

ENTRANCE EXAMINATION 2020
(MA Anthropology)

Time: 2 hrs

100 marks

INSTRUCTIONS

1. Read these instructions carefully before answering.
2. Enter your Hall Ticket Number on the OMR answer sheet.
3. Answers are to be marked on the OMR sheet following the instructions provided thereupon.
4. Hand over the OMR sheet at the end of the examination to the invigilator.
5. This Entrance Examination consists of a test for 100 marks. Each correct answer carries one mark.
6. There is negative marking in Part-A which consists of 25 questions. Each wrong answer carries - 0.33 marks. However, there is no negative mark for the questions not attempted
7. This question paper contains 21pages. Candidates may do rough work in the blank space on the last page.
8. Candidates are permitted to use non - programmable calculators, if necessary.

PART -A

1. Which of the following is not an adaptive mechanism of an organism?

- A. Geotropism
- B. Tanning
- C. Phototropism
- D. Photosynthesis

2. Match the following and choose the correct answer.

United Nations Specialized Agencies Headquarters-location

I. WHO	A. Rome
II. IMO	B. Geneva
III. IMF	C. London
IV. FAO	D. Washington

- A. I - A, II - B, III - C, IV - D
- B. I - B, II - C, III - D, IV - A
- C. I - C, II - A, III - B, IV - D
- D. I - D, II - C, III - A, IV - B

3. Find the odd one out.

- A. Hieroglyphs
- B. Cuneiform
- C. Linear-B
- D. Indus script

4. Which of the following is not a viral disease?

- A. Polio
- B. Rabies
- C. Tuberculosis
- D. COVID-19

5. Match the following and choose the correct answer.

<u>UNESCO-World Heritage Site</u>	<u>Location-Country</u>
I. Angkor	A. Iran
II. Rapa Nui National Park	B. Ethiopia
III. Simien National Park	C. Cambodia
IV. Persepolis	D. Chile

- A. I – A, II – B, III – C, IV – D
- B. I – C, II – D, III – B, IV – A
- C. I – B, II – C, III – D, IV – A
- D. I – C, II – B, III – D, IV – A

6. Which of the following is a museum of national importance and known for its largest personal collections?

- A. National Museum
- B. Indian Museum
- C. Salar Jung Museum
- D. Visvesvaraya Industrial & Technological Museum

7. Which of the following is a prehistoric cave paintings site?

- A. Lothal
- B. Altamira
- C. Giza
- D. Mahabalipuram

8. Which among the following is not a part of scientific research?

- A. Questioning
- B. Believing
- C. Observation
- D. Testing

9. In Wildlife Conservation, the term 'Endangered' means _____.

- A. Species which are rare, restricted in habitats and are at risk.
- B. Species whose population seriously depleted and are under threat.
- C. Species whose population reduced to a critical level, their habitats reduced and on the verge of extinction.
- D. Species which are displayed in the zoological parks and experimented in the labs.

10. Which of the following macro molecules is the blue-print of life forms?

- A. DNA
- B. RNA
- C. ATP
- D. H₂O

11. Find the odd one out.

- A. Sericulture
- B. Subculture
- C. Silviculture
- D. Horticulture

12. Match the following and choose the correct answer.

United Nations-International Days

- I. World Braille Day
- II. World Health Day
- III. World Teachers' Day
- IV. World Toilet Day

Observed on

- A. 5th October
- B. 19th November
- C. 7th April
- D. 4th January

- A. I – A, II – B, III – C, IV – D
- B. I – B, II – C, III – D, IV – A
- C. I – C, II – A, III – B, IV – D
- D. I – D, II – C, III – A, IV – B

13. Which of the following tribes are not the inhabitants of Andaman Islands?

- A. The Thoti
- B. The Onge
- C. The Sentinelese
- D. The Jarawa

14. The Sahitya Akademi Award for the English language (2019) was given for which book

- A. Karma: The Riddle of Desire
- B. An Era of Darkness
- C. My Seditious Heart: Collected Nonfiction
- D. The Blind Lady's Descendants

15. Name the poet who wrote the poem 'Tarana-e-Hindi' "*Saare Jahaan se Achcha Hindostaan Hamaara Hamaraa...*"

- A. Gulzar
- B. Mirza Ghalib
- C. Rabindra Nath Tagore
- D. Mohammad Iqbal

16. Arrange the atmospheric layers given below according to their increasing altitude from the earth.

- I. Stratosphere
- II. Thermosphere
- III. Troposphere
- IV. Mesosphere

- A. III, I, IV, II
- B. II, IV, I, III
- C. III, I, II, IV
- D. I, II, IV, III

17. Which of the following is not a 'succession state' formed from Moghul Empire?

- A. Hyderabad
- B. Punjab
- C. Awadh
- D. Bengal

18. Match the following and choose the correct answer.

Glands

- I. Pancreas
- II. Pineal
- III. Ovaries
- IV. Thyroid

Hormones

- A. Oestrogen
- B. Insulin
- C. Melatonin
- D. Thyroxine

- A. I - C, II - B, III - A, IV - D
- B. I - B, II - C, III - A, IV - D
- C. I - C, II - A, III - B, IV - D
- D. I - D, II - C, III - B, IV - A

19. Which of the following is the product of anabolism?

- A. CO₂
- B. H₂O
- C. Glucose
- D. Energy

20. Find the odd one out.

- A. Graphite
- B. Granite
- C. Quartzite
- D. Dolerite

21. Assam, Haryana, Manipur, Orissa and Kerala have a
- A. Three tier Panchayati Raj structure
 - B. Two tier Panchayati Raj structure
 - C. A single tier Panchayati Raj structure
 - D. Traditional council of village elders.
22. The Mandal Commission was constituted under which Article of the Constitution?
- A. Article 340
 - B. Article 335
 - C. Article 275
 - D. Article 164
23. Secularism implies adoption of
- A. An attitude of religious tolerance
 - B. A stand that gives equal respect, to all religions
 - C. An attitude of 'this worldliness', rationalism, and scientific temper
 - D. An attitude of religious intolerance
24. Matrilineal family is found in India among the
- A. Gonds of Madhya Pradesh
 - B. Kadars of Malabar forest in South India
 - C. Khasis of Meghalaya
 - D. Todas of Nilgiri Hills
25. Which of the following is the experience of disorientation and frustration that occurs when one finds himself among people who do not share his fundamental premises?
- A. Culture shock
 - B. Cultural focus
 - C. Cultural conflict
 - D. Cultural determinism

PART -B

26. The study of rules and practices for constructing meaningful "bits" of language-like words is called
- A. Phonology
 - B. Morphology
 - C. Syntax
 - D. Sociolinguistics

27. Speech forms that indicate the comparative social status, power, prestige or other relationship of the speakers are called
- Phonemes
 - Bound morphemes
 - Relativistic
 - Honorifics
28. The co-existence of two different forms of language in a society – often a “high” and “low” or “official” and “common” form – is called
- Linguistic relativity
 - Multiculturalism
 - Diglossia
 - Pidginization
29. A new or hybrid language that develops a sophisticated grammar and vocabulary and is spoken as some group’s first language is a
- Creole
 - Pidgin
 - Ritual language
 - Anti-language
30. Even the tiniest _____ of dust can damage delicate electrical equipment
- piece
 - portion
 - shred
 - speck
31. Which one among the following is correct?
- We have been to Delhi in 2001
 - We went to Delhi in 2001
 - We gone to Delhi in 2001
 - We had been to Delhi in 2001
32. Choose the correct preposition. The discussion will be divided _____ three parts for the sake of clarity.
- to
 - for
 - into
 - with

33. Fill the blank with the best suitable word. We don't want to be seen to be

- _____
- A. Compulsory
 - B. Optional
 - C. Obligatory
 - D. Inflexible

34. We can use adjectives to describe the quality of something, for example, *an enjoyable day*. Identify the adjective which we do not use with the noun performance.

- A. Dazzling
- B. Blinding
- C. Staggering
- D. Flashing

35. Identify the word that best completes the following sentence.

He has been _____ for gross misconduct.

- A. impressed
- B. impounded
- C. impeached
- D. impelled

36. Fill with the best suitable word.

References can have a considerable _____ on employment prospects.

- A. cause
- B. decision
- C. weight
- D. bearing

37. Match the adverbs in *italics* in the sentences with the functions (1-4) below.

- a. It was a long journey but *all in all* I think it was worth it.
- b. Our preparation was haphazard and ill-thought out. *Thus* we were easily defeated.
- c. I was told to get here by nine o'clock, *presumably* because something important has come up.
- d. I know how to do it. *That is to say*, I think I know how.

- 1. Organizing information
- 2. Expressing your attitude
- 3. Rephrasing
- 4. Summarizing and generalizing

- A. a-4, b-1, c-2, d-3
- B. a-3, b-2, c-1, d-4
- C. a-1, b-2, c-3, d-4
- D. a-2, b-3, c-4, d-1

38. Pick a new sentence as similar as possible in meaning to the following sentence, but using the word *homeless*.

The plight of those in need of accommodation has been given extensive exposure in the media for some years.

- A. The plight of the homeless have been given extensive exposure in the media for several years.
 - B. The plight of the homeless given extensive exposure in the media for some years.
 - C. The plight of the homeless has been given extensive exposure in the media for some years.
 - D. Media gave importance to those who were not having accommodation.
39. Identify an antonym for the word *hypothesis*.
- A. Assumption
 - B. Supposition
 - C. Proposition
 - D. Certainty
40. Identify a synonym of the word *empirical*
- A. Experiential
 - B. Debatable
 - C. Theoretical
 - D. Conjectural
41. The following options form a sentence, but one of them has an error. Find out the option with an error.
- A: I will put on
 - B. a note in this regard
 - C. for your consideration
 - D. and necessary decision.
42. Read the following paragraph and answer the question.
- Tom and Jerry is the enduring cartoon show of a cat and a mouse. The show is popular and is viewed across the world. The cat and mouse duo are extremely popular among all age groups.*
- Which of the following statements is a false assumption, as understood from the paragraph?
- A. Language barrier is not an issue when it comes to popular cartoons.
 - B. People do not like to watch any other cartoons.
 - C. Even adults enjoy the Tom and Jerry show.
 - D. The duo's antics are enjoyed by most people.

43. Fill the blank in the following sentence with the most suitable word.

Ishwar Chandra Vidyasagar was one of the chief _____ of women's rights.

- A. promoters
- B. facilitators
- C. instigators
- D. protagonists

44. Identify the correct sentence.

- A. As he continued to walk, he came across some hawthorn trees in bloom.
- B. Because he continued his walking, he came upon some hawthorn trees in bloom.
- C. As he continued to walk, he looked upon some hawthorn trees in bloom.
- D. When he has continued to walk, he got around some hawthorn trees in bloom.

45. Identify the right option to make the following paragraph meaningful.

Chatbots are now part of 1) _____ cultural narrative and are 2) _____ even more sophisticated. It is hard to find 3) _____ who has not had an interaction with a chatbot or virtual assistant.

- A. 1) a 2) attracting 3) somebody
- B. 1) the 2) becoming 3) someone
- C. 1) an 2) become 3) nobody
- D. 1) the 2) have come 3) anybody

46. Select the option that is most nearly similar in meaning to the given word: CORPULENT

- A. Lean
- B. Gaunt
- C. Emaciated
- D. Obese

47. Find the correct word.

- A. Consanguinous
- B. Consangeunous
- C. Consanguineous
- D. Consanguneous

48. Fill the blank with the most suited word.

By being rude to his superiors he is considered to have _____ the mark.

- A. transcended
- B. outrun
- C. surpassed
- D. overstepped

49. Identify the right option to make the following paragraph meaningful.

Our television just died a few weeks ago. It's amazing 1) _____ a difference having no television makes to a family like ours. At first, we wondered 2) _____ we should spend our evenings without it and 3) _____ what form of entertainment we could now turn.

- A. 1) what 2) how 3) to
 B. 1) how much 2) then 3) on
 C. 1) what 2) when 3) upon
 D. 1) how 2) what 3) of

50. Rewrite the following as sentence starting with the words given.

I have been wondering whether or not I should ask her.

I have been wondering if _____.

- A. I need to ask.
 B. I should ask her or not.
 C. I ask her.
 D. I don't need to ask her.

Read the following passage carefully and answer the questions given below.

In anthropology we customarily make a distinction between two kinds of malicious supernatural activity, sorcery and witchcraft. Although we cannot make the discrimination rigidly for all cultures around the world, it is relevant to many regions throughout Melanesia.

Sorcery is the conscious manipulation of things to bring about illness and death, often things associated personally with the victim which he or she has touched or owned. A person can learn the procedures involved and then set out deliberately to attack victims through the manipulation of the prescribed rites and spells. Witchcraft is the product of some inborn malignant power over which those so afflicted commonly have no conscious control. Indeed, they are often unaware that they possess it. People often believe that, whatever the force is, it leaves witches when they are asleep to perpetrate its evil deeds. A person obviously cannot learn to be a witch; he or she either is or is not one. But one can learn how to detect witchcraft attacks, how to restore their victims to health, and perhaps even how to defend people from such misfortune. We label these activities divination. There are customary divination practices associated with the detection and prevention of sorcery, too, and specific rites believed to cure its victims.

We find sorcery and witchcraft belief throughout Melanesia, together with associated divinatory practices. In the Massim area, the locale of this chapter's ethnography, people such as the Trobriand Islanders and Dobuans believe both in sorcery and in flying witches that spread fire and destruction from their pubes.

The unfortunate terrorised population featured in this chapter lives on Dobu, a small island situated off the eastern tip of New Guinea in the D'Entrecasteaux Archipelago. They are neighbours of the Trobriand Islanders and like them are Austronesian-speakers and participate in the *kula*. Their island is a steep-sided volcano rising abruptly from the sea, with

clear coral-lined bays and precipitous forest-covered ridges, the trees apparently falling over themselves to reach the water. It offers relatively few sites for settlement and gardens. The Dobuans live in stilted houses, collected into the villages on the relatively few sizeable level locations on the island. Their staple crop is yam, supplemented by fishing and other plant foods, such as the sago palm. They have a matrilineal ideology, particularly with regard to inheritance, in the contrast to the more common patrilineal preference elsewhere.

The Dobuans, crowded together on this ruggedly beautiful but uncompromising island, have a particular dark and sinister reputation even by Melanesian standards. To be fair to them, it is suggested that the ethnography reflects to some extent the views of the anthropologist who lived with them in its exaggeration of their black reputation compared with their neighbours, but this is not exceptional. We have already noted in a number of instances how anthropologists' personal histories and preoccupations are reflected in their ethnographic account.

Dobuans believe that many diseases result from the recitation of spells specific to each sickness, different people knowing different spells. It is the spell that they think is efficacious; once it has been recited over something, anyone who comes into contact with that thing will contract the associated disease. These spells are rich in symbolism, with metamorphic plays, allusions and antitheses combined in potent chants. In one spell, for instance, which is associated with a disease that eats the nose away, the reciter makes a great play on the hornbill, contrasting this bird's gigantic beak with the antithesis of no nose. On Dobu, to contrast this disease is to get the 'hornbill'. All spells are larded with such elliptical references to what will happen to those on whom they are unleashed and use special esoteric language. In another spell the crab is the occult motif, referred to not by the everyday word *lakua* but by the mysterious word *mokakasi*:

A sorcerer who wishes to strike someone will obtain some of the victim's personal leavings, called *sumwana*, and recites a spell over them. Personal leavings suitable for this purpose include remains of meals, excreta, body dirt and even footprints. If the sorcerer cannot readily obtain any of these, he may breathe the spell into a length of vine and string it across a track that the victim uses and then hide nearby to retrieve it once the victim has brushed against it. He takes the vine home and smokes it for a day and then he crumbles it at night over a fire until it is all burnt, mimicking as he does so the writhing of the victim in the agonies that his action induce. This will kill the victim. Alternatively, the sorcerer may parcel up the vine or any other *sumwana* leavings. This sends the victim into a crazed delirium; the binding induces convulsions, the Dobuans say, just as the winding of a cuscus's tail around a branch accounts for that animal's sudden jerky movements.

Before embarking on any nefarious activities, a sorcerer prepares himself. Hotness is a recurring symbolic theme. The Dobuans believe that heat makes sorcery effective, and therefore the sorcerer drinks salt water and chews ginger to heat up his body and his spells. He also refrains from eating for some twenty-four hours, believing that an empty stomach induces intense body heat. He needs to take care in following his procedures. If a spell is not

word-perfect its disease-inflicting potential will rebound on the reciter. The learning of spells and techniques is particularly dangerous for neophytes. Sorcery is a risky business.

Another sorcery technique which is widespread in Melanesia and of which the Dobuans stand in awe, involves a spell which makes the sorcerer invisible (the ethnographer does not give the spell, although he says that someone told it to him so that 'you can go into shops in Sydney, steal what you like, and get away with it unseen). Once he is invisible, the sorcerer approaches his victim, causing him to scream and faint. He takes a lime spatula over which he has recited a spell and mimes cutting open the victim, removing through the gaping 'wound' his heart, lungs and entrails. A feigned tap with the spatula makes the victim whole again, and a spell whispered over the spatula puts him back on his feet. Before commanding him to go home, the sorcerer asks the victim three times if he can recognize him, rapping him each time on the temples with the spatula. The dazed victim then staggers home, where collapses into a tormented writhing heap and dies the next day.

At this juncture let us note that the Dobuans also know of genuinely toxic substances such as the seeds of the dog-bane plant and gall from the globe-fish, both of which contain poisonous substances. Someone wishing to kill another person may introduce some of these substances into their food or tobacco, without need of a spell. In parts of Melanesia, particularly the New Guinea highlands, we distinguish between these practices and other nefarious activities such as sorcery and witchcraft, calling them poison, even where the substances used are not scientifically toxic (a commonly cited supposed ingredient being menstrual blood).

There is probably no material connection between acts of sorcery and fatalities attributed to them, and therefore it is puzzling to us that people can believe in such practices, which we assume that experience or experiment would soon demonstrate to be ineffective. But this to adopt the wrong intellectual stance. The Dobuans' magic volcanic crystals demonstrate the point. They believe that when released these can fly into a victim's body. Many people own crystals, and individuals who know the spells to shoot them into other people can also remove them. Commenting on this technique, Fortune says, 'The presence of the crystal in his hand after he has projected it magically at a victim, or before he has ejected it from a patient is immaterial. The immaterial on the contrary is material in effecting his purpose'. In other words, the Dobuans do not expect a demonstrable material connection—an attitude which, of course, precludes scientific experimentation. These are symbolic acts and expressions and therefore on a different plan altogether.

The attitude of Dobuans to failed attempts at sorcery reflects this. We might assume that many attempts to kill others nefariously fail. Not only would sorcerers keep their failures to themselves out of embarrassment and explain them as resulting from their own mistakes and inadequacies but also they have made their symbolic gesture an end in itself. Furthermore, people do not go around talking openly about trying to kill others with sorcery, which would be tantamount to discussing murder. It is a secretive business, not one widely debated. They would not question the general efficacy of the rites; it would be inappropriate to do so, and the opportunity would be unlikely to present itself in such a society or occur to people socialized into its sorcerous cultural traditions. A few aberrant characters might question

them, but others would be unlikely to heed them unless social conditions were changing and the social atmosphere conducive to some acceptance to heretical thoughts.

The considerable amount of sickness and relatively high death rate occurring in societies like that on Dobu Island would also result in a fair number of apparent sorcery successes, which we might assume would be sufficient to cancel out any doubts arising over failures. There are important psychological issues associated with these beliefs too. People who believe in the potency of such practices can reportedly think themselves into a morbid state if they consider themselves the target of sorcery.

51. The conventional distinction between sorcery and witchcraft is
- A. not rigid for all cultures around the world
 - B. not possible in any culture
 - C. possible in very few cultures
 - D. relevant only in Melanesia
52. Sorcery and witchcraft are
- A. conscious manipulation of things
 - B. unconscious manipulation of spirits
 - C. unconscious manipulation of evil spirits
 - D. malicious supernatural activities
53. Which among the following statement is not true?
- A. in witchcraft a person cannot learn the procedures involved
 - B. through witchcraft a person can deliberately attack victims
 - C. in witchcraft the afflicted person has no control over his power
 - D. a person can learn the procedures involved in sorcery
54. Practices associated with the detection and prevention of attack by malignant power is termed as
- A. shamanism
 - B. magic
 - C. divination
 - D. sorcery
55. Witchcraft and sorcery are practiced
- A. throughout Melanesia
 - B. in few parts of Melanesia
 - C. in few parts of Trobriand Island and not in Dobu Island
 - D. only in Dobu Island

56. The Dobu Island is situated
- A. off the eastern tip of Trobriand Island
 - B. off the south-west coast of New Guinea
 - C. towards the west of New Guinea
 - D. near Trobriand Island
57. The Dobuans live in
- A. linear houses
 - B. clustered villages
 - C. hamlets
 - D. row houses
58. The line of inheritance among the Dobuans is
- A. from mother to daughter
 - B. from father to son
 - C. from mother to son
 - D. from father to daughter
59. The Dobuans subsist mainly on
- A. fish
 - B. sago
 - C. yam
 - D. wild meat
60. The Dobuans believe that most diseases are due to
- A. the chanting of spells
 - B. contact between persons
 - C. attack by hornbill
 - D. crab bites
61. In Melanesia *sumwana* is
- A. a type of sorcery
 - B. the victim's personal belongings
 - C. a type of wild animal
 - D. the recitation of magical spell
62. In order to heat up the body the sorcerer will
- A. drink salt water and chew tamarind
 - B. refrain from drinking cold water
 - C. bathe in hot water
 - D. refrain from eating

63. In Dobuan sorcery, 'hotness' is
- A. a symbolic theme
 - B. a recurring perception
 - C. a type of deep feeling
 - D. an imagination
64. For the Dobuans, sorcery is
- A. a thrilling event
 - B. a painful business
 - C. a risky job
 - D. an elaborate ritual
65. The techniques of sorcery is often considered as dangerous because
- A. if the spell is not completed the sorcerer will die
 - B. if the spell is not word-perfect its disease-inflicting potential will affect the entire village
 - C. if the spell is not perfect its power will affect the reciter
 - D. the learning of spells is a strenuous job
66. The seed of the dog-bane plant is
- A. hard to break
 - B. contains poisonous substance
 - C. very sweet
 - D. red when ripe
67. In parts of Melanesia poisoning is
- A. equated with sorcery
 - B. considered as a type of witchcraft
 - C. distinguished from sorcery and witchcraft
 - D. a nefarious activity
68. In the New Guinea Highland, menstrual blood is considered as
- A. a toxic substance
 - B. an impure substance
 - C. natural substance
 - D. a body fluid
69. Regarding the effectiveness of sorcery, the Dobuans
- A. expect a demonstrable material connection
 - B. do not expect a demonstrable material connection
 - C. consider it as a scientific experiment
 - D. rarely consider it as a symbolic act

70. The Dobuans' magic volcanic crystals demonstrate that
- A. sorcery is ineffective
 - B. people own crystals
 - C. crystals can fly into a victim's body
 - D. there is no material connection between sorcery and fatalities
71. The magic volcanic crystals are used for
- A. performing magic to stop volcanic eruption
 - B. shooting crystals into a victim's body
 - C. acquiring precious crystals
 - D. gaining experience in performing sorcery
72. Among the Dobuans failure at sorcery
- A. leads to great depression
 - B. results from the mistakes and inadequacies of the victims
 - C. is blamed on others
 - D. results from the performer's mistakes
73. The Dobuans do not openly talk about sorcery because
- A. it is akin to discussing murder
 - B. they are afraid of counter attack
 - C. the effect will rebound on the sorcerer
 - D. it will destroy their wealth
74. In Melanesia the general efficacy of the sorcery is not questioned since
- A. it would be inappropriate to do so
 - B. the social conditions are changing
 - C. there are aberrant characters in the society
 - D. it is a secretive business
75. Considerable amount of sickness and high death rate in Dobu Island is believed as
- A. the failure of health care system in Dobu Island
 - B. the failure of witchcraft
 - C. the apparent success of sorcery
 - D. lack of belief in deities

Test of Reasoning

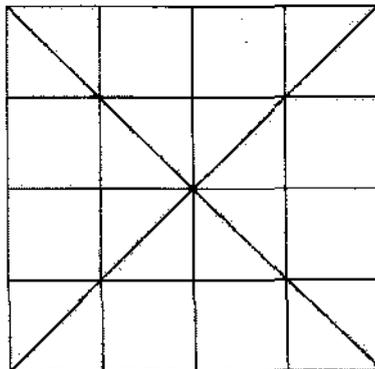
76. Based on the analogy, find the answer. If Anthropology: Human and Entomology: Insects, what is Virology?
- A. Fever
 - B. Virus
 - C. Bacteria
 - D. Diseases

77. Establish the relationship between raw materials and products; for example, Shoe comes from Leather and Latex from Rubber. Where does Linen come from?
- A. Cotton
 - B. Thread
 - C. Yarn
 - D. Flax
78. 'Dwelling' is the synonym of 'Abode'. What is the synonym of 'Presage'?
- A. Request
 - B. Predict
 - C. Assume
 - D. Resume
79. 'Solicitous' is related to 'Concern' in the same way 'Verbose' is related to
- A. Tiredness
 - B. Wordiness
 - C. Speech
 - D. Deafness
80. What type of graph would be the best choice to display data representing the height in centimetres of 1,000 high-school football players?
- A. Pie Chart
 - B. Histogram
 - C. Line Plot
 - D. Venn diagram
81. A tax auditor selects every 1000th income tax return that is received. What is the sampling method used?
- A. Random
 - B. Systematic
 - C. Convenience
 - D. Stratified
82. Complete the sentence with the correct word. CCTV cameras are used in city centres for _____ purposes.
- A. Surveillance
 - B. Safety
 - C. Information
 - D. Criminals

83. The name of each contestant is written on a separate card, and the cards are placed in a bag. Then three names are picked from the bag. What sampling method has been used?
- A. Random
 - B. Stratified
 - C. Convenience
 - D. Systematic
84. Trigonometry is related to triangles in the same way mensuration is related to
- A. Circles
 - B. Geometry
 - C. Areas
 - D. Polygons
85. Which number can be substituted in place of X in the series of numbers 2, 7, 14, 23, X, 47
- A. 28
 - B. 34
 - C. 31
 - D. 38
86. Which is the wrong number in the sequence?
10, 26, 74, 218, 654, 1946, 5834
- A. 26
 - B. 654
 - C. 218
 - D. 74
87. If ALMIRAH is coded as BNPMWGO how will you code DNRWLUA?
- A. TOGSOLC
 - B. COSGOLT
 - C. CLOSGOT
 - D. COLSTOG
88. If PRIVATE is coded as 1234567 and RIST is coded as 2396, then how is RIVETS coded?
- A. 496321
 - B. 246598
 - C. 687543
 - D. 234769

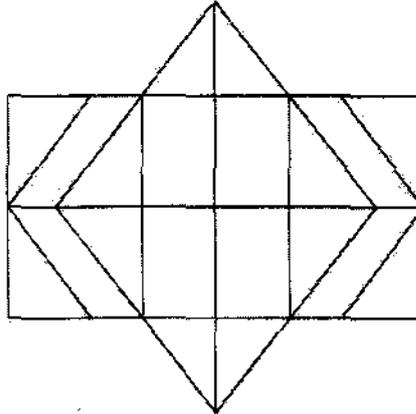
89. Identifying a man in a portrait, a woman said 'His brother's father is the only son of my grandfather'. How is the woman related to the man in the portrait?
- Mother
 - Sister
 - Aunt
 - Daughter
90. In a group of six women, there are four dancers, four vocal musicians, one actress and three violinists. Giriji and Vanaja are among the violinists, while Jalaja and Shailaja do not know how to play the violin. Shailaja and Thanuja are among the dancers; Jalaja, Vanaja, Shailaja and Thanuja are all vocalists and two of them are also violinists. If Roopa is an actor, who among the following is both a dancer and a violinist?
- Jalaja
 - Shailaja
 - Roopa
 - Thanuja
91. Paul went 20 km to the north from his house. He then turned west and covered 25 km. Then he turned south and covered 5 km. Finally, he turned east and covered 7 km. In which direction is he from his house?
- North
 - East
 - West
 - South
92. If '+' means ' \div ', '-' means ' \times ', ' \div ' means '+' and ' \times ' means '-' then
 $36 \times 12 + 4 \div 6 + 2 - 3 =$
- 42
 - 2
 - 18
 - 6.5

93. How many triangles does this figure contain?



- A. 36
- B. 44
- C. 40
- D. 48

94. How many rectangles and hexagons does the figure below contain?



- A. 8 rectangles and 3 hexagons
- B. 15 rectangles and 3 hexagons
- C. 30 rectangles and 5 hexagons
- D. 24 rectangles and 5 hexagons

95. In an office, the distribution of work hours is as shown in the table below

Number of Staff Members	Number of Hours Worked
5	0-19
12	20-24
25	25-29
40	30-34
15	35-39
8	40-45

Inferences from the table are:

- I. The average number of hours worked by a staff is about 30
- II. The percentage of those worked 35 or more hours is less than 25.
- III. At least 5 staff members worked more than 44 hours

Which of these inferences are valid?

- A. I alone
- B. II alone
- C. I and II
- D. III and II

96. IRON : ANEMIC :: WATER :
- A. Caustic,
 - B. Dehydrated
 - C. Humidified
 - D. Flowing
97. Complete the series: 2 0, 2, 6, 12, 20, 30, ..., 56
- A. 36
 - B. 40
 - C. 42
 - D. None of the above
98. In a certain code language, 'do re me' means 'he is late'; 'fa me la' means 'she is early', and 'so ti do' means 'he leaves soon'. Which word in that language means 'late'?
- A. la
 - B. do
 - C. me
 - D. re
99. In a certain code, '247' means 'spread red carpet'; '256' means 'dust one carpet', and '236' means 'one red carpet'. Which digit in that code means 'dust'?
- A. 2
 - B. 3
 - C. 5
 - D. 6
100. If B is the only child of C's grandfather's only daughter, then how is C's father related to B?
- A. Maternal uncle
 - B. Father
 - C. Paternal uncle
 - D. Can't be determined
