

Part 1

Directions (1–24): Closely read each of the three passages below. After each passage, there are several multiple-choice questions. Select the best suggested answer to each question and record your answer on the separate answer sheet provided for you. You may use the margins to take notes as you read.

Reading Comprehension Passage A

Against the clamor of the city, who could hear the prayers being uttered in Peace Lane? Who would notice people whose dearest wish in life is not to be praised for merit but only to avoid making mistakes? Here a lean-to shed has been added on to the terrace and the courtyard roofed over to make a kitchen. If you were to look down upon the rooftops of the city, you would find them in utter disarray, worn and dilapidated, structures built on top of structures, taking up every bit of free space. This was especially true of the older *longtang*,¹ like Peace Lane—it’s a miracle that they haven’t collapsed yet. About a third of the tiles were broken, patched over in places with bits of felt, the wooden frames on the doors and windows were blackened and rotting, with everything in view a uniform ash gray.

But though it was falling apart on the outside, the spirit of the place remained; its inner voice, though stifled, was still audible. But amid all the noises of this city, just what did this voice amount to? There was never a moment of peace and quiet in the city; the day had its sounds, as did the night, and between them they drowned that voice out. But it was still there—it couldn’t be silenced because it was the foundation upon which the hubbub and commotion fed; without it all of those noises would have been nothing but an empty echo. But what did this voice say? Two words: *to live*. No matter how loud the noise became, no matter what a rumpus it made, or how long it carried on, it could never find those two words. Those two little words weighed a ton, so they sank, and sank—all the way down, to the very bottom; only immaterial things like smoke and mist could float up to the surface. It was impossible to listen to this voice without crying. The prayers whispered in Peace Lane went on day and night, like an ever-burning alter [*sic*] lamp, but they weren’t burning on oil: inch by inch, they were burning thoughts. In contrast, the chaotic noises echoing in the city’s air were nothing but the scraps and leftovers of life, which is why they could be so liberally strewn about. The prayers concealed throughout those thousands of Shanghai *longtang* rang out louder and clearer than all the church bells in Europe: they created a rumbling thunder that seemed to emerge from the earth itself, the sound of mountains crumbling. A shame we had no way of participating in this ourselves, but just looking at the abyss they created was enough to make the heart grow cold. See what they have done to this place! It is hard to say whether this was a form of construction or destruction, but whatever it was, it was massive.

What Peace Lane prayed for was peace itself. You could hear it even from the bell that was rung every night to warn people to mind their kitchen fires. Peace is not something ordinary, but Peace Lane had an ordinary heart and its prayers were quite humble as well; these modest requests, however, were not easily granted. No major disaster had befallen Peace Lane in many years, but little things kept coming up, such as someone falling off the balcony while bringing in their laundry, another getting electrocuted when he turned off a light switch with a wet hand, pressure cooker explosions, rat poison accidentally ingested. If all these, who died wrongful deaths, had cried out, their howls would have been deafening. So how could one not pray for peace and security?

¹*longtang* — vast neighborhoods inside enclosed alleys

40 In the early evening, when the lights came on, you could see in all the windows the
watchful eyes of frightened people looking out for signs of trouble. But whenever something
bad did happen, no one ever saw it coming. This was where Peace Lane had gone numb
and where it displayed its pragmatism. The residents were never prepared for the closest
45 dangers. Yes, they understood the dangers of fire and electricity, but beyond that they had
no imagination. And so if you were to see the people of Peace Lane praying, they would be
like idiots reciting a book from memory, chanting with their lips but not their minds,
repeating the same incantations over and over again. Meanwhile the flowerpot
50 sitting on the windowsill was just an inch away from falling down, but no one ever bothered
to move it; the termites had already done their work on the floors, but no one ever seemed
to care; illegal structures kept being added one on top of the other, causing the foundation
to sink, yet another one was about to be built. During the typhoon season, when Peace Lane
shook and rattled and it appeared as if the entire neighborhood was going to pieces, people
55 curled up in their rooms, complacently enjoying the cool breeze brought by the storm.
What people in Peace Lane prayed for was to be able to live in a fool's paradise—they would
rather turn a blind eye and never ask questions. The pigeon whistles sounding in the
morning sang of peace, announcing the good but never the bad; but even if they had, would
that have made a difference? You might be able to escape it in the first round, but would
60 you escape in the second? Put that way, those prayers must imply an acceptance, a sort of
Daoist resignation to reality. For want of anything else to pray for, night after night they
pray for peace, but that was just wishful thinking. ...

But now the story seems to be coming to an end. Even those who attempt brazen acts
with a smiling façade are met with sober, straight faces: the time for equivocation² was over.
The tide was receding and the rocks would soon be exposed. Counting on one's fingers, one
65 finds that the Shanghai *longtang* have quite a few years on them—a few more and they'll
be treading on thin ice. Going up again to the highest point in the city and looking down,
one sees that the crisscrossing *longtang* neighborhoods are already beginning to look
desolate. If these had been large imposing building[s], that desolation might be mitigated
by their grand proportions. But *longtang* buildings all have low walls and narrow courtyards,
70 filled with ordinary people carrying out their mundane tasks: could places like these be
thought of as desolate? Desolation takes on a comical aspect in such places, and that only
makes the people living there all the more dejected. Putting it in harsher terms: the whole
place bore a certain resemblance to a heap of rubble. With the leaves falling in early
winter, all we see are broken bricks and shattered tiles. Like an aging beauty who retains
75 her alluring profile, it can no longer bear scrutiny. Should you insist on searching for a trace
of her former charm—after all, not everything is erased—you would have to look for it in
the turn of the alley. Left here, right there, as if glancing coquettishly³ from side to side, but
the eyes that are so flirtatious are also getting on in years, they have lost their luster and are
incapable of grabbing hold of your attention. Soon, sleet began to come down—that was the
frigid past accumulated over generations—turning to water before it even hit the ground. ...

—Wang Anyi
excerpted and adapted from *The Song of Everlasting Sorrow:*
A Novel of Shanghai, 1995
Columbia University Press

²equivocation — avoiding the truth

³coquettishly — flirtatiously

- 1 The sentence, “But it was still there ... an empty echo” (lines 13 through 15) contributes to a central theme by
- (1) connecting the people’s inner feelings and outer lives
 - (2) suggesting a reason for the longtang’s crumbling structure
 - (3) emphasizing the people’s quiet and calming activities
 - (4) reflecting a shift in the longtang’s character
- 2 The author’s use of figurative language in lines 18 and 19 serves to emphasize a sense of
- (1) community spirit
 - (2) societal unrest
 - (3) emotional burden
 - (4) material value
- 3 As used in line 19, the phrase “immaterial things” means that the things are
- (1) unimportant
 - (2) unforeseen
 - (3) frightening
 - (4) difficult
- 4 According to lines 31 through 39, a person living in the longtang would most probably pray for
- (1) protection from neighborhood conflict
 - (2) a quiet and uneventful life
 - (3) wealth and good fortune
 - (4) an end to the current war
- 5 Lines 40 through 53 suggest that the longtang people
- (1) make the best of their situation
 - (2) survive difficult challenges
 - (3) band together in times of need
 - (4) ignore impending danger
- 6 The comparison in lines 73 through 78 emphasizes the longtang’s
- (1) former vitality
 - (2) enduring strength
 - (3) past importance
 - (4) lasting beauty
- 7 The reference to the seasons in the final paragraph conveys a sense of
- (1) anticipation
 - (2) loss
 - (3) hope
 - (4) worthlessness
- 8 The author’s description of the people’s prayers and the longtang stresses the
- (1) futility of the people’s situation
 - (2) security of the people’s future
 - (3) importance of the people’s traditions
 - (4) complexity of the people’s needs
- 9 Overall, the author’s view of the people of the longtang could best be described as
- (1) intolerant
 - (2) objective
 - (3) sympathetic
 - (4) ambiguous
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Reading Comprehension Passage B

Money Musk

Listen, you upstate hillsides (nothing
Like the herb-strewn fields of Provence¹)
Which I have loved
So loyally, your wood lots
5 And trailers and old farmhouses,
Your satellite dishes—

Haven't I driven
Past the strip malls and country airports,
The National Guard armories and even
10 That abandoned missile depot
Clutched in the lake's fingers
Past the tattered billboards.
The barns spray-painted with praise,

Past the farm tools, fiddles,
15 And fishing lures, the sprung bellows
Of accordions on the tables of flea markets,
Just to catch a glimpse of you as you once were,
Like the brass showing, raw and dull,
Where the silver plate has worn off
20 The frame around this mirror, and the silver
Gone too, the only reflection as faint

As light on dusty glass,
And beyond it, tarnished, dim, the rafters
And beams of the attic where I climbed
25 To take out my grandmother's mandolin
And play on the three or four unbroken strings
With a penny for a pick.

Listen,

Wasn't that offering enough, a life
30 Of playing half-badly on an antique instrument,
Trying to catch a tune you'd long ago
Forgotten even the name of, *Money Musk*
Or *Petronella*.² Wasn't it enough
To take my vows of poverty of spirit
35 Before the plain geometry of a 19th-century
Farmhouse, and praise no other goods

¹Provence — a region of southern France

²Money Musk or Petronella — classic old American dances

GO RIGHT ON TO THE NEXT PAGE ➡

Than this rectitude,³ this stillness,
This clarity you have spurned now, oh
Landscape I have sung
40 Despite my voice, despite the stubborn
Silence behind your tawdry,⁴ best intentions.

—Jordan Smith
from *The Cortland Review*
Issue Eight, August 1999

³rectitude — honesty

⁴tawdry — cheap

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| <p>10 The details presented in lines 4 through 13 emphasize the landscape's</p> <ul style="list-style-type: none">(1) historical significance(2) beauty(3) economic possibilities(4) transformation <p>11 What shift in focus occurs from lines 7 through 27?</p> <ul style="list-style-type: none">(1) from social conflict to personal conflict(2) from external description to childhood memory(3) from the narrator's feelings to his family's feelings(4) from the narrator's thoughts to the narrator's actions | <p>12 What is the effect of the simile used in lines 21 and 22?</p> <ul style="list-style-type: none">(1) It suggests how the narrator has changed.(2) It conveys the narrator's lack of awareness.(3) It indicates the darkness of the setting.(4) It emphasizes the diminishing of the past. <p>13 Which word best describes the narrator's tone in lines 28 through 38 of the poem?</p> <ul style="list-style-type: none">(1) frustrated (3) contentment(2) embarrassed (4) respectful <p>14 Lines 33 through 37 contribute to a central theme in the poem by describing the narrator's</p> <ul style="list-style-type: none">(1) wish to live in a suburban setting(2) obligation to continue a past tradition(3) commitment to the values of a past era(4) reluctance to accept different points of view |
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Reading Comprehension Passage C

This is an excerpt from a speech given by Red Jacket, Chief of the Seneca Nation, to the United States acting secretary of war in Washington, D.C., on February 10, 1801.

5 ...Brother, the business on which we are now come is to restore the friendship that has existed between the United States and the Six Nations, agreeably to the direction of the commissioner from the fifteen fires¹ of the United States. He assured us that whensoever, by any grievances, the chain of friendship should become rusty, we might have it brightened by calling on you. We dispense with the usual formality of having your speech again read, as we fully comprehended it yesterday, and it would therefore be useless to waste time in a repetition of it.

10 Brother, yesterday you wiped the tears from our eyes, that we might see clearly; you unstopped our ears that we might hear; and removed the obstructions from our throats that we might speak distinctly. You offered to join with us in tearing up the largest pine-tree in our forests, and under it to bury the tomahawk. We gladly join with you, brother, in this work, and let us heap rocks and stones on the root of this tree that the tomahawk may never again be found. ...

15 Brother, we observe that the men now in office are new men, and, we fear, not fully informed of all that has befallen us. In 1791 a treaty was held by the commissioners of Congress with us at Tioga Point, on a similar occasion. We have lost seven of our warriors, murdered in cold blood by white men, since the conclusion of the war. We are tired of this mighty grievance and wish some general arrangement to prevent it in future. The first of these was murdered on the banks of the Ohio, near Fort Pitt. Shortly after two men
20 belonging to our first families were murdered at Pine Creek; then one at Fort Franklin; another at Tioga Point; and now the two that occasion this visit, on the Big Beaver. These last two had families. The one was a Seneca; the other a Tuscarora. Their families are now destitute of support, and we think that the United States should do something toward their support, as it is to the United States they owe the loss of their heads.

25 Brother, these offences are always committed in one place on the frontier of Pennsylvania. In the Genesee country we live happy and no one molests us. I must therefore beg that the President will exert all his influence with all officers, civil and military, in that quarter, to remedy this grievance, and trust that he will thus prevent a repetition of it and save our blood from being spilled in future.

30 Brother, let me call to mind the treaty between the United States and the Six Nations, concluded at Canandaigua. At that treaty Colonel Pickering, who was commissioner on behalf of the United States, agreed that the United States should pay to the Six Nations four thousand five hundred dollars per annum, and that this should pass through the hands of the superintendent of the United States, to be appointed for that purpose. This treaty was
35 made in the name of the President of the United States, who was then General Washington; and, as he is now no more, perhaps the present President would wish to renew the treaty. But if he should think the old one valid and is willing to let it remain in force we are also willing. The sum above mentioned we wish to have part of in money, to expend in more agricultural tools and in purchasing a team, as we have some horses that will do for the purpose. We also wish to build a sawmill on the Buffalo creek. If the President, however,
40 thinks proper to have it continue as heretofore, we shall not be very uneasy. Whatever he may do we agree to; we only suggest this for his consideration.

45 Brother, I hand you the above-mentioned treaty, made by Colonel Pickering, in the name of General Washington, and the belt that accompanied it; as he is now dead we know not if it is still valid. If not, we wish it renewed—if it is, we wish it copied on clean parchment.

¹fires — fires refers to states

Our money got loose in our trunk and tore it. We also show you the belt which is the path of peace between our Six Nations and the United States. ...

50 Brother, the business that has caused this our long journey was occasioned by some of your bad men; the expense of it has been heavy on us. We beg that as so great a breach has been made on your part, the President will judge it proper that the United States should bear our expenses to and from home and whilst here.

55 Brother, three horses belonging to the Tuscarora Nation were killed by some men under the command of Major Rivardi, on the plains of Niagara. They have made application to the superintendent and to Major Rivardi, but get no redress. You make us pay for our breaches of the peace, why should you not pay also? A white man has told us the horses were killed by Major Rivardi's orders, who said they should not be permitted to come there, although it was an open common on which they were killed. Mr. Chapin has the papers respecting these horses, which we request you to take into consideration.

—Red Jacket
excerpted from *Orations from Homer to William McKinley*,
Vol. VII, 1902
P.F. Collier and Son

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| <p>15 The speaker's use of symbolism in lines 10 and 11 serves to represent the</p> <ul style="list-style-type: none">(1) achievement of peace(2) destruction of nature(3) loss of cultural identity(4) arrival of new leadership <p>16 The details in lines 16 and 17 contribute to the speaker's purpose by</p> <ul style="list-style-type: none">(1) presenting a resolution to the conflict(2) indicating the reason for the meeting(3) emphasizing the need for caution(4) explaining the terms of the treaty <p>17 Lines 22 through 24 establish a</p> <ul style="list-style-type: none">(1) contrast between poverty and wealth(2) comparison between family and government(3) cause/effect relationship between power and crime(4) connection between responsibility and accountability <p>18 In the speech, the Six Nations' uncertainty regarding the status of the Canandaigua Treaty in lines 30 and 31 is based on the</p> <ul style="list-style-type: none">(1) loss of the Cayuga reservation(2) conclusion of a major conflict(3) recent changes in United States leadership(4) new hostilities along the frontier | <p>19 Which statement best clarifies the sentence in lines 8 through 10?</p> <ul style="list-style-type: none">(1) "We dispense with the usual formality of having your speech again read" (line 5)(2) "In the Genesee country we live happy and no one molests us" (line 26)(3) "But if he should think the old one valid ... we are also willing" (lines 37 and 38)(4) "If the President ... thinks proper to have it continue as heretofore, we shall not be very uneasy" (lines 40 and 41) <p>20 The speaker's attitude in lines 37 through 42 can best be described as</p> <ul style="list-style-type: none">(1) uncertain(2) compassionate(3) sarcastic(4) cooperative <p>21 The speaker's request in lines 48 through 51 serves to emphasize the Six Nations'</p> <ul style="list-style-type: none">(1) sense of growing confinement(2) adoption of traditional lifestyle(3) rejection of political influence(4) desire for fair treatment |
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22 Which words from the speech help the reader understand the meaning of “redress” as used in line 54?

- (1) “judge it proper” (line 50)
- (2) “They have made application” (line 53)
- (3) “why should you not pay also” (line 55)
- (4) “they should not be permitted to come” (line 56)

23 Which purpose of the treaty between the United States and the Six Nations is *not* referenced in this 1801 speech?

- (1) the need to prevent unlawful acts
- (2) the preservation of the written agreement
- (3) the method of fiscal payments
- (4) the protection of Iroquois lands

24 The speaker repeats the word “Brother” throughout the speech in order to

- (1) convey a sense of superiority
- (2) establish a feeling of alliance
- (3) emphasize a common greeting
- (4) suggest a shared history