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QUESTION 1

Two mannequins -- 1 and 2 -- will be dressed for display in outfits chosen from ten articles of clothing. Each article is in exactly one of three colors: navy, red, or yellow. There are three hats -- one in each color; three jackets -- one in each color; three skirts -- one in each color; and one red tie. Each mannequin wears exactly one of the hats, one of the jackets, and one of the skirts. Furthermore, their outfits must meet the following restrictions:

Neither mannequin wears all three colors.

Each mannequin wears a hat in a different color from the jacket it wears.

Mannequin 2 wears the navy skirt.

Mannequin 1 wears the tie.

If mannequin 1 wears the navy jacket, which one of the following could be true?

- A. Mannequin 1 wears the yellow hat.
- B. Mannequin 1 wears the yellow skirt.
- C. Mannequin 2 wears the red hat.
- D. Mannequin 2 wears the yellow hat.
- E. Mannequin 2 wears the yellow jacket.

Correct Answer: E

If mannequin 1 gets the navy jacket, then mannequin 1's colors are red and navy. So [Mannequin 1 wears the yellow hat.] and [Mannequin 1 wears the yellow skirt.], which give mannequin 1 yellow clothing, are impossible. One more deduction leads to the correct answer. Mannequin 2 gets either a navy hat or a navy jacket (Key Deductions). Here, mannequin 1 gets the navy jacket, and so mannequin 2 gets the navy hat. That kills [Mannequin 2 wears the red hat.] and [Mannequin 2 wears the yellow hat.] So [Mannequin 2 wears the yellow jacket.] is correct.

QUESTION 2

In studying the autobiographies of Native Americans, most scholars have focused on as-told-to life histories that were solicited, translated, recorded, and edited by non-Native American collaborators "that emerged from"; bicultural composite authorship." Limiting their studies to such written documents, these scholars have overlooked traditional, preliterate modes of communicating personal history. In addition, they have failed to address the cultural constructs of the highly diverse Native American peoples, who prior to contact with non indigenous cultures did not share with Europeans the same assumptions about self, life, and writing that underlie the concept of an autobiography "that indeed constitute the English word's root meaning.

The idea of self was, in a number of pre-contact Native American cultures, markedly inclusive: identity was not merely individual, but also relational to a society, a specific landscape, and the cosmos. Within these cultures, the expression of life experiences tended to be oriented toward current events: with the participation of fellow tribal members, an



individual person would articulate, reenact, or record important experiences as the person lived them, a mode of autobiography seemingly more fragmented than the European custom of writing down the recollections of a lifetime. Moreover, expression itself was not a matter of writing but of language, which can include speech and signs. Oral autobiography comprised songs, chants, stories, and even the process whereby one repeatedly took on new names to reflect important events and deeds in one's life. Dance and drama could convey personal history; for example, the advent of a vision to one person might require the enactment of that vision in the form of a tribal pageant. One can view as autobiographical the elaborate tattoos that symbolized a warrior's valorous deeds, and such artifacts as a decorated shield that communicated the accomplishments and aspirations of its maker, or a robe that was emblazoned with the pictographic history of the wearer's battles and was sometimes used in reenactments. Also autobiographical, and indicative of high status within the tribe, would have been a tepee painted with symbolic designs to record the achievements and display the dreams or visions of its owner, who was often assisted in the painting by other tribal members.

A tribe would, then, have contributed to the individual's narrative not merely passively, by its social codes and expectations, but actively by joining in the expression of that narrative. Such intracultural collaboration may seem alien to the European style of autobiography, yet any autobiography is shaped by its creator's ideas about the audience for which it is intended; in this sense, autobiography is justly called a simultaneous individual story and cultural narrative. Autobiographical expressions by early Native Americans may additionally have been shaped by the cultural perspectives of the people who transmitted them.

Which one of the following most accurately describes the function of the third paragraph within the passage as a whole?

- A. to refute traditional interpretations of certain artifacts
- B. to present evidence that undermines a theory
- C. to provide examples that support an argument
- D. to contrast several different modes of expression
- E. to enumerate specific instances in which a phenomenon recurred

Correct Answer: C

As we noted when going through the passage, the author seems to forbear from using the phrase "for example" largely to see whether we will recognize, the function of 3. It provides concrete examples of the non-European types of autobiography about which the author has been generalizing in 2. Thus it serves to illustrate her overall argument about the different meanings of autobiography.

QUESTION 3

Editorialist: Some people argue that ramps and other accommodations for people using wheelchairs are unnecessary in certain business areas because those areas are not frequented by wheelchair users. What happens, however, is that once ramps and other accommodations are installed in these business areas, people who use wheelchairs come there to shop and work.

Which one of the following is most strongly supported by the editorialist's statements?

- A. Owners of business areas not frequented by wheelchair users generally are reluctant to make modifications.
- B. Businesses that install proper accommodations for wheelchair users have greater profits than those that do not.
- C. Many businesses fail to make a profit because they do not accommodate wheelchair users.



- D. Most businesses are not modified to accommodate wheelchair users.
- E. Some business areas are not frequented by wheelchair users because the areas lack proper accommodations.

Correct Answer: E

The editorial boils down to two straightforward ideas: (1) It's alleged that some business areas don't need wheelchair accommodations because no one in wheelchairs goes there. (2) People in wheelchairs would go there if accommodations were provided. Put them together and you get [Some business areas are not frequented by...]. It must be true that the reason why at least the business areas of which the editorial speaks are devoid of folks in wheelchairs, is the lack of accommodations.

QUESTION 4

"Old woman," grumbled the burly white man who had just heard Sojourner Truth speak, "do you think your talk about slavery does any good? I don't care anymore for your talk than I do for the bite of a flea." The tall, imposing black woman turned her piercing eyes on him. "Perhaps not," she answered, "but I'll keep you scratching." The little incident of the 1840s sums up all that Sojourner Truth was: utterly dedicated to spreading her message, afraid of no one, forceful and witty in speech. Yet forty years earlier, who could have suspected that a spindly slave girl growing up in a damp cellar in upstate New York would become one of the most remarkable women in American history? Her name then was Isabella (many slaves had no last names), and by the time she was fourteen she had seen both parents die of cold and hunger. She herself had been sold several times. By 1827, when New York freed its slaves, she had married and borne five children. The first hint of Isabella's fighting spirit came soon afterwards, when her youngest son was illegally seized and sold. She marched to the courthouse and badgered officials until her son was returned to her. In 1843, inspired by religion, she changed her name to Sojourner (meaning "one who stays briefly") Truth, and, with only pennies in her purse, set out to preach against slavery. From New England to Minnesota she trekked, gaining a reputation for her plain but powerful and moving words. Incredibly, despite being black and female (only white males were expected to be public speakers), she drew thousands to town halls, tents, and churches to hear her powerful, deep-voiced pleas on equality for blacks-and for women. Often she had to face threatening hoodlums. Once she stood before armed bullies and sang a hymn to them. Awed by her courage and her commanding presence, they sheepishly retreated.

During the Civil War she cared for homeless ex-slaves in Washington. President Lincoln invited her to the White House to bestow praise on her. Later, she petitioned Congress to help former slaves get land in the West. Even in her old age, she forced the city of Washington to integrate its trolley cars so that black and white could ride together. Shortly before her death at eighty-six, she was asked what kept her going. "I think of the great things," replied Sojourner.

She preached against

- A. smoking
- B. slavery
- C. alcohol
- D. hoodlums
- E. women having no rights

Correct Answer: B

QUESTION 5

If the flowers Drew received today had been sent by someone who knows Drew well, that person would have known



that Drew prefers violets to roses. Yet Drew received roses. On the other hand, if the flowers had been sent by someone who does not know Drew well, then that person would have sent a signed card with the flowers. Yet Drew received no card. Therefore, the florist must have made some sort of mistake: either Drew was supposed to receive violets, or a card, or these flowers were intended for someone else.

Which one of the following statements, if true, most weakens the argument?

- A. Most people send roses when they send flowers.
- B. Some people send flowers for a reason other than the desire to please.
- C. Someone who does not know Drew well would be unlikely to send Drew flowers.
- D. The florist has never delivered the wrong flowers to Drew before.
- E. Some people who know Drew well have sent Drew cards along with flowers.

Correct Answer: B

This is yet another Weaken the Argument question. The conclusion, set off by the word "therefore," is that the florist made a mistake -- Drew was supposed to receive violets, or a card, or the flowers were for someone else. The evidence involves two conditions: Someone who knows Drew well would know that he prefers violets, and a person who doesn't know Drew well would have sent a card. According to the author, neither of these conditions is met: Drew got roses and no card. Well, we can't argue with the second condition; it's a simple formal logic statement to which we can apply the contrapositive: If a relative stranger sent the flowers, then there would be a card. If no card, then no stranger. So far so good. But what about the first condition? Did you notice the subtle scope shift? Someone well acquainted with Drew would know Drew prefers violets, but Drew actually received roses. But what one prefers and what one receives need not be the same thing; the author assumes that Drew's friends will always get him the flowers he prefers. B. breaks down this central assumption and thus weakens the argument, allowing for the possibility that someone who knows Drew well may indeed be the mysterious sender.

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