



PARAMOUNT

Coaching Centre Pvt. Ltd.

An ISO 9001: 2008 Certified Company

Centres at: ★ MUKHERJEE NAGAR ★ MUNIRKA ★ UTTAM NAGAR ★ DILSHAD GARDEN ★ ROHINI ★ BADARPUR ★ JAIPUR ★ GURGAON ★ NOIDA
★ MEERUT ★ VARANASI ★ ROHTAK ★ PANIPAT ★ SONEPAT ★ BAHADURGARH ★ AGRA

SSC MAINS (TIER-II) MOCK TEST- 23 (ENGLISH) ANSWER -KEY

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

English Mock Test -22 Corrections

65. A 110. D 167. A
182. A 197. B 198. B

Explanation to questions 1 -20 of Mock test -23

- 1.(B); Change 'at' into 'on'. 'On the strength of' means 'on the basis of'.
- 2.(B); Remove 'an'. 'Access' is uncountable noun. It cannot take 'a' or 'an' before it.
- 3.(C); Change 'but' into ';' or 'yet' as 'Although' is never followed by 'but'.
- 4.(B); Add 'the' before 'second'. Ordinal number (first, second, last etc) are preceded by article 'the'.
- 5.(D);
- 6.(C); Remove 'other'. India is not among the 'developed countries'.
- 7.(C); 'Time immemorial' is the correct way of expressing extreme past.
- 8.(B); Change 'tell' into 'told'. It's high time takes V2 if followed by a subject.

- 9.(B); 'Anything' is not appropriate here. Change it into 'that thing'
- 10.(B); Change 'were' into 'was'. Wealth is an uncountable noun and hence will take singular verb.
- 11.(B); Change 'very' into 'too'. The correct pair of Conjunction is 'too.....to'. (too bitter for the child to consume).
- 12.(B); Change 'is meeting' into 'meet'. For Routine action use simple present tense and not present continuous tense.
- 13.(B); 'A great deal of complaints' is not an appropriate expression. It is better to say 'a lot of complaints' or 'many complaints'.
- 14.(C); Change 'Since' into 'for'. Duration (four days) takes 'for' and not 'since' before it.
- 15.(C); Change 'wanted' into 'want'. The sentence is in present. So 'V₁' must be used.
- 16.(A); 'Not only' will come before the 1st action (for swimming) because here the 2nd part of the correlative conjunction 'but also' is used before the 2nd action (for coaching).



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- 17.(C); 'Middle ages' is the correct expression for the Medieval period of the European History.
- 18.(B); Add 'other' after 'any'. This is because 'abusing wife' is compared with any other sin as abusing wife is one of the sins.
- 19.(A) Change 'was' into 'had been' as 'for hours' denotes that the sentence is in perfect continuous tense.
- 20.(A); Remove 'often'. 'Jazz' is a musical style. 'Often' means 'frequently' which confuses us.

Meanings of the difficult vocabularies

Word	Meaning (English)	Meaning (Hindi)
1. Retain	- to keep possession of	- बरकरार रखना
2. Time immemorial	- very old; originating in distant past	- आदि काल
3. Prevalent	- already in practice, widespread	- प्रचलित
4. Potion	- a liquid with magical healing properties	- औषधि
5. Virtually	- nearly, almost	- वास्तव में
6. Superficially	- not thoroughly or deeply, on the surface	- सिर्फ छिछले तौर पर
7. Rapacious	- aggressively greedy	- अत्यंत लालची
8. Innocuous	- not harmful or offensive	- हानि रहित
9. Insolent	- disrespectful, rude	- बदतमीज
Knell	- the sound of a bell, especially when rung solemnly for a death or funeral	- शोक सूचक घंटे की ध्वनि
10. Kneel	- to sit down on one's knees	- घुटने टेकना
11. Abjure	- reject, abandon	- त्यागना
12. Loathe	- feel intense dislike or hate	- घृणा
13. Renounce	- formally declare one's abandonment of (a claim, right, or possession)	- त्याग देना
14. Trivial	- of little value or importance	- तुच्छ
15. Vitality	- the state of being strong and active	- मजबूती/शक्ति
16. Converge	- tend to meet at a point, to meet	- मिलना
17. Diverge	- separate from another route and go in a different direction	- हट जाना
18. Divulge	- make known, disclose	- खुलासा
19. Tenacious	- persistent, strong willed behaviour	- दृढ़
20. Docile	- submissive, ready to accept	- विनम्र
21. Obstinate	- stubborn, very difficult to change	- हटी
22. Resuscitate	- make active, revive someone from death	- पुनर्जीवित करना
23. Tangent	- completely different line of thought or action	- अलग ही विचार/कार्य प्रणाली
24. Boisterous	- noisy, energetic, and cheerful	- प्रबल
25. Drakes	- a male duck	- नरबत्तक
26. Generously	- donating and giving in large amount	- उदारतापूर्वक
27. Agitated	- troubled emotionally, in stress	- उत्तेजित
28. Expedition	- journey by a group of people for specific purpose	- अभियान
29. Avalanche	- a mass of snow/ice falling down a mountain	- हिमस्खलन
30. Assertive	- confident and bold	- प्रबलता से अपना पक्ष रखने वाला
31. Concussions	- temporary unconsciousness due to blow to head	- आघात



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32.	Encephalopathy	- disease affecting brain functionality	- मस्तिष्क का कोई रोग
33.	Chronic	- persisting for a long time	- पुरानी (घाव-संबंधी)
34.	Traumatic	- deeply disturbing or damaging	- विचलित करने वाला
35.	Squirt	- fast stream or jet of liquid	- पिचकारी
36.	Camouflage	- hiding by blending with surroundings	- छलावरण
37.	Goatherd	- a person who tends goats	- गड़ेरिया
38.	Panoramic	- including all aspects of a subject wide-ranging	- सम्पूर्ण विषय संबंधित
39.	Devour	- eating quickly out of hunger	- जल्दी-जल्दी खाना
40.	Jiffy	- a moment	- क्षण
41.	Berserk	- out of control with anger or excitement	- निडर
42.	Relics	- an object surviving from an earlier time	- पुराने समय का अवेश
43.	Manifold	- many times	- कई गुणा
44.	Raiment	- clothing	- पोशाक
45.	Retrospection	- the action of looking back	- भूतकाल का अवलोकन करना
46.	Conception	- the forming or devising of a plan or idea	- धारण
47.	Introspection	- the examination or observation of one's own mental and emotional processes	- अन्तर्दर्शन
48.	Circumspection	- the quality of being cautious and unwilling to take risks	- एह्तियात
49.	Effulgence	- the quality of being bright	- प्रभा
50.	Archetype	- a very typical example of a certain person or thing	- मूलरूप
51.	Stereotype	- a standard accepted image/idea	- मूल प्रारूप
52.	Paradigm	- a typical example or pattern of something;	- मिसाल
53.	Atheist	- one who does not believe in god	- नास्तिक
54.	Altruist	- someone who makes charitable donations intended to increase human well-being	- परोकारी
55.	Apologist	- person offering argument in defence of some controversial thing	- पक्षसमर्थक
56.	Anarchist	- a person causing disorder	- अराजकता फैलाने वाला
57.	Assemblage	- a collection/gathering of people	- जमघट
58.	Congregation	- a group of people assembled for religious worship	- प्राथना समूह
59.	Exorcist	- person faking to have supernatural powers	- ओझा
60.	Pessimist	- a person who sees the darker aspect of life	- निराशावादी
61.	Sadist	- someone who enjoys seeing others in pain	- जो दूसरे को दुखी देख कर खुश हो
62.	Protagonist	- a leading character in a play/movie	- नायक
63.	Zenith	- most powerful/successful time/ highest point(of career, business or thing)	- चरम पर
64.	Plinth	- the base	- आधार
65.	Spendthrift	- a person who spends a lot of money	- खर्चीला
66.	Scapegoat	- a person blamed for mistakes/faults of others	- बलि का बकरा
67.	Fringe	- edge or border of something	- सीमांत



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68.	Orthodox	- conforming to traditional beliefs/ practice	- परम्परावादी
69.	Rebuke	- express sharp disapproval/criticism	- निन्दा करना
70.	Cloak	- overgarment that hangs loosely from the shoulders	- लबादा
71.	Verbose	- using more words than needed for expression	- शब्दबहुल
72.	Circumlocutory	- using many words where few words are sufficient	- वाचाल
73.	Measly	- ridiculously small or few	- तुच्छ
74.	Inevitable	- certain to happen, unavoidable	- अपरिहार्य
75.	Manifestation	- event/action/object showing demonstrating something	- अभिव्यक्ति करने कि क्रिया
76.	Mellifluously	- something pleasingly smooth and musical to hear	- सुरीला
77.	Colossal	- huge, extremely large	- अति विशाल
78.	Syntax	- arrangement of words to create a meaningful sentence	- वाक्यविन्यास
79.	Startling	- very surprising, unexpected	- अचरज में डालने वाला
80.	Paradoxical	- absurd, self-contradictory	- विरोधाभास
81.	Estuary	- the tidal mouth of a large river	- मुहाना
82.	Cliff	- a steep rock face	- खड़ी चट्टान
83.	Sovereign	- a supreme ruler, head of state	- सम्राट
84.	Grubby	- dirty, full of mud/dust	- गंदा
85.	Freighter	- a large ship/aircraft for carrying goods	- मालवाहक
86.	Defied	- openly resist, refusing to obey	- अवेहलना करना
87.	Voyage	- a journey by ship	- पानी के जहाज से यात्रा
88.	Buttresses	- a source of defence or support	- टेक
89.	Bascules	- a type of bridge with a section which can be raised and lowered using counterweights	- एक प्रकार का पुल
90.	Obscure	- unclear, unknown	- अस्पष्ट
91.	Overawe	- impress someone so much that they become silent;	- रोब जमाना
92.	Ape (v)/(n)	- to copy/imitate, (v) /monkey (n)	- नकल करना (v) / बन्दर (n)
93.	Mystical	- mysterious	- रहस्यमय
94.	Jilted	- suddenly reject or abandon (esp a lover)	- त्याग देना
95.	Pedlar	- a person who goes from place to place selling small goods	- फेरी वाला
96.	Exorbitant	- unreasonably high/excessive	- हद से अधिक
97.	Salvation	- exemption, state of being free from harm	- मोक्ष
98.	Emancipated	- free/liberate from social or political restrictions	- मुक्त करना
99.	Esoteric	- understood by only a small number of people with specialized knowledge	- अति बारिक ज्ञान रखने वाले के ही समझ में आने वाला