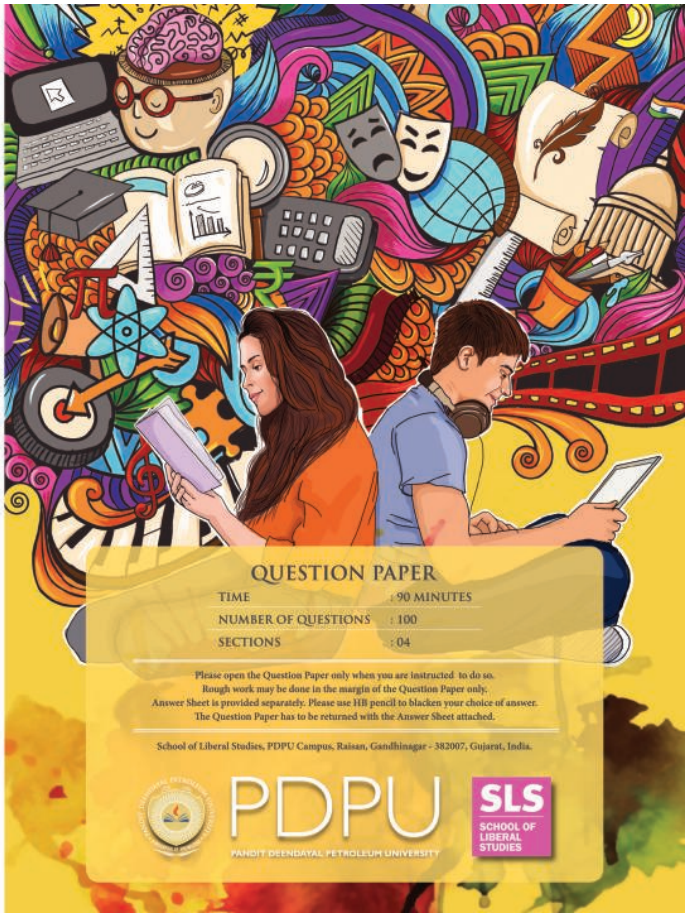

QUESTION PAPER
TIME : 90 MINUTES
NUMBER OF QUESTIONS : 100
SECTIONS : 04
Please open the Question Paper only when you are instructed to do so.
Rough work may be done in the margin of the Question Paper only.
Answer Sheet is provided separately. Please use HB pencil to blacken your choice of answer.
The Question Paper has to be returned with the Answer Sheet attached.
School of Liberal Studies, PDPU Campus, Raisan, Gandhinagar - 382007, Gujarat, India.
PDPU
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SCHOOL OF LIBERAL STUDIES

This paper carries 4 sections.
The number of questions in each section are:

SECTION - 1	**GENERAL AWARENESS**	**40 QUESTIONS**
SECTION - 2	**VERBAL ABILITY**	**20 QUESTIONS**
SECTION - 3	**QUANTITATIVE ABILITY**	**20 QUESTIONS**
SECTION - 4	**LOGICAL REASONING**	**20 QUESTIONS**

TIME : 90 MINUTES

SECTION 1

GENERAL AWARENESS

1. The West Asian country which is the largest producer of oil

A. Jordan B. Saudi Arabia C. UAE D. Oman

2. The International Solar Alliance is headquartered in

A. Brazil B. China C. France D. India

3. The West Asian country which has largest reserves of natural gas

A. Iran B. Qatar C. Yemen D. Iraq

4. The first tournament of the Indian Premier League was held in the year

A. 2007 B. 2008 C. 2009 D. 2010

5. Which country was the winner of the first ICC World Twenty 20 Cup?

A. India B. South Africa C. Pakistan D. Sri Lanka

6. Which country does not share territorial boundary with India?

A. Myanmar B. Bhutan C. Nepal D. Afghanistan

7. Walmart company will take over

A. Snapdeal B. Amazon C. Flipkart D. None of these

8. The Pradhan Mantri Ujjwala Yojana in India is associated with

A. Electrification of rural road B. Supply of cooking gas to the households

C. Rural electrification D. Promotion of solar energy

9. Which date is known as World AIDS Day?

A. 1st December B. 2nd December C. 3rd December D. 4th December

10. Name the political party which was in power for a long period, but lost power in the recent Assembly elections in Tripura.

A. Indian National Congress B. Communist Party of India (Marxist)

C. Bahujan Samaj Party D. None of these

11. Who was not the Prime Minister of India?

A. I. K. Gujral B. Chandrashekhar C. V. P. SIngh D. Sarvapalli Radhakrishnan

12. Cambridge Analytica has been on controversy for the leakage of data from

A. Tumbler B. Linkedin C. Facebook D. Twitter Inc.

13. Who is the present Governor of Karnataka?

A. Rameshwar Thakur
B. Hans Raj Bhardwaj
C. Konijeti Rosaiah
D. Vajubhai Rudabhai Vala

14. Wikimedia Foundation is a registered non-profit organization in

A. UK B. USA C. Norway D. Demark

15. Who took the lead role in building Vivekananda Rock Memorial?

A. Humayun Kabir B. Bhaktavatsalam C. Eknath Ranade D. Jyoti Basu

16. The actress who played the lead role in the Hindi film Sadma

A. Juhi Chawla B. Madhuri Dixit C. Shabana Azmi D. None of these

17. The Garo, Khasi and Jaintia communities are largely seen in

A. Meghalaya B. Chhattishgarh C. Jharkhand D. Odisha

18. The two countries which are recently looking forward for the resolution of the concerns of each other through diplomatic means

A. Russia and the USA
B. The USA and Iran
C. The USA and North Korea
D. Iran and Saudi Arabia

19. The chemical attacks recently happened in

A. South Sudan B. Syria C. Palestine D. Congo

20. The Vikram Sarabhai Space Centre is located at

A. Thiruvanthapuram B. Chennai C. Hyderabad D. None of these

21. Garuda Indonesia is the ---------- of Indonesia

A. Missile launching centre
B. Space research centre
C. Airline
D. All the above

22. 'Purna Swaraj' resolution of the Indian National Congress was passed in

A. Lahore session B. Karachi session C. Wardha session D. Nagpur session

23. Who was the founder of Chola Empire in India?

A. Bukka Raya-1 B. Vijayalaya C. Harihara-1 D. Gopala

24. Which civilisation developed across the Euphrates-Tigris river?

A. Inca B. Egypt C. Mesopotamia D. Olmec

25. Lumbini, the birth place of Lord Gautam Buddha, is situated in

A. India B. Nepal C. Bhutan D. Thailand

26. What is the full form of GNP?

A. Gross Non-Asset Product B. Gross National Product

C. General National Product D. General Non-Asset Product

27. El-Nino phenomena may lead to

A. Decrease in the level of ocean surface B. Increase in the level of ocean surface

C. Rise in the temperature of ocean surface D. None of these

28. The place of origin of an earthquake is called

A. Stag B. Cone C. Fissure D. Epicenter

29. How many Lists are there in the Indian Constitution for the distribution of power?

A. 1 B. 2 C. 3 D. 4

30. A tide in which the high water is lower and low water is higher than normal is called:

A. Neap Tide B. Spring tide C. Moon tide D. All the above

31. The butterfly has ---- number of legs

A. 4 B. 6 C. 8 D. 12

32. Which of the following types of waves are used in night vision equipment?

A. Infra-red waves B. Micro waves C. Radio waves D. None of these

33. One barrel of oil is equal to

A. 129 litres B. 139 litres C. 149 litres D. 159 litres

34. The Silicon Valley of the United States is largely famous for

A. Gold B. Silver C. Information Technology D. Diamond

35. Antibodies are found in

A. Eosinophils B. Platelets C. RBC D. Lymphocytes

36. The capital of Syria is

A. Damascus B. Freetown C. Abuja D. Cairo

37. Who is the author of the novel Half Girlfriend

A. Chetan Bhagat B. V. S. Naipaul C. Muriel Spark D. William Shakespeare

38. Which is the symbol of the World Wild Fund (WWF)?

A. Tiger B. Elephant C. Giant Panda D. Zebra

39. The 2018 Men's Hockey World Cup will be played in ------- state of India.

A. Tamil Nadu B. Punjab C. Odisha D. Gujarat

40. Diabetes is caused by the malfunctioning of

A. Kidney B. Pancreas C. Lungs D. None of these

SECTION 2

VERBAL ABILITY

Read the following passage carefully and encircle the correct answer option given below the passage.

PASSAGE - 1

His curved machete tucked into a wooden holder slung across his waist, Rudra Gowda leads the way through areca plantations and paddy fields. Our destination, tucked away in the forest near Hukli village in Karnataka's Uttara Kannada district, is a tiger god's lair. "Our huli devaru (tiger god) protects us," says Gowda. "We do not know how old he is, but we have been worshipping him for a century at least."

The jungle draws near. It is so dense, the trees seem to merge into each other. Footwear is not permitted. And we step in, barefoot. A wild world unfurls. The carpet of moist, darkened fallen leaves is surprisingly springy and soft. Racket-tailed drongos call in a loud symphony. Invisible cicadas compete with their relentless chirping. Forty-foot-tall evergreen trees blot out most of the light with their canopies.

We make our way down a steep slope. A stream gurgles over giant tree roots. On its bank a stone tiger - less than a foot tall - stands propped up in an unkempt clearing. Two coconuts, blackened by the monsoon, lie at its feet. Beside the stone is a smaller bell-metal figurine with exaggerated tiger-like features and a long tail, one paw raised in blessing over a little metal elephant.

"This is our huli devaru," says Gowda softly. "We have immense faith in him. We do not disturb him by collecting anything from his forest. If rules are broken he will visit the village, calling loudly."

The 'huli devaru', which Gowda and his Kare Vokkaliga community revere, resides in a kan, or a 'sacred grove' which is a forest patch dedicated to specific deities and protected by local communities. This practice of conserving forest patches in the name of faith is common across many parts of India, including the Western Ghats.

Here, sacred groves are believed to be at least two millennia old; they are called kaavu in Kerala, devaru kadu in Karnataka's Kodagu district and devrai in Maharashtra. Deities can be animal or human: tigers, serpents, gaur, gods and goddesses, including Ayyappa and Durga. Trees in the Iringole grove in Kerala's Ernakulam district, for instance, are considered sub-deities of the main goddess, Vanadurga (forest Durga).

"No harvesting of any resource is allowed here. A few years ago, an outsider felled some trees for his farm, but his agriculture did not do well. He soon succumbed to ill health," says resident Manikandan P.U.

Most groves have similar stories steeped in superstition and myth. In north Malabar, the colourful and fierce Theyyam ritual is symbolic of the forest god, who comes once a year to bless the villagers in the kaavus of Kasargod, Kannur and Wayanad districts. Under this blanket of faith, there is a distinct acknowledgement of the services that these forests provide.

Goddess Chowdeshwari protects the four-acre Chowdi kan next to his house, says farmer Subbanna L. Hegde in Nilkunda village in Uttara Kannada. The kanis a treasure trove of medicinal plants, including sarpagandha (Indian snakeroot Rauvolfia serpentina) and ekanayaka (a woody climber), which they harvest for common ailments, he says. The Kare Vokkaligas of Hukli also turn to the forests for medicine and have a nati vaidya (local physician), who has the right to harvest medicinal plants for local use. "This forest is home to the last swamp in the village, all others have been encroached by settlers," says Hegde.

"The swamp ensures that water levels are maintained in wells and streams; our areca and paddy fields depend on this. So we will not let anything happen to this kan." The nearly-one-acre Devakulangara kaavu that Mohanan Pilla's family has been tending to for generations, near Azheekal village in Kerala's Kollam district, has two ponds in it, one of which is deep and never runs out of water, he claims.

In 2015, scientists at the Centre for Ecological Sciences in Bengaluru's Indian Institute of Science studied water dynamics near a sacred grove that had primeval vegetation (such as old evergreen trees), and a disturbed, heavily-extracted non-sacred forest in northern Karnataka. They found that farmers in valleys downhill of the grove could cultivate water-demanding plantation crops like areca nut, while farmers near the non-sacred forest could cultivate only monsoon-fed paddy. "Open wells in houses near the grove had consistently higher water levels than those near disturbed forest," says M.D. Subash Chandran, one of the authors of the study.

"Kaavu theendiya kulam vattum - If you desecrate the sacred grove, ponds will dry up," says an old Malayalam adage. "These are sacred-cum-safety forests," says Chandran. "As lands began being cleared for agriculture, people realised that some patches needed to be left untouched. Sacred groves are museums of Indian cultural and ecological heritage."

Apart from functions including carbon storage, nutrient recycling and soil conservation, these relic forests are also biodiversity-rich. In north Karnataka, some sacred groves are home to Myristica swamps, a threatened ecosystem. Deep in a swamp in the Chowdi kan, we spot one young tree of the critically endangered Semecarpus kathlekanensis. Discovered only in 2000 in Kathlekan (a kan in Uttara Kannada), less than 150 individual trees have been recorded in the wild so far.

A new genus and species of climbing legume, Kunstleria keralensis was also discovered in a sacred grove in Kerala. The critically endangered tree Syzygium travancoricumhas now been discovered in kans too.

In Kodagu, sacred groves are crucial corridors for wildlife. Kathlekan is home to the largest population of the critically endangered lion-tailed macaque in southern India. Leopards and king cobras are common near Chowdi kan. Hegde says he has even spotted the endangered Indian pangolin here. Studies in Kodagu have shown that large groves are refuges for bees. Here, the giant Asian honeybee, which nests in these forests, is the main pollinator of coffee, the backbone of the Kodagu economy.

There are no comprehensive studies of the area under sacred groves across the Western Ghats. "There are hundreds of groves which have not been documented at all, it will take a lifetime to study them," says Chandran. "Many tribal communities consider areas within forests to be sacred, but these are not even acknowledged as sacred groves."

In 2014, researchers who set out to update the current status of documented groves in Kodagu found that many groves had shrunk in size. More than two-thirds of the smaller groves were not forested or could not be located.

Hoping to fill some gaps in the understanding of Kerala's groves, the Institute of Foresters Kerala has set about mapping the locations of each grove, determining its ownership and making an inventory of the tree species.

Preliminary results from the ongoing study indicate that 6,897 groves exist in six districts alone, says M.S. Nair, retired Principal Chief Conservator of Forests, who leads the project.

Sinu P.A., assistant professor at the Central University of Kerala, who studies biodiversity and socio-cultural norms in these forest fragments says that many family owned groves have been destroyed by the "lack of faith in old cultural beliefs, lores and myths among the youth, and the migration of outsiders to the neighbourhood who do not understand the cultural significance of groves."

But a study that examined perceptions of grove-owners in Kerala's Thrissur district in 2016 found that the religious perceptions that maintained sacred groves for centuries, "now provide both justifications and marketable rituals for cutting them down."

These include accepted rituals such as kaavumaattam (shifting the deity to another location in the owner's garden, where the grove is symbolically represented by a single tree); punaprathishtta (which restricts the deity

to a single spot in the grove so that the rest can be felled) and ozhippikkal (expelling the deity to a man-made temple elsewhere).

Sacred groves traditionally housed local folk deities and involved folk traditions - including animal sacrifice - but this has changed now. A 'Sanskritisation' is evident, says Chandran. "The Karikan Amma (in the Karikan sacred grove near Honnavar) has now become Karikan Parameshwari," he says. "Corporate gods have amalgamated all the folk gods."

Several small shrines in Kodagu and Maharashtra are transforming into elaborate temples and roads are laid inside groves so devotees can be taken right up to the temples. Designated parking areas are not uncommon. In Kerala, the Mannarshala temple offers parking within its compound for at least 200 four-wheelers. An estimated 20,000 devotees offer prayers at the grove every week.

"The forests seem to be becoming less important than the temple within it," says Anand M. Osuri, research associate with the Nature Conservation Foundation, who studied attitudes towards groves in Kodagu. During his research in Kodagu, when Osuri asked locals if reduction in area or conversion of dense forest into open disturbed ones affect the cultural importance of a grove, only 14% of the respondents replied in the affirmative. "It is important to understand what this means for conservation," he says.

Yet, deep in the forests, communities hold on to their beliefs. Kare Vokkaligas continue to value the forests as much as the gods who live in them. As we head back from huli devarukan, Gowda points to the network of thick tree roots snaking through the leaf-strewn forest floor. "These roots are as vital as the veins in our body," he says.

41. What sort of a creature is a Drongo?

A. Lion-tailed macaque B. Indian Pangolin C. Bird D. Boar

42. What do sacred groves essentially represent?

A. Human-nature synergy

B. Human-animal-nature synergy

C. Rare ancient forests protected in the name of faith

D. A sustainable model of ecological conservation where rare ancient forests are protected in the name of superstition

43. What is the major concern facing the future of Sacred Groves?

A. Sanskritisation of folk traditions B. Corporatisation of folk gods

C. Large-scale Deforestation D. All of the above

44. Who are the vokkaligas

A. Ancient tribe in Karnataka

B. A recently announced separate religion in Karnataka

C. A sub-caste

D. Protectors of forest designated by the government

45. Which of the following is a synonym of the word 'amalgamate' used in the passage?

A. Conjoin B. Propose C. Mingle D. Integrate

46. What is an appropriate title for this passage?

A. Faith and Forests

B. Sanskritisation of Sacred Groves of the Western Ghats

C. Sacred groves of the Western Ghats are shrinking and their deities' sankritised

D. Sacred groves - museums of Indian cultural and ecological heritage

47. What is the nature of the narrative in the passage?

A. Informative B. Alarming C. Celebratory D. Disruptive

48. What is the Sarpagandha?

A. A breed of snake found in the groves B. A climber

C. A medicinal Plant D. A rare form of root plant

49. How do the Sacred Groves assist the cultivation of agriculture in the area surrounding it?

A. Most groves are found in swampy areas

B. An undisturbed grove has a perennial pond that also carries folk importance and hence is a perennial source of water

C. Groves are nutrient recycling in nature

D. The water bodies around the groves are guarded by forest authorities.

50. What is the opinion of the author about the role of rituals in protecting groves?

A. They are essentially good

B. If communities hold on to their beliefs, it helps in grove conservation

C. Rituals can be manipulated leading to felling and shrinking of groves too

D. The forest is more important than the temple in it.

Read the following passage carefully and encircle the correct answer option given below the passage.

PASSAGE - 2

She was one of those pretty, charming women who are born, as if by an error of fate, into a petty official's family. She had no dowry, no hopes, nor the slightest chance of being loved and married to a rich man- so she slipped into marriage with a minor civil servant. Unable to afford jewels, she dressed simply: But she was wretched, for women have neither caste nor breeding- in them beauty, grace, and charm replace pride of birth. Innate refinement, instinctive elegance, and wit give them their place on the only scale that counts and these make humble girls the peers of the grandest ladies. She suffered feeling that every luxury should have rightly been hers. The poverty of her rooms-the shabby walls, the worn furniture, the ugly upholstery caused her pain. All these things that another woman of her class would not even have noticed, made her angry. The very sight of the little Breton girl who cleaned for her awoke rueful thoughts and the wildest dreams in her mind. She dreamt of rooms with Oriental hangings, lighted by tall bronze torches, and with two huge footmen in knee breeches made drowsy by the heat from the stove, asleep in the wide armchairs. She dreamt of great drawing rooms upholstered in old silks, with fragile little tables holding priceless knickknacks, and of enchanting little sitting rooms designed for tea-time chats with famous, sought after men whose attention all women longed for. She sat down to dinner at her round table with its three day old cloth and watched her husband lift the lid of the soup tureen and delightedly exclaim: "Ah, a good homemade vegetable stew! There's nothing better!" She visualised elegant dinners with gleaming silver and gorgeous china. She yearned for wall hangings peopled with knights and ladies and exotic birds in a fairy forest. She dreamt of eating the most exotic fruits and dishes. She had no proper wardrobe, no jewels, nothing. And those were the only things that she loved- she felt she was made for them. She would have so loved to charm, to be envied, to be admired and sought after. She found her husband as plain as a pavement, his routine office life boring and the stories of his office seemed most insignificant and unimportant. Her desires and aspirations did not match with her husband. She was blind to his goodness and too consumed by her own thoughts to realise the riches she was surrounded with. Her inner conflicts reflected on her health and I, as her neighbour, could helplessly see the tragedy towards which the couple was headed.

51. Which word describes the actual living conditions of the couple in the passage?

A. Destitute B. Poor C. Comfortable D. Wealthy

52. Which line best demonstrates the couple's true economic standing?

A. She sat down to dinner at her round table with its three day old cloth and watched her husband lift the lid of the soup tureen

B. She had no dowry, no hopes, nor the slightest chance of being loved and married by a rich man

C. The poverty of her rooms-the shabby walls, the worn furniture, the ugly upholstery caused her pain.

D. The very sight of the little Breton girl who cleaned for her awoke rueful thoughts and the wildest dreams in her mind

53. According to the selection, what can be stated about the marriage of this woman?

A. She was married but was ashamed of the insignificant position held by her husband.

B. She married on the rebound after a wealthy suitor had abandoned here

C. She married for love without realising the consequences to her social standing

D. She never loved her husband.

54. What can be inferred about the values of both husband and wife?

A. They share the same values

B. The husband values family and simple comforts of home while the wife views these comforts as the cause of her anguish

C. The husband has ceased to enjoy the simple things and only strives to quench his wife's insatiable desire for luxury

D. The husband believes that a wholesome meal can solve all problems while his wife believes it is the presentation of meal that counts.

55. The main idea of the passage is

A. To have the reader feel great sympathy for the wife

B. To have the reader feel great sympathy for the husband

C. To show class distinctions that were so obvious during the setting of the story to follow

D. To show the reader how selfish and self-centred the wife is

56. What part of speech does the author employ to weave the rich images he presents through the wife's descriptions?

A. Adjectives B. Adverbs C. Nouns D. Verb

57. "Ah, a good homemade vegetable stew! There's nothing better!" reflects that

A. The husband was obsessed with food.

B. There was no happiness in the couple's home

C. The husband was content and appreciative

D. The wife loved cooking

58. Who is the narrator of the passage:

A. The husband B. The wife C. The neighbour D. None of the above

59. The words- tureen, stew, china and knickknacks- mean the following

A. Furniture, straw, country, snacks

B. Bowl, soup, porcelain, sundries

C. Utensil, pen, nation, clothing

D. Instrument, food, dragon, novelties

60. The passage shows that-

A. The wife is a prisoner of her thoughts

B. The husband does not care

C. Lack of luxury is celebrated

D. There is harmony in the relationship between the husband and wife

SECTION 3

QUANTITATIVE ABILITY

61. Find out the wrong number in the series.
7, 8, 18, 57, 228, 1165, 6996
A. 8 B. 18 C. 57 D. 228

62. 2. 1, 1, 2, 6, 24, 96, 720
A. 720 B. 96 C. 24 D. 6

63. Ayesha's father was 38 years of age when she was born while her mother was 36 years old when her brother four years younger to her was born. What is the difference between the ages of her parents?
A. 2 years B. 4 years C. 6 years D. 8 years

64. Q is as much younger than R as he is older than T. If the sum of the ages of R and T is 50 years, what is definitely the difference between R and Q's age?
A. 1 year B. 2 years C. 25 years D. Data inadequate

65. The greatest number which on dividing 1657 and 2037 leaves remainders 6 and 5 respectively, is:
A. 123 B. 127 C. 235 D. 305

66. Which of the following has the most number of divisors?
A. 99 B. 101 C. 176 D. 182

67. The angle of elevation of the sun, when the length of the shadow of a tree $\sqrt{3}$ times the height of the tree, is:
A. 30° B. 45° C. 60° D. 90°

68. A bag contains 4 white, 5 red and 6 blue balls. Three balls are drawn at random from the bag. The probability that all of them are red, is:
A. 1/22 B. 3/22 C. 2/91 D. 2/77

69. Running at the same constant rate, 6 identical machines can produce a total of 270 bottles per minute. At this rate, how many bottles could 10 such machines produce in 4 minutes?
A. 648 B. 1800 C. 2700 D. 10800

70. How many times do the hands of a clock coincide in a day?
A. 20 B. 21 C. 22 D. 24

71. The angle between the minute hand and the hour hand of a clock when the time is 4.20, is:
A. 0° B. 10° C. 5° D. 20°

72. A certain amount earns simple interest of Rs. 1750 after 7 years. Had the interest been 2% more, how much more interest would it have earned?
A. Rs. 35 B. Rs. 245 C. Rs. 350 D. Cannot be determined

73. A sum of Rs. 12,500 amounts to Rs. 15,500 in 4 years at the rate of simple interest. What is the rate of interest?

A. 3% B. 4% C. 5% D. 6%

74. In a regular week, there are 5 working days and for each day, the working hours are 8. A man gets Rs. 2.40 per hour for regular work and Rs. 3.20 per hours for overtime. If he earns Rs. 432 in 4 weeks, then how many hours does he work for ?

A. 160 B. 175 C. 180 D. 195

75. If 40% of a number is equal to two-third of another number, what is the ratio of first number to the second number?

A. 2 : 5 B. 3 : 7 C. 5 : 3 D. 7 : 3

76. The fourth proportional to 5, 8, 15 is:

A. 18 B. 24 C. 19 D. 20

77. In a mixture 60 litres, the ratio of milk and water 2 : 1. If this ratio is to be 1 : 2, then the quanity of water to be further added is:

A. 20 litres B. 30 litres C. 40 litres D. 60 litres

78. The length of a rectangle is halved, while its breadth is tripled. What is the percentage change in area?

A. 25% increase B. 50% increase C. 50% decrease D. 75% decrease

79. What decimal of an hour is a second ?

A. .0025 B. .0256 C. .00027 D. .000126

80. Which of the following fractions is greater than 3/4 and less than 5/4 ?

A. 1/2 B. 2/3 C. 4/5 D. 9/10

SECTION 4

LOGICAL REASONING

81. Look at this series: 8, 43, 11, 41, __, 39, 17 .What number should fill in the blank?

A. 8 B. 43 C. 14 D. 44

82. Look at this series: 664, 332, 340, 170, ____, 89. What number should fill the blank?

A. 85 B. 109 C. 97 D. 178

83. Marathon is to race as hibernation is to

A. winter B. dream C. bear D. sleep

84.

carpenter	saw	nails
paediatrician	stethoscope	?

A. thermometer B. doctor C. baby D. illness

85. SPY : CLANDESTINE

A. accountant : meticulous B. lawyer : ironic

C. furrier : rambunctious D. shepherd : garrulous

86. ELFA, GLHA, ILJA, _____, MLNA

A. OLPA B. LLMA C. KLMA D. KLLA

87.



A. 1 B. 3 C. 2 D. 4

88. Pointing to a photograph, Rahul said, "She is the daughter of my grandfather's only son." How is Rahul related to the girl in the photograph?

A. Father B. Brother C. Uncle D. Cousin

89. Which of the following diagrams indicates the best relation between Examination, Questions and Practice?

a. 

b. 

c. 

d. 

90. Read the following statements and find which cause is and effect from given options

I. The Government has reduced the prices of petroleum products by five percent a week after increasing the prices by ten per cent.
II. The rate of inflation dropped marginally during the last week.

A. Statement I is the cause and statement II is its effect
B. Statement II is the cause and statement I is its effect.
C. Both the statements I and II are independent causes.
D. Both the statements I and II are effects of some independent cause.

91. Find the odd one out:

A. Island B. Peninsula C. Coast D. Oasis

92. A father said to his son, "I was as old as you are at the present at the time of your birth". If the father's age is 38 years now, the son's age five years back was:

A. 14 years B. 33 years C. 19 years D. 38 years

93. Find the wrong number in the following series 6,15,30,75,151,375,750

A. 151 B. 375 C. 75 D. 750

Question 94: Read the following information to answer the given questions.

(i) A, B, C, D, E, F and G are playing cards sitting around a circular table
(ii) D is not neighbour of C or E.
(iii) A is neighbour of B and C.
(iv) G, who is second to the left of D, is the neighbour of E and F.

94. Which of the following is correct?

A. B is between A and D B. E is to the immediate right of G
C. D is between F and G. D. F is to the immediate left of G

95. Larks : warble :: Dolphins : ?

A. cluck B. bleat C. click D. crow

96. Rajesh's school bus is facing North when reaches his school. After starting from Rajesh's house, it turning twice and then left before reaching the school. What direction the bus facing when it left the bus stop in front of Rajesh's house?

A. East B. South C. North D. West

97. truthfulness :court:: cleanliness :_____

A. virtue B. bath C. restaurant D. pig

98. If PALE is coded as 2134, EARTH is coded as 41590, how can PEARL be coded in that language?

A. 25430 B. 29530 C. 25413 D. 24153

99. Among five boys. Santosh is taller than Sharad, but not as tall as Asim. Ram is taller than Viral, but shorter than Sharad. Who is the tallest in the group?

A. Asim B. Sharad C. Santosh D. Cannot be determined

100. In a class of 90 students, where girls are twice that of boys, Ajay ranked fourteenth from the top. If there are 10 girls ahead of Ajay, how many boys are after him in rank?

A. 23 B. 26 C. 25 D. 22

YOU CAN USE THE SPACE FOR ROUGH WORK