



SECTION 2

Time — 25 minutes

24 Questions

Turn to Section 2 (page 4) of your answer sheet to answer the questions in this section.

Directions: For each question in this section, select the best answer from among the choices given and fill in the corresponding circle on the answer sheet.

Each sentence below has one or two blanks, each blank indicating that something has been omitted. Beneath the sentence are five words or sets of words labeled A through E. Choose the word or set of words that, when inserted in the sentence, best fits the meaning of the sentence as a whole.

Example:

Hoping to ----- the dispute, negotiators proposed a compromise that they felt would be ----- to both labor and management.

- (A) enforce . . useful
(B) end . . divisive
(C) overcome . . unattractive
(D) extend . . satisfactory
(E) resolve . . acceptable

(A) (B) (C) (D) ●

- The ----- of Maria Irene Fornes' play *Mud*—a realistic room perched on a dirt pile—challenges conventional interpretations of stage scenery.
(A) appeal (B) plot (C) mood
(D) setting (E) rehearsal
- Ironically, an affluent society that purchases much more food than it actually needs suffers because of that -----, since in conditions of affluence diseases related to overeating and poor nutrition seem to -----.
(A) lavishness . . adapt
(B) overabundance . . thrive
(C) corpulence . . vex
(D) practicality . . awaken
(E) commonness . . abound
- Because of the ----- effects of the hot springs, tourists suffering from various ailments flocked to the village's thermal pools.
(A) succulent (B) redolent (C) cerebral
(D) mandatory (E) therapeutic
- More valuable and comprehensive than any previously proposed theory of the phenomenon, Salazar's research has ----- the basis for all subsequent ----- in her field.
(A) undermined . . advancements
(B) prepared . . debacles
(C) provided . . investigations
(D) dissolved . . experiments
(E) reinforced . . misconceptions
- Dangerously high winds ----- attempts to begin the space shuttle mission on schedule, delaying the launch by nearly a week.
(A) thwarted (B) forfeited (C) implemented
(D) discharged (E) redoubled
- The guest speaker on Oprah Winfrey's talk show offended the audience by first ----- them and then refusing to moderate these ----- remarks.
(A) flattering . . commendable
(B) haranguing . . intemperate
(C) praising . . radical
(D) enraging . . conciliatory
(E) accommodating . . indulgent
- By the end of the long, arduous hike, Chris was walking with a ----- gait, limping slowly back to the campsite.
(A) halting (B) robust (C) constant
(D) prompt (E) facile
- Actors in melodramas often emphasized tense moments by being -----, for example, raising their voices and pretending to swoon.
(A) imperious (B) inscrutable (C) convivial
(D) histrionic (E) solicitous

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The passages below are followed by questions based on their content; questions following a pair of related passages may also be based on the relationship between the paired passages. Answer the questions on the basis of what is stated or implied in the passages and in any introductory material that may be provided.

Questions 9-12 are based on the following passages.

Passage 1

The intelligence of dolphins is well documented by science. Studies show that dolphins are able to understand sign language, solve puzzles, and use objects in their environment as tools. Scientists also believe that dolphins possess a sophisticated language: numerous instances have been recorded in which dolphins transmitted information from one individual to another. A recent experiment proved that dolphins can even recognize themselves in a mirror—something achieved by very few animals. This behavior demonstrates that dolphins are aware of their own individuality, indicating a level of intelligence that may be very near our own.

Passage 2

Are dolphins unusually intelligent? Dolphins have large brains, but we know that brain size alone does not determine either the nature or extent of intelligence. Some researchers have suggested that dolphins have big brains because they need them—for sonar and sound processing and for social interactions. Others have argued that regardless of brain size, dolphins have an intelligence level somewhere between that of a dog and a chimpanzee. The fact is, we don't know, and comparisons may not be especially helpful. Just as human intelligence is appropriate for human needs, dolphin intelligence is right for the dolphin's way of life. Until we know more, all we can say is that dolphin intelligence is different.

9. In lines 2-8, the author of Passage 1 mentions activities that suggest dolphins

- (A) are unusually sensitive to their environment
- (B) do not generally thrive in captivity
- (C) have a unique type of intelligence
- (D) are uncommonly playful animals
- (E) have skills usually associated with humans

10. The author of Passage 2 would most likely respond to the last sentence of Passage 1 by

- (A) suggesting that intelligence in animals is virtually impossible to measure
- (B) observing that intelligence does not mean the same thing for every species
- (C) questioning the objectivity of the studies already conducted
- (D) noting that dolphin activities do not require a high level of intelligence
- (E) arguing that little is actually known about dolphin social behavior

11. The two passages differ in their views of dolphin intelligence in that Passage 1 states that dolphins

- (A) share a sophisticated culture, while Passage 2 contends that dolphin intelligence is roughly equal to human intelligence
- (B) are as intelligent as humans, while Passage 2 notes that dolphins outperform other animals
- (C) are more intelligent than most other animals, while Passage 2 points out that dolphins are less intelligent than other mammals
- (D) are highly intelligent, while Passage 2 suggests that there is not enough evidence to understand dolphin intelligence fully
- (E) have large brains, while Passage 2 argues that brain size does not signify intelligence

12. Which generalization about dolphins is supported by both passages?

- (A) They display self-awareness.
- (B) They are more emotional than other animals.
- (C) They learn at a rapid rate.
- (D) They have a certain degree of intelligence.
- (E) They have shown the ability to use tools.

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Questions 13-24 are based on the following passage.

The following passage appeared in an essay written in 1987 in which the author, who is of Native American descent, examines the representation of Native Americans during the course of United States history.

In many respects living Native Americans remain as mysterious, exotic, and unfathomable to their contemporaries at the end of the twentieth century as they were to the Pilgrim settlers over three hundred fifty years ago. Native rights, motives, customs, languages, and aspirations are misunderstood by Euro-Americans out of a culpable ignorance that is both self-serving and self-righteous. Part of the problem may well stem from the long-standing tendency of European or Euro-American thinkers to regard Native Americans as fundamentally and profoundly different, motivated more often by mysticism than by ambition, charged more by unfathomable visions than by intelligence or introspection.

This idea is certainly not new. Rousseau's* "noble savages" wandered, pure of heart, through a pristine world. Since native people were simply assumed to be incomprehensible, they were seldom comprehended. Their societies were simply beheld, often through cloudy glasses, and rarely probed by the tools of logic and deductive analysis automatically reserved for cultures prejudged to be "civilized." And on those occasions when Europeans did attempt to formulate an encompassing theory, it was not, ordinarily, on a human-being-to-human-being basis, but rather through an ancestor-descendant model. Native Americans, though obviously contemporary with their observers, were somehow regarded as ancient, examples of what Stone Age Europeans must have been like.

It's a great story, an international crowd pleaser, but there is a difficulty: Native Americans were, and are, *Homo sapiens sapiens*. Though often equipped with a shovel-shaped incisor tooth, eyes with epicanthic folds, or an extra molar cusp, Native American people have had to cope, for the last forty thousand years or so, just like everyone else. Their cultures have had to make internal sense, their medicines have had to work consistently and practically, their philosophical explanations have had to be reasonably satisfying and dependable, or else the ancestors of those now called Native Americans would truly have vanished long ago.

The reluctance in accepting this obvious fact comes from the Eurocentric conviction that the West holds a monopoly on science, logic, and clear thinking. To admit that other, culturally divergent viewpoints are equally plausible is to cast doubt on the monolithic center of Judeo-Christian belief: that there is but one of everything—God, right way, truth—and Europeans alone knew what that was. If Native American cultures

were acknowledged as viable, then European societies were something less than an exclusive club. It is little wonder, therefore, that Native Americans were perceived not so much as they were but as they had to be, from a European viewpoint. They dealt in magic, not method. They were stuck in their past, not guided by its precedents.

Such expedient misconception argues strongly for the development and dissemination of a more accurate, more objective historical account of native peoples—a goal easier stated than accomplished. Native American societies were nonliterate before and during much of the early period of their contact with Europe, making the task of piecing together a history particularly demanding. The familiar and reassuring kinds of written documentation found in European societies of equivalent chronological periods do not exist, and the forms of tribal record preservation available—oral history, tales, mnemonic devices, and religious rituals—strike university-trained academics as inexact, unreliable, and suspect. Western historians, culture-bound by their own approach to knowledge, are apt to declaim that next to nothing, save the evidence of archaeology, can be known of early Native American life. To them, an absolute void is more acceptable and rigorous than an educated guess.

However, it is naïve to assume that any culture's history is perceived without subjective prejudice. Every modern observer, whether he or she was schooled in the traditions of the South Pacific or Zaire, of Hanover, New Hampshire, or Vienna, Austria, was exposed at an early age to one or another form of folklore about Native Americans. For some, the very impressions about Native American tribes that initially attracted them to the field of American history are aspects most firmly rooted in popular myth and stereotype. Serious scholarship about Native American culture and history is unique in that it requires an initial, abrupt, and wrenching demythologizing. Most students do not start from point zero, but from minus zero, and in the process are often required to abandon cherished childhood fantasies of superheroes or larger-than-life villains.

* Rousseau was an eighteenth-century French philosopher.

13. The reference to "the Pilgrim settlers" (lines 3-4) is used to

- (A) invite reflection about a less complicated era
- (B) suggest the lasting relevance of religious issues
- (C) establish a contrast with today's reformers
- (D) debunk a myth about early colonial life
- (E) draw a parallel to a current condition

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14. In line 12, "charged" most nearly means
- (A) commanded
 - (B) indicated
 - (C) replenished
 - (D) inspired
 - (E) attacked
15. In line 14, the reference to Rousseau is used to emphasize the
- (A) philosophical origins of cultural bias
 - (B) longevity of certain types of misconceptions
 - (C) tendency to fear the unknown
 - (D) diversity among European intellectual traditions
 - (E) argument that even great thinkers are fallible
16. The phrase "international crowd pleaser" (line 28) refers to
- (A) an anthropological fallacy
 - (B) an entertaining novelty
 - (C) a harmless deception
 - (D) a beneficial error
 - (E) a cultural revolution
17. The "difficulty" referred to in line 29 most directly undermines
- (A) the ancestor-descendant model used by European observers
 - (B) the possibility for consensus in anthropological inquiry
 - (C) efforts to rid popular culture of false stereotypes
 - (D) theories based exclusively on logic and deductive reasoning
 - (E) unfounded beliefs about early European communities
18. Lines 34-37 ("Their cultures . . . dependable") describe
- (A) customs that fuel myths about a society
 - (B) contradictions that conventional logic cannot resolve
 - (C) characteristics that are essential to the survival of any people
 - (D) criteria that Western historians traditionally use to assess cultures
 - (E) preconditions that must be met before a culture can influence others
19. The two sentences that begin with "They" in lines 52-53 serve to express the
- (A) way one group perceived another
 - (B) results of the latest research
 - (C) theories of Native Americans about Europeans
 - (D) external criticisms that some Native Americans accepted
 - (E) survival techniques adopted by early human societies
20. In lines 66-70, the author portrays Western historians as
- (A) oblivious to the value of archaeological research
 - (B) disadvantaged by an overly narrow methodology
 - (C) excessively impressed by prestigious credentials
 - (D) well meaning but apt to do more harm than good
 - (E) anxious to contradict the faulty conclusions of their predecessors
21. The "educated guess" mentioned in line 70 would most likely be based on
- (A) compilations of government population statistics
 - (B) sources such as oral histories and religious rituals
 - (C) analyses of ancient building structures by archaeologists
 - (D) measurements of fossils to determine things such as physical characteristics
 - (E) studies of artifacts discovered in areas associated with particular tribes
22. The geographical references in lines 74-75 serve to underscore the
- (A) influence Native American culture has had outside the United States
 - (B) argument that academic training is undergoing increasing homogenization
 - (C) universality of certain notions about Native American peoples
 - (D) idea that Native Americans have more in common with other peoples than is acknowledged
 - (E) unlikelihood that scholars of Native American history will settle their differences



23. The passage suggests that "Most students" (line 82) need to undergo a process of

- (A) rebelliousness
- (B) disillusionment
- (C) hopelessness
- (D) inertia
- (E) self-denial

24. In line 83, "minus zero" refers to the

- (A) nature of the preconceptions held by most beginning scholars of Native American culture
- (B) quality of scholarship about Native American cultures as currently practiced at most universities
- (C) reception that progressive scholars of Native American history have received in academia
- (D) shortage of written sources available to students of Native American history
- (E) challenges that face those seeking grants to conduct original research about Native American history

STOP

If you finish before time is called, you may check your work on this section only.
Do not turn to any other section in the test.