2007, OUTRAM LINES, 1ST FLOOR, OPPOSITE MUKHERJEE NAGAR POLICE STATION, DELHI-110009

## SSC MAINS MOCK TEST - 86 (ANSWER KEY)

| 1. (A) | 26. (C) | 51. (C) | 76. (D) | 101. (D) | 126. (C) | 151. (A) | 176. (A) |
| :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: |
| 2. (C) | 27. (A) | 52. (C) | 77. (D) | 102. (A) | 127. (B) | 152. (B) | 177. (A) |
| 3. (D) | 28. (B) | 53. (A) | 78. (A) | 103. (D) | 128. (C) | 153. (C) | 178. (A) |
| 4. (D) | 29. (A) | 54. (D) | 79. (C) | 104. (A) | 129. (C) | 154. (C) | 179. (A) |
| 5. (D) | 30. (A) | 55. (C) | 80. (D) | 105. (D) | 130. (A) | 155. (A) | 180. (A) |
| 6. (D) | 31. (A) | 56. (B) | 81. (B) | 106. (C) | 131. (B) | 156. (A) | 181. (B) |
| 7. (A) | 32. (B) | 57. (B) | 82. (C) | 107. (B) | 132. (D) | 157. (B) | 182. (D) |
| 8. (B) | 33. (C) | 58. (B) | 83. (C) | 108. (A) | 133. (A) | 158. (A) | 183. (B) |
| 9. (C) | 34. (C) | 59. (B) | 84. (C) | 109. (C) | 134. (C) | 159. (A) | 184. (B) |
| 10. (B) | 35. (C) | 60. (B) | 85. (B) | 110. (A) | 135. (B) | 160. (A) | 185. (C) |
| 11. (A) | 36. (C) | 61. (D) | 86. (C) | 111. (D) | 136. (B) | 161. (B) | 186. (C) |
| 12. (B) | 37. (C) | 62. (B) | 87. (D) | 112. (B) | 137. (A) | 162. (A) | 187. (C) |
| 13. (B) | 38. (C) | 63. (D) | 88. (C) | 113. (A) | 138. (A) | 163. (C) | 188. (C) |
| 14. (C) | 39. (B) | 64. (A) | 89. (D) | 114. (A) | 139. (A) | 164. (D) | 189. (D) |
| 15. (A) | 40. (B) | 65. (C) | 90. (A) | 115. (B) | 140. (D) | 165. (B) | 190. (D) |
| 16. (B) | 41. (C) | 66. (B) | 91. (B) | 116. (C) | 141. (A) | 166. (B) | 191. (D) |
| 17. (B) | 42. (B) | 67. (D) | 92. (B) | 117. (D) | 142. (D) | 167. (A) | 192. (A) |
| 18. (C) | 43. (C) | 68. (C) | 93. (C) | 118. (B) | 143. (B) | 168. (A) | 193. (A) |
| 19. (A) | 44. (C) | 69. (D) | 94. (A) | 119. (C) | 144. (C) | 169. (B) | 194. (B) |
| 20. (B) | 45. (B) | 70. (B) | 95. (C) | 120. (B) | 145. (D) | 170. (A) | 195. (C) |
| 21. (C) | 46. (C) | 71. (A) | 96. (D) | 121. (B) | 146. (A) | 171. (A) | 196. (C) |
| 22. (B) | 47. (B) | 72. (C) | 97. (B) | 122. (D) | 147. (B) | 172. (C) | 197. (B) |
| 23. (B) | 48. (C) | 73. (A) | 98. (C) | 123. (B) | 148. (A) | 173. (C) | 198. (D) |
| 24. (B) | 49. (C) | 74. (C) | 99. (D) | 124. (A) | 149. (C) | 174. (A) | 199. (D) |
| 25. (A) | 50. (B) | 75. (C) | 100. (A) | 125. (B) | 150. (B) | 175. (B) | 200. (D) |

## EXPLANATION

1. (A) The is no subject after 'while' so to have an appropriate sense of the sentence. Start with 'the man' which is the subject of the 1 st part of the sentence too.
2. (C) Change 'will' into 'would' as the sentence is in the past tense.
3. (D) 'Predicament' means 'a difficult and unpleasant situation'. This word is the most appropriate for the given situation.
4. (A) Past time (yesterday) indicates that the sentence should be in Simple Past Tense.
5. (B) 'One' will take pronoun 'one'.
6. (C) Question tag and the sentence must be in the same tense. Simple Past Tense takes 'did' in question tags.
7. (B) The subject of the sentence (i.e, the technician) is singular.
8. (B) Since the sentence is interrogative, helping verb should come before subject and 'not' after it.
9. (B) Sentence starting with 'if' shall be simple present tense.
10. (C) Sentence starting with 'No sooner' takes inverted form, i.e., 'Had + Sub + V3'.
11. (A) 'Since times immemorial' is a phrase.
12. (B) An action (being the secretary) started in the past and still going on comes under Present Perfect Continuous Tense.
13. (C) The sentence is in indirect speech and hence affirmative helping verb should come after subject.
14. (A) 'inquire of' means 'to ask'.
15. (C) Change 'out' into 'our'.
16. (B) Replace 'is' by 'are', as 'former' comes for 'Macbeth and Julius Caesar', hence plural.
17. (B) Replace 'less' by 'fewer', as 'few' comes for countable nouns such as 'mistake' and less comes for uncountable nouns.
18. (B) Add 'a' before 'laptop' as it is a singular countable noun.
19. (A) Replace 'usually' after 'seen'. 'Adverb of frequency' comes after auxiliary verb.
20. (C) Replace 'angrily' after 'shouted', as it qualifies the verb 'shout'. Change 'over' into 'on'.
21. (A) Add 'also' after 'but' 'Not only ..... but also' is correlative.
22. (B) Change 'is' into 'am'.
23. (A) Change 'have' into 'has', as 'half of the time' is singular hence will take singular verb.
24. (A) As the sentence is in Present Tense, change 'knew' into 'knows'. Change 'never to die' into 'he would never die'.
25. (A) Hens are countable. Replace 'is' by 'are'.
26. (B) Replace 'to suggest' by 'in suggesting'. It takes following form : persist + in $+\mathrm{v}+$ ing + obj.
27. (C) Change 'saw' into 'had seen'. If two action take place in the past, one after the other, the 1 st action will be in past perfect tense and the 2 nd action will be in simple past tense.
28. (C) 'To lot of trouble' must be replaced by 'into a lot of trouble'.
29. (C) Replace 'upon' by 'to'.
30. (C) Remove 'on'.
31. (C) Add 'of after 'boasts'.
32. (C) Replace 'Unless' by 'if'.
33. (B) Replace 'repent' by repents', as it follows the subject 'the boy'.
34. (B) 'None' is singular in nature. Hence takes singular verb. Change 'are' into 'is'.

## MEANINGS IN ALPHABETICAL ORDER

## Word

Aberration

Abridged
Abundantly
Accumulate
Alienate
Amnesia
Assumption

Banished

Centurion

Courageous
Denominational

Deterrence

## Meaning in English

a departure from what is normal, usual, or expected, typically one that is unwelcome (of a piece of writing) having been shortened in large quantities; plentifully gather together or acquire an increasing number cause (someone) to feel isolated or estranged a partial or total loss of memory a thing that is accepted as true or as certain to happen, without proof send (someone) away from a country or place as an official punishment
the commander of a century in the ancient Roman army not deterred by danger or pain; brave relating to or according to the principles of a particular religious denomination the action of discouraging an action or event through instilling doubt or fear of the consequences

Meaning in Hindi
विपе न

सं क्ष्र पत
बहु ता यस से
सं चयकरे
विमु ख
₹ मृ तिला' प
कल प्ना

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| Dilemma | a situation in which a difficult choice has to be made between two or more alternatives，especially equally undesirable ones | दु विध |
| :---: | :---: | :---: |
| Dissemination | the action or fact of spreading something， especially information，widely | प्र स र |
| Drowsy | sleepy and lethargic；half asleep | सु ${ }^{\text {® }}$ |
| Enormously | to a very great degree or extent；considerably | अ य त |
| Entrusted | assign the responsibility for doing something to（someone） | स゙ ${ }^{\text {प }}$ |
| Eradicate | destroy completely；put an end to | कर |
| Extravagant | lacking restraint in spending money or using resources | कि जू लख ची |
| Generalisation | a general statement or concept obtained by inference from specific cases | स मा＝यकरप |
| Hesitate | pause before saying or doing something，especially through uncertainty | हिच्चकचा ना |
| Imaginary | existing only in the imagination | का ल्पनक |
| Inadmissible | （especially of evidence in court）not accepted as valid | उस वी का य |
| Inappropriate | not suitable or proper in the circumstances | अनु पुण7ヶ |
| Indispensable | absolutely necessary | अपरिहा य |
| Indolent | wanting to avoid activity or exertion；lazy | अकर्म प्य |
| Inquisitive | curious or inquiring | जि़ा T ¢ |
| Inscriptions | words inscribed，as on a monument or in a book | शिला ले ख |
| Integrate | （of an institution，body，etc．）desegregated， especially racially | एकी कृत |
| Interpretation | the action of explaining the meaning of something | －य ख |
| Interrupt | stop the continuous progress of （an activity or process） | बा ध ड T लना |
| Lethargy | a lack of energy and enthusiasm | सु ₹ ती |
| Mercilessly | in a way that shows no mercy | निर्द यात |
| Migrating | （of an animal，typically a bird or fish）move from one region or habitat to another according to the seasons | फला य |
| Monotonous | dull，tedious，and repetitious；lacking in variety and interest | नी रस |
| Morbid | characterized by or appealing to an abnormal and unhealthy interest in disturbing and unpleasant subjects，especially death and disease | रा＇गी |
| Mysterious | difficult or impossible to understand，explain， or identify | रहस ${ }^{\text {W }}$ d |
| Obscure | not discovered or known about；uncertain | पट |
| Paranoid | of，characterized by，or suffering from the mental condition of paranoia | पै रा नाॅ यड |
| Patriarch | the male head of a family or tribe | कु लर्पत |



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| Phenomenon | a fact or situation that is observed to exist or happen, especially one whose cause or explanation is in question | छा ट ना |
| :---: | :---: | :---: |
| Predicament | a difficult, unpleasant, or embarrassing situation | सिथा ति |
| Privilege | a special right, advantage, or immunity granted or available only to a particular person or group | विषे षाT ¢ि |
| Propaganda | information, especially of a biased or misleading nature, used to promote or publicize a particular political cause or point of view | प्र चा र क्रना |
| Propagate | breed specimens of (a plant or animal) by natural processes from the parent stock | प्र चा र, प लना , पै 万 ला ना |
| Remonstrate | make a forcefully reproachful protest | विरा' धक्रना |
| Repression | the action of subduing someone or something by forc | द मन |
| Scullery | a small kitchen or room at the back of a house used for washing dishes and other dirty household w | बा वरची की मददगा र rk |
| Secularism | the principle of separation of the state from religious institutions | धा म मिनरे क्ष ता |
| Segregate | set apart from the rest or from each other; isolate or divide | अलग |
| Septuagenarian | a person who is from 70 to 79 years old | स Tरवष्' की अवस्थtt का |
| Sexagenarian | a person who is from 60 to 69 years old | सठ वषण ${ }^{\text {¢ }}$ का |
| Sluggish | slow-moving or inactive | सु ${ }^{\text {a }}$ |
| Soporific | tending to induce drowsiness or sleep | निं दा स , निद्र T ज़क |
| Subjugation | the action of bringing someone or something under domination or control | द मन |
| Superannuation | regular payment made into a fund by an employee toward a future pension | पे श न |
| Superstition | excessively credulous belief in and reverence for supernatural beings | अं ध विश्षा स |
| Treasure | a quantity of precious metals, gems, or other valuable objects | ख ज ना |
| Uninterrupted | without a break in continuity | निरं तर |
| Vendetta | a blood feud in which the family of a murdered person seeks vengeance on the murderer or the murderer's family | प्र तिरा` ध |
| Virtuous | having or showing high moral standards | ध ${ }^{\circ}$ 'मक |
| Widespread | found or distributed over a large area or number of people | बड . 'ै माने पुप्र चा रित |

