

NAME: \_\_\_\_\_

Read each passage carefully and then answer the questions about it. For each question, decide on the basis of the passage which one of the choices best answers the question.

Proudly wearing his Muslim robes, a chief butcher in a town in Ghana is an important man. It is his duty to slaughter the cattle that will be sold in market, and since many people in this area of Africa are Muslims, the process must be carried out according to their religious regulations. The government requires that the butcher also  
*Line 5* make sure that the cattle are in good health before he slaughters them.

In Muslim areas of Ghana, chief butchers inherit their positions. Like tribal chiefs, they have their own bands of musicians who never play for anyone else. The musicians go to the market in the morning. As soon as the meat arrives, they begin to play. Their music continues as long as the supply of meat lasts. This way, everyone in town knows when the butcher shop is open. They can also tell when all of the meat has been sold.

1. According to the passage, the musicians begin to play when:  
(A) evening comes  
(B) they are hungry  
(C) the meat arrives  
(D) the butcher arrives  
(E) government officials visit
2. Muslims in Ghana probably look on the butcher with:  
(A) respect  
(B) suspicion  
(C) confusion  
(D) amazement  
(E) dissatisfaction
3. According to the passage, butchers are like tribal chiefs because they:  
(A) are Muslims  
(B) wear splendid robes  
(C) have musicians play for them  
(D) are regulated by the government
- (E) are taught to sing when they are young
4. The author is most concerned with describing:  
(A) African restaurants  
(B) how meat is prepared  
(C) a man and his occupation  
(D) musical instruments of Ghana  
(E) the appearance of Muslim garments
5. According to the passage, people know when all the meat has been sold because:  
(A) a bell is rung  
(B) the music stops  
(C) the butcher puts a sign out  
(D) the butcher's door is locked  
(E) a special flag is hung outside the shop

The myths of the ancient Greeks described the world as managed by a multitude of beings who were like men but who had different powers. They loved and hated and quarreled with each other, like men. They were gods, though, and could not kill each other because they were immortal. They were, however, subject to a higher power which  
*Line 5* they called Necessity.

Many of the myths are beautiful, but some are not. They seem to say that the gods rose from savagery, just as men did, and were not always sure what was good and noble. The Greeks thought of the gods as friendly people, rather like themselves. They also feared them as terrible and strong and ready to punish those who angered them.

6. The author is primarily concerned with:  
(A) discussing life in ancient Greece  
(B) telling a story involving the Greek gods  
(C) explaining the role of Necessity in Greek myths  
(D) describing the Greek's belief about their gods  
(E) explaining why the Greeks believed in many gods
7. According to the passage, the gods could NOT do which of the following?  
(A) punish men  
(B) kill one another  
(C) love one another  
(D) fight with one another  
(E) deal directly with men
8. When the author mentions "beings" in the first sentence, he is referring to:  
(A) the gods  
(B) Necessity  
(C) the Greek people  
(D) men and animals  
(E) people from different countries
9. The author suggests that the Greeks thought of their gods as:  
(A) domineering and easily angered  
(B) friendly but possibly dangerous  
(C) cheerful and uninterested in men  
(D) easily surprised by men's behavior  
(E) dishonest and generally irresponsible
10. According to the passage, the Greek gods were subject to:  
(A) the will of men  
(B) the will of other gods  
(C) good and noble judges  
(D) a power called Necessity  
(E) laws made by the gods themselves
11. The author concludes from the Greek myths that the gods were:  
(A) evil  
(B) unkind  
(C) imperfect  
(D) unnecessary  
(E) unconcerned

Little Jim was, for the time, Engine Number 36, and he was making the run between Syracuse and Rochester. He was fourteen minutes behind time, and the throttle was wide open. As a result, when he swung around the curve at the flower bed, a wheel of his cart destroyed a tulip. Number 36 slowed down at once and looked  
*Line 5* guiltily at his father, who was mowing the lawn. The doctor had his back to the accident, and he continued to pace slowly to and fro, pushing the mower.

Jim dropped the handle of the cart. He looked at his father and at the broken flower. Finally, he went to the tulip and tried to stand it up, but it would only hand limply from his hand. Jim could not repair it. He looked again toward his father.

12. At the beginning of the passage, Jim was pretending that he was:  
(A) piloting an airplane  
(B) driving a tractor  
(C) a passenger on a train  
(D) a speeding railroad engine  
(E) running a race with a freight train
13. The author is primarily concerned with:  
(A) describing Jim's actions  
(B) ridiculing Jim's mistakes  
(C) detailing Jim's appearance  
(D) predicting the reaction of Jim's father  
(E) comparing Jim's thoughts to those of his father
14. According to the passage, Jim's father was a:  
(A) farmer  
(B) doctor  
(C) gardener  
(D) train engineer  
(E) business executive
15. Jim apparently thought that when his father saw the broken flower his reaction would be one of:  
(A) fear  
(B) anger  
(C) curiosity  
(D) amusement  
(E) indifference
16. The story apparently takes place in:  
(A) a city park  
(B) a railroad station  
(C) the yard by Jim's house  
(D) a meadow near the railroad track  
(E) the playground near Jim's school
17. At the time the tulip was broken, Jim was probably:  
(A) backing up his wagon  
(B) hurrying to catch a train  
(C) pushing the mower recklessly  
(D) crawling through the flower bed  
(E) pulling his wagon around the garden
18. Jim picked up the tulip because he wanted to:  
(A) make a bouquet  
(B) mend its injury  
(C) use it in a game  
(D) give it to his father

(E) move it out of the way

As in all phases of mountaineering, on snow and ice the judgment of the probably safety of the climb rests with the leader. He must be able to estimate the length of the climb, allowing for an early enough start to permit finishing. He must know at a glance if there is avalanche danger. He must instantly recognize those situations in which speed is essential. He must know whether the capabilities of his party will meet the test of a traverse across an ice slope. He must be alert to fatigue in others and adjust the pace accordingly, even calling retreat if the physical condition of a member of his rope has deteriorated to the point wherein the safety of the party may be jeopardized.

Line 5

19. It can be inferred that the most important characteristic of the leader of a mountain-climbing party is:
- (A) great strength
  - (B) good judgment
  - (C) acrobatic agility
  - (D) reckless courage
  - (E) unusual endurance

20. Which of the following titles best summarizes the content of the passage?
- (A) Ideal Weather Conditions for a Mountain Climb
  - (B) Cooperation and Coordination: Essentials for Climbing
  - (C) Dangers on a Mountain Climb and How to Prevent Them
  - (D) The Hazards of Mountaineering: Man's Greatest Challenge
  - (E) The Abilities Required of the Leader of a Mountain Climb

21. According to the author, the leader of a mountain climb may direct his party to retreat if a member of the party:
- (A) wishes to stop
  - (B) becomes extremely tired
  - (C) travels at a very erratic pace
  - (D) refuses to comply with group decisions
  - (E) does not recognize a dangerous situation

22. Knowledge of which of the following is NOT mentioned by the author as being required of a leader of a mountain-climbing expedition?
- (A) the indications of a sudden snow slide
  - (B) the approximate length of time the climb will require
  - (C) the difficulties encountered by previous climbers of the mountain
  - (D) the factors which make it necessary for the party to move more slowly
  - (E) the factors which make it necessary for the party to move more quickly

Some “scientists” peering through microscopes thought they saw strange things which escaped their colleagues’ notice. In 1836, Andrew Crosse actually believed he saw microscopic insects appearing as a by-product of his research. He had wanted to create minerals artificially by sending an electrical current through certain chemicals. Crosse

Line 5 recorded what he observed through his microscope—small, white projections growing from an electrified stone. He observed that, after he had electrified the stone, each projection became “a perfect insect, standing erect on a few bristles which formed its tail.” Crosse reported that the smaller insects had six legs and the larger ones, eight. He guessed them to be a previously unobserved specimen genus *Arcurus*, and said they flew

10 about the laboratory, hiding in dark spots as though avoiding light. In 1872, Bastian, a noted English biologist, also claimed to have witnessed spontaneous development of life in his microscope. But when colleagues repeated his experiments, taking precautions against bacteria in the air, the results were disappointing. In 1906, Burke, using radium, thought he had developed half-living,

15 half-crystalline forms which he called “radiobes”. Other scientists, however, failed to confirm Burke’s findings.

23. When Andrew Crosse began his experiments, he was trying to:
- (A) determine the number of legs characteristic of the genus *Arcurus*
  - (B) test the reactions of the genus *Arcurus* to light
  - (C) study certain minerals to determine their ability to conduct electrical current
  - (D) produce artificial minerals through the application of electrical current to chemicals
  - (E) prove that microscopic insects grow from electrified minerals

24. According to the passage, Burke classified a “radiobe” as which of the following?
- (A) a vegetable
  - (B) an animal
  - (C) a mineral
  - (D) part vegetable and part animal
  - (E) part living and part non-living

25. It can be inferred that the living forms that Bastian observed with his microscope were actually:
- (A) radiobe specimens
  - (B) members of the genus *Arcurus*
  - (C) multiplying bacteria in the air
  - (D) insects capable of standing on their tails
  - (E) projections from the electrified stone

26. Which of the following would the author probably believe best established the truth or falsehood of a scientist’s claims?
- (A) reading the scientist’s notes
  - (B) repeating the scientist’s original experiment
  - (C) checking the scientist’s background and qualifications
  - (D) examining the scientist’s equipment for defects
  - (E) studying the previous scientific investigation in the field

27. The passage is primarily concerned with:
- (A) proving that life cannot develop out of mineral matter
  - (B) describing how experiments can be carefully controlled
  - (C) showing how some scientists misunderstand what they see
  - (D) demonstrating that amateur scientists often are more successful than professionals
  - (E) criticizing scientists for failure to confirm the findings of Crosse, Bastian, and Burke

28. According to the passage, Andrew Crosse believed that the things he saw in his microscope were:

- (A) insects
- (B) chemicals
- (C) light rays
- (D) dark spots
- (E) electrical currents

29. According to the passage, which of the following did Burke use in conducting his experiments?

- (A) radium
- (B) crystals
- (C) bacteria
- (D) radio waves
- (E) electrified stones

Women played an important part in the Hopi society. Although Hopi political leaders and warriors were traditionally men, both genders took part in storytelling, music and artwork, and traditional medicine. The fields, the crops, the pueblos, belonged to women. Descent is traced through the women; a child belongs to its mother's clan. If  
*Line 5* a marriage is broken, women typically retain property rights.

Each clan is divided into "lineages" whose members are all descended from a common ancestor. The clan organizations extend across all the villages. Children are named by the women of the father's clan. On the twentieth day of a baby's life, the women of the paternal clan gather, each woman bringing a name and a gift for the  
*10* child. The parents selected the name that was to be used.

Hopi children learned all domestic skills from their mother. Boys learned to weave, while girls cared for the infants, learned to grind corn, weave baskets, and make pottery. Each clan was in charge of certain religious ceremonies throughout the year. The spirits of natural elements, animals, or deceased ancestors, known as kachinas, are  
*15* welcomed to the village each spring to dance and sing, bring rain for the harvest, and give gifts to the children.

Prior to each kachina ceremony, the men spend days carefully carving masked dolls in the likeness of the kachina represented in that particular ceremony. Following the ceremony, the dolls are hung on the walls of the pueblo and are studied in order to  
*20* learn the characteristics of that certain kachina. The revered dolls are then passed on to the daughters of the village to give visual understanding to the spirits.

30. Which of the following best expresses the main idea of the passage?
- (A) The Hopis were governed by men.
  - (B) Hopi men brought about the kachina ceremony.
  - (C) Among the Hopi, women are of great importance.
  - (D) Hopi children learned weaving from their mothers.
  - (E) Hopi women were responsible for naming children.
31. If a Hopi marriage fails, the couple's fields are probably:
- (A) confiscated by the clan
  - (B) held in trust for the children
  - (C) turned over to the entire tribe
  - (D) kept in the wife's possession
  - (E) reverted to the husband's family
32. We can infer from the passage that kachinas are:
- (A) feared by the children
  - (B) valued for their ability to dance
  - (C) former, deceased clan members
  - (D) sacred spirits treasured by the tribe
  - (E) chosen for their influence on the weather
33. According to the passage, a woman was usually:
- (A) the main storyteller
  - (B) subjected to rule by men
  - (C) the model for the kachina dolls
  - (D) responsible for political leadership
  - (E) considered the main property owner
34. A carved kachina doll is most like:
- (A) a spiritual aide
  - (B) the head of a ceremony
  - (C) a casual toy
  - (D) a wall hanging
  - (E) a member of the clan
35. It is reasonable to infer that kachina dolls:
- (A) signified a good harvest
  - (B) identified a chief's lineage
  - (C) represented material wealth
  - (D) were treated with reverence
  - (E) were awarded to the best dancer

Melanie's purse was pink suede, and the purple patches on it were beautiful, but Alex was very tired of it. A colorful, braided yarn bracelet finished off the handle and marked it as special; the bracelet greeted Alex whenever Melanie hung her bag on the back of her chair. It was there now. Thoughtfully, he took the bracelet's strand between  
*Line 5* his fingers, and, without disturbing Melanie, uncapped his black marker and doodled on it. He marked it with black lines and laid it out on his desk; though, a moment later when Melanie leaned forward, the bracelet moved off Alex's desk and its still-wet markings were able to add some picturesque touches to Melanie's suede purse.

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| <p>36. According to the passage, which of the following statements is true?</p> <p>(A) Alex's markings were on nothing but Melanie's bracelet.</p> <p>(B) Alex drew on Melanie's bracelet just as she told him not to.</p> <p>(C) Alex did not tell Melanie that he was drawing on her bracelet.</p> <p>(D) Alex did not mean to draw on Melanie's bracelet with marker.</p> <p>(E) Alex drew on Melanie's bracelet with marker and ripped her purse.</p> | <p>38. Alex found the sight of Melanie's purse:</p> <p>(A) tiresome</p> <p>(B) beautiful</p> <p>(C) terrifying</p> <p>(D) refreshing</p> <p>(E) ridiculous</p>   |
| <p>37. Melanie sits:</p> <p>(A) next to Alex</p> <p>(B) behind Alex</p> <p>(C) in front of Alex</p> <p>(D) two seats away from Alex</p> <p>(E) across the room from Alex</p>  | <p>39. At the time Alex doodled on her bracelet, Melanie was:</p> <p>(A) facing Alex</p> <p>(B) standing up</p> <p>(C) leaning back in her seat</p> <p>(D) leaning forward over a book</p> <p>(E) leaning over to pick up a pencil</p> |
|   | <p>40. Alex is best described as:</p> <p>(A) worried</p> <p>(B) studious</p> <p>(C) confused</p> <p>(D) considerate</p> <p>(E) mischievous</p>   |