***23/32 == 72%***

***Multiple Choice Practice Test***

***(This passage is excerpted from a book published in 2002.)***

Lakota tradition encouraged its fighting men to publicly recount their exploits in battle. *Waktoglaka* *(wah-kto-glah-kah)* is the word for that old custom, meaning “to tell of one’s victories.” It seems illogical that a culture in which humility was a virtue could allow its fighting men to brag in public. There was, however, an essential requirement: Each and every action recounted had to be verified by at least one witness. That verification ensured the truth. To truthfully describe one’s action in combat through the forum of ceremony was not considered bragging because the recounting—the story of the action—was a gift. It became part of the identity and the lore of the storyteller’s warrior society, and it served to strengthen the entire village—not to mention that the deed recounted served as an example for young men to emulate.

Most men who did the waktoglaka did not repeat the story unless asked because they realized the value of humility. While exploits in the arena of combat were the way to establish and enhance a good reputation and gain status in the community, lack of appropriate humility was a sure way to taint one’s reputation and erode hard-won status. In other words, once the battle was over it was time to be humble.

To traditional Lakota, humility was the one virtue that enhanced other virtues. To be generous was good, for example, as long as one did not call attention to his or her generosity. Anything good that was done or said with humility carried more impact. According to all the stories, one of the most humble of all Lakota was Crazy Horse.

Crazy Horse was an Oglala Lakota. The Oglala, which means “to scatter one’s own,” were (and are) one of the seven Lakota groups. His is one of the most familiar names to emerge from the turbulent nineteenth century in the American West. In western American history, written by Euro-Americans, he is popularly regarded as the conqueror of both General George Crook and Lieutenant Colonel George Custer. On June 17, 1876, he led seven hundred to nine hundred Lakota and Cheyenne warriors and stopped Crook’s northward advance at the Battle of the Rosebud, on the Rosebud River in what is now north central Wyoming. Eight days later, one thousand to twelve hundred Lakota and Northern Cheyenne warriors under his leadership, as well as the able leadership of several other notable Lakota battlefield leaders, defeated Custer’s Seventh Cavalry at the Battle of the Little Bighorn. Crazy Horse was thirty-six years old at the time, and his combat experience and leadership helped to thwart—albeit temporarily—the United States Army’s grand plan of 1876 to capture and herd all the Lakota onto reservations once and for all. But we Lakota don’t remember him primarily because he defeated Crook or Custer; we remember him because—in spite of his larger-than-life achievements on the field of battle—he was a humble man.

Crazy Horse was born to be a warrior and a leader. He had an ability to stay calm in the midst of chaos and confusion, and to lead by example. In the Lakota society of his day the arena of combat provided opportunities for fighting men to display skill and courage. Acts of bravery on the battlefield earned them honors within their warrior societies and status in the society at large. Many men who achieved a following as combat leaders also went on to become political leaders as well, such as the Hunkpapa Lakota Sitting Bull.

As a matter of fact, Crazy Horse’s steadiness under fire earned him his first adult name, prior to Crazy Horse. Because he had a habit of dismounting in the midst of fighting, then kneeling beside his war horse to take deliberate aim at the enemy, he became known as His Horse Stands in Sight. Such conduct earned him more combat honors by his early twenties than most men achieved in an entire lifetime. He was known far and wide for his daring and recklessness in combat, but also for his ability to make good tactical decisions. If anyone earned the right to participate in the waktoglaka ceremony, it was he. But according to all the stories handed down about him he never did.

For all of his life Crazy Horse was painfully shy and probably spoke in public only twice. Though he was entitled to wear the symbols of his many achievements on the battlefield—eagle feathers—he was known to dress plainly. If he wore any decoration at all it was usually a single feather.

The passage is most likely excerpted from which of the following?

1. A Lakota folk tale that encourages youth to emulate an important elder
2. A cultural analysis that reveals the mythology of Lakota warrior society
3. A Lakota author’s account of his ancestral culture’s history and values
4. An attempt to reconcile the different values expressed in Lakota society
5. An instructional guide that teaches readers the Lakota path to humility

Which of the following statements best summarizes the main claim about Crazy Horse’s cultural legacy that is developed in the passage?

1. He exemplifies the Lakota culture’s devotion to truth.
2. He embodies the virtue of humility in Lakota society.
3. He symbolizes the fate of Lakota warriors who fail at waktoglaka.
4. He epitomizes the Lakota warrior who enhances his status by telling stories.
5. He typifies the Lakota warrior who is overly concerned with appearances.

According to the fourth paragraph, the battles of June 1876 established Crazy Horse’s reputation for which of the following?

1. Denunciation of his people’s praise
2. Commitment to telling only true war stories
3. Generosity to his enemies as well as his friends
4. Shyness about ceremonial displays
5. Leadership skill on the battlefield

Which of the following best describes how the author represents “western American history, written by Euro-Americans” (paragraph 4, sentence 4) ?

1. He rejects it as a false and biased account of the Lakota people.
2. He acknowledges it while suggesting Lakota stories offer a different perspective.
3. He reveres it for its precise methodology and its adherence to objective truth.
4. He denounces it as an attempt to excuse the ineptitude of Crook and Custer.
5. He ignores it in order to present the Lakota people’s more comprehensive account.

In his description of the United States Army’s plan “to capture and herd all the Lakota onto reservations once and for all” toward the end of the fourth paragraph, the author’s tone conveys which of the following?

1. Admiration for the scope of the Army’s military ambitions
2. Disapproval of the Army’s dehumanizing treatment of the Lakota
3. Awe at the Army’s sophisticated strategies and superior weaponry
4. Indignation at the Army’s previous failures to follow through on the plan
5. Pride in the Army’s foresight and superior managerial skills

In the last sentence of the fourth paragraph, the author’s focus shifts from

1. the turbulent nineteenth century to the peaceful present
2. the Oglala Lakota to the other six Lakota groups
3. Crazy Horse to General Crook and Lieutenant Colonel Custer
4. Euro-American history to Lakota cultural memory
5. Crazy Horse’s reputation among the Lakota to his place in history books

Sitting Bull’s example in the fifth paragraph illustrates which feature of Lakota culture?

1. Lakota politicians were contemplative while Lakota warriors were men of action.
2. Warrior societies offered a path of entry into political power structures.
3. Athletic victories in the arena were as significant as military victories in battle.
4. Different groups within the Lakota prioritized different methods of leadership.
5. Age and experience are even more desirable leadership qualities than bravery to the Lakota.

In the sixth paragraph, the author uses the story of the name His Horse Stands in Sight to illustrate which of the following?

1. Crazy Horse’s combination of recklessness and calculating calm
2. Mounted battle tactics that came to characterize Lakota warfare
3. The importance of a Lakota warrior’s skill in horseback riding
4. Crazy Horse’s reputation among his people as a model of humility
5. The storytelling style of a participant in the waktoglaka ceremony

The passive constructions “he became known” (paragraph 6, sentence 2) and “he was known” (paragraph 7, sentence 2) suggest that the author holds which of the following beliefs about Crazy Horse?

1. Crazy Horse did not know himself as well as his tribesmen knew him.
2. Stories by his contemporaries offer a credible record of Crazy Horse’s life.
3. Crazy Horse’s habits and appearance are thoroughly documented by historians.
4. Common knowledge supports the author’s firsthand observations of Crazy Horse.
5. Crazy Horse’s reputation and appearance are unknown to present-day readers.

In describing Crazy Horse as “painfully shy” near the beginning of the seventh paragraph, the author offers which of the following?

1. An analysis of Crazy Horse’s refusal to tell his war stories
2. A personal identification with Crazy Horse’s fear of public speaking
3. An attribution of an emotional quality to explain Crazy Horse’s humble demeanor
4. A derogatory assessment of Crazy Horse’s inept storytelling performance
5. A charge that Crazy Horse was less brave than legend suggests

Which of the following best explains the author’s use of the qualifier “probably” in the first sentence of the seventh paragraph?

1. The author has chosen not to consult historical records for an exact account.
2. Like Crazy Horse, the author shows humility by not asserting his own truth.
3. By acknowledging the probability of error, the author gains readers’ sympathy.
4. The author has credible evidence of only two public speeches by Crazy Horse.
5. The author does not want to contradict his earlier claim that Crazy Horse was “shy.”

Which of the following is a logical conclusion that can be derived from the final two paragraphs of the passage?

1. Crazy Horse displayed ferocity and courage in battle and modesty in dress and speech.
2. Crazy Horse’s shyness caused him to change his adult name.
3. Elaborately decorated war apparel is a hindrance on the battlefield.
4. Crazy Horse’s lone eagle feather symbolized his habit of dismounting in battle.
5. Crazy Horse rejected praise that didn’t acknowledge the vital role of his war horse.

Which of the following characteristics does the author anticipate may be true of some members of the audience?

1. They are more familiar with Euro-American accounts of Crazy Horse than with Lakota accounts.
2. They have a detailed knowledge of the military campaigns of General George Crook and Lieutenant Colonel George Custer.
3. They have an insufficient appreciation of humility as a virtue.
4. They have a basic understanding of the combat tactics used by Lakota warriors.
5. They are skeptical of the idea that the qualities of a good leader vary from one culture to another.

***This passage is excerpted from a speech delivered in 1910.)***

Let the man of learning, the man of lettered leisure, beware of that queer and cheap temptation to pose to himself and to others as a cynic, as the man who has outgrown emotions and beliefs, the man to whom good and evil are as one. The poorest way to face life is to face it with a sneer. There are many men who feel a kind of twisted pride in cynicism; there are many who confine themselves to criticism of the way others do what they themselves dare not even attempt. There is no more unhealthy being, no man less worthy of respect, than he who either really holds, or feigns to hold, an attitude of sneering disbelief toward all that is great and lofty, whether in achievement or in that noble effort which, even if it fails, comes to second achievement. A cynical habit of thought and speech, a readiness to criticize work which the critic himself never tries to perform, an intellectual aloofness which will not accept contact with life’s realities—all these are marks, not as the possessor would fain to think, of superiority but of weakness. They mark the men unfit to bear their part painfully in the stern strife of living, who seek, in the affection of contempt for the achievements of others, to hide from others and from themselves in their own weakness. The role is easy; there is none easier, save only the role of the man who sneers alike at both criticism and performance.

It is not the critic who counts; not the man who points out how the strong man stumbles, or where the doer of deeds could have done them better. The credit belongs to the man who is actually in the arena, whose face is marred by dust and sweat and blood; who strives valiantly; who errs, who comes short again and again, because there is no effort without error and shortcoming; but who does actually strive to do the deeds; who knows great enthusiasms, the great devotions; who spends himself in a worthy cause; who at the best knows in the end the triumph of high achievement, and who at the worst, if he fails, at least fails while daring greatly, so that his place shall never be with those cold and timid souls who neither know victory nor defeat. Shame on the man of cultivated taste who permits refinement to develop into fastidiousness that unfits him for doing the rough work of a workaday world. Among the free peoples who govern themselves there is but a small field of usefulness open for the men of cloistered life who shrink from contact with their fellows. Still less room is there for those who deride or slight what is done by those who actually bear the brunt of the day; nor yet for those others who always profess that they would like to take action, if only the conditions of life were not exactly what they actually are. The man who does nothing cuts the same sordid figure in the pages of history, whether he be a cynic, or fop,1 or voluptuary.2 There is little use for the being whose tepid soul knows nothing of great and generous emotion, of the high pride, the stern belief, the lofty enthusiasm, of the men who quell the storm and ride the thunder. Well for these men if they succeed; well also, though not so well, if they fail, given only that they have nobly ventured, and have put forth all their heart and strength. It is war-worn Hotspur,3 spent with hard fighting, he of the many errors and valiant end, over whose memory we love to linger, not over the memory of the young lord who “but for the vile guns would have been a valiant soldier.”

In the first sentence of the passage, the speaker engages the attention of the audience with which of the following types of statement?

1. A solemn oath
2. A traditional formula
3. A cautionary recommendation
4. A candid confession
5. A skeptical apology

In the context of the first paragraph, the speaker uses the word “temptation” in the first sentence to convey disapproval of the tendency to

1. indulge in superficial pleasures
2. play different roles for different people
3. dismiss the value of friendship
4. avoid difficult challenges
5. disengage from moral responsibility

In the first paragraph, the speaker introduces an argument that criticizes

1. “emotions and beliefs” (sentence 1)
2. “all that is great and lofty” (sentence 4)
3. “noble effort” (sentence 4)
4. “intellectual aloofness” (sentence 5)
5. “the stern strife of living” (sentence 6)

In the first paragraph, the speaker suggests that “the man of lettered leisure” (sentence 1) has a

1. tendency to avoid conflict
2. choice regarding his attitude toward involvement
3. fundamental altruism that influences his actions
4. desire to become better than he is
5. valid reason to hold himself apart from others

The relationship between the first and second paragraphs is best characterized as

1. a description of people followed by a narrative of their actions
2. an introduction of a phenomenon followed by an enumeration of its causes
3. the presentation of an argument followed by a rebuttal
4. the consideration of pro and con within a single course of action
5. the juxtaposition of two contrasting personality types

Which of the following choices accurately describes a strategic stylistic decision that the speaker makes in the first two sentences of the second paragraph (“It is not . . . nor defeat”) ?

1. Negative words such as “not” and “nor” highlight contradictions within opposing viewpoints.
2. Clauses beginning with “who” are used repeatedly to emphasize engaging images of the men under discussion.
3. Punctuation marks are varied to highlight the contradictory qualities of the “man who is actually in the arena.”
4. Words highlighting struggle such as “sweat” and “strive” are used to acknowledge that critics of the active life make some valid points.
5. Exaggerated terms such as “the best” and “the worst” are used ironically to undercut the observations of critics.

The primary purpose of sentences 4 and 5 of the second paragraph (“Among . . . actually are”) in the speaker’s line of reasoning is to

1. argue for the importance of self-government
2. describe the conditions under which it is possible to act
3. identify the reasons why men choose the cloistered life
4. distinguish different types and degrees of uselessness
5. explain the motivation of the man of action

Hotspur represents an example of

1. “the same sordid figure in the pages of history” (paragraph 2, sentence 6)
2. “a cynic, or fop, or voluptuary” (paragraph 2, sentence 6)
3. “the being whose tepid soul knows nothing of great and generous emotion” (paragraph 2, sentence 7)
4. “the men who quell the storm and ride the thunder” (paragraph 2, sentence 7)
5. “the young lord” (paragraph 2, sentence 9)

Which observation best counters the speaker’s argument about action in the passage?

1. Action without discretion can incur disastrous results.
2. Change can only occur through direct action.
3. True action can only be achieved by leaders of men.
4. Individual action is more important than collective action.
5. Failure to act often instills a sense of shame.

The passage as a whole claims that the learned cynic’s core failings are

1. indecision and procrastination
2. poor health and bad manners
3. vanity and rude language
4. cowardice and inauthenticity
5. indiscretion and ill-temper

The speaker’s tone in the passage is best described as

1. inquisitive
2. critical
3. pedantic
4. apologetic
5. egocentric

***(The passage below is a draft.)***

(1) The latest findings in social psychology suggest that self-knowledge is a more complex phenomenon than you might think. (2) Psychologists Jessie Sun and Simine Vazire at the University of California, Davis, have shown that while people offer accurate self-assessments of many individual traits, they tend to miss when they are being rude to others. (3) As it turns out, knowing what your personality is generally like is not the same as accurately discerning how you are behaving in the moment—an important distinction when it comes to treating other people considerately.

(4) According to Sun and Vazire, self-knowledge can be divided into trait self-knowledge and state self-knowledge—in other words, knowledge of your own characteristics as opposed to “knowledge of how your personality fluctuates from moment to moment.” (5) Sun and Vazire conspired on an experiment to study the latter category. (6) The study’s experimental subjects were equipped with audio recorders that would automatically activate every 9.5 minutes during the day, recording thirty seconds of audio at each activation. (7) Participants completed self-evaluations at certain times of day according to several different personality measurements: extroversion, agreeableness, conscientiousness, and neuroticism.

(8) The self-assessments and the ratings of objective observers generally aligned. (9) But Sun and Vazire noticed some major differences among different categories of personality traits. (10) Participants often reported feeling more neurotic—anxious or worried—than the observers believed. (11) However, there were even larger discrepancies between observers’ and subjects’ assessments of agreeableness—a description encompassing qualities like warmth, friendliness, and tact. (12) Sun and Vazire saw these results as remarkable, given that agreeableness might be expected to be a more obvious trait.

(13) Sun and Vazire argue that the study underscores the importance of state self-knowledge in ordinary interactions, since “being aware of and able to do something about your disagreeableness in the moment might be more useful than knowing that you are generally a disagreeable person.” (14) These facts make it obvious that everyone should behave accordingly.

The writer is considering changing the beginning of sentence 1 (reproduced below) to better introduce the topic and engage the reader’s attention.

*The latest findings in social psychology suggest* *that self-knowledge is a more complex phenomenon than you might think.*

Which of the following versions of the underlined portion of sentence 1 best accomplishes this goal?

1. (As it is now)
2. “Know yourself” is a well-known maxim, but the latest findings in social psychology suggest
3. The latest findings in social psychology, a field that reflects what people have written about the human mind for thousands of years, are now suggesting
4. Many people would say that self-reflection is an important habit, and the suggestion from the latest findings in social psychology is
5. Social psychology is a constantly evolving discipline, and its latest findings suggest

The writer wants to avoid revealing any potential biases in sentence 5 (reproduced below).

*Sun and Vazire* *conspired on an experiment to study the latter category.*

Which of the following versions of the underlined portion of sentence 5 best accomplishes this goal?

1. (as it is now)
2. dreamed up
3. fabricated
4. threw together
5. Designed

The writer wants to add a sentence after sentence 7 to expand on the narrative in the second paragraph and provide additional context for the third paragraph. Which of the following choices best accomplishes this goal?

1. These self-ratings were then compared to the assessments of researchers who listened to the subjects’ audio recordings.
2. The study required over nine years of work by the researchers.
3. It took the researchers a long time to transcribe data from the audio recordings of the subjects.
4. Vazire and Sun’s test subjects were mostly students at Washington University in St. Louis, Missouri.
5. Vazire was Sun’s graduate advisor at the time of the study, although they copublished the results.

The writer is considering deleting the underlined portion of sentence 10 (reproduced below) from the sentence.

*Participants often reported feeling more neurotic—anxious or worried—than the observers believed.*

Should the writer delete the underlined text?

1. Yes, because it distracts from the focus of the paragraph by introducing irrelevant details.
2. Yes, because it reveals the writer’s biases and may therefore affect the audience’s acceptance of the overall argument.
3. Yes, because it introduces a shift in tone that is not consistent with the language used in the rest of the passage.
4. No, because it offers information that may be helpful to the audience in understanding a potentially unfamiliar term.
5. No, because it supports an emotional appeal the writer is making in an attempt to persuade the audience to accept the paragraph’s claims.

The writer wants to add the following sentence to the third paragraph.

*Sun observed that this is understandable, since subjective feelings of unease are not necessarily apparent to others.*

Which of the following is the most logical place to insert this sentence in the paragraph?

1. Before sentence 8
2. Before sentence 9
3. Before sentence 10
4. Before sentence 11
5. Before sentence 12

The writer wants to add a new sentence at the end of the third paragraph (sentences 8-12) to show how the information in the paragraph serves as evidence for the passage’s primary claim. Which of the following choices best accomplishes this goal?

1. According to Sun and Vazire, these results suggest that “there might be some biases that prevent people from recognizing their own agreeable behaviors or disagreeable behaviors.”
2. In some instances participants thought they were being rude when observers thought they were not, while in other cases the reverse was true.
3. Additionally, Sun and Vazire reported some discrepancies between self-reporting and observer evaluations for neuroticism, a measure of how much worry the subject was feeling.
4. Sun and Vazire hypothesized that some respondents who overestimated the rudeness of their behavior may have been particularly agreeable people who held themselves to overly high standards.
5. These results, according to Sun and Vazire, “show that we can probably trust what people say about their momentary levels of extraversion, conscientiousness, and likely neuroticism.”

The writer is considering adding the following sentence after sentence 13.

*Due to ethical considerations, Sun and Vazire did not release the audio files they collected, but they did make some transcripts available.*

Should the writer make this addition after sentence 13 ?

1. Yes, because it provides an interesting detail that helps to hold the reader’s interest.
2. Yes, because it strengthens the passage by providing evidence in favor of accepting the study’s conclusions.
3. Yes, because the reader might otherwise wonder how the study compares to similar research in the field.
4. No, because the intended audience is likely to be bored by discussions of research methodology.
5. No, because it detracts from the discussion of the implications of the study’s findings and thus interrupts the flow of the passage’s conclusion.

The writer wants to change sentence 14 (reproduced below) to qualify the passage’s conclusion and express it in less absolute terms.

*These facts make it obvious that everyone should behave accordingly.*

Which of the following choices best accomplishes this goal?

1. This writer, for one, is confident that everyone should live by that advice.
2. Who knows if the results are valid, but either way, Sun and Vazire’s advice is worth a try when it comes to improving daily interactions.
3. If the researchers’ conclusions are correct, careful attention to your behavior is an important tool for ensuring smooth interactions with others.
4. Of course, being open to acknowledging that you are being disagreeable in the first place is an important step toward improving your interpersonal relationships.
5. Sun and Vazire’s conclusions are very interesting from the perspective of those who want to improve their daily personal interactions.