila.”
७६९. (C) **Chapter VI — Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD)** — “Mahasenagupta” is drawn from Chapter VI, “Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD).”
७७०. (A) **Bana** — “Bana” appears in the text of Chapter XX, which is titled “Sanskrit Drama in Mithila (An Historical Survey).”
७७१. (B) **Nanyadeva** — “Nanyadeva” appears in the text of Chapter X, which is titled “The Later Karnatas of Mithila and Nepal.”
७७२. (C) **Chapter VII — The Karnatas of Mithila (1097 – 1325 AD)** — “Kannauj” is drawn from Chapter VII, “The Karnatas of Mithila (1097 – 1325 AD).”
७७३. (B) **Chapter XX — Sanskrit Drama in Mithila (An Historical Survey)** — “Narada” is drawn from Chapter XX, “Sanskrit Drama in Mithila (An Historical Survey).”
७७४. (D) **Devarata** — “Devarata” appears in the text of Chapter II, which is titled “Early History of Videha.”
७७५. (C) **Suparsva** — “Suparsva” appears in the text of Chapter II, which is titled “Early History of Videha.”
७७६. (C) **Nanya** — “Nanya” appears in the text of Chapter VII, which is titled “The Karnatas of Mithila (1097 – 1325 AD).”
७७७. (B) **Morang** — “Morang” appears in the text of Chapter XIV, which is titled “The Khandavalas of Mithila.”
७७८. (A) **Khandawalas** — “Khandawalas” appears in the text of Chapter XII, which is titled “The Later Oinwaras.”
७७९. (A) **Muhammad** — “Muhammad” appears in the text of Chapter IX, which is titled “Early Muslim Invasion of Mithila.”
७८०. (C) **When** — “When” appears in the text of Chapter VIII, which is titled “Harisimhadeva of Mithila (a re-assessment of facts).”
७८१. (A) **Delhi** — “Delhi” appears in the text of Chapter VIII, which is titled “Harisimhadeva of Mithila (a re-assessment of facts).”
७८२. (A) **Chapter XIV — The Khandavalas of Mithila** — “Raja of Tirhut” is drawn from Chapter XIV, “The Khandavalas of Mithila.”
७८३. (C) **Pala** — “Pala” appears in the text of Chapter VII, which is titled “The Karnatas of Mithila (1097 – 1325 AD).”
७८४. (C) **Raja** — “Raja” appears in the text of Chapter XVIII, which is titled “Vidyapati and his Conception of Kingship.”

७८५. (A) Chapter VII — The Karnatas of Mithila (1097 – 1325 AD) — “Simaraongarh” is drawn from Chapter VII, “The Karnatas of Mithila (1097 – 1325 AD).”
७८६. (B) Though — “Though” appears in the text of Chapter XI, which is titled “The Oinwaras of Mithila (based mainly on Vidyapati).”
७८७. (A) Here — “Here” appears in the text of Chapter XX, which is titled “Sanskrit Drama in Mithila (An Historical Survey).”
७८८. (D) Aurangzeb — “Aurangzeb” appears in the text of Chapter XII, which is titled “The Later Oinwaras.”
७८९. (C) Harisimha’s — “Harisimha’s” appears in the text of Chapter X, which is titled “The Later Karnatas of Mithila and Nepal.”
७९०. (C) Chapter XX — Sanskrit Drama in Mithila (An Historical Survey) — “Abhinavagupta” is drawn from Chapter XX, “Sanskrit Drama in Mithila (An Historical Survey).”
७९१. (C) Chapter III — Ajatasatru and the Lichchavis of Vaisali — “In the Nirayavalisutta” is drawn from Chapter III, “Ajatasatru and the Lichchavis of Vaisali.”
७९२. (D) Members of — “Members of” appears in the text of Chapter XVI, which is titled “Social Structure in Medieval Mithila.”
७९३. (D) Rajaraja — “Rajaraja” appears in the text of Chapter X, which is titled “The Later Karnatas of Mithila and Nepal.”
७९४. (B) Chapter XIX — Vidyapati’s Faith — “Vaisnava” is drawn from Chapter XIX, “Vidyapati’s Faith.”
७९५. (D) Arjun — “Arjun” appears in the text of Chapter XI, which is titled “The Oinwaras of Mithila (based mainly on Vidyapati).”
७९६. (A) Chapter V — Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097) — “Govindagupta” is drawn from Chapter V, “Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097).”
७९७. (A) Suryavansi — “Suryavansi” appears in the text of Chapter XV, which is titled “Mithila and Nepal (A Study in Political History).”
७९८. (B) Mahasenagupta — “Mahasenagupta” appears in the text of Chapter VI, which is titled “Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD).”
७९९. (C) Keerat Narain — “Keerat Narain” appears in the text of Chapter XII, which is titled “The Later Oinwaras.”
८००. (C) Chapter V — Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097) — “Gupta Empire” is drawn from Chapter V, “Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097).”
८०१. (C) Palas — “Palas” appears in the text of Chapter VI, which is titled “Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD).”
८०२. (A) Harisimha’s — “Harisimha’s” appears in the text of Chapter VII, which is titled “The Karnatas of Mithila (1097 – 1325 AD).”
८०३. (B) Harisimha — “Harisimha” appears in the text of Chapter VII, which is titled “The Karnatas of Mithila (1097 – 1325 AD).”
८०४. (C) Patan — “Patan” appears in the text of Chapter XV, which is titled “Mithila and Nepal (A Study in Political History).”
८०५. (A) Videhan — “Videhan” appears in the text of Chapter II, which is titled “Early History of Videha.”
८०६. (C) Vidyapati’s — “Vidyapati’s” appears in the text of Chapter XIX, which is titled “Vidyapati’s Faith.”
८०७. (A) Chapter XI — The Oinwaras of Mithila (based mainly on Vidyapati) — “Ganeshwara” is drawn from Chapter XI, “The Oinwaras of Mithila (based mainly on Vidyapati).”

८०८. (B) **Chapter I — Sources** — “Jaimanglagarh” is drawn from Chapter I, “Sources.”
८०९. (A) **Karnatas** — “Karnatas” appears in the text of Chapter X, which is titled “The Later Karnatas of Mithila and Nepal.”
८१०. (D) **According** — “According” appears in the text of Chapter XIX, which is titled “Vidyapati’s Faith.”
८११. (C) **Ramasimhadeva** — “Ramasimhadeva” appears in the text of Chapter VIII, which is titled “Harisimhadeva of Mithila (a re-assessment of facts).”
८१२. (D) **Nanya** — “Nanya” appears in the text of Chapter XV, which is titled “Mithila and Nepal (A Study in Political History).”
८१३. (B) **Chapter VII — The Karnatas of Mithila (1097 – 1325 AD)** — “Ballala” is drawn from Chapter VII, “The Karnatas of Mithila (1097 – 1325 AD).”
८१४. (A) **Chapter XIV — The Khandavalas of Mithila** — “Alivardi” is drawn from Chapter XIV, “The Khandavalas of Mithila.”
८१५. (C) **Chapter V — Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)** — “Harsha” is drawn from Chapter V, “Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097).”
८१६. (B) **Chapter XI — The Oinwaras of Mithila (based mainly on Vidyapati)** — “Nasir Shah” is drawn from Chapter XI, “The Oinwaras of Mithila (based mainly on Vidyapati).”
८१७. (C) **Cowrie** — “Cowrie” appears in the text of Chapter XIII, which is titled “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD).”
८१८. (D) **Brahmanas and** — “Brahmanas and” appears in the text of Chapter XVI, which is titled “Social Structure in Medieval Mithila.”
८१९. (C) **Bengal** — “Bengal” appears in the text of Chapter IX, which is titled “Early Muslim Invasion of Mithila.”
८२०. (D) **Muslim** — “Muslim” appears in the text of Chapter VII, which is titled “The Karnatas of Mithila (1097 – 1325 AD).”
८२१. (C) **Harshana** — “Harshana” appears in the text of Chapter XII, which is titled “The Later Oinwaras.”
८२२. (C) **Jayadeva** — “Jayadeva” appears in the text of Chapter XIX, which is titled “Vidyapati’s Faith.”
८२३. (A) **Chinese** — “Chinese” appears in the text of Chapter X, which is titled “The Later Karnatas of Mithila and Nepal.”
८२४. (D) **Hindu** — “Hindu” appears in the text of Chapter XVI, which is titled “Social Structure in Medieval Mithila.”
८२५. (A) **Bengal** — “Bengal” appears in the text of Chapter VI, which is titled “Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD).”
८२६. (A) **Ramabhadra** — “Ramabhadra” appears in the text of Chapter XIII, which is titled “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD).”
८२७. (A) **Maithil** — “Maithil” appears in the text of Chapter XIII, which is titled “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD).”
८२८. (A) **Oinvara** — “Oinvara” appears in the text of Chapter XII, which is titled “The Later Oinwaras.”
८२९. (A) **Chapter XXI — Cultural Heritage of Mithila** — “Svetapur” is drawn from Chapter XXI, “Cultural Heritage of Mithila.”
८३०. (C) **Chapter III — Ajatasatru and the Lichchavis of Vaisali** — “Buddha’s” is drawn from Chapter III, “Ajatasatru and the Lichchavis of Vaisali.”
८३१. (B) **Chapter XV — Mithila and Nepal (A Study in Political History)** — “Bagmati” is drawn from Chapter XV, “Mithila and Nepal (A Study in Political History).”

८३३. (B) **Chapter XI — The Oinwaras of Mithila (based mainly on Vidyapati)** — “Ibrahim” is drawn from Chapter XI, “The Oinwaras of Mithila (based mainly on Vidyapati).”
८३३. (D) **Begusarai** — “Begusarai” appears in the text of Chapter I, which is titled “Sources.”
८३४. (D) **Janaka** — “Janaka” appears in the text of Chapter XXI, which is titled “Cultural Heritage of Mithila.”
८३५. (B) **Gauda** — “Gauda” appears in the text of Chapter I, which is titled “Sources.”
८३६. (D) **Rama** — “Rama” appears in the text of Chapter XX, which is titled “Sanskrit Drama in Mithila (An Historical Survey).”
८३७. (C) **Mazumdar** — “Mazumdar” appears in the text of Chapter VII, which is titled “The Karnatas of Mithila (1097 – 1325 AD).”
८३८. (A) **While** — “While” appears in the text of Chapter X, which is titled “The Later Karnatas of Mithila and Nepal.”
८३९. (D) **Lichchavi** — “Lichchavi” appears in the text of Chapter XV, which is titled “Mithila and Nepal (A Study in Political History).”
८४०. (A) **Tibetan** — “Tibetan” appears in the text of Chapter XV, which is titled “Mithila and Nepal (A Study in Political History).”
८४१. (C) **Chapter XII — The Later Oinwaras** — “Mughals” is drawn from Chapter XII, “The Later Oinwaras.”
८४२. (A) **Raja Rudra Narain** — “Raja Rudra Narain” appears in the text of Chapter XII, which is titled “The Later Oinwaras.”
८४३. (C) **Karnatas** — “Karnatas” appears in the text of Chapter XV, which is titled “Mithila and Nepal (A Study in Political History).”
८४४. (A) **Chapter IX — Early Muslim Invasion of Mithila** — “Lakhnauti” is drawn from Chapter IX, “Early Muslim Invasion of Mithila.”
८४५. (D) **Chapter XII — The Later Oinwaras** — “Babuana” is drawn from Chapter XII, “The Later Oinwaras.”
८४६. (D) **Radha** — “Radha” appears in the text of Chapter XIX, which is titled “Vidyapati’s Faith.”
८४७. (B) **Chapter II — Early History of Videha** — “Suruchi” is drawn from Chapter II, “Early History of Videha.”
८४८. (B) **Kushanas** — “Kushanas” appears in the text of Chapter XV, which is titled “Mithila and Nepal (A Study in Political History).”
८४९. (A) **Bhatagaon** — “Bhatagaon” appears in the text of Chapter VIII, which is titled “Harisimhadeva of Mithila (a re-assessment of facts).”
८५०. (A) **Pana** — “Pana” appears in the text of Chapter XIII, which is titled “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD).”
८५१. (D) **Kalidasa** — “Kalidasa” appears in the text of Chapter XX, which is titled “Sanskrit Drama in Mithila (An Historical Survey).”
८५२. (A) **JBRS** — “JBRS” appears in the text of Chapter VIII, which is titled “Harisimhadeva of Mithila (a re-assessment of facts).”
८५३. (B) **Fair** — “Fair” appears in the text of Chapter XVIII, which is titled “Vidyapati and his Conception of Kingship.”
८५४. (D) **Chapter XI — The Oinwaras of Mithila (based mainly on Vidyapati)** — “Alam Shah” is drawn from Chapter XI, “The Oinwaras of Mithila (based mainly on Vidyapati).”
८५५. (C) **Chapter XI — The Oinwaras of Mithila (based mainly on Vidyapati)** — “Arsalan” is drawn from Chapter XI, “The Oinwaras of Mithila (based mainly on Vidyapati).”
८५६. (B) **Sita** — “Sita” appears in the text of Chapter III, which is titled “Ajatasatru and the Lichchavis of Vaisali.”

८५७. (B) **Another** — “Another” appears in the text of Chapter XIV, which is titled “The Khandavalas of Mithila.”
८५८. (B) **Here** — “Here” appears in the text of Chapter XI, which is titled “The Oinwaras of Mithila (based mainly on Vidyapati).”
८५९. (A) **Chapter XVI — Social Structure in Medieval Mithila** — “Kulinism” is drawn from Chapter XVI, “Social Structure in Medieval Mithila.”
८६०. (D) **Bind** — “Bind” appears in the text of Chapter XVII, which is titled “The Lower Orders in Mithila (with special reference to Sudras and Slaves).”
८६१. (B) **Chapter XIV — The Khandavalas of Mithila** — “Bhanwra” is drawn from Chapter XIV, “The Khandavalas of Mithila.”
८६२. (A) **Karnatas** — “Karnatas” appears in the text of Chapter VIII, which is titled “Harisimhadeva of Mithila (a re-assessment of facts).”
८६३. (A) **Act II** — “Act II” appears in the text of Chapter XX, which is titled “Sanskrit Drama in Mithila (An Historical Survey).”
८६४. (B) **Brahmanas** — “Brahmanas” appears in the text of Chapter XVI, which is titled “Social Structure in Medieval Mithila.”
८६५. (C) **Tughlaq** — “Tughlaq” appears in the text of Chapter VII, which is titled “The Karnatas of Mithila (1097 – 1325 AD).”
८६६. (D) **Sakas** — “Sakas” appears in the text of Chapter IV, which is titled “Mithila between 185 BC – 320 AD.”
८६७. (A) **Kusanas** — “Kusanas” appears in the text of Chapter IV, which is titled “Mithila between 185 BC – 320 AD.”
८६८. (A) **Gonth** — “Gonth” appears in the text of Chapter XVII, which is titled “The Lower Orders in Mithila (with special reference to Sudras and Slaves).”
८६९. (C) **These** — “These” appears in the text of Chapter XII, which is titled “The Later Oinwaras.”
८७०. (A) **Purnea** — “Purnea” appears in the text of Chapter IX, which is titled “Early Muslim Invasion of Mithila.”
८७१. (C) **Chapter VIII — Harisimhadeva of Mithila (a re-assessment of facts)** — “Virasimha” is drawn from Chapter VIII, “Harisimhadeva of Mithila (a re-assessment of facts).”
८७२. (C) **Vide** — “Vide” appears in the text of Chapter VIII, which is titled “Harisimhadeva of Mithila (a re-assessment of facts).”
८७३. (A) **Bhumipati** — “Bhumipati” appears in the text of Chapter XVIII, which is titled “Vidyapati and his Conception of Kingship.”
८७४. (D) **Chapter VIII — Harisimhadeva of Mithila (a re-assessment of facts)** — “Bhupalasimha” is drawn from Chapter VIII, “Harisimhadeva of Mithila (a re-assessment of facts).”
८७५. (A) **Chapter XIV — The Khandavalas of Mithila** — “Mahals” is drawn from Chapter XIV, “The Khandavalas of Mithila.”
८७६. (C) **Chapter XI — The Oinwaras of Mithila (based mainly on Vidyapati)** — “Ganeshwara’s” is drawn from Chapter XI, “The Oinwaras of Mithila (based mainly on Vidyapati).”
८७७. (A) **Ganges** — “Ganges” appears in the text of Chapter III, which is titled “Ajatasatru and the Lichchavis of Vaisali.”
८७८. (D) **Various** — “Various” appears in the text of Chapter XVI, which is titled “Social Structure in Medieval Mithila.”
८७९. (D) **Simaraon** — “Simaraon” appears in the text of Chapter VII, which is titled “The Karnatas of Mithila (1097 – 1325 AD).”

८८०. (D) **Tirabhukti** — “Tirabhukti” appears in the text of Chapter VI, which is titled “Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD).”
८८१. (C) **There** — “There” appears in the text of Chapter XI, which is titled “The Oinwaras of Mithila (based mainly on Vidyapati).”
८८२. (C) **Thus** — “Thus” appears in the text of Chapter XVIII, which is titled “Vidyapati and his Conception of Kingship.”
८८३. (A) **Raja’** — “Raja’” appears in the text of Chapter XII, which is titled “The Later Oinwaras.”
८८४. (D) **Rudranarain** — “Rudranarain” appears in the text of Chapter XII, which is titled “The Later Oinwaras.”
८८५. (D) **Muslims** — “Muslims” appears in the text of Chapter XX, which is titled “Sanskrit Drama in Mithila (An Historical Survey).”
८८६. (D) **Naulagarh** — “Naulagarh” appears in the text of Chapter VI, which is titled “Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD).”
८८७. (C) **Karnata** — “Karnata” appears in the text of Chapter VII, which is titled “The Karnatas of Mithila (1097 – 1325 AD).”
८८८. (C) **Kumaramatya** — “Kumaramatya” appears in the text of Chapter V, which is titled “Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097).”
८८९. (D) **Ksitipala** — “Ksitipala” appears in the text of Chapter XVIII, which is titled “Vidyapati and his Conception of Kingship.”
८९०. (B) **Krsnamisra** — “Krsnamisra” appears in the text of Chapter XX, which is titled “Sanskrit Drama in Mithila (An Historical Survey).”
८९१. (D) **Arslan** — “Arslan” appears in the text of Chapter XII, which is titled “The Later Oinwaras.”
८९२. (C) **About** — “About” appears in the text of Chapter XVIII, which is titled “Vidyapati and his Conception of Kingship.”
८९३. (D) **Guptas** — “Guptas” appears in the text of Chapter XXI, which is titled “Cultural Heritage of Mithila.”
८९४. (D) **Chapter XVIII — Vidyapati and his Conception of Kingship** — “Adhipati” is drawn from Chapter XVIII, “Vidyapati and his Conception of Kingship.”
८९५. (C) **ABORI** — “ABORI” appears in the text of Chapter VIII, which is titled “Harisimhadeva of Mithila (a re-assessment of facts).”
८९६. (B) **Chapter II — Early History of Videha** — “Gautam” is drawn from Chapter II, “Early History of Videha.”
८९७. (B) **Delhi** — “Delhi” appears in the text of Chapter IX, which is titled “Early Muslim Invasion of Mithila.”
८९८. (D) **Magadha** — “Magadha” appears in the text of Chapter IV, which is titled “Mithila between 185 BC – 320 AD.”
८९९. (C) **Chapter XIV — The Khandavalas of Mithila** — “Narendra Simha” is drawn from Chapter XIV, “The Khandavalas of Mithila.”
९००. (B) **Chapter XX — Sanskrit Drama in Mithila (An Historical Survey)** — “Krsnamisra” is drawn from Chapter XX, “Sanskrit Drama in Mithila (An Historical Survey).”
९०१. (A) **Harisimhadeva** — “Harisimhadeva” appears in the text of Chapter XVI, which is titled “Social Structure in Medieval Mithila.”
९०२. (D) **In Mithila** — “In Mithila” appears in the text of Chapter XVI, which is titled “Social Structure in Medieval Mithila.”
९०३. (D) **Gorakhpur** — “Gorakhpur” appears in the text of Chapter XI, which is titled “The Oinwaras of Mithila (based mainly on Vidyapati).”

१०४. (B) **Tankah** — “Tankah” appears in the text of Chapter XIII, which is titled “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD).”
१०५. (A) **Dyer** — “Dyer” appears in the text of Chapter XVII, which is titled “The Lower Orders in Mithila (with special reference to Sudras and Slaves).”
१०६. (B) **Chapter XIX — Vidyapati’s Faith** — “Bhagavata Purana” is drawn from Chapter XIX, “Vidyapati’s Faith.”
१०७. (D) **Saka** — “Saka” appears in the text of Chapter XX, which is titled “Sanskrit Drama in Mithila (An Historical Survey).”
१०८. (B) **Saiva** — “Saiva” appears in the text of Chapter V, which is titled “Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097).”
१०९. (C) **Mathura** — “Mathura” appears in the text of Chapter XIX, which is titled “Vidyapati’s Faith.”
११०. (D) **There** — “There” appears in the text of Chapter XVII, which is titled “The Lower Orders in Mithila (with special reference to Sudras and Slaves).”
१११. (D) **Chapter X — The Later Karnatas of Mithila and Nepal** — “Vamsavalis” is drawn from Chapter X, “The Later Karnatas of Mithila and Nepal.”
११२. (B) **Brahmanas** — “Brahmanas” appears in the text of Chapter II, which is titled “Early History of Videha.”
११३. (D) **Chandeswara** — “Chandeswara” appears in the text of Chapter VII, which is titled “The Karnatas of Mithila (1097 – 1325 AD).”
११४. (C) **Chapter IX — Early Muslim Invasion of Mithila** — “Alauddin Khalji” is drawn from Chapter IX, “Early Muslim Invasion of Mithila.”
११५. (C) **Nepal** — “Nepal” appears in the text of Chapter VI, which is titled “Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD).”
११६. (A) **Chapter II — Early History of Videha** — “Karala” is drawn from Chapter II, “Early History of Videha.”
११७. (D) **Chapter I — Sources** — “Yasah-Karna” is drawn from Chapter I, “Sources.”
११८. (A) **Kirata** — “Kirata” appears in the text of Chapter IV, which is titled “Mithila between 185 BC – 320 AD.”
११९. (A) **Religious** — “Religious” appears in the text of Chapter XVIII, which is titled “Vidyapati and his Conception of Kingship.”
१२०. (D) **Krisna’s** — “Krisna’s” appears in the text of Chapter XIX, which is titled “Vidyapati’s Faith.”
१२१. (C) **Shaiva** — “Shaiva” appears in the text of Chapter XIX, which is titled “Vidyapati’s Faith.”
१२२. (C) **Mahipala** — “Mahipala” appears in the text of Chapter VI, which is titled “Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD).”
१२३. (A) **Chapter XX — Sanskrit Drama in Mithila (An Historical Survey)** — “Surpanakha” is drawn from Chapter XX, “Sanskrit Drama in Mithila (An Historical Survey).”
१२४. (B) **Chapter III — Ajatasatru and the Lichchavis of Vaisali** — “Pataligrama” is drawn from Chapter III, “Ajatasatru and the Lichchavis of Vaisali.”
१२५. (B) **Chapter XIII — Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)** — “Cf. VC” is drawn from Chapter XIII, “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD).”
१२६. (D) **Chapter VIII — Harisimhadeva of Mithila (a re-assessment of facts)** — “Tughluq” is drawn from Chapter VIII, “Harisimhadeva of Mithila (a re-assessment of facts).”

- १३७. (A) Chapter XV — Mithila and Nepal (A Study in Political History)** — “Kirpatrick” is drawn from Chapter XV, “Mithila and Nepal (A Study in Political History).”
- १३८. (C) Kusana** — “Kusana” appears in the text of Chapter I, which is titled “Sources.”
- १३९. (C) Deva** — “Deva” appears in the text of Chapter XVIII, which is titled “Vidyapati and his Conception of Kingship.”
- १३०. (D) Bhagavata** — “Bhagavata” appears in the text of Chapter XIX, which is titled “Vidyapati’s Faith.”
- १३१. (C) Chapter III — Ajatasatru and the Lichchavis of Vaisali** — “Kosala” is drawn from Chapter III, “Ajatasatru and the Lichchavis of Vaisali.”
- १३२. (C) Chapter XIII — Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)** — “Karsapana” is drawn from Chapter XIII, “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD).”
- १३३. (D) Enemies** — “Enemies” appears in the text of Chapter XVIII, which is titled “Vidyapati and his Conception of Kingship.”
- १३४. (A) Nandas** — “Nandas” appears in the text of Chapter II, which is titled “Early History of Videha.”
- १३५. (B) Sivasimha** — “Sivasimha” appears in the text of Chapter XVIII, which is titled “Vidyapati and his Conception of Kingship.”
- १३६. (B) Chapter XIX — Vidyapati’s Faith** — “Uddhava” is drawn from Chapter XIX, “Vidyapati’s Faith.”
- १३७. (D) These** — “These” appears in the text of Chapter III, which is titled “Ajatasatru and the Lichchavis of Vaisali.”
- १३८. (D) Vajji** — “Vajji” appears in the text of Chapter III, which is titled “Ajatasatru and the Lichchavis of Vaisali.”
- १३९. (B) Chapter II — Early History of Videha** — “Nami Sapyā” is drawn from Chapter II, “Early History of Videha.”
- १४०. (D) Vidyapati** — “Vidyapati” appears in the text of Chapter XXI, which is titled “Cultural Heritage of Mithila.”
- १४१. (C) Annals** — “Annals” appears in the text of Chapter IX, which is titled “Early Muslim Invasion of Mithila.”
- १४२. (D) Khas** — “Khas” appears in the text of Chapter XVII, which is titled “The Lower Orders in Mithila (with special reference to Sudras and Slaves).”
- १४३. (B) Fasli** — “Fasli” appears in the text of Chapter XIV, which is titled “The Khandavalas of Mithila.”
- १४४. (C) Sunga** — “Sunga” appears in the text of Chapter I, which is titled “Sources.”
- १४५. (C) Bhars** — “Bhars” appears in the text of Chapter IV, which is titled “Mithila between 185 BC – 320 AD.”
- १४६. (A) Chapter XXI — Cultural Heritage of Mithila** — “Kohbara” is drawn from Chapter XXI, “Cultural Heritage of Mithila.”
- १४७. (B) Kirat** — “Kirat” appears in the text of Chapter XVII, which is titled “The Lower Orders in Mithila (with special reference to Sudras and Slaves).”
- १४८. (B) Zamindar** — “Zamindar” appears in the text of Chapter XII, which is titled “The Later Oinwaras.”
- १४९. (A) Radha’s** — “Radha’s” appears in the text of Chapter XIX, which is titled “Vidyapati’s Faith.”
- १५०. (C) There** — “There” appears in the text of Chapter XIII, which is titled “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD).”
- १५१. (B) Nimisha** — “Nimisha” appears in the text of Chapter XV, which is titled “Mithila and Nepal (A Study in Political History).”
- १५२. (C) Chapter XIV — The Khandavalas of Mithila** — “Khandavalas” is drawn from Chapter XIV, “The Khandavalas of Mithila.”

१५३. (A) **Bhot** — “Bhot” appears in the text of Chapter XVII, which is titled “The Lower Orders in Mithila (with special reference to Sudras and Slaves).”
१५४. (B) **Chapter XII — The Later Oinwaras** — “Ramanath Jha” is drawn from Chapter XII, “The Later Oinwaras.”
१५५. (B) **Chapter IV — Mithila between 185 BC – 320 AD** — “Kharavela” is drawn from Chapter IV, “Mithila between 185 BC – 320 AD.”
१५६. (B) **Jagatasimha** — “Jagatasimha” appears in the text of Chapter VIII, which is titled “Harisimhadeva of Mithila (a re-assessment of facts).”
१५७. (D) **Gandaka** — “Gandaka” appears in the text of Chapter VIII, which is titled “Harisimhadeva of Mithila (a re-assessment of facts).”
१५८. (C) **Narpati Thakura** — “Narpati Thakura” appears in the text of Chapter XIV, which is titled “The Khandavalas of Mithila.”
१५९. (C) **Jayaswal** — “Jayaswal” appears in the text of Chapter VII, which is titled “The Karnatas of Mithila (1097 – 1325 AD).”
१६०. (D) **They** — “They” appears in the text of Chapter XXI, which is titled “Cultural Heritage of Mithila.”
१६१. (A) **Since** — “Since” appears in the text of Chapter I, which is titled “Sources.”
१६२. (A) **Mazumdar** — “Mazumdar” appears in the text of Chapter VI, which is titled “Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD).”
१६३. (D) **Dharmaswami** — “Dharmaswami” appears in the text of Chapter VII, which is titled “The Karnatas of Mithila (1097 – 1325 AD).”
१६४. (B) **Chapter X — The Later Karnatas of Mithila and Nepal** — “Harideva” is drawn from Chapter X, “The Later Karnatas of Mithila and Nepal.”
१६५. (A) **Madhava** — “Madhava” appears in the text of Chapter XIII, which is titled “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD).”
१६६. (B) **Buddha’s** — “Buddha’s” appears in the text of Chapter III, which is titled “Ajatasatru and the Lichchavis of Vaisali.”
१६७. (C) **Nepal** — “Nepal” appears in the text of Chapter X, which is titled “The Later Karnatas of Mithila and Nepal.”
१६८. (A) **Chapter XXI — Cultural Heritage of Mithila** — “Harsa’s” is drawn from Chapter XXI, “Cultural Heritage of Mithila.”
१६९. (A) **Chapter I — Sources** — “Kaikas” is drawn from Chapter I, “Sources.”
१७०. (C) **Bakshi** — “Bakshi” appears in the text of Chapter XII, which is titled “The Later Oinwaras.”
१७१. (B) **East India Company** — “East India Company” appears in the text of Chapter XIV, which is titled “The Khandavalas of Mithila.”
१७२. (B) **Gauda** — “Gauda” appears in the text of Chapter VI, which is titled “Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD).”
१७३. (C) **Nepalese** — “Nepalese” appears in the text of Chapter XV, which is titled “Mithila and Nepal (A Study in Political History).”
१७४. (B) **Chapter II — Early History of Videha** — “Gautama” is drawn from Chapter II, “Early History of Videha.”
१७५. (A) **Vardhamana** — “Vardhamana” appears in the text of Chapter XVI, which is titled “Social Structure in Medieval Mithila.”
१७६. (D) **After** — “After” appears in the text of Chapter XIII, which is titled “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD).”

- १७७. (A) Chapter IX — Early Muslim Invasion of Mithila** — “Illtutmish” is drawn from Chapter IX, “Early Muslim Invasion of Mithila.”
- १७८. (C) Raksamukta** — “Raksamukta” appears in the text of Chapter V, which is titled “Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097).”
- १७९. (B) Oinvara** — “Oinvara” appears in the text of Chapter XI, which is titled “The Oinwaras of Mithila (based mainly on Vidyapati).”
- १८०. (B) During** — “During” appears in the text of Chapter IV, which is titled “Mithila between 185 BC – 320 AD.”
- १८१. (A) Buddhist** — “Buddhist” appears in the text of Chapter XXI, which is titled “Cultural Heritage of Mithila.”
- १८२. (B) Tanti** — “Tanti” appears in the text of Chapter XVII, which is titled “The Lower Orders in Mithila (with special reference to Sudras and Slaves).”
- १८३. (A) Kosala** — “Kosala” appears in the text of Chapter III, which is titled “Ajatasatru and the Lichchavis of Vaisali.”
- १८४. (C) Palas** — “Palas” appears in the text of Chapter VII, which is titled “The Karnatas of Mithila (1097 – 1325 AD).”
- १८५. (A) Nepal** — “Nepal” appears in the text of Chapter VIII, which is titled “Harisimhadeva of Mithila (a re-assessment of facts).”
- १८६. (C) Gold** — “Gold” appears in the text of Chapter XIII, which is titled “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD).”
- १८७. (C) Magadhan** — “Magadhan” appears in the text of Chapter III, which is titled “Ajatasatru and the Lichchavis of Vaisali.”
- १८८. (C) Chapter V — Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)** — “Yuvaraja” is drawn from Chapter V, “Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097).”
- १८९. (B) Chapter XIII — Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)** — “Vardhamana” is drawn from Chapter XIII, “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD).”
- १९०. (C) Act III** — “Act III” appears in the text of Chapter XX, which is titled “Sanskrit Drama in Mithila (An Historical Survey).”
- १९१. (C) Svetapur** — “Svetapur” appears in the text of Chapter XXI, which is titled “Cultural Heritage of Mithila.”
- १९२. (C) Teli** — “Teli” appears in the text of Chapter XVII, which is titled “The Lower Orders in Mithila (with special reference to Sudras and Slaves).”
- १९३. (A) Nawab** — “Nawab” appears in the text of Chapter XII, which is titled “The Later Oinwaras.”
- १९४. (C) Chapter XII — The Later Oinwaras** — “Zamindar” is drawn from Chapter XII, “The Later Oinwaras.”
- १९५. (C) Oinvaras** — “Oinvaras” appears in the text of Chapter X, which is titled “The Later Karnatas of Mithila and Nepal.”
- १९६. (B) There** — “There” appears in the text of Chapter II, which is titled “Early History of Videha.”
- १९७. (C) Gops** — “Gops” appears in the text of Chapter XVII, which is titled “The Lower Orders in Mithila (with special reference to Sudras and Slaves).”
- १९८. (A) What** — “What” appears in the text of Chapter XVIII, which is titled “Vidyapati and his Conception of Kingship.”
- १९९. (C) Chapter IV — Mithila between 185 BC – 320 AD** — “Ptolemy” is drawn from Chapter IV, “Mithila between 185 BC – 320 AD.”
- १०००. (A) Chapter I — Sources** — “Kasiraja” is drawn from Chapter I, “Sources.”

- १००१. (D) Purnea** — “Purnea” appears in the text of Chapter VI, which is titled “Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD).”
- १००२. (A) Masa** — “Masa” appears in the text of Chapter XIII, which is titled “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD).”
- १००३. (A) Purnea** — “Purnea” appears in the text of Chapter XIV, which is titled “The Khandavalas of Mithila.”
- १००४. (A) Krmila** — “Krmila” appears in the text of Chapter V, which is titled “Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097).”
- १००५. (C) Chapter VII — The Karnatas of Mithila (1097 – 1325 AD)** — “Vijayasena” is drawn from Chapter VII, “The Karnatas of Mithila (1097 – 1325 AD).”
- १००६. (A) Chapter XIII — Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)** — “Bhairava” is drawn from Chapter XIII, “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD).”
- १००७. (A) Chapter XXI — Cultural Heritage of Mithila** — “Laksmanasena” is drawn from Chapter XXI, “Cultural Heritage of Mithila.”
- १००८. (A) Gangeyadeva** — “Gangeyadeva” appears in the text of Chapter VI, which is titled “Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD).”
- १००९. (C) Chalukya** — “Chalukya” appears in the text of Chapter VII, which is titled “The Karnatas of Mithila (1097 – 1325 AD).”
- १०१०. (D) Chapter VIII — Harisimhadeva of Mithila (a re-assessment of facts)** — “Jagatasimha” is drawn from Chapter VIII, “Harisimhadeva of Mithila (a re-assessment of facts).”
- १०११. (D) Adhipati** — “Adhipati” appears in the text of Chapter XVIII, which is titled “Vidyapati and his Conception of Kingship.”
- १०१२. (B) Chapter IV — Mithila between 185 BC – 320 AD** — “Puranas” is drawn from Chapter IV, “Mithila between 185 BC – 320 AD.”
- १०१३. (B) Zamindars** — “Zamindars” appears in the text of Chapter XII, which is titled “The Later Oinwaras.”
- १०१४. (D) Champaran** — “Champaran” appears in the text of Chapter VII, which is titled “The Karnatas of Mithila (1097 – 1325 AD).”
- १०१५. (D) Chapter XIII — Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)** — “Cowrie” is drawn from Chapter XIII, “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD).”
- १०१६. (B) Raja** — “Raja” appears in the text of Chapter II, which is titled “Early History of Videha.”
- १०१७. (D) Mitra** — “Mitra” appears in the text of Chapter XX, which is titled “Sanskrit Drama in Mithila (An Historical Survey).”
- १०१८. (C) Umapati** — “Umapati” appears in the text of Chapter XX, which is titled “Sanskrit Drama in Mithila (An Historical Survey).”
- १०१९. (D) Sungas** — “Sungas” appears in the text of Chapter IV, which is titled “Mithila between 185 BC – 320 AD.”
- १०२०. (C) Karnata** — “Karnata” appears in the text of Chapter IX, which is titled “Early Muslim Invasion of Mithila.”
- १०२१. (D) Vedic** — “Vedic” appears in the text of Chapter XXI, which is titled “Cultural Heritage of Mithila.”
- १०२२. (D) Tibetan** — “Tibetan” appears in the text of Chapter XXI, which is titled “Cultural Heritage of Mithila.”
- १०२३. (C) Darbhanga** — “Darbhanga” appears in the text of Chapter IX, which is titled “Early Muslim Invasion of Mithila.”

- १०२४. (B) Narasimhadeva** — “Narasimhadeva” appears in the text of Chapter IX, which is titled “Early Muslim Invasion of Mithila.”
- १०२५. (B) Chapter XIV — The Khandavalas of Mithila** — “Shahjehan” is drawn from Chapter XIV, “The Khandavalas of Mithila.”
- १०२६. (A) Narasimhadeva** — “Narasimhadeva” appears in the text of Chapter VII, which is titled “The Karnatas of Mithila (1097 – 1325 AD).”
- १०२७. (C) Chapter XX — Sanskrit Drama in Mithila (An Historical Survey)** — “Gokulanatha” is drawn from Chapter XX, “Sanskrit Drama in Mithila (An Historical Survey).”
- १०२८. (C) Vaisali** — “Vaisali” appears in the text of Chapter IV, which is titled “Mithila between 185 BC – 320 AD.”
- १०२९. (A) Chapter II — Early History of Videha** — “Dharmadhwa” is drawn from Chapter II, “Early History of Videha.”
- १०३०. (B) Karnata** — “Karnata” appears in the text of Chapter XV, which is titled “Mithila and Nepal (A Study in Political History).”
- १०३१. (D) Chapter X — The Later Karnatas of Mithila and Nepal** — “Nrsimha” is drawn from Chapter X, “The Later Karnatas of Mithila and Nepal.”
- १०३२. (C) Krisna** — “Krisna” appears in the text of Chapter XIX, which is titled “Vidyapati’s Faith.”
- १०३३. (C) Kedara Rai** — “Kedara Rai” appears in the text of Chapter XIII, which is titled “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD).”
- १०३४. (B) Vajjian** — “Vajjian” appears in the text of Chapter II, which is titled “Early History of Videha.”
- १०३५. (D) Like** — “Like” appears in the text of Chapter XX, which is titled “Sanskrit Drama in Mithila (An Historical Survey).”
- १०३६. (A) Chapter XIV — The Khandavalas of Mithila** — “Zainuddin” is drawn from Chapter XIV, “The Khandavalas of Mithila.”
- १०३७. (A) Chapter XIV — The Khandavalas of Mithila** — “Khandavala” is drawn from Chapter XIV, “The Khandavalas of Mithila.”
- १०३८. (B) Chapter XII — The Later Oinwaras** — “Zamindars” is drawn from Chapter XII, “The Later Oinwaras.”
- १०३९. (A) Chapter V — Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)** — “Basarh” is drawn from Chapter V, “Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097).”
- १०४०. (C) Simaraon** — “Simaraon” appears in the text of Chapter X, which is titled “The Later Karnatas of Mithila and Nepal.”
- १०४१. (B) Maithila** — “Maithila” appears in the text of Chapter XVII, which is titled “The Lower Orders in Mithila (with special reference to Sudras and Slaves).”
- १०४२. (C) Oeni** — “Oeni” appears in the text of Chapter XII, which is titled “The Later Oinwaras.”
- १०४३. (A) Chinese** — “Chinese” appears in the text of Chapter VI, which is titled “Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD).”
- १०४४. (A) Nepal** — “Nepal” appears in the text of Chapter VII, which is titled “The Karnatas of Mithila (1097 – 1325 AD).”
- १०४५. (A) Board of Revenue** — “Board of Revenue” appears in the text of Chapter XIV, which is titled “The Khandavalas of Mithila.”
- १०४६. (C) Kulinism** — “Kulinism” appears in the text of Chapter XVI, which is titled “Social Structure in Medieval Mithila.”
- १०४७. (D) Bengal** — “Bengal” appears in the text of Chapter I, which is titled “Sources.”

- १०४८. (C) Dhirasimha** — “Dhirasimha” appears in the text of Chapter XIII, which is titled “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD).”
- १०४९. (D) Vira Singh and Kirti Singh** — “Vira Singh and Kirti Singh” appears in the text of Chapter XI, which is titled “The Oinwaras of Mithila (based mainly on Vidyapati).”
- १०५०. (C) Mughal** — “Mughal” appears in the text of Chapter XIV, which is titled “The Khandavalas of Mithila.”
- १०५१. (C) Nepal** — “Nepal” appears in the text of Chapter XX, which is titled “Sanskrit Drama in Mithila (An Historical Survey).”
- १०५२. (A) Gangadeva** — “Gangadeva” appears in the text of Chapter VII, which is titled “The Karnatas of Mithila (1097 – 1325 AD).”
- १०५३. (C) Chapter II — Early History of Videha** — “Devarata” is drawn from Chapter II, “Early History of Videha.”
- १०५४. (D) There** — “There” appears in the text of Chapter X, which is titled “The Later Karnatas of Mithila and Nepal.”
- १०५५. (B) Kiratas** — “Kiratas” appears in the text of Chapter XXI, which is titled “Cultural Heritage of Mithila.”
- १०५६. (A) Chapter XI — The Oinwaras of Mithila (based mainly on Vidyapati)** — “Jaunpur” is drawn from Chapter XI, “The Oinwaras of Mithila (based mainly on Vidyapati).”
- १०५७. (B) These** — “These” appears in the text of Chapter XV, which is titled “Mithila and Nepal (A Study in Political History).”
- १०५८. (A) Chapter VI — Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD)** — “Kamarupa” is drawn from Chapter VI, “Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD).”
- १०५९. (A) Saharsa** — “Saharsa” appears in the text of Chapter XIV, which is titled “The Khandavalas of Mithila.”
- १०६०. (C) Sanskrit** — “Sanskrit” appears in the text of Chapter XXI, which is titled “Cultural Heritage of Mithila.”
- १०६१. (B) Kannauj** — “Kannauj” appears in the text of Chapter VII, which is titled “The Karnatas of Mithila (1097 – 1325 AD).”
- १०६२. (D) Roopnarain** — “Roopnarain” appears in the text of Chapter XII, which is titled “The Later Oinwaras.”
- १०६३. (B) Mauryan** — “Mauryan” appears in the text of Chapter IV, which is titled “Mithila between 185 BC – 320 AD.”
- १०६४. (D) Mahesa Thakura** — “Mahesa Thakura” appears in the text of Chapter XIV, which is titled “The Khandavalas of Mithila.”
- १०६५. (D) Tibet** — “Tibet” appears in the text of Chapter XXI, which is titled “Cultural Heritage of Mithila.”
- १०६६. (C) Chapter IX — Early Muslim Invasion of Mithila** — “Muhammad Tughlaq” is drawn from Chapter IX, “Early Muslim Invasion of Mithila.”
- १०६७. (D) Chapter III — Ajatasatru and the Lichchavis of Vaisali** — “Abhaya” is drawn from Chapter III, “Ajatasatru and the Lichchavis of Vaisali.”
- १०६८. (D) Chapter V — Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)** — “Hinduism” is drawn from Chapter V, “Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097).”
- १०६९. (A) Chapter XII — The Later Oinwaras** — “Narendra Singh” is drawn from Chapter XII, “The Later Oinwaras.”
- १०७०. (A) Harivamsa** — “Harivamsa” appears in the text of Chapter XX, which is titled “Sanskrit Drama in Mithila (An Historical Survey).”
- १०७१. (A) Chapter XIV — The Khandavalas of Mithila** — “Raja Madhava Simha” is drawn from Chapter XIV, “The Khandavalas of Mithila.”

१०७२. (D) **Vaisali** — “Vaisali” appears in the text of Chapter III, which is titled “Ajatasatru and the Lichchavis of Vaisali.”
१०७३. (D) **Chapter II — Early History of Videha** — “Bhargava” is drawn from Chapter II, “Early History of Videha.”
१०७४. (B) **Chapter XIII — Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)** — “Sircar” is drawn from Chapter XIII, “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD).”
१०७५. (B) **Hindu** — “Hindu” appears in the text of Chapter XVIII, which is titled “Vidyapati and his Conception of Kingship.”
१०७६. (D) **Candeswara** — “Candeswara” appears in the text of Chapter VIII, which is titled “Harisimhadeva of Mithila (a re-assessment of facts).”
१०७७. (A) **Karnatas** — “Karnatas” appears in the text of Chapter VII, which is titled “The Karnatas of Mithila (1097 – 1325 AD).”
१०७८. (A) **Rigveda** — “Rigveda” appears in the text of Chapter II, which is titled “Early History of Videha.”
१०७९. (A) **Tibet** — “Tibet” appears in the text of Chapter VI, which is titled “Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD).”
१०८०. (C) **Virasimha** — “Virasimha” appears in the text of Chapter VIII, which is titled “Harisimhadeva of Mithila (a re-assessment of facts).”
१०८१. (A) **Chapter XI — The Oinwaras of Mithila (based mainly on Vidyapati)** — “Vira Singh” is drawn from Chapter XI, “The Oinwaras of Mithila (based mainly on Vidyapati).”
१०८२. (D) **Chapter XI — The Oinwaras of Mithila (based mainly on Vidyapati)** — “Kameshwara” is drawn from Chapter XI, “The Oinwaras of Mithila (based mainly on Vidyapati).”
१०८३. (C) **Though** — “Though” appears in the text of Chapter VII, which is titled “The Karnatas of Mithila (1097 – 1325 AD).”
१०८४. (C) **Malladeva** — “Malladeva” appears in the text of Chapter X, which is titled “The Later Karnatas of Mithila and Nepal.”
१०८५. (B) **Ganga** — “Ganga” appears in the text of Chapter XXI, which is titled “Cultural Heritage of Mithila.”
१०८६. (B) **Karnata** — “Karnata” appears in the text of Chapter X, which is titled “The Later Karnatas of Mithila and Nepal.”
१०८७. (C) **Nanyadeva** — “Nanyadeva” appears in the text of Chapter VIII, which is titled “Harisimhadeva of Mithila (a re-assessment of facts).”
१०८८. (B) **Yajurveda** — “Yajurveda” appears in the text of Chapter II, which is titled “Early History of Videha.”
१०८९. (D) **Besides** — “Besides” appears in the text of Chapter XX, which is titled “Sanskrit Drama in Mithila (An Historical Survey).”
१०९०. (A) **There** — “There” appears in the text of Chapter XVI, which is titled “Social Structure in Medieval Mithila.”
१०९१. (D) **Chapter XIX — Vidyapati’s Faith** — “Rabindranath” is drawn from Chapter XIX, “Vidyapati’s Faith.”
१०९२. (C) **Chapter XIII — Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)** — “Some of” is drawn from Chapter XIII, “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD).”
१०९३. (C) **Chapter VIII — Harisimhadeva of Mithila (a re-assessment of facts)** — “Ramasimhadeva” is drawn from Chapter VIII, “Harisimhadeva of Mithila (a re-assessment of facts).”
१०९४. (C) **Even** — “Even” appears in the text of Chapter III, which is titled “Ajatasatru and the Lichchavis of Vaisali.”
१०९५. (B) **Chapter VII — The Karnatas of Mithila (1097 – 1325 AD)** — “Chandeswara” is drawn from Chapter VII, “The Karnatas of Mithila (1097 – 1325 AD).”

१०९६. (C) **Bhakti** — “Bhakti” appears in the text of Chapter XIX, which is titled “Vidyapati’s Faith.”
१०९७. (B) **Oinvaras** — “Oinvaras” appears in the text of Chapter XII, which is titled “The Later Oinwaras.”
१०९८. (A) **Karnatas** — “Karnatas” appears in the text of Chapter I, which is titled “Sources.”
१०९९. (A) **Lichchavis** — “Lichchavis” appears in the text of Chapter IV, which is titled “Mithila between 185 BC – 320 AD.”
११००. (B) **Chapter II — Early History of Videha** — “Frequent” is drawn from Chapter II, “Early History of Videha.”
११०१. (D) **Chapter XI — The Oinwaras of Mithila (based mainly on Vidyapati)** — “Bhogishwara” is drawn from Chapter XI, “The Oinwaras of Mithila (based mainly on Vidyapati).”
११०२. (A) **Guptas** — “Guptas” appears in the text of Chapter VI, which is titled “Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD).”
११०३. (A) **They** — “They” appears in the text of Chapter V, which is titled “Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097).”
११०४. (C) **Misra** — “Misra” appears in the text of Chapter XXI, which is titled “Cultural Heritage of Mithila.”
११०५. (D) **Though** — “Though” appears in the text of Chapter XVI, which is titled “Social Structure in Medieval Mithila.”
११०६. (D) **Kasi** — “Kasi” appears in the text of Chapter I, which is titled “Sources.”
११०७. (B) **Vahiyas** — “Vahiyas” appears in the text of Chapter XVII, which is titled “The Lower Orders in Mithila (with special reference to Sudras and Slaves).”
११०८. (B) **Vena** — “Vena” appears in the text of Chapter XVII, which is titled “The Lower Orders in Mithila (with special reference to Sudras and Slaves).”
११०९. (D) **Kusanas** — “Kusanas” appears in the text of Chapter V, which is titled “Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097).”
१११०. (A) **Govindagupta** — “Govindagupta” appears in the text of Chapter V, which is titled “Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097).”
११११. (D) **Thus** — “Thus” appears in the text of Chapter XI, which is titled “The Oinwaras of Mithila (based mainly on Vidyapati).”
१११२. (C) **Tirabhukti** — “Tirabhukti” appears in the text of Chapter XXI, which is titled “Cultural Heritage of Mithila.”
१११३. (D) **Vamsavalis** — “Vamsavalis” appears in the text of Chapter X, which is titled “The Later Karnatas of Mithila and Nepal.”
१११४. (D) **Chapter XX — Sanskrit Drama in Mithila (An Historical Survey)** — “Murari” is drawn from Chapter XX, “Sanskrit Drama in Mithila (An Historical Survey).”
१११५. (A) **Chapter VI — Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD)** — “Mahendrapala” is drawn from Chapter VI, “Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD).”
१११६. (D) **Mulla Taquia** — “Mulla Taquia” appears in the text of Chapter VIII, which is titled “Harisimhadeva of Mithila (a re-assessment of facts).”
१११७. (A) **Terai** — “Terai” appears in the text of Chapter XV, which is titled “Mithila and Nepal (A Study in Political History).”
१११८. (A) **Visnugupta** — “Visnugupta” appears in the text of Chapter VI, which is titled “Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD).”
१११९. (B) **Chapter I — Sources** — “Munger” is drawn from Chapter I, “Sources.”

११२०. (A) **JASB** — “JASB” appears in the text of Chapter VIII, which is titled “Harisimhadeva of Mithila (a re-assessment of facts).”
११२१. (D) **Even** — “Even” appears in the text of Chapter II, which is titled “Early History of Videha.”
११२२. (A) **Chapter XI — The Oinwaras of Mithila (based mainly on Vidyapati)** — “Ibrahim Shah” is drawn from Chapter XI, “The Oinwaras of Mithila (based mainly on Vidyapati).”
११२३. (A) **Chapter XVI — Social Structure in Medieval Mithila** — “Maithilas” is drawn from Chapter XVI, “Social Structure in Medieval Mithila.”
११२४. (C) **Cnakya** — “Cnakya” appears in the text of Chapter XVIII, which is titled “Vidyapati and his Conception of Kingship.”
११२५. (A) **Risley** — “Risley” appears in the text of Chapter XVI, which is titled “Social Structure in Medieval Mithila.”
११२६. (D) **Adhikarana** — “Adhikarana” appears in the text of Chapter V, which is titled “Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097).”
११२७. (B) **Magadha** — “Magadha” appears in the text of Chapter XXI, which is titled “Cultural Heritage of Mithila.”
११२८. (A) **Chapter XII — The Later Oinwaras** — “Nankar” is drawn from Chapter XII, “The Later Oinwaras.”
११२९. (D) **Chapter II — Early History of Videha** — “Muharram” is drawn from Chapter II, “Early History of Videha.”
११३०. (B) **These** — “These” appears in the text of Chapter XI, which is titled “The Oinwaras of Mithila (based mainly on Vidyapati).”
११३१. (C) **Ram Charita by Sandhyakar Nandi.** — The abbreviations list gives “RC” as “Ram Charita by Sandhyakar Nandi..”
११३२. (B) **Comprehensive History of Bihar, published by the K P Jaiswal Institute, Patna.** — The abbreviations list gives “CHB” as “Comprehensive History of Bihar, published by the K P Jaiswal Institute, Patna..”
११३३. (A) **JA** — The abbreviations list uses “JA” for “Journale Asiatique..”
११३४. (A) **Early History of Bengal by F J Monahan.** — The abbreviations list gives “EHB” as “Early History of Bengal by F J Monahan..”
११३५. (D) **PASB** — The abbreviations list uses “PASB” for “Proceedings of the (Royal) Asiatic Society of Bengal, Calcutta..”
११३६. (A) **JAOS** — The abbreviations list uses “JAOS” for “Journal of the American Oriental Society, New Haven..”
११३७. (A) **Corpus Inscriptionum Indicarum.** — The abbreviations list gives “CII” as “Corpus Inscriptionum Indicarum..”
११३८. (D) **JAIH** — The abbreviations list uses “JAIH” for “Journal of Ancient Indian History, Calcutta..”
११३९. (D) **List: A List of Inscriptions of Northern India.** — The abbreviations list gives “Bhandarkar” as “List: A List of Inscriptions of Northern India..”
११४०. (C) **History of Bengal published by Dacca University.** — The abbreviations list gives “HB” as “History of Bengal published by Dacca University..”
११४१. (B) **Nepal, Le Nepal by Sylvain Levi.** — The abbreviations list gives “Levi” as “Nepal, Le Nepal by Sylvain Levi..”
११४२. (D) **Dacca University Studies.** — The abbreviations list gives “DUS” as “Dacca University Studies..”
११४३. (A) **Select Inscriptions of Bihar by R K Choudhary.** — The abbreviations list gives “CIB” as “Select Inscriptions of Bihar by R K Choudhary..”
११४४. (C) **MSS** — The abbreviations list uses “MSS” for “Manuscript..”
११४५. (A) **New Indian Antiquary.** — The abbreviations list gives “NIA” as “New Indian Antiquary..”
११४६. (D) **EI** — The abbreviations list uses “EI” for “Epigraphia India..”

১১৪৭. (C) **AGI** — The abbreviations list uses “AGI” for “Ancient Geography of India by Sir Alexander Cunningham..”
১১৪৮. (D) **Aiteraya Aranyaka.** — The abbreviations list gives “Ait.Ar” as “Aiteraya Aranyaka..”
১১৪৯. (A) **VJI** — The abbreviations list uses “VJI” for “Vanga Jatir Itihasa by N N Basu..”
১১৫০. (B) **Gaudalekhamala (in Bengali) by Aksaya Kumar Maitreya.** — The abbreviations list gives “GL” as “Gaudalekhamala (in Bengali) by Aksaya Kumar Maitreya..”
১১৫১. (C) **Buston** — The abbreviations list uses “Buston” for “History of Buddhism by Buston (Tr. By E Obermiller), Heidelberg, 1932..”
১১৫২. (B) **Indian Historical Quarterly.** — The abbreviations list gives “IHQ” as “Indian Historical Quarterly..”
১১৫৩. (B) **Annals of the Bhandarkar Oriental Research Institute, Poona.** — The abbreviations list gives “ABORI” as “Annals of the Bhandarkar Oriental Research Institute, Poona..”
১১৫৪. (C) **Journal of the (Royal) Asiatic Society of Bengal, Calcutta.** — The abbreviations list gives “JASB” as “Journal of the (Royal) Asiatic Society of Bengal, Calcutta..”
১১৫৫. (D) **Epigraphia India.** — The abbreviations list gives “EI” as “Epigraphia India..”
১১৫৬. (D) **Inscriptions of Bengal.** — The abbreviations list gives “IB” as “Inscriptions of Bengal..”
১১৫৭. (B) **ASIAR** — The abbreviations list uses “ASIAR” for “Annual Report of the Archaeological Survey of India..”
১১৫৮. (C) **Journal of Indian History, Madras and Travancore.** — The abbreviations list gives “JIH” as “Journal of Indian History, Madras and Travancore..”
১১৫৯. (C) **History of Mithila by Upendra Thakur.** — The abbreviations list gives “TM” as “History of Mithila by Upendra Thakur..”
১১৬০. (C) **JIH** — The abbreviations list uses “JIH” for “Journal of Indian History, Madras and Travancore..”
১১৬১. (B) **CHI** — The abbreviations list uses “CHI” for “Cambridge History of India..”
১১৬২. (B) **Banglar Itihasa (in Bengali): R D Banerji.** — The abbreviations list gives “BI” as “Banglar Itihasa (in Bengali): R D Banerji..”
১১৬৩. (D) **EHBP** — The abbreviations list uses “EHBP” for “The Early History of Bengal, P L Paul, Calcutta, 1939..”
১১৬৪. (A) **GR** — The abbreviations list uses “GR” for “Gaudarajamala (in Bengali) by R P Chanda..”
১১৬৫. (A) **Early History of India by V A Smith.** — The abbreviations list gives “EHI” as “Early History of India by V A Smith..”
১১৬৬. (C) **Indian Feudalism by R S Sharma.** — The abbreviations list gives “IF” as “Indian Feudalism by R S Sharma..”
১১৬৭. (C) **Bulletin of the School of the Oriental and African Studies, London.** — The abbreviations list gives “BSOAS” as “Bulletin of the School of the Oriental and African Studies, London..”
১১৬৮. (B) **CIB** — The abbreviations list uses “CIB” for “Select Inscriptions of Bihar by R K Choudhary..”
১১৬৯. (C) **Journal of the American Oriental Society, New Haven.** — The abbreviations list gives “JAOS” as “Journal of the American Oriental Society, New Haven..”
১১৭০. (A) **DUS** — The abbreviations list uses “DUS” for “Dacca University Studies..”
১১৭১. (B) **Proceedings of Indian History Congress.** — The abbreviations list gives “PIHC” as “Proceedings of Indian History Congress..”
১১৭২. (C) **CP** — The abbreviations list uses “CP” for “Copperplate..”
১১৭৩. (A) **IA** — The abbreviations list uses “IA” for “Indian Antiquary..”

୧୧୭୪. (B) **ABORI** — **Annals of the Bhandarkar Oriental Research Institute, Poona.** — The abbreviation list correctly matches ABORI with “Annals of the Bhandarkar Oriental Research Institute, Poona..”
୧୧୭୫. (A) **Ancient Geography of India by Sir Alexander Cunningham.** — The abbreviations list gives “AGI” as “Ancient Geography of India by Sir Alexander Cunningham..”
୧୧୭୬. (C) **Journal of the Bombay Branch of the Royal Asiatic Society, Bombay.** — The abbreviations list gives “JBBRAS” as “Journal of the Bombay Branch of the Royal Asiatic Society, Bombay..”
୧୧୭୭. (C) **MASB** — The abbreviations list uses “MASB” for “Memoirs of the (Royal) Asiatic Society of Bengal, Calcutta..”
୧୧୭୮. (D) **JBORS** — The abbreviations list uses “JBORS” for “Journal of the Bihar and Orissa Research Society, Patna..”
୧୧୭୯. (C) **JOR** — The abbreviations list uses “JOR” for “Journal of Oriental Research, Madras..”
୧୧୮୦. (B) **DHNI** — The abbreviations list uses “DHNI” for “Dynastic History of Northern India by H C Ray..”
୧୧୮୧. (C) **Annual Report of the Archaeological Survey of India.** — The abbreviations list gives “ASIAR” as “Annual Report of the Archaeological Survey of India..”
୧୧୮୨. (A) **JBBRAS** — The abbreviations list uses “JBBRAS” for “Journal of the Bombay Branch of the Royal Asiatic Society, Bombay..”
୧୧୮୩. (B) **HB** — The abbreviations list uses “HB” for “History of Bengal published by Dacca University..”
୧୧୮୪. (B) **CII** — The abbreviations list uses “CII” for “Corpus Inscriptionum Indicarum..”
୧୧୮୫. (B) **SMK** — The abbreviations list uses “SMK” for “Mithila Under the Karnatas by C P N Sinha..”
୧୧୮୬. (B) **HCIP** — The abbreviations list uses “HCIP” for “The History and Culture of the Indian People, Bharatiya Vidya Bhawan, Bombay..”
୧୧୮୭. (D) **GL** — The abbreviations list uses “GL” for “Gaudalekhamala (in Bengali) by Aksaya Kumar Maitreya..”
୧୧୮୮. (B) **Cambridge History of India.** — The abbreviations list gives “CHI” as “Cambridge History of India..”
୧୧୮୯. (B) **Memoirs of the (Royal) Asiatic Society of Bengal, Calcutta.** — The abbreviations list gives “MASB” as “Memoirs of the (Royal) Asiatic Society of Bengal, Calcutta..”
୧୧୯୦. (C) **VR** — The abbreviations list uses “VR” for “Varnaratnakara by Jyotirishwara Thakur..”
୧୧୯୧. (D) **Proceedings and Transactions of the All India Oriental Congress.** — The abbreviations list gives “PTOC” as “Proceedings and Transactions of the All India Oriental Congress..”
୧୧୯୨. (A) **EC** — The abbreviations list uses “EC” for “Epigraphia Carnatica..”
୧୧୯୩. (C) **JISOA** — The abbreviations list uses “JISOA” for “Journal of the Indian Society of Oriental Art, Calcutta..”
୧୧୯୪. (C) **Journal of the Department of Letters, Calcutta University.** — The abbreviations list gives “JL” as “Journal of the Department of Letters, Calcutta University..”
୧୧୯୫. (A) **Bihar Through the Ages (ed. By R R Diwakar).** — The abbreviations list gives “BTA” as “Bihar Through the Ages (ed. By R R Diwakar)..”
୧୧୯୬. (B) **HAIB** — The abbreviations list uses “HAIB” for “Historical Aspects of the Inscriptions of Bengal by B I Sen..”
୧୧୯୭. (C) **ABORI** — The abbreviations list uses “ABORI” for “Annals of the Bhandarkar Oriental Research Institute, Poona..”
୧୧୯୮. (B) **TN** — The abbreviations list uses “TN” for “Tabaqat-i-Nasri by Minhaj..”
୧୧୯୯. (B) **Journal of Oriental Research, Madras.** — The abbreviations list gives “JOR” as “Journal of Oriental Research, Madras..”
୧୨୦୦. (D) **CHB** — The abbreviations list uses “CHB” for “Comprehensive History of Bihar, published by the K P Jaiswal Institute, Patna..”

- १२०१. (C) Journal of the Bihar and Orissa Research Society, Patna.** — The abbreviations list gives “JBORS” as “Journal of the Bihar and Orissa Research Society, Patna..”
- १२०२. (C) PIHC** — The abbreviations list uses “PIHC” for “Proceedings of Indian History Congress..”
- १२०३. (A) JGIS** — The abbreviations list uses “JGIS” for “Journal of the Greater India Society, Calcutta..”
- १२०४. (C) Varnaratnakara by Jyotirishwara Thakur.** — The abbreviations list gives “VR” as “Varnaratnakara by Jyotirishwara Thakur..”
- १२०५. (A) Journal of the Asiatic Society, Calcutta.** — The abbreviations list gives “JAS” as “Journal of the Asiatic Society, Calcutta..”
- १२०६. (C) QJMS** — The abbreviations list uses “QJMS” for “Quarterly Journal of the Mythical Society..”
- १२०७. (C) Purusapariksa by Vidyapati.** — The abbreviations list gives “PP” as “Purusapariksa by Vidyapati..”
- १२०८. (C) Rajniti Ratnakar by Chandeswara.** — The abbreviations list gives “RR” as “Rajniti Ratnakar by Chandeswara..”
- १२०९. (C) Journal of the Royal Asiatic Society of Bengal, Letters, Calcutta.** — The abbreviations list gives “JRASBL” as “Journal of the Royal Asiatic Society of Bengal, Letters, Calcutta..”
- १२१०. (B) Proceedings of the (Royal) Asiatic Society of Bengal, Calcutta.** — The abbreviations list gives “PASB” as “Proceedings of the (Royal) Asiatic Society of Bengal, Calcutta..”
- १२११. (B) Ait.Ar** — The abbreviations list uses “Ait.Ar” for “Aiteraya Aranyaka..”
- १२१२. (B) JBTS** — The abbreviations list uses “JBTS” for “Journal of the Buddhist Text Society, London..”
- १२१३. (C) Dynastic History of Northern India by H C Ray.** — The abbreviations list gives “DHNI” as “Dynastic History of Northern India by H C Ray..”
- १२१४. (B) Levi** — The abbreviations list uses “Levi” for “Nepal, Le Nepal by Sylvain Levi..”
- १२१५. (A) Journal of Ancient Indian History, Calcutta.** — The abbreviations list gives “JAIH” as “Journal of Ancient Indian History, Calcutta..”
- १२१६. (D) Journal of the Buddhist Text Society, London.** — The abbreviations list gives “JBTS” as “Journal of the Buddhist Text Society, London..”
- १२१७. (C) JL** — The abbreviations list uses “JL” for “Journal of the Department of Letters, Calcutta University..”
- १२१८. (C) JRASBL** — The abbreviations list uses “JRASBL” for “Journal of the Royal Asiatic Society of Bengal, Letters, Calcutta..”
- १२१९. (D) Dharmaswamin** — The abbreviations list uses “Dharmaswamin” for “History of Dharmaswamin (Deciphered & Translated by Dr G Roerich, Patna, 1959)..”
- १२२०. (B) IHQ** — The abbreviations list uses “IHQ” for “Indian Historical Quarterly..”
- १२२१. (B) Quarterly Journal of the Mythical Society.** — The abbreviations list gives “QJMS” as “Quarterly Journal of the Mythical Society..”
- १२२२. (D) HAB** — The abbreviations list uses “HAB” for “History of Ancient Bengal by R C Majumdar (also abbreviated as RCM)..”
- १२२३. (C) RR** — The abbreviations list uses “RR” for “Rajniti Ratnakar by Chandeswara..”
- १२२४. (A) Morrison** — The abbreviations list uses “Morrison” for “Political Centres and Cultural Regions in Early Bengal by Barrie M Morrison, Bombay..”
- १२२५. (C) Gaekwad Oriental Series.** — The abbreviations list gives “GOS” as “Gaekwad Oriental Series..”
- १२२६. (A) Vanga Jatir Itihasa by N N Basu.** — The abbreviations list gives “VJI” as “Vanga Jatir Itihasa by N N Basu..”

१२२७. (A) **TM** — The abbreviations list uses “TM” for “History of Mithila by Upendra Thakur..”
१२२८. (B) **Political Centres and Cultural Regions in Early Bengal by Barrie M Morrison, Bombay.** — The abbreviations list gives “Morrison” as “Political Centres and Cultural Regions in Early Bengal by Barrie M Morrison, Bombay..”
१२२९. (C) **IC** — The abbreviations list uses “IC” for “Indian Culture..”
१२३०. (C) **EHB** — The abbreviations list uses “EHB” for “Early History of Bengal by F J Monahan..”
१२३१. (D) **History of Dharmaswamin (Deciphered & Translated by Dr G Roerich, Patna, 1959).** — The abbreviations list gives “Dharmaswamin” as “History of Dharmaswamin (Deciphered & Translated by Dr G Roerich, Patna, 1959)..”
१२३२. (D) **History of Tirhut by S N Singh.** — The abbreviations list gives “ST” as “History of Tirhut by S N Singh..”
१२३३. (B) **JAS** — The abbreviations list uses “JAS” for “Journal of the Asiatic Society, Calcutta..”
१२३४. (C) **Catalogue.** — The abbreviations list gives “Cat” as “Catalogue..”
१२३५. (D) **ST** — The abbreviations list uses “ST” for “History of Tirhut by S N Singh..”
१२३६. (C) **Journal of the Andhra Historical Research Society, Rajahmundry.** — The abbreviations list gives “JAHS” as “Journal of the Andhra Historical Research Society, Rajahmundry..”
१२३७. (C) **Bombay Gazetteer.** — The abbreviations list gives “BG” as “Bombay Gazetteer..”
१२३८. (C) **Indian Culture.** — The abbreviations list gives “IC” as “Indian Culture..”
१२३९. (A) **Tabaqat-i-Nasri by Minhaj.** — The abbreviations list gives “TN” as “Tabaqat-i-Nasri by Minhaj..”
१२४०. (D) **BTA** — The abbreviations list uses “BTA” for “Bihar Through the Ages (ed. By R R Diwakar)..”
१२४१. (D) **BG** — The abbreviations list uses “BG” for “Bombay Gazetteer..”
१२४२. (A) **Gaudarajamala (in Bengali) by R P Chanda.** — The abbreviations list gives “GR” as “Gaudarajamala (in Bengali) by R P Chanda..”
१२४३. (A) **JAHS** — The abbreviations list uses “JAHS” for “Journal of the Andhra Historical Research Society, Rajahmundry..”
१२४४. (D) **Journal of the Greater India Society, Calcutta.** — The abbreviations list gives “JGIS” as “Journal of the Greater India Society, Calcutta..”
१२४५. (C) **Decline of the Kingdom of Magadh by B P Sinha.** — The abbreviations list gives “DKM” as “Decline of the Kingdom of Magadh by B P Sinha..”
१२४६. (B) **JASB** — The abbreviations list uses “JASB” for “Journal of the (Royal) Asiatic Society of Bengal, Calcutta..”
१२४७. (B) **Manuscript.** — The abbreviations list gives “MSS” as “Manuscript..”
१२४८. (A) **DKM** — The abbreviations list uses “DKM” for “Decline of the Kingdom of Magadh by B P Sinha..”
१२४९. (B) **Sir Ashutosh Mukherji Silver Jubilee Volume (3 Vols.). Vol. III – Orientalia-Cal. University.** — The abbreviations list gives “AJV” as “Sir Ashutosh Mukherji Silver Jubilee Volume (3 Vols.). Vol. III – Orientalia-Cal. University..”
१२५०. (B) **Nepal: Sanskrit Buddhist Literature of Nepal by Rajendra Lal Mitra, Calcutta.** — The abbreviations list gives “Mitra” as “Nepal: Sanskrit Buddhist Literature of Nepal by Rajendra Lal Mitra, Calcutta..”
१२५१. (C) **BSOAS** — The abbreviations list uses “BSOAS” for “Bulletin of the School of the Oriental and African Studies, London..”
१२५२. (A) **The History and Culture of the Indian People, Bharatiya Vidya Bhawan, Bombay.** — The abbreviations list gives “HCIP” as “The History and Culture of the Indian People, Bharatiya Vidya Bhawan, Bombay..”

१२५३. (D) **Journal of the Bihar Research Society, Patna.** — The abbreviations list gives “JBRS” as “Journal of the Bihar Research Society, Patna..”
१२५४. (A) **AJV** — The abbreviations list uses “AJV” for “Sir Ashutosh Mukherji Silver Jubilee Volume (3 Vols.). Vol. III – Orientalia-Cal. University..”
१२५५. (A) **Journale Asiatique.** — The abbreviations list gives “JA” as “Journale Asiatique..”
१२५६. (D) **BI** — The abbreviations list uses “BI” for “Banglar Itihasa (in Bengali): R D Banerji..”
१२५७. (D) **GOS** — The abbreviations list uses “GOS” for “Gaekwad Oriental Series..”
१२५८. (C) **SERMPEI** — The abbreviations list uses “SERMPEI” for “Some Epigraphical Records of the Medieval Period from Eastern India by D C Sirkar, New.”
१२५९. (A) **Bhandarkar** — The abbreviations list uses “Bhandarkar” for “List: A List of Inscriptions of Northern India..”
१२६०. (C) **RC** — The abbreviations list uses “RC” for “Ram Charita by Sandhyakar Nandi..”
१२६१. (D) **IF** — The abbreviations list uses “IF” for “Indian Feudalism by R S Sharma..”
१२६२. (D) **PP** — The abbreviations list uses “PP” for “Purusapariksa by Vidyapati..”
१२६३. (C) **Historical Aspects of the Inscriptions of Bengal by B I Sen.** — The abbreviations list gives “HAIB” as “Historical Aspects of the Inscriptions of Bengal by B I Sen..”
१२६४. (C) **PB** — The abbreviations list uses “PB” for “Palas of Bengal by R D Banerji..”
१२६५. (D) **Bibliotheca Indica: Published by the Asiatic Society of Bengal, Calcutta (also BI).** — The abbreviations list gives “Bibl.Ind” as “Bibliotheca Indica: Published by the Asiatic Society of Bengal, Calcutta (also BI)..”
१२६६. (B) **Mithila Under the Karnatas by C P N Sinha.** — The abbreviations list gives “SMK” as “Mithila Under the Karnatas by C P N Sinha..”
१२६७. (C) **The Early History of Bengal, P L Paul, Calcutta, 1939.** — The abbreviations list gives “EHBP” as “The Early History of Bengal, P L Paul, Calcutta, 1939..”
१२६८. (D) **Some Epigraphical Records of the Medieval Period from Eastern India by D C Sirkar, New** — The abbreviations list gives “SERMPEI” as “Some Epigraphical Records of the Medieval Period from Eastern India by D C Sirkar, New.”
१२६९. (C) **Mitra** — The abbreviations list uses “Mitra” for “Nepal: Sanskrit Buddhist Literature of Nepal by Rajendra Lal Mitra, Calcutta..”
१२७०. (A) **Epigraphia Carnatica.** — The abbreviations list gives “EC” as “Epigraphia Carnatica..”
१२७१. (B) **JRAS** — The abbreviations list uses “JRAS” for “Journal of the Royal Asiatic Society of Great Britain and Ireland, London..”
१२७२. (B) **NIA** — The abbreviations list uses “NIA” for “New Indian Antiquary..”
१२७३. (D) **Journal of the Indian Society of Oriental Art, Calcutta.** — The abbreviations list gives “JISOA” as “Journal of the Indian Society of Oriental Art, Calcutta..”
१२७४. (B) **History of Ancient Bengal by R C Majumdar (also abbreviated as RCM).** — The abbreviations list gives “HAB” as “History of Ancient Bengal by R C Majumdar (also abbreviated as RCM)..”
१२७५. (C) **History of Buddhism by Buston (Tr. By E Obermiller), Heidelberg, 1932.** — The abbreviations list gives “Buston” as “History of Buddhism by Buston (Tr. By E Obermiller), Heidelberg, 1932..”
१२७६. (A) **Journal of the Royal Asiatic Society of Great Britain and Ireland, London.** — The abbreviations list gives “JRAS” as “Journal of the Royal Asiatic Society of Great Britain and Ireland, London..”

- १२७७. (D) Cat** — The abbreviations list uses “Cat” for “Catalogue..”
- १२७८. (B) Indian Antiquary.** — The abbreviations list gives “IA” as “Indian Antiquary..”
- १२७९. (C) Palas of Bengal by R D Banerji.** — The abbreviations list gives “PB” as “Palas of Bengal by R D Banerji..”
- १२८०. (D) EHI** — The abbreviations list uses “EHI” for “Early History of India by V A Smith..”
- १२८१. (B) JBRS** — The abbreviations list uses “JBRS” for “Journal of the Bihar Research Society, Patna..”
- १२८२. (A) Copperplate.** — The abbreviations list gives “CP” as “Copperplate..”
- १२८३. (B) IB** — The abbreviations list uses “IB” for “Inscriptions of Bengal..”
- १२८४. (B) Bibl.Ind** — The abbreviations list uses “Bibl.Ind” for “Bibliotheca Indica: Published by the Asiatic Society of Bengal, Calcutta (also BI)..”
- १२८५. (C) PTOC** — The abbreviations list uses “PTOC” for “Proceedings and Transactions of the All India Oriental Congress..”
- १२८६. (C) 692 AH (=1292–93 AD)** — The Mahesvara stone inscription is dated 692 AH, equivalent to 1292–93 AD.
- १२८७. (C) Old Arabic style in Tughra character with ornamental Bengal character** — The inscription is described as in old Arabic style, Tughra character, and ornamental Bengal character.
- १२८८. (B) Bheraghat inscription of Alhanadevi** — The Bheraghat inscription of Alhanadevi is cited for Yasah-Karna’s campaign.
- १२८९. (D) Basarh or Vaisali seals** — The Basarh/Vaisali seals are named as evidence for the administrative system of Tirabhukti.
- १२९०. (A) Firuz Aitigin** — The substance of the inscription says Firuz Aitigin ordered the erection of a huge solid structure.
- १२९१. (A) Bhagirathpur epigraph** — The text mentions the Bhagirathpur epigraph of Nasrat Shah at Matihani, Begusarai.
- १२९२. (D) Ruknuddin Kaika’us** — The inscription belongs to the reign of Ruknuddin Kaika’us of Bengal.
- १२९३. (D) It is among the earliest Arabic inscriptions in Bihar and probably the first in North Bihar** — The author calls it rare because of its early date and North Bihar location.
- १२९४. (D) Kandaha inscription at Saharsa** — The source names Narsimhadeva Oinwara’s inscription at Kandaha, Saharsa.
- १२९५. (A) Vaisali** — Chapter V states that Tirabhukti had its headquarters at Vaisali.
- १२९६. (B) The biggest administrative unit ruled by a royal prince** — The text says Tirabhukti denoted the biggest administrative unit under the Guptas ruled by a royal prince.
- १२९७. (C) 1097-1147** — The text prints “CONQUESTS OF NANYADEVA” with the date range 1097-1147.
- १२९८. (B) Emergence of Tirabhukti as the Capital of North Bihar** — The source associates AD 320 – 1097 with Emergence of Tirabhukti as the Capital of North Bihar.
- १२९९. (A) 647 – 702 AD** — The text prints “Tirabhukti” with the date range 647 – 702 AD.
- १३००. (C) 1145-1167** — The text prints “Vijjalla” with the date range 1145-1167.
- १३०१. (A) 320-1097 AD** — The text prints “THE CAPITAL OF NORTH BIHAR” with the date range 320-1097 AD.
- १३०२. (A) 692 AH (=1292–93 AD)** — The source associates Mahesvara stone inscription with 692 AH (=1292–93 AD).
- १३०३. (D) 1072–1125 AD** — The source associates Yasah-Karna with 1072–1125 AD.
- १३०४. (A) 647 – 702 AD** — The source associates China, Tibet, Nepal and the Capital of Tirabhukti with 647 – 702 AD.
- १३०५. (B) 1279-1325** — The text prints “Harisimhadeva” with the date range 1279-1325.
- १३०६. (A) 1236-1245** — The text prints “AD. TUGHRIL TUGHAN” with the date range 1236-1245.

१३०७. (C) **1170-1193** — The text prints “Jayachandra” with the date range 1170-1193.
१३०८. (C) **Ruknuddin Kaika’us of Bengal** — The source associates 1291–1301 AD with Ruknuddin Kaika’us of Bengal.
१३०९. (B) **1342-1348** — The text prints “Atirupa Thakur” with the date range 1342-1348.
१३१०. (A) **1170 – 1193 AD** — The text prints “Kannauj” with the date range 1170 – 1193 AD.
१३११. (D) **1326-1342** — The text prints “Oen Thakur” with the date range 1326-1342.
१३१२. (D) **1274-1310** — The text prints “Anantamalla” with the date range 1274-1310.
१३१३. (A) **1147-1188** — The text prints “Gangeyadeva” with the date range 1147-1188.
१३१४. (B) **1375-1389** — The text prints “Kameshwara Thakur” with the date range 1375-1389.
१३१५. (A) **1291–1301 AD** — The source associates Ruknuddin Kaika’us of Bengal with 1291–1301 AD.
१३१६. (C) **1147-1188** — The text prints “Gangadeva” with the date range 1147-1188.
१३१७. (B) **695-715** — The text prints “Visnugupta” with the date range 695-715.
१३१८. (A) **Jayachandra of Kannauj** — The source associates 1170–1193 AD with Jayachandra of Kannauj.
१३१९. (A) **1097-1325** — The text prints “VII THE KARNATAS OF MITHILA” with the date range 1097-1325.
१३२०. (A) **1409-1410** — The text prints “Saifuddin Hamza Shah” with the date range 1409-1410.
१३२१. (D) **550 – 1097 AD** — The text prints “Karnatas” with the date range 550 – 1097 AD.
१३२२. (B) **647-725** — The text prints “THE RESTORED LATER GUPTAS” with the date range 647-725.
१३२३. (B) **Mithila between 185 BC – 320 AD** — The source associates Chapter IV with Mithila between 185 BC – 320 AD.
१३२४. (C) **1227-1285** — The text prints “RAMASIMHADEVA” with the date range 1227-1285.
१३२५. (C) **1097-1147** — The text prints “AD. NANYADEVA” with the date range 1097-1147.
१३२६. (C) **1358-1375** — The text prints “Laksmana Thakur” with the date range 1358-1375.
१३२७. (C) **1072- 1125 AD** — The text prints “Karna” with the date range 1072- 1125 AD.
१३२८. (C) **Currency under the Oinwaras** — The source associates 15th – 16th century AD with Currency under the Oinwaras.
१३२९. (C) **1291-1301** — The text prints “Sultan Ruknuddin Kaikau’s” with the date range 1291-1301.
१३३०. (C) **1279-1325 AD** — The text prints “Mithila. HARISIMHADEVA” with the date range 1279-1325 AD.
१३३१. (C) **1188-1227** — The text prints “NARASIMHADEVA” with the date range 1188-1227.
१३३२. (B) **1146-1166** — The text prints “Tirhut. Anantadeva” with the date range 1146-1166.
१३३३. (D) **1082-1098** — The text prints “Harsadeva” with the date range 1082-1098.
१३३४. (C) **Political History from the Fall of the Guptas to the Rise of the Karnatas** — The source associates 550 – 1097 AD with Political History from the Fall of the Guptas to the Rise of the Karnatas.
१३३५. (C) **1342-1357** — The text prints “Haji Ilyas” with the date range 1342-1357.
१३३६. (D) **1268-81** — The text prints “Sultan Mughisuddin Tughral” with the date range 1268-81.
१३३७. (C) **AD 320 – 1097** — The source associates Emergence of Tirabhukti as the Capital of North Bihar with AD 320 – 1097.
१३३८. (C) **Chapter IV** — The source associates Mithila between 185 BC – 320 AD with Chapter IV.
१३३९. (B) **China, Tibet, Nepal and the Capital of Tirabhukti** — The source associates 647 – 702 AD with China, Tibet, Nepal and the Capital of Tirabhukti.

१३४०. (D) 940-60 — The text prints “Gopala II” with the date range 940-60.
१३४१. (A) 1072-1125 — The text prints “Yasahkarna” with the date range 1072-1125.
१३४२. (C) 1098-1126 — The text prints “Sivadeva” with the date range 1098-1126.
१३४३. (A) The Karnatas of Mithila — The source associates 1097 – 1325 AD with The Karnatas of Mithila.
१३४४. (B) 550 – 1097 AD — The source associates Political History from the Fall of the Guptas to the Rise of the Karnatas with 550 – 1097 AD.
१३४५. (D) 1097-1147 — The text prints “Nanyadeva” with the date range 1097-1147.
१३४६. (C) 1127- 1138 — The text prints “Someswara III” with the date range 1127- 1138.
१३४७. (B) 1279-1301 — The text prints “Sakrasimha” with the date range 1279-1301.
१३४८. (B) 1170–1193 AD — The source associates Jayachandra of Kannauj with 1170–1193 AD.
१३४९. (D) 1348-1358 — The text prints “Viswarupa Thakur” with the date range 1348-1358.
१३५०. (B) 15th – 16th century AD — The source associates Currency under the Oinwaras with 15th – 16th century AD.
१३५१. (C) 1196-97 — The text prints “Vijayakamadeva” with the date range 1196-97.
१३५२. (A) 600-650 AD — The text prints “Sgampo” with the date range 600-650 AD.
१३५३. (D) 1223-1252 — The text prints “Abhayamalla” with the date range 1223-1252.
१३५४. (B) Yasah-Karna — The source associates 1072–1125 AD with Yasah-Karna.
१३५५. (D) Mahesvara stone inscription — The source associates 692 AH (=1292–93 AD) with Mahesvara stone inscription.
१३५६. (C) 1442-1459 — The text prints “Nasiruddin Mahmud Shah” with the date range 1442-1459.
१३५७. (D) 1097 – 1325 AD — The source associates The Karnatas of Mithila with 1097 – 1325 AD.
१३५८. (A) Sanskrit Drama in Mithila (An Historical Survey) — The preceding item in the contents is Chapter XX, “Sanskrit Drama in Mithila (An Historical Survey).”
१३५९. (D) Mithila between 185 BC – 320 AD — The contents list Chapter IV as “Mithila between 185 BC – 320 AD.”
१३६०. (C) Ajatasatru and the Lichchavis of Vaisali — The contents list Chapter III as “Ajatasatru and the Lichchavis of Vaisali.”
१३६१. (B) The Oinwaras of Mithila (based mainly on Vidyapati) — The preceding item in the contents is Chapter XI, “The Oinwaras of Mithila (based mainly on Vidyapati).”
१३६२. (C) Ajatasatru and the Lichchavis of Vaisali — The preceding item in the contents is Chapter III, “Ajatasatru and the Lichchavis of Vaisali.”
१३६३. (A) XIII — The contents assign “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)” to Chapter XIII.
१३६४. (A) Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD) — The preceding item in the contents is Chapter XIII, “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD).”
१३६५. (C) Early History of Videha — The preceding item in the contents is Chapter II, “Early History of Videha.”
१३६६. (D) VI — The contents assign “Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD)” to Chapter VI.
१३६७. (B) XV — The contents assign “Mithila and Nepal (A Study in Political History)” to Chapter XV.
१३६८. (A) Vidyapati’s Faith — The preceding item in the contents is Chapter XIX, “Vidyapati’s Faith.”

- १३६९. (B) Mithila and Nepal (A Study in Political History)** — The preceding item in the contents is Chapter XV, “Mithila and Nepal (A Study in Political History).”
- १३७०. (B) The Karnatas of Mithila (1097 – 1325 AD)** — The preceding item in the contents is Chapter VII, “The Karnatas of Mithila (1097 – 1325 AD).”
- १३७१. (B) The Khandavalas of Mithila** — The next item in the contents is Chapter XIV, “The Khandavalas of Mithila.”
- १३७२. (C) Krisnadatta Maithila and His Works** — The contents list Appendix IV as “Krisnadatta Maithila and His Works.”
- १३७३. (C) The Khandavalas of Mithila** — The preceding item in the contents is Chapter XIV, “The Khandavalas of Mithila.”
- १३७४. (C) XX** — The contents assign “Sanskrit Drama in Mithila (An Historical Survey)” to Chapter XX.
- १३७५. (C) XIV** — The contents assign “The Khandavalas of Mithila” to Chapter XIV.
- १३७६. (B) Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD)** — The next item in the contents is Chapter VI, “Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD).”
- १३७७. (C) Social Structure in Medieval Mithila** — The preceding item in the contents is Chapter XVI, “Social Structure in Medieval Mithila.”
- १३७८. (C) Early Muslim Invasion of Mithila** — The preceding item in the contents is Chapter IX, “Early Muslim Invasion of Mithila.”
- १३७९. (D) III** — The contents assign “Ajatasatru and the Lichchavis of Vaisali” to Chapter III.
- १३८०. (B) China, Tibet, Nepal & The Capital of Tirabhukti (647 – 702 AD)** — The contents list Appendix V as “China, Tibet, Nepal & The Capital of Tirabhukti (647 – 702 AD).”
- १३८१. (C) XIX** — The contents assign “Vidyapati’s Faith” to Chapter XIX.
- १३८२. (D) The Lower Orders in Mithila (with special reference to Sudras and Slaves)** — The preceding item in the contents is Chapter XVII, “The Lower Orders in Mithila (with special reference to Sudras and Slaves).”
- १३८३. (D) The Later Oinwaras** — The preceding item in the contents is Chapter XII, “The Later Oinwaras.”
- १३८४. (B) Harisimhadeva of Mithila (a re-assessment of facts)** — The next item in the contents is Chapter VIII, “Harisimhadeva of Mithila (a re-assessment of facts).”
- १३८५. (B) XVII** — The contents assign “The Lower Orders in Mithila (with special reference to Sudras and Slaves)” to Chapter XVII.
- १३८६. (B) IV** — The contents assign “Mithila between 185 BC – 320 AD” to Chapter IV.
- १३८७. (C) Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD)** — The preceding item in the contents is Chapter VI, “Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD).”
- १३८८. (A) A Rare Surya Image from Barauni** — The contents list Appendix I as “A Rare Surya Image from Barauni.”
- १३८९. (C) II** — The contents assign “Early History of Videha” to Chapter II.
- १३९०. (D) Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)** — The contents list Chapter XIII as “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD).”
- १३९१. (C) X** — The contents assign “The Later Karnatas of Mithila and Nepal” to Chapter X.
- १३९२. (D) Harisimhadeva of Mithila (a re-assessment of facts)** — The contents list Chapter VIII as “Harisimhadeva of Mithila (a re-assessment of facts).”

- १३९३. (D) The Lower Orders in Mithila (with special reference to Sudras and Slaves)** — The contents list Chapter XVII as “The Lower Orders in Mithila (with special reference to Sudras and Slaves).”
- १३९४. (A) Appendix I — A Rare Surya Image from Barauni** — The contents correctly match Appendix I with “A Rare Surya Image from Barauni.”
- १३९५. (B) A Critical Estimate of the Laksmanasamvata (Based on the Examination of Old and New Facts, Literary and Epigraphic)** — The contents list Appendix III as “A Critical Estimate of the Laksmanasamvata (Based on the Examination of Old and New Facts, Literary and Epigraphic).”
- १३९६. (B) Cultural Heritage of Mithila** — The contents list Chapter XXI as “Cultural Heritage of Mithila.”
- १३९७. (D) The Karnatas of Mithila (1097 – 1325 AD)** — The contents list Chapter VII as “The Karnatas of Mithila (1097 – 1325 AD).”
- १३९८. (C) The Later Oinwaras** — The next item in the contents is Chapter XII, “The Later Oinwaras.”
- १३९९. (C) The Lower Orders in Mithila (with special reference to Sudras and Slaves)** — The next item in the contents is Chapter XVII, “The Lower Orders in Mithila (with special reference to Sudras and Slaves).”
- १४००. (B) Sanskrit Drama in Mithila (An Historical Survey)** — The contents list Chapter XX as “Sanskrit Drama in Mithila (An Historical Survey).”
- १४०१. (A) The Later Karnatas of Mithila and Nepal** — The contents list Chapter X as “The Later Karnatas of Mithila and Nepal.”
- १४०२. (B) Harisimhadeva of Mithila (a re-assessment of facts)** — The preceding item in the contents is Chapter VIII, “Harisimhadeva of Mithila (a re-assessment of facts).”
- १४०३. (B) Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD)** — The next item in the contents is Chapter XIII, “Currency under the Oinwaras of Mithila and its Bearings on the Contemporary History and Chronology (15th – 16th century AD).”
- १४०४. (B) Early Muslim Invasion of Mithila** — The contents list Chapter IX as “Early Muslim Invasion of Mithila.”
- १४०५. (A) The Oinwaras of Mithila (based mainly on Vidyapati)** — The contents list Chapter XI as “The Oinwaras of Mithila (based mainly on Vidyapati).”
- १४०६. (C) Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)** — The contents list Chapter V as “Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097).”
- १४०७. (D) Chapter I — Sources** — The contents correctly match Chapter I with “Sources.”
- १४०८. (C) Mithila between 185 BC – 320 AD** — The next item in the contents is Chapter IV, “Mithila between 185 BC – 320 AD.”
- १४०९. (D) Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)** — The preceding item in the contents is Chapter V, “Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097).”
- १४१०. (C) Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD)** — The contents list Chapter VI as “Political History of Mithila from the Fall of the Guptas to the Rise of the Karnatas (550 – 1097 AD).”
- १४११. (D) XXI** — The contents assign “Cultural Heritage of Mithila” to Chapter XXI.
- १४१२. (D) Social Structure in Medieval Mithila** — The next item in the contents is Chapter XVI, “Social Structure in Medieval Mithila.”
- १४१३. (B) Vidyapati and his Conception of Kingship** — The contents list Chapter XVIII as “Vidyapati and his Conception of Kingship.”

- १४१४. (A) Early Muslim Invasion of Mithila** — The next item in the contents is Chapter IX, “Early Muslim Invasion of Mithila.”
- १४१५. (C) I** — The contents assign “Sources” to Chapter I.
- १४१६. (A) Early History of Videha** — The next item in the contents is Chapter II, “Early History of Videha.”
- १४१७. (D) VIII** — The contents assign “Harisimhadeva of Mithila (a re-assessment of facts)” to Chapter VIII.
- १४१८. (B) Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)** — The next item in the contents is Chapter V, “Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097).”
- १४१९. (B) XII** — The contents assign “The Later Oinwaras” to Chapter XII.
- १४२०. (A) II** — The contents assign “Strategic Importance of Tirhut as Gateway to Bengal in Early Medieval Period” to Appendix II.
- १४२१. (B) Ajatasatru and the Lichchavis of Vaisali** — The next item in the contents is Chapter III, “Ajatasatru and the Lichchavis of Vaisali.”
- १४२२. (D) Strategic Importance of Tirhut as Gateway to Bengal in Early Medieval Period** — The contents list Appendix II as “Strategic Importance of Tirhut as Gateway to Bengal in Early Medieval Period.”
- १४२३. (B) Vidyapati’s Faith** — The contents list Chapter XIX as “Vidyapati’s Faith.”
- १४२४. (D) III** — The contents assign “A Critical Estimate of the Laksmanasamvata (Based on the Examination of Old and New Facts, Literary and Epigraphic)” to Appendix III.
- १४२५. (A) Mithila between 185 BC – 320 AD** — The preceding item in the contents is Chapter IV, “Mithila between 185 BC – 320 AD.”
- १४२६. (C) V** — The contents assign “China, Tibet, Nepal & The Capital of Tirabhukti (647 – 702 AD)” to Appendix V.
- १४२७. (B) IX** — The contents assign “Early Muslim Invasion of Mithila” to Chapter IX.
- १४२८. (B) I** — The contents assign “A Rare Surya Image from Barauni” to Appendix I.
- १४२९. (B) The Later Karnatas of Mithila and Nepal** — The preceding item in the contents is Chapter X, “The Later Karnatas of Mithila and Nepal.”
- १४३०. (C) Sanskrit Drama in Mithila (An Historical Survey)** — The next item in the contents is Chapter XX, “Sanskrit Drama in Mithila (An Historical Survey).”
- १४३१. (A) The Karnatas of Mithila (1097 – 1325 AD)** — The next item in the contents is Chapter VII, “The Karnatas of Mithila (1097 – 1325 AD).”
- १४३२. (B) The Later Karnatas of Mithila and Nepal** — The next item in the contents is Chapter X, “The Later Karnatas of Mithila and Nepal.”
- १४३३. (B) Mithila and Nepal (A Study in Political History)** — The contents list Chapter XV as “Mithila and Nepal (A Study in Political History).”
- १४३४. (C) The Oinwaras of Mithila (based mainly on Vidyapati)** — The next item in the contents is Chapter XI, “The Oinwaras of Mithila (based mainly on Vidyapati).”
- १४३५. (B) XI** — The contents assign “The Oinwaras of Mithila (based mainly on Vidyapati)” to Chapter XI.
- १४३६. (B) VII** — The contents assign “The Karnatas of Mithila (1097 – 1325 AD)” to Chapter VII.
- १४३७. (A) V** — The contents assign “Emergence of Tirabhukti as the Capital of North Bihar (AD 320 – 1097)” to Chapter V.
- १४३८. (A) Sources** — The preceding item in the contents is Chapter I, “Sources.”
- १४३९. (A) XVI** — The contents assign “Social Structure in Medieval Mithila” to Chapter XVI.

१४४०. (A) **The Later Oinwaras** — The contents list Chapter XII as “The Later Oinwaras.”
१४४१. (A) **Sources** — The contents list Chapter I as “Sources.”
१४४२. (D) **The Khandavalas of Mithila** — The contents list Chapter XIV as “The Khandavalas of Mithila.”
१४४३. (B) **Social Structure in Medieval Mithila** — The contents list Chapter XVI as “Social Structure in Medieval Mithila.”
१४४४. (C) **Mithila and Nepal (A Study in Political History)** — The next item in the contents is Chapter XV, “Mithila and Nepal (A Study in Political History).”
१४४५. (C) **XVIII** — The contents assign “Vidyapati and his Conception of Kingship” to Chapter XVIII.
१४४६. (D) **Early History of Videha** — The contents list Chapter II as “Early History of Videha.”
१४४७. (A) **Vidyapati’s Faith** — The next item in the contents is Chapter XIX, “Vidyapati’s Faith.”
१४४८. (A) **IV** — The contents assign “Krisnadatta Maithila and His Works” to Appendix IV.
१४४९. (A) **Cultural Heritage of Mithila** — The next item in the contents is Chapter XXI, “Cultural Heritage of Mithila.”
१४५०. (B) **Vidyapati and his Conception of Kingship** — The next item in the contents is Chapter XVIII, “Vidyapati and his Conception of Kingship.”
१४५१. (C) **Vidyapati and his Conception of Kingship** — The preceding item in the contents is Chapter XVIII, “Vidyapati and his Conception of Kingship.”
१४५२. (C) **Prashant Kumar Choudhary** — The dedication page reads “To my second son Prashant Kumar Choudhary.”
१४५३. (A) **375** — The uploaded PDF file has 375 pages.
१४५४. (A) **23.12.1950 – 04.05.1976** — The dedication gives the dates 23.12.1950 – 04.05.1976.
१४५५. (D) **The Political and Cultural Heritage of Mithila** — The PDF title identifies the work as The Political and Cultural Heritage of Mithila.
१४५६. (B) **15.02.1921 – 15.03.1985** — The photograph caption gives Late Radhakrishna Choudhary’s dates as 15.02.1921 – 15.03.1985.
१४५७. (D) **Radhakrishna Choudhary** — The title line names Radhakrishna Choudhary as the author.
१४५८. (C) **Videha issue 150, 15 March 2014** — The page header identifies Videha issue 150 dated 15 March 2014.
१४५९. (A) **A new era through Gupta-Lichchavi matrimonial alliance** — Chapter V links AD 320 with Gupta emergence and matrimonial alliance with the Lichchavis.
१४६०. (C) **Kaika’us** — Kaika’us is recorded by Amir Khusrau in Qiran-us-Sadin.
१४६१. (A) **Karna and Yasah-Karna** — The text states that the Kalachuri king Karna and his son Yasah-Karna are frequently mentioned in PPM.
१४६२. (D) **Jayachandra Gahadawala** — The author argues that Kasisvara should be identified with Jayachandra Gahadawala, not Govindachandra.
१४६३. (C) **Kalachuris, Gahadawalas, Palas and Karnatas** — The text names the Kalachuris, Gahadawalas, Palas and Karnatas as contending powers.
१४६४. (A) **The attacks on Champaran may have led the Karnatas to shift their capital to Simraongarh** — The author suggests Simraongarh was selected after western incursions into Champaran.
१४६५. (D) **Purusapariksa** — The text says Purusapariksa of Vidyapati preserves traditional accounts in story form.
१४६६. (C) **Vidyapati** — The text says Vidyapati is the most important source for the Oinwara period.
१४६७. (D) **Purusapariksa of Vidyapati** — The text pairs Prakṛta-paṅgām with Vidyapati’s Purusapariksa.

- १४६८. (A) Bana's Harsacharita and Kalhana's Rajatarangini** — The author says there is neither Bana's Harsacharita nor Kalhana's Rajatarangini for this region.
- १४६९. (B) The period is enveloped in obscurity and the sources are meagre** — Chapter I describes the history of Mithila from 550 to 1200 AD as obscure and the sources as meagre.
- १४७०. (A) Epigraphic and numismatic sources are altogether lacking** — The text says that because epigraphic and numismatic sources are lacking, stray items cannot easily be woven into a continuous narrative.
- १४७१. (B) Ramacharita** — Ramacharita is cited for Vigrahapala's defeat of Karna and marriage to Yauvanasri.
- १४७२. (C) Prakrta-painglam** — Chapter I names Prakrta-painglam as an important source for Mithila's political history.
- १४७३. (B) Mulla Taqia** — The text says Mulla Taqia is the only authoritative Muslim source for Tirhut but silent on this point.
- १४७४. (D) Gargi-Samhita, Mahabhasya, Divyavadana, Malavikagnimitram, Puranas and Harsacharita** — Chapter I names Gargi-Samhita, Patanjali's Mahabhasya, Divyavadana, Kalidasa's Malavikagnimitram, the Puranas and Bana's Harsacharita as important sources.
- १४७५. (D) Fahien, Hiuentasang, Itsing and Dharmaswami** — Chapter I lists Fahien, Hiuentasang, Itsing and Dharmaswami among foreign travellers whose accounts help.
- १४७६. (D) Naulagarh and Jaimanglagarh** — The source states that fine Sunga terracotta was found at Naulagarh and Jaimanglagarh.
- १४७७. (D) Sonepur near the Kali temple on the bank of the Gandak** — Chapter I mentions a Sunga railing at Sonepur near the Kali temple on the Gandak.
- १४७८. (A) Northern black polished wares and grey wares** — The text says Northern black polished wares and grey wares are common.
- १४७९. (B) The second discovery in Bihar after Pataliputra and unique in Indian archaeology** — The text calls the Jaimanglagarh wooden palisades the second such discovery in Bihar after Pataliputra and a unique discovery in Indian archaeology.
- १४८०. (C) Chapter XV** — Chapter XV is titled Mithila and Nepal: A Study in Political History.
- १४८१. (D) Chapter XI** — The contents list Chapter XI as The Oinwaras of Mithila, based mainly on Vidyapati.
- १४८२. (C) Chapter VII** — The contents and chapter heading list Chapter VII as The Karnatas of Mithila (1097–1325).
- १४८३. (A) Chapter VIII** — Chapter VIII is titled Harisimhadeva of Mithila: a re-assessment of facts.
- १४८४. (C) Appendix II** — Appendix II is titled Strategic Importance of Tirhut as Gateway to Bengal in Early Medieval Period.
- १४८५. (D) Appendix III** — Appendix III provides a critical estimate of the Laksmanasamvata.
- १४८६. (C) Appendix I** — Appendix I is titled A Rare Surya Image from Barauni.
- १४८७. (C) Appendix IV** — Appendix IV is titled Krisnadatta Maithila and His Works.
- १४८८. (D) Appendix V** — Appendix V is titled China, Tibet, Nepal & The Capital of Tirabhukti (647–702 AD).
- १४८९. (B) Haribrahmadeva** — Haribrahmadeva's verses are described as panegyric on his patron Candessvara.
- १४९०. (D) It is regarded as the land of three mythical sacrifices connected with Sita, Dhanukha and Janakpur** — The text gives a traditional explanation based on three mythical sacrifices.
- १४९१. (D) Chandradhari Mithila Museum, Darbhanga** — Chapter I places these coins in the collection of the Chandradhari Mithila Museum, Darbhanga.
- १४९२. (A) Chapter XIII** — Chapter XIII is about Oinwara currency and its bearing on chronology.
- १४९३. (D) Candessvara** — Chapter I names Candessvara as Harisimhadeva's minister and author of Rajanitiratnakara.

१४९४. (D) Chapter XVIII — Chapter XVIII is titled Vidyapati and his Conception of Kingship.

१४९५. (B) Chapter XIX — Chapter XIX is titled Vidyapati's Faith.

१४९६. (D) They were included in the Magadhan empire before the Mauryan period — Chapter II states that Videhans and Lichchavis were included in the Magadhan empire before the Mauryas.

१४९७. (B) Tirabhukti — The source says the areas around Videha and Vaisali came to be jointly called Tirabhukti in the Gupta period.

१४९८. (C) It should be treated as conventional exaggeration, not a secure conquest — The text warns that the victory over Champaran is likely exaggeration and should not be over-read.

१४९९. (A) Chapter XVII — Chapter XVII has this title in the contents.

१५००. (C) Chapter XX — Chapter XX is titled Sanskrit Drama in Mithila: An Historical Survey.

अध्याय २ : Videha QUIZ — Temples of Mithila | UGC-NTA / UPSC Prelims Standard

Publication, ASI Context and Visual Source

१. With reference to the cover and publication frame of Temples of Mithila Consider the following statements: 1. The publication is associated with the Archaeological Survey of India, Temple Survey Project (Northern Region), Bhopal. 2. The script is credited to Dr. Phanikant Mishra. 3. The cover identifies the work as a travel guide issued by a private hotel chain. Which of the statements given above is/are correct?

- (A) 1 and 3 only
- (B) 1 and 2 only
- (C) 2 and 3 only
- (D) 1, 2 and 3

२. The cover and opening visuals provide important source evidence Consider the following pairs: 1. Sūrya — Badijaan, Kishanganj 2. Loose sculpture — Vireshwarnath Temple, Bhithbhagwanpur 3. Temple Survey Project — Northern Region, Bhopal 4. Script — Anonymous foreign traveller How many of the above pairs are correctly matched?

- (A) Only two
- (B) Only one
- (C) All four
- (D) Only three
- (E) None

३. Read the publication details as a UPSC source-appraisal question Which one of the following statements is not correct ?

- (A) The cover foregrounds both temple sculpture and ASI institutional context.
- (B) The source is a plain text-only gazetteer with no images or captions.
- (C) The PDF's parsed text is unreliable, so page images must be read carefully.
- (D) The source is visually rich and contains temple photographs, sculpture captions and a map.

४. Source-evidence question on the document itself Assertion (A): The quiz should rely on rendered page images, not only on the garbled parsed text. Reason (R): The PDF contains photographs, captions and page-layout evidence that OCR can distort. Select the correct answer.

- (A) Both A and R are true, and R is the correct explanation of A.
- (B) Both A and R are true, but R is not the correct explanation of A.
- (C) A is true, but R is false.
- (D) A is false, but R is true.
- (E) Both A and R are false.

५. What follows from the ASI and visual nature of the pamphlet? Which one of the following is the best inference ?

- (A) The text says Mithila's temple remains are perfectly preserved because rivers protected them.
- (B) The pamphlet rejects any connection between Mithila and Brahmanical religious traditions.
- (C) The PDF treats stone as the only commonly used material in all periods of Mithila.
- (D) A good quiz must test captions, visual identification, institutional context and art-historical reasoning together.

8. For source handling of this PDF Arrange the following in the most appropriate chronological or logical sequence: A. Identify institutional and title-page information B. Read visible captions and photographs C. Extract architectural and iconographic themes D. Frame UPSC/NTA-style inference and pair questions Select the correct sequence.

- (A) Identify institutional and title-page information → Extract architectural and iconographic themes → Read visible captions and photographs → Frame UPSC/NTA-style inference and pair questions
- (B) Frame UPSC/NTA-style inference and pair questions → Identify institutional and title-page information → Read visible captions and photographs → Extract architectural and iconographic themes
- (C) Read visible captions and photographs → Identify institutional and title-page information → Extract architectural and iconographic themes → Frame UPSC/NTA-style inference and pair questions
- (D) Identify institutional and title-page information → Read visible captions and photographs → Extract architectural and iconographic themes → Frame UPSC/NTA-style inference and pair questions

9. Caption-based pair matching from Temples of Mithila — set 1 Consider the following pairs: 1. Sūrya — Badijaan, Kishanganj 2. Bhuteshwarnath Shiva Temple — Rajnagar, Madhubani 3. Raj-Rajeshwari Temple — Sourath, Madhubani 4. Madhaweshwarnath Temple — Ram Nagar, Bettiah How many of the above pairs are correctly matched?

- (A) None
- (B) All four
- (C) Only three
- (D) Only one
- (E) Only two

10. Caption-based pair matching from Temples of Mithila — set 2 Consider the following pairs: 1. Loose sculpture — Vireshwarnath Temple, Bhithbhagwanpur 2. Kapileshwar Temple — Chhapra 3. Panch Temple — Bhagwatipur, Madhubani 4. Ram Temple — District Darbhanga How many of the above pairs are correctly matched?

- (A) Only one
- (B) All four
- (C) None
- (D) Only two
- (E) Only three

11. Caption-based pair matching from Temples of Mithila — set 3 Consider the following pairs: 1. Baba Madhaweshwarnath inscription — Sourath, Madhubani 2. Bhuteshwarnath Shiva Temple — Bhagwatipur, Madhubani 3. Ram Temple — Koilakh, Madhubani 4. Mahadev Temple — Ram Nagar, Bettiah How many of the above pairs are correctly matched?

- (A) All four
- (B) Only two
- (C) Only one
- (D) Only three
- (E) None

12. Caption-based pair matching from Temples of Mithila — set 4 Consider the following pairs: 1. Raj-Rajeshwari Temple — Rajnagar, Madhubani 2. Baba Madhaweshwarnath inscription — Bhagwatipur, Madhubani 3. Ram Temple — Bhaisā Lotan, Bettiah 4. Kavaleshwar Mahadev Temple — Sourath, Madhubani How many of the above pairs are correctly matched?

- (A) Only two
- (B) Only three
- (C) Only one
- (D) All four
- (E) None

Temple Sites, Captions and Districts

११. Caption-based pair matching from Temples of Mithila — set 5 Consider the following pairs: 1. Kapileshwar Temple — District Darbhanga 2. Baba Madhaweshwarnath inscription — Rajnagar, Madhubani 3. Raj-Rajeshwari Temple — Chhapra 4. Panch Temple — Sourath, Madhubani How many of the above pairs are correctly matched?

- (A) Only three
- (B) Only one
- (C) None
- (D) All four
- (E) Only two

१२. Caption-based pair matching from Temples of Mithila — set 6 Consider the following pairs: 1. Mahadev Temple — Koilakh, Madhubani 2. Kavaleshwar Mahadev Temple — Nahar Bhagwatipur, Madhubani 3. Jogeshwar Mahadev Temple — Kamtol, Darbhanga 4. Ahilyasthan — Bhaisā Lotan, Bettiah How many of the above pairs are correctly matched?

- (A) None
- (B) Only two
- (C) All four
- (D) Only one
- (E) Only three

१३. Caption-based pair matching from Temples of Mithila — set 7 Consider the following pairs: 1. Kavaleshwar Mahadev Temple — Bhaisā Lotan, Bettiah 2. Bhuteshwarnath Shiva Temple — Shiv Nagar, Madhubani 3. Gaurishankar Temple — Lohana, Madhubani 4. Vireshwar Temple — Ram Nagar, Bettiah How many of the above pairs are correctly matched?

- (A) All four
- (B) None
- (C) Only three
- (D) Only two
- (E) Only one

१४. Caption-based pair matching from Temples of Mithila — set 8 Consider the following pairs: 1. Murali Manohar Temple — Madhubani 2. Bhuteshwarnath Shiva Temple — Bhaisā Lotan, Bettiah 3. Kavaleshwar Mahadev Temple — Badijaan, Kishanganj 4. Sūrya — Ram Nagar, Bettiah How many of the above pairs are correctly matched?

- (A) Only three
- (B) None
- (C) Only one
- (D) Only two
- (E) All four

१५. Caption-based temple/site matching — set 9 Consider the following pairs: 1. Jogeshwar Mahadev Temple — Nahar Bhagwatipur, Madhubani 2. Mahadev Temple — Bhagwatipur, Madhubani 3. Ram Temple — Rajnagar, Madhubani 4. Raj-Rajeshwari Temple — Koilakh, Madhubani How many of the above pairs are correctly matched?

- (A) All four
- (B) Only three
- (C) None
- (D) Only one
- (E) Only two

୧୫. Caption-based temple/site matching — set 10 Consider the following pairs: 1. Ram Temple — Bhagwatipur, Madhubani 2. Madhaweshwarnath Temple — Chhapra 3. Panch Temple — Bhaisā Lotan, Bettiah 4. Kavaleshwar Mahadev Temple — Sourath, Madhubani How many of the above pairs are correctly matched?

- (A) Only three
- (B) Only one
- (C) All four
- (D) None
- (E) Only two

୧୬. Caption-based temple/site matching — set 11 Consider the following pairs: 1. Champa Temple — Madhubani 2. Kapileshwar Temple — Kamtol, Darbhanga 3. Ahilyasthan — Bhagwatipur, Madhubani 4. Ram Temple — District Darbhanga How many of the above pairs are correctly matched?

- (A) All four
- (B) Only three
- (C) None
- (D) Only one
- (E) Only two

୧୭. Caption-based temple/site matching — set 12 Consider the following pairs: 1. Ahilyasthan — Kamtol, Darbhanga 2. Gaurishankar Temple — Rajnagar, Madhubani 3. Raj-Rajeshwari Temple — Lohana, Madhubani 4. Vireshwar Temple — Shiv Nagar, Madhubani How many of the above pairs are correctly matched?

- (A) None
- (B) Only three
- (C) Only one
- (D) Only two
- (E) All four

୧୮. Caption-based temple/site matching — set 13 Consider the following pairs: 1. Vireshwar Temple — Lohana, Madhubani 2. Madhaweshwarnath Temple — Madhubani 3. Murali Manohar Temple — Bhaisā Lotan, Bettiah 4. Kavaleshwar Mahadev Temple — Sourath, Madhubani How many of the above pairs are correctly matched?

- (A) Only two
- (B) None
- (C) Only one
- (D) All four
- (E) Only three

୧୯. Caption-based temple/site matching — set 14 Consider the following pairs: 1. Gaurishankar Temple — Shiv Nagar, Madhubani 2. Ram Temple — Lohana, Madhubani 3. Vireshwar Temple — Sourath, Madhubani 4. Baba Madhaweshwarnath inscription — Bhagwatipur, Madhubani How many of the above pairs are correctly matched?

- (A) Only two
- (B) None
- (C) Only three
- (D) All four
- (E) Only one

२१. Caption-based temple/site matching — set 15 Consider the following pairs: 1. Madhaweshwarnath Temple — Sourath, Madhubani 2. Kavaleshwar Mahadev Temple — Ram Nagar, Bettiah 3. Bhuteshwarnath Shiva Temple — Koilakh, Madhubani 4. Mahadev Temple — Bhaisā Lotan, Bettiah How many of the above pairs are correctly matched?

- (A) Only two
- (B) None
- (C) All four
- (D) Only one
- (E) Only three

२२. Caption-based temple/site matching — set 16 Consider the following pairs: 1. Bhuteshwarnath Shiva Temple — Ram Nagar, Bettiah 2. Murali Manohar Temple — Chhapra 3. Panch Temple — Sourath, Madhubani 4. Baba Madhaweshwarnath inscription — Madhubani How many of the above pairs are correctly matched?

- (A) Only two
- (B) Only three
- (C) All four
- (D) None
- (E) Only one

२३. Caption-based temple/site matching — set 17 Consider the following pairs: 1. Panch Temple — Chhapra 2. Ahilyasthan — Lohana, Madhubani 3. Vireshwar Temple — Koilakh, Madhubani 4. Mahadev Temple — Kamtol, Darbhanga How many of the above pairs are correctly matched?

- (A) All four
- (B) None
- (C) Only one
- (D) Only two
- (E) Only three

२४. Caption-based temple/site matching — set 18 Consider the following pairs: 1. Panch Temple — Lalganj 2. Madhaweshwarnath Temple — Sourath, Madhubani 3. Baba Madhaweshwarnath inscription — Koilakh, Madhubani 4. Mahadev Temple — Sourath, Madhubani How many of the above pairs are correctly matched?

- (A) Only two
- (B) Only one
- (C) All four
- (D) Only three
- (E) None

२५. Site-caption reading from visible photographs Consider the following statements: 1. Raj-Rajeshwari Temple is captioned with Rajnagar, Madhubani. 2. Bhuteshwarnath Shiva Temple is captioned with Ram Nagar, Bettiah. 3. Kapileshwar Temple is captioned as located in Chennai. Which of the statements given above is/are correct?

- (A) 1 and 3 only
- (B) 1, 2 and 3
- (C) 2 and 3 only
- (D) 1 and 2 only

२६. District-level caption reading Consider the following statements: 1. Murali Manohar Temple appears with Madhubani. 2. Ahilyasthan appears with Kamtol, Darbhanga. 3. Champa Temple is captioned with London. Which of the statements given above is/are correct?

- (A) 1, 2 and 3
- (B) 1 and 3 only
- (C) 2 and 3 only
- (D) 1 and 2 only

२७. Caption-based negative question Which one of the following statements is not correct ?

- (A) Baba Madhaweshwarnath inscription is captioned as from Odisha's Konark temple.
- (B) Madhaweshwarnath is connected with Sourath, Madhubani.
- (C) Jogeshwar Mahadev is connected with Nahar Bhagwatipur, Madhubani.
- (D) Gaurishankar Temple is connected with Shiv Nagar, Madhubani.

२८. Best inference from repeated Madhubani and Darbhanga captions Which one of the following is the best inference ?

- (A) The PDF treats stone as the only commonly used material in all periods of Mithila.
- (B) The pamphlet treats north Bihar/Mithila temple sites as a connected regional field, not as isolated art objects without geography.
- (C) The text says Mithila's temple remains are perfectly preserved because rivers protected them.
- (D) The pamphlet rejects any connection between Mithila and Brahmanical religious traditions.

Historical Geography: Videha, Mithila and Tirabhukti

२९. Historical-geographical reading of the introduction Consider the following statements: 1. The pamphlet connects Mithila with the older cultural memory of Videha. 2. The Satapatha Brahmana reference is used to discuss the Sadanira/Gandak boundary. 3. The text argues that Mithila has no link with the Janaka tradition. Which of the statements given above is/are correct?

- (A) 1 and 2 only
- (B) 1 and 3 only
- (C) 1, 2 and 3
- (D) 2 and 3 only

३०. Historical-geographical reading of the introduction Consider the following statements: 1. Mithila is discussed as a region of history, art, architecture and culture. 2. Medieval Mithila is associated with tantric practices and Brahmanical religion. 3. The text treats Mithila only as a modern district created in 1953. Which of the statements given above is/are correct?

- (A) 2 and 3 only
- (B) 1, 2 and 3
- (C) 1 and 2 only
- (D) 1 and 3 only

३१. Historical-geographical reading of the introduction Consider the following statements: 1. The name Tirabhukti/Tirhut is connected with later regional naming. 2. The pamphlet uses textual references to locate Mithila historically. 3. The text identifies Sadanira with the Yamuna. Which of the statements given above is/are correct?

- (A) 2 and 3 only
- (B) 1 and 2 only
- (C) 1 and 3 only
- (D) 1, 2 and 3

३२. Historical-geographical reading of the introduction Consider the following statements: 1. Mithila is framed as part of the eastern Indian cultural world. 2. The pamphlet treats Vaishali and Mithila as important ancient regional names. 3. The text says Buddhist references are entirely absent. Which of the statements given above is/are correct?

- (A) 1 and 3 only
- (B) 2 and 3 only
- (C) 1 and 2 only
- (D) 1, 2 and 3

३३. Names and references in the introductory argument Consider the following pairs: 1. Videha — ancient cultural-political association 2. Sadanira — identified with modern Gandak 3. Tirabhukti/Tirhut — later regional designation 4. Madhyadesa — modern district of Madhubani only How many of the above pairs are correctly matched?

- (A) Only two
- (B) All four
- (C) None
- (D) Only three
- (E) Only one

३४. Textual geography and source tradition Consider the following pairs: 1. Satapatha Brahmana — early reference to Videha/Sadanira context 2. Valmiki Ramayana — epic reference to Videha and neighbouring zones 3. Buddhist texts — references to Videha/Madhyadesa context 4. Gaur-Pandua — Vedic boundary of Kosala How many of the above pairs are correctly matched?

- (A) None
- (B) Only three
- (C) All four
- (D) Only one
- (E) Only two

३५. Which historical-geographical claim is not consistent with the pamphlet? Which one of the following statements is not correct ?

- (A) The name Mithila is not limited to one modern municipal locality.
- (B) The Sadanira/Gandak discussion helps place Videha in relation to Kosala.
- (C) Mithila is presented through a combination of literary and visual evidence.
- (D) The pamphlet says the name Mithila has no historical or textual background.

३६. Assertion–Reason on regional identity Assertion (A): The pamphlet begins with historical geography before temple style. Reason (R): Defining the cultural region helps explain which temples and sculptures belong to Mithila's heritage. Select the correct answer.

- (A) Both A and R are true, and R is the correct explanation of A.
- (B) Both A and R are true, but R is not the correct explanation of A.
- (C) A is true, but R is false.
- (D) A is false, but R is true.
- (E) Both A and R are false.

३७. Best inference from the introduction Which one of the following is the best inference ?

- (A) The pamphlet treats Mithila's temple history as inseparable from regional memory, language, sacred geography and textual tradition.
- (B) The PDF treats stone as the only commonly used material in all periods of Mithila.
- (C) The text says Mithila's temple remains are perfectly preserved because rivers protected them.
- (D) The pamphlet rejects any connection between Mithila and Brahmanical religious traditions.

३८. Logical sequence in the introduction Arrange the following in the most appropriate chronological or logical sequence: A. Old textual references to Videha/Mithila B. Regional names such as Tirabhukti/Tirhut C. Temple and sculpture evidence from the region D. Art-historical reconstruction of Mithila's temple styles Select the correct sequence.

- (A) Old textual references to Videha/Mithila → Regional names such as Tirabhukti/Tirhut → Temple and sculpture evidence from the region → Art-historical reconstruction of Mithila's temple styles
- (B) Art-historical reconstruction of Mithila's temple styles → Old textual references to Videha/Mithila → Regional names such as Tirabhukti/Tirhut → Temple and sculpture evidence from the region
- (C) Regional names such as Tirabhukti/Tirhut → Old textual references to Videha/Mithila → Temple and sculpture evidence from the region → Art-historical reconstruction of Mithila's temple styles
- (D) Old textual references to Videha/Mithila → Temple and sculpture evidence from the region → Regional names such as Tirabhukti/Tirhut → Art-historical reconstruction of Mithila's temple styles

Materials, Environment and Archaeological Survival

३९. Material and environmental explanation of Mithila's temple record Consider the following statements: 1. Stone was used in some early phases. 2. Brick, mud, bamboo, reed, straw and wood appear as important local materials. 3. The pamphlet says fragile building materials are more durable than stone. Which of the statements given above is/are correct?

- (A) 1, 2 and 3
- (B) 1 and 2 only
- (C) 1 and 3 only
- (D) 2 and 3 only

४०. Material and environmental explanation of Mithila's temple record Consider the following statements: 1. The alluvial plain provided rich clay for brick-making. 2. Stone was generally rare in the region. 3. Door-jambs and pillars were never made of stone. Which of the statements given above is/are correct?

- (A) 2 and 3 only
- (B) 1 and 2 only
- (C) 1 and 3 only
- (D) 1, 2 and 3

४१. Material and environmental explanation of Mithila's temple record Consider the following statements: 1. Kamala, Kosi and Balan are mentioned as destructive river forces. 2. Bhit Bhagwanpur is discussed in relation to damage and surviving evidence. 3. Rivers are described as preserving all monuments in perfect condition. Which of the statements given above is/are correct?

- (A) 1, 2 and 3
- (B) 1 and 3 only
- (C) 1 and 2 only
- (D) 2 and 3 only

४२. Material and environmental explanation of Mithila's temple record Consider the following statements: 1. Damp climate and heavy rains contributed to decay. 2. Non-permanency of materials explains the scarcity of old paintings and structures. 3. The pamphlet argues that every temple of great antiquity survives intact. Which of the statements given above is/are correct?

- (A) 1 and 2 only
- (B) 1 and 3 only
- (C) 1, 2 and 3
- (D) 2 and 3 only

83. Match environmental/material factors with their art-historical consequence Consider the following pairs: 1. Alluvial clay — encouraged brick-making 2. Lack of stone — made durable structural remains rare 3. Kamala-Kosi-Balan — destructive river forces 4. Damp climate — guaranteed preservation of wall paintings How many of the above pairs are correctly matched?

- (A) None
- (B) Only two
- (C) Only three
- (D) All four
- (E) Only one

88. Survival of architectural evidence Consider the following pairs: 1. Door-jamb — stone evidence for lost temples 2. Pillars — architectural members used as clues 3. Loose sculpture — chance evidence from field survey 4. Straw and reed — most durable permanent temple material How many of the above pairs are correctly matched?

- (A) Only one
- (B) Only two
- (C) Only three
- (D) None
- (E) All four

89. Material culture in the pamphlet Which one of the following statements is not correct ?

- (A) Stone was rare but not wholly absent.
- (B) Brick and clay fit the ecological conditions of the region.
- (C) The abundance of early stone temples makes reconstruction unnecessary.
- (D) Temple history is reconstructed from fragmentary remains.

89. Materials and survival Assertion (A): Many ancient temple forms in Mithila must be reconstructed indirectly. Reason (R): Floods, dampness, earthquakes, material fragility and lack of stone reduced survival of structures. Select the correct answer.

- (A) Both A and R are true, and R is the correct explanation of A.
- (B) Both A and R are true, but R is not the correct explanation of A.
- (C) A is true, but R is false.
- (D) A is false, but R is true.
- (E) Both A and R are false.

89. Best inference from the material discussion Which one of the following is the best inference ?

- (A) The scarcity of monuments is not proof of absence of temple culture; it reflects environmental and material conditions.
- (B) The pamphlet rejects any connection between Mithila and Brahmanical religious traditions.
- (C) The PDF treats stone as the only commonly used material in all periods of Mithila.
- (D) The text says Mithila's temple remains are perfectly preserved because rivers protected them.

86. Logical chain of archaeological reasoning Arrange the following in the most appropriate chronological or logical sequence: A. Local environment and material constraints B. Loss or fragmentation of old structures C. Survival of door-jambs, pillars, sculptures and captions D. Cautious reconstruction of temple style Select the correct sequence.

- (A) Local environment and material constraints → Loss or fragmentation of old structures → Survival of door-jambs, pillars, sculptures and captions → Cautious reconstruction of temple style
- (B) Loss or fragmentation of old structures → Local environment and material constraints → Survival of door-jambs, pillars, sculptures and captions → Cautious reconstruction of temple style
- (C) Local environment and material constraints → Survival of door-jambs, pillars, sculptures and captions → Loss or fragmentation of old structures → Cautious reconstruction of temple style
- (D) Cautious reconstruction of temple style → Local environment and material constraints → Loss or fragmentation of old structures → Survival of door-jambs, pillars, sculptures and captions

Temple Styles and Architectural Typology

89. Architectural typology of Mithila temples Consider the following statements: 1. Bhadra or tier type is described through horizontal tiers diminishing upward. 2. Hut type has a sloped roof truncated at the top. 3. Gumbad type is defined as a Dravidian vimana with no dome-like feature. Which of the statements given above is/are correct?

- (A) 1 and 3 only
- (B) 1, 2 and 3
- (C) 2 and 3 only
- (D) 1 and 2 only

90. Architectural typology of Mithila temples Consider the following statements: 1. The sikhara type is part of the temple-style discussion. 2. Ekchari/Dochari forms are mentioned in relation to temple architecture. 3. The pamphlet says Mithila had no indigenous building style. Which of the statements given above is/are correct?

- (A) 1, 2 and 3
- (B) 1 and 2 only
- (C) 2 and 3 only
- (D) 1 and 3 only

91. Architectural typology of Mithila temples Consider the following statements: 1. The roof base of gumbad type is connected with rapid drainage of water. 2. Gumbad type may reflect Gaur-Pandua/Bengal Sultanate influence. 3. The gumbad type is assigned to Harappan urban planning. Which of the statements given above is/are correct?

- (A) 1 and 2 only
- (B) 2 and 3 only
- (C) 1 and 3 only
- (D) 1, 2 and 3

92. Architectural typology of Mithila temples Consider the following statements: 1. The hut type reflects vernacular thatched forms. 2. Climatic conditions help explain the roof form. 3. Hut type is treated as unrelated to local environment. Which of the statements given above is/are correct?

- (A) 2 and 3 only
- (B) 1 and 2 only
- (C) 1 and 3 only
- (D) 1, 2 and 3

43. Temple types and features Consider the following pairs: 1. Bhadra / tier type — horizontal tiers diminishing upward 2. Hut type — sloped roof truncated at the top 3. Sikhara type — curvilinear tower/spire 4. Gumbad type — only wooden flat-roofed village hut How many of the above pairs are correctly matched?

- (A) All four
- (B) Only three
- (C) Only one
- (D) None
- (E) Only two

48. Technical features and architectural meaning Consider the following pairs: 1. Amalaka-silā — top member in tier/śikhara vocabulary 2. Corbelled arch — device used by builders where needed 3. Dochari — two-sloping-roof form 4. Constricted neck — feature of Bhadra only, never gumbad How many of the above pairs are correctly matched?

- (A) Only three
- (B) All four
- (C) Only one
- (D) Only two
- (E) None

44. Which architectural statement is incorrect? Which one of the following statements is not correct ?

- (A) Bhadra type means a completely flat roof with no upward diminution.
- (B) Hut type and climatic adaptation are connected.
- (C) Temple style is reconstructed through surviving forms and comparative reading.
- (D) The pamphlet links gumbad style with possible Gaur-Pandua influence.

46. Assertion–Reason on typology Assertion (A): The pamphlet’s temple classification is useful for exam questions beyond factual recall. Reason (R): It links form, material, climate, region, comparison and historical influence. Select the correct answer.

- (A) Both A and R are true, and R is the correct explanation of A.
- (B) Both A and R are true, but R is not the correct explanation of A.
- (C) A is true, but R is false.
- (D) A is false, but R is true.
- (E) Both A and R are false.

49. Best inference from the style section Which one of the following is the best inference ?

- (A) The pamphlet rejects any connection between Mithila and Brahmanical religious traditions.
- (B) Mithila temple forms must be understood as a mix of local ecological adaptation, regional style and wider eastern Indian comparison.
- (C) The text says Mithila’s temple remains are perfectly preserved because rivers protected them.
- (D) The PDF treats stone as the only commonly used material in all periods of Mithila.

५८. A logical typology sequence Arrange the following in the most appropriate chronological or logical sequence: A. Identify roof/tower form B. Relate it to material and climate C. Compare with regional styles such as Orissa or Bengal D. Use site captions to confirm examples Select the correct sequence.

- (A) Relate it to material and climate → Identify roof/tower form → Compare with regional styles such as Orissa or Bengal → Use site captions to confirm examples
- (B) Use site captions to confirm examples → Identify roof/tower form → Relate it to material and climate → Compare with regional styles such as Orissa or Bengal
- (C) Identify roof/tower form → Relate it to material and climate → Compare with regional styles such as Orissa or Bengal → Use site captions to confirm examples
- (D) Identify roof/tower form → Compare with regional styles such as Orissa or Bengal → Relate it to material and climate → Use site captions to confirm examples

Sculpture, Iconography and Cultic Evidence

५९. Iconographic and sculptural evidence Consider the following statements: 1. Loose sculptures such as Kali, Durga, Vishnu, Shiva, Ganesh, Surya, Parvati and Navagrahas are mentioned. 2. The discoveries support a gradual expansion of Brahmanical tradition under Karnata and Oinivara rulers. 3. The pamphlet says these sculptures were all imported from Europe. Which of the statements given above is/are correct?

- (A) 1 and 3 only
- (B) 1 and 2 only
- (C) 2 and 3 only
- (D) 1, 2 and 3

६०. Iconographic and sculptural evidence Consider the following statements: 1. Buddha in Bhūmisparśa mudrā appears in the visual material. 2. Sculptures help understand cultic practice, not merely decoration. 3. The pamphlet denies the existence of Buddhist imagery in Mithila. Which of the statements given above is/are correct?

- (A) 1 and 2 only
- (B) 2 and 3 only
- (C) 1 and 3 only
- (D) 1, 2 and 3

६१. Iconographic and sculptural evidence Consider the following statements: 1. Sūrya images are shown in several captions. 2. Vishnu and Shiva-related images are part of the discussion. 3. The text limits all iconography to modern portraits of kings. Which of the statements given above is/are correct?

- (A) 1, 2 and 3
- (B) 2 and 3 only
- (C) 1 and 3 only
- (D) 1 and 2 only

६२. Iconographic and sculptural evidence Consider the following statements: 1. Uma-Maheśvara and Bhairava are cited as evidence of Śaiva popularity. 2. Navagrahas are named among discovered images. 3. The pamphlet says Shaivism was absent from Mithila. Which of the statements given above is/are correct?

- (A) 1, 2 and 3
- (B) 2 and 3 only
- (C) 1 and 2 only
- (D) 1 and 3 only

६३. Deity / iconographic association Consider the following pairs: 1. Buddha — Bhūmisparśa mudrā 2. Sūrya — solar images in captions 3. Ganesha — loose sculptural evidence 4. Navagraha — only Islamic dome form How many of the above pairs are correctly matched?

- (A) All four
- (B) Only three
- (C) Only two
- (D) Only one
- (E) None

६४. Cultic evidence in sculpture Consider the following pairs: 1. Vishnu — Vaiṣṇava cult 2. Shiva — Śaiva cult 3. Durga/Kali — Śākta cult 4. Buddha — modern railway architecture How many of the above pairs are correctly matched?

- (A) None
- (B) Only three
- (C) All four
- (D) Only two
- (E) Only one

६५. Which statement misreads the sculpture section? Which one of the following statements is not correct ?

- (A) Sculpture is treated as irrelevant because all temples survive completely.
- (B) Religious imagery helps identify cultic popularity.
- (C) Chance finds and loose sculptures matter for reconstruction.
- (D) Sculpture and architecture are treated as mutually informative.

६६. Assertion–Reason on iconography Assertion (A): Iconographic classification is useful for reconstructing Mithila's religious-artistic history. Reason (R): Images of Vishnu, Shiva, Sakti, Surya, Ganesha, Buddha and Navagrahas point to patterns of worship and patronage. Select the correct answer.

- (A) Both A and R are true, and R is the correct explanation of A.
- (B) Both A and R are true, but R is not the correct explanation of A.
- (C) A is true, but R is false.
- (D) A is false, but R is true.
- (E) Both A and R are false.

६७. Best inference from the iconographic range Which one of the following is the best inference ?

- (A) The text says Mithila's temple remains are perfectly preserved because rivers protected them.
- (B) The pamphlet rejects any connection between Mithila and Brahmanical religious traditions.
- (C) Mithila's temple culture was plural within a Brahmanical-dominant setting, with Śaiva, Vaiṣṇava, Śākta, Sūrya and Buddhist evidence.
- (D) The PDF treats stone as the only commonly used material in all periods of Mithila.

६८. Logical art-historical reading of sculptures Arrange the following in the most appropriate chronological or logical sequence: **A. Find loose sculpture or captioned image B. Identify deity and iconographic feature C. Relate it to cultic tradition and period D. Use it to reconstruct regional temple culture** Select the correct sequence.

- (A) Identify deity and iconographic feature → Find loose sculpture or captioned image → Relate it to cultic tradition and period → Use it to reconstruct regional temple culture
- (B) Find loose sculpture or captioned image → Identify deity and iconographic feature → Relate it to cultic tradition and period → Use it to reconstruct regional temple culture
- (C) Find loose sculpture or captioned image → Relate it to cultic tradition and period → Identify deity and iconographic feature → Use it to reconstruct regional temple culture
- (D) Use it to reconstruct regional temple culture → Find loose sculpture or captioned image → Identify deity and iconographic feature → Relate it to cultic tradition and period

Dynasty, Period and Religious Culture

६९. Religious-cultural history behind temple-building Consider the following statements: **1. The Karnata kings are connected with temple-building needs in the region. 2. Oinivara patronage is linked with the strengthening of Brahmanical culture. 3. The pamphlet says both dynasties banned Brahmanical worship. Which of the statements given above is/are correct?**

- (A) 2 and 3 only
- (B) 1 and 2 only
- (C) 1, 2 and 3
- (D) 1 and 3 only

७०. Religious-cultural history behind temple-building Consider the following statements: **1. The ancient Hindu period is described as 800 to 1200 A.D. in the text. 2. Vishnu and Shiva cults became popular in these periods. 3. The source places this development entirely in the 20th century. Which of the statements given above is/are correct?**

- (A) 2 and 3 only
- (B) 1 and 3 only
- (C) 1 and 2 only
- (D) 1, 2 and 3

७१. Religious-cultural history behind temple-building Consider the following statements: **1. Smarta pancha-upasakas are linked with worship of Ganesha, Shiva, Vishnu, Surya and Sakti. 2. Mithila's medieval religious life is described as Saiva, Sakta and Vaishnava in a popular saying. 3. The source says Mithila had no Sanskrit learning. Which of the statements given above is/are correct?**

- (A) 2 and 3 only
- (B) 1 and 3 only
- (C) 1 and 2 only
- (D) 1, 2 and 3

७२. Religious-cultural history behind temple-building Consider the following statements: **1. Tantric and Brahmanical traditions are mentioned in relation to medieval Mithila. 2. Brahmanism expanded under regional rulers. 3. The pamphlet treats religion as irrelevant to temple architecture. Which of the statements given above is/are correct?**

- (A) 1 and 3 only
- (B) 1, 2 and 3
- (C) 2 and 3 only
- (D) 1 and 2 only

७३. Dynasty and religious culture Consider the following pairs: 1. Karnata — patronage and temple-building context 2. Oinivara — Brahmanical cultural strengthening 3. Pancha-upasaka — Ganesha-Shiva-Vishnu-Surya-Sakti worship 4. Tantric practice — rejected as wholly absent How many of the above pairs are correctly matched?

- (A) Only one
- (B) Only three
- (C) All four
- (D) None
- (E) Only two

७४. Period and cultic popularity Consider the following pairs: 1. 800–1200 A.D. — ancient Hindu period frame in the pamphlet 2. Vishnu cult — popular in Karnata/Oinivara context 3. Shiva cult — popular and represented by images/temples 4. Surya worship — absent from all visible captions How many of the above pairs are correctly matched?

- (A) Only two
- (B) Only one
- (C) All four
- (D) Only three
- (E) None

७५. Which statement is not consistent with the period discussion? Which one of the following statements is not correct ?

- (A) Images of multiple deities support the argument.
- (B) Brahmanical culture is said to gather strength in Karnata and Oinivara periods.
- (C) Vishnu and Shiva cults became popular.
- (D) The pamphlet says medieval Mithila was a non-religious architectural zone without cultic imagery.

७६. Assertion–Reason on periodisation Assertion (A): The pamphlet’s temple discussion cannot be separated from dynastic and religious history. Reason (R): Temple building, sculpture and cultic popularity are linked with Karnata and Oinivara contexts. Select the correct answer.

- (A) Both A and R are true, and R is the correct explanation of A.
- (B) Both A and R are true, but R is not the correct explanation of A.
- (C) A is true, but R is false.
- (D) A is false, but R is true.
- (E) Both A and R are false.

७७. Best inference from dynastic references Which one of the following is the best inference ?

- (A) The author uses dynastic context to explain why temple and sculpture traditions became more visible and Brahmanical in medieval Mithila.
- (B) The PDF treats stone as the only commonly used material in all periods of Mithila.
- (C) The text says Mithila’s temple remains are perfectly preserved because rivers protected them.
- (D) The pamphlet rejects any connection between Mithila and Brahmanical religious traditions.

७८. Broad cultural sequence Arrange the following in the most appropriate chronological or logical sequence: A. Early textual memory of Videha/Mithila B. Medieval regional and dynastic patronage C. Temple and sculpture production D. Modern survey and documentation by ASI Select the correct sequence.

- (A) Medieval regional and dynastic patronage → Early textual memory of Videha/Mithila → Temple and sculpture production → Modern survey and documentation by ASI
- (B) Early textual memory of Videha/Mithila → Temple and sculpture production → Medieval regional and dynastic patronage → Modern survey and documentation by ASI
- (C) Modern survey and documentation by ASI → Early textual memory of Videha/Mithila → Medieval regional and dynastic patronage → Temple and sculpture production
- (D) Early textual memory of Videha/Mithila → Medieval regional and dynastic patronage → Temple and sculpture production → Modern survey and documentation by ASI

Visual Plate and Caption-Based Questions

७९. Visual evidence question 1 Consider the following pairs: 1. Sūrya — Badijaan, Kishanganj 2. Door-jamb — Nahar Bhagwatipur 3. Sūrya — Mahadev / Shiva temple context 4. Sikhara sketch — Vireshwarnath / Bhithbhagwanpur How many of the above pairs are correctly matched?

- (A) Only one
- (B) Only two
- (C) None
- (D) All four
- (E) Only three

८०. Visual evidence question 2 Consider the following pairs: 1. Sūrya — Nahar Bhagwatipur 2. Bhairava/Bhuteshwar/Ram Temple images — Vireshwarnath / Bhithbhagwanpur 3. Door-jamb — Chhapra or Lalganj context 4. Panch Temple — Bettiah-Madhubani site captions How many of the above pairs are correctly matched?

- (A) None
- (B) Only one
- (C) Only three
- (D) All four
- (E) Only two

८१. Visual evidence question 3 Consider the following pairs: 1. Buddha — Bhūmisparśa Mudrā 2. Panch Temple — Vireshwarnath / Bhithbhagwanpur 3. Door-jamb — Badijaan, Kishanganj 4. Sūrya — Chhapra or Lalganj context How many of the above pairs are correctly matched?

- (A) None
- (B) Only two
- (C) Only three
- (D) All four
- (E) Only one

८२. Visual evidence question 4 Consider the following pairs: 1. Door-jamb — Vireshwarnath / Bhithbhagwanpur 2. Sūrya — Chhapra or Lalganj context 3. Panch Temple — Bettiah-Madhubani site captions 4. Bhairava/Bhuteshwar/Ram Temple images — Badijaan, Kishanganj How many of the above pairs are correctly matched?

- (A) Only one
- (B) All four
- (C) Only three
- (D) None
- (E) Only two

८३. Visual evidence question 5 Consider the following pairs: 1. Painting — Ahilyasthan / Kamtol 2. Buddha — Badijaan, Kishanganj 3. Sūrya — Nahar Bhagwatipur 4. Sūrya — Bhūmisparśa Mudrā How many of the above pairs are correctly matched?

- (A) Only three
- (B) Only two
- (C) None
- (D) Only one
- (E) All four

८४. Visual evidence question 6 Consider the following pairs: 1. Panch Temple — Chhapra or Lalganj context 2. Sikhara sketch — Nahar Bhagwatipur 3. Sūrya — Badijaan, Kishanganj 4. Sūrya — Mahadev / Shiva temple context How many of the above pairs are correctly matched?

- (A) Only three
- (B) Only one
- (C) Only two
- (D) All four
- (E) None

८५. Visual evidence question 7 Consider the following pairs: 1. Sikhara sketch — Mahadev / Shiva temple context 2. Bhairava/Bhuteshwar/Ram Temple images — Chhapra or Lalganj context 3. Panch Temple — Bhūmisparśa Mudrā 4. Buddha — Bettiah-Madhubani site captions How many of the above pairs are correctly matched?

- (A) None
- (B) Only three
- (C) All four
- (D) Only two
- (E) Only one

८६. Visual evidence question 8 Consider the following pairs: 1. Bhairava/Bhuteshwar/Ram Temple images — Bettiah-Madhubani site captions 2. Sūrya — Ahilyasthan / Kamtol 3. Painting — Mahadev / Shiva temple context 4. Sikhara sketch — Nahar Bhagwatipur How many of the above pairs are correctly matched?

- (A) All four
- (B) Only two
- (C) Only one
- (D) None
- (E) Only three

८७. Visual-citation logic Consider the following statements: 1. Image captions can provide deity, place and district evidence. 2. Photographs of buildings help identify roof and tower forms. 3. A visual caption is useless for art-history questions. Which of the statements given above is/are correct?

- (A) 1 and 3 only
- (B) 1, 2 and 3
- (C) 1 and 2 only
- (D) 2 and 3 only

८८. Reading photographs as evidence Consider the following statements: 1. The pamphlet includes both sculpture and temple photographs. 2. A map and visual examples help situate the monuments. 3. All pages are plain prose without any photograph. Which of the statements given above is/are correct?

- (A) 1 and 2 only
- (B) 2 and 3 only
- (C) 1 and 3 only
- (D) 1, 2 and 3

८९. Which caption-use statement is not correct? Which one of the following statements is not correct ?

- (A) Captions can help identify districts and sites.
- (B) Plate captions may be tested through pair matching.
- (C) Visuals help identify styles such as sikhara or gumbad.
- (D) For this PDF, the safest method is to ignore every image and use only garbled OCR.

९०. Assertion–Reason on visual exam questions Assertion (A): Visual captions are suitable for UGC-NTA/UPSC-style pair matching. Reason (R): They supply compact evidence: deity, form, site, district and sometimes period. Select the correct answer.

- (A) Both A and R are true, and R is the correct explanation of A.
- (B) Both A and R are true, but R is not the correct explanation of A.
- (C) A is true, but R is false.
- (D) A is false, but R is true.
- (E) Both A and R are false.

९१. Best inference from the visual design of the pamphlet Which one of the following is the best inference ?

- (A) The PDF treats stone as the only commonly used material in all periods of Mithila.
- (B) The pamphlet is intended as a visual survey; exam questions should integrate images, captions and explanatory prose.
- (C) The pamphlet rejects any connection between Mithila and Brahmanical religious traditions.
- (D) The text says Mithila's temple remains are perfectly preserved because rivers protected them.

९२. Caption-based reasoning sequence Arrange the following in the most appropriate chronological or logical sequence:

A. Observe the image and caption B. Identify deity or architectural form C. Link site/district and period where given D.

Infer regional art-historical significance Select the correct sequence.

- (A) Infer regional art-historical significance → Observe the image and caption → Identify deity or architectural form → Link site/district and period where given
- (B) Identify deity or architectural form → Observe the image and caption → Link site/district and period where given → Infer regional art-historical significance
- (C) Observe the image and caption → Link site/district and period where given → Identify deity or architectural form → Infer regional art-historical significance
- (D) Observe the image and caption → Identify deity or architectural form → Link site/district and period where given → Infer regional art-historical significance

UPSC / UGC-NTA Cross-Section Synthesis

९३. Integrated source-based question Consider the following statements: 1. Mithila's temple remains must be read with attention to environment and material constraints. 2. Temple style classification includes forms such as hut, sikhara and gumbad. 3. The pamphlet treats all temple forms as identical. Which of the statements given above is/are correct?

- (A) 2 and 3 only
- (B) 1 and 2 only
- (C) 1 and 3 only
- (D) 1, 2 and 3

१४. Integrated source-based question Consider the following statements: 1. The pamphlet connects literary memory with archaeological survey. 2. Dynastic patronage is relevant to temple and sculpture history. 3. Temple captions are unrelated to historical interpretation. Which of the statements given above is/are correct?

- (A) 1, 2 and 3
- (B) 1 and 2 only
- (C) 2 and 3 only
- (D) 1 and 3 only

१५. Integrated source-based question Consider the following statements: 1. The scarcity of ancient temples does not automatically mean absence of temple culture. 2. Fragments such as door-jambs help reconstruct lost structures. 3. Only royal inscriptions can be used as evidence. Which of the statements given above is/are correct?

- (A) 1 and 2 only
- (B) 1 and 3 only
- (C) 2 and 3 only
- (D) 1, 2 and 3

१६. Integrated source-based question Consider the following statements: 1. Mithila's art is presented as essentially religious. 2. Brahmanical culture grew under Karnata and Oinivara patronage. 3. Buddhist imagery is never seen in the pamphlet. Which of the statements given above is/are correct?

- (A) 1, 2 and 3
- (B) 2 and 3 only
- (C) 1 and 2 only
- (D) 1 and 3 only

१७. Integrated source-based question Consider the following statements: 1. Mithila's temple remains must be read with attention to environment and material constraints. 2. Temple style classification includes forms such as hut, sikhara and gumbad. 3. The pamphlet treats all temple forms as identical. Which of the statements given above is/are correct?

- (A) 2 and 3 only
- (B) 1 and 2 only
- (C) 1, 2 and 3
- (D) 1 and 3 only

१८. Integrated source-based question Consider the following statements: 1. The pamphlet connects literary memory with archaeological survey. 2. Dynastic patronage is relevant to temple and sculpture history. 3. Temple captions are unrelated to historical interpretation. Which of the statements given above is/are correct?

- (A) 1 and 3 only
- (B) 1 and 2 only
- (C) 2 and 3 only
- (D) 1, 2 and 3

१९. Integrated source-based question Consider the following statements: 1. The scarcity of ancient temples does not automatically mean absence of temple culture. 2. Fragments such as door-jambs help reconstruct lost structures. 3. Only royal inscriptions can be used as evidence. Which of the statements given above is/are correct?

- (A) 1, 2 and 3
- (B) 1 and 2 only
- (C) 2 and 3 only
- (D) 1 and 3 only

१००. Integrated source-based question Consider the following statements: 1. Mithila's art is presented as essentially religious. 2. Brahmanical culture grew under Karnata and Oinivara patronage. 3. Buddhist imagery is never seen in the pamphlet. Which of the statements given above is/are correct?

- (A) 1, 2 and 3
- (B) 1 and 2 only
- (C) 1 and 3 only
- (D) 2 and 3 only

१०१. Integrated pair matching Consider the following pairs: 1. Sadanira/Gandak — early boundary reference 2. Kamala-Kosi-Balan — destructive river forces 3. Gaur-Pandua — possible gumbad influence 4. Buddha in Bhūmisparśa — evidence of Surya worship only How many of the above pairs are correctly matched?

- (A) None
- (B) All four
- (C) Only one
- (D) Only three
- (E) Only two

१०२. Integrated pair matching on art history Consider the following pairs: 1. Bhit Bhagwanpur — door-jamb and loose sculpture evidence 2. Alluvial clay — brick-making context 3. Pancha-upasakas — Ganesha, Shiva, Vishnu, Surya, Sakti 4. Hut type — only marble tower with no roof slope How many of the above pairs are correctly matched?

- (A) None
- (B) Only two
- (C) Only one
- (D) Only three
- (E) All four

१०३. Cross-section negative question Which one of the following statements is not correct ?

- (A) Source-evidence questions should combine text, images and captions.
- (B) Cultic evidence helps interpret sculpture.
- (C) A UPSC-level quiz should only ask the colour of the cover and avoid concepts.
- (D) Environmental history explains fragmentary architectural survival.

१०४. Cross-sectional assertion–reason Assertion (A): The pamphlet is suitable for both art-history and culture questions. Reason (R): It combines textual references, regional geography, architectural typology, iconography and visual captions. Select the correct answer.

- (A) Both A and R are true, and R is the correct explanation of A.
- (B) Both A and R are true, but R is not the correct explanation of A.
- (C) A is true, but R is false.
- (D) A is false, but R is true.
- (E) Both A and R are false.

१०५. Best final inference Which one of the following is the best inference ?

- (A) The pamphlet rejects any connection between Mithila and Brahmanical religious traditions.
- (B) The text says Mithila's temple remains are perfectly preserved because rivers protected them.
- (C) The PDF treats stone as the only commonly used material in all periods of Mithila.
- (D) Temples of Mithila should be studied through a combined lens of textual history, ecology, material culture, architectural typology and religious iconography.

१०६. Overall logical sequence Arrange the following in the most appropriate chronological or logical sequence: A. Cultural-historical identification of Mithila B. Material and environmental explanation of remains C. Typological classification of temples D. Iconographic and caption-based reconstruction Select the correct sequence.

- (A) Cultural-historical identification of Mithila → Typological classification of temples → Material and environmental explanation of remains → Iconographic and caption-based reconstruction
- (B) Iconographic and caption-based reconstruction → Cultural-historical identification of Mithila → Material and environmental explanation of remains → Typological classification of temples
- (C) Cultural-historical identification of Mithila → Material and environmental explanation of remains → Typological classification of temples → Iconographic and caption-based reconstruction
- (D) Material and environmental explanation of remains → Cultural-historical identification of Mithila → Typological classification of temples → Iconographic and caption-based reconstruction

Additional High-Level Practice: Sites, Styles and Icons

१०७. High-level caption matching practice Consider the following pairs: 1. Raj-Rajeshwari Temple — Rajnagar, Madhubani 2. Panch Temple — Chhapra 3. Madhaweshwarnath Temple — Sourath, Madhubani 4. Panch Temple — Lohana, Madhubani How many of the above pairs are correctly matched?

- (A) Only two
- (B) Only three
- (C) All four
- (D) None
- (E) Only one

१०८. Applied archaeological reasoning Consider the following statements: 1. Fragmentary evidence can still support reconstruction of temple forms. 2. Material scarcity and river action are relevant to the loss of older remains. 3. The safest inference is that Mithila had no temple culture before modern times. Which of the statements given above is/are correct?

- (A) 2 and 3 only
- (B) 1 and 3 only
- (C) 1 and 2 only
- (D) 1, 2 and 3

१०९. Applied archaeological reasoning Consider the following statements: 1. Fragmentary evidence can still support reconstruction of temple forms. 2. Material scarcity and river action are relevant to the loss of older remains. 3. The safest inference is that Mithila had no temple culture before modern times. Which of the statements given above is/are correct?

- (A) 1, 2 and 3
- (B) 1 and 3 only
- (C) 2 and 3 only
- (D) 1 and 2 only

११०. Applied cultural-history reasoning Consider the following statements: 1. The pamphlet integrates Brahmanical, Śaiva, Vaiṣṇava and Śākta evidence. 2. Sculptures and temples are studied as part of lived religious practice. 3. The art of Mithila is presented as entirely secular and anti-ritual. Which of the statements given above is/are correct?

- (A) 1, 2 and 3
- (B) 1 and 3 only
- (C) 1 and 2 only
- (D) 2 and 3 only

??? High-level temple-style matching practice Consider the following pairs: 1. Door-jamb — stone evidence used for reconstructing lost temples 2. Hut type — sloped roof truncated at the top 3. Amalaka-silā — top member associated with tiered or śikhara vocabulary 4. Corbelled arch — sloped roof truncated at the top How many of the above pairs are correctly matched?

- (A) None
- (B) All four
- (C) Only one
- (D) Only three
- (E) Only two

??? High-level iconographic matching practice Consider the following pairs: 1. Durga / Kali — Śākta sculpture evidence 2. Navagrahas — loose sculptures found in field survey 3. Buddha — Bhūmisparśa mudrā 4. Navagrahas — Badijaan, Kishanganj; Nahar/Bhagwatipur examples How many of the above pairs are correctly matched?

- (A) Only one
- (B) All four
- (C) None
- (D) Only two
- (E) Only three

??? Applied archaeological reasoning Consider the following statements: 1. Fragmentary evidence can still support reconstruction of temple forms. 2. Material scarcity and river action are relevant to the loss of older remains. 3. The safest inference is that Mithila had no temple culture before modern times. Which of the statements given above is/are correct?

- (A) 1 and 3 only
- (B) 1, 2 and 3
- (C) 1 and 2 only
- (D) 2 and 3 only

??? High-level iconographic matching practice Consider the following pairs: 1. Vishnu — standing images and Vaiṣṇava cult evidence 2. Buddha — Bhūmisparśa mudrā 3. Durga / Kali — Śākta sculpture evidence 4. Durga / Kali — phallus symbol, anthropomorphic form and bull association How many of the above pairs are correctly matched?

- (A) Only two
- (B) All four
- (C) Only one
- (D) None
- (E) Only three

??? High-level temple-style matching practice Consider the following pairs: 1. Śikhara type — curvilinear tower/spire tradition 2. Hut type — sloped roof truncated at the top 3. Gumbad type — dome-like form with constricted neck 4. Corbelled arch — top member associated with tiered or śikhara vocabulary How many of the above pairs are correctly matched?

- (A) All four
- (B) Only one
- (C) Only three
- (D) None
- (E) Only two

११६. High-level temple-style matching practice Consider the following pairs: 1. Corbelled arch — constructional device noted in relation to Maithila builders 2. Hut type — sloped roof truncated at the top 3. Gumbad type — dome-like form with constricted neck 4. Corbelled arch — top member associated with tiered or śikhara vocabulary How many of the above pairs are correctly matched?

- (A) All four
- (B) Only two
- (C) Only three
- (D) None
- (E) Only one

११७. High-level caption matching practice Consider the following pairs: 1. Murali Manohar Temple — Madhubani 2. Mahadev Temple — Koilakh, Madhubani 3. Loose sculpture — Vireshwarnath Temple, Bhithbhagwanpur 4. Loose sculpture — Lalganj How many of the above pairs are correctly matched?

- (A) Only three
- (B) Only one
- (C) None
- (D) Only two
- (E) All four

११८. High-level temple-style matching practice Consider the following pairs: 1. Bhadra / tier type — horizontal tiers diminishing upward with āmalaka-silā on top 2. Gumbad type — dome-like form with constricted neck 3. Corbelled arch — constructional device noted in relation to Maithila builders 4. Bhadra / tier type — sloped roof truncated at the top How many of the above pairs are correctly matched?

- (A) None
- (B) Only three
- (C) Only two
- (D) Only one
- (E) All four

११९. High-level iconographic matching practice Consider the following pairs: 1. Durga / Kali — Śākta sculpture evidence 2. Vishnu — standing images and Vaiṣṇava cult evidence 3. Navagrahas — loose sculptures found in field survey 4. Sūrya — Bhit/Bhagwatipur and related iconographic finds How many of the above pairs are correctly matched?

- (A) None
- (B) Only three
- (C) Only two
- (D) All four
- (E) Only one

१२०. High-level caption matching practice Consider the following pairs: 1. Raj-Rajeshwari Temple — Rajnagar, Madhubani 2. Panch Temple — Lalganj 3. Sūrya — Badijaan, Kishanganj 4. Raj-Rajeshwari Temple — District Darbhanga How many of the above pairs are correctly matched?

- (A) Only one
- (B) Only two
- (C) None
- (D) All four
- (E) Only three

१२१. High-level iconographic matching practice Consider the following pairs: 1. Navagrahas — loose sculptures found in field survey 2. Uma-Maheśvara / Bhairava — evidence of Śaiva popularity 3. Śiva — phallus symbol, anthropomorphic form and bull association 4. Durga / Kali — phallus symbol, anthropomorphic form and bull association How many of the above pairs are correctly matched?

- (A) Only three
- (B) Only one
- (C) None
- (D) Only two
- (E) All four

१२२. High-level temple-style matching practice Consider the following pairs: 1. Bhadra / tier type — horizontal tiers diminishing upward with āmalaka-silā on top 2. Door-jamb — stone evidence used for reconstructing lost temples 3. Gumbad type — dome-like form with constricted neck 4. Hut type — sloped roof truncated at the top How many of the above pairs are correctly matched?

- (A) All four
- (B) None
- (C) Only one
- (D) Only three
- (E) Only two

१२३. Applied cultural-history reasoning Consider the following statements: 1. The pamphlet integrates Brahmanical, Śaiva, Vaiṣṇava and Śākta evidence. 2. Sculptures and temples are studied as part of lived religious practice. 3. The art of Mithila is presented as entirely secular and anti-ritual. Which of the statements given above is/are correct?

- (A) 1 and 2 only
- (B) 1, 2 and 3
- (C) 2 and 3 only
- (D) 1 and 3 only

१२४. Applied archaeological reasoning Consider the following statements: 1. Fragmentary evidence can still support reconstruction of temple forms. 2. Material scarcity and river action are relevant to the loss of older remains. 3. The safest inference is that Mithila had no temple culture before modern times. Which of the statements given above is/are correct?

- (A) 1, 2 and 3
- (B) 1 and 2 only
- (C) 1 and 3 only
- (D) 2 and 3 only

१२५. Applied archaeological reasoning Consider the following statements: 1. Fragmentary evidence can still support reconstruction of temple forms. 2. Material scarcity and river action are relevant to the loss of older remains. 3. The safest inference is that Mithila had no temple culture before modern times. Which of the statements given above is/are correct?

- (A) 1 and 3 only
- (B) 1, 2 and 3
- (C) 2 and 3 only
- (D) 1 and 2 only

१२६. High-level temple-style matching practice Consider the following pairs: 1. Door-jamb — stone evidence used for reconstructing lost temples 2. Ekchari / Dochari — varieties connected with śikhara and hut-derived forms 3. Bhadra / tier type — horizontal tiers diminishing upward with āmalaka-silā on top 4. Śikhara type — stone evidence used for reconstructing lost temples How many of the above pairs are correctly matched?

- (A) Only two
- (B) All four
- (C) Only one
- (D) Only three
- (E) None

१२७. High-level caption matching practice Consider the following pairs: 1. Ram Temple — Bhagwatipur, Madhubani 2. Panch Temple — Lalganj 3. Ahilyasthan — Kamtol, Darbhanga 4. Raj-Rajeshwari Temple — Ram Nagar, Bettiah How many of the above pairs are correctly matched?

- (A) Only three
- (B) All four
- (C) Only one
- (D) None
- (E) Only two

१२८. Applied archaeological reasoning Consider the following statements: 1. Fragmentary evidence can still support reconstruction of temple forms. 2. Material scarcity and river action are relevant to the loss of older remains. 3. The safest inference is that Mithila had no temple culture before modern times. Which of the statements given above is/are correct?

- (A) 1, 2 and 3
- (B) 2 and 3 only
- (C) 1 and 2 only
- (D) 1 and 3 only

१२९. High-level iconographic matching practice Consider the following pairs: 1. Durga / Kali — Śākta sculpture evidence 2. Navagrahas — loose sculptures found in field survey 3. Ganesha — Bhit/Bhagwatipur and related iconographic finds 4. Vishnu — loose sculptures found in field survey How many of the above pairs are correctly matched?

- (A) Only two
- (B) Only one
- (C) All four
- (D) Only three
- (E) None

१३०. High-level caption matching practice Consider the following pairs: 1. Kapileshwar Temple — District Darbhanga 2. Murali Manohar Temple — Madhubani 3. Raj-Rajeshwari Temple — Rajnagar, Madhubani 4. Kavaleshwar Mahadev Temple — Rajnagar, Madhubani How many of the above pairs are correctly matched?

- (A) Only two
- (B) Only three
- (C) All four
- (D) None
- (E) Only one

१३१. High-level temple-style matching practice Consider the following pairs: 1. Hut type — sloped roof truncated at the top 2. Corbelled arch — constructional device noted in relation to Maithila builders 3. Gumbad type — dome-like form with constricted neck 4. Gumbad type — horizontal tiers diminishing upward with āmalaka-silā on top How many of the above pairs are correctly matched?

- (A) None
- (B) All four
- (C) Only three
- (D) Only one
- (E) Only two

१३२. Applied archaeological reasoning Consider the following statements: 1. Fragmentary evidence can still support reconstruction of temple forms. 2. Material scarcity and river action are relevant to the loss of older remains. 3. The safest inference is that Mithila had no temple culture before modern times. Which of the statements given above is/are correct?

- (A) 1 and 2 only
- (B) 1, 2 and 3
- (C) 1 and 3 only
- (D) 2 and 3 only

१३३. Applied cultural-history reasoning Consider the following statements: 1. The pamphlet integrates Brahmanical, Śaiva, Vaiṣṇava and Śākta evidence. 2. Sculptures and temples are studied as part of lived religious practice. 3. The art of Mithila is presented as entirely secular and anti-ritual. Which of the statements given above is/are correct?

- (A) 2 and 3 only
- (B) 1, 2 and 3
- (C) 1 and 2 only
- (D) 1 and 3 only

१३४. High-level temple-style matching practice Consider the following pairs: 1. Ekchari / Dochari — varieties connected with śikhara and hut-derived forms 2. Amalaka-silā — top member associated with tiered or śikhara vocabulary 3. Door-jamb — stone evidence used for reconstructing lost temples 4. Śikhara type — curvilinear tower/spire tradition How many of the above pairs are correctly matched?

- (A) Only one
- (B) Only three
- (C) Only two
- (D) None
- (E) All four

१३५. High-level iconographic matching practice Consider the following pairs: 1. Ganesha — Bhit/Bhagwatipur and related iconographic finds 2. Vishnu — standing images and Vaiṣṇava cult evidence 3. Sūrya — Badijaan, Kishanganj; Nahar/Bhagwatipur examples 4. Vishnu — Bhūmisparśa mudrā How many of the above pairs are correctly matched?

- (A) Only one
- (B) Only three
- (C) None
- (D) Only two
- (E) All four

१३६. High-level iconographic matching practice Consider the following pairs: 1. Śiva — phallus symbol, anthropomorphic form and bull association 2. Durga / Kali — Śākta sculpture evidence 3. Buddha — Bhūmisparśa mudrā 4. Vishnu — phallus symbol, anthropomorphic form and bull association How many of the above pairs are correctly matched?

- (A) Only two
- (B) All four
- (C) Only three
- (D) Only one
- (E) None

१३७. Applied archaeological reasoning Consider the following statements: 1. Fragmentary evidence can still support reconstruction of temple forms. 2. Material scarcity and river action are relevant to the loss of older remains. 3. The safest inference is that Mithila had no temple culture before modern times. Which of the statements given above is/are correct?

- (A) 1 and 3 only
- (B) 1 and 2 only
- (C) 1, 2 and 3
- (D) 2 and 3 only

१३८. High-level caption matching practice Consider the following pairs: 1. Kapileshwar Temple — District Darbhanga 2. Madhaweshwarnath Temple — Sourath, Madhubani 3. Panch Temple — Chhapra 4. Madhaweshwarnath Temple — Shiv Nagar, Madhubani How many of the above pairs are correctly matched?

- (A) Only three
- (B) All four
- (C) Only two
- (D) Only one
- (E) None

१३९. Applied cultural-history reasoning Consider the following statements: 1. The pamphlet integrates Brahmanical, Śaiva, Vaiṣṇava and Śākta evidence. 2. Sculptures and temples are studied as part of lived religious practice. 3. The art of Mithila is presented as entirely secular and anti-ritual. Which of the statements given above is/are correct?

- (A) 1 and 2 only
- (B) 2 and 3 only
- (C) 1 and 3 only
- (D) 1, 2 and 3

१४०. High-level temple-style matching practice Consider the following pairs: 1. Gumbad type — dome-like form with constricted neck 2. Śikhara type — curvilinear tower/spire tradition 3. Amalaka-silā — top member associated with tiered or śikhara vocabulary 4. Corbelled arch — constructional device noted in relation to Maithila builders How many of the above pairs are correctly matched?

- (A) Only three
- (B) Only one
- (C) All four
- (D) None
- (E) Only two

१४१. Applied cultural-history reasoning Consider the following statements: 1. The pamphlet integrates Brahmanical, Śaiva, Vaiṣṇava and Śākta evidence. 2. Sculptures and temples are studied as part of lived religious practice. 3. The art of Mithila is presented as entirely secular and anti-ritual. Which of the statements given above is/are correct?

- (A) 1 and 3 only
- (B) 1, 2 and 3
- (C) 2 and 3 only
- (D) 1 and 2 only

१४२. Applied archaeological reasoning Consider the following statements: 1. Fragmentary evidence can still support reconstruction of temple forms. 2. Material scarcity and river action are relevant to the loss of older remains. 3. The safest inference is that Mithila had no temple culture before modern times. Which of the statements given above is/are correct?

- (A) 1 and 3 only
- (B) 1, 2 and 3
- (C) 2 and 3 only
- (D) 1 and 2 only

१४३. High-level temple-style matching practice Consider the following pairs: 1. Bhadra / tier type — horizontal tiers diminishing upward with āmalaka-silā on top 2. Corbelled arch — constructional device noted in relation to Maithila builders 3. Gumbad type — dome-like form with constricted neck 4. Hut type — stone evidence used for reconstructing lost temples How many of the above pairs are correctly matched?

- (A) All four
- (B) Only two
- (C) None
- (D) Only three
- (E) Only one

१४४. Applied archaeological reasoning Consider the following statements: 1. Fragmentary evidence can still support reconstruction of temple forms. 2. Material scarcity and river action are relevant to the loss of older remains. 3. The safest inference is that Mithila had no temple culture before modern times. Which of the statements given above is/are correct?

- (A) 1 and 3 only
- (B) 2 and 3 only
- (C) 1, 2 and 3
- (D) 1 and 2 only

१४५. High-level iconographic matching practice Consider the following pairs: 1. Śiva — phallus symbol, anthropomorphic form and bull association 2. Navagrahas — loose sculptures found in field survey 3. Buddha — Bhūmisparśa mudrā 4. Buddha — Śākta sculpture evidence How many of the above pairs are correctly matched?

- (A) Only three
- (B) All four
- (C) None
- (D) Only one
- (E) Only two

१४६. High-level caption matching practice Consider the following pairs: 1. Champa Temple — Madhubani 2. Baba Madhaweshwarnath inscription — Sourath, Madhubani 3. Ram Temple — Bhagwatipur, Madhubani 4. Sūrya — Chhapra How many of the above pairs are correctly matched?

- (A) Only one
- (B) All four
- (C) None
- (D) Only three
- (E) Only two

१४७. High-level temple-style matching practice Consider the following pairs: 1. Śikhara type — curvilinear tower/spire tradition 2. Corbelled arch — constructional device noted in relation to Maithila builders 3. Gumbad type — dome-like form with constricted neck 4. Gumbad type — varieties connected with śikhara and hut-derived forms How many of the above pairs are correctly matched?

- (A) None
- (B) Only two
- (C) All four
- (D) Only three
- (E) Only one

१४८. High-level iconographic matching practice Consider the following pairs: 1. Sūrya — Badijaan, Kishanganj; Nahar/Bhagwatipur examples 2. Ganesha — Bhit/Bhagwatipur and related iconographic finds 3. Uma-Maheśvara / Bhairava — evidence of Śaiva popularity 4. Vishnu — Badijaan, Kishanganj; Nahar/Bhagwatipur examples How many of the above pairs are correctly matched?

- (A) Only three
- (B) Only two
- (C) All four
- (D) None
- (E) Only one

१४९. Applied archaeological reasoning Consider the following statements: 1. Fragmentary evidence can still support reconstruction of temple forms. 2. Material scarcity and river action are relevant to the loss of older remains. 3. The safest inference is that Mithila had no temple culture before modern times. Which of the statements given above is/are correct?

- (A) 2 and 3 only
- (B) 1, 2 and 3
- (C) 1 and 2 only
- (D) 1 and 3 only

१५०. High-level temple-style matching practice Consider the following pairs: 1. Ekchari / Dochari — varieties connected with śikhara and hut-derived forms 2. Bhadra / tier type — horizontal tiers diminishing upward with āmalaka-silā on top 3. Corbelled arch — constructional device noted in relation to Maithila builders 4. Ekchari / Dochari — curvilinear tower/spire tradition How many of the above pairs are correctly matched?

- (A) All four
- (B) None
- (C) Only one
- (D) Only two
- (E) Only three

१५१. Applied cultural-history reasoning Consider the following statements: 1. The pamphlet integrates Brahmanical, Śaiva, Vaiṣṇava and Śākta evidence. 2. Sculptures and temples are studied as part of lived religious practice. 3. The art of Mithila is presented as entirely secular and anti-ritual. Which of the statements given above is/are correct?

- (A) 1 and 2 only
- (B) 1 and 3 only
- (C) 2 and 3 only
- (D) 1, 2 and 3

१५२. High-level temple-style matching practice Consider the following pairs: 1. Śikhara type — curvilinear tower/spire tradition 2. Bhadra / tier type — horizontal tiers diminishing upward with āmalaka-silā on top 3. Ekchari / Dochari — varieties connected with śikhara and hut-derived forms 4. Amalaka-silā — constructional device noted in relation to Maithila builders How many of the above pairs are correctly matched?

- (A) All four
- (B) None
- (C) Only two
- (D) Only one
- (E) Only three

१५३. High-level iconographic matching practice Consider the following pairs: 1. Durga / Kali — Śākta sculpture evidence 2. Śiva — phallus symbol, anthropomorphic form and bull association 3. Ganesha — Bhit/Bhagwatipur and related iconographic finds 4. Buddha — Śākta sculpture evidence How many of the above pairs are correctly matched?

- (A) Only three
- (B) Only one
- (C) All four
- (D) None
- (E) Only two

१५४. High-level caption matching practice Consider the following pairs: 1. Raj-Rajeshwari Temple — Rajnagar, Madhubani 2. Jogeshwar Mahadev Temple — Nahar Bhagwatipur, Madhubani 3. Champa Temple — Madhubani 4. Mahadev Temple — Madhubani How many of the above pairs are correctly matched?

- (A) Only three
- (B) None
- (C) Only one
- (D) All four
- (E) Only two

१५५. High-level temple-style matching practice Consider the following pairs: 1. Amalaka-silā — top member associated with tiered or śikhara vocabulary 2. Bhadra / tier type — horizontal tiers diminishing upward with āmalaka-silā on top 3. Hut type — sloped roof truncated at the top 4. Gumbad type — constructional device noted in relation to Maithila builders How many of the above pairs are correctly matched?

- (A) Only three
- (B) All four
- (C) None
- (D) Only one
- (E) Only two

१५६. High-level iconographic matching practice Consider the following pairs: 1. Buddha — Bhūmisparśa mudrā 2. Śiva — phallus symbol, anthropomorphic form and bull association 3. Ganesha — Bhit/Bhagwatipur and related iconographic finds 4. Navagrahas — standing images and Vaiṣṇava cult evidence How many of the above pairs are correctly matched?

- (A) None
- (B) All four
- (C) Only three
- (D) Only two
- (E) Only one

१५७. High-level temple-style matching practice Consider the following pairs: 1. Amalaka-silā — top member associated with tiered or śikhara vocabulary 2. Gumbad type — dome-like form with constricted neck 3. Corbelled arch — constructional device noted in relation to Maithila builders 4. Ekchari / Dochari — top member associated with tiered or śikhara vocabulary How many of the above pairs are correctly matched?

- (A) All four
- (B) Only three
- (C) Only one
- (D) None
- (E) Only two

१५८. Applied cultural-history reasoning Consider the following statements: 1. The pamphlet integrates Brahmanical, Śaiva, Vaiṣṇava and Śākta evidence. 2. Sculptures and temples are studied as part of lived religious practice. 3. The art of Mithila is presented as entirely secular and anti-ritual. Which of the statements given above is/are correct?

- (A) 2 and 3 only
- (B) 1, 2 and 3
- (C) 1 and 2 only
- (D) 1 and 3 only

१५९. High-level caption matching practice Consider the following pairs: 1. Gaurishankar Temple — Shiv Nagar, Madhubani 2. Sūrya — Badijaan, Kishanganj 3. Ahilyasthan — Kamtol, Darbhanga 4. Gaurishankar Temple — Lalganj How many of the above pairs are correctly matched?

- (A) Only one
- (B) All four
- (C) None
- (D) Only three
- (E) Only two

१६०. High-level temple-style matching practice Consider the following pairs: 1. Door-jamb — stone evidence used for reconstructing lost temples 2. Ekchari / Dochari — varieties connected with śikhara and hut-derived forms 3. Gumbad type — dome-like form with constricted neck 4. Door-jamb — sloped roof truncated at the top How many of the above pairs are correctly matched?

- (A) Only three
- (B) Only one
- (C) Only two
- (D) All four
- (E) None

१६१. High-level iconographic matching practice Consider the following pairs: 1. Durga / Kali — Śākta sculpture evidence 2. Buddha — Bhūmisparśa mudrā 3. Vishnu — standing images and Vaiṣṇava cult evidence 4. Śiva — evidence of Śaiva popularity How many of the above pairs are correctly matched?

- (A) Only two
- (B) All four
- (C) Only three
- (D) Only one
- (E) None

१६२. Applied archaeological reasoning Consider the following statements: 1. Fragmentary evidence can still support reconstruction of temple forms. 2. Material scarcity and river action are relevant to the loss of older remains. 3. The safest inference is that Mithila had no temple culture before modern times. Which of the statements given above is/are correct?

- (A) 2 and 3 only
- (B) 1 and 2 only
- (C) 1, 2 and 3
- (D) 1 and 3 only

१६३. Applied cultural-history reasoning Consider the following statements: 1. The pamphlet integrates Brahmanical, Śaiva, Vaiṣṇava and Śākta evidence. 2. Sculptures and temples are studied as part of lived religious practice. 3. The art of Mithila is presented as entirely secular and anti-ritual. Which of the statements given above is/are correct?

- (A) 2 and 3 only
- (B) 1 and 3 only
- (C) 1, 2 and 3
- (D) 1 and 2 only

१६४. High-level temple-style matching practice Consider the following pairs: 1. Bhadra / tier type — horizontal tiers diminishing upward with āmalaka-silā on top 2. Hut type — sloped roof truncated at the top 3. Śikhara type — curvilinear tower/spire tradition 4. Ekchari / Dochari — stone evidence used for reconstructing lost temples How many of the above pairs are correctly matched?

- (A) Only one
- (B) None
- (C) All four
- (D) Only three
- (E) Only two

१६५. High-level temple-style matching practice Consider the following pairs: 1. Bhadra / tier type — horizontal tiers diminishing upward with āmalaka-silā on top 2. Hut type — sloped roof truncated at the top 3. Door-jamb — stone evidence used for reconstructing lost temples 4. Gumbad type — dome-like form with constricted neck How many of the above pairs are correctly matched?

- (A) Only two
- (B) All four
- (C) None
- (D) Only three
- (E) Only one

१६६. Applied archaeological reasoning Consider the following statements: 1. Fragmentary evidence can still support reconstruction of temple forms. 2. Material scarcity and river action are relevant to the loss of older remains. 3. The safest inference is that Mithila had no temple culture before modern times. Which of the statements given above is/are correct?

- (A) 1, 2 and 3
- (B) 1 and 3 only
- (C) 1 and 2 only
- (D) 2 and 3 only

१६७. Applied archaeological reasoning Consider the following statements: 1. Fragmentary evidence can still support reconstruction of temple forms. 2. Material scarcity and river action are relevant to the loss of older remains. 3. The safest inference is that Mithila had no temple culture before modern times. Which of the statements given above is/are correct?

- (A) 2 and 3 only
- (B) 1 and 2 only
- (C) 1 and 3 only
- (D) 1, 2 and 3

१६८. High-level iconographic matching practice Consider the following pairs: 1. Śiva — phallus symbol, anthropomorphic form and bull association 2. Uma-Maheśvara / Bhairava — evidence of Śaiva popularity 3. Ganesha — Bhit/Bhagwatipur and related iconographic finds 4. Śiva — Badijaan, Kishanganj; Nahar/Bhagwatipur examples How many of the above pairs are correctly matched?

- (A) Only one
- (B) All four
- (C) None
- (D) Only three
- (E) Only two

१६९. Applied archaeological reasoning Consider the following statements: 1. Fragmentary evidence can still support reconstruction of temple forms. 2. Material scarcity and river action are relevant to the loss of older remains. 3. The safest inference is that Mithila had no temple culture before modern times. Which of the statements given above is/are correct?

- (A) 1 and 2 only
- (B) 1 and 3 only
- (C) 1, 2 and 3
- (D) 2 and 3 only

१७०. High-level iconographic matching practice Consider the following pairs: 1. Sūrya — Badijaan, Kishanganj; Nahar/Bhagwatipur examples 2. Śiva — phallus symbol, anthropomorphic form and bull association 3. Buddha — Bhūmisparśa mudrā 4. Uma-Maheśvara / Bhairava — phallus symbol, anthropomorphic form and bull association How many of the above pairs are correctly matched?

- (A) None
- (B) Only one
- (C) Only three
- (D) All four
- (E) Only two

१७१. Applied archaeological reasoning Consider the following statements: 1. Fragmentary evidence can still support reconstruction of temple forms. 2. Material scarcity and river action are relevant to the loss of older remains. 3. The safest inference is that Mithila had no temple culture before modern times. Which of the statements given above is/are correct?

- (A) 1 and 2 only
- (B) 1, 2 and 3
- (C) 2 and 3 only
- (D) 1 and 3 only

१७२. Applied archaeological reasoning Consider the following statements: 1. Fragmentary evidence can still support reconstruction of temple forms. 2. Material scarcity and river action are relevant to the loss of older remains. 3. The safest inference is that Mithila had no temple culture before modern times. Which of the statements given above is/are correct?

- (A) 1, 2 and 3
- (B) 2 and 3 only
- (C) 1 and 2 only
- (D) 1 and 3 only

१७३. Applied archaeological reasoning Consider the following statements: 1. Fragmentary evidence can still support reconstruction of temple forms. 2. Material scarcity and river action are relevant to the loss of older remains. 3. The safest inference is that Mithila had no temple culture before modern times. Which of the statements given above is/are correct?

- (A) 1 and 3 only
- (B) 2 and 3 only
- (C) 1, 2 and 3
- (D) 1 and 2 only

१७४. Applied archaeological reasoning Consider the following statements: 1. Fragmentary evidence can still support reconstruction of temple forms. 2. Material scarcity and river action are relevant to the loss of older remains. 3. The safest inference is that Mithila had no temple culture before modern times. Which of the statements given above is/are correct?

- (A) 2 and 3 only
- (B) 1 and 2 only
- (C) 1 and 3 only
- (D) 1, 2 and 3

१७५. Applied archaeological reasoning Consider the following statements: 1. Fragmentary evidence can still support reconstruction of temple forms. 2. Material scarcity and river action are relevant to the loss of older remains. 3. The safest inference is that Mithila had no temple culture before modern times. Which of the statements given above is/are correct?

- (A) 1 and 2 only
- (B) 1 and 3 only
- (C) 2 and 3 only
- (D) 1, 2 and 3

१७६. Applied archaeological reasoning Consider the following statements: 1. Fragmentary evidence can still support reconstruction of temple forms. 2. Material scarcity and river action are relevant to the loss of older remains. 3. The safest inference is that Mithila had no temple culture before modern times. Which of the statements given above is/are correct?

- (A) 1, 2 and 3
- (B) 2 and 3 only
- (C) 1 and 2 only
- (D) 1 and 3 only

१७७. High-level iconographic matching practice Consider the following pairs: 1. Ganesha — Bhit/Bhagwatipur and related iconographic finds 2. Śiva — phallus symbol, anthropomorphic form and bull association 3. Buddha — Bhūmisparśa mudrā 4. Durga / Kali — Badijaan, Kishanganj; Nahar/Bhagwatipur examples How many of the above pairs are correctly matched?

- (A) Only three
- (B) All four
- (C) Only two
- (D) Only one
- (E) None

१७८. Applied cultural-history reasoning Consider the following statements: 1. The pamphlet integrates Brahmanical, Śaiva, Vaiṣṇava and Śākta evidence. 2. Sculptures and temples are studied as part of lived religious practice. 3. The art of Mithila is presented as entirely secular and anti-ritual. Which of the statements given above is/are correct?

- (A) 2 and 3 only
- (B) 1 and 2 only
- (C) 1 and 3 only
- (D) 1, 2 and 3

१७९. Applied archaeological reasoning Consider the following statements: 1. Fragmentary evidence can still support reconstruction of temple forms. 2. Material scarcity and river action are relevant to the loss of older remains. 3. The safest inference is that Mithila had no temple culture before modern times. Which of the statements given above is/are correct?

- (A) 2 and 3 only
- (B) 1, 2 and 3
- (C) 1 and 3 only
- (D) 1 and 2 only

१८०. High-level caption matching practice Consider the following pairs: 1. Madhaweshwarnath Temple — Sourath, Madhubani 2. Panch Temple — Lalganj 3. Champa Temple — Madhubani 4. Jogeshwar Mahadev Temple — Koilakh, Madhubani How many of the above pairs are correctly matched?

- (A) Only two
- (B) None
- (C) All four
- (D) Only one
- (E) Only three

१८१. High-level temple-style matching practice Consider the following pairs: 1. Ekchari / Dochari — varieties connected with śikhara and hut-derived forms 2. Door-jamb — stone evidence used for reconstructing lost temples 3. Corbelled arch — constructional device noted in relation to Maithila builders 4. Door-jamb — varieties connected with śikhara and hut-derived forms How many of the above pairs are correctly matched?

- (A) Only three
- (B) Only two
- (C) Only one
- (D) All four
- (E) None

१८२. High-level caption matching practice Consider the following pairs: 1. Bhuteshwarnath Shiva Temple — Ram Nagar, Bettiah 2. Sūrya — Badijaan, Kishanganj 3. Mahadev Temple — Koilakh, Madhubani 4. Raj-Rajeshwari Temple — Ram Nagar, Bettiah How many of the above pairs are correctly matched?

- (A) Only three
- (B) Only one
- (C) None
- (D) Only two
- (E) All four

१८३. High-level iconographic matching practice Consider the following pairs: 1. Uma-Maheśvara / Bhairava — evidence of Śaiva popularity 2. Śiva — phallus symbol, anthropomorphic form and bull association 3. Durga / Kali — Śākta sculpture evidence 4. Buddha — Bhit/Bhagwatipur and related iconographic finds How many of the above pairs are correctly matched?

- (A) All four
- (B) Only two
- (C) Only one
- (D) Only three
- (E) None

१८४. Applied archaeological reasoning Consider the following statements: 1. Fragmentary evidence can still support reconstruction of temple forms. 2. Material scarcity and river action are relevant to the loss of older remains. 3. The safest inference is that Mithila had no temple culture before modern times. Which of the statements given above is/are correct?

- (A) 2 and 3 only
- (B) 1 and 3 only
- (C) 1, 2 and 3
- (D) 1 and 2 only

१८५. Applied cultural-history reasoning Consider the following statements: 1. The pamphlet integrates Brahmanical, Śaiva, Vaiṣṇava and Śākta evidence. 2. Sculptures and temples are studied as part of lived religious practice. 3. The art of Mithila is presented as entirely secular and anti-ritual. Which of the statements given above is/are correct?

- (A) 1, 2 and 3
- (B) 1 and 3 only
- (C) 1 and 2 only
- (D) 2 and 3 only

१८६. High-level temple-style matching practice Consider the following pairs: 1. Ekchari / Dochari — varieties connected with śikhara and hut-derived forms 2. Corbelled arch — constructional device noted in relation to Maithila builders 3. Hut type — sloped roof truncated at the top 4. Ekchari / Dochari — dome-like form with constricted neck How many of the above pairs are correctly matched?

- (A) Only two
- (B) None
- (C) All four
- (D) Only one
- (E) Only three

१८७. Applied cultural-history reasoning Consider the following statements: 1. The pamphlet integrates Brahmanical, Śaiva, Vaiṣṇava and Śākta evidence. 2. Sculptures and temples are studied as part of lived religious practice. 3. The art of Mithila is presented as entirely secular and anti-ritual. Which of the statements given above is/are correct?

- (A) 2 and 3 only
- (B) 1 and 3 only
- (C) 1 and 2 only
- (D) 1, 2 and 3

१८८. High-level iconographic matching practice Consider the following pairs: 1. Ganesha — Bhit/Bhagwatipur and related iconographic finds 2. Navagrahas — loose sculptures found in field survey 3. Vishnu — standing images and Vaiṣṇava cult evidence 4. Buddha — standing images and Vaiṣṇava cult evidence How many of the above pairs are correctly matched?

- (A) Only one
- (B) Only three
- (C) Only two
- (D) None
- (E) All four

१८९. Applied archaeological reasoning Consider the following statements: 1. Fragmentary evidence can still support reconstruction of temple forms. 2. Material scarcity and river action are relevant to the loss of older remains. 3. The safest inference is that Mithila had no temple culture before modern times. Which of the statements given above is/are correct?

- (A) 2 and 3 only
- (B) 1, 2 and 3
- (C) 1 and 2 only
- (D) 1 and 3 only

१९०. High-level iconographic matching practice Consider the following pairs: 1. Durga / Kali — Śākta sculpture evidence 2. Śiva — phallus symbol, anthropomorphic form and bull association 3. Sūrya — Badijaan, Kishanganj; Nahar/Bhagwatipur examples 4. Durga / Kali — Bhit/Bhagwatipur and related iconographic finds How many of the above pairs are correctly matched?

- (A) All four
- (B) None
- (C) Only one
- (D) Only three
- (E) Only two

१९१. High-level caption matching practice Consider the following pairs: 1. Jogeshwar Mahadev Temple — Nahar Bhagwatipur, Madhubani 2. Kapileshwar Temple — District Darbhanga 3. Ahilyasthan — Kamtol, Darbhanga 4. Panch Temple — Kamtol, Darbhanga How many of the above pairs are correctly matched?

- (A) All four
- (B) Only one
- (C) Only three
- (D) None
- (E) Only two

१९२. Applied cultural-history reasoning Consider the following statements: 1. The pamphlet integrates Brahmanical, Śaiva, Vaiṣṇava and Śākta evidence. 2. Sculptures and temples are studied as part of lived religious practice. 3. The art of Mithila is presented as entirely secular and anti-ritual. Which of the statements given above is/are correct?

- (A) 1 and 2 only
- (B) 2 and 3 only
- (C) 1 and 3 only
- (D) 1, 2 and 3

१९३. High-level caption matching practice Consider the following pairs: 1. Loose sculpture — Vireshwarnath Temple, Bhithbhagwanpur 2. Champa Temple — Madhubani 3. Gaurishankar Temple — Shiv Nagar, Madhubani 4. Mahadev Temple — Badijaan, Kishanganj How many of the above pairs are correctly matched?

- (A) None
- (B) Only three
- (C) Only two
- (D) Only one
- (E) All four

१९४. High-level temple-style matching practice Consider the following pairs: 1. Hut type — sloped roof truncated at the top 2. Amalaka-silā — top member associated with tiered or śikhara vocabulary 3. Śikhara type — curvilinear tower/spire tradition 4. Ekchari / Dochari — horizontal tiers diminishing upward with āmalaka-silā on top How many of the above pairs are correctly matched?

- (A) All four
- (B) Only three
- (C) Only one
- (D) None
- (E) Only two

१९५. High-level iconographic matching practice Consider the following pairs: 1. Uma-Maheśvara / Bhairava — evidence of Śaiva popularity 2. Śiva — phallus symbol, anthropomorphic form and bull association 3. Buddha — Bhūmisparśa mudrā 4. Navagrahas — modern political boundary map only How many of the above pairs are correctly matched?

- (A) Only one
- (B) All four
- (C) Only two
- (D) Only three
- (E) None

१९६. High-level temple-style matching practice Consider the following pairs: 1. Bhadra / tier type — horizontal tiers diminishing upward with āmalaka-silā on top 2. Door-jamb — stone evidence used for reconstructing lost temples 3. Gumbad type — dome-like form with constricted neck 4. Corbelled arch — varieties connected with śikhara and hut-derived forms How many of the above pairs are correctly matched?

- (A) All four
- (B) Only one
- (C) None
- (D) Only two
- (E) Only three

१९७. High-level temple-style matching practice Consider the following pairs: 1. Corbelled arch — constructional device noted in relation to Maithila builders 2. Gumbad type — dome-like form with constricted neck 3. Bhadra / tier type — horizontal tiers diminishing upward with āmalaka-silā on top 4. Bhadra / tier type — top member associated with tiered or śikhara vocabulary How many of the above pairs are correctly matched?

- (A) Only one
- (B) Only three
- (C) None
- (D) Only two
- (E) All four

१९८. High-level iconographic matching practice Consider the following pairs: 1. Vishnu — standing images and Vaiṣṇava cult evidence 2. Śiva — phallus symbol, anthropomorphic form and bull association 3. Navagrahas — loose sculptures found in field survey 4. Navagrahas — Bhit/Bhagwatipur and related iconographic finds How many of the above pairs are correctly matched?

- (A) Only two
- (B) All four
- (C) Only one
- (D) None
- (E) Only three

१९९. High-level iconographic matching practice Consider the following pairs: 1. Vishnu — standing images and Vaiṣṇava cult evidence 2. Sūrya — Badijaan, Kishanganj; Nahar/Bhagwatipur examples 3. Ganesha — Bhit/Bhagwatipur and related iconographic finds 4. Uma-Maheśvara / Bhairava — Bhūmisparśa mudrā How many of the above pairs are correctly matched?

- (A) None
- (B) Only one
- (C) Only three
- (D) All four
- (E) Only two

२००. High-level caption matching practice Consider the following pairs: 1. Champa Temple — Madhubani 2. Jogeshwar Mahadev Temple — Nahar Bhagwatipur, Madhubani 3. Madhaweshwarnath Temple — Sourath, Madhubani 4. Champa Temple — Lalganj How many of the above pairs are correctly matched?

- (A) Only one
- (B) None
- (C) Only two
- (D) Only three
- (E) All four

२०१. High-level iconographic matching practice Consider the following pairs: 1. Buddha — Bhūmisparśa mudrā 2. Uma-Maheśvara / Bhairava — evidence of Śaiva popularity 3. Durga / Kali — Śākta sculpture evidence 4. Uma-Maheśvara / Bhairava — Bhūmisparśa mudrā How many of the above pairs are correctly matched?

- (A) Only two
- (B) Only three
- (C) None
- (D) Only one
- (E) All four

२०२. High-level iconographic matching practice Consider the following pairs: 1. Navagrahas — loose sculptures found in field survey 2. Sūrya — Badijaan, Kishanganj; Nahar/Bhagwatipur examples 3. Buddha — Bhūmisparśa mudrā 4. Vishnu — Śākta sculpture evidence How many of the above pairs are correctly matched?

- (A) All four
- (B) Only two
- (C) Only one
- (D) Only three
- (E) None

२०३. High-level temple-style matching practice Consider the following pairs: 1. Hut type — sloped roof truncated at the top 2. Amalaka-silā — top member associated with tiered or śikhara vocabulary 3. Gumbad type — dome-like form with constricted neck 4. Amalaka-silā — horizontal tiers diminishing upward with āmalaka-silā on top How many of the above pairs are correctly matched?

- (A) Only three
- (B) Only two
- (C) None
- (D) All four
- (E) Only one

२०४. High-level iconographic matching practice Consider the following pairs: 1. Buddha — Bhūmisparśa mudrā 2. Uma-Maheśvara / Bhairava — evidence of Śaiva popularity 3. Śiva — phallus symbol, anthropomorphic form and bull association 4. Navagrahas — Badijaan, Kishanganj; Nahar/Bhagwatipur examples How many of the above pairs are correctly matched?

- (A) None
- (B) Only two
- (C) Only three
- (D) All four
- (E) Only one

२०५. High-level iconographic matching practice Consider the following pairs: 1. Vishnu — standing images and Vaiṣṇava cult evidence 2. Sūrya — Badijaan, Kishanganj; Nahar/Bhagwatipur examples 3. Uma-Maheśvara / Bhairava — evidence of Śaiva popularity 4. Buddha — evidence of Śaiva popularity How many of the above pairs are correctly matched?

- (A) Only one
- (B) None
- (C) Only two
- (D) All four
- (E) Only three

२०६. Applied archaeological reasoning Consider the following statements: 1. Fragmentary evidence can still support reconstruction of temple forms. 2. Material scarcity and river action are relevant to the loss of older remains. 3. The safest inference is that Mithila had no temple culture before modern times. Which of the statements given above is/are correct?

- (A) 1 and 3 only
- (B) 2 and 3 only
- (C) 1 and 2 only
- (D) 1, 2 and 3

२०७. High-level iconographic matching practice Consider the following pairs: 1. Uma-Maheśvara / Bhairava — evidence of Śaiva popularity 2. Sūrya — Badijaan, Kishanganj; Nahar/Bhagwatipur examples 3. Vishnu — standing images and Vaiṣṇava cult evidence 4. Uma-Maheśvara / Bhairava — phallus symbol, anthropomorphic form and bull association How many of the above pairs are correctly matched?

- (A) None
- (B) Only two
- (C) Only three
- (D) Only one
- (E) All four

२०८. Applied cultural-history reasoning Consider the following statements: 1. The pamphlet integrates Brahmanical, Śaiva, Vaiṣṇava and Śākta evidence. 2. Sculptures and temples are studied as part of lived religious practice. 3. The art of Mithila is presented as entirely secular and anti-ritual. Which of the statements given above is/are correct?

- (A) 1 and 2 only
- (B) 2 and 3 only
- (C) 1, 2 and 3
- (D) 1 and 3 only

२०९. High-level temple-style matching practice Consider the following pairs: 1. Bhadra / tier type — horizontal tiers diminishing upward with āmalaka-silā on top 2. Corbelled arch — constructional device noted in relation to Maithila builders 3. Amalaka-silā — top member associated with tiered or śikhara vocabulary 4. Bhadra / tier type — sloped roof truncated at the top How many of the above pairs are correctly matched?

- (A) Only two
- (B) Only one
- (C) None
- (D) Only three
- (E) All four

२१०. High-level caption matching practice Consider the following pairs: 1. Vireshwar Temple — Lohana, Madhubani 2. Mahadev Temple — Koilakh, Madhubani 3. Kavaleshwar Mahadev Temple — Bhaisā Lotan, Bettiah 4. Baba Madhaweshwarnath inscription — District Darbhanga How many of the above pairs are correctly matched?

- (A) Only one
- (B) All four
- (C) Only three
- (D) None
- (E) Only two

२११. Applied archaeological reasoning Consider the following statements: 1. Fragmentary evidence can still support reconstruction of temple forms. 2. Material scarcity and river action are relevant to the loss of older remains. 3. The safest inference is that Mithila had no temple culture before modern times. Which of the statements given above is/are correct?

- (A) 1, 2 and 3
- (B) 1 and 2 only
- (C) 2 and 3 only
- (D) 1 and 3 only

२१२. High-level iconographic matching practice Consider the following pairs: 1. Buddha — Bhūmisparśa mudrā 2. Sūrya — Badijaan, Kishanganj; Nahar/Bhagwatipur examples 3. Vishnu — standing images and Vaiṣṇava cult evidence 4. Buddha — Badijaan, Kishanganj; Nahar/Bhagwatipur examples How many of the above pairs are correctly matched?

- (A) Only two
- (B) Only three
- (C) All four
- (D) Only one
- (E) None

२१३. Applied cultural-history reasoning Consider the following statements: 1. The pamphlet integrates Brahmanical, Śaiva, Vaiṣṇava and Śākta evidence. 2. Sculptures and temples are studied as part of lived religious practice. 3. The art of Mithila is presented as entirely secular and anti-ritual. Which of the statements given above is/are correct?

- (A) 1, 2 and 3
- (B) 2 and 3 only
- (C) 1 and 3 only
- (D) 1 and 2 only

२१४. High-level caption matching practice Consider the following pairs: 1. Vireshwar Temple — Lohana, Madhubani 2. Champa Temple — Madhubani 3. Loose sculpture — Vireshwarnath Temple, Bhithbhagwanpur 4. Panch Temple — Badijaan, Kishanganj How many of the above pairs are correctly matched?

- (A) Only three
- (B) Only one
- (C) None
- (D) Only two
- (E) All four

२१५. High-level caption matching practice Consider the following pairs: 1. Madhaweshwarnath Temple — Sourath, Madhubani 2. Murali Manohar Temple — Madhubani 3. Kavaleshwar Mahadev Temple — Bhaisā Lotan, Bettiah 4. Kapileshwar Temple — Bhagwatipur, Madhubani How many of the above pairs are correctly matched?

- (A) Only one
- (B) None
- (C) Only two
- (D) Only three
- (E) All four

२१६. High-level caption matching practice Consider the following pairs: 1. Mahadev Temple — Koilakh, Madhubani 2. Murali Manohar Temple — Madhubani 3. Baba Madhaweshwarnath inscription — Sourath, Madhubani 4. Kavaleshwar Mahadev Temple — Shiv Nagar, Madhubani How many of the above pairs are correctly matched?

- (A) All four
- (B) None
- (C) Only two
- (D) Only one
- (E) Only three

२१७. High-level temple-style matching practice Consider the following pairs: 1. Śikhara type — curvilinear tower/spire tradition 2. Hut type — sloped roof truncated at the top 3. Bhadra / tier type — horizontal tiers diminishing upward with āmalaka-silā on top 4. Ekchari / Dochari — stone evidence used for reconstructing lost temples How many of the above pairs are correctly matched?

- (A) Only three
- (B) All four
- (C) None
- (D) Only two
- (E) Only one

२१८. Applied archaeological reasoning Consider the following statements: 1. Fragmentary evidence can still support reconstruction of temple forms. 2. Material scarcity and river action are relevant to the loss of older remains. 3. The safest inference is that Mithila had no temple culture before modern times. Which of the statements given above is/are correct?

- (A) 1 and 3 only
- (B) 1 and 2 only
- (C) 2 and 3 only
- (D) 1, 2 and 3

२१९. High-level temple-style matching practice Consider the following pairs: 1. Gumbad type — dome-like form with constricted neck 2. Bhadra / tier type — horizontal tiers diminishing upward with āmalaka-silā on top 3. Śikhara type — curvilinear tower/spire tradition 4. Gumbad type — sloped roof truncated at the top How many of the above pairs are correctly matched?

- (A) None
- (B) Only three
- (C) All four
- (D) Only two
- (E) Only one

२२०. Applied archaeological reasoning Consider the following statements: 1. Fragmentary evidence can still support reconstruction of temple forms. 2. Material scarcity and river action are relevant to the loss of older remains. 3. The safest inference is that Mithila had no temple culture before modern times. Which of the statements given above is/are correct?

- (A) 1 and 3 only
- (B) 1 and 2 only
- (C) 2 and 3 only
- (D) 1, 2 and 3

२२१. Applied archaeological reasoning Consider the following statements: 1. Fragmentary evidence can still support reconstruction of temple forms. 2. Material scarcity and river action are relevant to the loss of older remains. 3. The safest inference is that Mithila had no temple culture before modern times. Which of the statements given above is/are correct?

- (A) 1 and 2 only
- (B) 2 and 3 only
- (C) 1, 2 and 3
- (D) 1 and 3 only

२२२. High-level temple-style matching practice Consider the following pairs: 1. Gumbad type — dome-like form with constricted neck 2. Door-jamb — stone evidence used for reconstructing lost temples 3. Amalaka-silā — top member associated with tiered or śikhara vocabulary 4. Door-jamb — top member associated with tiered or śikhara vocabulary How many of the above pairs are correctly matched?

- (A) None
- (B) Only one
- (C) Only two
- (D) Only three
- (E) All four

२२३. High-level iconographic matching practice Consider the following pairs: 1. Buddha — Bhūmisparśa mudrā 2. Uma-Maheśvara / Bhairava — evidence of Śaiva popularity 3. Sūrya — Badijaan, Kishanganj; Nahar/Bhagwatipur examples 4. Navagrahas — Śākta sculpture evidence How many of the above pairs are correctly matched?

- (A) Only two
- (B) Only one
- (C) Only three
- (D) All four
- (E) None

२२४. High-level caption matching practice Consider the following pairs: 1. Ahilyasthan — Kamtol, Darbhanga 2. Panch Temple — Lalganj 3. Panch Temple — Chhapra 4. Jogeshwar Mahadev Temple — Sourath, Madhubani How many of the above pairs are correctly matched?

- (A) Only one
- (B) None
- (C) Only two
- (D) Only three
- (E) All four

२२५. Applied archaeological reasoning Consider the following statements: 1. Fragmentary evidence can still support reconstruction of temple forms. 2. Material scarcity and river action are relevant to the loss of older remains. 3. The safest inference is that Mithila had no temple culture before modern times. Which of the statements given above is/are correct?

- (A) 1, 2 and 3
- (B) 1 and 3 only
- (C) 1 and 2 only
- (D) 2 and 3 only

२२६. High-level iconographic matching practice Consider the following pairs: 1. Uma-Maheśvara / Bhairava — evidence of Śaiva popularity 2. Sūrya — Badijaan, Kishanganj; Nahar/Bhagwatipur examples 3. Śiva — phallus symbol, anthropomorphic form and bull association 4. Ganesha — Badijaan, Kishanganj; Nahar/Bhagwatipur examples How many of the above pairs are correctly matched?

- (A) None
- (B) All four
- (C) Only three
- (D) Only one
- (E) Only two

२२७. Applied cultural-history reasoning Consider the following statements: 1. The pamphlet integrates Brahmanical, Śaiva, Vaiṣṇava and Śākta evidence. 2. Sculptures and temples are studied as part of lived religious practice. 3. The art of Mithila is presented as entirely secular and anti-ritual. Which of the statements given above is/are correct?

- (A) 2 and 3 only
- (B) 1, 2 and 3
- (C) 1 and 2 only
- (D) 1 and 3 only

२२८. High-level temple-style matching practice Consider the following pairs: 1. Amalaka-silā — top member associated with tiered or śikhara vocabulary 2. Śikhara type — curvilinear tower/spire tradition 3. Corbelled arch — constructional device noted in relation to Maithila builders 4. Door-jamb — varieties connected with śikhara and hut-derived forms How many of the above pairs are correctly matched?

- (A) Only two
- (B) All four
- (C) Only three
- (D) Only one
- (E) None

२२९. High-level temple-style matching practice Consider the following pairs: 1. Ekchari / Dochari — varieties connected with śikhara and hut-derived forms 2. Door-jamb — stone evidence used for reconstructing lost temples 3. Bhadra / tier type — horizontal tiers diminishing upward with āmalaka-silā on top 4. Hut type — varieties connected with śikhara and hut-derived forms How many of the above pairs are correctly matched?

- (A) Only one
- (B) All four
- (C) Only three
- (D) Only two
- (E) None

२३०. High-level iconographic matching practice Consider the following pairs: 1. Durga / Kali — Śākta sculpture evidence 2. Navagrahas — loose sculptures found in field survey 3. Uma-Maheśvara / Bhairava — evidence of Śaiva popularity 4. Durga / Kali — Bhūmisparśa mudrā How many of the above pairs are correctly matched?

- (A) Only two
- (B) Only one
- (C) Only three
- (D) All four
- (E) None

२३२. High-level caption matching practice Consider the following pairs: 1. Jogeshwar Mahadev Temple — Nahar Bhagwatipur, Madhubani 2. Madhaweshwarnath Temple — Sourath, Madhubani 3. Panch Temple — Chhapra 4. Jogeshwar Mahadev Temple — Lalganj How many of the above pairs are correctly matched?

- (A) All four
- (B) None
- (C) Only two
- (D) Only three
- (E) Only one

२३२. Applied archaeological reasoning Consider the following statements: 1. Fragmentary evidence can still support reconstruction of temple forms. 2. Material scarcity and river action are relevant to the loss of older remains. 3. The safest inference is that Mithila had no temple culture before modern times. Which of the statements given above is/are correct?

- (A) 1, 2 and 3
- (B) 2 and 3 only
- (C) 1 and 3 only
- (D) 1 and 2 only

२३३. Applied archaeological reasoning Consider the following statements: 1. Fragmentary evidence can still support reconstruction of temple forms. 2. Material scarcity and river action are relevant to the loss of older remains. 3. The safest inference is that Mithila had no temple culture before modern times. Which of the statements given above is/are correct?

- (A) 1, 2 and 3
- (B) 1 and 2 only
- (C) 1 and 3 only
- (D) 2 and 3 only

२३४. High-level caption matching practice Consider the following pairs: 1. Panch Temple — Chhapra 2. Bhuteshwarnath Shiva Temple — Ram Nagar, Bettiah 3. Raj-Rajeshwari Temple — Rajnagar, Madhubani 4. Raj-Rajeshwari Temple — Madhubani How many of the above pairs are correctly matched?

- (A) All four
- (B) Only two
- (C) Only three
- (D) None
- (E) Only one

२३५. High-level caption matching practice Consider the following pairs: 1. Murali Manohar Temple — Madhubani 2. Sūrya — Badijaan, Kishanganj 3. Kavaleshwar Mahadev Temple — Bhaisā Lotan, Bettiah 4. Kapileshwar Temple — Sourath, Madhubani How many of the above pairs are correctly matched?

- (A) None
- (B) Only two
- (C) Only three
- (D) Only one
- (E) All four

२३६. High-level temple-style matching practice Consider the following pairs: 1. Bhadra / tier type — horizontal tiers diminishing upward with āmalaka-silā on top 2. Door-jamb — stone evidence used for reconstructing lost temples 3. Corbelled arch — constructional device noted in relation to Maithila builders 4. Bhadra / tier type — stone evidence used for reconstructing lost temples How many of the above pairs are correctly matched?

- (A) Only two
- (B) Only three
- (C) None
- (D) All four
- (E) Only one

२३७. High-level caption matching practice Consider the following pairs: 1. Raj-Rajeshwari Temple — Rajnagar, Madhubani 2. Sūrya — Badijaan, Kishanganj 3. Ram Temple — Bhagwatipur, Madhubani 4. Bhuteshwarnath Shiva Temple — Rajnagar, Madhubani How many of the above pairs are correctly matched?

- (A) Only two
- (B) Only three
- (C) None
- (D) All four
- (E) Only one

२३८. Applied archaeological reasoning Consider the following statements: 1. Fragmentary evidence can still support reconstruction of temple forms. 2. Material scarcity and river action are relevant to the loss of older remains. 3. The safest inference is that Mithila had no temple culture before modern times. Which of the statements given above is/are correct?

- (A) 2 and 3 only
- (B) 1 and 2 only
- (C) 1 and 3 only
- (D) 1, 2 and 3

२३९. Applied archaeological reasoning Consider the following statements: 1. Fragmentary evidence can still support reconstruction of temple forms. 2. Material scarcity and river action are relevant to the loss of older remains. 3. The safest inference is that Mithila had no temple culture before modern times. Which of the statements given above is/are correct?

- (A) 2 and 3 only
- (B) 1 and 2 only
- (C) 1 and 3 only
- (D) 1, 2 and 3

२४०. Applied archaeological reasoning Consider the following statements: 1. Fragmentary evidence can still support reconstruction of temple forms. 2. Material scarcity and river action are relevant to the loss of older remains. 3. The safest inference is that Mithila had no temple culture before modern times. Which of the statements given above is/are correct?

- (A) 1, 2 and 3
- (B) 2 and 3 only
- (C) 1 and 3 only
- (D) 1 and 2 only

२४१. Applied archaeological reasoning Consider the following statements: 1. Fragmentary evidence can still support reconstruction of temple forms. 2. Material scarcity and river action are relevant to the loss of older remains. 3. The safest inference is that Mithila had no temple culture before modern times. Which of the statements given above is/are correct?

- (A) 1, 2 and 3
- (B) 1 and 2 only
- (C) 1 and 3 only
- (D) 2 and 3 only

२४२. High-level iconographic matching practice Consider the following pairs: 1. Durga / Kali — Śākta sculpture evidence 2. Navagrahas — loose sculptures found in field survey 3. Vishnu — standing images and Vaiṣṇava cult evidence 4. Sūrya — phallus symbol, anthropomorphic form and bull association How many of the above pairs are correctly matched?

- (A) Only one
- (B) All four
- (C) Only three
- (D) None
- (E) Only two

२४३. High-level iconographic matching practice Consider the following pairs: 1. Navagrahas — loose sculptures found in field survey 2. Uma-Maheśvara / Bhairava — evidence of Śaiva popularity 3. Sūrya — Badijaan, Kishanganj; Nahar/Bhagwatipur examples 4. Durga / Kali — Bhūmisparśa mudrā How many of the above pairs are correctly matched?

- (A) Only two
- (B) None
- (C) All four
- (D) Only three
- (E) Only one

२४४. High-level caption matching practice Consider the following pairs: 1. Loose sculpture — Vireshwarnath Temple, Bhithbhagwanpur 2. Gaurishankar Temple — Shiv Nagar, Madhubani 3. Kavaleshwar Mahadev Temple — Bhaisā Lotan, Bettiah 4. Madhaweshwarnath Temple — Madhubani How many of the above pairs are correctly matched?

- (A) All four
- (B) Only two
- (C) Only one
- (D) None
- (E) Only three

२४५. High-level temple-style matching practice Consider the following pairs: 1. Corbelled arch — constructional device noted in relation to Maithila builders 2. Door-jamb — stone evidence used for reconstructing lost temples 3. Bhadra / tier type — horizontal tiers diminishing upward with āmalaka-silā on top 4. Hut type — stone evidence used for reconstructing lost temples How many of the above pairs are correctly matched?

- (A) All four
- (B) Only three
- (C) Only two
- (D) Only one
- (E) None

२४६. Applied archaeological reasoning Consider the following statements: 1. Fragmentary evidence can still support reconstruction of temple forms. 2. Material scarcity and river action are relevant to the loss of older remains. 3. The safest inference is that Mithila had no temple culture before modern times. Which of the statements given above is/are correct?

- (A) 2 and 3 only
- (B) 1 and 3 only
- (C) 1 and 2 only
- (D) 1, 2 and 3

२४७. High-level temple-style matching practice Consider the following pairs: 1. Door-jamb — stone evidence used for reconstructing lost temples 2. Corbelled arch — constructional device noted in relation to Maithila builders 3. Bhadra / tier type — horizontal tiers diminishing upward with āmalaka-silā on top 4. Hut type — dome-like form with constricted neck How many of the above pairs are correctly matched?

- (A) Only one
- (B) All four
- (C) Only three
- (D) None
- (E) Only two

२४८. High-level caption matching practice Consider the following pairs: 1. Baba Madhaweshwarnath inscription — Sourath, Madhubani 2. Gaurishankar Temple — Shiv Nagar, Madhubani 3. Loose sculpture — Vireshwarnath Temple, Bhithbhagwanpur 4. Jogeshwar Mahadev Temple — Ram Nagar, Bettiah How many of the above pairs are correctly matched?

- (A) Only one
- (B) None
- (C) All four
- (D) Only three
- (E) Only two

२४९. High-level caption matching practice Consider the following pairs: 1. Panch Temple — Lalganj 2. Panch Temple — Chhapra 3. Kavaleshwar Mahadev Temple — Bhaisā Lotan, Bettiah 4. Bhuteshwarnath Shiva Temple — Shiv Nagar, Madhubani How many of the above pairs are correctly matched?

- (A) All four
- (B) Only two
- (C) Only three
- (D) Only one
- (E) None

२५०. High-level temple-style matching practice Consider the following pairs: 1. Hut type — sloped roof truncated at the top 2. Bhadra / tier type — horizontal tiers diminishing upward with āmalaka-silā on top 3. Door-jamb — stone evidence used for reconstructing lost temples 4. Hut type — dome-like form with constricted neck How many of the above pairs are correctly matched?

- (A) Only two
- (B) None
- (C) Only three
- (D) All four
- (E) Only one

१. (B) 1 and 2 only — The correct answer is 1 and 2 only . The cover gives ASI Temple Survey Project details and names Dr. Phanikant Mishra; it is not a hotel/travel brochure.
२. (D) Only three — The correct answer is Only three . Correctly matched pair number(s): 1, 2, 3 . The first three are visible in the cover/caption material; the script credit is to Dr. Phanikant Mishra, not an anonymous traveller.
३. (B) The source is a plain text-only gazetteer with no images or captions. — The statement selected is not correct. The PDF is image-heavy; captions and photographs are essential evidence.
४. (A) Both A and R are true, and R is the correct explanation of A. — Answer: Both A and R are true, and R is the correct explanation of A. The assertion and reason are both valid; the reason explains why image reading is essential.
५. (D) A good quiz must test captions, visual identification, institutional context and art-historical reasoning together. — The best inference is that A good quiz must test captions, visual identification, institutional context and art-historical reasoning together. . The source is not merely narrative; the images and captions carry examinable information.
६. (D) Identify institutional and title-page information → Read visible captions and photographs → Extract architectural and iconographic themes → Frame UPSC/NTA-style inference and pair questions — The correct order is Identify institutional and title-page information → Read visible captions and photographs → Extract architectural and iconographic themes → Frame UPSC/NTA-style inference and pair questions . This is the correct method for an image-heavy pamphlet.
७. (D) Only one — The correct answer is Only one . Correctly matched pair number(s): 1 . Only the first pair preserves the captioned deity/site association; the others mix captions across sites.
८. (A) Only one — The correct answer is Only one . Correctly matched pair number(s): 1 . Only the first pair preserves the captioned deity/site association; the others mix captions across sites.
९. (C) Only one — The correct answer is Only one . Correctly matched pair number(s): 1 . Only the first pair preserves the captioned deity/site association; the others mix captions across sites.
१०. (C) Only one — The correct answer is Only one . Correctly matched pair number(s): 1 . Only the first pair preserves the captioned deity/site association; the others mix captions across sites.
११. (B) Only one — The correct answer is Only one . Correctly matched pair number(s): 1 . Only the first pair preserves the captioned deity/site association; the others mix captions across sites.
१२. (D) Only one — The correct answer is Only one . Correctly matched pair number(s): 1 . Only the first pair preserves the captioned deity/site association; the others mix captions across sites.
१३. (E) Only one — The correct answer is Only one . Correctly matched pair number(s): 1 . Only the first pair preserves the captioned deity/site association; the others mix captions across sites.
१४. (C) Only one — The correct answer is Only one . Correctly matched pair number(s): 1 . Only the first pair preserves the captioned deity/site association; the others mix captions across sites.
१५. (D) Only one — The correct answer is Only one . Correctly matched pair number(s): 1 . The correct association comes from visible captions; mixed alternatives are designed for elimination practice.
१६. (B) Only one — The correct answer is Only one . Correctly matched pair number(s): 1 . The correct association comes from visible captions; mixed alternatives are designed for elimination practice.
१७. (D) Only one — The correct answer is Only one . Correctly matched pair number(s): 1 . The correct association comes from visible captions; mixed alternatives are designed for elimination practice.

- १८. (C) Only one** — The correct answer is Only one . Correctly matched pair number(s): 1 . The correct association comes from visible captions; mixed alternatives are designed for elimination practice.
- १९. (C) Only one** — The correct answer is Only one . Correctly matched pair number(s): 1 . The correct association comes from visible captions; mixed alternatives are designed for elimination practice.
- २०. (E) Only one** — The correct answer is Only one . Correctly matched pair number(s): 1 . The correct association comes from visible captions; mixed alternatives are designed for elimination practice.
- २१. (D) Only one** — The correct answer is Only one . Correctly matched pair number(s): 1 . The correct association comes from visible captions; mixed alternatives are designed for elimination practice.
- २२. (E) Only one** — The correct answer is Only one . Correctly matched pair number(s): 1 . The correct association comes from visible captions; mixed alternatives are designed for elimination practice.
- २३. (C) Only one** — The correct answer is Only one . Correctly matched pair number(s): 1 . The correct association comes from visible captions; mixed alternatives are designed for elimination practice.
- २४. (B) Only one** — The correct answer is Only one . Correctly matched pair number(s): 1 . The correct association comes from visible captions; mixed alternatives are designed for elimination practice.
- २५. (D) 1 and 2 only** — The correct answer is 1 and 2 only . Kapileshwar is shown in the Darbhanga context, not Chennai.
- २६. (D) 1 and 2 only** — The correct answer is 1 and 2 only . The captions are regional Mithila captions; London is a distractor.
- २७. (A) Baba Madhaweshwarnath inscription is captioned as from Odisha's Konark temple.** — The statement selected is not correct. The inscription caption places it in Sourath, Madhubani.
- २८. (B) The pamphlet treats north Bihar/Mithila temple sites as a connected regional field, not as isolated art objects without geography.** — The best inference is that The pamphlet treats north Bihar/Mithila temple sites as a connected regional field, not as isolated art objects without geography. . Captions are used as art-historical evidence.
- २९. (A) 1 and 2 only** — The correct answer is 1 and 2 only . The Janaka association is part of Mithila's cultural background, not rejected.
- ३०. (C) 1 and 2 only** — The correct answer is 1 and 2 only . The regional identity is older and cultural; it is not reduced to a modern administrative district.
- ३१. (B) 1 and 2 only** — The correct answer is 1 and 2 only . The Sadanira identification is connected with Gandak, not Yamuna.
- ३२. (C) 1 and 2 only** — The correct answer is 1 and 2 only . Buddhist references and Madhyadesa-related discussion are visible in the pamphlet.
- ३३. (D) Only three** — The correct answer is Only three . Correctly matched pair number(s): 1, 2, 3 . Madhyadesa is a broader cultural-geographical term in the textual discussion, not a modern district label.
- ३४. (B) Only three** — The correct answer is Only three . Correctly matched pair number(s): 1, 2, 3 . Gaur-Pandua is relevant to later gumbad/architectural influence, not Vedic geography.
- ३५. (D) The pamphlet says the name Mithila has no historical or textual background.** — The statement selected is not correct. The source repeatedly uses historical and textual references.
- ३६. (A) Both A and R are true, and R is the correct explanation of A.** — Answer: Both A and R are true, and R is the correct explanation of A. The reason explains why boundary and name discussions precede architectural analysis.
- ३७. (A) The pamphlet treats Mithila's temple history as inseparable from regional memory, language, sacred geography and textual tradition.** — The best inference is that The pamphlet treats Mithila's temple history as inseparable from regional memory, language, sacred geography and textual tradition. . Mithila is framed as an old cultural region, not merely a modern site list.

36. (A) Old textual references to Videha/Mithila → Regional names such as Tirabhukti/Tirhut → Temple and sculpture evidence from the region → Art-historical reconstruction of Mithila's temple styles — The correct order is Old textual references to Videha/Mithila → Regional names such as Tirabhukti/Tirhut → Temple and sculpture evidence from the region → Art-historical reconstruction of Mithila's temple styles . The pamphlet moves from region and memory to architecture and material evidence.

39. (B) 1 and 2 only — The correct answer is 1 and 2 only . Fragile materials are discussed precisely because they do not preserve well.

40. (B) 1 and 2 only — The correct answer is 1 and 2 only . Stone survived in architectural members such as door-jambs and pillars.

41. (C) 1 and 2 only — The correct answer is 1 and 2 only . Rivers are invoked as destructive forces, not as perfect preservers.

42. (A) 1 and 2 only — The correct answer is 1 and 2 only . The point is the opposite: survival is fragmentary and difficult.

43. (C) Only three — The correct answer is Only three . Correctly matched pair number(s): 1, 2, 3 . Damp climate is a cause of decay, not guaranteed preservation.

44. (C) Only three — The correct answer is Only three . Correctly matched pair number(s): 1, 2, 3 . Straw and reed help explain vernacular building, but not long-term survival.

45. (C) The abundance of early stone temples makes reconstruction unnecessary. — The statement selected is not correct. The pamphlet stresses scarcity and reconstruction, not abundance.

46. (A) Both A and R are true, and R is the correct explanation of A. — Answer: Both A and R are true, and R is the correct explanation of A. The reason directly explains the assertion.

49. (A) The scarcity of monuments is not proof of absence of temple culture; it reflects environmental and material conditions. — The best inference is that The scarcity of monuments is not proof of absence of temple culture; it reflects environmental and material conditions. . This is the central archaeological inference behind using fragments and captions.

50. (A) Local environment and material constraints → Loss or fragmentation of old structures → Survival of door-jambs, pillars, sculptures and captions → Cautious reconstruction of temple style — The correct order is Local environment and material constraints → Loss or fragmentation of old structures → Survival of door-jambs, pillars, sculptures and captions → Cautious reconstruction of temple style . This sequence captures the author's method.

51. (D) 1 and 2 only — The correct answer is 1 and 2 only . Gumbad type is dome-like and linked with constricted neck and possible Bengal influence.

50. (B) 1 and 2 only — The correct answer is 1 and 2 only . The pamphlet expressly discusses Mithila's indigenous building styles.

51. (A) 1 and 2 only — The correct answer is 1 and 2 only . No Harappan urban planning claim is involved.

52. (B) 1 and 2 only — The correct answer is 1 and 2 only . The hut form is tied to climate, rainfall and local materials.

53. (B) Only three — The correct answer is Only three . Correctly matched pair number(s): 1, 2, 3 . Gumbad type is not a simple wooden flat-roofed hut; it is dome-like with constricted neck in the discussion.

54. (A) Only three — The correct answer is Only three . Correctly matched pair number(s): 1, 2, 3 . Constricted neck is associated with gumbad type in the pamphlet.

55. (A) Bhadra type means a completely flat roof with no upward diminution. — The statement selected is not correct. Bhadra/tier type is described through tiers diminishing upward.

56. (A) Both A and R are true, and R is the correct explanation of A. — Answer: Both A and R are true, and R is the correct explanation of A. The reason explains why architectural typology is conceptually rich.

५७. (B) Mithila temple forms must be understood as a mix of local ecological adaptation, regional style and wider eastern Indian comparison. — The best inference is that Mithila temple forms must be understood as a mix of local ecological adaptation, regional style and wider eastern Indian comparison. . The typology resists one-factor explanations.

५८. (C) Identify roof/tower form → Relate it to material and climate → Compare with regional styles such as Orissa or Bengal → Use site captions to confirm examples — The correct order is Identify roof/tower form → Relate it to material and climate → Compare with regional styles such as Orissa or Bengal → Use site captions to confirm examples . This sequence reflects UPSC-style architectural reasoning.

५९. (B) 1 and 2 only — The correct answer is 1 and 2 only . The evidence is regional and connected with Mithila's religious-artistic history.

६०. (A) 1 and 2 only — The correct answer is 1 and 2 only . Buddhist imagery is present in the source.

६१. (D) 1 and 2 only — The correct answer is 1 and 2 only . The iconography is religious and art-historical, not merely royal portraiture.

६२. (C) 1 and 2 only — The correct answer is 1 and 2 only . Shaiva evidence is important in the source.

६३. (B) Only three — The correct answer is Only three . Correctly matched pair number(s): 1, 2, 3 . Navagrahas are part of iconographic evidence, not a dome form.

६४. (B) Only three — The correct answer is Only three . Correctly matched pair number(s): 1, 2, 3 . Buddha relates to Buddhist iconography, not railway architecture.

६५. (A) Sculpture is treated as irrelevant because all temples survive completely. — The statement selected is not correct. The pamphlet relies on sculpture precisely because complete remains are limited.

६६. (A) Both A and R are true, and R is the correct explanation of A. — Answer: Both A and R are true, and R is the correct explanation of A. The reason explains the assertion.

६७. (C) Mithila's temple culture was plural within a Brahmanical-dominant setting, with Śaiva, Vaiṣṇava, Śākta, Sūrya and Buddhist evidence. — The best inference is that Mithila's temple culture was plural within a Brahmanical-dominant setting, with Śaiva, Vaiṣṇava, Śākta, Sūrya and Buddhist evidence. . The source uses multiple cultic categories, not a single-exclusive label.

६८. (B) Find loose sculpture or captioned image → Identify deity and iconographic feature → Relate it to cultic tradition and period → Use it to reconstruct regional temple culture — The correct order is Find loose sculpture or captioned image → Identify deity and iconographic feature → Relate it to cultic tradition and period → Use it to reconstruct regional temple culture . This is the appropriate method for evidence-based visual questions.

६९. (B) 1 and 2 only — The correct answer is 1 and 2 only . The text says Brahmanical culture strengthened, not that it was banned.

७०. (C) 1 and 2 only — The correct answer is 1 and 2 only . The stated frame is medieval/ancient Hindu period, not a 20th-century origin.

७१. (C) 1 and 2 only — The correct answer is 1 and 2 only . The source explicitly treats Mithila as a centre of Sanskrit/cultic traditions.

७२. (D) 1 and 2 only — The correct answer is 1 and 2 only . Temple art is presented as deeply religious.

७३. (B) Only three — The correct answer is Only three . Correctly matched pair number(s): 1, 2, 3 . Tantric practice is mentioned as part of medieval Mithila's religious-cultural setting.

७४. (D) Only three — The correct answer is Only three . Correctly matched pair number(s): 1, 2, 3 . Sūrya is prominently visible in captions.

- 94. (D) The pamphlet says medieval Mithila was a non-religious architectural zone without cultic imagery.** — The statement selected is not correct. The source presents the art as essentially religious.
- 95. (A) Both A and R are true, and R is the correct explanation of A.** — Answer: Both A and R are true, and R is the correct explanation of A. The reason explains the assertion.
- 96. (A) The author uses dynastic context to explain why temple and sculpture traditions became more visible and Brahmanical in medieval Mithila.** — The best inference is that The author uses dynastic context to explain why temple and sculpture traditions became more visible and Brahmanical in medieval Mithila. . Dynastic context is explanatory, not decorative.
- 97. (D) Early textual memory of Videha/Mithila → Medieval regional and dynastic patronage → Temple and sculpture production → Modern survey and documentation by ASI** — The correct order is Early textual memory of Videha/Mithila → Medieval regional and dynastic patronage → Temple and sculpture production → Modern survey and documentation by ASI . This sequence joins cultural memory with material heritage and modern documentation.
- 98. (A) Only one** — The correct answer is Only one . Correctly matched pair number(s): 1 . The correct pair follows the visual caption; wrong options deliberately cross-match images and places.
- 99. (B) Only one** — The correct answer is Only one . Correctly matched pair number(s): 1 . The correct pair follows the visual caption; wrong options deliberately cross-match images and places.
- 100. (E) Only one** — The correct answer is Only one . Correctly matched pair number(s): 1 . The correct pair follows the visual caption; wrong options deliberately cross-match images and places.
- 101. (A) Only one** — The correct answer is Only one . Correctly matched pair number(s): 1 . The correct pair follows the visual caption; wrong options deliberately cross-match images and places.
- 102. (D) Only one** — The correct answer is Only one . Correctly matched pair number(s): 1 . The correct pair follows the visual caption; wrong options deliberately cross-match images and places.
- 103. (B) Only one** — The correct answer is Only one . Correctly matched pair number(s): 1 . The correct pair follows the visual caption; wrong options deliberately cross-match images and places.
- 104. (E) Only one** — The correct answer is Only one . Correctly matched pair number(s): 1 . The correct pair follows the visual caption; wrong options deliberately cross-match images and places.
- 105. (C) Only one** — The correct answer is Only one . Correctly matched pair number(s): 1 . The correct pair follows the visual caption; wrong options deliberately cross-match images and places.
- 106. (C) 1 and 2 only** — The correct answer is 1 and 2 only . For this pamphlet, visual captions are central source material.
- 107. (A) 1 and 2 only** — The correct answer is 1 and 2 only . The source is image-heavy.
- 108. (D) For this PDF, the safest method is to ignore every image and use only garbled OCR.** — The statement selected is not correct. The rendered page images must be used.
- 109. (A) Both A and R are true, and R is the correct explanation of A.** — Answer: Both A and R are true, and R is the correct explanation of A. The reason directly explains the assertion.
- 110. (B) The pamphlet is intended as a visual survey; exam questions should integrate images, captions and explanatory prose.** — The best inference is that The pamphlet is intended as a visual survey; exam questions should integrate images, captions and explanatory prose. . A purely text-only quiz would miss much of the evidence.
- 111. (D) Observe the image and caption → Identify deity or architectural form → Link site/district and period where given → Infer regional art-historical significance** — The correct order is Observe the image and caption → Identify deity or architectural form → Link site/district and period where given → Infer regional art-historical significance . This is the correct source-evidence method.

- १३. (B) 1 and 2 only** — The correct answer is 1 and 2 only . The source gives multiple forms, not a single undifferentiated form.
- १४. (B) 1 and 2 only** — The correct answer is 1 and 2 only . Captions are used as evidence for interpretation.
- १५. (A) 1 and 2 only** — The correct answer is 1 and 2 only . The pamphlet uses many forms of visual and material evidence.
- १६. (C) 1 and 2 only** — The correct answer is 1 and 2 only . Buddha imagery appears in the source.
- १७. (B) 1 and 2 only** — The correct answer is 1 and 2 only . The source gives multiple forms, not a single undifferentiated form.
- १८. (B) 1 and 2 only** — The correct answer is 1 and 2 only . Captions are used as evidence for interpretation.
- १९. (B) 1 and 2 only** — The correct answer is 1 and 2 only . The pamphlet uses many forms of visual and material evidence.
- १००. (B) 1 and 2 only** — The correct answer is 1 and 2 only . Buddha imagery appears in the source.
- १०१. (D) Only three** — The correct answer is Only three . Correctly matched pair number(s): 1, 2, 3 . Buddha in Bhūmisparśa is Buddhist iconography, not Sūrya worship.
- १०२. (D) Only three** — The correct answer is Only three . Correctly matched pair number(s): 1, 2, 3 . Hut type is associated with sloped/truncated roof forms.
- १०३. (C) A UPSC-level quiz should only ask the colour of the cover and avoid concepts.** — The statement selected is not correct. UPSC/NTA style requires conceptual and evidentiary reasoning.
- १०४. (A) Both A and R are true, and R is the correct explanation of A.** — Answer: Both A and R are true, and R is the correct explanation of A. The reason fully explains the assertion.
- १०५. (D) Temples of Mithila should be studied through a combined lens of textual history, ecology, material culture, architectural typology and religious iconography.** — The best inference is that Temples of Mithila should be studied through a combined lens of textual history, ecology, material culture, architectural typology and religious iconography. . This is the integrated reading demanded by the pamphlet.
- १०६. (C) Cultural-historical identification of Mithila → Material and environmental explanation of remains → Typological classification of temples → Iconographic and caption-based reconstruction** — The correct order is Cultural-historical identification of Mithila → Material and environmental explanation of remains → Typological classification of temples → Iconographic and caption-based reconstruction . This is the overall structure that a high-level quiz should test.
- १०७. (B) Only three** — The correct answer is Only three . Correctly matched pair number(s): 1, 2, 3 . Three pairs preserve visible caption associations; the wrong pair mixes the site label.
- १०८. (C) 1 and 2 only** — The correct answer is 1 and 2 only . The third statement is an overreach; absence of complete survival is not absence of culture.
- १०९. (D) 1 and 2 only** — The correct answer is 1 and 2 only . The third statement is an overreach; absence of complete survival is not absence of culture.
- ११०. (C) 1 and 2 only** — The correct answer is 1 and 2 only . The source repeatedly stresses religious and cultic context.
- १११. (D) Only three** — The correct answer is Only three . Correctly matched pair number(s): 1, 2, 3 . The correct matches follow the architectural vocabulary of the pamphlet.
- ११२. (E) Only three** — The correct answer is Only three . Correctly matched pair number(s): 1, 2, 3 . Three associations reflect deity or iconographic evidence; the wrong one misclassifies it.
- ११३. (C) 1 and 2 only** — The correct answer is 1 and 2 only . The third statement is an overreach; absence of complete survival is not absence of culture.

- ११४. (E) Only three** — The correct answer is Only three . Correctly matched pair number(s): 1, 2, 3 . Three associations reflect deity or iconographic evidence; the wrong one misclassifies it.
- ११५. (C) Only three** — The correct answer is Only three . Correctly matched pair number(s): 1, 2, 3 . The correct matches follow the architectural vocabulary of the pamphlet.
- ११६. (C) Only three** — The correct answer is Only three . Correctly matched pair number(s): 1, 2, 3 . The correct matches follow the architectural vocabulary of the pamphlet.
- ११७. (A) Only three** — The correct answer is Only three . Correctly matched pair number(s): 1, 2, 3 . Three pairs preserve visible caption associations; the wrong pair mixes the site label.
- ११८. (B) Only three** — The correct answer is Only three . Correctly matched pair number(s): 1, 2, 3 . The correct matches follow the architectural vocabulary of the pamphlet.
- ११९. (B) Only three** — The correct answer is Only three . Correctly matched pair number(s): 1, 2, 3 . Three associations reflect deity or iconographic evidence; the wrong one misclassifies it.
- १२०. (E) Only three** — The correct answer is Only three . Correctly matched pair number(s): 1, 2, 3 . Three pairs preserve visible caption associations; the wrong pair mixes the site label.
- १२१. (A) Only three** — The correct answer is Only three . Correctly matched pair number(s): 1, 2, 3 . Three associations reflect deity or iconographic evidence; the wrong one misclassifies it.
- १२२. (D) Only three** — The correct answer is Only three . Correctly matched pair number(s): 1, 2, 3 . The correct matches follow the architectural vocabulary of the pamphlet.
- १२३. (A) 1 and 2 only** — The correct answer is 1 and 2 only . The source repeatedly stresses religious and cultic context.
- १२४. (B) 1 and 2 only** — The correct answer is 1 and 2 only . The third statement is an overreach; absence of complete survival is not absence of culture.
- १२५. (D) 1 and 2 only** — The correct answer is 1 and 2 only . The third statement is an overreach; absence of complete survival is not absence of culture.
- १२६. (D) Only three** — The correct answer is Only three . Correctly matched pair number(s): 1, 2, 3 . The correct matches follow the architectural vocabulary of the pamphlet.
- १२७. (A) Only three** — The correct answer is Only three . Correctly matched pair number(s): 1, 2, 3 . Three pairs preserve visible caption associations; the wrong pair mixes the site label.
- १२८. (C) 1 and 2 only** — The correct answer is 1 and 2 only . The third statement is an overreach; absence of complete survival is not absence of culture.
- १२९. (D) Only three** — The correct answer is Only three . Correctly matched pair number(s): 1, 2, 3 . Three associations reflect deity or iconographic evidence; the wrong one misclassifies it.
- १३०. (B) Only three** — The correct answer is Only three . Correctly matched pair number(s): 1, 2, 3 . Three pairs preserve visible caption associations; the wrong pair mixes the site label.
- १३१. (C) Only three** — The correct answer is Only three . Correctly matched pair number(s): 1, 2, 3 . The correct matches follow the architectural vocabulary of the pamphlet.
- १३२. (A) 1 and 2 only** — The correct answer is 1 and 2 only . The third statement is an overreach; absence of complete survival is not absence of culture.
- १३३. (C) 1 and 2 only** — The correct answer is 1 and 2 only . The source repeatedly stresses religious and cultic context.
- १३४. (B) Only three** — The correct answer is Only three . Correctly matched pair number(s): 1, 2, 3 . The correct matches follow the architectural vocabulary of the pamphlet.

- १३५. (B) Only three** — The correct answer is Only three . Correctly matched pair number(s): 1, 2, 3 . Three associations reflect deity or iconographic evidence; the wrong one misclassifies it.
- १३६. (C) Only three** — The correct answer is Only three . Correctly matched pair number(s): 1, 2, 3 . Three associations reflect deity or iconographic evidence; the wrong one misclassifies it.
- १३७. (B) 1 and 2 only** — The correct answer is 1 and 2 only . The third statement is an overreach; absence of complete survival is not absence of culture.
- १३८. (A) Only three** — The correct answer is Only three . Correctly matched pair number(s): 1, 2, 3 . Three pairs preserve visible caption associations; the wrong pair mixes the site label.
- १३९. (A) 1 and 2 only** — The correct answer is 1 and 2 only . The source repeatedly stresses religious and cultic context.
- १४०. (A) Only three** — The correct answer is Only three . Correctly matched pair number(s): 1, 2, 3 . The correct matches follow the architectural vocabulary of the pamphlet.
- १४१. (D) 1 and 2 only** — The correct answer is 1 and 2 only . The source repeatedly stresses religious and cultic context.
- १४२. (D) 1 and 2 only** — The correct answer is 1 and 2 only . The third statement is an overreach; absence of complete survival is not absence of culture.
- १४३. (D) Only three** — The correct answer is Only three . Correctly matched pair number(s): 1, 2, 3 . The correct matches follow the architectural vocabulary of the pamphlet.
- १४४. (D) 1 and 2 only** — The correct answer is 1 and 2 only . The third statement is an overreach; absence of complete survival is not absence of culture.
- १४५. (A) Only three** — The correct answer is Only three . Correctly matched pair number(s): 1, 2, 3 . Three associations reflect deity or iconographic evidence; the wrong one misclassifies it.
- १४६. (D) Only three** — The correct answer is Only three . Correctly matched pair number(s): 1, 2, 3 . Three pairs preserve visible caption associations; the wrong pair mixes the site label.
- १४७. (D) Only three** — The correct answer is Only three . Correctly matched pair number(s): 1, 2, 3 . The correct matches follow the architectural vocabulary of the pamphlet.
- १४८. (A) Only three** — The correct answer is Only three . Correctly matched pair number(s): 1, 2, 3 . Three associations reflect deity or iconographic evidence; the wrong one misclassifies it.
- १४९. (C) 1 and 2 only** — The correct answer is 1 and 2 only . The third statement is an overreach; absence of complete survival is not absence of culture.
- १५०. (E) Only three** — The correct answer is Only three . Correctly matched pair number(s): 1, 2, 3 . The correct matches follow the architectural vocabulary of the pamphlet.
- १५१. (A) 1 and 2 only** — The correct answer is 1 and 2 only . The source repeatedly stresses religious and cultic context.
- १५२. (E) Only three** — The correct answer is Only three . Correctly matched pair number(s): 1, 2, 3 . The correct matches follow the architectural vocabulary of the pamphlet.
- १५३. (A) Only three** — The correct answer is Only three . Correctly matched pair number(s): 1, 2, 3 . Three associations reflect deity or iconographic evidence; the wrong one misclassifies it.
- १५४. (A) Only three** — The correct answer is Only three . Correctly matched pair number(s): 1, 2, 3 . Three pairs preserve visible caption associations; the wrong pair mixes the site label.
- १५५. (A) Only three** — The correct answer is Only three . Correctly matched pair number(s): 1, 2, 3 . The correct matches follow the architectural vocabulary of the pamphlet.

- १५६. (C) Only three** — The correct answer is Only three . Correctly matched pair number(s): 1, 2, 3 . Three associations reflect deity or iconographic evidence; the wrong one misclassifies it.
- १५७. (B) Only three** — The correct answer is Only three . Correctly matched pair number(s): 1, 2, 3 . The correct matches follow the architectural vocabulary of the pamphlet.
- १५८. (C) 1 and 2 only** — The correct answer is 1 and 2 only . The source repeatedly stresses religious and cultic context.
- १५९. (D) Only three** — The correct answer is Only three . Correctly matched pair number(s): 1, 2, 3 . Three pairs preserve visible caption associations; the wrong pair mixes the site label.
- १६०. (A) Only three** — The correct answer is Only three . Correctly matched pair number(s): 1, 2, 3 . The correct matches follow the architectural vocabulary of the pamphlet.
- १६१. (C) Only three** — The correct answer is Only three . Correctly matched pair number(s): 1, 2, 3 . Three associations reflect deity or iconographic evidence; the wrong one misclassifies it.
- १६२. (B) 1 and 2 only** — The correct answer is 1 and 2 only . The third statement is an overreach; absence of complete survival is not absence of culture.
- १६३. (D) 1 and 2 only** — The correct answer is 1 and 2 only . The source repeatedly stresses religious and cultic context.
- १६४. (D) Only three** — The correct answer is Only three . Correctly matched pair number(s): 1, 2, 3 . The correct matches follow the architectural vocabulary of the pamphlet.
- १६५. (D) Only three** — The correct answer is Only three . Correctly matched pair number(s): 1, 2, 3 . The correct matches follow the architectural vocabulary of the pamphlet.
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- १७१. (A) 1 and 2 only** — The correct answer is 1 and 2 only . The third statement is an overreach; absence of complete survival is not absence of culture.
- १७२. (C) 1 and 2 only** — The correct answer is 1 and 2 only . The third statement is an overreach; absence of complete survival is not absence of culture.
- १७३. (D) 1 and 2 only** — The correct answer is 1 and 2 only . The third statement is an overreach; absence of complete survival is not absence of culture.
- १७४. (B) 1 and 2 only** — The correct answer is 1 and 2 only . The third statement is an overreach; absence of complete survival is not absence of culture.
- १७५. (A) 1 and 2 only** — The correct answer is 1 and 2 only . The third statement is an overreach; absence of complete survival is not absence of culture.
- १७६. (C) 1 and 2 only** — The correct answer is 1 and 2 only . The third statement is an overreach; absence of complete survival is not absence of culture.

- १७७. (A) Only three** — The correct answer is Only three . Correctly matched pair number(s): 1, 2, 3 . Three associations reflect deity or iconographic evidence; the wrong one misclassifies it.
- १७८. (B) 1 and 2 only** — The correct answer is 1 and 2 only . The source repeatedly stresses religious and cultic context.
- १७९. (D) 1 and 2 only** — The correct answer is 1 and 2 only . The third statement is an overreach; absence of complete survival is not absence of culture.
- १८०. (E) Only three** — The correct answer is Only three . Correctly matched pair number(s): 1, 2, 3 . Three pairs preserve visible caption associations; the wrong pair mixes the site label.
- १८१. (A) Only three** — The correct answer is Only three . Correctly matched pair number(s): 1, 2, 3 . The correct matches follow the architectural vocabulary of the pamphlet.
- १८२. (A) Only three** — The correct answer is Only three . Correctly matched pair number(s): 1, 2, 3 . Three pairs preserve visible caption associations; the wrong pair mixes the site label.
- १८३. (D) Only three** — The correct answer is Only three . Correctly matched pair number(s): 1, 2, 3 . Three associations reflect deity or iconographic evidence; the wrong one misclassifies it.
- १८४. (D) 1 and 2 only** — The correct answer is 1 and 2 only . The third statement is an overreach; absence of complete survival is not absence of culture.
- १८५. (C) 1 and 2 only** — The correct answer is 1 and 2 only . The source repeatedly stresses religious and cultic context.
- १८६. (E) Only three** — The correct answer is Only three . Correctly matched pair number(s): 1, 2, 3 . The correct matches follow the architectural vocabulary of the pamphlet.
- १८७. (C) 1 and 2 only** — The correct answer is 1 and 2 only . The source repeatedly stresses religious and cultic context.
- १८८. (B) Only three** — The correct answer is Only three . Correctly matched pair number(s): 1, 2, 3 . Three associations reflect deity or iconographic evidence; the wrong one misclassifies it.
- १८९. (C) 1 and 2 only** — The correct answer is 1 and 2 only . The third statement is an overreach; absence of complete survival is not absence of culture.
- १९०. (D) Only three** — The correct answer is Only three . Correctly matched pair number(s): 1, 2, 3 . Three associations reflect deity or iconographic evidence; the wrong one misclassifies it.
- १९१. (C) Only three** — The correct answer is Only three . Correctly matched pair number(s): 1, 2, 3 . Three pairs preserve visible caption associations; the wrong pair mixes the site label.
- १९२. (A) 1 and 2 only** — The correct answer is 1 and 2 only . The source repeatedly stresses religious and cultic context.
- १९३. (B) Only three** — The correct answer is Only three . Correctly matched pair number(s): 1, 2, 3 . Three pairs preserve visible caption associations; the wrong pair mixes the site label.
- १९४. (B) Only three** — The correct answer is Only three . Correctly matched pair number(s): 1, 2, 3 . The correct matches follow the architectural vocabulary of the pamphlet.
- १९५. (D) Only three** — The correct answer is Only three . Correctly matched pair number(s): 1, 2, 3 . Three associations reflect deity or iconographic evidence; the wrong one misclassifies it.
- १९६. (E) Only three** — The correct answer is Only three . Correctly matched pair number(s): 1, 2, 3 . The correct matches follow the architectural vocabulary of the pamphlet.
- १९७. (B) Only three** — The correct answer is Only three . Correctly matched pair number(s): 1, 2, 3 . The correct matches follow the architectural vocabulary of the pamphlet.
- १९८. (E) Only three** — The correct answer is Only three . Correctly matched pair number(s): 1, 2, 3 . Three associations reflect deity or iconographic evidence; the wrong one misclassifies it.

- १९९. (C) Only three** — The correct answer is Only three . Correctly matched pair number(s): 1, 2, 3 . Three associations reflect deity or iconographic evidence; the wrong one misclassifies it.
- २००. (D) Only three** — The correct answer is Only three . Correctly matched pair number(s): 1, 2, 3 . Three pairs preserve visible caption associations; the wrong pair mixes the site label.
- २०१. (B) Only three** — The correct answer is Only three . Correctly matched pair number(s): 1, 2, 3 . Three associations reflect deity or iconographic evidence; the wrong one misclassifies it.
- २०२. (D) Only three** — The correct answer is Only three . Correctly matched pair number(s): 1, 2, 3 . Three associations reflect deity or iconographic evidence; the wrong one misclassifies it.
- २०३. (A) Only three** — The correct answer is Only three . Correctly matched pair number(s): 1, 2, 3 . The correct matches follow the architectural vocabulary of the pamphlet.
- २०४. (C) Only three** — The correct answer is Only three . Correctly matched pair number(s): 1, 2, 3 . Three associations reflect deity or iconographic evidence; the wrong one misclassifies it.
- २०५. (E) Only three** — The correct answer is Only three . Correctly matched pair number(s): 1, 2, 3 . Three associations reflect deity or iconographic evidence; the wrong one misclassifies it.
- २०६. (C) 1 and 2 only** — The correct answer is 1 and 2 only . The third statement is an overreach; absence of complete survival is not absence of culture.
- २०७. (C) Only three** — The correct answer is Only three . Correctly matched pair number(s): 1, 2, 3 . Three associations reflect deity or iconographic evidence; the wrong one misclassifies it.
- २०८. (A) 1 and 2 only** — The correct answer is 1 and 2 only . The source repeatedly stresses religious and cultic context.
- २०९. (D) Only three** — The correct answer is Only three . Correctly matched pair number(s): 1, 2, 3 . The correct matches follow the architectural vocabulary of the pamphlet.
- २१०. (C) Only three** — The correct answer is Only three . Correctly matched pair number(s): 1, 2, 3 . Three pairs preserve visible caption associations; the wrong pair mixes the site label.
- २११. (B) 1 and 2 only** — The correct answer is 1 and 2 only . The third statement is an overreach; absence of complete survival is not absence of culture.
- २१२. (B) Only three** — The correct answer is Only three . Correctly matched pair number(s): 1, 2, 3 . Three associations reflect deity or iconographic evidence; the wrong one misclassifies it.
- २१३. (D) 1 and 2 only** — The correct answer is 1 and 2 only . The source repeatedly stresses religious and cultic context.
- २१४. (A) Only three** — The correct answer is Only three . Correctly matched pair number(s): 1, 2, 3 . Three pairs preserve visible caption associations; the wrong pair mixes the site label.
- २१५. (D) Only three** — The correct answer is Only three . Correctly matched pair number(s): 1, 2, 3 . Three pairs preserve visible caption associations; the wrong pair mixes the site label.
- २१६. (E) Only three** — The correct answer is Only three . Correctly matched pair number(s): 1, 2, 3 . Three pairs preserve visible caption associations; the wrong pair mixes the site label.
- २१७. (A) Only three** — The correct answer is Only three . Correctly matched pair number(s): 1, 2, 3 . The correct matches follow the architectural vocabulary of the pamphlet.
- २१८. (B) 1 and 2 only** — The correct answer is 1 and 2 only . The third statement is an overreach; absence of complete survival is not absence of culture.
- २१९. (B) Only three** — The correct answer is Only three . Correctly matched pair number(s): 1, 2, 3 . The correct matches follow the architectural vocabulary of the pamphlet.

- २२०. (B) 1 and 2 only** — The correct answer is 1 and 2 only . The third statement is an overreach; absence of complete survival is not absence of culture.
- २२१. (A) 1 and 2 only** — The correct answer is 1 and 2 only . The third statement is an overreach; absence of complete survival is not absence of culture.
- २२२. (D) Only three** — The correct answer is Only three . Correctly matched pair number(s): 1, 2, 3 . The correct matches follow the architectural vocabulary of the pamphlet.
- २२३. (C) Only three** — The correct answer is Only three . Correctly matched pair number(s): 1, 2, 3 . Three associations reflect deity or iconographic evidence; the wrong one misclassifies it.
- २२४. (D) Only three** — The correct answer is Only three . Correctly matched pair number(s): 1, 2, 3 . Three pairs preserve visible caption associations; the wrong pair mixes the site label.
- २२५. (C) 1 and 2 only** — The correct answer is 1 and 2 only . The third statement is an overreach; absence of complete survival is not absence of culture.
- २२६. (C) Only three** — The correct answer is Only three . Correctly matched pair number(s): 1, 2, 3 . Three associations reflect deity or iconographic evidence; the wrong one misclassifies it.
- २२७. (C) 1 and 2 only** — The correct answer is 1 and 2 only . The source repeatedly stresses religious and cultic context.
- २२८. (C) Only three** — The correct answer is Only three . Correctly matched pair number(s): 1, 2, 3 . The correct matches follow the architectural vocabulary of the pamphlet.
- २२९. (C) Only three** — The correct answer is Only three . Correctly matched pair number(s): 1, 2, 3 . The correct matches follow the architectural vocabulary of the pamphlet.
- २३०. (C) Only three** — The correct answer is Only three . Correctly matched pair number(s): 1, 2, 3 . Three associations reflect deity or iconographic evidence; the wrong one misclassifies it.
- २३१. (D) Only three** — The correct answer is Only three . Correctly matched pair number(s): 1, 2, 3 . Three pairs preserve visible caption associations; the wrong pair mixes the site label.
- २३२. (D) 1 and 2 only** — The correct answer is 1 and 2 only . The third statement is an overreach; absence of complete survival is not absence of culture.
- २३३. (B) 1 and 2 only** — The correct answer is 1 and 2 only . The third statement is an overreach; absence of complete survival is not absence of culture.
- २३४. (C) Only three** — The correct answer is Only three . Correctly matched pair number(s): 1, 2, 3 . Three pairs preserve visible caption associations; the wrong pair mixes the site label.
- २३५. (C) Only three** — The correct answer is Only three . Correctly matched pair number(s): 1, 2, 3 . Three pairs preserve visible caption associations; the wrong pair mixes the site label.
- २३६. (B) Only three** — The correct answer is Only three . Correctly matched pair number(s): 1, 2, 3 . The correct matches follow the architectural vocabulary of the pamphlet.
- २३७. (B) Only three** — The correct answer is Only three . Correctly matched pair number(s): 1, 2, 3 . Three pairs preserve visible caption associations; the wrong pair mixes the site label.
- २३८. (B) 1 and 2 only** — The correct answer is 1 and 2 only . The third statement is an overreach; absence of complete survival is not absence of culture.
- २३९. (B) 1 and 2 only** — The correct answer is 1 and 2 only . The third statement is an overreach; absence of complete survival is not absence of culture.
- २४०. (D) 1 and 2 only** — The correct answer is 1 and 2 only . The third statement is an overreach; absence of complete survival is not absence of culture.

282. (B) 1 and 2 only — The correct answer is 1 and 2 only . The third statement is an overreach; absence of complete survival is not absence of culture.

283. (C) Only three — The correct answer is Only three . Correctly matched pair number(s): 1, 2, 3 . Three associations reflect deity or iconographic evidence; the wrong one misclassifies it.

283. (D) Only three — The correct answer is Only three . Correctly matched pair number(s): 1, 2, 3 . Three associations reflect deity or iconographic evidence; the wrong one misclassifies it.

284. (E) Only three — The correct answer is Only three . Correctly matched pair number(s): 1, 2, 3 . Three pairs preserve visible caption associations; the wrong pair mixes the site label.

284. (B) Only three — The correct answer is Only three . Correctly matched pair number(s): 1, 2, 3 . The correct matches follow the architectural vocabulary of the pamphlet.

285. (C) 1 and 2 only — The correct answer is 1 and 2 only . The third statement is an overreach; absence of complete survival is not absence of culture.

286. (C) Only three — The correct answer is Only three . Correctly matched pair number(s): 1, 2, 3 . The correct matches follow the architectural vocabulary of the pamphlet.

286. (D) Only three — The correct answer is Only three . Correctly matched pair number(s): 1, 2, 3 . Three pairs preserve visible caption associations; the wrong pair mixes the site label.

287. (C) Only three — The correct answer is Only three . Correctly matched pair number(s): 1, 2, 3 . Three pairs preserve visible caption associations; the wrong pair mixes the site label.

288. (C) Only three — The correct answer is Only three . Correctly matched pair number(s): 1, 2, 3 . The correct matches follow the architectural vocabulary of the pamphlet.

अध्याय ३ : Videha Quiz | Temples of Mithila

१. In the ASI booklet *Temples of Mithila*, which location is attached to the caption 'Surya'?
- (A) Vireshwarnath Temple, Bhithbhagwanpur
 - (B) Rajnagar, Dist. Madhubani
 - (C) Badijaan, Kishanganj
 - (D) Saurath, Dist. Madhubani
२. In the ASI booklet *Temples of Mithila*, which location is attached to the caption 'Loose Sculpture'?
- (A) Badijaan, Kishanganj
 - (B) Rajnagar, Dist. Madhubani
 - (C) Saurath, Dist. Madhubani
 - (D) Vireshwarnath Temple, Bhithbhagwanpur
३. In the ASI booklet *Temples of Mithila*, which location is attached to the caption 'Inscription of Baba Madhaweshwarnath'?
- (A) Rajnagar, Dist. Madhubani
 - (B) Saurath, Dist. Madhubani
 - (C) Vireshwarnath Temple, Bhithbhagwanpur
 - (D) Badijaan, Kishanganj
४. In the ASI booklet *Temples of Mithila*, which location is attached to the caption 'Raj-Rajeshwari Temple'?
- (A) Badijaan, Kishanganj
 - (B) Rajnagar, Dist. Madhubani
 - (C) Saurath, Dist. Madhubani
 - (D) Vireshwarnath Temple, Bhithbhagwanpur
५. In the ASI booklet *Temples of Mithila*, which location is attached to the caption 'Shikhar, Kapileshwar Temple'?
- (A) Vireshwarnath Temple, Bhithbhagwanpur
 - (B) Dist. Darbhanga
 - (C) Saurath, Dist. Madhubani
 - (D) Badijaan, Kishanganj
६. In the ASI booklet *Temples of Mithila*, which location is attached to the caption 'Shikhar, Mahadev Temple'?
- (A) Koilakh, Dist. Madhubani
 - (B) Badijaan, Kishanganj
 - (C) Vireshwarnath Temple, Bhithbhagwanpur
 - (D) Saurath, Dist. Madhubani
७. In the ASI booklet *Temples of Mithila*, which location is attached to the caption 'Kavaleshwar Mahadev Temple'?
- (A) Badijaan, Kishanganj
 - (B) Vireshwarnath Temple, Bhithbhagwanpur
 - (C) Saurath, Dist. Madhubani
 - (D) Bhaisa Lotan, Dist. Betiah
८. In the ASI booklet *Temples of Mithila*, which location is attached to the caption 'Jogeshwar Mahadev Temple'?
- (A) Vireshwarnath Temple, Bhithbhagwanpur
 - (B) Nahar Bhagwatipur, Dist. Madhubani
 - (C) Saurath, Dist. Madhubani
 - (D) Badijaan, Kishanganj

१. In the ASI booklet *Temples of Mithila*, which location is attached to the caption 'Murali Manohar Temple'?

- (A) Saurath, Dist. Madhubani
- (B) Madhubani
- (C) Badijaan, Kishanganj
- (D) Vireshwarnath Temple, Bhithbhagwanpur

१०. In the ASI booklet *Temples of Mithila*, which location is attached to the caption 'Sketch of Shikhara, Shiva Temple'?

- (A) Vireshwarnath Temple, Bhithbhagwanpur
- (B) Badijaan, Kishanganj
- (C) Saurath, Dist. Madhubani
- (D) Madhubani

११. In the ASI booklet *Temples of Mithila*, which location is attached to the caption 'Door-jamb, Vireshwarnath Temple'?

- (A) Vireshwarnath Temple, Bhithbhagwanpur
- (B) Saurath, Dist. Madhubani
- (C) Bhithbhagwanpur
- (D) Badijaan, Kishanganj

१२. In the ASI booklet *Temples of Mithila*, which location is attached to the caption 'Shikhar, Ram Temple'?

- (A) Bhagwatipur, Dist. Madhubani
- (B) Badijaan, Kishanganj
- (C) Vireshwarnath Temple, Bhithbhagwanpur
- (D) Saurath, Dist. Madhubani

१३. In the ASI booklet *Temples of Mithila*, which location is attached to the caption 'Surya'?

- (A) Nahar, Bhagwatipur
- (B) Badijaan, Kishanganj
- (C) Saurath, Dist. Madhubani
- (D) Vireshwarnath Temple, Bhithbhagwanpur

१४. In the ASI booklet *Temples of Mithila*, which location is attached to the caption 'Shikhar, Champa Temple'?

- (A) Madhubani
- (B) Vireshwarnath Temple, Bhithbhagwanpur
- (C) Badijaan, Kishanganj
- (D) Saurath, Dist. Madhubani

१५. In the ASI booklet *Temples of Mithila*, which location is attached to the caption 'Ahilyasthan'?

- (A) Badijaan, Kishanganj
- (B) Saurath, Dist. Madhubani
- (C) Vireshwarnath Temple, Bhithbhagwanpur
- (D) Kamtol, Dist. Darbhanga

१६. In the ASI booklet *Temples of Mithila*, which location is attached to the caption 'Vireshwar Temple'?

- (A) Lohana, Dist. Madhubani
- (B) Badijaan, Kishanganj
- (C) Vireshwarnath Temple, Bhithbhagwanpur
- (D) Saurath, Dist. Madhubani

१७. In the ASI booklet *Temples of Mithila*, which location is attached to the caption ‘Gaurishankar Temple’?

- (A) Badijaan, Kishanganj
- (B) Shiv Nagar, Dist. Madhubani
- (C) Vireshwarnath Temple, Bhithbhagwanpur
- (D) Saurath, Dist. Madhubani

१८. In the ASI booklet *Temples of Mithila*, which location is attached to the caption ‘Shikhar, Madhaweshwarnath Temple’?

- (A) Rajnagar, Dist. Madhubani
- (B) Saurath, Dist. Madhubani
- (C) Vireshwarnath Temple, Bhithbhagwanpur
- (D) Badijaan, Kishanganj

१९. In the ASI booklet *Temples of Mithila*, which location is attached to the caption ‘Panch Temple’?

- (A) Saurath, Dist. Madhubani
- (B) Vireshwarnath Temple, Bhithbhagwanpur
- (C) Chhapra
- (D) Badijaan, Kishanganj

२०. In the ASI booklet *Temples of Mithila*, which location is attached to the caption ‘Bhukteshwarnath Shiva Temple’?

- (A) Ram Nagar, Dist. Betiah
- (B) Badijaan, Kishanganj
- (C) Vireshwarnath Temple, Bhithbhagwanpur
- (D) Saurath, Dist. Madhubani

२१. In the ASI booklet *Temples of Mithila*, which location is attached to the caption ‘General View of Panch Temple’?

- (A) Saurath, Dist. Madhubani
- (B) Badijaan, Kishanganj
- (C) Vireshwarnath Temple, Bhithbhagwanpur
- (D) Lalganj

२२. In the ASI booklet *Temples of Mithila*, which location is attached to the caption ‘Jataleshwar Mahadev Temple’?

- (A) Badijaan, Kishanganj
- (B) Bhaisalotan, Dist. Betiah
- (C) Saurath, Dist. Madhubani
- (D) Vireshwarnath Temple, Bhithbhagwanpur

२३. Which caption in the booklet is associated with Badijaan, Kishanganj?

- (A) Surya
- (B) Raj-Rajeshwari Temple
- (C) Loose Sculpture
- (D) Inscription of Baba Madhaweshwarnath

२४. Which caption in the booklet is associated with Vireshwarnath Temple, Bhithbhagwanpur?

- (A) Loose Sculpture
- (B) Surya
- (C) Inscription of Baba Madhaweshwarnath
- (D) Raj-Rajeshwari Temple

२५. Which caption in the booklet is associated with Saurath, Dist. Madhubani?

- (A) Loose Sculpture
- (B) Raj-Rajeshwari Temple
- (C) Inscription of Baba Madhaweshwarnath
- (D) Surya

२६. Which caption in the booklet is associated with Rajnagar, Dist. Madhubani?

- (A) Loose Sculpture
- (B) Raj-Rajeshwari Temple
- (C) Inscription of Baba Madhaweshwarnath
- (D) Surya

२७. Which caption in the booklet is associated with Dist. Darbhanga?

- (A) Loose Sculpture
- (B) Inscription of Baba Madhaweshwarnath
- (C) Surya
- (D) Shikhar, Kapileshwar Temple

२८. Which caption in the booklet is associated with Koilakh, Dist. Madhubani?

- (A) Loose Sculpture
- (B) Inscription of Baba Madhaweshwarnath
- (C) Surya
- (D) Shikhar, Mahadev Temple

२९. Which caption in the booklet is associated with Bhaisa Lotan, Dist. Betiah?

- (A) Inscription of Baba Madhaweshwarnath
- (B) Loose Sculpture
- (C) Surya
- (D) Kavaleshwar Mahadev Temple

३०. Which caption in the booklet is associated with Nahar Bhagwatipur, Dist. Madhubani?

- (A) Loose Sculpture
- (B) Inscription of Baba Madhaweshwarnath
- (C) Jogeshwar Mahadev Temple
- (D) Surya

३१. Which caption in the booklet is associated with Madhubani?

- (A) Loose Sculpture
- (B) Inscription of Baba Madhaweshwarnath
- (C) Murali Manohar Temple
- (D) Surya

३२. Which caption in the booklet is associated with Madhubani?

- (A) Loose Sculpture
- (B) Inscription of Baba Madhaweshwarnath
- (C) Surya
- (D) Sketch of Shikhara, Shiva Temple

३३. Which caption in the booklet is associated with Bhithbhagwanpur?

- (A) Loose Sculpture
- (B) Door-jamb, Vireshwarnath Temple
- (C) Inscription of Baba Madhaweshwarnath
- (D) Surya

३४. Which caption in the booklet is associated with Bhagwatipur, Dist. Madhubani?

- (A) Surya
- (B) Inscription of Baba Madhaweshwarnath
- (C) Shikhar, Ram Temple
- (D) Loose Sculpture

३५. Which caption in the booklet is associated with Nahar, Bhagwatipur?

- (A) Loose Sculpture
- (B) Raj-Rajeshwari Temple
- (C) Inscription of Baba Madhaweshwarnath
- (D) Surya

३६. Which caption in the booklet is associated with Madhubani?

- (A) Inscription of Baba Madhaweshwarnath
- (B) Shikhar, Champa Temple
- (C) Loose Sculpture
- (D) Surya

३७. Which caption in the booklet is associated with Kamtol, Dist. Darbhanga?

- (A) Ahilyasthan
- (B) Inscription of Baba Madhaweshwarnath
- (C) Loose Sculpture
- (D) Surya

३८. Which caption in the booklet is associated with Lohana, Dist. Madhubani?

- (A) Surya
- (B) Vireshwar Temple
- (C) Loose Sculpture
- (D) Inscription of Baba Madhaweshwarnath

३९. Which caption in the booklet is associated with Shiv Nagar, Dist. Madhubani?

- (A) Loose Sculpture
- (B) Surya
- (C) Gaurishankar Temple
- (D) Inscription of Baba Madhaweshwarnath

४०. Which caption in the booklet is associated with Saurath, Dist. Madhubani?

- (A) Inscription of Baba Madhaweshwarnath
- (B) Loose Sculpture
- (C) Shikhar, Madhaweshwarnath Temple
- (D) Surya

४१. Which institution is named on the cover of *Temples of Mithila*?

- (A) Archaeological Survey of India
- (B) Bihar Research Society
- (C) Mithila Prakasana
- (D) Sasta Sahitya Mandal

४२. Which ASI project is named on the cover of *Temples of Mithila*?

- (A) Temple Survey Project (Northern Region)
- (B) Epigraphy Branch (Southern Circle)
- (C) National Manuscripts Mission
- (D) Excavation Branch (Eastern Circle)

४३. The cover places the Temple Survey Project (Northern Region) at which city?

- (A) Bhopal
- (B) Patna
- (C) Darbhanga
- (D) Allahabad

४४. Who is named as the script writer on the back/cover panel of the booklet?

- (A) Dr. Phanikant Mishra
- (B) Vijayakanta Mishra
- (C) Radhakrishna Choudhary
- (D) Narendra Jha

४५. Which image caption appears prominently on the front cover?

- (A) Surya, Badijaan, Kishanganj
- (B) Panch Temple, Chhapra
- (C) Ahilyasthan, Kamtol
- (D) Kapileshwar Temple, Darbhanga

४६. Which temple is named with the loose sculpture on the cover panel?

- (A) Vireshwarnath Temple, Bhithbhagwanpur
- (B) Murali Manohar Temple, Madhubani
- (C) Gaurishankar Temple, Shiv Nagar
- (D) Jataleshwar Mahadev Temple, Bhaisalotan

४७. According to the booklet's introductory discussion, which river distinguished Mithila/Videha from Kosala in the Satapatha Brahmana tradition?

- (A) Sadanira
- (B) Kamala
- (C) Balan
- (D) Tiljuga

४८. The booklet roughly places the Satapatha Brahmana between which dates?

- (A) 1000 and 600 B.C.
- (B) 800 and 1200 A.D.
- (C) 14th and 15th centuries A.D.
- (D) 8th and 9th centuries A.D.

- ४९. Which epic is cited for the statement that the kingdoms of Vaishali and Mithila were not far from the confluence of the Sona and Ganga?**
- (A) Valmiki Ramayana
 - (B) Mahabharata
 - (C) Kiratarjuniya
 - (D) Raghuvamsa
- ५०. In the booklet's introductory note, medieval Mithila is described as an important centre of which two broad religious-cultural tendencies?**
- (A) Tantric practices and Brahmanical religions
 - (B) Roman commerce and Buddhist monasteries
 - (C) Sufi orders and maritime guilds
 - (D) Greek science and Jain republicanism
- ५१. Which later name of Mithila is mentioned in connection with Mithila Mahatmya?**
- (A) Tirabhukti
 - (B) Kanyakubja
 - (C) Ujjayini
 - (D) Pundravardhana
- ५२. Which source is cited for the information that Vardhamana Mahavira was associated with Kundapura or Kunda Gram, i.e. Videha?**
- (A) Jaina Sutras
 - (B) Satapatha Brahmana
 - (C) Digha Nikaya
 - (D) Mithila Mahatmya
- ५३. According to the visible Jaina-source note in the booklet, for how long did Vardhamana Mahavira live in Videha?**
- (A) 30 years
 - (B) 12 years
 - (C) 24 years
 - (D) 52 years
- ५४. Which explanation for the name 'Mithila' is associated with the Unadi-style derivation visible in the booklet?**
- (A) From Mantha, 'to churn'
 - (B) From Gandak, 'to flow'
 - (C) From Sadanira, 'to divide'
 - (D) From Kapila, 'to burn'
- ५५. What was the stated purpose of the Temple Survey Project's architectural survey of Mithila temples?**
- (A) To study scientifically the evolution of temple architecture
 - (B) To record only modern temple donations
 - (C) To classify railway stations in Mithila
 - (D) To produce a census of priests
- ५६. Which region of ASI's Temple Survey Project is named in the booklet?**
- (A) Northern Region
 - (B) Southern Region
 - (C) Western Region
 - (D) Central Region

५७. According to the booklet, Mithila's temple architecture received particular patronage from which dynasties?

- (A) Karnatas and Oinivaras
- (B) Mauryas and Sungas
- (C) Cholas and Chalukyas
- (D) Palas and Senas only

५८. Which rivers are explicitly named as destructive forces affecting temple remains at Bhith Bhagwanpur?

- (A) Kamala, Kosi and Balan
- (B) Ganga, Yamuna and Sarasvati
- (C) Sadanira, Gandak and Son
- (D) Rapti, Gomti and Ghaghra

५९. Why does the booklet say many early structures of Mithila have left little trace?

- (A) They were perishable or destroyed, and only a few stone/brick Karnata-period structures survived
- (B) They were all built in iron and later melted down
- (C) They were deliberately moved to Bengal
- (D) They were never connected with religious architecture

६०. What architectural evidence is used in the booklet to infer the Northern style of Indian architecture in Mithila?

- (A) Stone reliefs and deity outlines around figures, such as door-jambs
- (B) Palm-leaf manuscripts of royal courts
- (C) Coin hoards from urban markets
- (D) Painted cloth scrolls from Bengal

६१. Which material was the main building material in the early phase according to the booklet?

- (A) Stone
- (B) Copper
- (C) Iron
- (D) Glass

६२. Which material became common later in Mithila temple construction according to the booklet?

- (A) Brick with stone or purely brick
- (B) Bronze sheets only
- (C) Granite imported from the Deccan
- (D) Marble from Rajasthan only

६३. Which group best represents indigenous materials named in the booklet for building in Mithila's alluvial plain?

- (A) Mud, bamboo, reed, straw and wood
- (B) Marble, granite, basalt and laterite
- (C) Iron, copper, zinc and tin
- (D) Glass, cement, steel and asphalt

६४. What did rich alluvial clay chiefly provide for Mithila builders?

- (A) A convenient medium for fashioning bricks
- (B) A source for copper tools
- (C) A substitute for temple inscriptions
- (D) A natural form of marble

६५. Which stone architectural components are explicitly mentioned as found at Bhith Bhagwanpur?

- (A) Door-jambs and pillars
- (B) Domes and iron beams
- (C) Copper finials and bells
- (D) Monolithic gateways and railings

६६. Which statement best captures the booklet's view of Mithila's architectural identity?

- (A) Mithila had its own school of temple architecture
- (B) Mithila had no temple tradition at all
- (C) Mithila copied only South Indian Dravida temples
- (D) Mithila's temples were only Buddhist stupas

६७. Which of the following is listed as a temple-style/type in the booklet?

- (A) Hut type
- (B) Factory type
- (C) Fortress type
- (D) Cave-only type

६८. In the booklet, how is the Hut type described?

- (A) With sloped roof truncated at the top
- (B) With a flat iron roof and glass walls
- (C) With no roof at all
- (D) With a circular stupa drum only

६९. The Sikhara type in the booklet is described as a combination of which forms?

- (A) Hut and Shikhara type
- (B) Gumbad and Stupa type
- (C) Fort and Palace type
- (D) Chariot and Cave type

७०. Which constructional feature is mentioned with the Sikhara type?

- (A) Corbelled arch
- (B) Flying buttress
- (C) True Gothic rib-vault
- (D) Concrete cantilever

७१. Which pair of terms appears in the booklet's discussion of the Sikhara type?

- (A) Ekchari and Dochari
- (B) Dwigriha and Chaturmukha
- (C) Chaitya and Vihara
- (D) Basti and Mandapa

७२. Which temple/site is mentioned in relation to Ekchari in the Sikhara-type discussion?

- (A) Kalna and Kapileshwara
- (B) Barauni and Chapra
- (C) Saurath and Uccaith
- (D) Lalganj and Ramnagar

৩৩. How is the Gumbad type's roof-base described?

- (A) Carved like the segment of a circle to permit rapid draining of water
- (B) Laid flat to retain rainwater
- (C) Completely open at the top
- (D) Built only as a wooden ceiling

৩৪. Which architectural feature is associated with the Gumbad type in the booklet?

- (A) Constricted neck
- (B) Ocean-facing plinth
- (C) Iron truss roof
- (D) Triple-storey colonnade

৩৫. The booklet suggests that the Gumbad type might have originated under which influence?

- (A) Gaur-Pandua influence
- (B) Roman basilica influence
- (C) Greek Doric influence
- (D) Persian Achaemenid influence only

৩৬. Gaur-Pandua influence is connected in the booklet with which districts of undivided Bengal?

- (A) Maldah and Dinajpur
- (B) Patna and Gaya
- (C) Darbhanga and Madhubani
- (D) Kishanganj and Purnea

৩৭. The Gaur-Pandua influence is associated with the activities of which power in the booklet?

- (A) Sultanates of Bengal
- (B) Karnata kings only
- (C) Mauryan imperial court
- (D) Chola maritime guilds

৩৮. The booklet places the Gaur-Pandua/Bengal Sultanate influence in which period?

- (A) 14th–15th centuries A.D.
- (B) 1000–600 B.C.
- (C) 8th–9th centuries A.D.
- (D) 800–1200 A.D. only

৩৯. Which influence is finally suggested for the Gumbad type of temple shikhara?

- (A) Indo-Muslim influence
- (B) Purely Roman influence
- (C) Only Greek influence
- (D) Only Mauryan influence

৪০. Which category in the booklet begins with the statement that art of Mithila is essentially religious?

- (A) Miscellaneous types
- (B) Hut type
- (C) Shikhara type
- (D) Bhadra type

- ८१. Which three identities does the booklet connect with a medieval Maithila through the saying ‘Antah Saktah, Bahih Saivah, Sabhamadhye tu Vaishnavah’?**
- (A) Sakta, Saiva and Vaishnava
 - (B) Buddhist, Jaina and Ajivika
 - (C) Shaiva, Sufi and Sikh
 - (D) Vedic, Roman and Greek
- ८२. Which goddess’s sculptures at Uchhaith in Benipatti Tehsil, Madhubani district are described as unique and rare?**
- (A) Durga
 - (B) Lakshmi
 - (C) Saraswati
 - (D) Ganga
- ८३. The loose sculptures discovered during field survey are dated in the booklet to which period?**
- (A) 8th to 9th century A.D.
 - (B) 1000 to 600 B.C.
 - (C) 14th to 15th century A.D.
 - (D) 16th to 18th century A.D.
- ८४. Which group of images was discovered during field survey according to the booklet?**
- (A) Kali Durga, Vishnu, Shiv, Ganesh, Surya, Parvati and Navagrahas
 - (B) Only coins and seals
 - (C) Only Buddhist manuscripts
 - (D) Only wooden village shrines
- ८५. The large number of Brahmanical images discovered in Mithila is said to testify to the expansion of which tradition?**
- (A) Brahmanical tradition and culture
 - (B) Roman trade guilds
 - (C) Indo-Greek numismatics
 - (D) Central Asian horse worship
- ८६. Under which rulers does the booklet place the expansion of Brahmanical tradition and culture?**
- (A) Karnata and Oinivara kings
 - (B) Delhi Sultanate and Mughals only
 - (C) Maurya and Gupta emperors only
 - (D) Gahadavala and Chalukya kings only
- ८७. According to the booklet, which cults became very popular during the Karnata and Oinivara periods?**
- (A) Vishnu and Siva cults
 - (B) Only Buddhist and Jaina cults
 - (C) Only Ganapatya cult
 - (D) Only Sun worship
- ८८. According to Smriti traditions cited in the booklet, smartas are worshippers of which five deities?**
- (A) Ganesa, Siva, Vishnu, Surya and Sakti
 - (B) Buddha, Mahavira, Kapila, Patanjali and Panini
 - (C) Indra, Varuna, Mitra, Agni and Soma
 - (D) Rama, Krishna, Janaka, Lakshmi and Sita only

८९. Which set of images is explicitly said to have been discovered in innumerable numbers?

- (A) Vishnu, Surya, Parvati, Ganesa and Navagrahas
- (B) Coins, seals, weapons and pottery
- (C) Elephants, horses, lions and bulls only
- (D) Only Buddha images

९०. Siva was probably worshipped mainly in which forms according to the booklet?

- (A) Phallus symbol, anthropomorphic form and the Bull
- (B) Only as a river goddess
- (C) Only as a manuscript symbol
- (D) Only as a stupa emblem

९१. Which sculptures are used in the booklet to show that Saivism was popular in Mithila?

- (A) Uma-Mahesvara and Bhairava
- (B) Buddha and Bodhisattva only
- (C) Yaksha and Yakshi only
- (D) Chariot and wheel symbols

९२. Which iconographic group is listed first in the booklet's broad sculpture classification?

- (A) Vishnu
- (B) Siva
- (C) Sakti
- (D) Buddhist

९३. Which of the following is one of the broad iconographic categories of sculpture mentioned in the booklet?

- (A) Sakti
- (B) Roman
- (C) Persian
- (D) Gothic

९४. Which non-Brahmanical iconographic category is visibly represented by a caption 'Buddha, Bhoomi Sparsh, Mudra'?

- (A) Buddhist
- (B) Vedic fire altar
- (C) Jain yaksha only
- (D) Roman imperial

९५. What relationship between art and architecture is stated in the booklet?

- (A) They almost invariably went hand in hand
- (B) They were unrelated in ancient India
- (C) Art always preceded architecture by a millennium
- (D) Architecture was banned in religious contexts

९६. Consider the following statements: 1. The booklet links Satapatha Brahmana with a rough date of 1000–600 B.C. 2. The booklet dates loose sculptures from field survey to the 8th–9th century A.D. Which is correct?

- (A) Both 1 and 2
- (B) 1 only
- (C) 2 only
- (D) Neither 1 nor 2

৯৭. Consider the following statements: 1. The booklet links Gumbad-type influence with Gaur-Pandua. 2. It places this influence in the 14th–15th centuries A.D. Which is correct?

- (A) Both 1 and 2
- (B) 1 only
- (C) 2 only
- (D) Neither 1 nor 2

৯৮. Which pair is correctly matched?

- (A) Hut type — sloped roof truncated at top
- (B) Gumbad type — no roof base
- (C) Sikhara type — only modern concrete
- (D) Miscellaneous type — industrial architecture

৯৯. Which pair is correctly matched?

- (A) Gumbad type — constricted neck
- (B) Hut type — Gaur-Pandua influence
- (C) Sikhara type — only Bengal Sultanate mosque
- (D) Miscellaneous type — railway architecture

১০০. Which pair is correctly matched?

- (A) Sikhara type — corbelled arch
- (B) Hut type — panchopasaka worship
- (C) Gumbad type — Valmiki Ramayana
- (D) Miscellaneous type — Sadanira boundary

১০১. Which pair is correctly matched?

- (A) Bhit Bhagwanpur — door-jambs and pillars
- (B) Badijaan — Ahilyasthan painting
- (C) Kamtol — Surya, Kishanganj
- (D) Saurath — Panch Temple, Chhapra

১০২. Which pair is correctly matched?

- (A) Saurath, Madhubani — Baba Madhaweshwarnath inscription
- (B) Lalganj — Baba Madhaweshwarnath inscription
- (C) Betiah — Kapileshwar shikhar
- (D) Chhapra — Jataleshwar Mahadev

১০৩. Which pair is correctly matched?

- (A) Rajnagar, Madhubani — Raj-Rajeshwari Temple
- (B) Koilakh, Madhubani — Kapileshwar Temple
- (C) Darbhanga — Surya, Badijaan
- (D) Bhagwatipur — Panch Temple

১০৪. Which pair is correctly matched?

- (A) Koilakh, Madhubani — Shikhar, Mahadev Temple
- (B) Bhagwatipur — Gaurishankar Temple
- (C) Shiv Nagar — Murali Manohar Temple
- (D) Betiah — Vireshwarnath Temple

१०५. Which pair is correctly matched?

- (A) Bhaisa Lotan, Betiah — Kavaleshwar Mahadev Temple
- (B) Lohana, Madhubani — Panch Temple
- (C) Ramnagar, Betiah — Kapileshwar Temple
- (D) Nahar Bhagwatipur — Ahilyasthan

१०६. Which pair is correctly matched?

- (A) Bhagwatipur, Madhubani — Shikhar, Ram Temple
- (B) Chhapra — Bhukteshwarnath Shiva Temple
- (C) Ramnagar — Champa Temple
- (D) Lalganj — Kapileshwar Temple

१०७. Which pair is correctly matched?

- (A) Kamtol, Darbhanga — Ahilyasthan
- (B) Saurath — Gaurishankar Temple
- (C) Shiv Nagar — Raj-Rajeshwari Temple
- (D) Lohana — Murali Manohar Temple

१०८. Which pair is correctly matched?

- (A) Shiv Nagar, Madhubani — Gaurishankar Temple
- (B) Bhaisalotan — Kapileshwar Temple
- (C) Chhapra — Surya, Nahar
- (D) Badijaan — Panch Temple

१०९. Which pair is correctly matched?

- (A) Ramnagar, Betiah — Bhukteshwarnath Shiva Temple
- (B) Saurath — Kavaleshwar Mahadev Temple
- (C) Chhapra — Jataleshwar Mahadev Temple
- (D) Lalganj — Baba Madhaweshwarnath inscription

११०. Which pair is correctly matched?

- (A) Lalganj — General View of Panch Temple
- (B) Badijaan — General View of Panch Temple
- (C) Rajnagar — Gaurishankar Temple
- (D) Koilakh — Raj-Rajeshwari Temple

१११. Which source-tradition does the booklet cite while discussing Sadanira as a marker between Videha and Kosala?

- (A) Satapatha Brahmana
- (B) Prakṛta-Paingalam
- (C) Ragatarangini
- (D) Tabaqat-i-Nasiri

११२. Which two kingdoms are specifically mentioned as important in the epic context visible in the booklet?

- (A) Vaishali and Mithila
- (B) Kalinga and Vanga
- (C) Kashmir and Kosala
- (D) Ujjain and Avanti

११३. Which phrase best describes the booklet's evaluation of temple antiquity in Mithila?

- (A) No temples of great antiquity exist, but features can be studied from stone reliefs
- (B) All temples are intact from the Vedic period
- (C) Only wooden temples survive from the Mauryan period
- (D) No sculpture has ever been found in Mithila

११४. What does the booklet identify as a major obstacle to reconstructing the pattern of ancient temple architecture in Mithila?

- (A) Scarcity of early specimens and lack of systematic excavation
- (B) Excess of written records
- (C) Absence of rivers
- (D) Availability of too many dated structures

११५. Which natural setting is repeatedly connected with Mithila's temple-building materials?

- (A) Flat alluvial plain
- (B) Arid desert plateau
- (C) Coastal delta of the sea
- (D) High granite plateau

११६. Which of the following is NOT part of the panchopasaka list as given in the booklet?

- (A) Buddha
- (B) Ganesa
- (C) Siva
- (D) Surya

११७. Which deity is paired with Bhoomi Sparsh Mudra in a visible image caption?

- (A) Buddha
- (B) Surya
- (C) Ganesa
- (D) Bhairava

११८. Which caption identifies a painting rather than a temple or sculpture?

- (A) Painting, Ahilyasthan, Kamtol, Dist. Darbhanga
- (B) Shikhar, Ram Temple, Bhagwatipur
- (C) Door-jamb, Vireshwarnath Temple
- (D) Surya, Badijaan, Kishanganj

११९. Which image-caption pair points to a doorway/door-jamb rather than a full temple view?

- (A) Vireshwarnath Temple, Bhithbhagwanpur
- (B) Panch Temple, Chhapra
- (C) Bhukteshwarnath Shiva Temple, Ram Nagar
- (D) Raj-Rajeshwari Temple, Rajnagar

१२०. Which temple caption is associated with a 'Shikhar' at Saurath, Madhubani?

- (A) Madhaweshwarnath Temple
- (B) Kapileshwar Temple
- (C) Champa Temple
- (D) Ram Temple

१२१. Which temple caption is associated with a ‘Shikhar’ at Bhagwatipur, Madhubani?

- (A) Ram Temple
- (B) Champa Temple
- (C) Mahadev Temple
- (D) Murali Manohar Temple

१२२. Which temple caption is associated with ‘Nahar Bhagwatipur, Dist. Madhubani’?

- (A) Jogeshwar Mahadev Temple
- (B) Kavaleshwar Mahadev Temple
- (C) Kapileshwar Temple
- (D) Panch Temple

१२३. Which caption links a Surya image with Nahar, Bhagwatipur?

- (A) Surya, Nahar, Bhagwatipur
- (B) Surya, Badijaan, Kishanganj
- (C) Buddha, Bhoomi Sparsh Mudra
- (D) Siva, Bhukteshwarnath

१२४. Which cover or booklet image links Surya with Kishanganj?

- (A) Surya, Badijaan, Kishanganj
- (B) Surya, Nahar, Bhagwatipur
- (C) Surya, Saurath, Madhubani
- (D) Surya, Kamtol, Darbhanga

१२५. Which visible image-caption names a temple at Lohana, Madhubani?

- (A) Vireshwar Temple
- (B) Gaurishankar Temple
- (C) Champa Temple
- (D) Kavaleshwar Mahadev Temple

१२६. Which visible image-caption names a temple at Shiv Nagar, Madhubani?

- (A) Gaurishankar Temple
- (B) Kapileshwar Temple
- (C) Murali Manohar Temple
- (D) Panch Temple

१२७. Which visible image-caption places a temple at Ram Nagar, Betiah?

- (A) Bhukteshwarnath Shiva Temple
- (B) Jataleshwar Mahadev Temple
- (C) Kavaleshwar Mahadev Temple
- (D) Murali Manohar Temple

१२८. Which visible image-caption places Jataleshwar Mahadev Temple at Bhaisalotan, Betiah?

- (A) Jataleshwar Mahadev Temple
- (B) Bhukteshwarnath Shiva Temple
- (C) Kavaleshwar Mahadev Temple
- (D) Panch Temple

१२९. Which visible caption gives a general view of Panch Temple?

- (A) General View of Panch Temple, Lalganj
- (B) General View of Panch Temple, Saurath
- (C) General View of Panch Temple, Koilakh
- (D) General View of Panch Temple, Kamtol

१३०. Consider the following statements: 1. The booklet treats Mithila's art as essentially religious. 2. It presents sculpture and temple architecture as closely linked. Which is correct?

- (A) Both 1 and 2
- (B) 1 only
- (C) 2 only
- (D) Neither 1 nor 2

उत्तरमाला — अध्याय ३ (उत्तर ओ व्याख्या / Answers & Explanations)

- १. (C) Badijaan, Kishanganj** — The booklet caption links 'Surya' with Badijaan, Kishanganj.
- २. (D) Vireshwarnath Temple, Bhithbhagwanpur** — The booklet caption links 'Loose Sculpture' with Vireshwarnath Temple, Bhithbhagwanpur.
- ३. (B) Saurath, Dist. Madhubani** — The booklet caption links 'Inscription of Baba Madhaweshwarnath' with Saurath, Dist. Madhubani.
- ४. (B) Rajnagar, Dist. Madhubani** — The booklet caption links 'Raj-Rajeshwari Temple' with Rajnagar, Dist. Madhubani.
- ५. (B) Dist. Darbhanga** — The booklet caption links 'Shikhar, Kapileshwar Temple' with Dist. Darbhanga.
- ६. (A) Koilakh, Dist. Madhubani** — The booklet caption links 'Shikhar, Mahadev Temple' with Koilakh, Dist. Madhubani.
- ७. (D) Bhaisa Lotan, Dist. Betiah** — The booklet caption links 'Kavaleshwar Mahadev Temple' with Bhaisa Lotan, Dist. Betiah.
- ८. (B) Nahar Bhagwatipur, Dist. Madhubani** — The booklet caption links 'Jogeshwar Mahadev Temple' with Nahar Bhagwatipur, Dist. Madhubani.
- ९. (B) Madhubani** — The booklet caption links 'Murali Manohar Temple' with Madhubani.
- १०. (D) Madhubani** — The booklet caption links 'Sketch of Shikhara, Shiva Temple' with Madhubani.
- ११. (C) Bhithbhagwanpur** — The booklet caption links 'Door-jamb, Vireshwarnath Temple' with Bhithbhagwanpur.
- १२. (A) Bhagwatipur, Dist. Madhubani** — The booklet caption links 'Shikhar, Ram Temple' with Bhagwatipur, Dist. Madhubani.
- १३. (A) Nahar, Bhagwatipur** — The booklet caption links 'Surya' with Nahar, Bhagwatipur.
- १४. (A) Madhubani** — The booklet caption links 'Shikhar, Champa Temple' with Madhubani.
- १५. (D) Kamtol, Dist. Darbhanga** — The booklet caption links 'Ahilyasthan' with Kamtol, Dist. Darbhanga.
- १६. (A) Lohana, Dist. Madhubani** — The booklet caption links 'Vireshwar Temple' with Lohana, Dist. Madhubani.
- १७. (B) Shiv Nagar, Dist. Madhubani** — The booklet caption links 'Gaurishankar Temple' with Shiv Nagar, Dist. Madhubani.
- १८. (B) Saurath, Dist. Madhubani** — The booklet caption links 'Shikhar, Madhaweshwarnath Temple' with Saurath, Dist. Madhubani.
- १९. (C) Chhapra** — The booklet caption links 'Panch Temple' with Chhapra.
- २०. (A) Ram Nagar, Dist. Betiah** — The booklet caption links 'Bhukteshwarnath Shiva Temple' with Ram Nagar, Dist. Betiah.

२१. (D) **Lalganj** — The booklet caption links ‘General View of Panch Temple’ with Lalganj.
२२. (B) **Bhaisalotan, Dist. Betiah** — The booklet caption links ‘Jataleshwar Mahadev Temple’ with Bhaisalotan, Dist. Betiah.
२३. (A) **Surya** — The visual caption identifies Surya at Badijaan, Kishanganj.
२४. (A) **Loose Sculpture** — The visual caption identifies Loose Sculpture at Vireshwarnath Temple, Bhithbhagwanpur.
२५. (C) **Inscription of Baba Madhaweshwarnath** — The visual caption identifies Inscription of Baba Madhaweshwarnath at Saurath, Dist. Madhubani.
२६. (B) **Raj-Rajeshwari Temple** — The visual caption identifies Raj-Rajeshwari Temple at Rajnagar, Dist. Madhubani.
२७. (D) **Shikhar, Kapileshwar Temple** — The visual caption identifies Shikhar, Kapileshwar Temple at Dist. Darbhanga.
२८. (D) **Shikhar, Mahadev Temple** — The visual caption identifies Shikhar, Mahadev Temple at Koilakh, Dist. Madhubani.
२९. (D) **Kavaleshwar Mahadev Temple** — The visual caption identifies Kavaleshwar Mahadev Temple at Bhaisa Lotan, Dist. Betiah.
३०. (C) **Jogeshwar Mahadev Temple** — The visual caption identifies Jogeshwar Mahadev Temple at Nahar Bhagwatipur, Dist. Madhubani.
३१. (C) **Murali Manohar Temple** — The visual caption identifies Murali Manohar Temple at Madhubani.
३२. (D) **Sketch of Shikhara, Shiva Temple** — The visual caption identifies Sketch of Shikhara, Shiva Temple at Madhubani.
३३. (B) **Door-jamb, Vireshwarnath Temple** — The visual caption identifies Door-jamb, Vireshwarnath Temple at Bhithbhagwanpur.
३४. (C) **Shikhar, Ram Temple** — The visual caption identifies Shikhar, Ram Temple at Bhagwatipur, Dist. Madhubani.
३५. (D) **Surya** — The visual caption identifies Surya at Nahar, Bhagwatipur.
३६. (B) **Shikhar, Champa Temple** — The visual caption identifies Shikhar, Champa Temple at Madhubani.
३७. (A) **Ahilyasthan** — The visual caption identifies Ahilyasthan at Kamtol, Dist. Darbhanga.
३८. (B) **Vireshwar Temple** — The visual caption identifies Vireshwar Temple at Lohana, Dist. Madhubani.
३९. (C) **Gaurishankar Temple** — The visual caption identifies Gaurishankar Temple at Shiv Nagar, Dist. Madhubani.
४०. (C) **Shikhar, Madhaweshwarnath Temple** — The visual caption identifies Shikhar, Madhaweshwarnath Temple at Saurath, Dist. Madhubani.
४१. (A) **Archaeological Survey of India** — The cover carries the name of the Archaeological Survey of India.
४२. (A) **Temple Survey Project (Northern Region)** — The cover names the Temple Survey Project (Northern Region).
४३. (A) **Bhopal** — The cover gives Bhopal as the location of the ASI Temple Survey Project (Northern Region).
४४. (A) **Dr. Phanikant Mishra** — The cover panel credits the script to Dr. Phanikant Mishra, M.A., Ph.D.
४५. (A) **Surya, Badijaan, Kishanganj** — The front cover uses the Surya image captioned Badijaan, Kishanganj.
४६. (A) **Vireshwarnath Temple, Bhithbhagwanpur** — The cover panel captions the loose sculpture as belonging to Vireshwarnath Temple, Bhithbhagwanpur.
४७. (A) **Sadanira** — The introduction refers to Sadanira as the river distinguishing Mithila, then called Videha, from Kosala.
४८. (A) **1000 and 600 B.C.** — The introduction gives a rough date between 1000 and 600 B.C. for the Satapatha Brahmana reference.
४९. (A) **Valmiki Ramayana** — The booklet cites Valmiki Ramayana for the relation of Vaishali and Mithila near the Sona-Ganga confluence.

५०. (A) **Tantric practices and Brahmanical religions** — The booklet says medieval Mithila was an important centre of tantric practices and Brahmanical religions.
५१. (A) **Tirabhukti** — The booklet refers to Tirabhukti as a later name of Mithila in the Mithila Mahatmya context.
५२. (A) **Jaina Sutras** — The booklet cites the Jaina Sutras for the account of Mahavira's connection with Kundapura/Kunda Gram, i.e. Videha.
५३. (A) **30 years** — The booklet states that Mahavira lived 30 years in Videha.
५४. (A) **From Mantha, 'to churn'** — The booklet's visible discussion connects the derivation with Mantha, glossed as 'to churn'.
५५. (A) **To study scientifically the evolution of temple architecture** — The booklet says the survey was taken up to study scientifically the evolution of architecture and temple styles in Mithila.
५६. (A) **Northern Region** — The booklet and cover specify the Temple Survey Project (Northern Region).
५७. (A) **Karnatas and Oinivaras** — The booklet states that temple and sculpture development received patronage from the Karnatas and Oinivaras.
५८. (A) **Kamala, Kosi and Balan** — The booklet names Kamala, Kosi and Balan as sweeping destructive river forces in the context of Bhith Bhagwanpur.
५९. (A) **They were perishable or destroyed, and only a few stone/brick Karnata-period structures survived** — The booklet notes that most stone or brick structures later perished, except a few connected with the Karnata dynasties, and that natural forces damaged remains.
६०. (A) **Stone reliefs and deity outlines around figures, such as door-jambs** — The booklet says that outlines carved around figures in reliefs and door-jambs help infer the Northern style of Indian architecture.
६१. (A) **Stone** — The booklet says stone was the main material in the early phase.
६२. (A) **Brick with stone or purely brick** — The booklet notes that in the later phase brick with stone or purely brick was commonly used.
६३. (A) **Mud, bamboo, reed, straw and wood** — The booklet names mud, bamboo, reed, straw and wood as indigenous materials used in the flat alluvial plain.
६४. (A) **A convenient medium for fashioning bricks** — The booklet states that rich alluvial clay supplied a convenient medium for making bricks.
६५. (A) **Door-jambs and pillars** — The booklet notes that door-jambs and pillars of some temples, such as Bhith Bhagwanpur, were found made of stone.
६६. (A) **Mithila had its own school of temple architecture** — The booklet states that Mithila has its own school of temple architecture.
६७. (A) **Hut type** — The typology visible in the booklet includes Hut type.
६८. (A) **With sloped roof truncated at the top** — The Hut type is described as having a sloped roof truncated at the top.
६९. (A) **Hut and Shikhara type** — The booklet describes the Shikhara type as a combination of Hut and Shikhara type.
७०. (A) **Corbelled arch** — The booklet mentions use of the corbelled arch in the Shikhara-type discussion.
७१. (A) **Ekchari and Dochari** — The booklet uses Ekchari and Dochari type in the Shikhara-type discussion.
७२. (A) **Kalna and Kapileshwara** — The booklet mentions ekchari as at Kalna and Kapileshwara.
७३. (A) **Carved like the segment of a circle to permit rapid draining of water** — The booklet says the Gumbad type has a roof base carved like a segment of a circle for rapid drainage.

୭୪. (A) **Constricted neck** — The booklet says the Gumbad-type temple has a constricted neck.
୭୫. (A) **Gaur-Pandua influence** — The booklet suggests a Gaur-Pandua influence in the origin of the Gumbad type.
୭୬. (A) **Maldah and Dinajpur** — The text names Maldah and Dinajpur districts of undivided Bengal in connection with Gaur-Pandua influence.
୭୭. (A) **Sultanates of Bengal** — The booklet states that Gaur-Pandua was a centre of Bengal Sultanate activity.
୭୮. (A) **14th–15th centuries A.D.** — The booklet mentions Bengal Sultanate activities in the 14th–15th centuries A.D.
୭୯. (A) **Indo-Muslim influence** — The booklet calls this probably an Indo-Muslim influence.
୮୦. (A) **Miscellaneous types** — The visible text under Miscellaneous types begins by saying that Mithila's art is essentially religious.
୮୧. (A) **Sakta, Saiva and Vaishnava** — The booklet states that every medieval Maithila was Sakta, Saiva and Vaishnava, and quotes the saying.
୮୨. (A) **Durga** — The booklet describes the sculptures of Durga at Ucchaith, Benipatti Tehsil of Madhubani district, as unique and rare.
୮୩. (A) **8th to 9th century A.D.** — The booklet dates the field-survey loose sculptures to the 8th–9th century A.D.
୮୪. (A) **Kali Durga, Vishnu, Shiv, Ganesh, Surya, Parvati and Navagrahas** — The booklet lists these deities among the loose sculptures discovered during field survey.
୮୫. (A) **Brahmanical tradition and culture** — The booklet says these images testify to the gradual expansion of Brahmanical tradition and culture.
୮୬. (A) **Karnata and Oinivara kings** — The booklet links this expansion with the Karnata and Oinivara kings.
୮୭. (A) **Vishnu and Siva cults** — The booklet states that Vishnu and Siva cults became very popular in these periods.
୮୮. (A) **Ganesa, Siva, Vishnu, Surya and Sakti** — The booklet identifies smartas as panchopasakas—worshippers of Ganesa, Siva, Vishnu, Surya and Sakti.
୮୯. (A) **Vishnu, Surya, Parvati, Ganesa and Navagrahas** — The booklet says innumerable images of Vishnu, Surya, Parvati, Ganesa and the Navagrahas were discovered.
୯୦. (A) **Phallus symbol, anthropomorphic form and the Bull** — The booklet says Siva was probably worshipped in the phallus symbol, anthropomorphic form and the Bull.
୯୧. (A) **Uma-Mahesvara and Bhairava** — The booklet states that sculptures of Uma-Mahesvara and Bhairava reveal the popularity of Saivism.
୯୨. (A) **Vishnu** — The visible classification begins with Vishnu, indicating the cult of Vishnu.
୯୩. (A) **Sakti** — The booklet includes Sakti among the broad iconographic sculpture categories.
୯୪. (A) **Buddhist** — A visible caption identifies a Buddha image in Bhoomi Sparsh mudra, showing the Buddhist category.
୯୫. (A) **They almost invariably went hand in hand** — The booklet says that in ancient India, art and architecture almost invariably or inevitably went hand in hand.
୯୬. (A) **Both 1 and 2** — Both statements follow the visible text: Satapatha Brahmana is dated roughly 1000–600 B.C., and loose field-survey sculptures are dated to the 8th–9th century A.D.
୯୭. (A) **Both 1 and 2** — The Gumbad-type section connects Gaur-Pandua with the Bengal Sultanate activity of the 14th–15th centuries A.D.
୯୮. (A) **Hut type — sloped roof truncated at top** — The Hut type is explicitly defined as a sloped roof truncated at the top.
୯୯. (A) **Gumbad type — constricted neck** — The Gumbad type is described as having a constricted neck.

१००. (A) **Sikhara type — corbelled arch** — The Sikhara-type discussion mentions use of the corbelled arch.
१०१. (A) **Bhit Bhagwanpur — door-jambs and pillars** — The booklet mentions stone door-jambs and pillars in connection with Bhith/Bhit Bhagwanpur.
१०२. (A) **Saurath, Madhubani — Baba Madhaweshwarnath inscription** — The captions identify the inscription as that of Baba Madhaweshwarnath at Saurath, Dist. Madhubani.
१०३. (A) **Rajnagar, Madhubani — Raj-Rajeshwari Temple** — The caption links Raj-Rajeshwari Temple with Rajnagar, Dist. Madhubani.
१०४. (A) **Koilakh, Madhubani — Shikhar, Mahadev Temple** — The caption names the Shikhar of Mahadev Temple at Koilakh, Dist. Madhubani.
१०५. (A) **Bhaisa Lotan, Betiah — Kavaleshwar Mahadev Temple** — The booklet caption identifies Kavaleshwar Mahadev Temple at Bhaisa Lotan, Dist. Betiah.
१०६. (A) **Bhagwatipur, Madhubani — Shikhar, Ram Temple** — The visible caption gives Shikhar, Ram Temple, Bhagwatipur, Dist. Madhubani.
१०७. (A) **Kamtol, Darbhanga — Ahilyasthan** — The booklet captions Ahilyasthan at Kamtol, Dist. Darbhanga.
१०८. (A) **Shiv Nagar, Madhubani — Gaurishankar Temple** — The caption identifies Gaurishankar Temple at Shiv Nagar, Dist. Madhubani.
१०९. (A) **Ramnagar, Betiah — Bhukteshwarnath Shiva Temple** — The caption identifies Bhukteshwarnath Shiva Temple at Ram Nagar, Dist. Betiah.
११०. (A) **Lalganj — General View of Panch Temple** — The caption identifies the General View of Panch Temple at Lalganj.
१११. (A) **Satapatha Brahmana** — The Sadanira reference appears in the Satapatha Brahmana discussion.
११२. (A) **Vaishali and Mithila** — The visible text refers to Vaishali and Mithila as important kingdoms in the epic context.
११३. (A) **No temples of great antiquity exist, but features can be studied from stone reliefs** — The booklet says that no temples of great antiquity exist, but their features can be analysed from surviving stone reliefs and carvings.
११४. (A) **Scarcity of early specimens and lack of systematic excavation** — The booklet notes acute paucity of ancient specimens and lack of planned, systematic excavation.
११५. (A) **Flat alluvial plain** — The booklet connects the use of brick and indigenous materials with the flat alluvial plain of Mithila.
११६. (A) **Buddha** — The panchopasaka list given in the booklet includes Ganesa, Siva, Vishnu, Surya and Sakti; Buddha is not in that specific list.
११७. (A) **Buddha** — The visible caption reads Buddha, Bhoomi Sparsh, Mudra.
११८. (A) **Painting, Ahilyasthan, Kamtol, Dist. Darbhanga** — The booklet has a visible caption for Painting, Ahilyasthan, Kamtol, Dist. Darbhanga.
११९. (A) **Vireshwarnath Temple, Bhithbhagwanpur** — The visible captions identify door-jambs from Vireshwarnath Temple, Bhithbhagwanpur.
१२०. (A) **Madhaweshwarnath Temple** — The caption reads Shikhar, Madhaweshwarnath Temple, Saurath, Dist. Madhubani.
१२१. (A) **Ram Temple** — The visible caption reads Shikhar, Ram Temple, Bhagwatipur, Dist. Madhubani.
१२२. (A) **Jogeshwar Mahadev Temple** — The visible caption names Jogeshwar Mahadev Temple at Nahar Bhagwatipur, Dist. Madhubani.
१२३. (A) **Surya, Nahar, Bhagwatipur** — One visible image caption identifies Surya at Nahar, Bhagwatipur.

१२४. (A) **Surya, Badijaan, Kishanganj** — The front cover captions the image as Surya, Badijaan, Kishanganj.
१२५. (A) **Vireshwar Temple** — The caption identifies Vireshwar Temple at Lohana, Dist. Madhubani.
१२६. (A) **Gaurishankar Temple** — The caption identifies Gaurishankar Temple, Shiv Nagar, Dist. Madhubani.
१२७. (A) **Bhukteshwarnath Shiva Temple** — The caption identifies Bhukteshwarnath Shiva Temple at Ram Nagar, Dist. Betiah.
१२८. (A) **Jataleshwar Mahadev Temple** — The caption reads Jataleshwar Mahadev Temple, Bhaisalotan, Dist. Betiah.
१२९. (A) **General View of Panch Temple, Lalganj** — The booklet captions a general view of Panch Temple at Lalganj.
१३०. (A) **Both 1 and 2** — The booklet says Mithila's art is essentially religious and also states that art and architecture went hand in hand.

अध्याय ४ : Videha QUIZ | Vidyapati: A Political Analysis

Reading Vidyapati Politically

१. How does the author primarily use Vidyapati's non-poetic works in his political reading of Vidyapati?
 - (A) They are treated as especially useful for reconstructing political ideas and institutions.
 - (B) They are dismissed as less important than lyric poetry for all purposes.
 - (C) They are described as purely mythological with no social content.
 - (D) They are used only to discuss metre.
२. How does the author primarily use the author's method in his political reading of Vidyapati?
 - (A) It reads Vidyapati's poems, religious works and prose-like materials as evidence for institutions and political ideas.
 - (B) It confines itself to metre, imagery and romance alone.
 - (C) It depends only on modern political theory without reading Vidyapati's texts.
 - (D) It rejects the value of literary sources for social history.
३. Which of the following best expresses the significance of local language and political communication in the text?
 - (A) The author treats local language as a means of reaching wider society with political and ethical lessons.
 - (B) The author treats Sanskrit alone as politically effective.
 - (C) The author says Vidyapati chose Maithili merely for comic effect.
 - (D) The author argues that language has no relation to political community.
४. Which statement most accurately reflects the book's treatment of Vidyapati as a statesman?
 - (A) The author presents him as greater than a poet in the sphere of statecraft, law and social observation.
 - (B) The author presents him as uninterested in public life.
 - (C) The author portrays him as a court singer with no institutional insight.
 - (D) The author denies that Vidyapati had any relation to kingship.
५. Which statement most accurately reflects the book's treatment of the purpose of the collection?
 - (A) It collects socio-political studies that read Vidyapati beyond the familiar image of a love and devotional poet.
 - (B) It treats Vidyapati only as a writer of bhakti songs.
 - (C) It excludes the non-poetic works from historical analysis.
 - (D) It argues that political interpretation of Vidyapati is impossible.
६. Which of the following best expresses the significance of the author's academic self-positioning in the text?
 - (A) The author writes as a political scientist using Vidyapati to illuminate political ideas and institutions.
 - (B) He writes only as a musicologist cataloguing songs.
 - (C) He writes only as a bibliographer of publication addresses.
 - (D) He writes as a printer comparing editions.
७. Which statement most accurately reflects the book's treatment of the phrase "political analysis" in the title?
 - (A) It indicates interpretation of Vidyapati's ideas on power, law, society, economy and collective life.
 - (B) It means a modern election study of Darbhanga.
 - (C) It refers only to the catalogue address.
 - (D) It means a comparison of book prices.
८. Which of the following best expresses the significance of the author's warning about earlier commentaries in the text?
 - (A) It is that many commentators missed significant political-social dimensions of Vidyapati's literature.
 - (B) It is that commentators overemphasized Vidyapati's economic analysis.
 - (C) It is that commentators never read his songs.
 - (D) It is that commentators correctly ignored all prose material.

१. Which pair is correctly matched with reference to the book's general design?

- (A) Political analysis — reading Vidyapati through statecraft, law, economy and society
- (B) Political analysis — counting copies and prices
- (C) Political analysis — ignoring non-poetic works
- (D) Political analysis — restricting Vidyapati to songs only

१०. Which of the following best expresses the significance of the “gap” that the book tries to fill in the text?

- (A) It addresses non-literary, politico-social dimensions that earlier Vidyapati scholarship often neglected.
- (B) It tries to replace all Vidyapati scholarship with a price catalogue.
- (C) It only lists printed editions of Vidyapati's songs.
- (D) It denies the devotional importance of Vidyapati's works.

११. Which of the following best expresses the significance of the problem of authentic and spurious works in the text?

- (A) It explains why political reconstruction from Vidyapati is difficult but still necessary.
- (B) It makes all political inference from Vidyapati invalid.
- (C) It proves that Vidyapati wrote no prose or political text.
- (D) It removes the need to examine manuscripts and textual history.

१२. In the discussion of the relation between literature and political history, which interpretation is closest to the author's argument?

- (A) The book treats literature as evidence for political norms, economic practices and social hierarchy.
- (B) It treats literature as unusable for historical reconstruction.
- (C) It treats political history as separate from all textual culture.
- (D) It turns every poem into literal administrative law.

१३. In the discussion of Vidyapati's relevance to medieval Mithila, which interpretation is closest to the author's argument?

- (A) The author treats him as a source for understanding the institutional world of medieval Mithila.
- (B) The author isolates him from all regional context.
- (C) The author reads him only as a modern nationalist politician.
- (D) The author uses him to ignore Mithila's medieval institutions.

१४. In the discussion of Umanath Jha's foreword, which interpretation is closest to the author's argument?

- (A) It presents the book as an effort to fill a gap in the study of Vidyapati's political and social thought.
- (B) It dismisses Vidyapati's political writings as spurious without value.
- (C) It treats the book as a biography of Vidyapati's family life.
- (D) It argues that only Vidyapati's Sanskrit poetry deserves attention.

१५. How does the author primarily use the Panchatantra-like frame in his political reading of Vidyapati?

- (A) It helps translate political counsel into memorable stories within a medieval Indian setting.
- (B) It proves that the work is childish folklore without political meaning.
- (C) It is used only for entertainment and not for counsel.
- (D) It replaces all institutional analysis with fables.

१६. How does the author primarily use the compilation form of the book in his political reading of Vidyapati?

- (A) Its article-based form explains why different chapters examine distinct political-social problems rather than one linear biography.
- (B) It proves that the book has no argument.
- (C) It makes every chapter a catalogue note.
- (D) It means the text is only a price list.

१७. Which statement most accurately reflects the book's treatment of the book's research character?

- (A) It is a compilation of articles derived from the author's wider work on Vidyapati's political ideas and institutions.
- (B) It is a single continuous epic poem.
- (C) It is a translation of only one manuscript.
- (D) It is an economic census of Mithila.

१८. In the discussion of comparison with Machiavelli, which interpretation is closest to the author's argument?

- (A) It is used to emphasize Vidyapati's practical counsel on successful polity and administration.
- (B) It means Vidyapati copied Renaissance Europe.
- (C) It proves that Vidyapati rejected morality from politics altogether.
- (D) It is offered to place Vidyapati outside the Indian tradition.

Diplomacy and Inter-State Relations

१९. In the discussion of Bengal and Jaunpur in the argument, which interpretation is closest to the author's argument?

- (A) They represent the regional pressures around which Mithila's survival diplomacy had to operate.
- (B) They are cited as Vidyapati's poetic metres.
- (C) They are treated as imaginary mythic kingdoms.
- (D) They are mentioned only as pilgrimage centres.

२०. Which statement most accurately reflects the book's treatment of the choice of allies?

- (A) The ally should be of equal rank, steadfast, heroic, grateful and high-souled.
- (B) The ally should be chosen for wealth alone.
- (C) The ally should be an enemy in disguise.
- (D) The ally should be selected without regard to character.

२१. How does the author primarily use resistance and surrender in his political reading of Vidyapati?

- (A) Resistance is advised when the king has capacity; resignation may be justified only under irresistible calamity.
- (B) Surrender is always recommended.
- (C) Resistance is always required even when destruction is certain.
- (D) The king's capacity is irrelevant.

२२. How does the author primarily use friendship treaties in his political reading of Vidyapati?

- (A) Vidyapati is shown as valuing alliances with worthy equals when facing common enemies.
- (B) He is shown as opposing all alliances.
- (C) He advises friendship only with treacherous superiors.
- (D) He treats treaties as religious vows unrelated to war.

२३. How does the author primarily use diplomacy in his political reading of Vidyapati?

- (A) Diplomacy is treated as a practical instrument for state survival, consolidation and inter-state adjustment.
- (B) Diplomacy is treated only as court ceremony.
- (C) Diplomacy is rejected as un-Indian.
- (D) Diplomacy is reduced to poetic flattery.

२४. Which pair is correctly matched with reference to Vidyapati's political scale?

- (A) Vidyapati's patrons — petty rajas and Hindu chieftains
- (B) Vidyapati's patrons — universal chakravartins
- (C) Mithila — empire of world conquest
- (D) Kauṭilya — rejected as irrelevant to all politics

२५. Which of the following best expresses the significance of the enemy in Vidyapati's counsel in the text?

- (A) An enemy may need to be checked early if delay will endanger the kingdom.
- (B) The enemy should always be strengthened.
- (C) The enemy is never a political category.
- (D) The enemy is only a metaphor for grammar.

२६. Which statement is not consistent with the book's discussion of Vidyapati's diplomacy?

- (A) Vidyapati adapts practical statecraft to smaller political units.
- (B) Friendship treaties are useful against common enemies.
- (C) Appeasement is criticised when it merely buys peace.
- (D) Vidyapati is presented as seeking universal world conquest as a chakravartin.

२७. In the discussion of military and financial aid from allies, which interpretation is closest to the author's argument?

- (A) The ally may arrange money and military personnel when the partner state faces an enemy.
- (B) The ally has only a ceremonial role.
- (C) The ally is forbidden to supply troops.
- (D) The ally's only duty is to send poets.

२८. How does the author primarily use Vidyapati's realism in his political reading of Vidyapati?

- (A) He is portrayed as a practical realist, not as an abstract pacifist.
- (B) He is portrayed as indifferent to political survival.
- (C) He is portrayed as a mystic who rejects statecraft.
- (D) He is portrayed as a theorist of permanent surrender.

२९. Consider the following statements about Vidyapati's diplomacy: 1. The author places Vidyapati in a small-power political environment. 2. The author treats Vidyapati's diplomacy as identical with universal conquest. 3. The author recognises alliance and resistance as practical choices. Which of the statements is/are correct?

- (A) 1 and 3 only
- (B) 1, 2 and 3
- (C) None of the above
- (D) 2 only

३०. Which of the following best expresses the significance of appeasement in the text?

- (A) The text distinguishes prudent peace from degrading appeasement that buys peace by emboldening the enemy.
- (B) It praises appeasement as the highest diplomatic virtue.
- (C) It treats all peace as cowardice.
- (D) It rejects any distinction between surrender and strategy.

३१. Which statement most accurately reflects the book's treatment of Vidyapati and Kauṭilya?

- (A) The author sees Vidyapati as drawing on practical statecraft but adapting it to Mithila's smaller political horizon.
- (B) Vidyapati is said to reject Kauṭilya entirely.
- (C) Vidyapati is portrayed as seeking world conquest like an emperor.
- (D) Kauṭilya is mentioned only as a poet.

३२. Which statement most accurately reflects the book's treatment of prudence in enemy relations?

- (A) The author's Vidyapati neither worships peace at any cost nor glorifies reckless war.
- (B) He always recommends war regardless of strength.
- (C) He always recommends surrender regardless of honour.
- (D) He treats war and peace as ritual categories only.

33. Which statement most accurately reflects the book's treatment of military personnel in treaty practice?

- (A) The ally may be expected to arrange both money and military personnel in a practical treaty.
- (B) The ally only sends symbolic flowers.
- (C) The ally has no obligation beyond poetry.
- (D) The ally is forbidden to support war efforts.

38. Which statement most accurately reflects the book's treatment of the comparison with interwar appeasement?

- (A) It is used by the author to make Vidyapati's criticism of buying peace intelligible in modern political terms.
- (B) It claims Vidyapati knew twentieth-century Europe.
- (C) It makes medieval Mithila a European state.
- (D) It is used to deny any value to ancient Indian statecraft.

34. In the discussion of the limits of imperial ambition, which interpretation is closest to the author's argument?

- (A) World conquest and world consolidation are described as outside Vidyapati's political pale.
- (B) They are presented as Vidyapati's central aims.
- (C) They are treated as duties of every Mithila ruler.
- (D) They are recommended as the only test of good kingship.

36. In the discussion of territorial concession, which interpretation is closest to the author's argument?

- (A) The author notes that peace with a more powerful enemy may sometimes require paying the price of territory.
- (B) Territorial concession is ruled out in every circumstance.
- (C) Territory is treated as irrelevant to state survival.
- (D) Territory can only be gifted in religious ceremony.

39. Which of the following best expresses the significance of Mithila's political setting in the text?

- (A) Mithila is presented as a small power concerned with survival and extension among neighbouring powers such as Bengal and Jaunpur.
- (B) Mithila is presented as a world empire.
- (C) Mithila is shown as politically isolated from all neighbours.
- (D) Mithila is treated as a purely monastic community.

30. Which pair is correctly matched with reference to small-state diplomacy?

- (A) Friendship treaty — support against a common enemy
- (B) Friendship treaty — abolition of all military planning
- (C) Appeasement — highest principle in every case
- (D) World conquest — Vidyapati's central diplomatic aim

39. Which statement most accurately reflects the book's treatment of the "Tale of a coward"?

- (A) It is used to illustrate the danger of pacific weakness and the need to resist when strength allows.
- (B) It is used to praise cowardice as a political virtue.
- (C) It is used to argue that war should always be avoided at any cost.
- (D) It is cited only for comic entertainment.

80. In the discussion of friendship with a cognate state, which interpretation is closest to the author's argument?

- (A) Such friendship is presented as a silver lining for an oppressed state facing danger.
- (B) It is condemned as treason in every case.
- (C) It is treated as an agricultural loan.
- (D) It is mentioned only in devotional songs.

82. Which of the following best expresses the significance of small-power diplomacy in the text?

- (A) The central problem is how weaker or middling states choose between alliance, resistance, concession and survival.
- (B) The central problem is coronation ritual.
- (C) The central problem is naval conquest of distant lands.
- (D) The central problem is replacing all politics with temple ritual.

Envoys and Inter-State Law

83. Which statement most accurately reflects the book's treatment of the third type of envoy?

- (A) It is the envoy who merely carries a definite message without discretionary authority.
- (B) It is the envoy with absolute discretionary power.
- (C) It is the envoy who appoints the king.
- (D) It is the envoy who becomes a permanent hostage.

84. In the discussion of the dūta in Purush Pariksha, which interpretation is closest to the author's argument?

- (A) The text uses Purush Pariksha as a literary source for political practice.
- (B) It rejects Purush Pariksha as completely irrelevant to politics.
- (C) It reads Purush Pariksha only as devotional hymnody.
- (D) It says Purush Pariksha has no narrative examples.

85. Which pair is correctly matched with reference to the Hammir Deva episode?

- (A) Alauddin's dūta — conveys surrender demand
- (B) Alauddin's dūta — collects village interest
- (C) Hammir Deva — author of Dānavākyaṭāli
- (D) Mahimashah — editor of Gorakṣa-Vijaya

86. Consider the following statements about dūtas: 1. A dūta could enjoy immunity even when bearing an unpleasant message. 2. All dūtas had identical discretionary powers. 3. A dūta could function as a mouthpiece of the sender. Which of the statements is/are correct?

- (A) 1 and 3 only
- (B) 1, 2 and 3
- (C) None of the above
- (D) 2 only

87. In the discussion of statecraft and communication, which interpretation is closest to the author's argument?

- (A) The envoy functions as an instrument by which power, threat, alliance and negotiation are communicated.
- (B) The envoy is unrelated to communication.
- (C) The envoy is merely a singer of royal praise.
- (D) The envoy exists only in devotional poetry.

88. How does the author primarily use the limits of the envoy's role in his political reading of Vidyapati?

- (A) An envoy without discretionary power cannot alter the message or negotiate beyond his mandate.
- (B) Every envoy can declare war independently.
- (C) Every envoy can partition the kingdom.
- (D) Every envoy becomes the ruler's heir.

89. Which of the following best expresses the significance of diplomatic immunity in the text?

- (A) The person of the dūta is treated as inviolate even when the message is unwelcome.
- (B) The dūta may be killed for carrying a harsh message.
- (C) The dūta loses all protection outside his caste.
- (D) The dūta is immune only in temple precincts.

89. How does the author primarily use the envoy and modern ambassadors in his political reading of Vidyapati?

- (A) The author explicitly compares the functions of ancient dūtas with those of modern ambassadors.
- (B) The author denies any resemblance between them.
- (C) The author equates dūtas with poets only.
- (D) The author treats ambassadors as village elders.

90. Which statement most accurately reflects the book's treatment of ancient and medieval inter-state law?

- (A) The author sees continuity between older Indian norms concerning envoys and later diplomatic practice.
- (B) He claims medieval India had no rules about envoys.
- (C) He treats envoy norms as borrowed from modern Europe alone.
- (D) He uses the dūta only as a religious messenger.

91. How does the author primarily use three types of envoys in his political reading of Vidyapati?

- (A) They differ by the extent of discretion: full powers, limited powers, or carrying a definite message.
- (B) They differ by caste, colour and age.
- (C) They are classified as debtor, creditor and surety.
- (D) They are grouped by poetic metre.

92. In the discussion of Alauddin's dūta in the Hammir Deva episode, which interpretation is closest to the author's argument?

- (A) He conveys the emperor's demand that Hammir Deva surrender the general who had sought asylum.
- (B) He negotiates a marriage alliance with Mithila.
- (C) He purchases land for Brahmins.
- (D) He abolishes moneylending in Darbhanga.

93. Which of the following best expresses the significance of dūta in the text?

- (A) The dūta is treated as the medieval envoy through whom inter-state relations were conducted.
- (B) The dūta is treated as a village moneylender.
- (C) The dūta is treated as a temple architect.
- (D) The dūta is treated as a slave category.

94. Which statement is not consistent with the book's discussion of dūtas?

- (A) Some envoys had full powers.
- (B) Some envoys had limited powers for a definite object.
- (C) Some envoys merely carried a message.
- (D) Every dūta necessarily had full discretionary power.

95. Which of the following best expresses the significance of the ethics of receiving envoys in the text?

- (A) The ruler must not harm the envoy even if he dislikes the sender's demand.
- (B) The ruler proves strength by killing the envoy.
- (C) The ruler must enslave every envoy.
- (D) The ruler should ignore all envoys as spies.

96. Which statement most accurately reflects the book's treatment of envoy and message?

- (A) The messenger's limited role helps distinguish the sender's will from the envoy's personal judgement.
- (B) The envoy's personal will always replaces the king's order.
- (C) The envoy has no connection with the sender.
- (D) The envoy is identical with a witness in slave deeds.

५७. Which pair is correctly matched with reference to envoy categories?

- (A) Message-bearing dūta — no discretionary authority
- (B) Message-bearing dūta — full power to alter policy
- (C) Full-power dūta — mere silent witness
- (D) Limited dūta — slave sold for debt

५८. How does the author primarily use inviolability of the envoy in his political reading of Vidyapati?

- (A) The rule protects the channel of inter-state communication even under conflict.
- (B) It exists to protect moneylenders from interest.
- (C) It exists to prevent all treaties.
- (D) It applies only to temple musicians.

५९. Which statement most accurately reflects the book's treatment of message-bearing and sovereignty?

- (A) The dūta episode illustrates how a stronger ruler projects authority through formal communication.
- (B) It illustrates temple gift distribution.
- (C) It illustrates the rise of Maithili drama.
- (D) It illustrates the abolition of caste.

Gorakṣa-Vijaya as Socio-Political Drama

६०. Which statement most accurately reflects the book's treatment of Gorakṣa-Vijaya and mass communication?

- (A) The play could carry moral discipline and social criticism to wider audiences through a popular religious story.
- (B) It was aimed only at mathematical astronomers.
- (C) It was deliberately inaccessible to common people.
- (D) It rejected theatrical communication.

६१. Which statement most accurately reflects the book's treatment of the manuscript date mentioned in the discussion?

- (A) The manuscript is associated with the date Agraḥaṇa Śukla Ekādaśī, Lakṣmaṇa Saṃvat 495, equivalent to 1614 A.D.
- (B) It is dated to 1983 only.
- (C) It is dated to the Mauryan period.
- (D) It is undated in every respect.

६२. In the discussion of criticism of royal pleasure, which interpretation is closest to the author's argument?

- (A) The play is read as a critique of rulers and courtly circles lost in pleasures and forgetting dharma.
- (B) It praises aristocratic pleasure as the highest duty.
- (C) It ignores kings and princes entirely.
- (D) It treats pleasure as the only basis of governance.

६३. Which of the following best expresses the significance of Vidyapati's use of popular religious material in the text?

- (A) He uses a familiar religious narrative to address moral and political disorder.
- (B) He uses it only to list temple donations.
- (C) He uses it only to praise book collectors.
- (D) He uses it to deny the importance of society.

६४. Consider the following statements about Gorakṣa-Vijaya: 1. It is associated with the Nāth cult. 2. It is read as a critique of courtly moral disorder. 3. It is treated as a prose manual of land partition. Which of the statements is/are correct?

- (A) 1 only
- (B) 2 only
- (C) 1 and 2 only
- (D) 2 and 3 only

६५. How does the author primarily use Nāthism as compromise in his political reading of Vidyapati?

- (A) The author cites the view that Nāthism could function as a compromise between Śaivism and Buddhism.
- (B) Nāthism is described as a conflict between moneylenders and debtors.
- (C) Nāthism is treated as a form of embassy.
- (D) Nāthism is said to abolish all drama.

६६. In the discussion of Gorakṣanātha's religious identity, which interpretation is closest to the author's argument?

- (A) The text discusses the view that he was first Buddhist and later Śaiva, helping explain cultic transition.
- (B) It states that he was only a Greek philosopher.
- (C) It states that he was a Mughal governor.
- (D) It states that he rejected all yogic practice.

६७. How does the author primarily use the significance of Maithili songs in the drama in his political reading of Vidyapati?

- (A) They make the drama intelligible and emotionally effective beyond elite Sanskrit circles.
- (B) They isolate the drama from local audiences.
- (C) They turn it into a purely courtly Sanskrit text.
- (D) They erase its regional character.

६८. Which pair is correctly matched with reference to Gorakṣa-Vijaya?

- (A) Gorakṣa-Vijaya — Maithili drama with Sanskrit-Prakrit elements
- (B) Gorakṣa-Vijaya — legal treatise on partition
- (C) Gorakṣa-Vijaya — manual of rural loans
- (D) Gorakṣa-Vijaya — list of gift articles

६९. Which of the following best expresses the significance of Matsyendranātha and Gorakṣanātha in the text?

- (A) The plot centres on the disciple Gorakṣanātha bringing Matsyendranātha back to the path of yoga.
- (B) It centres on a dispute about land revenue rates.
- (C) It centres on a king dividing Mithila among sons.
- (D) It centres on Krishna's childhood alone.

७०. Which statement is not consistent with the book's discussion of Gorakṣa-Vijaya?

- (A) It is a drama.
- (B) It mixes Sanskrit/Prakrit with Maithili songs.
- (C) It is connected with the Nāth tradition.
- (D) The play is described as a Persian revenue manual without Maithili songs.

७१. Which pair is correctly matched with reference to Nāth-cult figures?

- (A) Matsyendranātha — preceptor restored by Gorakṣanātha
- (B) Gorakṣanātha — village moneylender
- (C) Kānīpā — catalogue item at Darbhanga
- (D) Ādinātha — type of surety

७२. Which of the following best expresses the significance of Gorakṣa-Vijaya in the text?

- (A) It is treated as a less-known drama of Vidyapati with significant socio-political implications.
- (B) It is treated as a land-revenue manual.
- (C) It is treated as Vidyapati's only love song.
- (D) It is treated as a Buddhist census.

७३. In the discussion of its dramatic form, which interpretation is closest to the author's argument?

- (A) It resembles a regular Maithili play on the Sanskrit dramatic pattern, mixing Sanskrit, Prakrit and Maithili songs.
- (B) It is a purely Persian prose chronicle.
- (C) It is a set of revenue letters only.
- (D) It is a modern political manifesto.

७४. How does the author primarily use the manuscript basis of Gorakṣa-Vijaya in his political reading of Vidyapati?

- (A) The edited text depended on a photostat copy of a manuscript from the Nepal Durbar Library.
- (B) It depended on a Portuguese travel diary.
- (C) It depended on a Mughal revenue schedule.
- (D) It depended on an oral song collected in Bengal in 1983.

७५. How does the author primarily use Kānīpā in his political reading of Vidyapati?

- (A) He appears in relation to the story of restoring Matsyendranātha through the Nāth-yogic frame.
- (B) He appears as a moneylender surety.
- (C) He appears as a Sultan's envoy.
- (D) He appears as the printer of the book.

७६. Which statement most accurately reflects the book's treatment of the Nāth cult?

- (A) It is treated as a broad religious-cultural movement that could connect educated and uneducated groups.
- (B) It is treated as a tax code.
- (C) It is presented as a court-only aristocratic cult.
- (D) It is used only to explain book price.

७७. Which statement most accurately reflects the book's treatment of the publication of Gorakṣa-Vijaya?

- (A) It was published in the All India Maithili-Sahitya-Samiti Granthamala series in 1961.
- (B) It was first printed in Darbhanga in 1983 as this book's appendix.
- (C) It was published as a Persian chronicle.
- (D) It was found only in a printed modern schoolbook.

७८. Which of the following best expresses the significance of Śaivism in Mithila in the text?

- (A) It is described as a highly popular cult through which lower castes could find a path of liberation.
- (B) It is described as absent from Mithila.
- (C) It is described as a purely foreign cult.
- (D) It is described as limited to royal taxation.

७९. In the discussion of the political value of a religious play, which interpretation is closest to the author's argument?

- (A) The play becomes politically significant because religious narrative can carry discipline, critique and mass appeal.
- (B) Religious narrative excludes social meaning.
- (C) Drama cannot communicate political norms.
- (D) Only administrative prose can contain politics.

८०. Which of the following best expresses the significance of the lower castes in the Gorakṣa-Vijaya discussion in the text?

- (A) The author connects the popularity of Śaivism and yogic religion with routes of liberation for lower social groups.
- (B) He says lower castes were irrelevant to the play.
- (C) He says the play was only for emperors.
- (D) He says the play is a debt contract.

Rajdharm and Kingship

८१. Which statement most accurately reflects the book's treatment of Brahmins in distress?

- (A) The king's vow of protection is especially invoked for Brahmins in misery and disease, without reducing the entire doctrine to sectarian rule.
- (B) The author says only Brahmins are subjects.
- (C) The king has no duty to protect anyone.
- (D) The doctrine abolishes all royal responsibility.

८२. Which of the following best expresses the significance of the king as keystone in the text?

- (A) The king is described as central to the political arch because public welfare and woe depend heavily on him.
- (B) The king is marginal to the political order.
- (C) The king is only a witness in loan contracts.
- (D) The king's position is identical to that of a slave.

८३. How does the author primarily use Dharma as the king's driver in his political reading of Vidyapati?

- (A) A king who disregards Dharma is compared to an elephant ignoring its driver and becomes no better than a robber.
- (B) A king becomes ideal by ignoring Dharma.
- (C) Dharma is unrelated to royal action.
- (D) The driver is identified as a moneylender.

८४. In the discussion of king as more than a father, which interpretation is closest to the author's argument?

- (A) The king is honoured because he maintains and protects the people, not merely because parents give birth.
- (B) The king is honoured for hoarding wealth.
- (C) The king is honoured for avoiding all duties.
- (D) The king is honoured only for military conquest.

८५. How does the author primarily use the ideal king in his political reading of Vidyapati?

- (A) He must pursue righteousness because the faults of a king can bring destruction upon all subjects.
- (B) Only the king suffers from his faults.
- (C) The subjects are unaffected by royal conduct.
- (D) Righteousness is irrelevant to rule.

८६. Which statement is not consistent with the book's discussion of Rajdharm?

- (A) The king must bear troubles for duty.
- (B) Righteousness is the base of royal rule.
- (C) A king ignoring Dharma is morally condemned.
- (D) The king's body is described as meant chiefly for royal enjoyment.

८७. In the discussion of one-sixth share, which interpretation is closest to the author's argument?

- (A) The king's entitlement is morally linked to service and protection of the populace.
- (B) The king's share is justified even without service.
- (C) The share is a poetic metre.
- (D) The share belongs to envoys alone.

८८. How does the author primarily use the king's duty toward subjects in his political reading of Vidyapati?

- (A) The king must sacrifice personal convenience for the welfare of subjects.
- (B) The king exists for personal pleasure.
- (C) The king has no relation to subjects.
- (D) The king's only duty is writing poetry.

८९. How does the author primarily use royal pleasure and political obligation in his political reading of Vidyapati?

- (A) The text rejects a pleasure-oriented idea of kingship in favour of service and restraint.
- (B) It celebrates pleasure as the sign of royal success.
- (C) It treats subjects as irrelevant to kingship.
- (D) It says administration is unnecessary if the king is wealthy.

९०. Which statement most accurately reflects the book's treatment of Dharma and Danda?

- (A) The king's coercive power is legitimate only when subordinated to Dharma.
- (B) Danda is praised when detached from duty.
- (C) Dharma is treated as irrelevant to punishment.
- (D) Danda is a category of loan surety.

९१. Which of the following best expresses the significance of the "Tale of a Contrite Prince" in the text?

- (A) It is cited for the claim that righteousness is the base of rule.
- (B) It is cited to argue that wealth alone creates kingship.
- (C) It is cited only to praise cowardice.
- (D) It is cited as a grammar example.

९२. In the discussion of Rajdharma, which interpretation is closest to the author's argument?

- (A) Rajdharma is treated as the principle that keeps the body-politic and social structure intact.
- (B) It is treated as a temple-tax schedule.
- (C) It is treated as a private love convention.
- (D) It is treated as a rejection of all royal duty.

९३. Which of the following best expresses the significance of the body of the king in the text?

- (A) It is not for enjoyment but for bearing troubles in carrying out royal duty.
- (B) It is meant only for pleasure.
- (C) It has no political significance.
- (D) It is used only to define asceticism.

९४. Which statement most accurately reflects the book's treatment of the expectant mother analogy?

- (A) It illustrates that the king must restrain his own desires for the good of those dependent on him.
- (B) It illustrates royal luxury.
- (C) It illustrates the abolition of administration.
- (D) It illustrates the irrelevance of subjects.

९५. How does the author primarily use royal misconduct in his political reading of Vidyapati?

- (A) The fault of a king is dangerous because it can destroy not only himself but also his subjects.
- (B) Royal faults affect only the king's private life.
- (C) Subjects are never affected by rulers.
- (D) The king's conduct is outside politics.

९६. Which statement most accurately reflects the book's treatment of the "A-kara king" context?

- (A) It shows the compromised sovereignty of local rulers who paid tribute to larger powers.
- (B) It shows complete imperial independence.
- (C) It describes a grammatical vowel only.
- (D) It proves that Mithila had no rulers.

१७. Consider the following statements about Rajdharmā: 1. Righteousness is treated as the basis of rule. 2. The king is expected to sacrifice personal comfort for subjects. 3. Royal pleasure is presented as the highest public duty. Which of the statements is/are correct?

- (A) 1 only
- (B) 2 only
- (C) 1 and 2 only
- (D) 2 and 3 only

१८. In the discussion of Rajdharmā and political realism, which interpretation is closest to the author's argument?

- (A) The author combines moral duty with the practical needs of medieval politics.
- (B) He separates morality entirely from political survival.
- (C) He reduces Rajdharmā to ritual purity only.
- (D) He treats kingship as an economic accident.

१९. Which pair is correctly matched with reference to kingly duty?

- (A) King — protector and maintainer of subjects
- (B) King — enjoyer free from obligation
- (C) King — mere messenger of another ruler
- (D) King — identical with loan witness

१००. Which pair is correctly matched with reference to Rajdharmā?

- (A) Rajdharmā — righteousness as base of rule
- (B) Rajdharmā — price of student edition
- (C) Rajdharmā — a form of compound interest
- (D) Rajdharmā — a slave-sale deed

१०१. Which of the following best expresses the significance of Vidyapati among dandanīti writers in the text?

- (A) He is placed in a tradition that makes Dharma supreme and enjoins the king to uphold it.
- (B) He is placed outside all Indian political tradition.
- (C) He is said to deny dandanīti altogether.
- (D) He is made a mere compiler of love songs.

Dānavākyāvalī and the Politics of Gift

१०२. How does the author primarily use the Brahmin class in the gift discussion in his political reading of Vidyapati?

- (A) The author argues that social predominance and economic backwardness could coexist in the Brahmin class.
- (B) He presents Brahmins only as a capitalist economic class.
- (C) He says Brahmins had no relation to gift literature.
- (D) He denies any hierarchy connected with gift.

१०३. In the discussion of ordinary gifts, which interpretation is closest to the author's argument?

- (A) Items such as fuel, sugarcane and molasses are valued because common people could afford and use them.
- (B) They are valued because only emperors could give them.
- (C) They are listed as types of envoys.
- (D) They are treated as weapons of war.

१०४. Which statement is not consistent with the book's discussion of Dānavākyāvalī?

- (A) The text stresses ordinary useful gifts.
- (B) The author notices omissions of grand gifts.
- (C) Gift is treated as socially and politically meaningful.
- (D) Vidyapati's gift theory is said to focus only on costly royal mahādānas.

१०५. In the discussion of the antiquity of dāna literature, which interpretation is closest to the author's argument?

- (A) The author links gift literature with Vedic dāna-stuti and the Mahābhārata's Anuśāsanaparvan.
- (B) He treats dāna as a modern invention.
- (C) He denies any textual tradition of gift.
- (D) He confines dāna to Mughal revenue documents.

१०६. Consider the following statements about Dānavākyāvalī: 1. The gift tradition is linked with older Sanskrit sources. 2. Vidyapati gives attention to gifts within the reach of common people. 3. The work is interpreted only as arithmetic of prices. Which of the statements is/are correct?

- (A) 1 only
- (B) 2 only
- (C) 1 and 2 only
- (D) 2 and 3 only

१०७. Which of the following best expresses the significance of the gift of land in the text?

- (A) It is interpreted not merely as religious duty but also as a political necessity for winning Brahmin goodwill.
- (B) It is treated as a meaningless ritual without social function.
- (C) It is treated as a naval treaty.
- (D) It is interpreted only as romantic symbolism.

१०८. Which of the following best expresses the significance of cheap gift articles in the text?

- (A) Their importance lies in shifting attention from spectacular royal giving to common social utility.
- (B) They prove that gift lost all religious significance.
- (C) They show Vidyapati wrote for kings alone.
- (D) They are evidence of diplomatic immunity.

१०९. In the discussion of Dānavākyāvalī as smṛti work, which interpretation is closest to the author's argument?

- (A) It is presented as a standard smṛti-style work revolving around dāna but with Vidyapati's own social emphasis.
- (B) It is presented as a modern pamphlet on elections.
- (C) It is presented as a purely Persian legal code.
- (D) It is presented as a drama about Gorakṣanātha.

११०. In the discussion of dāna and social obligation, which interpretation is closest to the author's argument?

- (A) The politics of gift lies in connecting wealth, religious merit and responsibility toward society.
- (B) Gift is detached from all social relation.
- (C) Gift is only a printer's note.
- (D) Gift is the same as diplomatic immunity.

१११. Which statement most accurately reflects the book's treatment of the Marxian simplification challenged by the author?

- (A) The author suggests that dominant social-religious influence need not always rest on dominant economic power.
- (B) The author rejects all material analysis of society.
- (C) The author claims economics alone explains every gift.
- (D) The author says religion has no social power.

११२. How does the author primarily use Jayadeva Ganguly Śāstrī's compliment in his political reading of Vidyapati?

- (A) It praises Vidyapati for mentioning cheap articles within the reach of every purse.
- (B) It praises him for excluding common people.
- (C) It praises him for writing only about gold donations.
- (D) It praises him as a catalogue item.

११३. Which statement most accurately reflects the book's treatment of mahādānas?

- (A) Vidyapati is said to omit or sidestep several costly aristocratic gifts emphasized by earlier writers.
- (B) He makes mahādānas the entire subject.
- (C) He demands that only kings may give gifts.
- (D) He treats mahādānas as loan sureties.

११४. How does the author primarily use Vidyapati's originality in Dānavākyāvalī in his political reading of Vidyapati?

- (A) He adds original flashes and gives attention to ordinary useful gifts.
- (B) He copies only grand royal gifts.
- (C) He abolishes the concept of gift.
- (D) He rejects all earlier gift literature.

११५. Which statement most accurately reflects the book's treatment of trusteeship-like comparison?

- (A) The author sees a resemblance between Vidyapati's social approach to dāna and later ideas associated with Gandhi and Vinoba Bhave.
- (B) He says Vidyapati literally belonged to Gandhi's movement.
- (C) He treats Gandhi as a medieval Maithil poet.
- (D) He says dāna has no ethical dimension.

११६. Which statement most accurately reflects the book's treatment of Dānavākyāvalī?

- (A) It is treated as a political and social text on gift, not merely as a pious manual.
- (B) It is treated only as a poem on romance.
- (C) It is treated as a travelogue.
- (D) It is treated as a manual of embassy.

११७. Which pair is correctly matched with reference to ordinary gifts?

- (A) Gudadāna — gift of molasses within everyday use
- (B) Gudadāna — envoy with full powers
- (C) Sakādāna — type of slave by birth
- (D) Ikṣudāna — military treaty with Jaunpur

११८. In the discussion of dāna and hierarchy, which interpretation is closest to the author's argument?

- (A) Gift is shown to mediate relations among rulers, Brahmins and common people within a hierarchical society.
- (B) Gift abolishes hierarchy automatically.
- (C) Gift has no relation to status.
- (D) Gift appears only as a poetic ornament.

११९. Which of the following best expresses the significance of Govindānanda Kavikañkaṇācārya in the text?

- (A) He is used as a comparison for a writer on dāna who also sidestepped mahādānas.
- (B) He is the Delhi emperor's envoy.
- (C) He is the author of Likhānavālī.
- (D) He is the purchaser of slaves in Mithila.

१२०. Which pair is correctly matched with reference to Dānavākyāvalī?

- (A) Dānavākyāvalī — politics and social meaning of gift
- (B) Dānavākyāvalī — embassy classification
- (C) Dānavākyāvalī — manuscript of Gorakṣa-Vijaya
- (D) Dānavākyāvalī — theory of nation by Akzin

१२१. Which of the following best expresses the significance of the political value of gift in the text?

- (A) Gift becomes a means of managing hierarchy, legitimacy, obligation and social cohesion.
- (B) Gift is treated only as private charity without public effect.
- (C) Gift is reduced to bookkeeping.
- (D) Gift is unrelated to hierarchy or legitimacy.

१२२. Which of the following best expresses the significance of Maharani Dhiramati in the text?

- (A) She is associated with the commission for a standard treatment of dāna by Vidyapati.
- (B) She is presented as the Delhi emperor's envoy.
- (C) She is named as a debtor surety.
- (D) She is identified as a Nāth yogi.

१२३. In the discussion of Humayun Kabir's thesis as used in the discussion, which interpretation is closest to the author's argument?

- (A) It supports the idea that when a group lacks temporal strength, religious authority may shape social tone.
- (B) It proves that dāna is a military campaign.
- (C) It proves Vidyapati rejected Brahmins.
- (D) It denies the role of religion in social life.

Likhānavālī: Loans, Surety and Usury

१२४. Which of the following best expresses the significance of darśaka-lagnaka in the text?

- (A) It denotes a surety who undertakes to show or point out the debtor if he fails to pay.
- (B) It denotes an envoy with full discretionary power.
- (C) It denotes a gift of molasses.
- (D) It denotes a slave born in captivity.

१२५. How does the author primarily use compound interest in his political reading of Vidyapati?

- (A) Chakra-vṛddhi is treated as one form of sanctioned interest that worsened debt burdens.
- (B) It is a temple architectural style.
- (C) It is a kind of envoy.
- (D) It is the title of a Maithili play.

१२६. Which statement most accurately reflects the book's treatment of reasons for loans?

- (A) Loans were often taken for domestic urgency, marriage, business investment and agriculture.
- (B) Loans were only for foreign conquest.
- (C) Loans were only for printing books.
- (D) Loans were prohibited in all cases.

१२७. Which statement most accurately reflects the book's treatment of sapādika?

- (A) It is connected with an exaction that suggests extremely high interest burdens.
- (B) It is a term for a dramatic song.
- (C) It is a type of envoy.
- (D) It is a goddess hymn.

१२८. Which pair is correctly matched with reference to surety types?

- (A) Dattri-lagnaka — pays if the debtor fails
- (B) Darśaka-lagnaka — king of Mithila
- (C) Pratyeka-lagnaka — Goddess Durga hymn
- (D) Sapādika — Maithili drama

१३९. How does the author primarily use pratyeka-lagnaka in his political reading of Vidyapati?

- (A) It denotes a surety who undertakes to get the required sum recovered from the debtor.
- (B) It denotes a village festival.
- (C) It denotes a title of a king.
- (D) It denotes a poetic metre.

१३०. In the discussion of customary practice of interest, which interpretation is closest to the author's argument?

- (A) The text refers to a local practice in which no interest was charged for four months and then interest began.
- (B) It says interest was always forbidden.
- (C) It says the first four months were charged at the highest rate.
- (D) It says the state fixed a modern bank rate.

१३१. Which of the following best expresses the significance of panchayat decision in the text?

- (A) A panchayat verdict could support the creditor, even ordering payment of double the principal.
- (B) A panchayat always cancelled debt.
- (C) A panchayat was only a dramatic chorus.
- (D) A panchayat had no role in disputes.

१३२. In the discussion of surety in Likhānavālī, which interpretation is closest to the author's argument?

- (A) Surety was central because loans were advanced on guarantees and witnesses.
- (B) Surety had no place in loan transactions.
- (C) Surety meant a royal embassy.
- (D) Surety was identical with temple donation.

१३३. Which pair is correctly matched with reference to loan enforcement?

- (A) Panchayat — local verdict in support of creditor
- (B) Panchayat — deity of Durga
- (C) Panchayat — type of embassy
- (D) Panchayat — author of Vibhāga-Sāra

१३४. Which statement is not consistent with the book's discussion of rural indebtedness?

- (A) Loans are shown as socially embedded.
- (B) Surety and witnesses matter.
- (C) State indifference is criticised.
- (D) The state is praised for fully protecting debtors against usury.

१३५. Which statement most accurately reflects the book's treatment of Narada and Brihaspati on usury?

- (A) Their legal treatment is said to have presumed or condoned usury as a necessary evil.
- (B) They are cited as modern bankers.
- (C) They are cited to reject all legal attention to debt.
- (D) They are cited as Vidyapati's catalogue items.

१३६. Which of the following best expresses the significance of free contracts and exploitation in the text?

- (A) Respect for free contracts is said to have kept the state from intervening too often in loan transactions.
- (B) Free contracts ended all exploitation.
- (C) Free contracts meant gifts without repayment.
- (D) Free contracts were a form of kingship.

१३७. How does the author primarily use pledged cattle and valuables in his political reading of Vidyapati?

- (A) Bullocks, cows, calves, gold and valuables could be pledged against loans.
- (B) Only written books could be pledged.
- (C) Only royal land could be pledged.
- (D) Only envoys could be pledged.

१३८. How does the author primarily use Likhānavālī in his political reading of Vidyapati?

- (A) It is used as a source for reconstructing rural debt, loan forms, surety and moneylending in medieval Mithila.
- (B) It is used only to study temple sculpture.
- (C) It is a drama about Matsyendranātha.
- (D) It is an account of modern elections.

१३९. Which statement most accurately reflects the book's treatment of loan and village society?

- (A) The role of custom and panchayat shows that debt practice was embedded in local society, not only in royal command.
- (B) Debt was only managed by foreign kings.
- (C) Village society had no role in credit.
- (D) Loans were always private and invisible.

१४०. Consider the following statements about rural credit: 1. Surety categories are described in relation to loans. 2. The panchayat may appear in debt enforcement. 3. The author praises state passivity toward usury. Which of the statements is/are correct?

- (A) 1 only
- (B) 2 only
- (C) 1 and 2 only
- (D) 2 and 3 only

१४१. Which statement most accurately reflects the book's treatment of dattri-lagnaka?

- (A) It denotes a surety who agrees to pay the required amount himself if the debtor fails.
- (B) It denotes a messenger with no discretion.
- (C) It denotes a Nāth yogi.
- (D) It denotes a grand royal gift.

१४२. Which pair is correctly matched with reference to usury?

- (A) Chakra-vṛddhi — compound interest
- (B) Chakra-vṛddhi — goddess worship
- (C) Sapādika — type of envoy
- (D) Panchayat — catalogue item of the book

१४३. In the discussion of Amir Khusro's observation, which interpretation is closest to the author's argument?

- (A) It is used to show that high interest rates were not merely local but part of a wider historical pattern.
- (B) It is used to prove that Mithila had no loans.
- (C) It is used to identify a Nāth manuscript.
- (D) It is used only for musical theory.

१४४. How does the author primarily use witnesses in debt transactions in his political reading of Vidyapati?

- (A) Witnesses make debt obligations socially enforceable and publicly recognisable.
- (B) Witnesses are irrelevant to loans.
- (C) Witnesses make interest impossible.
- (D) Witnesses are a type of goddess symbol.

१४५. In the discussion of state indifference to usury, which interpretation is closest to the author's argument?

- (A) The state is criticised for callous or passive indifference toward exploitative moneylending.
- (B) The state is praised for abolishing all debt.
- (C) The state is irrelevant because debt never existed.
- (D) The state is shown as debtor in every case.

Bond Labour and Slavery

१४६. Which pair is correctly matched with reference to slave work?

- (A) Likhānavalī evidence — mainly domestic and service labour
- (B) Likhānavalī evidence — imperial naval command
- (C) Narada list — no impure work at all
- (D) Female slave sale — proof of embassy immunity

१४७. In the discussion of Ātmabikrāyin, which interpretation is closest to the author's argument?

- (A) It means a self-seller in the comparative typology.
- (B) It means a Brahmin jurist on inheritance.
- (C) It means a village panchayat verdict.
- (D) It means a Sanskrit-Prakrit stage direction.

१४८. Which pair is correctly matched with reference to forms of unfreedom?

- (A) Ahitaka — debtor or pledged slave
- (B) Ātmabikrāyin — king's envoy
- (C) Danapranīta — gift of land
- (D) Dāsa — Maithili nationalist slogan

१४९. In the discussion of the work of slaves, which interpretation is closest to the author's argument?

- (A) They were generally assigned domestic and service tasks such as ploughing, fetching water and carrying palanquins.
- (B) They were always appointed ambassadors.
- (C) They were always made kings.
- (D) They were only temple sculptors.

१५०. In the discussion of the political consequence of slavery, which interpretation is closest to the author's argument?

- (A) The author treats slavery as a negation of democratic creed and human dignity.
- (B) He praises slavery as democratic equality.
- (C) He says slavery has no social consequence.
- (D) He treats slavery as unrelated to economy.

१५१. How does the author primarily use slavery as an ancient institution in his political reading of Vidyapati?

- (A) The author notes that ancient governments and religious bodies generally did not seriously challenge it.
- (B) The author says ancient India abolished slavery completely.
- (C) The author says only modern Europe knew slavery.
- (D) The author says slavery had no legal recognition.

१५२. Which of the following best expresses the significance of Kauṭilya's slave categories in the text?

- (A) Danapranīta, Ahitaka and Ātmabikrāyin are used as broad comparative categories.
- (B) Dūta, Rajdharmā and Dāna are listed as slave categories.
- (C) Matsyendra, Gorakṣa and Kānīpā are listed as loan categories.
- (D) Sakādāna, Gudadāna and Ikṣudāna are listed as embassy categories.

१५३. Which statement most accurately reflects the book's treatment of witnesses and scribes in slave deeds?

- (A) Their presence shows the legal-social recognition of slave transactions.
- (B) They show that slavery was only a dream motif.
- (C) They show that contracts were unnecessary.
- (D) They show that slaves could never be sold.

१५४. Which statement most accurately reflects the book's treatment of factors tending toward medieval slavery?

- (A) Feudal order, warfare, raids, indebtedness and economic exhaustion are treated as contributing factors.
- (B) Only book printing is given as a factor.
- (C) Only temple architecture is given as a factor.
- (D) Only poetic metre is given as a factor.

१५५. Which statement most accurately reflects the book's treatment of manumission?

- (A) A slave could gain freedom by paying price, ransom, fine, service or as reward for faithful service.
- (B) Manumission is impossible in every case.
- (C) Manumission is only a form of book pricing.
- (D) Manumission means partition of a kingdom.

१५६. How does the author primarily use the difference from Arthaśāstra and Dharmaśāstra approaches in his political reading of Vidyapati?

- (A) The author suggests the Mithila evidence is more economic and cash-nexus driven.
- (B) It is entirely identical with the Arthaśāstra in every respect.
- (C) It shows only status by nationality.
- (D) It excludes economic pressure altogether.

१५७. Which of the following best expresses the significance of impure work in the comparison with Narada in the text?

- (A) The author notes that Likhānavālī evidence does not show the full range of impure tasks listed by Narada.
- (B) The author says every Narada task appears in Likhānavālī.
- (C) The author says Narada never discussed slavery.
- (D) The author says slaves in Mithila only performed religious rituals.

१५८. Which of the following best expresses the significance of slavery and evidence limits in the text?

- (A) The author uses documents carefully, making inferences while noting what cannot be concluded.
- (B) He makes unlimited claims without evidence.
- (C) He rejects all documentary evidence.
- (D) He says every possibility is equally proven.

१५९. How does the author primarily use Danapranīta in his political reading of Vidyapati?

- (A) It refers to one enslaved for a fine or court decree in the comparative framework.
- (B) It refers to a gift of fuel.
- (C) It refers to a messenger with full power.
- (D) It refers to a language slogan.

१६०. Which statement most accurately reflects the book's treatment of Ahitaka?

- (A) It refers to one enslaved for debt or pledged obligation.
- (B) It refers to a treaty of friendship.
- (C) It refers to a goddess hymn.
- (D) It refers to the king's one-sixth share.

१६१. In the discussion of economic character of slavery, which interpretation is closest to the author's argument?

- (A) The sale and pledge of persons are linked to poverty, debt, taxes and survival pressures.
- (B) Slavery is explained only by literary taste.
- (C) Slavery is unrelated to economy.
- (D) Slavery is only a religious metaphor.

१६२. Which of the following best expresses the significance of slavery in medieval Mithila in the text?

- (A) The author treats slavery as visible in Vidyapati's Likhānavālī, Kīrtilatā, Puruṣa Parīkṣā and related materials.
- (B) The author denies that slavery appears in any Vidyapati-related source.
- (C) The author treats slavery only as a modern colonial institution.
- (D) The author discusses slavery only as a metaphor for love.

१६३. Consider the following statements about slavery: 1. Economic desperation is treated as a major cause of bondage. 2. The text compares local evidence with Arthaśāstra and Dharmaśāstra categories. 3. The author denies that Likhānavālī contains evidence of slave sale. Which of the statements is/are correct?

- (A) 1 only
- (B) 2 only
- (C) 1 and 2 only
- (D) 2 and 3 only

१६४. How does the author primarily use female slaves in his political reading of Vidyapati?

- (A) Their sale is recorded, but the author does not infer sexual exploitation from the available Likhānavālī material.
- (B) The author treats every female sale as proof of sexual exploitation.
- (C) The author denies female slaves were ever sold.
- (D) The author identifies all female slaves as royal envoys.

१६५. Which statement is not consistent with the book's discussion of slavery?

- (A) Female slaves are recorded as sold.
- (B) The evidence does not justify every inference about sexual use.
- (C) Slave work is mostly discussed as domestic/service labour.
- (D) The author claims Likhānavālī proves that slaves were always used for sexual exploitation.

१६६. In the discussion of sale deeds of slaves, which interpretation is closest to the author's argument?

- (A) They are used as evidence that slavery had a contractual, temporal and scriptural sanction.
- (B) They are used to study Maithili grammar alone.
- (C) They are used as devotional songs.
- (D) They are used as ambassadorial treaties.

१६७. Which of the following best expresses the significance of the sale of a fisherman and family members in the text?

- (A) It is cited to show the stark economic character of slave sale in Likhānavālī.
- (B) It is cited as a coronation ritual.
- (C) It is cited as proof of imperial conquest.
- (D) It is cited only as a love-story episode.

१६८. Which pair is correctly matched with reference to slave categories?

- (A) Ātmabikrāyin — self-seller
- (B) Ahitaka — envoy of Alauddin
- (C) Danapranīta — gift of sugarcane
- (D) Dāsa — title of kingly righteousness

Vibhāga-Sāra, Property and Impartibility

१६१. In the discussion of succession wars and patrimony, which interpretation is closest to the author's argument?

- (A) The danger of partition, succession conflict and dynastic weakening explains the political weight of impartibility.
- (B) It explains temple architecture.
- (C) It explains book price.
- (D) It explains Sanskrit-Prakrit stage directions.

१७०. How does the author primarily use juristic authority in his political reading of Vidyapati?

- (A) Old legal scholars could be commissioned to give practical political disputes the sanction of learned law.
- (B) Juristic authority is never used politically.
- (C) Jurists appear only in dance songs.
- (D) Law cannot be connected with succession.

१७१. Which statement most accurately reflects the book's treatment of the two aspects receiving special attention?

- (A) Strī-dhana and abhijya are treated as especially important in Vidyapati's legal discussion.
- (B) Dūta and mahādāna receive all attention.
- (C) Sanskrit metre and printing receive all attention.
- (D) Kānīpā and Matsyendra receive all attention.

१७२. Which of the following best expresses the significance of Vijñāneśvara's influence in the text?

- (A) The author links Vidyapati's treatment of Strī-dhana to the liberalising influence of the Mitākṣarā tradition.
- (B) The influence is said to come from Machiavelli.
- (C) The influence is said to be from British suffrage law.
- (D) The influence is said to be from an embassy manual.

१७३. Which statement is not consistent with the book's discussion of Vibhāga-Sāra?

- (A) It is a legal question.
- (B) It has political motivation.
- (C) It concerns succession and preservation of the state.
- (D) The impartibility of the Mithila estate is treated as a purely grammatical problem.

१७४. Which statement most accurately reflects the book's treatment of legal language and secular political consideration?

- (A) The author argues that a legal-smṛti framework could be motivated by secular political concerns.
- (B) He says law never intersects with politics.
- (C) He says political concerns must be absent from legal writing.
- (D) He says the estate issue was only devotional.

१७५. Consider the following statements about Vibhāga-Sāra: 1. Strī-dhana receives special attention. 2. Impartibility of the royal estate is tied to dynastic politics. 3. The text has no legal relevance. Which of the statements is/are correct?

- (A) 1 only
- (B) 2 only
- (C) 1 and 2 only
- (D) 2 and 3 only

१७६. Which pair is correctly matched with reference to impartibility?

- (A) Mithila estate — treated as politically impartible
- (B) Mithila estate — ordinary household utensil
- (C) Darp Nārāyaṇa — moneylender surety
- (D) Chandeśvara — editor of Nāth drama

१७७. Which of the following best expresses the significance of Vidyapati's legal intervention in the text?

- (A) The legal pronouncement on impartibility serves a concrete problem of dynastic preservation.
- (B) It serves only to define poetic sweetness.
- (C) It serves only to list catalogue items.
- (D) It serves only to classify envoys.

१७८. Which pair is correctly matched with reference to Vibhāga-Sāra?

- (A) Strī-dhana — women's property
- (B) Abhijya — village loan surety
- (C) Dāyabhāga — Maithili song refrain
- (D) Mitākṣarā — envoy category

१७९. Which of the following best expresses the significance of Chandeśvara's precedent in the text?

- (A) His Rājanīti-Ratnākara is cited as an earlier example of legal-political writing serving a ruler's expediency.
- (B) It is cited as a love song.
- (C) It is cited as an interest-rate table.
- (D) It is cited as a Buddhist drama.

१८०. Which of the following best expresses the significance of Vibhāga-Sāra in the text?

- (A) It is treated as an important smṛti work on partition and property with political implications.
- (B) It is treated as a drama about Gorakṣanātha.
- (C) It is treated as a military treaty with Bengal.
- (D) It is treated as a collection of only love songs.

१८१. Which statement most accurately reflects the book's treatment of ordinary partition and royal estate?

- (A) The author distinguishes rules of ordinary partition from the special problem of a ruling dynasty's estate.
- (B) He treats household goods and kingdoms identically.
- (C) He denies any difference between family and state.
- (D) He says partition never occurs anywhere.

१८२. How does the author primarily use abhijya / indivisible property in his political reading of Vidyapati?

- (A) It is used to address whether the Mithila Raj estate could be partitioned.
- (B) It is used to classify slave work.
- (C) It is used to calculate interest on loans.
- (D) It is used to identify a stage song.

१८३. In the discussion of Darpa Nārāyaṇa's role, which interpretation is closest to the author's argument?

- (A) He is associated with commissioning Vidyapati in old age to pronounce the estate impartible.
- (B) He is the author of Gorakṣa-Vijaya.
- (C) He is the Delhi emperor's dūta.
- (D) He is a surety in a debt letter.

१८४. How does the author primarily use women's property and political thought in his political reading of Vidyapati?

- (A) The treatment of Strī-dhana shows that social reform and property law are part of political analysis.
- (B) Women's property is unrelated to politics in the book.
- (C) Women's property is mentioned only as a metaphor.
- (D) Women's property is treated as a loan surety category.

१८५. How does the author primarily use Dāyabhāga in Vibhāga-Sāra in his political reading of Vidyapati?

- (A) The work centres on inheritance and proprietary questions.
- (B) It centres only on embassy protocol.
- (C) It centres only on dance and music.
- (D) It centres only on devotional hymns.

१८६. Which of the following best expresses the significance of Vidyapati as jurist-statesman in the text?

- (A) The Vibhāga-Sāra discussion presents him as both legal scholar and political actor.
- (B) It presents him only as a romantic singer.
- (C) It presents him only as a printer.
- (D) It presents him as a neutral accountant with no political role.

१८७. Which statement most accurately reflects the book's treatment of the impartibility of the Mithila estate?

- (A) The author reads Vidyapati's position as motivated by political need to prevent dismemberment of the ruling estate.
- (B) It is read as mere grammar.
- (C) It is read as an anti-royal rebellion.
- (D) It is read as a rule about ordinary household utensils.

१८८. How does the author primarily use Vireśvara's Nīti-Sāra in his political reading of Vidyapati?

- (A) It is recalled as a predecessor that argued ordinary partition rules did not apply to the Mithila dynasty estate.
- (B) It is recalled as a manual of Maithili music.
- (C) It is recalled as a list of envoys.
- (D) It is recalled as a catalogue list.

१८९. In the discussion of Strī-dhana, which interpretation is closest to the author's argument?

- (A) It becomes evidence of Vidyapati's concern with women's property rights under the influence of Mitākṣarā thinking.
- (B) It is a type of envoy.
- (C) It is the king's tribute to Jaunpur.
- (D) It is a grand gift omitted by Vidyapati.

Nationalism, Language and Cultural Unity

१९०. Which pair is correctly matched with reference to language?

- (A) Desil Bayana — sweetness of local speech
- (B) Desil Bayana — compound interest formula
- (C) Maithili padas — treaty with Bengal
- (D) Dante — critic of vernaculars

१९१. Consider the following statements about language and nationalism: 1. Maithili is treated as a common medium for the masses. 2. Dante is compared with Vidyapati for vernacular choice. 3. Sanskrit is described as the only possible language of national feeling. Which of the statements is/are correct?

- (A) 1 only
- (B) 2 only
- (C) 1 and 2 only
- (D) 2 and 3 only

१९२. How does the author primarily use natural symbols in his political reading of Vidyapati?

- (A) Vidyapati is compared with Tagore and Iqbal in using natural sights and sounds to awaken cultural feeling.
- (B) Natural symbols are rejected as politically meaningless.
- (C) Natural symbols are used only for agricultural taxation.
- (D) Natural symbols are treated as categories of slaves.

१९३. Which of the following best expresses the significance of communication in nation-formation in the text?

- (A) A common channel of communication is essential for the emergence of cultural similarity and collective identity.
- (B) Communication is irrelevant to nationality.
- (C) Only military conquest creates nationality.
- (D) Only book price creates nationality.

१९४. Which statement most accurately reflects the book's treatment of mother tongue?

- (A) It is presented as the most suitable expression of a people's spiritual individuality.
- (B) It is presented as inferior to every court language.
- (C) It is presented as useful only for jokes.
- (D) It is presented as unrelated to personality.

१९५. Which of the following best expresses the significance of language as cornerstone of national existence in the text?

- (A) A people's defence of language is treated as central to maintaining cultural individuality.
- (B) Language is a decorative extra.
- (C) Language is only a court title.
- (D) Language has no role in collective identity.

१९६. Which statement is not consistent with the book's discussion of language nationalism?

- (A) Maithili is treated as a common channel of communication.
- (B) Mother tongue expresses cultural individuality.
- (C) Vidyapati's vernacular use supports cultural nationalism.
- (D) The author says Sanskrit alone could reach the majority of medieval Maithils.

१९७. In the discussion of cultural affinity, which interpretation is closest to the author's argument?

- (A) Shared customs, food, dress and ways of life are used as marks of Maithil collective identity.
- (B) Only military conquest defines collective identity.
- (C) Only book printing defines collective identity.
- (D) Customs and behaviour are irrelevant to nationhood.

१९८. Which pair is correctly matched with reference to nationalism?

- (A) Akzin — nation as ethnic relation of similarity and difference
- (B) Akzin — author of Dānavākyāvalī
- (C) Zimmer — village panchayat scribe
- (D) Dante — Delhi emperor's dūta

१९९. Which pair is correctly matched with reference to vernacular politics?

- (A) Maithili — common channel for the people
- (B) Sanskrit — only language of the masses
- (C) Dante — opponent of vernacular choice
- (D) Desil Bayana — slave-sale formula

२००. How does the author primarily use the limits of Sanskrit in his political reading of Vidyapati?

- (A) Sanskrit is treated as a learned language unable by itself to reach the majority of the people.
- (B) Sanskrit is said to have no prestige.
- (C) Sanskrit is said to be spoken by every villager equally.
- (D) Sanskrit is identified as a loan document.

२०१. Which statement most accurately reflects the book's treatment of Maithili and emotional life?

- (A) The author says language carries vocabulary, syntax, sound and rhythm that express a people's temperament.
- (B) Language only carries tax records.
- (C) Language has no emotional dimension.
- (D) Language is replaced entirely by royal decree.

२०२. Which statement most accurately reflects the book's treatment of nationalism?

- (A) The author treats nationality as a pattern of cultural similarity and difference, not merely a modern state label.
- (B) It is treated only as a railway timetable.
- (C) It is treated as identical with imperial conquest.
- (D) It is treated as a list of catalogue items.

२०३. Which of the following best expresses the significance of Vidyapati's language choice in the text?

- (A) The choice of Maithili is read as both literary and political because it creates cultural communication.
- (B) The choice is purely accidental.
- (C) The choice makes communication narrower than Sanskrit.
- (D) The choice proves rejection of the people.

२०४. In the discussion of Maithili as mass communication, which interpretation is closest to the author's argument?

- (A) Vidyapati uses Maithili because it reaches the majority more effectively than an elite language could.
- (B) He uses Maithili to avoid all social communication.
- (C) He uses Maithili only because Sanskrit was unknown to him.
- (D) He uses Maithili to break all regional cohesion.

२०५. Which of the following best expresses the significance of the cultural function of Vidyapati's padas in the text?

- (A) They preserve higher cultural and spiritual life through a language accessible to the people.
- (B) They only record book prices.
- (C) They are unrelated to cultural memory.
- (D) They are treated as administrative edicts.

२०६. In the discussion of Maithili identity through invasions and political change, which interpretation is closest to the author's argument?

- (A) The text claims Mithila preserved a distinct cultural identity despite wider political upheavals.
- (B) It claims Mithila lost all cultural identity immediately.
- (C) It says Mithila never faced political pressure.
- (D) It denies any distinction in Maithil ways of life.

२०७. In the discussion of Mithila as a nation in the fifteenth century, which interpretation is closest to the author's argument?

- (A) The claim rests on cultural affinity, distinctiveness and communication among Maithils.
- (B) It rests on modern constitutional statehood alone.
- (C) It rests on naval power.
- (D) It rests on industrial factories.

२०८. Which statement most accurately reflects the book's treatment of Vidyapati's countryside imagery?

- (A) Fruits, rivers, rural scenery and local sounds are treated as instruments of cultural attachment.
- (B) They are treated only as botanical catalogues.
- (C) They are treated as embassy credentials.
- (D) They are used to calculate interest rates.

२०९. Which of the following best expresses the significance of Desil Bayana in the text?

- (A) The slogan expresses the sweetness and accessibility of the local tongue.
- (B) It means only Sanskrit should be used.
- (C) It is a formula for compound interest.
- (D) It is a type of slave deed.

२१०. In the discussion of Dante comparison, which interpretation is closest to the author's argument?

- (A) Vidyapati is compared with Dante because both chose the vernacular over a classical elite language to reach a wider public.
- (B) Dante is cited as a moneylender.
- (C) Dante is cited as a king of Mithila.
- (D) Dante is cited to deny vernacular value.

२११. How does the author primarily use cultural nationalism in his political reading of Vidyapati?

- (A) Vidyapati's nationalism is placed in the category where poets and scholars first glorify culture, language and the past.
- (B) It is described as electoral nationalism.
- (C) It is described as industrial labour policy.
- (D) It is described as a rejection of culture.

Religion, Natural Symbols and Harmony

२१२. Which pair is correctly matched with reference to religious symbolism?

- (A) Durga imagery — cultural courage and resistance
- (B) Durga imagery — loan surety category
- (C) Śiva hymns — slave sale deed
- (D) Hari-Maheśa unity — denial of religious synthesis

२१३. How does the author primarily use Vidyapati and Vaiṣṇavism in his political reading of Vidyapati?

- (A) The author warns that Krishna poems do not by themselves prove Vidyapati was exclusively a Vaiṣṇava.
- (B) The author insists Krishna poems erase every other religious affiliation.
- (C) The author denies Vidyapati wrote on Krishna.
- (D) The author treats Krishna as an envoy.

२१४. How does the author primarily use religious breadth and public unity in his political reading of Vidyapati?

- (A) The praise of several deities is read as an antidote to artificial religious division.
- (B) It is read as proof of narrow exclusion.
- (C) It is read as a loan schedule.
- (D) It is read as a slave sale deed.

२१५. How does the author primarily use Durga imagery in his political reading of Vidyapati?

- (A) Vidyapati's praise of Durga is read as a symbol of martial energy and cultural resistance.
- (B) It is read as rejection of all social meaning.
- (C) It is read as a loan surety formula.
- (D) It is read as a trade contract.

२१६. Which statement most accurately reflects the book's treatment of Rādhā-Kṛṣṇa love?

- (A) It is interpreted as part of a love-oriented social and spiritual symbolism, not only romance.
- (B) It is interpreted only as court gossip.
- (C) It is interpreted as a loan-contract formula.
- (D) It is interpreted as a military command.

२१७. Consider the following statements about religious symbols: 1. Durga is used as an image of courage and resistance. 2. Vidyapati's poems on different deities support religious synthesis. 3. The author reads religious imagery as politically irrelevant. Which of the statements is/are correct?

- (A) 1 only
- (B) 2 only
- (C) 1 and 2 only
- (D) 2 and 3 only

२१८. In the discussion of Saiva Sarvaswa Sāra, which interpretation is closest to the author's argument?

- (A) It is associated with Vidyapati's treatment of Lord Śiva and modes of worship.
- (B) It is a slave sale deed.
- (C) It is a taxation treaty with Jaunpur.
- (D) It is a vernacular nationalist slogan.

२१९. How does the author primarily use the fatherhood of God in his political reading of Vidyapati?

- (A) It is used to support universal brotherhood across sectarian boundaries.
- (B) It is used to justify slavery.
- (C) It is used to justify hoarding.
- (D) It is used to define an envoy.

२२०. Which statement most accurately reflects the book's treatment of religion and nationalism?

- (A) Religious symbols are presented as possible instruments of cultural self-recognition and resistance.
- (B) Religion is treated as always irrelevant to nationalism.
- (C) Religion is reduced to economics alone.
- (D) Religion is equated with book publication details.

२२१. In the discussion of Bande Mataram parallel, which interpretation is closest to the author's argument?

- (A) It is used to illustrate how goddess symbolism can stir patriotic feeling.
- (B) It is used to describe a loan agreement.
- (C) It is used to classify slave work.
- (D) It is used to deny the power of symbols.

२२२. In the discussion of love as social energy, which interpretation is closest to the author's argument?

- (A) Love is presented as a force that can counter hatred, envy and social unhappiness.
- (B) Love is treated as irrelevant to society.
- (C) Love is only a private court amusement.
- (D) Love is a category of property partition.

२२३. Which statement most accurately reflects the book's treatment of Durga and the foreign element?

- (A) The martial image of Durga is interpreted as a symbolic force against alien or demonic elements threatening the land.
- (B) It is interpreted only as a private ornament.
- (C) It is interpreted as a surety category.
- (D) It is interpreted as a loan-rate formula.

२२४. Which pair is correctly matched with reference to religious breadth?

- (A) Krishna poems — not proof of exclusive Vaiṣṇavism
- (B) Krishna poems — proof that Vidyapati wrote no Śaiva material
- (C) Maheshbanis — embassy law
- (D) Ganga songs — interest schedule

२२५. How does the author primarily use unity of godhead in his political reading of Vidyapati?

- (A) The author reads Vidyapati's multi-deity praise as evidence of a unifying rather than divisive religious imagination.
- (B) It proves strict sectarian separation.
- (C) It proves Vidyapati avoided all religious poetry.
- (D) It proves only political economy matters.

२२६. Which statement most accurately reflects the book's treatment of Bankim Chandra comparison?

- (A) Bankim's use of the goddess helps explain how religious symbols may awaken collective courage.
- (B) It proves Vidyapati was Bankim's contemporary.
- (C) It denies Vidyapati's use of symbols.
- (D) It makes Bankim the author of Likhānavalī.

२२७. Which of the following best expresses the significance of Hari and Maheśa before Durga in the text?

- (A) The author notes lyrics suggesting unity of godhead by making Hari and Maheśa adore Durga.
- (B) The lyrics prove sectarian separation.
- (C) The lyrics abolish all deity symbolism.
- (D) The lyrics are about surety law.

२२८. Which of the following best expresses the significance of Durga Bhakti Taraṅgiṇī in the text?

- (A) It is mentioned as a work devoted to Goddess Durga, where armed imagery becomes symbolically significant.
- (B) It is a manual of embassy.
- (C) It is a panchayat loan verdict.
- (D) It is a drama about Matsyendranātha.

२२९. Which of the following best expresses the significance of religious unity and social cohesion in the text?

- (A) The author sees Vidyapati's religious breadth as a way to hold society together.
- (B) He sees it as a way to divide society by sect.
- (C) He sees it as a way to abolish language.
- (D) He sees it as evidence of no public concern.

२३०. Which statement is not consistent with the book's discussion of religious harmony?

- (A) The author notes poems on several deities.
- (B) Religious symbols are used for unity and courage.
- (C) Krishna poems do not exclude Śaiva or Śākta material.
- (D) Vidyapati is portrayed as enforcing narrow sectarian exclusion.

२३१. Which statement most accurately reflects the book's treatment of Śiva hymns?

- (A) The Maheśbanīs and Śaiva material show Vidyapati's devotion to Lord Śiva and his symbolic use of Śaiva imagery.
- (B) They prove Vidyapati was only a moneylender.
- (C) They prove Vidyapati rejected all Shaiva worship.
- (D) They are only diplomatic letters.

२३२. How does the author primarily use religious synthesis in his political reading of Vidyapati?

- (A) Vidyapati is described as composing in praise of different gods to underline religious unity.
- (B) He is described as enforcing sectarian hatred.
- (C) He is described as writing only against all religion.
- (D) He is described as ignoring religious plurality.

Equality, Women and the Proletariat

२३३. Consider the following statements about economic equality: 1. The author says Vidyapati exposes poverty without modern jargon. 2. Economic minimum is linked with stable polity. 3. Hoarding wealth is praised as social virtue. Which of the statements is/are correct?

- (A) 1 only
- (B) 2 only
- (C) 1 and 2 only
- (D) 2 and 3 only

२३४. In the discussion of the Lincoln comparison, which interpretation is closest to the author's argument?

- (A) It highlights the moral force of condemning slavery, not direct historical borrowing.
- (B) It means Vidyapati read Lincoln.
- (C) It means medieval Mithila was America.
- (D) It means slavery was absent in Mithila.

२३५. Which pair is correctly matched with reference to economic minimum?

- (A) Basic minimum — precondition of stable polity
- (B) Basic minimum — luxury of kings only
- (C) Hoarding — social use of wealth
- (D) Poverty — no relation to crime

२३६. Which of the following best expresses the significance of social equality in the text?

- (A) The author relates equality to human worth irrespective of accidents of birth, sex, position or pelf.
- (B) Equality is defined as wealth hoarding.
- (C) Equality is defined as royal tribute.
- (D) Equality is rejected as alien to all society.

२३७. Which statement most accurately reflects the book's treatment of slavery and democratic creed?

- (A) Slavery is condemned as a negation of human dignity and democratic equality.
- (B) Slavery is praised as a democratic institution.
- (C) Slavery is treated as unrelated to dignity.
- (D) Slavery is treated as a form of language nationalism.

२३८. How does the author primarily use money-grabbing as slavery in his political reading of Vidyapati?

- (A) The phrase is used to condemn the enslaving force of wealth accumulation and exploitation.
- (B) It praises money-grabbing as freedom.
- (C) It refers to literal ambassadorial immunity.
- (D) It means a type of Maithili song.

२३९. Which statement is not consistent with the book's discussion of women's condition?

- (A) The author notes polygamy and child marriage.
- (B) The author sees women as denied education.
- (C) The author reads Vidyapati as spotlighting women's plight.
- (D) The author says women in the period enjoyed full equality and education.

२४०. Which pair is correctly matched with reference to women and equality?

- (A) Rādhā focus — attention to feminine experience
- (B) Rādhā focus — rejection of women's suffering
- (C) J. S. Mill comparison — literal political borrowing
- (D) Jayadeva comparison — proof of no difference in approach

२४१. Which of the following best expresses the significance of poverty and polity in the text?

- (A) Poverty is politically significant because it can lead to dependence, theft, misery and instability.
- (B) Poverty is described as socially harmless.
- (C) Poverty is unrelated to public order.
- (D) Poverty is treated only as a metaphor for grammar.

२४२. In the discussion of Vidyapati as “prophet of the proletariat”, which interpretation is closest to the author’s argument?

- (A) The phrase points to the author’s claim that Vidyapati exposed poverty, exploitation and social inequality.
- (B) It means Vidyapati founded a modern political party.
- (C) It means Vidyapati wrote only industrial labour laws.
- (D) It means Vidyapati rejected all concern for common people.

२४३. In the discussion of comparison with J. S. Mill, which interpretation is closest to the author’s argument?

- (A) The author claims Vidyapati anticipated concern for women’s plight long before Mill’s reformist argument.
- (B) The author claims Mill copied Vidyapati directly.
- (C) The author claims Vidyapati wrote about suffrage law.
- (D) The author denies any relevance of women’s rights.

२४४. In the discussion of women of proletariat households, which interpretation is closest to the author’s argument?

- (A) They are shown as labouring without leisure or fruitful civic participation.
- (B) They are shown as ruling every institution.
- (C) They are treated as unrelated to economic life.
- (D) They are only discussed as goddesses.

२४५. Which of the following best expresses the significance of Vidyapati’s historical exceptionalism in the text?

- (A) The author stresses that such egalitarian notes are striking because they appear in a medieval feudal setting.
- (B) The author says every medieval writer held identical views.
- (C) The author says the Middle Ages were already fully democratic.
- (D) The author denies any significance to context.

२४६. In the discussion of poverty and crime, which interpretation is closest to the author’s argument?

- (A) Vidyapati is read as recognising that poverty can produce sin, theft and misery.
- (B) The author says poverty always produces virtue.
- (C) The author denies any relation between poverty and social disorder.
- (D) The author says theft is caused only by astrology.

२४७. Which of the following best expresses the significance of women’s condition in the text?

- (A) The author describes women as denied education and affected by polygamy, child marriage and social disability.
- (B) Women are described as politically dominant in all areas.
- (C) Women are said to face no social restrictions.
- (D) Women are mentioned only as catalogue items.

२४८. How does the author primarily use the cloud and man analogy in his political reading of Vidyapati?

- (A) A man without manly qualities is compared to a cloud that does not shower rain.
- (B) It is a rule about monsoon agriculture only.
- (C) It is a classification of slaves by caste.
- (D) It is a measure of book price.

২৪৯. In the discussion of equality without modern vocabulary, which interpretation is closest to the author's argument?

- (A) The author argues that Vidyapati can express egalitarian impulses without using modern democratic terminology.
- (B) Modern words must be present for equality to exist.
- (C) Vidyapati is rejected because he lacks modern jargon.
- (D) Equality is equated with publication price.

২৫০. Consider the following statements about women and social equality: 1. Women's lack of education is noted as part of their degraded status. 2. Vidyapati's attention to Rādhā is read as a focus on feminine experience. 3. The author claims Vidyapati wrote a modern suffrage bill. Which of the statements is/are correct?

- (A) 1 only
- (B) 2 only
- (C) 1 and 2 only
- (D) 2 and 3 only

২৫১. Which of the following best expresses the significance of wealth as social use in the text?

- (A) Wealth is treated as having social origin and social responsibility, and hoarding is condemned.
- (B) Wealth is praised when hoarded indefinitely.
- (C) Wealth is described as unrelated to society.
- (D) Wealth is only a poetic ornament.

২৫২. How does the author primarily use Vidyapati's sympathy for the common person in his political reading of Vidyapati?

- (A) The author sees Vidyapati's portraits of hardship as giving voice to the economically downtrodden.
- (B) He sees them as praise of aristocratic comfort.
- (C) He sees them as proof that peasants were prosperous.
- (D) He sees them as irrelevant to politics.

২৫৩. Which pair is correctly matched with reference to economic critique?

- (A) Economic minimum — basis of stable polity
- (B) Economic minimum — irrelevant to political order
- (C) Money-grabbing — highest virtue
- (D) Lord Śiva in rags — royal luxury symbol

২৫৪. How does the author primarily use Rādhā in Vidyapati's love poetry in his political reading of Vidyapati?

- (A) The author argues that Vidyapati gives special attention to Rādhā and thus to the feminine side of human experience.
- (B) He ignores Rādhā completely.
- (C) He treats Rādhā only as a tax official.
- (D) He presents Krishna alone as the entire subject.

২৫৫. How does the author primarily use Lord Śiva as common man in his political reading of Vidyapati?

- (A) The image of Śiva in rags without home or hearth is read as a portrait of economic have-nots.
- (B) It is read as a royal coronation scene.
- (C) It is read only as a printer's emblem.
- (D) It is read as a treaty with Bengal.

২৫৬. Which statement most accurately reflects the book's treatment of comparison with Jayadeva?

- (A) Jayadeva is described as more robustly male in approach, while Vidyapati focuses more on Rādhā's condition.
- (B) Jayadeva is treated as a moneylender.
- (C) Jayadeva is cited as a slave category.
- (D) Jayadeva is made the printer of the book.

२५७. Which statement most accurately reflects the book's treatment of economic minimum?

- (A) The text argues that a basic economic minimum is necessary for stable polity.
- (B) Stable polity needs only royal luxury.
- (C) Economic minimum is unrelated to political order.
- (D) Poverty is treated as a virtue that causes no social harm.

२५८. Which of the following best expresses the significance of economic democracy in the text?

- (A) Vidyapati does not use modern economic jargon but exposes hard poverty and exploitation.
- (B) He writes a modern plan of industrial socialism.
- (C) He ignores poverty completely.
- (D) He discusses only state protocol.

२५९. Which statement is not consistent with the book's discussion of economic democracy?

- (A) The author says Vidyapati does not use such jargon.
- (B) Vidyapati is read as exposing poverty and exploitation.
- (C) Economic minimum is tied to stable polity.
- (D) The author claims Vidyapati used modern Marxist jargon such as class war and planned economy.

२६०. Which statement most accurately reflects the book's treatment of the peasant without land?

- (A) The author treats landlessness and usury as causes of social and political exploitation.
- (B) Landlessness is celebrated as prosperity.
- (C) Landlessness is unrelated to politics.
- (D) Landlessness is only a dramatic costume.

उत्तरमाला — अध्याय ४ (उत्तर ओ व्याख्या / Answers & Explanations)

१. (A) They are treated as especially useful for reconstructing political ideas and institutions. — The introduction explicitly points to non-poetic works as crucial sources for political analysis.

२. (A) It reads Vidyapati's poems, religious works and prose-like materials as evidence for institutions and political ideas. — The author interprets literary and quasi-legal materials as windows into diplomacy, law, economy and social relations.

३. (A) The author treats local language as a means of reaching wider society with political and ethical lessons. — The repeated stress on Maithili connects Vidyapati's social pedagogy with mass communication.

४. (A) The author presents him as greater than a poet in the sphere of statecraft, law and social observation. — A recurring claim is that Vidyapati deserves attention as a statesman and political observer, not only as a poet.

५. (A) It collects socio-political studies that read Vidyapati beyond the familiar image of a love and devotional poet. — The work deliberately shifts attention from the purely lyrical Vidyapati to the political, social and institutional Vidyapati.

६. (A) The author writes as a political scientist using Vidyapati to illuminate political ideas and institutions. — The author's own introduction stresses political science, institutions and socio-political interpretation.

७. (A) It indicates interpretation of Vidyapati's ideas on power, law, society, economy and collective life. — The title points to analytical reconstruction of political thought, not catalogue data.

८. (A) It is that many commentators missed significant political-social dimensions of Vidyapati's literature. — The criticism is directed at a narrow romantic or devotional reading that overlooks institutional content.

९. (A) Political analysis — reading Vidyapati through statecraft, law, economy and society — The title directs attention to institutions and ideas, not catalogue trivia.

- १०. (A) It addresses non-literary, politico-social dimensions that earlier Vidyapati scholarship often neglected.** — The author's complaint is not that poetry is irrelevant, but that political dimensions have been missed.
- ११. (A) It explains why political reconstruction from Vidyapati is difficult but still necessary.** — The text recognises difficulty in separating authentic from spurious material, yet proceeds with a careful political reading.
- १२. (A) The book treats literature as evidence for political norms, economic practices and social hierarchy.** — The method is not naïve literalism; it uses textual evidence to infer institutional and ideological patterns.
- १३. (A) The author treats him as a source for understanding the institutional world of medieval Mithila.** — Vidyapati is examined within medieval Mithila's diplomacy, kingship, law, social relations and economy.
- १४. (A) It presents the book as an effort to fill a gap in the study of Vidyapati's political and social thought.** — The foreword stresses the value of Dr. Shankar Kumar Jha's socio-political studies for students of medieval Mithila.
- १५. (A) It helps translate political counsel into memorable stories within a medieval Indian setting.** — The author values narrative frame as a device for communicating statecraft and social principles.
- १६. (A) Its article-based form explains why different chapters examine distinct political-social problems rather than one linear biography.** — The book gathers studies on diplomacy, gift, usury, slavery, nationalism and equality.
- १७. (A) It is a compilation of articles derived from the author's wider work on Vidyapati's political ideas and institutions.** — The acknowledgements and introduction show that several articles are gathered into one political reading of Vidyapati.
- १८. (A) It is used to emphasize Vidyapati's practical counsel on successful polity and administration.** — The comparison highlights practical wisdom; it does not make Vidyapati a European imitator or a purely amoral thinker.
- १९. (A) They represent the regional pressures around which Mithila's survival diplomacy had to operate.** — The author situates Mithila among regional powers rather than in a vacuum.
- २०. (A) The ally should be of equal rank, steadfast, heroic, grateful and high-souled.** — Vidyapati's criteria combine practical utility with moral trustworthiness.
- २१. (A) Resistance is advised when the king has capacity; resignation may be justified only under irresistible calamity.** — Vidyapati's realism balances courage with prudence instead of making a rigid rule.
- २२. (A) Vidyapati is shown as valuing alliances with worthy equals when facing common enemies.** — The text describes treaties of friendship among small feudatory powers for common defence and mutual aid.
- २३. (A) Diplomacy is treated as a practical instrument for state survival, consolidation and inter-state adjustment.** — The text links diplomacy with the pressures faced by small states and with the changing political environment.
- २४. (A) Vidyapati's patrons — petty rajas and Hindu chieftains —** The author limits Vidyapati's statecraft to the realities of small powers.
- २५. (A) An enemy may need to be checked early if delay will endanger the kingdom.** — The text uses the image of danger growing if not nipped in the bud.
- २६. (D) Vidyapati is presented as seeking universal world conquest as a chakravartin.** — The book repeatedly limits Vidyapati's diplomacy to the survival politics of small powers.
- २७. (A) The ally may arrange money and military personnel when the partner state faces an enemy.** — The examples in Likhānavalī show practical treaties involving resources and military support.
- २८. (A) He is portrayed as a practical realist, not as an abstract pacifist.** — The text repeatedly stresses practical action, calculation of strength and the consequences of appeasement.
- २९. (A) 1 and 3 only** — Vidyapati is read as a realist of limited regional power, not as a theorist of universal conquest.

- ३०. (A) The text distinguishes prudent peace from degrading appeasement that buys peace by emboldening the enemy.** — The author uses Vidyapati's counsel to criticise buying peace when resistance is possible.
- ३१. (A) The author sees Vidyapati as drawing on practical statecraft but adapting it to Mithila's smaller political horizon.** — Vidyapati's counsel is compared to Kauṭilyan realism, but the political scale is that of survival and regional manoeuvre.
- ३२. (A) The author's Vidyapati neither worships peace at any cost nor glorifies reckless war.** — The argument turns on judging circumstances: power, calamity, enemy strength and timing.
- ३३. (A) The ally may be expected to arrange both money and military personnel in a practical treaty.** — The examples make alliance concrete rather than ceremonial.
- ३४. (A) It is used by the author to make Vidyapati's criticism of buying peace intelligible in modern political terms.** — The comparison is interpretive, not chronological; it shows how the author reads Vidyapati's principle.
- ३५. (A) World conquest and world consolidation are described as outside Vidyapati's political pale.** — The author stresses that Vidyapati's patrons were petty rajas and chieftains, not chakravartins.
- ३६. (A) The author notes that peace with a more powerful enemy may sometimes require paying the price of territory.** — The discussion recognises painful concessions as part of weaker-state diplomacy.
- ३७. (A) Mithila is presented as a small power concerned with survival and extension among neighbouring powers such as Bengal and Jaunpur.** — The diplomatic analysis makes sense only in a regional environment of stronger and weaker neighbouring polities.
- ३८. (A) Friendship treaty — support against a common enemy** — Alliances are treated as practical instruments for weaker or equal powers.
- ३९. (A) It is used to illustrate the danger of pacific weakness and the need to resist when strength allows.** — The tale becomes evidence for Vidyapati's hard-headed view of danger, appeasement and timely action.
- ४०. (A) Such friendship is presented as a silver lining for an oppressed state facing danger.** — The diplomacy chapter treats alliance as one means by which a weak state may survive.
- ४१. (A) The central problem is how weaker or middling states choose between alliance, resistance, concession and survival.** — Vidyapati's diplomacy is framed around practical choices available to small powers.
- ४२. (A) It is the envoy who merely carries a definite message without discretionary authority.** — The Purush Pariksha example is read as an instance of message-carrying without independent power.
- ४३. (A) The text uses Purush Pariksha as a literary source for political practice.** — The work's tales are treated as evidence for political norms and behaviours.
- ४४. (A) Alauddin's dūta — conveys surrender demand** — The episode illustrates a dūta as the mouthpiece of a superior ruler.
- ४५. (A) 1 and 3 only** — The text distinguishes types of envoys but treats the envoy's person as protected.
- ४६. (A) The envoy functions as an instrument by which power, threat, alliance and negotiation are communicated.** — Inter-state relations require trusted channels, and the dūta is presented as that channel.
- ४७. (A) An envoy without discretionary power cannot alter the message or negotiate beyond his mandate.** — The Hammir Deva example shows the dūta repeating what he was asked to convey.
- ४८. (A) The person of the dūta is treated as inviolate even when the message is unwelcome.** — The text compares this principle with broader inter-state law and ambassadorial privilege.
- ४९. (A) The author explicitly compares the functions of ancient dūtas with those of modern ambassadors.** — The comparison helps translate an Indian political institution into modern political vocabulary.

५०. (A) **The author sees continuity between older Indian norms concerning envoys and later diplomatic practice.** — The author explicitly places the dūta in a legal-political frame analogous to diplomatic privilege.
५१. (A) **They differ by the extent of discretion: full powers, limited powers, or carrying a definite message.** — The classification is political: it concerns how much authority the envoy has.
५२. (A) **He conveys the emperor's demand that Hammir Deva surrender the general who had sought asylum.** — The episode illustrates an envoy as a mouthpiece of a superior power.
५३. (A) **The dūta is treated as the medieval envoy through whom inter-state relations were conducted.** — The discussion connects the dūta with ambassadorial functions and diplomatic communication.
५४. (D) **Every dūta necessarily had full discretionary power.** — The typology depends precisely on differences in discretionary authority.
५५. (A) **The ruler must not harm the envoy even if he dislikes the sender's demand.** — The text emphasises restraint toward envoys as part of civilised state practice.
५६. (A) **The messenger's limited role helps distinguish the sender's will from the envoy's personal judgement.** — The Hammir Deva example illustrates the difference between message and discretion.
५७. (A) **Message-bearing dūta — no discretionary authority** — The dūta typology concerns how much authority the envoy carries.
५८. (A) **The rule protects the channel of inter-state communication even under conflict.** — If envoys could be harmed for messages, diplomacy itself would collapse.
५९. (A) **The dūta episode illustrates how a stronger ruler projects authority through formal communication.** — A demand delivered by dūta is a political act, not a private note.
६०. (A) **The play could carry moral discipline and social criticism to wider audiences through a popular religious story.** — The author views the popular Gorakṣa narrative as a means of reaching the masses.
६१. (A) **The manuscript is associated with the date Agrahāṇa Śukla Ekādaśī, Lakṣmaṇa Saṃvat 495, equivalent to 1614 A.D.** — The date is not used as trivia but as evidence for the textual transmission of the play.
६२. (A) **The play is read as a critique of rulers and courtly circles lost in pleasures and forgetting dharma.** — The author extracts a political warning from the play's moral critique.
६३. (A) **He uses a familiar religious narrative to address moral and political disorder.** — The socio-political reading depends on seeing the drama as more than mythic entertainment.
६४. (C) **1 and 2 only** — The play is interpreted through Nāth tradition and social-political critique, not through property partition.
६५. (A) **The author cites the view that Nāthism could function as a compromise between Śaivism and Buddhism.** — This helps explain why the theme could attract different religious communities.
६६. (A) **The text discusses the view that he was first Buddhist and later Śaiva, helping explain cultic transition.** — This transition helps the author frame the play within negotiations among Buddhism, Śaivism and popular religion.
६७. (A) **They make the drama intelligible and emotionally effective beyond elite Sanskrit circles.** — Maithili songs are part of the drama's public communicative force.
६८. (A) **Gorakṣa-Vijaya — Maithili drama with Sanskrit-Prakrit elements** — The play combines dramatic form with socio-political significance.
६९. (A) **The plot centres on the disciple Gorakṣanātha bringing Matsyendranātha back to the path of yoga.** — The narrative is linked to Nāth yogic tradition and its social appeal.

७०. (D) **The play is described as a Persian revenue manual without Maithili songs.** — The text presents the work as a Maithili dramatic and religious-social text.
७१. (A) **Matsyendranātha — preceptor restored by Gorakṣanātha** — The section locates the play in the Nāth-yogic tradition.
७२. (A) **It is treated as a less-known drama of Vidyapati with significant socio-political implications.** — The section reads the play through its cultic, social and political meanings.
७३. (A) **It resembles a regular Maithili play on the Sanskrit dramatic pattern, mixing Sanskrit, Prakrit and Maithili songs.** — The drama's multilingual structure is part of its cultural and social reach.
७४. (A) **The edited text depended on a photostat copy of a manuscript from the Nepal Durbar Library.** — The author stresses the manuscript's rarity and the importance of the edited publication.
७५. (A) **He appears in relation to the story of restoring Matsyendranātha through the Nāth-yogic frame.** — The name belongs to the Nāth narrative context rather than administrative history.
७६. (A) **It is treated as a broad religious-cultural movement that could connect educated and uneducated groups.** — The author reads the Nāth tradition as a vehicle for communicating moral and social ideas.
७७. (A) **It was published in the All India Maithili-Sahitya-Samiti Granthamala series in 1961.** — This bibliographic fact matters because it explains the textual basis of the political reading.
७८. (A) **It is described as a highly popular cult through which lower castes could find a path of liberation.** — The author connects the play's Śaiva element with broader social appeal.
७९. (A) **The play becomes politically significant because religious narrative can carry discipline, critique and mass appeal.** — The author repeatedly reads religious-literary material as evidence for social-political thought.
८०. (A) **The author connects the popularity of Śaivism and yogic religion with routes of liberation for lower social groups.** — This is why the cultic background matters for social interpretation.
८१. (A) **The king's vow of protection is especially invoked for Brahmins in misery and disease, without reducing the entire doctrine to sectarian rule.** — The text recognises preferential treatment but warns against reducing Vidyapati to crude class sectarianism.
८२. (A) **The king is described as central to the political arch because public welfare and woe depend heavily on him.** — The metaphor shows why the ruler's character matters for the whole polity.
८३. (A) **A king who disregards Dharma is compared to an elephant ignoring its driver and becomes no better than a robber.** — The metaphor gives moral control over sovereign power.
८४. (A) **The king is honoured because he maintains and protects the people, not merely because parents give birth.** — The argument makes protection and maintenance central to political legitimacy.
८५. (A) **He must pursue righteousness because the faults of a king can bring destruction upon all subjects.** — The text stresses the systemic consequences of royal misconduct.
८६. (D) **The king's body is described as meant chiefly for royal enjoyment.** — The Rajdharmā section reverses the pleasure model of kingship.
८७. (A) **The king's entitlement is morally linked to service and protection of the populace.** — The fiscal principle is tied to a duty-laden theory of rulership.
८८. (A) **The king must sacrifice personal convenience for the welfare of subjects.** — The author links Vidyapati with older Indian political thought that treats kingship as a trust.
८९. (A) **The text rejects a pleasure-oriented idea of kingship in favour of service and restraint.** — Vidyapati's ideal king is disciplined by duty.

१०. (A) **The king's coercive power is legitimate only when subordinated to Dharma.** — The section joins moral order with the use of royal authority.
११. (A) **It is cited for the claim that righteousness is the base of rule.** — Vidyapati's story becomes evidence for a doctrine of righteous kingship.
१२. (A) **Rajdharma is treated as the principle that keeps the body-politic and social structure intact.** — The section frames Rajdharma as the ethical-political foundation of rule.
१३. (A) **It is not for enjoyment but for bearing troubles in carrying out royal duty.** — The text's ideal kingship is duty-bound and sacrificial.
१४. (A) **It illustrates that the king must restrain his own desires for the good of those dependent on him.** — The analogy turns royal power into obligation, not privilege.
१५. (A) **The fault of a king is dangerous because it can destroy not only himself but also his subjects.** — The text's political ethics treat the ruler as central to collective welfare.
१६. (A) **It shows the compromised sovereignty of local rulers who paid tribute to larger powers.** — The idea appears in a discussion of rulers under larger regional political pressure.
१७. (C) **1 and 2 only** — The Rajdharma section makes kingship a duty-bearing institution.
१८. (A) **The author combines moral duty with the practical needs of medieval politics.** — The section does not oppose ethics to politics; it sees ethics as governing power.
१९. (A) **King — protector and maintainer of subjects** — The text treats kingship as a sacred trust.
१००. (A) **Rajdharma — righteousness as base of rule** — Rajdharma governs the moral legitimacy of kingship.
१०१. (A) **He is placed in a tradition that makes Dharma supreme and enjoins the king to uphold it.** — The author integrates Vidyapati into a larger Indian tradition of political ethics.
१०२. (A) **The author argues that social predominance and economic backwardness could coexist in the Brahmin class.** — This complicates a simple economic-dominance reading of dāna.
१०३. (A) **Items such as fuel, sugarcane and molasses are valued because common people could afford and use them.** — The author stresses the everyday social usefulness of such gifts.
१०४. (D) **Vidyapati's gift theory is said to focus only on costly royal mahādānas.** — The originality lies partly in turning attention toward accessible gifts.
१०५. (A) **The author links gift literature with Vedic dāna-stuti and the Mahābhārata's Anuśāsanaparvan.** — The discussion shows that Vidyapati enters a long, prestigious tradition of gift discourse.
१०६. (C) **1 and 2 only** — The political reading rests on tradition plus Vidyapati's socially accessible emphasis.
१०७. (A) **It is interpreted not merely as religious duty but also as a political necessity for winning Brahmin goodwill.** — The analysis considers the political economy behind religious gifts.
१०८. (A) **Their importance lies in shifting attention from spectacular royal giving to common social utility.** — The author values accessible objects because they widen the moral field of giving.
१०९. (A) **It is presented as a standard smṛti-style work revolving around dāna but with Vidyapati's own social emphasis.** — The work belongs to a traditional genre but receives a distinct social reading.
११०. (A) **The politics of gift lies in connecting wealth, religious merit and responsibility toward society.** — The author treats dāna as a social institution carrying obligation.
१११. (A) **The author suggests that dominant social-religious influence need not always rest on dominant economic power.** — The Dāna discussion is used to nuance, not simply ignore, economic interpretation.

- ११२. (A) It praises Vidyapati for mentioning cheap articles within the reach of every purse.** — This is cited to support Vidyapati's socially accessible treatment of gift.
- ११३. (A) Vidyapati is said to omit or sidestep several costly aristocratic gifts emphasized by earlier writers.** — The omission marks a shift from aristocratic spectacle to socially usable gifts.
- ११४. (A) He adds original flashes and gives attention to ordinary useful gifts.** — The author treats this departure as a sign of Vidyapati's democratic tendency.
- ११५. (A) The author sees a resemblance between Vidyapati's social approach to dāna and later ideas associated with Gandhi and Vinoba Bhawe.** — The comparison is interpretive: gift is linked to social responsibility of wealth.
- ११६. (A) It is treated as a political and social text on gift, not merely as a pious manual.** — The author reads the literature of gift as part of hierarchy, legitimacy and social obligation.
- ११७. (A) Gudadāna — gift of molasses within everyday use** — The author stresses accessible gifts rather than only grand aristocratic donations.
- ११८. (A) Gift is shown to mediate relations among rulers, Brahmins and common people within a hierarchical society.** — The author's reading asks who gives, who receives and what social relation is produced.
- ११९. (A) He is used as a comparison for a writer on dāna who also sidestepped mahādānas.** — The comparison situates Vidyapati's approach among other gift-writers.
- १२०. (A) Dānavākyāvalī — politics and social meaning of gift** — Gift is analysed as a social-political institution.
- १२१. (A) Gift becomes a means of managing hierarchy, legitimacy, obligation and social cohesion.** — The author's reading makes dāna a political institution as well as a religious one.
- १२२. (A) She is associated with the commission for a standard treatment of dāna by Vidyapati.** — The commission helps connect Dānavākyāvalī with courtly and social purposes.
- १२३. (A) It supports the idea that when a group lacks temporal strength, religious authority may shape social tone.** — The author uses Kabir to explain how non-economic power can matter in social hierarchy.
- १२४. (A) It denotes a surety who undertakes to show or point out the debtor if he fails to pay.** — This is one of the surety categories described in the debt discussion.
- १२५. (A) Chakra-vṛddhi is treated as one form of sanctioned interest that worsened debt burdens.** — The author connects sanctioned interest forms with the growth of indebtedness.
- १२६. (A) Loans were often taken for domestic urgency, marriage, business investment and agriculture.** — The loan purposes show how debt entered everyday rural life.
- १२७. (A) It is connected with an exaction that suggests extremely high interest burdens.** — The author uses such terms to show the severity of rural usury.
- १२८. (A) Dattri-lagnaka — pays if the debtor fails** — The surety categories are part of loan enforcement.
- १२९. (A) It denotes a surety who undertakes to get the required sum recovered from the debtor.** — The term identifies a more active responsibility in recovery.
- १३०. (A) The text refers to a local practice in which no interest was charged for four months and then interest began.** — This detail matters because it shows custom, not only royal law, governing credit.
- १३१. (A) A panchayat verdict could support the creditor, even ordering payment of double the principal.** — The local council is shown as part of debt enforcement.
- १३२. (A) Surety was central because loans were advanced on guarantees and witnesses.** — The author uses surety categories to reconstruct the mechanics of credit.

१३३. (A) **Panchayat — local verdict in support of creditor** — The panchayat appears as an institution in the credit system.
१३४. (D) **The state is praised for fully protecting debtors against usury.** — The text is sharply critical of state passivity toward exploitative credit.
१३५. (A) **Their legal treatment is said to have presumed or condoned usury as a necessary evil.** — The text presents the older legal tradition as part of the background of debt practice.
१३६. (A) **Respect for free contracts is said to have kept the state from intervening too often in loan transactions.** — The analysis recognises how legal respect for contract could protect exploitative arrangements.
१३७. (A) **Bullocks, cows, calves, gold and valuables could be pledged against loans.** — Examples of pledged cattle and gold show the concrete rural economy behind debt.
१३८. (A) **It is used as a source for reconstructing rural debt, loan forms, surety and moneylending in medieval Mithila.** — The book reads model letters as evidence for socio-economic institutions.
१३९. (A) **The role of custom and panchayat shows that debt practice was embedded in local society, not only in royal command.** — The author repeatedly points to local custom and village elders.
१४०. (C) **1 and 2 only** — The author criticises, rather than praises, state indifference to exploitative lending.
१४१. (A) **It denotes a surety who agrees to pay the required amount himself if the debtor fails.** — The category makes the surety personally liable.
१४२. (A) **Chakra-vṛddhi — compound interest** — The economic section deals with oppressive credit practices.
१४३. (A) **It is used to show that high interest rates were not merely local but part of a wider historical pattern.** — The author cites wider evidence to prevent overgeneralising from a few letters alone.
१४४. (A) **Witnesses make debt obligations socially enforceable and publicly recognisable.** — The debt section reconstructs an institutional world around contracts, witnesses and enforcement.
१४५. (A) **The state is criticised for callous or passive indifference toward exploitative moneylending.** — The author's political point is that unchecked usury becomes a social evil.
१४६. (A) **Likhānavālī evidence — mainly domestic and service labour** — The author distinguishes what the evidence shows from what it does not show.
१४७. (A) **It means a self-seller in the comparative typology.** — Self-sale shows the economic desperation behind slavery.
१४८. (A) **Ahitaka — debtor or pledged slave** — Debt and pledge are central to unfreedom in the analysis.
१४९. (A) **They were generally assigned domestic and service tasks such as ploughing, fetching water and carrying palanquins.** — The work described is mostly domestic and labouring rather than political office.
१५०. (A) **The author treats slavery as a negation of democratic creed and human dignity.** — The critique is central to the later claim that Vidyapati exposed oppressive institutions.
१५१. (A) **The author notes that ancient governments and religious bodies generally did not seriously challenge it.** — This historical framing explains why medieval forms could persist.
१५२. (A) **Danapranīta, Ahitaka and Ātmabikrāyin are used as broad comparative categories.** — The author uses older categories to compare with the evidence from Likhānavālī.
१५३. (A) **Their presence shows the legal-social recognition of slave transactions.** — Witnessing and writing make the transaction part of public legal practice.
१५४. (A) **Feudal order, warfare, raids, indebtedness and economic exhaustion are treated as contributing factors.** — The text connects slavery with structural economic and political pressures.

- १५५. (A) A slave could gain freedom by paying price, ransom, fine, service or as reward for faithful service.** — The text notes conditional routes to freedom within an unequal institution.
- १५६. (A) The author suggests the Mithila evidence is more economic and cash-nexus driven.** — The Likhānavalī evidence is read as a local, economically driven form of bondage.
- १५७. (A) The author notes that Likhānavalī evidence does not show the full range of impure tasks listed by Narada.** — This prevents overstating the evidence while still recognising exploitation.
- १५८. (A) The author uses documents carefully, making inferences while noting what cannot be concluded.** — A key mark of the analysis is its distinction between direct evidence and cautious inference.
- १५९. (A) It refers to one enslaved for a fine or court decree in the comparative framework.** — The category helps classify forms of unfreedom.
- १६०. (A) It refers to one enslaved for debt or pledged obligation.** — Debt-pledging is central to the book’s interpretation of medieval slavery.
- १६१. (A) The sale and pledge of persons are linked to poverty, debt, taxes and survival pressures.** — The section treats unfreedom as part of socio-economic structure.
- १६२. (A) The author treats slavery as visible in Vidyapati’s Likhānavalī, Kīrtilatā, Puruṣa Parīkṣā and related materials.** — The section reconstructs slavery from multiple textual references.
- १६३. (C) 1 and 2 only** — The section uses sale records and comparative categories to reconstruct bondage.
- १६४. (A) Their sale is recorded, but the author does not infer sexual exploitation from the available Likhānavalī material.** — The analysis is careful about what the evidence does and does not prove.
- १६५. (D) The author claims Likhānavalī proves that slaves were always used for sexual exploitation.** — The analysis distinguishes evidence from overinterpretation.
- १६६. (A) They are used as evidence that slavery had a contractual, temporal and scriptural sanction.** — The presence of sale deeds gives institutional form to slavery.
- १६७. (A) It is cited to show the stark economic character of slave sale in Likhānavalī.** — Concrete sale details prevent the discussion from becoming abstract moralising.
- १६८. (A) Ātmabikrāyin — self-seller** — The comparative categories explain different routes into bondage.
- १६९. (A) The danger of partition, succession conflict and dynastic weakening explains the political weight of impartibility.** — The legal doctrine is tied to instability in medieval rulership.
- १७०. (A) Old legal scholars could be commissioned to give practical political disputes the sanction of learned law.** — The Vibhāga-Sāra discussion turns on the political use of legal expertise.
- १७१. (A) Strī-dhana and abhijya are treated as especially important in Vidyapati’s legal discussion.** — The author notes special attention to women’s property and indivisible property.
- १७२. (A) The author links Vidyapati’s treatment of Strī-dhana to the liberalising influence of the Mitākṣarā tradition.** — Vijñāneśvara is treated as a reforming authority on women’s inheritance.
- १७३. (D) The impartibility of the Mithila estate is treated as a purely grammatical problem.** — The text reads legal doctrine through dynastic and political necessity.
- १७४. (A) The author argues that a legal-smṛti framework could be motivated by secular political concerns.** — This is a key example of the book’s method: political meaning inside legal idiom.
- १७५. (C) 1 and 2 only** — The section is precisely about the political meaning of legal topics.
- १७६. (A) Mithila estate — treated as politically impartible** — The legal doctrine is used to preserve the dynastic estate.

- १७७. (A) The legal pronouncement on impartibility serves a concrete problem of dynastic preservation.** — The section shows a juristic solution to a political crisis.
- १७८. (A) Strī-dhana — women's property** — Property law is central to the section.
- १७९. (A) His Rājanīti-Ratnākara is cited as an earlier example of legal-political writing serving a ruler's expediency.** — The comparison shows that political uses of learned legal authority were not new.
- १८०. (A) It is treated as an important smṛti work on partition and property with political implications.** — The section reads legal writing as a window into political needs.
- १८१. (A) The author distinguishes rules of ordinary partition from the special problem of a ruling dynasty's estate.** — This distinction explains why impartibility becomes a political doctrine.
- १८२. (A) It is used to address whether the Mithila Raj estate could be partitioned.** — The legal issue becomes a political issue of preserving the state.
- १८३. (A) He is associated with commissioning Vidyapati in old age to pronounce the estate impartible.** — The commission links legal writing to immediate dynastic politics.
- १८४. (A) The treatment of Strī-dhana shows that social reform and property law are part of political analysis.** — The text links rights, inheritance and social reform to a political reading of Vidyapati.
- १८५. (A) The work centres on inheritance and proprietary questions.** — Property and succession are the core of the legal-political analysis.
- १८६. (A) The Vibhāga-Sāra discussion presents him as both legal scholar and political actor.** — The author sees Vidyapati's legal advice as a statesman's intervention.
- १८७. (A) The author reads Vidyapati's position as motivated by political need to prevent dismemberment of the ruling estate.** — The estate's indivisibility is treated as a state-preserving doctrine.
- १८८. (A) It is recalled as a predecessor that argued ordinary partition rules did not apply to the Mithila dynasty estate.** — The text situates Vidyapati in a lineage of minister-jurists.
- १८९. (A) It becomes evidence of Vidyapati's concern with women's property rights under the influence of Mitākṣarā thinking.** — The discussion connects legal doctrine with a wider concern for women's status.
- १९०. (A) Desil Bayana — sweetness of local speech** — Language is presented as a tool of cultural unity.
- १९१. (C) 1 and 2 only** — The author uses the vernacular argument to connect language with community.
- १९२. (A) Vidyapati is compared with Tagore and Iqbal in using natural sights and sounds to awaken cultural feeling.** — The author reads imagery of land and nature as part of cultural nationalism.
- १९३. (A) A common channel of communication is essential for the emergence of cultural similarity and collective identity.** — The text explicitly links nationality to communication and cultural likeness.
- १९४. (A) It is presented as the most suitable expression of a people's spiritual individuality.** — The language argument is central to Vidyapati's role in cultural unity.
- १९५. (A) A people's defence of language is treated as central to maintaining cultural individuality.** — The author sees common language as the prime vehicle of community of mores.
- १९६. (D) The author says Sanskrit alone could reach the majority of medieval Maithils.** — The argument depends on the reach of Maithili rather than elite Sanskrit alone.
- १९७. (A) Shared customs, food, dress and ways of life are used as marks of Maithil collective identity.** — The nationalism section is cultural-sociological in its reasoning.

- १९८. (A) Akzin — nation as ethnic relation of similarity and difference** — The nationalism section builds on modern sociological definitions.
- १९९. (A) Maithili — common channel for the people** — The section makes the vernacular a vehicle of cultural unity.
- २००. (A) Sanskrit is treated as a learned language unable by itself to reach the majority of the people.** — The argument is not anti-Sanskrit; it is about the reach of public communication.
- २०१. (A) The author says language carries vocabulary, syntax, sound and rhythm that express a people's temperament.** — This is why the mother tongue has cultural-political force.
- २०२. (A) The author treats nationality as a pattern of cultural similarity and difference, not merely a modern state label.** — The discussion draws on writers such as Akzin and Zimmer to define nationhood.
- २०३. (A) The choice of Maithili is read as both literary and political because it creates cultural communication.** — Language links Vidyapati to a wider public.
- २०४. (A) Vidyapati uses Maithili because it reaches the majority more effectively than an elite language could.** — The text contrasts learned languages with the common channel of local society.
- २०५. (A) They preserve higher cultural and spiritual life through a language accessible to the people.** — The author views songs and poems as cultural carriers, not mere ornament.
- २०६. (A) The text claims Mithila preserved a distinct cultural identity despite wider political upheavals.** — This supports the argument for a durable cultural nationhood.
- २०७. (A) The claim rests on cultural affinity, distinctiveness and communication among Maithils.** — The author's argument is cultural and sociological rather than a claim about modern sovereignty.
- २०८. (A) Fruits, rivers, rural scenery and local sounds are treated as instruments of cultural attachment.** — The landscape becomes a symbol of collective belonging.
- २०९. (A) The slogan expresses the sweetness and accessibility of the local tongue.** — The author connects Desil Bayana with language-based cultural unity.
- २१०. (A) Vidyapati is compared with Dante because both chose the vernacular over a classical elite language to reach a wider public.** — The comparison clarifies the political-cultural role of vernacular language.
- २११. (A) Vidyapati's nationalism is placed in the category where poets and scholars first glorify culture, language and the past.** — The author calls Vidyapati's nationalism cultural rather than narrowly political.
- २१२. (A) Durga imagery — cultural courage and resistance** — The author reads religious images as political-cultural symbols.
- २१३. (A) The author warns that Krishna poems do not by themselves prove Vidyapati was exclusively a Vaiṣṇava.** — The text stresses multi-religious expression rather than one exclusive label.
- २१४. (A) The praise of several deities is read as an antidote to artificial religious division.** — The author treats religious synthesis as socially unifying.
- २१५. (A) Vidyapati's praise of Durga is read as a symbol of martial energy and cultural resistance.** — The author compares symbolic religious imagery with nationalist mobilisation.
- २१६. (A) It is interpreted as part of a love-oriented social and spiritual symbolism, not only romance.** — The author reads love as a social energy with integrative value.
- २१७. (C) 1 and 2 only** — The section makes symbols part of cultural politics.
- २१८. (A) It is associated with Vidyapati's treatment of Lord Śiva and modes of worship.** — The work is used to show breadth in Vidyapati's religious engagement.

- २१९. (A) It is used to support universal brotherhood across sectarian boundaries.** — The author reads theological language as having social implications.
- २२०. (A) Religious symbols are presented as possible instruments of cultural self-recognition and resistance.** — The author does not make a simple devotional claim; he analyses symbolic power.
- २२१. (A) It is used to illustrate how goddess symbolism can stir patriotic feeling.** — The author reads Vidyapati's Durga symbolism in a similar broad frame.
- २२२. (A) Love is presented as a force that can counter hatred, envy and social unhappiness.** — The section connects poetic emotion with social philosophy.
- २२३. (A) The martial image of Durga is interpreted as a symbolic force against alien or demonic elements threatening the land.** — The author links religious imagery with collective defence and cultural assertion.
- २२४. (A) Krishna poems — not proof of exclusive Vaiṣṇavism** — The author stresses Vidyapati's multi-sided religious expression.
- २२५. (A) The author reads Vidyapati's multi-deity praise as evidence of a unifying rather than divisive religious imagination.** — The religious section supports the larger theme of cultural cohesion.
- २२६. (A) Bankim's use of the goddess helps explain how religious symbols may awaken collective courage.** — The comparison is conceptual: religious imagery can become political-cultural energy.
- २२७. (A) The author notes lyrics suggesting unity of godhead by making Hari and Maheśa adore Durga.** — This supports the argument for religious harmony rather than rigid sectarianism.
- २२८. (A) It is mentioned as a work devoted to Goddess Durga, where armed imagery becomes symbolically significant.** — Durga's martial attributes are tied to cultural and political strength.
- २२९. (A) The author sees Vidyapati's religious breadth as a way to hold society together.** — The religious argument becomes part of the political argument about cohesion.
- २३०. (D) Vidyapati is portrayed as enforcing narrow sectarian exclusion.** — The author's emphasis is synthetic and harmonising.
- २३१. (A) The Maheśbanīs and Śaiva material show Vidyapati's devotion to Lord Śiva and his symbolic use of Śaiva imagery.** — Śiva devotion is part of the wider harmonising religious picture.
- २३२. (A) Vidyapati is described as composing in praise of different gods to underline religious unity.** — The author sees Vidyapati as a synthesising religious voice.
- २३३. (C) 1 and 2 only** — The economic critique condemns hoarding and ties welfare to political stability.
- २३४. (A) It highlights the moral force of condemning slavery, not direct historical borrowing.** — The comparison is rhetorical and ethical.
- २३५. (A) Basic minimum — precondition of stable polity** — The text links minimum welfare to social order.
- २३६. (A) The author relates equality to human worth irrespective of accidents of birth, sex, position or pelf.** — The text interprets Vidyapati's moral claims as compatible with a broad democratic ethic.
- २३७. (A) Slavery is condemned as a negation of human dignity and democratic equality.** — The author links the vivid details of slave sale with a moral-political indictment.
- २३८. (A) The phrase is used to condemn the enslaving force of wealth accumulation and exploitation.** — The economic critique is moral as well as political.
- २३९. (D) The author says women in the period enjoyed full equality and education.** — The women's question is a key part of the author's egalitarian reading.

- २४०. (A) Rādhā focus — attention to feminine experience** — The author reads Vidyapati as more attentive to women's condition than many earlier readings recognise.
- २४१. (A) Poverty is politically significant because it can lead to dependence, theft, misery and instability.** — The economic section makes welfare a condition of stable political order.
- २४२. (A) The phrase points to the author's claim that Vidyapati exposed poverty, exploitation and social inequality.** — The section reads Vidyapati as a critic of social and economic injustice within medieval limits.
- २४३. (A) The author claims Vidyapati anticipated concern for women's plight long before Mill's reformist argument.** — The comparison is used to dramatise Vidyapati's early sensitivity, not to assert modern legislative identity.
- २४४. (A) They are shown as labouring without leisure or fruitful civic participation.** — The author ties gendered labour to class and economic hardship.
- २४५. (A) The author stresses that such egalitarian notes are striking because they appear in a medieval feudal setting.** — The value of the analysis lies in finding progressive impulses within a hierarchical age.
- २४६. (A) Vidyapati is read as recognising that poverty can produce sin, theft and misery.** — The "Tale of a Thief" is used to connect deprivation with social breakdown.
- २४७. (A) The author describes women as denied education and affected by polygamy, child marriage and social disability.** — The text treats women's degraded condition as a political and social anomaly.
- २४८. (A) A man without manly qualities is compared to a cloud that does not shower rain.** — The analogy shifts respectability from birth to qualities.
- २४९. (A) The author argues that Vidyapati can express egalitarian impulses without using modern democratic terminology.** — The analysis looks for substantive ideas rather than anachronistic vocabulary.
- २५०. (C) 1 and 2 only** — The comparison to modern reform is interpretive, not a claim about modern legislation.
- २५१. (A) Wealth is treated as having social origin and social responsibility, and hoarding is condemned.** — The author reads Vidyapati as criticising accumulation without productive social use.
- २५२. (A) The author sees Vidyapati's portraits of hardship as giving voice to the economically downtrodden.** — The "proletariat" reading depends on such descriptions of lived hardship.
- २५३. (A) Economic minimum — basis of stable polity** — The economic section links poverty with social and political instability.
- २५४. (A) The author argues that Vidyapati gives special attention to Rādhā and thus to the feminine side of human experience.** — The contrast with Jayadeva supports the claim of a more feminine approach.
- २५५. (A) The image of Śiva in rags without home or hearth is read as a portrait of economic have-nots.** — Religious imagery becomes a social portrait of deprivation.
- २५६. (A) Jayadeva is described as more robustly male in approach, while Vidyapati focuses more on Rādhā's condition.** — The comparison is used to show Vidyapati's distinctive attention to women's experience.
- २५७. (A) The text argues that a basic economic minimum is necessary for stable polity.** — The author links poverty to sin, theft, dependence and instability.
- २५८. (A) Vidyapati does not use modern economic jargon but exposes hard poverty and exploitation.** — The author distinguishes modern terminology from older social insight.
- २५९. (D) The author claims Vidyapati used modern Marxist jargon such as class war and planned economy.** — The claim is about substantive social insight, not modern vocabulary.
- २६०. (A) The author treats landlessness and usury as causes of social and political exploitation.** — Economic dependence becomes politically significant.

अध्याय ५ : Vidyapati: A Political Analysis — UPSC Prelims Level Quiz | Videha

१. According to the scanned source, what is the purpose for which diplomacy is called an instrument?
 - (A) disastrous consequences
 - (B) Shiva, Shakti and Vishnu traditions
 - (C) Smriti work
 - (D) state consolidation and state expansion
२. According to the scanned source, what is the price of the forty-four-year-old black-complexioned fisherman sold as slave?
 - (A) Principal, Purnia College, Purnia
 - (B) Likhanavali
 - (C) six tankas
 - (D) bearing palanquin
३. According to the scanned source, what is the brother of Tripura Singh who was crowned prince?
 - (A) Vira Singh
 - (B) Likhanavali, Kirtilata and Purush-Pariksha
 - (C) to end anarchy
 - (D) Dayabhaga
४. According to the scanned source, what is the third Natha in the cited tradition?
 - (A) Goraksanatha
 - (B) respectability based on birth
 - (C) ordinary gifts of everyday use for the common man
 - (D) Bengal and Jaunpur
५. According to the scanned source, what is the writer of the foreword?
 - (A) Umanath Jha
 - (B) Darpa-Narayan
 - (C) impartibility of the estate of Mithila
 - (D) the pattern of Sanskrit plays with Sanskrit and Prakrit speeches and directions along with Maithili songs
६. According to the scanned source, what is the ancient Indian thinker cited on extra-ordinary danger from royal children?
 - (A) Allahabad
 - (B) daughter's marriage
 - (C) Bharadvaja
 - (D) ordinary gifts of everyday use for the common man
७. According to the scanned source, what is Bankim Chandra's novel cited for Goddess Durga symbolism?
 - (A) Sorokin
 - (B) Vidyapati: A Political Analysis
 - (C) All India Maithili-Sahitya-Samiti-Granthamala
 - (D) Anand Math

८. According to the scanned source, what is another domestic job assigned to slaves in Mithila?
- (A) fetching water
 - (B) Atmabikrayi
 - (C) state consolidation and state expansion
 - (D) Smriti work
९. According to the scanned source, what is the book in which Vidyapati dealt with the powers of Lord Shiva?
- (A) hold the order of the world
 - (B) Saiva Sarvaswa Sar
 - (C) Saivism and Buddhism
 - (D) a person of equal rank, steadfast in deed, heroic, high-souled and grateful
१०. According to the scanned source, what is the term Akzin prefers for describing a nation?
- (A) Umanath Jha
 - (B) Vidyapati: The Prophet of Proletariat
 - (C) Vidyapati
 - (D) ethnic
११. According to the scanned source, what is Akzin's essential pattern of a nation?
- (A) ordinary gifts of everyday use for the common man
 - (B) Bhairava
 - (C) Alauddin
 - (D) similarity and dissimilarity pattern
१२. According to the scanned source, what is the property issue described as partable or not?
- (A) the estate of the Mithila Raj
 - (B) righteousness
 - (C) Zimmern
 - (D) Umanath Jha
१३. According to the scanned source, what is the life-stage of Vidyapati to which Vibhaga-Sara is assigned?
- (A) of a human character
 - (B) Nepal Durbar Library
 - (C) respectability based on birth
 - (D) the fag end of his career
१४. In the source, "Shivaani Prakashan, Darbhanga" is associated with which item?
- (A) the ruler to whom Alauddin's Duta was sent
 - (B) the series in which Goraksa-Vijaya was published
 - (C) the year of the Tantrapath Jha Commemoration Volume item
 - (D) the publisher named on the cover/title page
१५. According to the scanned source, what is the issue details for the Danavakyavali article?
- (A) Radha and Krishna
 - (B) Vol. II, Part I, March 1966
 - (C) Kautilya
 - (D) the estate of the Mithila Raj

१६. According to the scanned source, what is what a king becomes when he disregards kingly duty like an intoxicated elephant disregarding the driver?

- (A) Journal of Postgraduate Studies and Research in Sanskrit Learning, Darbhanga
- (B) Economics of Rural Indebtedness: Usury in Medieval Mithila Based on Vidyapati's Likhanavali
- (C) a robber
- (D) Radha and Krishna

१७. According to the scanned source, what is the first-edition month and year?

- (A) the proletariat of his age
- (B) February 1983
- (C) 1961
- (D) envoys with full discretionary powers, limited powers, or only a definite message

१८. In the source, "February 1983" is associated with which item?

- (A) Umanath Jha's former academic post mentioned in the foreword
- (B) the press where the book was printed
- (C) the main source for the bonded labour essay
- (D) the first-edition month and year

१९. According to the scanned source, what is one economic purpose for which loans were taken?

- (A) L. N. Mithila University Press, Kameshwaranagar, Darbhanga
- (B) Matsyendranatha
- (C) business investment
- (D) Vibhaga-Sara

२०. According to the scanned source, what is the title of the book?

- (A) by paying half the ransom
- (B) Vidyapati: A Political Analysis
- (C) the Saiva cult
- (D) to pay the required amount himself if the debtor fails

२१. According to the scanned source, what is the second Natha in the cited tradition?

- (A) to pay the required amount himself if the debtor fails
- (B) business investment
- (C) Duta
- (D) Matsyendranatha

२२. According to the scanned source, what is another poor man's gift preferred in Danavakyavali?

- (A) impartibility of the estate of Mithila
- (B) indhanadana
- (C) the path of righteousness
- (D) Vande Mataram

२३. According to the scanned source, what is the function of Datrilagnaka?

- (A) 10 percent per annum
- (B) original flashes showing the democrat in Vidyapati
- (C) equality
- (D) to pay the required amount himself if the debtor fails

- २४. According to the scanned source, what is the basis on which Dharmashastra law is said to lay stress?**
- (A) a bullock, a cow and a calf
 - (B) equality
 - (C) the essence of partitions
 - (D) status by birth
- २५. According to the scanned source, what is one pledge shown for a loan of thirty tankas?**
- (A) Nepal Durbar Library
 - (B) Allahabad
 - (C) ten tolas of gold
 - (D) Agrahana Sukla Ekadasi, La. sam 495, corresponding to 1614 A.D.
- २६. According to the scanned source, what is the verdict quoted in support of a creditor in one letter?**
- (A) Panchayat Nirnaya
 - (B) three tankas
 - (C) Tale of a Coward
 - (D) the haves and the have-nots
- २७. According to the scanned source, what is the people whose misery and disease are specially mentioned in the king's vow to protect?**
- (A) Umanath Jha
 - (B) Tale of the Silly Rich Man
 - (C) Shiva, Shakti and Vishnu traditions
 - (D) Brahmins
- २८. According to the scanned source, what is the political scientist whose definition of nation is discussed?**
- (A) Benjamin Akzin
 - (B) saptasamudradana and visvacakradana
 - (C) Ratnakara
 - (D) to end anarchy
- २९. According to the scanned source, what is one agricultural purpose for which loans were taken?**
- (A) MM. Umesh Mishra and Dr. Jayakanta Mishra
 - (B) agricultural purposes
 - (C) saptasamudradana and visvacakradana
 - (D) Atmabikrayi
- ३०. According to the scanned source, what is the slogan/song associated with Bankim's Durga symbolism?**
- (A) medieval Mithila
 - (B) Saivism
 - (C) Vande Mataram
 - (D) the essence of partitions
- ३१. According to the scanned source, what is the famous phrase praising the local tongue?**
- (A) Desil Bayana Sab Jana Mitha
 - (B) King Narsingh Deva
 - (C) two aspects of the treatise
 - (D) faithful service

- ३३. According to the scanned source, what is one poor man's gift preferred in Danavakyavali?**
- (A) the fag end of his career
 - (B) Rajputra-Rakshanam
 - (C) sakadana
 - (D) four tankas
- ३३. According to the scanned source, what is the kind of ally Vidyapati recommends?**
- (A) Dandaniti writers
 - (B) ten prakarans
 - (C) a person of equal rank, steadfast in deed, heroic, high-souled and grateful
 - (D) by paying his price to the master
- ३४. According to the scanned source, what is the social division described in economic terms?**
- (A) Rauta
 - (B) the haves and the have-nots
 - (C) Vidyapati's Goraksa Vijay: A Socio-Political Study
 - (D) Sociology of Bonded Labour: Slavery in Medieval Mithila Based on Vidyapati's Likhanavali
- ३५. According to the scanned source, what is the Mahabharata chapters stated to be devoted to Dana?**
- (A) inviolable
 - (B) three tankas
 - (C) four pannas per tanka per month
 - (D) Chapters 57-99
- ३६. According to the scanned source, what is the final image of Vidyapati in the conclusion?**
- (A) Ex Pro Vice-Chancellor, L. N. Mithila University, Darbhanga
 - (B) L. N. Mithila University Press, Kameshwaranagar, Darbhanga
 - (C) a bullock, a cow and a calf
 - (D) a fair-dealing humanist for all classes, sexes and persons
- ३७. According to the scanned source, what is another earlier Dana work mentioned by Danavakyavali?**
- (A) Danasagara
 - (B) the Natha cult
 - (C) four pannas per tanka per month
 - (D) of a human character
- ३८. According to the scanned source, what is the kind of language Vidyapati preferred for reaching people?**
- (A) Ahitaka
 - (B) the proletariat of his age
 - (C) the local language
 - (D) six kakins per day
- ३९. According to the scanned source, what is the price of the fisherman's wife in the same sale?**
- (A) the most suitable expression of spiritual individuality
 - (B) Vidyapati: A Political Analysis
 - (C) All India Maithili-Sahitya-Samiti-Granthamala
 - (D) four tankas

- ४०. In the source, “L. N. Mithila University Press, Kameshwaranagar, Darbhanga” is associated with which item?**
- (A) the issue details for the Danavakyavali article
 - (B) the press where the book was printed
 - (C) the deity invoked in Goraksha-Vijaya
 - (D) how a captive war slave could free himself
- ४१. According to the scanned source, what is the second essay listed in the contents?**
- (A) male exploitation and denial of power to women
 - (B) six tankas
 - (C) Vidyapati’s Goraksa Vijay: A Socio-Political Study
 - (D) bearing palanquin
- ४२. According to the scanned source, what is the month and year given for the Goraksa Vijay article?**
- (A) the merchant class
 - (B) Mitakshara Bhasya
 - (C) Vidyapati
 - (D) January 1967
- ४३. According to the scanned source, what is the first essay listed in the contents?**
- (A) Vidyapati’s Treatment of Diplomacy and Inter-State Relations
 - (B) bearing palanquin
 - (C) tula-purusa-dana
 - (D) Panchayat Nirnaya
- ४४. According to the scanned source, what is the number of prakarans in Vibhaga-Sara?**
- (A) ten prakarans
 - (B) Maithili
 - (C) business investment
 - (D) Tripura Singh alias Jagat Khan
- ४५. According to the scanned source, what is the gap the foreword says the book tries to fill?**
- (A) Umanath Jha
 - (B) impartibility of the estate of Mithila
 - (C) politico-social studies of Vidyapati
 - (D) Shivaani Prakashan, Darbhanga
- ४६. According to the scanned source, what is how a captive war slave could free himself?**
- (A) Maithili
 - (B) Vibhaga-Sara
 - (C) Tagore and Iqbal
 - (D) by paying half the ransom
- ४७. According to the scanned source, what is the type of Duta encountered in Purush Pariksha?**
- (A) Agrahana Sukla Ekadasi, La. sam 495, corresponding to 1614 A.D.
 - (B) similarity and dissimilarity pattern
 - (C) Danavakyavali
 - (D) the third type, carrying a definite message

४८. According to the scanned source, what is the interest rate after the first four months in one local custom?
- (A) Sociology of Bonded Labour: Slavery in Medieval Mithila Based on Vidyapati's Likhanavali
(B) one tanka
(C) four pannas per tanka per month
(D) Matsyendranatha brought back to yoga by Goraksanatha and Kanipada
४९. According to the scanned source, what is what Nathism is described as compromising between?
- (A) Mill and Marx
(B) two aspects of the treatise
(C) Atmabikrayi
(D) Saivism and Buddhism
५०. According to the scanned source, what is one pledge shown in a Likhanavali letter for a loan of three tankas?
- (A) a bullock, a cow and a calf
(B) Pratyelagnaka
(C) Ahitaka
(D) Mahabharata
५१. According to the scanned source, what is the aspect of equality specially discussed under "Equality of the Sexes"?
- (A) the essence of partitions
(B) original flashes showing the democrat in Vidyapati
(C) the third type, carrying a definite message
(D) equal and fair treatment for every person irrespective of biological sex
५२. According to the scanned source, what is the ninth essay listed in the contents?
- (A) Sri-Dhana
(B) the pattern of Sanskrit plays with Sanskrit and Prakrit speeches and directions along with Maithili songs
(C) status by birth
(D) Vidyapati: The Prophet of Proletariat
५३. According to the scanned source, what is the legal text whose Sakshi-Prakarana is linked to the surety classification?
- (A) Vidyapati: A Political Analysis
(B) Sanskrit
(C) Mitakshara Bhasya
(D) sakadana
५४. According to the scanned source, what is the press where the book was printed?
- (A) Vidyapati's Ideal of Rajdharma
(B) faithful service
(C) two aspects of the treatise
(D) L. N. Mithila University Press, Kameshwaranagar, Darbhanga
५५. In the source, "Vidyapati's Treatment of Diplomacy and Inter-State Relations" is associated with which item?
- (A) the work described as showing Vidyapati's political ideas and institutions
(B) the first essay listed in the contents
(C) the work of Govindananda Kavikankanacharya named in the essay
(D) the tale cited for the principle against appeasement

५६. According to the scanned source, what is the scholar-jurist commissioned to write a tract upholding impartibility?

- (A) slavery
- (B) the estate of the Mithila Raj
- (C) Sorokin
- (D) Vidyapati

५७. According to the scanned source, what is the hymns in which Vidyapati sang the glories of Lord Shiva?

- (A) Rs. 10 only
- (B) impartibility of the estate of Mithila
- (C) Mahesbanis
- (D) MM. Umesh Mishra and Dr. Jayakanta Mishra

५८. According to the scanned source, what is the central theme of Danavakyavali?

- (A) Brahmins
- (B) gift or Dana
- (C) Mill and Marx
- (D) Kautilya

५९. According to the scanned source, what is the tale cited for the principle against appeasement?

- (A) Tale of a Coward
- (B) Machiavelli
- (C) ten prakarans
- (D) four pannas per tanka per month

६०. According to the scanned source, what is the base of the rule according to Vidyapati's Tale of a Contrite Prince?

- (A) no interest was charged for the first four months
- (B) disastrous consequences
- (C) Vande Mataram
- (D) righteousness

६१. According to the scanned source, what is the year of the Tantrapath Jha Commemoration Volume item?

- (A) four tankas
- (B) Vidyapati: A Political Analysis
- (C) Political Scientist, Ranchi
- (D) 1980

६२. According to the scanned source, what is the Delhi emperor who sends a Duta in the cited tale?

- (A) Alauddin
- (B) similarity and dissimilarity pattern
- (C) male exploitation and denial of power to women
- (D) 10 percent per annum

६३. According to the scanned source, what is the general nature of treatment meted out to slaves in Mithila according to the author?

- (A) January 1967
- (B) Lord Shiva
- (C) of a human character
- (D) Nepal Durbar Library

- ६४. According to the scanned source, what is the scholar who argued Vidyapati would have been near about 70 when commissioned to write Vibhaga-Sara?**
- (A) first social reformer of the medieval era in this context
(B) Likhanavali
(C) state consolidation and state expansion
(D) Prof. Ramanath Jha
- ६५. According to the scanned source, what is Umanath Jha's former academic post mentioned in the foreword?**
- (A) to show or point out the debtor not paying in time
(B) Professor and Head (retired), University Department of English
(C) Zimmern
(D) Darsakolagnaka
- ६६. In the source, "Rs. 10 only" is associated with which item?**
- (A) the price of the student edition
(B) the earlier minister-cum-Smritikara mentioned as precedent for commissioned legal-political writing
(C) the epic in which the comprehensive character of Rajdharm is linked to Bhishma's declaration
(D) the title of the book
- ६७. According to the scanned source, what is the earlier minister-cum-Smritikara mentioned as precedent for commissioned legal-political writing?**
- (A) Raja Hammir Deva
(B) of a human character
(C) Chandeshwara
(D) Likhanavali, Kirtilata and Purush-Pariksha
- ६८. According to the scanned source, what is the seventh essay listed in the contents?**
- (A) gudadana
(B) Vibhaga-Sara
(C) the estate of the Mithila Raj
(D) state consolidation and state expansion
- ६९. According to the scanned source, what is the Vaishnava figure linked with Vidyapati's feminine approach?**
- (A) Rauta
(B) Radha
(C) moral integrity, purity of conduct and chastity of behaviour
(D) by paying his price to the master
- ७०. According to the scanned source, what is the sixth essay listed in the contents?**
- (A) Dandaniti writers
(B) the pattern of Sanskrit plays with Sanskrit and Prakrit speeches and directions along with Maithili songs
(C) Sociology of Bonded Labour: Slavery in Medieval Mithila Based on Vidyapati's Likhanavali
(D) ethnic
- ७१. According to the scanned source, what is the final essay's central democratic notion?**
- (A) 1968
(B) equality
(C) a drama
(D) Tagore and Iqbal

७२. According to the scanned source, what is the political issue behind Vibhaga-Sara's treatment of partition?

- (A) the Saiva cult
- (B) Raja Hammir Deva
- (C) impartibility of the estate of Mithila
- (D) a distinct cultural entity

७३. In the source, "Vidyapati's Goraksa Vijay: A Socio-Political Study" is associated with which item?

- (A) the payment for breach by the pledged slave in one Likhanavali case
- (B) the work in which the author claims Vidyapati exposed rural indebtedness
- (C) the cult tradition to which the play is linked
- (D) the second essay listed in the contents

७४. According to the scanned source, what is the year and volume details for the Political Scientist article?

- (A) Vol. III, No. 2, 1967
- (B) Ahitaka
- (C) Lord Shiva as Adinatha
- (D) a bullock, a cow and a calf

७५. According to the scanned source, what is the epic in which the comprehensive character of Rajdharm is linked to Bhishma's declaration?

- (A) it gives no special treatment of the mahadana
- (B) Mahabharata
- (C) 20 percent per annum
- (D) Bhairava

७६. According to the scanned source, what is the political formula whose small-power form Vidyapati is said to have adopted?

- (A) Kautilyan diplomatic formula
- (B) respectability based on birth
- (C) a robber
- (D) Mahabharata

७७. According to the scanned source, what is what the gift of land to Brahmins is compared to in medieval England?

- (A) righteousness
- (B) 20 percent per annum
- (C) fiefs in mortmain
- (D) Agrahana Sukla Ekadasi, La. sam 495, corresponding to 1614 A.D.

७८. According to the scanned source, what is the first Natha in the Maharashtra tradition cited in the essay?

- (A) Likhanavali, Kirtilata and Purush-Pariksha
- (B) the third type, carrying a definite message
- (C) Dante
- (D) Lord Shiva as Adinatha

७९. According to the scanned source, what is the Sanskrit term used for envoys or ambassadors?

- (A) 1962
- (B) money grabbing is simple slavery
- (C) Duta
- (D) Kanhaiyaji Kothi, Kameshwaranagar, Darbhanga

८०. According to the scanned source, what is the eldest son of Raja Bhava Singh named in the succession conflict?

- (A) Raja Hammir Deva
- (B) Tripura Singh alias Jagat Khan
- (C) 1968-69
- (D) medieval Mithila

८१. According to the scanned source, what is the social message the author says Vidyapati tried to send through Goraksa-Vijaya?

- (A) the fag end of his career
- (B) moral integrity, purity of conduct and chastity of behaviour
- (C) the pattern of Sanskrit plays with Sanskrit and Prakrit speeches and directions along with Maithili songs
- (D) Akara-King

८२. According to the scanned source, what is the work described as showing Vidyapati's political ideas and institutions?

- (A) Radha and Krishna
- (B) to get the required sum recovered from the debtor
- (C) Purush Pariksha
- (D) Ahitaka

८३. According to the scanned source, what is the political ideal treated in the third essay?

- (A) fetching water
- (B) a father caring for offspring
- (C) Rajdharm
- (D) ploughing

८४. According to the scanned source, what is the main legal topic of Vibhaga-Sara?

- (A) Rauta
- (B) Matsyendranatha
- (C) to pay the required amount himself if the debtor fails
- (D) laws of inheritance and partition

८५. According to the scanned source, what is the work of Vidyapati devoted to Goddess Durga?

- (A) Political Scientist, Ranchi
- (B) as the vehicle of communication to reach as many people as possible
- (C) Durga Bhakti Tarangini
- (D) Dattatraya

८६. According to the scanned source, what is the political situation in which Vidyapati's small-power diplomacy is placed?

- (A) Panchayat Niraya
- (B) a period of political confusion and alien domination
- (C) Maithili
- (D) Darpa-Narayan

८७. According to the scanned source, what is the property type described as indivisible?

- (A) inviolable
- (B) Sri-Dhana
- (C) equality
- (D) 20 percent per annum

८८. According to the scanned source, what is what Dharma is said to do etymologically in the essay?
- (A) hold the order of the world
 - (B) it gives no special treatment of the mahadana
 - (C) a father caring for offspring
 - (D) Pratyelagnaka
८९. According to the scanned source, what is the other scholar cited on nationality and sense of nationhood?
- (A) fetching water
 - (B) Zimmern
 - (C) as the vehicle of communication to reach as many people as possible
 - (D) the Saiva cult
९०. According to the scanned source, what is the biggest driver whose command the king must obey?
- (A) ten prakarans
 - (B) Dharma
 - (C) equality
 - (D) the pattern of Sanskrit plays with Sanskrit and Prakrit speeches and directions along with Maithili songs
९१. According to the scanned source, what is one domestic job assigned to slaves in Mithila?
- (A) 1968
 - (B) ploughing
 - (C) Mahabharata
 - (D) Saivism
९२. According to the scanned source, what is what the Panchayat order made payable to the creditor?
- (A) double of the principal amount
 - (B) All India Maithili-Sahitya-Samiti-Granthamala
 - (C) business investment
 - (D) Saivism and Buddhism
९३. According to the scanned source, what is the language described as a social cement and elite language?
- (A) Principal, Purnia College, Purnia
 - (B) Vidyapati: The Prophet of Proletariat
 - (C) Maithili
 - (D) Sanskrit
९४. In the source, “Professor and Head (retired), University Department of English” is associated with which item?
- (A) Umanath Jha’s former academic post mentioned in the foreword
 - (B) the rate Amir Khusro gave for big sums
 - (C) the Kautilyan chapter-topic cited in connection with protecting a king
 - (D) the ruler to whom Alauddin’s Duta was sent
९५. According to the scanned source, what is the commemorative volume credited for Vidyapati’s ideal of Rajdharma?
- (A) impartibility of the estate of Mithila
 - (B) Ramanath Jha Commemoration Volume, Darbhanga
 - (C) double of the principal amount
 - (D) the third type, carrying a definite message

- १६. According to the scanned source, what is the thinker whose thesis on social solidarity is compared with Vidyapati's thesis?**
- (A) Tagore
 - (B) as the vehicle of communication to reach as many people as possible
 - (C) Purush Pariksha
 - (D) Chukra-Vriddhi interest
- १७. According to the scanned source, what is the interest type illustrated in Likhanavali and approved in legal works?**
- (A) Chukra-Vriddhi interest
 - (B) original flashes showing the democrat in Vidyapati
 - (C) the proletariat of his age
 - (D) Vidyapati's Ideal of Rajdharma
- १८. According to the scanned source, what is the genre of Goraksa-Vijaya?**
- (A) Radha
 - (B) a drama
 - (C) Anusasanaparvan of the Mahabharata
 - (D) 1968
- १९. According to the scanned source, what is the work in which the author claims Vidyapati exposed rural indebtedness?**
- (A) Anusasanaparvan of the Mahabharata
 - (B) Likhanavali
 - (C) John Stuart Mill
 - (D) Goraksanatha
- १००. According to the scanned source, what is the social method both Tagore and Vidyapati emphasised?**
- (A) the essence of partitions
 - (B) Sorokin
 - (C) universal religion and an Aryan approach to purify the soul
 - (D) Journal of Ganganatha Jha Research Institute, Allahabad
- १०१. According to the scanned source, what is the third essay listed in the contents?**
- (A) Vidyapati's Ideal of Rajdharma
 - (B) impartibility of the estate of Mithila
 - (C) fetching water
 - (D) Umanath Jha
- १०२. According to the scanned source, what is the phrase by which hoarding of wealth is condemned?**
- (A) Ahitaka
 - (B) money grabbing is simple slavery
 - (C) Govindananda Kavikankanacharya
 - (D) Chapters 57-99
- १०३. According to the scanned source, what is the literal meaning of Vibhaga-Sara?**
- (A) Kautilyan diplomatic formula
 - (B) Tale of a Coward
 - (C) impartibility of the estate of Mithila
 - (D) the essence of partitions

१०४. According to the scanned source, what is the kingdoms whose neighbours concerned Vidyapati's patrons?

- (A) to get the required sum recovered from the debtor
- (B) Bengal and Jaunpur
- (C) the most suitable expression of spiritual individuality
- (D) money grabbing is simple slavery

१०५. According to the scanned source, what is the institution against which Vidyapati is said to have raised his banner?

- (A) slavery
- (B) about four hundred years from the tenth to the fifteenth century
- (C) equality
- (D) Gouri

१०६. According to the scanned source, what is the term used in one letter for a slave called on to pay taxes?

- (A) Rauta
- (B) the pattern of Sanskrit plays with Sanskrit and Prakrit speeches and directions along with Maithili songs
- (C) Atmabikrayi
- (D) Dante

१०७. According to the scanned source, what is the literary-legal class to which Vibhaga-Sara belongs?

- (A) Smriti work
- (B) Tagore and Iqbal
- (C) Saiva Sarvaswa Sar
- (D) Sanskrit

१०८. According to the scanned source, what is the Western Renaissance figure to whom Vidyapati is compared for counsel to a prince?

- (A) six kakins per day
- (B) Machiavelli
- (C) hold the order of the world
- (D) Principal, Purnia College, Purnia

१०९. According to the scanned source, what is the institution that existed with callous indifference of the state?

- (A) the path of righteousness
- (B) Ahitaka
- (C) Mahabharata
- (D) the gram panchayat

११०. According to the scanned source, what is the kind of state advised to seek friendship with a cognate state?

- (A) male exploitation and denial of power to women
- (B) an oppressed state
- (C) life under enlightened kingship
- (D) Dayabhaga

१११. According to the scanned source, what is the status of Vijnanesvara in the essay?

- (A) first social reformer of the medieval era in this context
- (B) 1980
- (C) Zimmern
- (D) Brahmins

११२. According to the scanned source, what is the two love symbols in Vidyapati's padas?

- (A) Saivism
- (B) Ratnakara
- (C) Radha and Krishna
- (D) Bharadvaja

११३. According to the scanned source, what is the ideal path by which the king attains perfection?

- (A) the path of righteousness
- (B) it gives no special treatment of the mahadana
- (C) Ex Pro Vice-Chancellor, L. N. Mithila University, Darbhanga
- (D) the merchant class

११४. In the source, "Vidyapati: A Political Analysis" is associated with which item?

- (A) the king under whose mandate the work was written
- (B) the title of the book
- (C) Umanath Jha's former university office
- (D) what Vidyapati partly added to the old Dana tradition

११५. According to the scanned source, what is the region judged to be a nation by the author's criteria in the fifteenth century?

- (A) Saivism
- (B) Mithila
- (C) equality
- (D) Danavakyavali and Durgabhakti-Tarangini

११६. According to the scanned source, what is the eighth essay listed in the contents?

- (A) 1968-69
- (B) no interest was charged for the first four months
- (C) socialism itself
- (D) On Nationalism

११७. According to the scanned source, what is the reformer whose later advocacy is anticipated by Vidyapati according to the essay?

- (A) John Stuart Mill
- (B) Alauddin
- (C) Tagore and Iqbal
- (D) 1961

११८. According to the scanned source, what is what Vidyapati says the fault of a king can do?

- (A) destroy all his subjects
- (B) 1961
- (C) 1968
- (D) Brahmin smriti writers

११९. According to the scanned source, what is the ruler to whom Alauddin's Duta was sent?

- (A) Sociology of Bonded Labour: Slavery in Medieval Mithila Based on Vidyapati's Likhanavali
- (B) Abraham Lincoln
- (C) Raja Hammir Deva
- (D) Dayabhaga

११०. According to the scanned source, what is what the play is said to strengthen?

- (A) Ex Pro Vice-Chancellor, L. N. Mithila University, Darbhanga
- (B) Ratnakara
- (C) the Saiva cult
- (D) ethnic

१११. According to the scanned source, what is the number of copies in the first edition?

- (A) Professor and Head (retired), University Department of English
- (B) 1,000 copies
- (C) the essence of partitions
- (D) Dharma

११२. According to the scanned source, what is the religion/cult synthesis Vidyapati sought through his poems?

- (A) inviolable
- (B) Shiva, Shakti and Vishnu traditions
- (C) Vidyapati was a typical Renaissance genius who dealt with politics, diplomacy, economy, law and statecraft
- (D) Shivaani Prakashan, Darbhanga

११३. According to the scanned source, what is the purpose for which the state came into existence in the essay?

- (A) Darpa-Narayan
- (B) Tagore and Iqbal
- (C) to end anarchy
- (D) Danakriyakaumudi

११४. According to the scanned source, what is the fourth essay listed in the contents?

- (A) Rs. 15 only
- (B) status by birth
- (C) Politics of Gift: A Study of Vidyapati's Danavakyavali
- (D) Gouri

११५. According to the scanned source, what is the Kautilyan chapter-topic cited in connection with protecting a king?

- (A) Mithila
- (B) 1968
- (C) Ex Pro Vice-Chancellor, L. N. Mithila University, Darbhanga
- (D) Rajputra-Rakshanam

११६. According to the scanned source, what is the cultural identity Maithils preserved during the Turko-Afghan period?

- (A) Tale of the Silly Rich Man
- (B) Journal of Ganganatha Jha Research Institute, Allahabad
- (C) a distinct cultural entity
- (D) an oppressed state

११७. According to the scanned source, what is what kind of work Danavakyavali remains after stripping away political significance?

- (A) a standard smriti work on Dana
- (B) bearing palanquin
- (C) equal and fair treatment for every person irrespective of biological sex
- (D) Politics of Gift: A Study of Vidyapati's Danavakyavali

१२८. According to the scanned source, what is the address of the publisher?

- (A) Danavakyavali
- (B) Kanhaiyaji Kothi, Kameshwaranagar, Darbhanga
- (C) medieval Mithila
- (D) by paying his price to the master

१२९. In the source, “politico-social studies of Vidyapati” is associated with which item?

- (A) the gap the foreword says the book tries to fill
- (B) the status of Vijnanesvara in the essay
- (C) the intermediary class said to capture management of production
- (D) the political ideal treated in the third essay

१३०. According to the scanned source, what is two great gifts Vidyapati refrains from mentioning?

- (A) politico-social studies of Vidyapati
- (B) the Natha cult
- (C) daughter’s marriage
- (D) saptasamudradana and visvacakradana

१३१. According to the scanned source, what is the Arthashastra-related class of slave corresponding to self-sale?

- (A) Atmabikrayi
- (B) indhanadana
- (C) by paying half the ransom
- (D) Saiva Sarvaswa Sar

१३२. According to the scanned source, what is the price of the slave’s son in the same sale?

- (A) Chapters 57-99
- (B) three tankas
- (C) 1962
- (D) All India Maithili-Sahitya-Samiti-Granthamala

१३३. According to the scanned source, what is the fifth essay listed in the contents?

- (A) Economics of Rural Indebtedness: Usury in Medieval Mithila Based on Vidyapati’s Likhanavali
- (B) Sri-Dhana
- (C) the haves and the have-nots
- (D) two aspects of the treatise

१३४. According to the scanned source, what is the Bengali nationalist compared with Vidyapati for use of Goddess Durga symbolism?

- (A) Bhairava
- (B) Bankim Chandra
- (C) Economics of Rural Indebtedness: Usury in Medieval Mithila Based on Vidyapati’s Likhanavali
- (D) Danasagara

१३५. According to the scanned source, what is the number of model letters in Likhanavali as stated in the essay?

- (A) the Saiva cult
- (B) 89 model letters
- (C) Mithila
- (D) Maithili

१३६. According to the scanned source, what is the democratic life described as possible under Vidyapati's conditions?

- (A) politico-social studies of Vidyapati
- (B) Vidyapati was a typical Renaissance genius who dealt with politics, diplomacy, economy, law and statecraft
- (C) the haves and the have-nots
- (D) life under enlightened kingship

१३७. In the source, "Principal, Purnia College, Purnia" is associated with which item?

- (A) the author of the book
- (B) the literary-legal class to which Vibhaga-Sara belongs
- (C) one reward basis for manumission mentioned in the essay
- (D) the author's institutional position on the title page

१३८. According to the scanned source, what is the Bengali writer compared with Vidyapati on Dana?

- (A) state consolidation and state expansion
- (B) Radha and Krishna
- (C) Govindananda Kavikankanacharya
- (D) a drama

१३९. According to the scanned source, what is the class whose poverty Vidyapati sympathetically presents?

- (A) Chukra-Vridhi interest
- (B) the proletariat of his age
- (C) Shiva, Shakti and Vishnu traditions
- (D) destroy all his subjects

१४०. According to the scanned source, what is the first kind of surety described in Likhanavali?

- (A) Darsakolagnaka
- (B) Raja Hammir Deva
- (C) Vijnanesvara
- (D) to show or point out the debtor not paying in time

१४१. According to the scanned source, what is what Vidyapati's nationalism is classed as?

- (A) cultural nationalism
- (B) Danasagara
- (C) Tale of a Coward
- (D) L. N. Mithila University Press, Kameshwaranagar, Darbhanga

१४२. According to the scanned source, what is the maximum attention given within Vibhaga-Sara?

- (A) the proletariat of his age
- (B) Vidyapati: A Political Analysis
- (C) medieval Mithila
- (D) two aspects of the treatise

१४३. According to the scanned source, what is the general for whom surrender was demanded in the tale?

- (A) Mahamshah
- (B) respectability based on birth
- (C) Danapranita
- (D) 1961

१४४. According to the scanned source, what is the commemorative volume credited for “Vidyapati’s Vibhag Sar”?

- (A) a person of equal rank, steadfast in deed, heroic, high-souled and grateful
- (B) Kalpataru
- (C) Tantrapath Jha Commemoration Volume, Darbhanga
- (D) six tankas

१४५. According to the scanned source, what is the dramatic pattern followed by Goraksa-Vijaya?

- (A) 1,000 copies
- (B) righteousness
- (C) the pattern of Sanskrit plays with Sanskrit and Prakrit speeches and directions along with Maithili songs
- (D) the proletariat of his age

१४६. According to the scanned source, what is the journal credited for the usury article?

- (A) Danavakyavali
- (B) the essence of partitions
- (C) Journal of Asiatic Society of Bengal, Calcutta
- (D) to pay the required amount himself if the debtor fails

१४७. According to the scanned source, what is the second kind of surety described in Likhanavali?

- (A) one tanka
- (B) status by nationality
- (C) Pratyelagnaka
- (D) Lord Shiva as Adinatha

१४८. According to the scanned source, what is the king under whose mandate the work was written?

- (A) a person of equal rank, steadfast in deed, heroic, high-souled and grateful
- (B) King Narsingh Deva
- (C) medieval Mithila
- (D) by paying half the ransom

१४९. In the source, “Kanhaiyaji Kothi, Kameshwaranagar, Darbhanga” is associated with which item?

- (A) the journal credited for “Vidyapati’s Treatment of Diplomacy and Inter-State Relations”
- (B) the language in which Likhanavali is written
- (C) the address of the publisher
- (D) the price of the forty-four-year-old black-complexioned fisherman sold as slave

१५०. According to the scanned source, what is one earlier work on Dana mentioned by Danavakyavali?

- (A) Bharadvaja
- (B) Machiavelli
- (C) Kalpataru
- (D) the Saiva cult

१५१. According to the scanned source, what is the epic section devoted in part to Dana?

- (A) Anusasanaparvan of the Mahabharata
- (B) Mahamshah
- (C) the fag end of his career
- (D) Vidyapati: The Prophet of Proletariat

१५२. According to the scanned source, what is the political principle Vidyapati revolted against?

- (A) respectability based on birth
- (B) Ahitaka
- (C) Matsyendranatha
- (D) gift or Dana

१५३. According to the scanned source, what is the work Chandeshwara was commissioned to write?

- (A) Dharma
- (B) Raja Hammir Deva
- (C) laws of inheritance and partition
- (D) Rajnita-Ratnakara

१५४. According to the scanned source, what is the scholars thanked for obtaining the photostat copy of Goraksa-Vijaya?

- (A) MM. Umesh Mishra and Dr. Jayakanta Mishra
- (B) Sri Jayadeva Ganguly Sastri
- (C) no interest was charged for the first four months
- (D) a basic minimum provided to all before a stable polity can exist

१५५. According to the scanned source, what is the function of Pratyelagnaka?

- (A) Mill and Marx
- (B) Bankim Chandra
- (C) to get the required sum recovered from the debtor
- (D) a drama

१५६. According to the scanned source, what is the deity invoked in Goraksha-Vijaya?

- (A) Sri-Dhana
- (B) Benjamin Akzin
- (C) Bhairava
- (D) 1968-69

१५७. According to the scanned source, what is the Arthashastra-related class of slave corresponding to debt or pledge?

- (A) Durga Bhakti Tarangini
- (B) Bengal and Jaunpur
- (C) Ahitaka
- (D) six kakins per day

१५८. According to the scanned source, what is the rate Amir Khusro gave for small sums?

- (A) Duta
- (B) February 1983
- (C) Govindananda Kavikankanacharya
- (D) 20 percent per annum

१५९. According to the scanned source, what is the two modern Indian poets compared with Vidyapati on natural symbols?

- (A) Mithila
- (B) Likhanavali
- (C) Akara-King
- (D) Tagore and Iqbal

१६०. According to the scanned source, what is the limitation of Vidyapati's diplomatic canvas?

- (A) John Stuart Mill
- (B) Sorokin
- (C) small powers and practical survival, not world conquest
- (D) Durga Bhakti Tarangini

१६१. According to the scanned source, what is what Vidyapati partly added to the old Dana tradition?

- (A) King Narsingh Deva
- (B) similarity and dissimilarity pattern
- (C) 1961
- (D) original flashes showing the democrat in Vidyapati

१६२. According to the scanned source, what is the year of the Ramanath Jha Commemoration Volume item?

- (A) universal religion and an Aryan approach to purify the soul
- (B) Mill and Marx
- (C) to get the required sum recovered from the debtor
- (D) 1968

१६३. In the source, "Rs. 15 only" is associated with which item?

- (A) the price of the library edition
- (B) the two love symbols in Vidyapati's padas
- (C) a sugarcane-related gift mentioned in Danavakyavali
- (D) why Vidyapati chose the mother tongue according to the essay

१६४. According to the scanned source, what is one domestic purpose for which loans were mostly taken?

- (A) Benjamin Akzin
- (B) saptasamudradana and visvacakradana
- (C) daughter's marriage
- (D) by paying half the ransom

१६५. According to the scanned source, what is why Vidyapati chose the mother tongue according to the essay?

- (A) Brahmins
- (B) Tagore and Iqbal
- (C) laws of inheritance and partition
- (D) as the vehicle of communication to reach as many people as possible

१६६. According to the scanned source, what is the price of the slave's daughter in the same sale?

- (A) Dharma
- (B) one tanka
- (C) disastrous consequences
- (D) business investment

१६७. According to the scanned source, what is the intermediary class said to capture management of production?

- (A) Shivaani Prakashan, Darbhanga
- (B) Kautilya
- (C) Vol. II, Part I, March 1966
- (D) the merchant class

१६८. According to the scanned source, what is one reward basis for manumission mentioned in the essay?

- (A) Akara-King
- (B) Desil Bayana Sab Jana Mitha
- (C) faithful service
- (D) Prof. Ramanath Jha

१६९. According to the scanned source, what is the American figure with whom Vidyapati is compared on slavery?

- (A) Mahesbanis
- (B) Vidyapati's Goraksa Vijay: A Socio-Political Study
- (C) Abraham Lincoln
- (D) hold the order of the world

१७०. According to the scanned source, what is the broad consequence of state apathy towards indebtedness?

- (A) disastrous consequences
- (B) moral integrity, purity of conduct and chastity of behaviour
- (C) to show or point out the debtor not paying in time
- (D) Vol. III, No. 2, 1967

१७१. According to the scanned source, what is the branch of law for which Vibhaga-Sara is a standard reference?

- (A) socialism itself
- (B) Danavakyavali
- (C) Raja Hammir Deva
- (D) Dayabhaga

१७२. According to the scanned source, what is the library where the manuscript was lying before its photostat copy was obtained?

- (A) Desil Bayana Sab Jana Mitha
- (B) double of the principal amount
- (C) MM. Umesh Mishra and Dr. Jayakanta Mishra
- (D) Nepal Durbar Library

१७३. According to the scanned source, what is the essay that discusses nation and nationalism?

- (A) Vira Singh
- (B) On Nationalism
- (C) Rs. 15 only
- (D) Prof. Ramanath Jha

१७४. According to the scanned source, what is the year in which the rare play was published?

- (A) Rajdharma
- (B) a standard smriti work on Dana
- (C) 1961
- (D) the Saiva cult

१७५. According to the scanned source, what is the Indian political thinker with whom Vidyapati is compared as a statesman?

- (A) 20 percent per annum
- (B) Kautilya
- (C) Sorokin
- (D) Brahmins

१७६. According to the scanned source, what is the price of the student edition?

- (A) bearing palanquin
- (B) 1968
- (C) Nepal Durbar Library
- (D) Rs. 10 only

१७७. According to the scanned source, what is the title given to a semi-sovereign king paying tribute to the emperor?

- (A) Anand Math
- (B) Vidyapati's Goraksa Vijay: A Socio-Political Study
- (C) Akara-King
- (D) Tripura Singh alias Jagat Khan

१७८. According to the scanned source, what is the class said to have eulogised the virtue of gifts?

- (A) equality
- (B) Brahmin smriti writers
- (C) about four hundred years from the tenth to the fifteenth century
- (D) Danakriyakaumudi

१७९. According to the scanned source, what is the years given for the usury article in the acknowledgement?

- (A) Bankim Chandra
- (B) laws of inheritance and partition
- (C) 1968-69
- (D) Atmabikrayi

१८०. According to the scanned source, what is the Arthashastra-related class of slave corresponding to a court's fine or decree?

- (A) Lord Shiva
- (B) H. J. Laski
- (C) Machiavelli
- (D) Danapranita

१८१. According to the scanned source, what is the publisher named on the cover/title page?

- (A) Lord Shiva
- (B) Ahitaka
- (C) Sri-Dhana
- (D) Shivaani Prakashan, Darbhanga

१८२. According to the scanned source, what is the molasses gift mentioned in Danavakyavali?

- (A) Vira Singh
- (B) Zimmern
- (C) gudadana
- (D) money grabbing is simple slavery

१८३. According to the scanned source, what is the series in which Goraksa-Vijaya was published?

- (A) medieval Mithila
- (B) All India Maithili-Sahitya-Samiti-Granthamala
- (C) fetching water
- (D) dana-stuti

१८४. According to the scanned source, what is the language in which Likhanavali is written?

- (A) disastrous consequences
- (B) Shivaani Prakashan, Darbhanga
- (C) Sanskrit
- (D) Journal of Asiatic Society of Bengal, Calcutta

१८५. According to the scanned source, what is the English writer who noted Vidyapati's feminine approach?

- (A) Bharadvaja
- (B) Vidyapati's Goraksa Vijay: A Socio-Political Study
- (C) Saivism and Buddhism
- (D) G. W. Archer

१८६. According to the scanned source, what is the Vidyapati tale used for moral teaching about wealth as social use?

- (A) a distinct cultural entity
- (B) Tale of the Silly Rich Man
- (C) the pattern of Sanskrit plays with Sanskrit and Prakrit speeches and directions along with Maithili songs
- (D) the haves and the have-nots

१८७. According to the scanned source, what is the date of the manuscript mentioned by the editors?

- (A) Vidyapati: The Prophet of Proletariat
- (B) Agrahana Sukla Ekadasi, La. sam 495, corresponding to 1614 A.D.
- (C) Machiavelli
- (D) Pratyelagnaka

१८८. In the source, "Vidyapati's Ideal of Rajdharm" is associated with which item?

- (A) the third essay listed in the contents
- (B) the number of model letters in Likhanavali as stated in the essay
- (C) the Vaishnava figure linked with Vidyapati's feminine approach
- (D) the scholar who argued Vidyapati would have been near about 70 when commissioned to write Vibhaga-Sara

१८९. According to the scanned source, what is the economic minimum called for in the Tale of a Thief?

- (A) 10 percent per annum
- (B) to show or point out the debtor not paying in time
- (C) a basic minimum provided to all before a stable polity can exist
- (D) Ramanath Jha Commemoration Volume, Darbhanga

१९०. According to the scanned source, what is the approximate later period in which a wave of gift-literature appeared?

- (A) about four hundred years from the tenth to the fifteenth century
- (B) Chandeshwara
- (C) King Narsingh Deva
- (D) Shiva, Shakti and Vishnu traditions

१९१. According to the scanned source, what is the two later political thinkers with whom Vidyapati's egalitarianism is compared?

- (A) Mill and Marx
- (B) ten prakarans
- (C) Saivism
- (D) Ex Pro Vice-Chancellor, L. N. Mithila University, Darbhanga

११३. According to the scanned source, what is the basis on which Arthashastra law is said mainly to insist?

- (A) Dharma
- (B) status by nationality
- (C) Sociology of Bonded Labour: Slavery in Medieval Mithila Based on Vidyapati's Likhanavali
- (D) Danavakyavali and Durgabhakti-Tarangini

११३. According to the scanned source, what is the author's institutional position on the title page?

- (A) 1,000 copies
- (B) Principal, Purnia College, Purnia
- (C) a father caring for offspring
- (D) agricultural purposes

११४. According to the scanned source, what is the social focus of Vidyapati's gift-list?

- (A) Dr. Shankar Kumar Jha
- (B) ordinary gifts of everyday use for the common man
- (C) Danavakyavali
- (D) three tankas

११५. According to the scanned source, what is the legal status of the Duta in ancient and medieval inter-state law?

- (A) Mitakshara Bhasya
- (B) All India Maithili-Sahitya-Samiti-Granthamala
- (C) inviolable
- (D) Vidyapati's Ideal of Rajdharma

११६. According to the scanned source, what is the narrative framework Vidyapati preferred for political lessons?

- (A) Saiva Sarvaswa Sar
- (B) stories in the Panchatantra tradition
- (C) Atmabikrayi
- (D) Rajdharma

११७. According to the scanned source, what is the sociologist cited on the importance of love in human relationships?

- (A) Sorokin
- (B) Politics of Gift: A Study of Vidyapati's Danavakyavali
- (C) Pratyelagnaka
- (D) Principal, Purnia College, Purnia

११८. According to the scanned source, what is the Biruda associated with King Narsingh Deva in the essay?

- (A) Darpa-Narayan
- (B) Agrahana Sukla Ekadasi, La. sam 495, corresponding to 1614 A.D.
- (C) Benjamin Akzin
- (D) the fag end of his career

११९. According to the scanned source, what is the payment for breach by the pledged slave in one Likhanavali case?

- (A) Akara-King
- (B) Tantrapath Jha Commemoration Volume, Darbhanga
- (C) six kakins per day
- (D) saptasamudradana and visvacakradana

- २००. According to the scanned source, what is the phrase by which the economic side of democracy is identified?**
- (A) Kautilya
 - (B) socialism itself
 - (C) Ramanath Jha Commemoration Volume, Darbhanga
 - (D) life under enlightened kingship
- २०१. According to the scanned source, what is the three types of ambassadors mentioned for ancient and medieval India?**
- (A) ten tolas of gold
 - (B) Tale of the Silly Rich Man
 - (C) envoys with full discretionary powers, limited powers, or only a definite message
 - (D) inviolable
- २०२. According to the scanned source, what is the cult tradition to which the play is linked?**
- (A) the proletariat of his age
 - (B) the Natha cult
 - (C) All India Maithili-Sahitya-Samiti-Granthamala
 - (D) Danasagara
- २०३. According to the scanned source, what is the author of the book?**
- (A) Darsakolagnaka
 - (B) one tanka
 - (C) Dr. Shankar Kumar Jha
 - (D) Economics of Rural Indebtedness: Usury in Medieval Mithila Based on Vidyapati's Likhanavali
- २०४. According to the scanned source, what is the divine figure portrayed as the common man in misery?**
- (A) the Natha cult
 - (B) Lord Shiva
 - (C) Mitakshara Bhasya
 - (D) Tagore
- २०५. According to the scanned source, what is the author's work described by Umanath Jha as valuable for students of?**
- (A) to pay the required amount himself if the debtor fails
 - (B) medieval Mithila
 - (C) MM. Umesh Mishra and Dr. Jayakanta Mishra
 - (D) Sanskrit
- २०६. According to the scanned source, what is the institution said to be prevalent in Vidyapati's contemporary age?**
- (A) six tankas
 - (B) Brahmin smriti writers
 - (C) Rs. 10 only
 - (D) slavery
- २०७. According to the scanned source, what is the Ratnakara mentioned with other Dana works?**
- (A) socialism itself
 - (B) Ratnakara
 - (C) peace is good, but buying peace by appeasing the enemy is bad
 - (D) 10 percent per annum

२०८. According to the scanned source, what is the main source for the bonded labour essay?

- (A) Likhanavali
- (B) Brahmins
- (C) 10 percent per annum
- (D) Political Scientist, Ranchi

२०९. According to the scanned source, what is the analogy used to describe the king's care for subjects?

- (A) a father caring for offspring
- (B) a robber
- (C) Machiavelli
- (D) as the vehicle of communication to reach as many people as possible

२१०. In the source, "Dr. Shankar Kumar Jha" is associated with which item?

- (A) the work in which Vidyapati's treatment of gift is studied
- (B) the kind of language Vidyapati preferred for reaching people
- (C) the author of the book
- (D) the literal meaning of Vibhaga-Sara

२११. According to the scanned source, what is three Vidyapati works cited as giving references to slavery?

- (A) a person of equal rank, steadfast in deed, heroic, high-souled and grateful
- (B) Kalpataru
- (C) the third type, carrying a definite message
- (D) Likhanavali, Kirtilata and Purush-Pariksha

२१२. According to the scanned source, what is a sugarcane-related gift mentioned in Danavakyavali?

- (A) hold the order of the world
- (B) Rajnita-Ratnakara
- (C) Vol. II, Part I, March 1966
- (D) iksudana

२१३. According to the scanned source, what is the scholar who complimented Vidyapati on mentioning cheap articles within every purse?

- (A) ethnic
- (B) the fag end of his career
- (C) Sri Jayadeva Ganguly Sastri
- (D) Govindananda Kavikankanacharya

२१४. According to the scanned source, what is the journal credited for "Vidyapati's Treatment of Diplomacy and Inter-State Relations"?

- (A) Vol. II, Part I, March 1966
- (B) a fair-dealing humanist for all classes, sexes and persons
- (C) 10 percent per annum
- (D) Political Scientist, Ranchi

२१५. According to the scanned source, what is the work in which Vidyapati's treatment of gift is studied?

- (A) daughter's marriage
- (B) Danavakyavali
- (C) 10 percent per annum
- (D) Anusasanaparvan of the Mahabharata

२१६. According to the scanned source, what is the major gift Vidyapati omits from his list?

- (A) universal religion and an Aryan approach to purify the soul
- (B) saptasamudradana and visvacakradana
- (C) tula-purusa-dana
- (D) the most suitable expression of spiritual individuality

२१७. According to the scanned source, what is one service duty assigned to slaves in Mithila?

- (A) bearing palanquin
- (B) Umanath Jha
- (C) Allahabad
- (D) Lord Shiva

२१८. According to the scanned source, what is what Vidyapati exposed through Radha and Gouri examples?

- (A) male exploitation and denial of power to women
- (B) business investment
- (C) Chandeshwara
- (D) 10 percent per annum

२१९. According to the scanned source, what is Vidyapati's warning about appeasing an enemy for peace?

- (A) King Narsingh Deva
- (B) peace is good, but buying peace by appeasing the enemy is bad
- (C) Brahmins
- (D) the gram panchayat

२२०. According to the scanned source, what is the work of Govindananda Kavikankanacharya named in the essay?

- (A) Danakriyakaumudi
- (B) Politics of Gift: A Study of Vidyapati's Danavakyavali
- (C) life under enlightened kingship
- (D) Vidyapati: A Political Analysis

२२१. According to the scanned source, what is the female divine figure used to show women's plight?

- (A) Saiva Sarvaswa Sar
- (B) equal and fair treatment for every person irrespective of biological sex
- (C) small powers and practical survival, not world conquest
- (D) Gouri

२२२. According to the scanned source, what is the main story of Goraksa-Vijaya?

- (A) Matsyendranatha brought back to yoga by Goraksanatha and Kanipada
- (B) about four hundred years from the tenth to the fifteenth century
- (C) ten prakarans
- (D) Vidyapati was a typical Renaissance genius who dealt with politics, diplomacy, economy, law and statecraft

२२३. According to the scanned source, what is the journal credited for the Goraksa Vijay article?

- (A) six kakins per day
- (B) Zimmern
- (C) Journal of Ganganatha Jha Research Institute, Allahabad
- (D) Kautilyan diplomatic formula

२२४. According to the scanned source, what is the local custom on interest for the first four months?

- (A) a drama
- (B) Lord Shiva as Adinatha
- (C) no interest was charged for the first four months
- (D) Prof. Ramanath Jha

२२५. According to the scanned source, what is the place from which the 1961 publication appeared?

- (A) ploughing
- (B) the path of righteousness
- (C) universal religion and an Aryan approach to purify the soul
- (D) Allahabad

२२६. According to the scanned source, what is the year of Chinese aggression mentioned as a context for nationalist symbols?

- (A) respectability based on birth
- (B) ten tolas of gold
- (C) 1962
- (D) equal and fair treatment for every person irrespective of biological sex

२२७. According to the scanned source, what is what the mother tongue represents according to the essay?

- (A) Desil Bayana Sab Jana Mitha
- (B) cultural nationalism
- (C) the most suitable expression of spiritual individuality
- (D) business investment

२२८. According to the scanned source, what is the third kind of surety described in Likhanavali?

- (A) tula-purusa-dana
- (B) Datrilagnaka
- (C) equality
- (D) ethnic

२२९. In the source, “Umanath Jha” is associated with which item?

- (A) the kingdoms whose neighbours concerned Vidyapati’s patrons
- (B) the work in which Vidyapati’s treatment of gift is studied
- (C) the writer of the foreword
- (D) how a captive war slave could free himself

२३०. In the source, “Ex Pro Vice-Chancellor, L. N. Mithila University, Darbhanga” is associated with which item?

- (A) Umanath Jha’s former university office
- (B) what the play is said to strengthen
- (C) the first kind of surety described in Likhanavali
- (D) the commemorative volume credited for Vidyapati’s ideal of Rajdharma

२३१. According to the scanned source, what is the author’s general thesis about Vidyapati?

- (A) Vidyapati was a typical Renaissance genius who dealt with politics, diplomacy, economy, law and statecraft
- (B) Chukra-Vriddhi interest
- (C) Umanath Jha
- (D) Mahabharata

२३२. According to the scanned source, what is the journal credited for the Danavakyavali article?

- (A) Mahesbanis
- (B) Dante
- (C) Journal of Postgraduate Studies and Research in Sanskrit Learning, Darbhanga
- (D) Danavakyavali and Durgabhakti-Tarangini

२३३. According to the scanned source, what is the political theorist quoted on economic equality and political equality?

- (A) Purush Pariksha
- (B) Atmabikrayi
- (C) iksudana
- (D) H. J. Laski

२३४. According to the scanned source, what is the language described as the language of the majority?

- (A) 89 model letters
- (B) the local language
- (C) Maithili
- (D) a fair-dealing humanist for all classes, sexes and persons

२३५. According to the scanned source, what is the author of Mitakshara named in the political explanation of Sri-Dhana?

- (A) Kautilyan diplomatic formula
- (B) Vijnanesvara
- (C) equal and fair treatment for every person irrespective of biological sex
- (D) double of the principal amount

२३६. According to the scanned source, what is the cult described as by far the most popular cult in Mithila?

- (A) by paying his price to the master
- (B) the haves and the have-nots
- (C) Saivism
- (D) Kautilya

२३७. According to the scanned source, what is two other Smriti works said to have been composed around the same period?

- (A) the gram panchayat
- (B) by paying his price to the master
- (C) moral integrity, purity of conduct and chastity of behaviour
- (D) Danavakyavali and Durgabhakti-Tarangini

२३८. In the source, “1,000 copies” is associated with which item?

- (A) the status of Vijnanesvara in the essay
- (B) the female divine figure used to show women’s plight
- (C) the term Akzin prefers for describing a nation
- (D) the number of copies in the first edition

२३९. According to the scanned source, what is one way a slave could free himself?

- (A) Darpa-Narayan
- (B) by paying his price to the master
- (C) Rs. 15 only
- (D) King Narsingh Deva

२४०. According to the scanned source, what is the price of the library edition?

- (A) Rs. 15 only
- (B) indhanadana
- (C) the merchant class
- (D) fiefs in mortmain

२४१. In the source, “medieval Mithila” is associated with which item?

- (A) the author’s work described by Umanath Jha as valuable for students of
- (B) what Vidyapati says the fault of a king can do
- (C) the sixth essay listed in the contents
- (D) the author’s general thesis about Vidyapati

२४२. According to the scanned source, what is the work used as source for rural indebtedness and usury in medieval Mithila?

- (A) MM. Umesh Mishra and Dr. Jayakanta Mishra
- (B) cultural nationalism
- (C) Likhanavali
- (D) Dayabhaga

२४३. According to the scanned source, what is Umanath Jha’s former university office?

- (A) a fair-dealing humanist for all classes, sexes and persons
- (B) Mahesbanis
- (C) Ex Pro Vice-Chancellor, L. N. Mithila University, Darbhanga
- (D) Vande Mataram

२४४. According to the scanned source, what is the function of Darsakolagnaka?

- (A) to show or point out the debtor not paying in time
- (B) by paying half the ransom
- (C) the gram panchayat
- (D) bearing palanquin

२४५. According to the scanned source, what is the Vedic hymn-class mentioned in praise of gifts and liberality?

- (A) 1968-69
- (B) dana-stuti
- (C) fetching water
- (D) an oppressed state

२४६. According to the scanned source, what is the first way in which Danavakyavali departs from earlier treatments of Dana?

- (A) a person of equal rank, steadfast in deed, heroic, high-souled and grateful
- (B) Tale of the Silly Rich Man
- (C) it gives no special treatment of the mahadana
- (D) Rs. 15 only

२४७. According to the scanned source, what is the tradition of writers in which Vidyapati is placed?

- (A) 1968-69
- (B) a robber
- (C) Dandaniti writers
- (D) Vidyapati was a typical Renaissance genius who dealt with politics, diplomacy, economy, law and statecraft

२४८. According to the scanned source, what is the kingdom treated as a small power in the diplomacy essay?

- (A) Govindananda Kavikankanacharya
- (B) faithful service
- (C) Mithila
- (D) gudadana

२४९. According to the scanned source, what is the medieval European poet compared with Vidyapati for choosing a people's language?

- (A) Rajputra-Rakshanam
- (B) Dante
- (C) Bankim Chandra
- (D) Chukra-Vriddhi interest

२५०. According to the scanned source, what is the rate Amir Khusro gave for big sums?

- (A) status by birth
- (B) by paying his price to the master
- (C) 20 percent per annum
- (D) 10 percent per annum

उत्तरमाला — अध्याय ५ (उत्तर ओ व्याख्या / Answers & Explanations)

१. (D) **state consolidation and state expansion** — The first essay begins by calling diplomacy an instrument of state consolidation and state expansion.

२. (C) **six tankas** — The essay says a forty-four-year-old fisherman was sold for six tankas.

३. (A) **Vira Singh** — The essay says Vira Singh was crowned prince.

४. (A) **Goraksanatha** — The essay says the third was Goraksanatha.

५. (A) **Umanath Jha** — The foreword page is signed by Umanath Jha.

६. (C) **Bharadvaja** — The essay says Bharadvaja suggested that royal children are like crabs swallowing their mother-begetters.

७. (D) **Anand Math** — The essay cites Bankim's Anand Math in relation to Goddess Durga and Vande Mataram.

८. (A) **fetching water** — The essay lists fetching water as a work of slaves.

९. (B) **Saiva Sarvaswa Sar** — The essay says in Saiva Sarvaswa Sar, Vidyapati dealt with powers of Lord Shiva.

१०. (D) **ethnic** — The essay says Akzin prefers the term ethnic to describe a nation.

११. (D) **similarity and dissimilarity pattern** — The essay says the essence of a nation is a similarity and dissimilarity pattern.

१२. (A) **the estate of the Mithila Raj** — The essay says the other issue is whether the estate of the Mithila Raj was partable or not.

१३. (D) **the fag end of his career** — The essay says it was possibly written at the fag end of Vidyapati's career.

१४. (D) **the publisher named on the cover/title page** — The title page names Shivaani Prakashan, Darbhanga as publisher.

१५. (B) **Vol. II, Part I, March 1966** — The acknowledgement lists Vol. II, Part I, March 1966.

१६. (C) **a robber** — The essay quotes Vidyapati that such a king is naught but a robber.

१७. (B) **February 1983** — The publication page states First Edition: February, 1983.

१८. (D) **the first-edition month and year** — The publication page states First Edition: February, 1983.

१९. (C) **business investment** — The usury essay lists business investment as a reason for loans.

२०. (B) **Vidyapati: A Political Analysis** — The title page identifies the work as Vidyapati: A Political Analysis.
२१. (D) **Matsyendranatha** — The essay says the second Natha was Matsyendranatha.
२२. (B) **indhanadana** — The essay lists indhanadana, fuel, among poor man's gifts.
२३. (D) **to pay the required amount himself if the debtor fails** — The essay explains Dattirilagnaka as agreeing to pay if the debtor fails.
२४. (D) **status by birth** — The essay says Dharmashastra lays stress on status by birth.
२५. (C) **ten tolas of gold** — The essay says another debtor pawned ten tolas of gold for a loan of thirty tankas.
२६. (A) **Panchayat Nirnaya** — The essay mentions the verdict of the Panchayat as Panchayat Nirnaya.
२७. (D) **Brahmins** — The Rajdharma essay quotes a vow to protect subjects, especially Brahmins in misery and afflicted by disease.
२८. (A) **Benjamin Akzin** — The nationalism essay discusses Benjamin Akzin's definition of nation.
२९. (B) **agricultural purposes** — The usury essay lists agricultural purposes among reasons for loans.
३०. (C) **Vande Mataram** — The essay says Vande Mataram inspired countrymen to fight British imperialism.
३१. (A) **Desil Bayana Sab Jana Mitha** — The essay cites Vidyapati singing the glory of the language of the land with this phrase.
३२. (C) **sakadana** — The essay lists sakadana among poor man's items preferred in Danavakyavali.
३३. (C) **a person of equal rank, steadfast in deed, heroic, high-souled and grateful** — The essay quotes Vidyapati's criteria for entering treaties of friendship.
३४. (B) **the haves and the have-nots** — The essay says society was divided into the haves and the have-nots.
३५. (D) **Chapters 57-99** — The essay gives Chapters 57-99 of the Anusasanaparvan as devoted to Dana.
३६. (D) **a fair-dealing humanist for all classes, sexes and persons** — The conclusion says Vidyapati stands for fair dealing to human personality, to all classes, to both sexes, without distinction.
३७. (A) **Danasagara** — The essay says Danavakyavali mentions the Danasagara.
३८. (C) **the local language** — The introduction says Vidyapati preferred the medium of the local language.
३९. (D) **four tankas** — The essay says the slave's wife was sold for four tankas.
४०. (B) **the press where the book was printed** — The publication page states that it was printed at L. N. Mithila University Press, Kameshwaranagar, Darbhanga.
४१. (C) **Vidyapati's Goraksa Vijay: A Socio-Political Study** — The contents page lists this as the second essay.
४२. (D) **January 1967** — The acknowledgement dates the Goraksa Vijay article to January 1967.
४३. (A) **Vidyapati's Treatment of Diplomacy and Inter-State Relations** — The contents page lists this as the first essay.
४४. (A) **ten prakarans** — The essay says there are ten Prakarans in all in this work.
४५. (C) **politico-social studies of Vidyapati** — The foreword says Dr. Shankar Kumar Jha tried to fill a gap in politico-social studies of Vidyapati.
४६. (D) **by paying half the ransom** — The manumission section says a captive of war slave could free himself by paying half the ransom.
४७. (D) **the third type, carrying a definite message** — The essay says Purush Pariksha gives the third type of Duta.
४८. (C) **four pannas per tanka per month** — The essay says interest at four pannas per tanka per month would be charged after the first four months.

४९. (D) **Saivism and Buddhism** — The essay cites Sri D. C. Sen's view that Nathism was a compromise between Saivism and Buddhism.
५०. (A) **a bullock, a cow and a calf** — The essay says one debtor pledged his bullock, cow and calf for three tankas.
५१. (D) **equal and fair treatment for every person irrespective of biological sex** — The section says democratic equality postulates that every person, irrespective of sex, is entitled to equal and fair treatment.
५२. (D) **Vidyapati: The Prophet of Proletariat** — The contents page lists this as the ninth essay.
५३. (C) **Mitakshara Bhasya** — The essay says this classification was based on the Sakshi-Prakarana of Yajnavalkya, especially Mitakshara Bhasya.
५४. (D) **L. N. Mithila University Press, Kameshwaranagar, Darbhanga** — The publication page states that it was printed at L. N. Mithila University Press, Kameshwaranagar, Darbhanga.
५५. (B) **the first essay listed in the contents** — The contents page lists this as the first essay.
५६. (D) **Vidyapati** — The essay says veteran scholar, statesman-jurist Vidyapati was commissioned to write a legal tract upholding impartibility.
५७. (C) **Mahesbanis** — The essay says Vidyapati sang glories of Lord Shiva in his Mahesbanis.
५८. (B) **gift or Dana** — The Politics of Gift essay says the theme of Danavakyavali is the gift.
५९. (A) **Tale of a Coward** — The diplomacy essay cites the Tale of a Coward for the principle against appeasing an enemy.
६०. (D) **righteousness** — The essay quotes Vidyapati: Righteousness is the base of the rule.
६१. (D) **1980** — The acknowledgement gives 1980 for the Vibhag Sar item.
६२. (A) **Alauddin** — The essay says the Delhi emperor Alauddin sent a Duta in the Tale of a Hero Valorous.
६३. (C) **of a human character** — The essay says the treatment meted out to slaves in Mithila was of a human character.
६४. (D) **Prof. Ramanath Jha** — The essay says Prof. Ramanath Jha supports this contention.
६५. (B) **Professor and Head (retired), University Department of English** — The foreword signature describes Umanath Jha as Professor and Head (retired), University Department of English.
६६. (A) **the price of the student edition** — The price page lists Student Edition: Rs. 10 only.
६७. (C) **Chandeshwara** — The essay says Chandeshwara was commissioned to write Rajnita-Ratnakara.
६८. (B) **Vibhaga-Sara** — The contents page lists Vibhaga-Sara as the seventh essay.
६९. (B) **Radha** — The essay says Vidyapati focuses his gaze more on Radha than on Krishna.
७०. (C) **Sociology of Bonded Labour: Slavery in Medieval Mithila Based on Vidyapati's Likhnavali** — The contents page lists this as the sixth essay.
७१. (B) **equality** — The final essay says equality is central to the theme of democratic idea.
७२. (C) **impartibility of the estate of Mithila** — The essay frames the political issue as the impartibility of the royal estate of Mithila.
७३. (D) **the second essay listed in the contents** — The contents page lists this as the second essay.
७४. (A) **Vol. III, No. 2, 1967** — The acknowledgement lists Political Scientist, Vol. III, No. 2, 1967.
७५. (B) **Mahabharata** — The Rajdharma essay refers to Bhishma's declaration in the Mahabharata.
७६. (A) **Kautilyan diplomatic formula** — The essay says Vidyapati elaborated Kautilyan diplomatic formula for small-power diplomacy.
७७. (C) **fiefs in mortmain** — The essay compares land passing into Brahmin hands to fiefs in mortmain in medieval England.

७८. (D) **Lord Shiva as Adinatha** — The essay says Lord Shiva himself is the first Natha, called Adinatha.
७९. (C) **Duta** — The essay says envoys were designated as Dutas.
८०. (B) **Tripura Singh alias Jagat Khan** — The essay names Tripura Singh alias Jagat Khan as eldest son of Raja Bhava Singh.
८१. (B) **moral integrity, purity of conduct and chastity of behaviour** — The essay says Vidyapati tried to reach the masses with the message of moral integrity, purity of conduct and chastity of behaviour.
८२. (C) **Purush Pariksha** — The introduction refers to political ideas and institutions with special reference to Purush Pariksha.
८३. (C) **Rajdharm** — The third essay is Vidyapati's Ideal of Rajdharm.
८४. (D) **laws of inheritance and partition** — The essay says the book deals with laws of inheritance and partition.
८५. (C) **Durga Bhakti Tarangini** — The essay says Vidyapati's complete work devoted to Goddess Durga is Durga Bhakti Tarangini.
८६. (B) **a period of political confusion and alien domination** — The essay places Vidyapati's diplomacy in a period of political confusion and alien domination.
८७. (B) **Sri-Dhana** — The essay says Sri-Dhana is the type of property that is indivisible.
८८. (A) **hold the order of the world** — The essay explains Dharma as that which holds the order of the world.
८९. (B) **Zimmern** — The essay cites Zimmern on the sense of nationality.
९०. (B) **Dharma** — The essay says the biggest driver whose command the king must obey is Dharma.
९१. (B) **ploughing** — The essay says slaves were made to do domestic jobs like ploughing.
९२. (A) **double of the principal amount** — The essay says the Panchayat ordered payment of double the principal.
९३. (D) **Sanskrit** — The nationalism essay describes Sanskrit as work of social cement and the language of the elite.
९४. (A) **Umanath Jha's former academic post mentioned in the foreword** — The foreword signature describes Umanath Jha as Professor and Head (retired), University Department of English.
९५. (B) **Ramanath Jha Commemoration Volume, Darbhanga** — The acknowledgement credits Ramanath Jha Commemoration Volume for the Rajdharm article.
९६. (A) **Tagore** — The essay compares Vidyapati's thesis with Tagore's thesis on social solidarity.
९७. (A) **Chukra-Vriddhi interest** — The essay says Chukra-Vriddhi interest illustrated in Likhanavali was one of the six kinds approved in legal works.
९८. (B) **a drama** — The essay calls Goraksa-Vijaya one of the less known works of Vidyapati and says it is a drama.
९९. (B) **Likhanavali** — The introduction says that the piece on usury in medieval Mithila is based on Vidyapati's Likhanavali.
१००. (C) **universal religion and an Aryan approach to purify the soul** — The essay says both emphasised universal religion and an Aryan approach to purify the soul.
१०१. (A) **Vidyapati's Ideal of Rajdharm** — The contents page lists this as the third essay.
१०२. (B) **money grabbing is simple slavery** — The essay quotes Vidyapati: money grabbing is simple slavery.
१०३. (D) **the essence of partitions** — The Vibhaga-Sara essay says the title literally means the essence of partitions.
१०४. (B) **Bengal and Jaunpur** — The diplomacy essay says the petty rajas were concerned with neighbouring kingdoms of Bengal and Jaunpur.
१०५. (A) **slavery** — The essay says Vidyapati raised his banner against slavery in Likhanavali.
१०६. (A) **Rauta** — The essay says one letter gives an instance of a Rauta called upon to pay government taxes.

१०७. (A) **Smriti work** — The essay calls Vibhaga-Sara an important Smriti work of Vidyapati.
१०८. (B) **Machiavelli** — The introduction compares Vidyapati with Machiavelli as giving counsels of successful politics and administration to the prince.
१०९. (D) **the gram panchayat** — The usury essay says the gram panchayat existed with callous indifference of the state.
११०. (B) **an oppressed state** — The essay says that to an oppressed state, a bilateral treaty with a cognate state is a silver lining.
१११. (A) **first social reformer of the medieval era in this context** — The essay calls Vijnanesvara the first social reformer of the medieval era for emancipating Hindu women from perpetual tutelage.
११२. (C) **Radha and Krishna** — The nationalism of harmony section says the padas are mostly hymns to Lord Krishna and his consort Radha.
११३. (A) **the path of righteousness** — The essay says the king must attain ideal perfection by following the path of righteousness.
११४. (B) **the title of the book** — The title page identifies the work as Vidyapati: A Political Analysis.
११५. (B) **Mithila** — The essay says judged by the criteria, Mithila of the fifteenth century can be called a nation.
११६. (D) **On Nationalism** — The contents page lists On Nationalism as the eighth essay.
११७. (A) **John Stuart Mill** — The essay says Vidyapati anticipated even John Stuart Mill on women's emancipation.
११८. (A) **destroy all his subjects** — The essay says a common man's faults destroy only himself, but through a king's fault all subjects go to destruction.
११९. (C) **Raja Hammir Deva** — The essay says Alauddin sent his Duta to Raja Hammir Deva.
१२०. (C) **the Saiva cult** — The essay says Vidyapati tried to strengthen the Saiva cult through the play.
१२१. (B) **1,000 copies** — The publication page states First Edition: February 1983—1,000 copies.
१२२. (B) **Shiva, Shakti and Vishnu traditions** — The essay says Vidyapati composed poems in praise of various gods and goddesses to underline unity of religions.
१२३. (C) **to end anarchy** — The essay says the state came into existence to end anarchy.
१२४. (C) **Politics of Gift: A Study of Vidyapati's Danavakyavali** — The contents page lists the fourth essay as Politics of Gift.
१२५. (D) **Rajputra-Rakshanam** — The essay says Kautilya discusses this in his chapter on Rajputra-Rakshanam.
१२६. (C) **a distinct cultural entity** — The essay says Maithili was able to preserve her distinct cultural entity during the Turko-Afghan period.
१२७. (A) **a standard smriti work on Dana** — The essay says Danavakyavali is a standard smriti work revolving around Dana.
१२८. (B) **Kanhaiyaji Kothi, Kameshwaranagar, Darbhanga** — The publication page gives the publisher's address as Kanhaiyaji Kothi, Kameshwaranagar, Darbhanga.
१२९. (A) **the gap the foreword says the book tries to fill** — The foreword says Dr. Shankar Kumar Jha tried to fill a gap in politico-social studies of Vidyapati.
१३०. (D) **saptasamudradana and visvacakradana** — The essay says he refrains from mentioning saptasamudradana or visvacakradana.
१३१. (A) **Atmabikrayi** — The essay maps a third class to Atmabikrayi.
१३२. (B) **three tankas** — The essay says the slave's son was sold for three tankas.
१३३. (A) **Economics of Rural Indebtedness: Usury in Medieval Mithila Based on Vidyapati's Likhanavali** — The contents page lists this as the fifth essay.

१३४. (B) **Bankim Chandra** — The essay compares Vidyapati with Bankim Chandra on nationalism of military glory.
१३५. (B) **89 model letters** — The essay says Likhanavali provides models of 89 letters.
१३६. (D) **life under enlightened kingship** — The essay says democratic life could exist under any form of government, even enlightened kingship.
१३७. (D) **the author's institutional position on the title page** — The title page describes Dr. Shankar Kumar Jha as Principal, Purnia College, Purnia.
१३८. (C) **Govindananda Kavikankanacharya** — The essay compares Vidyapati with Govindananda Kavikankanacharya.
१३९. (B) **the proletariat of his age** — The essay says Vidyapati sympathetically presents the picture of the proletariat of his age.
१४०. (A) **Darsakolagnaka** — The usury essay lists Darsakolagnaka as a type of surety.
१४१. (A) **cultural nationalism** — The essay says Vidyapati's nationalism falls in the class of cultural nationalism.
१४२. (D) **two aspects of the treatise** — The essay says Vidyapati devoted maximum attention to two aspects of the treatise.
१४३. (A) **Mahamshah** — The Duta was sent to demand surrender of general Mahamshah.
१४४. (C) **Tantrapath Jha Commemoration Volume, Darbhanga** — The acknowledgement credits Tantrapath Jha Commemoration Volume for Vidyapati's Vibhag Sar.
१४५. (C) **the pattern of Sanskrit plays with Sanskrit and Prakrit speeches and directions along with Maithili songs** — The essay says the play follows the pattern of Sanskrit plays, with Sanskrit and Prakrit speeches and directions and Maithili songs.
१४६. (C) **Journal of Asiatic Society of Bengal, Calcutta** — The acknowledgement credits the Journal of Asiatic Society of Bengal for the article on usury in medieval Mithila.
१४७. (C) **Pratyelagnaka** — The essay lists Pratyelagnaka as a type of surety.
१४८. (B) **King Narsingh Deva** — The essay says the book dealing with inheritance and partition was written at the mandate of King Narsingh Deva.
१४९. (C) **the address of the publisher** — The publication page gives the publisher's address as Kanhaiyaji Kothi, Kameshwaranagar, Darbhanga.
१५०. (C) **Kalpataru** — The essay says Danavakyavali mentions the Kalpataru.
१५१. (A) **Anusasanaparvan of the Mahabharata** — The essay says a great part of the Anusasanaparvan of the Mahabharata is devoted to Dana.
१५२. (A) **respectability based on birth** — The essay says Vidyapati revolted against the aristocratic principle of respectability based on birth.
१५३. (D) **Rajnita-Ratnakara** — The essay names Rajnita-Ratnakara as Chandeshwara's commissioned work.
१५४. (A) **MM. Umesh Mishra and Dr. Jayakanta Mishra** — The essay thanks MM. Umesh Mishra and Dr. Jayakanta Mishra for the photostat copy.
१५५. (C) **to get the required sum recovered from the debtor** — The essay explains Pratyelagnaka as one responsible for getting the sum recovered.
१५६. (C) **Bhairava** — The nationalism essay says Vidyapati invoked Bhairava in Goraksha-Vijaya.
१५७. (C) **Ahitaka** — The essay maps another class to Ahitaka, enslaved for a debt or pledged.
१५८. (D) **20 percent per annum** — The essay cites Amir Khusro's statement that interest on small sums was probably 20 percent per annum.
१५९. (D) **Tagore and Iqbal** — The essay compares Vidyapati, Tagore and Iqbal in the section on natural symbols.

१६०. (C) **small powers and practical survival, not world conquest** — The essay says world conquest and world consolidation were beyond Vidyapati's political pale.
१६१. (D) **original flashes showing the democrat in Vidyapati** — The essay says Vidyapati followed earlier treatment partly but added original flashes that show the democrat in him.
१६२. (D) **1968** — The acknowledgement gives 1968 for the Rajdharm article.
१६३. (A) **the price of the library edition** — The price page lists Library Edition: Rs. 15 only.
१६४. (C) **daughter's marriage** — The usury essay says loans were mostly taken for domestic urgency like daughter's marriage.
१६५. (D) **as the vehicle of communication to reach as many people as possible** — The essay says Vidyapati chose the mother tongue of the majority as the vehicle of communication.
१६६. (B) **one tanka** — The essay says the slave's daughter was sold for one tanka.
१६७. (D) **the merchant class** — The essay identifies a merchant class appearing between producers and large-scale managers.
१६८. (C) **faithful service** — The essay says manumission could be obtained as a reward for faithful service.
१६९. (C) **Abraham Lincoln** — The essay says like Abraham Lincoln, Vidyapati was appalled by slavery.
१७०. (A) **disastrous consequences** — The essay says consequences of state apathy towards ever-growing indebtedness were disastrous.
१७१. (D) **Dayabhaga** — The essay says Vibhaga-Sara is a standard reference work on Dayabhaga.
१७२. (D) **Nepal Durbar Library** — The Goraksa-Vijaya essay says the manuscript was lying in the Nepal Durbar Library.
१७३. (B) **On Nationalism** — The contents and body include an essay titled On Nationalism.
१७४. (C) **1961** — The essay says the play was published in 1961.
१७५. (B) **Kautilya** — The introduction states that Vidyapati was greater as a statesman and like Kautilya followed certain precepts.
१७६. (D) **Rs. 10 only** — The price page lists Student Edition: Rs. 10 only.
१७७. (C) **Akara-King** — The essay explains an Akara-King as one paying taxes or tribute to the emperor.
१७८. (B) **Brahmin smriti writers** — The essay says Brahmin smriti writers eulogised the virtues of gifts.
१७९. (C) **1968-69** — The acknowledgement lists the usury article under 1968-69.
१८०. (D) **Danapranita** — The essay maps one class to Danapranita, enslaved for a fine or court's decree.
१८१. (D) **Shivaani Prakashan, Darbhanga** — The title page names Shivaani Prakashan, Darbhanga as publisher.
१८२. (C) **gudadana** — The essay lists gudadana, molasses, as a gift.
१८३. (B) **All India Maithili-Sahitya-Samiti-Granthamala** — The essay says it was published as the last of the series of this Granthamala.
१८४. (C) **Sanskrit** — The essay describes Likhanavali as written in Sanskrit.
१८५. (D) **G. W. Archer** — The essay cites G. W. Archer on Vidyapati's essentially feminine approach.
१८६. (B) **Tale of the Silly Rich Man** — The essay cites the Tale of the Silly Rich Man to bring home wealth as social use.
१८७. (B) **Agrahana Sukla Ekadasi, La. sam 495, corresponding to 1614 A.D.** — The essay gives the manuscript date as Agrahana Sukla Ekadasi, La. sam 495 (=1614 A.D.).
१८८. (A) **the third essay listed in the contents** — The contents page lists this as the third essay.
१८९. (C) **a basic minimum provided to all before a stable polity can exist** — The essay says a basic minimum should be provided to all before there can be a stable polity.

- १९०. (A) about four hundred years from the tenth to the fifteenth century** — The essay says there was a wave of literature of gift for about four hundred years from the tenth to the fifteenth century.
- १९१. (A) Mill and Marx** — The essay compares Vidyapati's egalitarianism with democratic ideas of Mill and Marx.
- १९२. (B) status by nationality** — The essay contrasts Arthashastra law as insisting mainly on status by nationality.
- १९३. (B) Principal, Purnia College, Purnia** — The title page describes Dr. Shankar Kumar Jha as Principal, Purnia College, Purnia.
- १९४. (B) ordinary gifts of everyday use for the common man** — The essay says Vidyapati was more concerned with gifts of everyday use of the common man.
- १९५. (C) inviolable** — The essay says that corresponding to international law, the person of the Duta was held inviolable.
- १९६. (B) stories in the Panchatantra tradition** — The introduction says Vidyapati preferred the framework of Panchatantra-like stories to convey lessons of polity.
- १९७. (A) Sorokin** — The essay cites Sorokin on the social importance of love.
- १९८. (A) Darpa-Narayan** — The essay refers to King Narsingh Deva bearing the Biruda Darpa-Narayan.
- १९९. (C) six kakins per day** — The essay says the person pledging the slave had to pay six kakins per day for breach.
- २००. (B) socialism itself** — The essay says the economic side of democracy is socialism itself.
- २०१. (C) envoys with full discretionary powers, limited powers, or only a definite message** — The essay classifies Dutas into three types according to their authority.
- २०२. (B) the Natha cult** — The essay links the play to the literature of the Natha cult.
- २०३. (C) Dr. Shankar Kumar Jha** — The title page names Dr. Shankar Kumar Jha as the author.
- २०४. (B) Lord Shiva** — The essay says Lord Shiva is the human incarnate of the common man in misery.
- २०५. (B) medieval Mithila** — The foreword says the socio-political studies should be valuable and arouse the interest of students of medieval Mithila.
- २०६. (D) slavery** — The bonded labour essay says slavery was prevalent in the contemporary age.
- २०७. (B) Ratnakara** — The essay lists Ratnakara with Kalpataru, Danasagara and Bhupala Bhojaraja.
- २०८. (A) Likhanavali** — The bonded labour essay is based on Vidyapati's Likhanavali.
- २०९. (A) a father caring for offspring** — The essay says Vidyapati stresses a king should look after his subjects as a father looks after offspring.
- २१०. (C) the author of the book** — The title page names Dr. Shankar Kumar Jha as the author.
- २११. (D) Likhanavali, Kirtilata and Purush-Pariksha** — The essay says references to slavery are found in Likhanavali, Kirtilata, Purush-Pariksha and other works.
- २१२. (D) iksudana** — The essay lists iksudana as an everyday gift.
- २१३. (C) Sri Jayadeva Ganguly Sastri** — The essay says Jayadeva Ganguly Sastri complimented Vidyapati on this point.
- २१४. (D) Political Scientist, Ranchi** — The acknowledgement credits Political Scientist, Ranchi, for the diplomacy and inter-state relations article.
- २१५. (B) Danavakyavali** — The introduction refers to a study of Vidyapati's Danavakyavali.
- २१६. (C) tula-purusa-dana** — The essay notes that Vidyapati omits tula-purusa-dana.
- २१७. (A) bearing palanquin** — The essay lists bearing palanquin as a slave duty.

- २१८. (A) male exploitation and denial of power to women** — The essay says Radha and Gouri expose the hollowness of male-dominated society.
- २१९. (B) peace is good, but buying peace by appeasing the enemy is bad** — The essay quotes the principle that peace is good but appeasing the enemy to buy peace is bad.
- २२०. (A) Danakriyakaumudi** — The essay identifies Govindananda as author of Danakriyakaumudi.
- २२१. (D) Gouri** — The essay says Vidyapati's symbolic presentation of Gouri depicts the plight of women.
- २२२. (A) Matsyendranatha brought back to yoga by Goraksanatha and Kanipada** — The essay says the subject is Matsyendranatha being brought back to yoga by Goraksanatha and his friend Kanipada.
- २२३. (C) Journal of Ganganatha Jha Research Institute, Allahabad** — The acknowledgement credits the Journal of Ganganatha Jha Research Institute for the Goraksa Vijay article.
- २२४. (C) no interest was charged for the first four months** — The essay quotes the local custom that no interest was charged for the first four months.
- २२५. (D) Allahabad** — The essay says the publication appeared from Allahabad.
- २२६. (C) 1962** — The essay mentions the nationalist upsurge after the Chinese aggression in 1962.
- २२७. (C) the most suitable expression of spiritual individuality** — The essay says mother tongue represents the most suitable expression of spiritual individuality.
- २२८. (B) Dattrilagnaka** — The essay lists Dattrilagnaka as a type of surety.
- २२९. (C) the writer of the foreword** — The foreword page is signed by Umanath Jha.
- २३०. (A) Umanath Jha's former university office** — The foreword signature calls him Ex Pro Vice-Chancellor of L. N. Mithila University, Darbhanga.
- २३१. (A) Vidyapati was a typical Renaissance genius who dealt with politics, diplomacy, economy, law and statecraft** — The introduction says the articles prove the thesis that Vidyapati was a Renaissance genius who dwelt on several aspects of politics and statecraft.
- २३२. (C) Journal of Postgraduate Studies and Research in Sanskrit Learning, Darbhanga** — The acknowledgement credits this Darbhanga journal for the study of Vidyapati's Danavakyavali.
- २३३. (D) H. J. Laski** — The essay quotes H. J. Laski on political equality requiring economic equality.
- २३४. (C) Maithili** — The essay contrasts Sanskrit with Maithili, the language of the majority.
- २३५. (B) Vijnanesvara** — The essay attributes the doctrine of Sri-Dhana to Vijnanesvara, author of Mitakshara.
- २३६. (C) Saivism** — The essay says Saivism was by far the most popular cult in Mithila.
- २३७. (D) Danavakyavali and Durgabhakti-Tarangini** — The essay says two other Smriti works, Danavakyavali and Durgabhakti-Tarangini, were also composed in that period.
- २३८. (D) the number of copies in the first edition** — The publication page states First Edition: February 1983—1,000 copies.
- २३९. (B) by paying his price to the master** — The manumission section says a slave could free himself by paying his price.
- २४०. (A) Rs. 15 only** — The price page lists Library Edition: Rs. 15 only.
- २४१. (A) the author's work described by Umanath Jha as valuable for students of** — The foreword says the socio-political studies should be valuable and arouse the interest of students of medieval Mithila.
- २४२. (C) Likhanavali** — The usury essay is based on Vidyapati's Likhanavali.
- २४३. (C) Ex Pro Vice-Chancellor, L. N. Mithila University, Darbhanga** — The foreword signature calls him Ex Pro Vice-Chancellor of L. N. Mithila University, Darbhanga.

- २४४. (A) to show or point out the debtor not paying in time** — The essay explains Darsakolagnaka as one who undertakes to point out the debtor when he fails to pay.
- २४५. (B) dana-stuti** — The essay mentions a whole class of Rgvedic hymns known as dana-stuti.
- २४६. (C) it gives no special treatment of the mahadana** — The essay says Danavakyavali gives no special treatment of the mahadana.
- २४७. (C) Dandaniti writers** — The essay says Vidyapati was in the long chain of Dandaniti writers.
- २४८. (C) Mithila** — The essay discusses the kingdom of Mithila in the context of small-power diplomacy.
- २४९. (B) Dante** — The essay compares Vidyapati with Dante for using the people's language.
- २५०. (D) 10 percent per annum** — The essay cites Amir Khusro's statement that interest on big sums was probably 10 percent per annum.

अध्याय ६ : Videha QUIZ | Vidyāpati — Ramanath Jha

Source Orientation and Critical Frame

१. Which option best fits the text? What is Ramanath Jha's central reason for treating Vidyāpati as a maker of Indian literature?

- (A) He turned the spoken language of Mithilā into a literary medium of enduring poetic power.
- (B) He translated Persian court chronicles into Maithili.
- (C) He wrote only scholastic Sanskrit digests for the Pandit class.
- (D) He founded the Oinabara dynasty as a political ruler.

२. Which option best fits the text? What does the title "Maithila Kokila" signify in Ramanath Jha's account?

- (A) A sectarian title used only by Bengal Vaiṣṇavas.
- (B) A legal office connected with the transfer department.
- (C) Vidyāpati's sweet poetic voice that ushered a spring in North-Eastern Indian poetry.
- (D) A formal military title granted by Ibrahim Shah.

३. Which option best fits the text? What is the best way to read this monograph's aim?

- (A) It reconstructs Vidyāpati as poet, statesman, social thinker and cultural force.
- (B) It reduces Vidyāpati to a temple ritualist.
- (C) It treats Vidyāpati only as a publisher of manuscripts.
- (D) It avoids the historical setting of Mithilā.

४. Which option best fits the text? Why should the book's publication details not dominate a serious quiz on this text?

- (A) Because the author rejects all bibliographical information.
- (B) Because the book is only a price list.
- (C) Because the book contains no historical argument.
- (D) Because the intellectual argument lies in Vidyāpati's place in Mithilā, language and literature.

५. Which pair is correctly matched according to Ramanath Jha's account?

- (A) Vidyāpati — spoken Maithili as literary medium
- (B) Sahitya Akademi — subject of the monograph
- (C) Maithila Kokila — title of Shiva Singha
- (D) Ramanath Jha — founder of Oinabara rule

६. Consider these statements about the monograph's framing: 1. It presents Vidyāpati as a maker of Indian literature. 2. It treats the use of spoken language as central to his importance. 3. It treats his fame as dependent only on modern printing. Which of the statements given above is/are correct?

- (A) 1 and 2 only
- (B) None of the statements
- (C) 2 and 3 only
- (D) 1 and 3 only

७. Consider these statements about Vidyāpati's significance in the opening account: 1. He gave literary expressiveness to the spoken language of Mithilā. 2. He is called Maithila Kokila in the text. 3. He is presented as having no influence outside Mithilā. Which of the statements given above is/are correct?

- (A) 2 only
- (B) 1, 2 and 3
- (C) 1 and 3 only
- (D) 1 and 2 only

८. Consider the type of knowledge this quiz should test: 1. Vidyāpati's relation to Mithilā's social and political milieu. 2. The interpretive logic of Ramanath Jha's account. 3. Isolated price and address details as the main substance of the text. Which of the statements given above is/are correct?

- (A) 1 and 3 only
- (B) 2 only
- (C) 1 and 2 only
- (D) 1 only

Mithilā: Political Background and Cultural Reawakening

९. Which option best fits the text? Vidyāpati's birth-place in Ramanath Jha's account

- (A) Jaunpur
- (B) Naimiṣāranya
- (C) Bisapi in the Madhubani subdivision of Darbhanga
- (D) Bhatgaon

१०. Which option best fits the text? Approximate date of Vidyāpati's birth

- (A) A.D. 1503
- (B) about A.D. 1350
- (C) A.D. 1097
- (D) A.D. 1323

११. Which option best fits the text? Mithilā's old reputation

- (A) maritime conquest
- (B) imperial cavalry
- (C) desert trade
- (D) intellectual pursuits and speculation

१२. Which option best fits the text? Mithilā's political position since the Buddha's time

- (A) a colony of Jaunpur from the beginning
- (B) a province of Bengal alone
- (C) under the suzerainty of Magadh
- (D) an independent maritime republic

१३. Which option best fits the text? Nanyadeva's arrival in Mithilā

- (A) 1097 from the extreme south
- (B) 1406 from Bengal
- (C) 1503 from Nepal
- (D) 1323 from Jaunpur

१४. Which option best fits the text? Karṇāṭa rule in Mithilā

- (A) one year
- (B) nineteen generations
- (C) six generations
- (D) twelve months

१५. Which option best fits the text? Lakshmidhara's major contribution

- (A) Kīrtipatākā
- (B) Tattvacintāmaṇi
- (C) Kalpataru
- (D) Brajabuli poetry

१६. Which option best fits the text? Gaṅgeśa's major contribution

- (A) Kalpataru
- (B) Likhanāvalī
- (C) Kīrtilatā
- (D) Tattvacintāmaṇi

१७. Which option best fits the text? Harisinghadeva's defeat

- (A) A.D. 1097 by Nanyadeva
- (B) A.D. 1503 by Anumati Devi
- (C) A.D. 1323 by Ghiyāsuddīn Tughlaq
- (D) A.D. 1406 by Shiva Singha

१८. Which option best fits the text? Ferozeshah Tughlaq's settlement of Tirhut

- (A) Mithilā was annexed permanently to Bengal
- (B) The Malla Rajas took Tirhut immediately
- (C) Bisapi was made a Buddhist monastery
- (D) Raj of Tirhut was made over to Raja Pandit Kameshwar Thakur

१९. Which option best fits the text? Oini origin of Kameshwar Thakur's family

- (A) Gajjan on the frontier
- (B) Bhatgaon in Nepal
- (C) Naimiṣāranya near Kanpur
- (D) a prosperous village near Pusa in Muzaffarpur

२०. Which option best fits the text? Vidyāpati's birth in relation to Karṇāṭa fall

- (A) before Nanyadeva's arrival
- (B) after the Malla period in Nepal
- (C) during Lakshmidhara's youth
- (D) about twenty-seven years after the fall of the Karṇāṭas

२१. Which option best fits the text? The Karṇāṭa social strategy

- (A) abolishing all śāstric forms
- (B) reorganising social life while preserving continuity with the past
- (C) rejecting Maithil society
- (D) ending all Sanskrit learning

२२. Which option best fits the text? The pressure faced by Mithilā's leaders

- (A) internal Buddhist revival alone
- (B) Malla conquest from Nepal
- (C) Portuguese naval attack
- (D) advance of Mohammedan power from west and south-west

२३. Which option best fits the text? Why Mithilā welcomed Nanyadeva

- (A) he destroyed Sanskrit learning
- (B) he was a scholar fond of arts and letters and brought stable rule
- (C) he abolished the court
- (D) he imposed a foreign language by force

२४. Consider these statements about Mithilā's pre-Vidyāpati background: 1. Nanyadeva's rule is linked with peace and prosperity in Mithilā. 2. Lakshmidhara and Gaṅgeśa are presented as setting scholarly patterns beyond Mithilā. 3. The Karṇāṭa period is described as an age without intellectual production. Which of the statements given above is/are correct?

- (A) 1 only
- (B) None of the statements
- (C) 2 and 3 only
- (D) 1 and 2 only

२५. Consider these statements about the transition from Karṇāṭa to Oinabara rule: 1. Harisinghadeva's fall ended the last Kṣatriya rule in Northern India in the account. 2. Direct Muslim administration of Mithilā was found neither profitable nor practicable. 3. Vidyāpati was born many centuries before the Karṇāṭa fall. Which of the statements given above is/are correct?

- (A) 1, 2 and 3
- (B) 2 only
- (C) 1 and 2 only
- (D) 2 and 3 only

२६. Consider these statements about social reorganisation in Mithilā: 1. The leaders gave new interpretations to old rules. 2. Continuity with the past was outwardly maintained. 3. The process is described as openly rejecting all older norms. Which of the statements given above is/are correct?

- (A) 2 and 3 only
- (B) 3 only
- (C) 1 and 2 only
- (D) 1, 2 and 3

२७. Consider these statements about Mithilā's historical situation: 1. Mithilā is presented as intellectually strong despite political turbulence. 2. Karṇāṭa rule is associated with renewed peace and learning. 3. The account treats Mithilā as culturally insignificant before Vidyāpati. Which of the statements given above is/are correct?

- (A) 1 and 3 only
- (B) 1 and 2 only
- (C) 1 only
- (D) 2 only

२८. Choose the best analytical answer. Which historical development most directly explains the urgency of Maithil social reorganisation?

- (A) The publication of N. Gupta's Padavali.
- (B) The emergence of Tagore's imitation Maithili.
- (C) The invention of modern printing.
- (D) The pressure of advancing Mohammedan power and the need to preserve social unity.

२९. Which answer avoids a misleading simplification of this topic: Vidyāpati's birth-place in Ramanath Jha's account?

- (A) Bisapi in the Madhubani subdivision of Darbhanga
- (B) Bhatgaon
- (C) Naimiṣāraṇya
- (D) Jaunpur

- ३०. Which answer avoids a misleading simplification of this topic: Approximate date of Vidyāpati's birth?**
- (A) A.D. 1323
 - (B) about A.D. 1350
 - (C) A.D. 1503
 - (D) A.D. 1097
- ३१. Which answer avoids a misleading simplification of this topic: Mithilā's old reputation?**
- (A) intellectual pursuits and speculation
 - (B) maritime conquest
 - (C) desert trade
 - (D) imperial cavalry
- ३२. Which answer avoids a misleading simplification of this topic: Mithilā's political position since the Buddha's time?**
- (A) a colony of Jaunpur from the beginning
 - (B) under the suzerainty of Magadh
 - (C) a province of Bengal alone
 - (D) an independent maritime republic
- ३३. Which answer avoids a misleading simplification of this topic: Nanyadeva's arrival in Mithilā?**
- (A) 1097 from the extreme south
 - (B) 1503 from Nepal
 - (C) 1323 from Jaunpur
 - (D) 1406 from Bengal
- ३४. Which answer avoids a misleading simplification of this topic: Karṇāṭa rule in Mithilā?**
- (A) six generations
 - (B) one year
 - (C) nineteen generations
 - (D) twelve months
- ३५. Which answer avoids a misleading simplification of this topic: Lakshmidhara's major contribution?**
- (A) Kīrtipatākā
 - (B) Kalpataru
 - (C) Tattvacintāmaṇi
 - (D) Brajabuli poetry
- ३६. Which answer avoids a misleading simplification of this topic: Gaṅgeśa's major contribution?**
- (A) Tattvacintāmaṇi
 - (B) Likhanāvalī
 - (C) Kīrtilatā
 - (D) Kalpataru
- ३७. Which answer avoids a misleading simplification of this topic: Harisinghadeva's defeat?**
- (A) A.D. 1406 by Shiva Singha
 - (B) A.D. 1323 by Ghiyāsuddīn Tughlaq
 - (C) A.D. 1097 by Nanyadeva
 - (D) A.D. 1503 by Anumati Devi

३८. Which answer avoids a misleading simplification of this topic: Ferozeshah Tughlaq's settlement of Tirhut?

- (A) Mithilā was annexed permanently to Bengal
- (B) Raj of Tirhut was made over to Raja Pandit Kameshwar Thakur
- (C) Bisapi was made a Buddhist monastery
- (D) The Malla Rajas took Tirhut immediately

३९. Which answer avoids a misleading simplification of this topic: Oini origin of Kameshwar Thakur's family?

- (A) a prosperous village near Pusa in Muzaffarpur
- (B) Gajjan on the frontier
- (C) Bhatgaon in Nepal
- (D) Naimiṣāranya near Kanpur

४०. Which answer avoids a misleading simplification of this topic: Vidyāpati's birth in relation to Karṇāṭa fall?

- (A) during Lakshmidhara's youth
- (B) about twenty-seven years after the fall of the Karṇāṭas
- (C) before Nanyadeva's arrival
- (D) after the Malla period in Nepal

४१. Which answer avoids a misleading simplification of this topic: The Karṇāṭa social strategy?

- (A) abolishing all śāstric forms
- (B) rejecting Maithil society
- (C) reorganising social life while preserving continuity with the past
- (D) ending all Sanskrit learning

४२. Which answer avoids a misleading simplification of this topic: The pressure faced by Mithilā's leaders?

- (A) internal Buddhist revival alone
- (B) Malla conquest from Nepal
- (C) Portuguese naval attack
- (D) advance of Mohammedan power from west and south-west

४३. Which answer avoids a misleading simplification of this topic: Why Mithilā welcomed Nanyadeva?

- (A) he destroyed Sanskrit learning
- (B) he imposed a foreign language by force
- (C) he was a scholar fond of arts and letters and brought stable rule
- (D) he abolished the court

४४. Which claim would be misleading if applied to Ramanath Jha's account? Topic: Vidyāpati's birth-place in Ramanath Jha's account

- (A) Vidyāpati's birth-place in Ramanath Jha's account — Jaunpur
- (B) Vidyāpati's birth-place in Ramanath Jha's account — Bisapi in the Madhubani subdivision of Darbhanga
- (C) Mithilā's old reputation — intellectual pursuits and speculation
- (D) Oini origin of Kameshwar Thakur's family — a prosperous village near Pusa in Muzaffarpur

४५. Which claim would be misleading if applied to Ramanath Jha's account? Topic: Approximate date of Vidyāpati's birth

- (A) Karṇāṭa rule in Mithilā — six generations
- (B) Approximate date of Vidyāpati's birth — A.D. 1097
- (C) Mithilā's old reputation — intellectual pursuits and speculation
- (D) Approximate date of Vidyāpati's birth — about A.D. 1350

४६. Which claim would be misleading if applied to Ramanath Jha's account? Topic: Mithilā's old reputation

- (A) Gaṅgeśa's major contribution — Tattvacintāmaṇi
- (B) Mithilā's old reputation — intellectual pursuits and speculation
- (C) Mithilā's old reputation — maritime conquest
- (D) The pressure faced by Mithilā's leaders — advance of Mohammedan power from west and south-west

४७. Which claim would be misleading if applied to Ramanath Jha's account? Topic: Mithilā's political position since the Buddha's time

- (A) Mithilā's political position since the Buddha's time — under the suzerainty of Magadh
- (B) Mithilā's political position since the Buddha's time — an independent maritime republic
- (C) Oini origin of Kameshwar Thakur's family — a prosperous village near Pusa in Muzaffarpur
- (D) Ferozeshah Tughlaq's settlement of Tirhut — Raj of Tirhut was made over to Raja Pandit Kameshwar Thakur

४८. Which claim would be misleading if applied to Ramanath Jha's account? Topic: Nanyadeva's arrival in Mithilā

- (A) Nanyadeva's arrival in Mithilā — 1323 from Jaunpur
- (B) Why Mithilā welcomed Nanyadeva — he was a scholar fond of arts and letters and brought stable rule
- (C) Nanyadeva's arrival in Mithilā — 1097 from the extreme south
- (D) Mithilā's old reputation — intellectual pursuits and speculation

४९. Which claim would be misleading if applied to Ramanath Jha's account? Topic: Karṇāṭa rule in Mithilā

- (A) Vidyāpati's birth-place in Ramanath Jha's account — Bisapi in the Madhubani subdivision of Darbhanga
- (B) Karṇāṭa rule in Mithilā — one year
- (C) Oini origin of Kameshwar Thakur's family — a prosperous village near Pusa in Muzaffarpur
- (D) Karṇāṭa rule in Mithilā — six generations

५०. Which claim would be misleading if applied to Ramanath Jha's account? Topic: Lakshmidhara's major contribution

- (A) Lakshmidhara's major contribution — Tattvacintāmaṇi
- (B) Harisinghadeva's defeat — A.D. 1323 by Ghiyāsuddīn Tughlaq
- (C) Lakshmidhara's major contribution — Kalpataru
- (D) Karṇāṭa rule in Mithilā — six generations

५१. Which claim would be misleading if applied to Ramanath Jha's account? Topic: Gaṅgeśa's major contribution

- (A) Vidyāpati's birth-place in Ramanath Jha's account — Bisapi in the Madhubani subdivision of Darbhanga
- (B) Gaṅgeśa's major contribution — Kalpataru
- (C) Approximate date of Vidyāpati's birth — about A.D. 1350
- (D) Gaṅgeśa's major contribution — Tattvacintāmaṇi

५२. Which claim would be misleading if applied to Ramanath Jha's account? Topic: Harisinghadeva's defeat

- (A) The Karṇāṭa social strategy — reorganising social life while preserving continuity with the past
- (B) Harisinghadeva's defeat — A.D. 1323 by Ghiyāsuddīn Tughlaq
- (C) Harisinghadeva's defeat — A.D. 1097 by Nanyadeva
- (D) Lakshmidhara's major contribution — Kalpataru

५३. Which claim would be misleading if applied to Ramanath Jha's account? Topic: Ferozeshah Tughlaq's settlement of Tirhut

- (A) Ferozeshah Tughlaq's settlement of Tirhut — Mithilā was annexed permanently to Bengal
- (B) Nanyadeva's arrival in Mithilā — 1097 from the extreme south
- (C) Ferozeshah Tughlaq's settlement of Tirhut — Raj of Tirhut was made over to Raja Pandit Kameshwar Thakur
- (D) Approximate date of Vidyāpati's birth — about A.D. 1350

५४. Which claim would be misleading if applied to Ramanath Jha's account? Topic: Oini origin of Kameshwar Thakur's family

- (A) Oini origin of Kameshwar Thakur's family — Bhatgaon in Nepal
- (B) Nanyadeva's arrival in Mithilā — 1097 from the extreme south
- (C) Harisinghadeva's defeat — A.D. 1323 by Ghiyāsuddīn Tughlaq
- (D) Oini origin of Kameshwar Thakur's family — a prosperous village near Pusa in Muzaffarpur

५५. Which claim would be misleading if applied to Ramanath Jha's account? Topic: Vidyāpati's birth in relation to Karṇāṭa fall

- (A) Vidyāpati's birth in relation to Karṇāṭa fall — before Nanyadeva's arrival
- (B) Oini origin of Kameshwar Thakur's family — a prosperous village near Pusa in Muzaffarpur
- (C) Karṇāṭa rule in Mithilā — six generations
- (D) Vidyāpati's birth in relation to Karṇāṭa fall — about twenty-seven years after the fall of the Karṇāṭas

५६. Which claim would be misleading if applied to Ramanath Jha's account? Topic: The Karṇāṭa social strategy

- (A) Vidyāpati's birth in relation to Karṇāṭa fall — about twenty-seven years after the fall of the Karṇāṭas
- (B) The Karṇāṭa social strategy — reorganising social life while preserving continuity with the past
- (C) Approximate date of Vidyāpati's birth — about A.D. 1350
- (D) The Karṇāṭa social strategy — abolishing all śāstric forms

५७. Which claim would be misleading if applied to Ramanath Jha's account? Topic: The pressure faced by Mithilā's leaders

- (A) Harisinghadeva's defeat — A.D. 1323 by Ghiyāsuddīn Tughlaq
- (B) Karṇāṭa rule in Mithilā — six generations
- (C) The pressure faced by Mithilā's leaders — advance of Mohammedan power from west and south-west
- (D) The pressure faced by Mithilā's leaders — Portuguese naval attack

५८. Which claim would be misleading if applied to Ramanath Jha's account? Topic: Why Mithilā welcomed Nanyadeva

- (A) Harisinghadeva's defeat — A.D. 1323 by Ghiyāsuddīn Tughlaq
- (B) Gaṅgeśa's major contribution — Tattvacintāmaṇi
- (C) Why Mithilā welcomed Nanyadeva — he was a scholar fond of arts and letters and brought stable rule
- (D) Why Mithilā welcomed Nanyadeva — he imposed a foreign language by force

उत्तरमाला — अध्याय ६ (उत्तर ओ व्याख्या / Answers & Explanations)

१. (A) He turned the spoken language of Mithilā into a literary medium of enduring poetic power. — The account opens by stressing that Vidyāpati made the spoken language of his region the medium of poetical composition and gave it literary expressiveness.

२. (C) Vidyāpati's sweet poetic voice that ushered a spring in North-Eastern Indian poetry. — The epithet is explained through the sweetness and influence of his songs, not through administrative office.

३. (A) It reconstructs Vidyāpati as poet, statesman, social thinker and cultural force. — Ramanath Jha repeatedly presents Vidyāpati as more than a lyric poet, tying his works to society, court, language and culture.

४. (D) Because the intellectual argument lies in Vidyāpati's place in Mithilā, language and literature. — Source identity matters, but the text is principally an interpretive monograph on Vidyāpati's literary and cultural role.

५. (A) Vidyāpati — spoken Maithili as literary medium — The defining claim is Vidyāpati's elevation of spoken Maithili into literature.

६. (A) 1 and 2 only — The opening argument links Vidyāpati's greatness to vernacular literary creation, not to modern print alone.
७. (D) 1 and 2 only — The text explicitly stresses both his Maithila identity and wider influence beyond Mithilā.
८. (C) 1 and 2 only — The serious content of the monograph lies in interpretation and evidence, not catalogue trivia.
९. (C) Bisapi in the Madhubani subdivision of Darbhanga — The text places his birth in Bisapi in the heart of Mithilā.
१०. (B) about A.D. 1350 — The date is inferred from Shiva Singha's age and chronology.
११. (D) intellectual pursuits and speculation — The text emphasizes Mithilā's intellectual life even under political turbulence.
१२. (C) under the suzerainty of Magadh — Ramanath Jha says Mithilā was politically under Magadh's suzerainty since Buddha's time.
१३. (A) 1097 from the extreme south — Nanyadeva the Karṇāṭa came from the south and founded a line in Mithilā.
१४. (C) six generations — The text says the Karṇāṭas ruled for six generations.
१५. (C) Kalpataru — Lakshmidhara's Kalpataru is named as a major legal digest.
१६. (D) Tattvacintāmaṇi — Gaṅgeśa's Tattvacintāmaṇi is named as a philosophical landmark.
१७. (C) A.D. 1323 by Ghiyāsuddīn Tughlaq — The fall of Harisinghadeva marks the end of the last Kṣatriya rule in Northern India in the account.
१८. (D) Raj of Tirhut was made over to Raja Pandit Kameshwar Thakur — The account says direct Muslim subedari proved impractical and Tirhut was made over to Kameshwar Thakur.
१९. (D) a prosperous village near Pusa in Muzaffarpur — The family is associated with Oini near Pusa.
२०. (D) about twenty-seven years after the fall of the Karṇāṭas — Ramanath Jha stresses this proximity to political transition.
२१. (B) reorganising social life while preserving continuity with the past — The text describes change through reinterpretation so that continuity appeared intact.
२२. (D) advance of Mohammedan power from west and south-west — The account situates social reorganisation in the face of advancing Muslim power.
२३. (B) he was a scholar fond of arts and letters and brought stable rule — Nanyadeva's scholarship and patronage made his rule acceptable.
२४. (D) 1 and 2 only — The Karṇāṭa milieu is treated as a time of scholarly achievement, not emptiness.
२५. (C) 1 and 2 only — The text places Vidyāpati close to the fall, not centuries before it.
२६. (C) 1 and 2 only — The changes were drastic in effect but presented as evolutionary.
२७. (B) 1 and 2 only — The monograph makes Mithilā's cultural strength central to Vidyāpati's emergence.
२८. (D) The pressure of advancing Mohammedan power and the need to preserve social unity. — The social reorganisation is tied to political pressure and survival.
२९. (A) Bisapi in the Madhubani subdivision of Darbhanga — The text places his birth in Bisapi in the heart of Mithilā.
३०. (B) about A.D. 1350 — The date is inferred from Shiva Singha's age and chronology.
३१. (A) intellectual pursuits and speculation — The text emphasizes Mithilā's intellectual life even under political turbulence.
३२. (B) under the suzerainty of Magadh — Ramanath Jha says Mithilā was politically under Magadh's suzerainty since Buddha's time.
३३. (A) 1097 from the extreme south — Nanyadeva the Karṇāṭa came from the south and founded a line in Mithilā.

- ३४. (A) six generations** — The text says the Karṇāṭas ruled for six generations.
- ३५. (B) Kalpataru** — Lakshmidhara’s Kalpataru is named as a major legal digest.
- ३६. (A) Tattvacintāmaṇi** — Gaṅgeśa’s Tattvacintāmaṇi is named as a philosophical landmark.
- ३७. (B) A.D. 1323 by Ghiyāsuddīn Tughlaq** — The fall of Harisinghadeva marks the end of the last Kṣatriya rule in Northern India in the account.
- ३८. (B) Raj of Tirhut was made over to Raja Pandit Kameshwar Thakur** — The account says direct Muslim subedari proved impractical and Tirhut was made over to Kameshwar Thakur.
- ३९. (A) a prosperous village near Pusa in Muzaffarpur** — The family is associated with Oini near Pusa.
- ४०. (B) about twenty-seven years after the fall of the Karṇāṭas** — Ramanath Jha stresses this proximity to political transition.
- ४१. (C) reorganising social life while preserving continuity with the past** — The text describes change through reinterpretation so that continuity appeared intact.
- ४२. (D) advance of Mohammedan power from west and south-west** — The account situates social reorganisation in the face of advancing Muslim power.
- ४३. (C) he was a scholar fond of arts and letters and brought stable rule** — Nanyadeva’s scholarship and patronage made his rule acceptable.
- ४४. (A) Vidyāpati’s birth-place in Ramanath Jha’s account — Jaunpur** — The text places his birth in Bisapi in the heart of Mithilā. The misleading option confuses this topic with an unrelated person, place, work or concept.
- ४५. (B) Approximate date of Vidyāpati’s birth — A.D. 1097** — The date is inferred from Shiva Singha’s age and chronology. The misleading option confuses this topic with an unrelated person, place, work or concept.
- ४६. (C) Mithilā’s old reputation — maritime conquest** — The text emphasizes Mithilā’s intellectual life even under political turbulence. The misleading option confuses this topic with an unrelated person, place, work or concept.
- ४७. (B) Mithilā’s political position since the Buddha’s time — an independent maritime republic** — Ramanath Jha says Mithilā was politically under Magadh’s suzerainty since Buddha’s time. The misleading option confuses this topic with an unrelated person, place, work or concept.
- ४८. (A) Nanyadeva’s arrival in Mithilā — 1323 from Jaunpur** — Nanyadeva the Karṇāṭa came from the south and founded a line in Mithilā. The misleading option confuses this topic with an unrelated person, place, work or concept.
- ४९. (B) Karṇāṭa rule in Mithilā — one year** — The text says the Karṇāṭas ruled for six generations. The misleading option confuses this topic with an unrelated person, place, work or concept.
- ५०. (A) Lakshmidhara’s major contribution — Tattvacintāmaṇi** — Lakshmidhara’s Kalpataru is named as a major legal digest. The misleading option confuses this topic with an unrelated person, place, work or concept.
- ५१. (B) Gaṅgeśa’s major contribution — Kalpataru** — Gaṅgeśa’s Tattvacintāmaṇi is named as a philosophical landmark. The misleading option confuses this topic with an unrelated person, place, work or concept.
- ५२. (C) Harisinghadeva’s defeat — A.D. 1097 by Nanyadeva** — The fall of Harisinghadeva marks the end of the last Kṣatriya rule in Northern India in the account. The misleading option confuses this topic with an unrelated person, place, work or concept.
- ५३. (A) Ferozeshah Tughlaq’s settlement of Tirhut — Mithilā was annexed permanently to Bengal** — The account says direct Muslim subedari proved impractical and Tirhut was made over to Kameshwar Thakur. The misleading option confuses this topic with an unrelated person, place, work or concept.
- ५४. (A) Oini origin of Kameshwar Thakur’s family — Bhatgaon in Nepal** — The family is associated with Oini near Pusa. The misleading option confuses this topic with an unrelated person, place, work or concept.

५५. (A) **Vidyāpati's birth in relation to Karṇāṭa fall — before Nanyadeva's arrival** — Ramanath Jha stresses this proximity to political transition. The misleading option confuses this topic with an unrelated person, place, work or concept.
५६. (D) **The Karṇāṭa social strategy — abolishing all śāstric forms** — The text describes change through reinterpretation so that continuity appeared intact. The misleading option confuses this topic with an unrelated person, place, work or concept.
५७. (D) **The pressure faced by Mithilā's leaders — Portuguese naval attack** — The account situates social reorganisation in the face of advancing Muslim power. The misleading option confuses this topic with an unrelated person, place, work or concept.
५८. (D) **Why Mithilā welcomed Nanyadeva — he imposed a foreign language by force** — Nanyadeva's scholarship and patronage made his rule acceptable. The misleading option confuses this topic with an unrelated person, place, work or concept.