

Reading Test

60 MINUTES, 47 QUESTIONS

Turn to Section 1 of your answer sheet to answer the questions in this section.

DIRECTIONS

Each passage or pair of passages below is followed by a number of questions. After reading each passage or pair, choose the best answer to each question based on what is stated or implied in the passage or passages and in any accompanying graphics (such as a table or graph).

Questions 1-9 are based on the following passage.

This passage is adapted from Jane Austen, *Emma*, originally published in 1815.

Emma Woodhouse, handsome, clever, and rich, with a comfortable home and happy disposition, seemed to unite some of the best blessings of
Line existence; and had lived nearly twenty-one years in
5 the world with very little to distress or vex her.

She was the youngest of the two daughters of a most affectionate, indulgent father, and had, in consequence of her sister's marriage, been mistress of his house from a very early period. Her mother had
10 died too long ago for her to have more than an indistinct remembrance of her caresses, and her place had been supplied by an excellent woman as governess, who had fallen little short of a mother in affection.

15 Sixteen years had Miss Taylor been in Mr. Woodhouse's family, less as a governess than a friend, very fond of both daughters, but particularly of Emma. Between them it was more the intimacy of sisters. Even before Miss Taylor had ceased to hold
20 the nominal office of governess, the mildness of her temper had hardly allowed her to impose any restraint; and the shadow of authority being now long passed away, they had been living together as friend and friend very mutually attached, and Emma
25 doing just what she liked; highly esteeming Miss Taylor's judgment, but directed chiefly by her own.

The real evils indeed of Emma's situation were the power of having rather too much her own way, and a
30 disposition to think a little too well of herself; these were the disadvantages which threatened alloy to her many enjoyments. The danger, however, was at present so unperceived, that they did not by any means rank as misfortunes with her.

35 Sorrow came—a gentle sorrow—but not at all in the shape of any disagreeable consciousness.—Miss Taylor married. It was Miss Taylor's loss which first brought grief. It was on the wedding-day of this beloved friend that Emma
40 first sat in mournful thought of any continuance. The wedding over and the bride-people gone, her father and herself were left to dine together, with no prospect of a third to cheer a long evening. Her father composed himself to sleep after dinner, as
45 usual, and she had then only to sit and think of what she had lost.

The event had every promise of happiness for her friend. Mr. Weston was a man of unexceptionable character, easy fortune, suitable age and pleasant
50 manners; and there was some satisfaction in considering with what self-denying, generous friendship she had always wished and promoted the match; but it was a black morning's work for her. The want of Miss Taylor would be felt every hour of
55 every day. She recalled her past kindness—the kindness, the affection of sixteen years—how she had taught and how she had played with her from five years old—how she had devoted all her powers to attach and amuse her in health—and how nursed her
60 through the various illnesses of childhood. A large

debt of gratitude was owing here; but the intercourse of the last seven years, the equal footing and perfect unreserve which had soon followed Isabella's marriage on their being left to each other, was yet a dearer, tenderer recollection. It had been a friend and companion such as few possessed, intelligent, well-informed, useful, gentle, knowing all the ways of the family, interested in all its concerns, and peculiarly interested in herself, in every pleasure, every scheme of her's;—one to whom she could speak every thought as it arose, and who had such an affection for her as could never find fault.

How was she to bear the change?—It was true that her friend was going only half a mile from them; but Emma was aware that great must be the difference between a Mrs. Weston only half a mile from them, and a Miss Taylor in the house; and with all her advantages, natural and domestic, she was now in great danger of suffering from intellectual solitude. She dearly loved her father, but he was no companion for her. He could not meet her in conversation, rational or playful.

The evil of the actual disparity in their ages (and Mr. Woodhouse had not married early) was much increased by his constitution and habits; for having been a valetudinarian* all his life, without activity of mind or body, he was a much older man in ways than in years; and though everywhere beloved for the friendliness of his heart and his amiable temper, his talents could not have recommended him at any time.

* a person in weak health who is overly concerned with his or her ailments

1

The main purpose of the passage is to

- A) describe a main character and a significant change in her life.
- B) provide an overview of a family and a nearby neighbor.
- C) discuss some regrettable personality flaws in a main character.
- D) explain the relationship between a main character and her father.

2

Which choice best summarizes the first two paragraphs of the passage (lines 1-14)?

- A) Even though a character loses a parent at an early age, she is happily raised in a loving home.
- B) An affectionate governess helps a character to overcome the loss of her mother, despite the indifference of her father.
- C) Largely as a result of her father's wealth and affection, a character leads a contented life.
- D) A character has a generally comfortable and fulfilling life, but then she must recover from losing her mother.

3

The narrator indicates that the particular nature of Emma's upbringing resulted in her being

- A) despondent.
- B) self-satisfied.
- C) friendless.
- D) inconsiderate.

4

Which choice provides the best evidence for the answer to the previous question?

- A) Lines 1-5 ("Emma . . . her")
- B) Lines 9-14 ("Her . . . affection")
- C) Lines 28-32 ("The real . . . enjoyments")
- D) Lines 32-34 ("The danger . . . her")

5

As used in line 26, "directed" most nearly means

- A) trained.
- B) aimed.
- C) guided.
- D) addressed.

6

As used in line 54, “want” most nearly means

- A) desire.
- B) lack.
- C) requirement.
- D) request.

7

It can most reasonably be inferred that after Miss Taylor married, she had

- A) less patience with Mr. Woodhouse.
- B) fewer interactions with Emma.
- C) more close friends than Emma.
- D) an increased appreciation for Emma.

8

Which choice provides the best evidence for the answer to the previous question?

- A) Line 37 (“Miss . . . married”)
- B) Lines 47-48 (“The event . . . friend”)
- C) Lines 60-65 (“A large . . . recollection”)
- D) Lines 73-79 (“How . . . solitude”)

9

Which situation is most similar to the one described in lines 83-91 (“The evil . . . time”)?

- A) A mother and her adult son have distinct tastes in art and music that result in repeated family arguments.
- B) The differences between an older and a younger friend are magnified because the younger one is more active and athletic.
- C) An older and a younger scientist remain close friends despite the fact that the older one’s work is published more frequently.
- D) The age difference between a high school student and a college student becomes a problem even though they enjoy the same diversions.

Questions 10-19 are based on the following passage and supplementary material.

This passage is adapted from Marina Gorbis, *The Nature of the Future: Dispatches from the Socialstructured World*. ©2013 by Marina Gorbis.

Visitors to the Soviet Union in the 1960s and 1970s always marveled at the gap between what they saw in state stores—shelves empty or filled with things no one wanted—and what they saw in people’s homes: nice furnishings and tables filled with food. What filled the gap? A vast informal economy driven by human relationships, dense networks of social connections through which people traded resources and created value. The Soviet people didn’t plot how they would build these networks. No one was teaching them how to maximize their connections the way social marketers eagerly teach us today. Their networks evolved naturally, out of necessity; that was the only way to survive.

Today, all around the world, we are seeing a new kind of network of relationship-driven economics emerging, with individuals joining forces sometimes to fill the gaps left by existing institutions—corporations, governments, educational establishments—and sometimes creating new products, services, and knowledge that no institution is able to provide. Empowered by computing and communication technologies that have been steadily building village-like networks on a global scale, we are infusing more and more of our economic transactions with social connectedness.

The new technologies are inherently social and personal. They help us create communities around interests, identities, and common personal challenges. They allow us to gain direct access to a worldwide community of others. And they take anonymity out of our economic transactions. We can assess those we don’t know by checking their reputations as buyers and sellers on eBay or by following their Twitter streams. We can look up their friends on Facebook and watch their YouTube videos. We can easily get people’s advice on where to find the best shoemaker in Brazil, the best

programmer in India, and the best apple farmer in
 40 our local community. We no longer have to rely on
 bankers or venture capitalists as the only sources of
 funding for our ideas. We can raise funds directly
 from individuals, most of whom we don't even know,
 through websites that allow people to
 45 post descriptions of their projects and generate
 donations, investments, or loans.

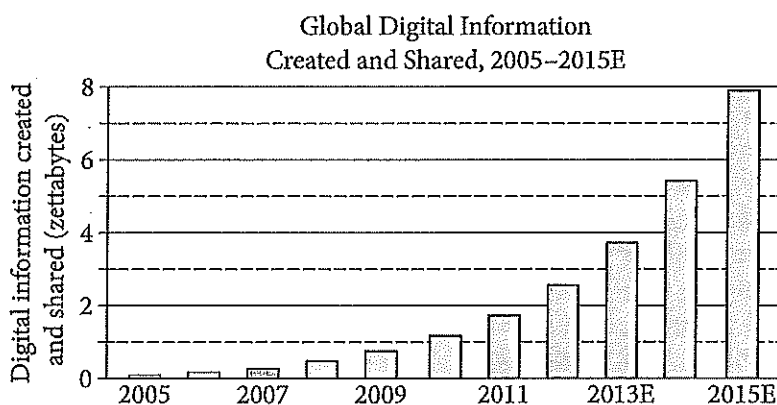
We are moving away from the dominance of the
 depersonalized world of institutional production and
 creating a new economy around social connections
 50 and social rewards—a process I call *socialstructing*.
 Others have referred to this model of production as
 social, commons-based, or peer-to-peer. Not only is
 this new social economy bringing with it an
 unprecedented level of familiarity and connectedness
 55 to both our global and our local economic exchanges,
 but it is also changing every domain of our lives,
 from finance to education and health. It is rapidly
 ushering in a vast array of new opportunities for us
 to pursue our passions, create new types of
 60 businesses and charitable organizations, redefine the
 nature of work, and address a wide range of
 problems that the prevailing formal economy has
 neglected, if not caused.

Socialstructing is in fact enabling not only a new
 65 kind of global economy but a new kind of society, in
 which amplified individuals—individuals

empowered with technologies and the collective
 intelligence of others in their social network—can
 take on many functions that previously only large
 70 organizations could perform, often more efficiently,
 at lower cost or no cost at all, and with much greater
 ease. Socialstructing is opening up a world of what
 my colleagues Jacques Vallée and Bob Johansen
 describe as the world of impossible futures, a world
 75 in which a large software firm can be displaced by
 weekend software hackers, and rapidly orchestrated
 social movements can bring down governments in a
 matter of weeks. The changes are exciting and
 unpredictable. They threaten many established
 80 institutions and offer a wealth of opportunities for
 individuals to empower themselves, find rich new
 connections, and tap into a fast-evolving set of new
 resources in everything from health care to education
 and science.

85 Much has been written about how technology
 distances us from the benefits of face-to-face
 communication and quality social time. I think those
 are important concerns. But while the quality of our
 face-to-face interactions is changing, the
 90 countervailing force of socialstructing is connecting
 us at levels never seen before, opening up new
 opportunities to create, learn, and share.

The following graph, from a 2011 report from the International Data Corporation, projects trends in digital information use to 2015 (E=Estimated).



Note: 1 zettabyte = 1 trillion gigabytes

10

As used in line 10, "plot" most nearly means

- A) mark.
- B) form.
- C) plan.
- D) claim.

11

The references to the shoemaker, the programmer, and the apple farmer in lines 37-40 ("We can easily . . . community") primarily serve to

- A) illustrate the quality of products and services in countries around the world.
- B) emphasize the broad reach of technologies used to connect people.
- C) demonstrate that recommendations made online are trustworthy.
- D) call attention to the limits of the expansion of the global economy.

12

The passage's discussion of life in the Soviet Union in the 1960s and 1970s primarily serves to

- A) introduce the concept of social networking.
- B) demonstrate that technology has improved social connections.
- C) list differences between the Soviet Union and other countries.
- D) emphasize the importance of examining historical trends.

13

As used in line 45, "post" most nearly means

- A) publish.
- B) transfer.
- C) assign.
- D) denounce.

14

The author indicates that, in comparison to individuals, traditional organizations have tended to be

- A) more innovative and less influential.
- B) larger in size and less subject to regulations.
- C) less reliable and less interconnected.
- D) less efficient and more expensive.

15

Which choice provides the best evidence for the answer to the previous question?

- A) Lines 22-26 ("Empowered . . . connectedness")
- B) Lines 40-42 ("We no longer . . . ideas")
- C) Lines 47-50 ("We are moving . . . *socialstructing*")
- D) Lines 66-72 ("amplified . . . ease")

16

The author recognizes counterarguments to the position she takes in the passage by

- A) acknowledging the risks and drawbacks associated with new technologies and social networks.
- B) admitting that some people spend too much time unproductively on the Internet.
- C) drawing an analogy between conditions today and conditions in the Soviet Union of the 1960s and 1970s.
- D) conceding that the drawbacks of *socialstructing* may prove over time to outweigh the benefits.

17

Which choice provides the best evidence for the answer to the previous question?

- A) Lines 35-37 ("We can look . . . videos")
- B) Lines 74-76 ("a world . . . hackers")
- C) Lines 79-84 ("They . . . science")
- D) Lines 85-87 ("Much . . . time")

18 *Which statement best summarizes the information presented in the graph?*

- Which statement best summarizes the information presented in the graph?
- A) Far more people around the world own computers and cell phones today than in 2005.
 - B) The number of people sharing digital information has more than tripled since 2005.
 - C) The volume of digital information created and shared has increased tremendously in recent years.
 - D) The amount of digital information created and shared is likely to be almost 8 zettabytes in 2015.

19 *According to the graph, which statement is true about the amount of digital information projected to be created and shared globally in 2012?*

- According to the graph, which statement is true about the amount of digital information projected to be created and shared globally in 2012?
- A) Growth in digital information creation and sharing was projected to be wildly out of proportion to growth in 2011 and 2013E.
 - B) The amount of digital information created and shared was projected to begin a new upward trend.
 - C) The amount of digital information created and shared was projected to peak.
 - D) The amount of digital information created and shared was projected to pass 2 zettabytes for the first time.

Questions 20-28 are based on the following passage and supplementary material.

This passage is adapted from Tina Hesman Saey, "Lessons from the Torpid." ©2012 by Society for Science & the Public.

Understanding how hibernators, including ground squirrels, marmots and bears, survive their long winter's naps may one day offer solutions for problems such as heart disease, osteoporosis and muscular dystrophy.

Nearly everything about the way an animal's body works changes when it hibernates, and preparations start weeks or months in advance. The first order of business is to fatten up.

"Fat is where it's at for a hibernator," says Matthew Andrews, a molecular biologist at the University of Minnesota Duluth who studies 13-lined ground squirrels. "You bring your own lunch with you." Packing lunch is necessary because the animals go on the world's strictest diet during the winter, surviving entirely off their white fat. "They have their last supper in October; they don't eat again until March," Andrews says.

Bigger fat stores mean a greater chance of surviving until spring. "If they go in really chunky, nice and roly-poly, that's going to be a good hibernator," he says.

Bears also watch their waistlines expand in the months before settling in for the season. The brown bears cardiologist Ole Frøbert studies pack on the pounds by chowing down on up to 40 kilograms of blueberries a day. Such gluttony among humans could have severe consequences: Obesity is associated with a greater risk of heart attack and diabetes, among other ailments.

To see how fattening up affects Scandinavian brown bears, Frøbert and his colleagues ventured into the wilds of Sweden following signals given off by radio transmitters or GPS devices on tagged bears.

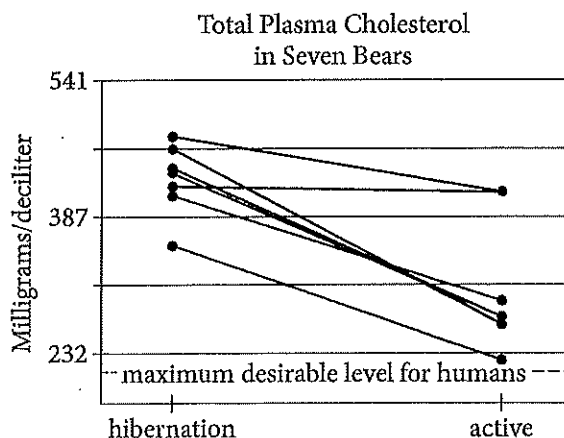
Bears can be dangerous close-up. Even hibernating bears can rouse to action quickly, so scientists tracking down bears in the winter use darts to tranquilize the animals from a distance. Scientists studying the bears in the summer tranquilize them from a helicopter.

Once a bear is under the tranquilizer's influence (which takes about five minutes), the scientists have 60 minutes max to get the animal from its den, weigh and measure it, draw blood samples and do minor surgeries to collect fat and other tissues. The bear is returned to its den by minute 61.

Precious materials collected during this high-pressure encounter need to be analyzed within 24 hours, so the researchers often test for levels of cholesterol or certain proteins in the blood while working in the snow or at a nearby research station. A pilot sometimes flies samples from field sites to a lab in Denmark in order to meet the deadline, Frøbert says. Samples such as bones and arteries that can't be collected from live bears come from bears killed by hunters during the legal hunting season.

Recent analyses revealed that Scandinavian brown bears spend the summer with plasma cholesterol levels considered high for humans; those values then increase substantially for hibernation, Frøbert and his colleagues reported. These "very, very fat" bears with high cholesterol also get zero exercise during hibernation. Lolling about in the den pinches off blood vessels, contributing to sluggish circulation. "That cocktail would not be advisable in humans," Frøbert says. It's a recipe for hardened arteries, putting people at risk for heart attacks and strokes.

Even healthy young adult humans can develop fatty streaks in their arteries that make the blood vessels less flexible, but the bears don't build up such artery-hardening streaks. "Our bears, they had nothing," Frøbert says. It's not yet clear how the bears keep their arteries flexible, but Frøbert hopes to find some protective molecule that could stave off hardened arteries in humans as well.



20

The passage is written from the perspective of someone who is

- A) actively involved in conducting hibernator research.
- B) a participant in a recent debate in the field of cardiology.
- C) knowledgeable about advances in hibernator research.
- D) an advocate for wildlife preservation.

21

It is reasonable to conclude that the main goal of the scientists conducting the research described in the passage is to

- A) learn how the hibernation patterns of bears and squirrels differ.
- B) determine the role that fat plays in hibernation.
- C) illustrate the important health benefits of exercise for humans.
- D) explore possible ways to prevent human diseases.

22

Which choice provides the best evidence for the answer to the previous question?

- A) Lines 1-5 ("Understanding . . . dystrophy")
- B) Lines 10-13 ("Fat . . . squirrels")
- C) Lines 31-35 ("To . . . bears")
- D) Lines 42-46 ("Once . . . tissues")

23

What main effect do the quotations by Andrews in lines 10-18 have on the tone of the passage?

- A) They create a bleak tone, focusing on the difficulties hibernators face during the winter.
- B) They create a conversational tone, relating scientific information in everyday language.
- C) They create an ominous tone, foreshadowing the dire results of Andrews's research.
- D) They create an absurd tone, using images of animals acting as if they were human.

24

As used in line 19, "stores" most nearly means

- A) preservatives.
- B) reserves.
- C) stacks.
- D) shelters.

25

Based on the passage, what is Fröbert's hypothesis regarding why bears' arteries do not harden during hibernation?

- A) The bears' increased plasma cholesterol causes the arteries to be more flexible.
- B) Sluggish circulation pinches off the blood vessels rather than hardening the arteries.
- C) Bears exercise in short, infrequent bursts during hibernation, which staves off hardened arteries.
- D) Bears possess a molecule that protects against hardened arteries.

26

Which choice provides the best evidence for the answer to the previous question?

- A) Lines 19-20 ("Bigger . . . spring")
- B) Lines 24-27 ("The brown . . . day")
- C) Lines 69-72 ("Even . . . streaks")
- D) Lines 73-76 ("It's . . . well")

27

What information discussed in paragraph 10 (lines 58-68) is represented by the graph?

- A) The information in lines 58-62 ("Recent . . . reported")
- B) The information in lines 62-64 ("These . . . hibernation")
- C) The information in lines 64-65 ("Lolling . . . circulation")
- D) The information in lines 67-68 ("It's . . . strokes")

28

Which statement about the effect of hibernation on the seven bears is best supported by the graph?

- A) Only one of the bears did not experience an appreciable change in its total plasma cholesterol level.
- B) Only one of the bears experienced a significant increase in its total plasma cholesterol level.
- C) All of the bears achieved the desirable plasma cholesterol level for humans.
- D) The bear with the lowest total plasma cholesterol level in its active state had the highest total plasma cholesterol level during hibernation.

Questions 29-37 are based on the following passage.

This passage is from Andrew Carnegie, "Wealth," originally published in 1889. Arriving penniless in Pennsylvania from Scotland in 1848, Carnegie became one of the richest people in the United States through the manufacture of steel.

The problem of our age is the proper administration of wealth, that the ties of brotherhood may still bind together the rich and poor in harmonious relationship. The conditions of human life have not only been changed, but revolutionized, within the past few hundred years. In former days there was little difference between the dwelling, dress, food, and environment of the chief and those of his retainers. . . . The contrast between the palace of the millionaire and the cottage of the laborer with us to-day measures the change which has come with civilization. This change, however, is not to be deplored, but welcomed as highly beneficial. It is well, nay, essential, for the progress of the race that the houses of some should be homes for all that is highest and best in literature and the arts; and for all the refinements of civilization, rather than that none should be so. Much better this great irregularity than universal squalor. Without wealth there can be no Maecenas.* The "good old times" were not good old times. Neither master nor servant was as well situated then as to-day. A relapse to old conditions would be disastrous to both—not the least so to him who serves—and would sweep away civilization with it. But whether the change be for good or ill, it is upon us, beyond our power to alter, and, therefore, to be accepted and made the best of. It is a waste of time to criticize the inevitable.

It is easy to see how the change has come. One illustration will serve for almost every phase of the cause. In the manufacture of products we have the whole story. It applies to all combinations of human industry, as stimulated and enlarged by the inventions of this scientific age. Formerly, articles were manufactured at the domestic hearth, or in small shops which formed part of the household. The master and his apprentices worked side by side,

the latter living with the master, and therefore subject to the same conditions. When these apprentices rose to be masters, there was little or no change in their mode of life, and they, in turn, educated succeeding apprentices in the same routine. There was, substantially, social equality, and even political equality, for those engaged in industrial pursuits had then little or no voice in the State.

The inevitable result of such a mode of manufacture was crude articles at high prices. To-day the world obtains commodities of excellent quality at prices which even the preceding generation would have deemed incredible. In the commercial world similar causes have produced similar results, and the race is benefited thereby. The poor enjoy what the rich could not before afford. What were the luxuries have become the necessities of life. The laborer has now more comforts than the farmer had a few generations ago. The farmer has more luxuries than the landlord had, and is more richly clad and better housed. The landlord has books and pictures rarer and appointments more artistic than the king could then obtain.

The price we pay for this salutary change is, no doubt, great. We assemble thousands of operatives in the factory, and in the mine, of whom the employer can know little or nothing, and to whom he is little better than a myth. All intercourse between them is at an end. Rigid castes are formed, and, as usual, mutual ignorance breeds mutual distrust. Each caste is without sympathy for the other, and ready to credit anything disparaging in regard to it. Under the law of competition, the employer of thousands is forced into the strictest economies, among which the rates paid to labor figure prominently, and often there is friction between the employer and the employed, between capital and labor, between rich and poor. Human society loses homogeneity.

The price which society pays for the law of competition, like the price it pays for cheap comforts and luxuries, is also great; but the advantages of this law are also greater still than its cost—for it is to this law that we owe our wonderful material development, which brings improved conditions in its train.

* Gaius Maecenas (70–8 B.C.E.) was a great patron of the arts.

29

Which choice best describes the structure of the first paragraph?

- A) A personal history is narrated, historical examples are given, and a method is recommended.
- B) A position is stated, historical context is given, and earnest advice is given.
- C) Certain principles are stated, opposing principles are stated, and a consensus is reached.
- D) A historical period is described, and its attributes are reviewed.

30

The author most strongly implies which of the following about “the ties of brotherhood” (line 2)?

- A) They were always largely fictitious and are more so at present.
- B) They are stronger at present than they ever were before.
- C) They are more seriously strained in the present than in the past.
- D) They will no longer be able to bring together the rich and the poor.

31

The author uses “dwelling, dress, food, and environment” (lines 7-8) as examples of

- A) things more valued in the present than in the past.
- B) bare necessities of life.
- C) things to which all people are entitled.
- D) possible indications of differences in status.

32

The author describes the people who live in the “houses of some” (line 15) as interested in the

- A) materials from which their houses are constructed.
- B) size of their homes.
- C) advantages of culture.
- D) pedigree of their guests.

33

Which choice provides the best evidence for the answer to the previous question?

- A) Lines 9-10 (“the palace . . . laborer”)
- B) Lines 15-16 (“all . . . arts”)
- C) Lines 18-19 (“Much . . . squalor”)
- D) Lines 19-20 (“Without . . . Maecenas”)

34

The author uses the phrase “good old times” (line 20) as an example of

- A) a cliché that still has life and usefulness left in it.
- B) a bit of folk wisdom from his childhood.
- C) something said by those who have acquired great riches.
- D) something said by people who do not share his viewpoint.

35

What is the author’s main point about the disadvantages of the modern economic system?

- A) It provides only a few people with the advantages of culture.
- B) It replicates many of the problems experienced in the past.
- C) It creates divisions between different categories of people.
- D) It gives certain people great material advantages over others.

36 Which choice provides the best evidence for the answer to the previous question?

- A) Lines 37-39 ("The master . . . conditions")
- B) Lines 43-45 ("There was . . . State")
- C) Lines 46-47 ("The inevitable . . . prices")
- D) Lines 65-66 ("All intercourse . . . end")

37 As used in line 82, "in its train" is closest in meaning to

- A) before it.
- B) with it.
- C) anticipating it.
- D) advancing it.

Questions 38-47 are based on the following passages.

Passage 1 is adapted from Stewart Brand, "The Case for Reviving Extinct Species." ©2013 by the National Geographic Society. Passage 2 is adapted from the editors at *Scientific American*, "Why Efforts to Bring Extinct Species Back from the Dead Miss the Point." ©2013 by Nature America, Inc.

Passage 1

Many extinct species—from the passenger pigeon to the woolly mammoth—might now be reclassified as "bodily, but not genetically, extinct." They're dead,
 Line but their DNA is recoverable from museum
 5 specimens and fossils, even those up to 200,000 years old.

Thanks to new developments in genetic technology, that DNA may eventually bring the animals back to life. Only species whose DNA is too
 10 old to be recovered, such as dinosaurs, are the ones to consider totally extinct, bodily and genetically.

But why bring vanished creatures back to life? It will be expensive and difficult. It will take decades. It won't always succeed. Why even try?

15 Why do we take enormous trouble to protect endangered species? The same reasons will apply to species brought back from extinction: to preserve biodiversity, to restore diminished ecosystems, to advance the science of preventing extinctions, and to
 20 undo harm that humans have caused in the past.

Furthermore, the prospect of de-extinction is profound news. That something as irreversible and final as extinction might be reversed is a stunning realization. The imagination soars. Just the thought
 25 of mammoths and passenger pigeons alive again invokes the awe and wonder that drives all conservation at its deepest level.

Passage 2

The idea of bringing back extinct species holds obvious gee-whiz appeal and a respite from a steady
 30 stream of grim news. Yet with limited intellectual bandwidth and financial resources to go around, de-extinction threatens to divert attention from the modern biodiversity crisis. According to a
 35 2012 report from the International Union for Conservation of Nature, some 20,000 species are currently in grave danger of going extinct. Species today are vanishing in such great numbers—many from hunting and habitat

destruction—that the trend has been called a sixth
 40 mass extinction, an event on par with such die-offs as the one that befell the dinosaurs 65 million years ago. A program to restore extinct species poses a risk of selling the public on a false promise that technology alone can solve our ongoing environmental
 45 woes—an implicit assurance that if a species goes away, we can snap our fingers and bring it back.

Already conservationists face difficult choices about which species and ecosystems to try to save, since they cannot hope to rescue them all. Many
 50 countries where poaching and trade in threatened species are rampant either do not want to give up the revenue or lack the wherewithal to enforce their own regulations. Against that backdrop, a costly and flamboyant project to resuscitate extinct flora and
 55 fauna in the name of conservation looks irresponsible: Should we resurrect the mammoth only to let elephants go under? Of course not.

That is not to say that the de-extinction enterprise lacks merit altogether. Aspects of it could
 60 conceivably help save endangered species. For example, extinct versions of genes could be reintroduced into species and subspecies that have lost a dangerous amount of genetic diversity, such as the black-footed ferret and the northern white rhino.
 65 Such investigations, however, should be conducted under the mantle of preserving modern biodiversity rather than conjuring extinct species from the grave.

38

The author of Passage 1 suggests that the usefulness of de-extinction technology may be limited by the

- A) amount of time scientists are able to devote to genetic research.
- B) relationship of an extinct species to contemporary ecosystems.
- C) complexity of the DNA of an extinct species.
- D) length of time that a species has been extinct.

39

Which choice provides the best evidence for the answer to the previous question?

- A) Lines 7-9 ("Thanks . . . life")
- B) Lines 9-11 ("Only . . . genetically")
- C) Line 13 ("It will be . . . difficult")
- D) Lines 13-14 ("It will take . . . succeed")

40

As used in line 27, "deepest" most nearly means

- A) most engrossing.
- B) most challenging.
- C) most extensive.
- D) most fundamental.

41

The authors of Passage 2 indicate that the matter of shrinking biodiversity should primarily be considered a

- A) historical anomaly.
- B) global catastrophe.
- C) scientific curiosity.
- D) political problem.

42

Which choice provides the best evidence for the answer to the previous question?

- A) Lines 37-41 ("Species . . . ago")
- B) Lines 42-45 ("A program . . . woes")
- C) Lines 53-56 ("Against . . . irresponsible")
- D) Lines 65-67 ("Such . . . grave")

43

As used in line 37, "great" most nearly means

- A) lofty.
- B) wonderful.
- C) large.
- D) intense.

44

The reference to the "black-footed ferret and the northern white rhino" (line 64) serves mainly to

- A) emphasize a key distinction between extinct and living species.
- B) account for types of animals whose numbers are dwindling.
- C) provide examples of species whose gene pools are compromised.
- D) highlight instances of animals that have failed to adapt to new habitats.

45

Which choice best states the relationship between the two passages?

- A) Passage 2 attacks a political decision that Passage 1 strongly advocates.
- B) Passage 2 urges caution regarding a technology that Passage 1 describes in favorable terms.
- C) Passage 2 expands on the results of a research study mentioned in Passage 1.
- D) Passage 2 considers practical applications that could arise from a theory discussed in Passage 1.

46

How would the authors of Passage 2 most likely respond to the “prospect” referred to in line 21, Passage 1?

- A) With approval, because it illustrates how useful de-extinction could be in addressing widespread environmental concerns.
- B) With resignation, because the gradual extinction of many living species is inevitable.
- C) With concern, because it implies an easy solution to a difficult problem.
- D) With disdain, because it shows that people have little understanding of the importance of genetic diversity.

47

Which choice would best support the claim that the authors of Passage 2 recognize that the “imagination soars” (line 24, Passage 1) in response to de-extinction technology?

- A) Lines 28-30 (“The . . . news”)
- B) Lines 30-33 (“Yet . . . crisis”)
- C) Lines 58-59 (“That . . . altogether”)
- D) Lines 61-63 (“For . . . diversity”)

STOP

If you finish before time is called, you may check your work on this section only.

Do not turn to any other section.

Writing and Language Test

35 MINUTES, 44 QUESTIONS

Turn to Section 2 of your answer sheet to answer the questions in this section.

DIRECTIONS

Each passage below is accompanied by a number of questions. For some questions, you will consider how the passage might be revised to improve the expression of ideas. For other questions, you will consider how the passage might be edited to correct errors in sentence structure, usage, or punctuation. A passage or a question may be accompanied by one or more graphics (such as a table or graph) that you will consider as you make revising and editing decisions.

Some questions will direct you to an underlined portion of a passage. Other questions will direct you to a location in a passage or ask you to think about the passage as a whole.

After reading each passage, choose the answer to each question that most effectively improves the quality of writing in the passage or that makes the passage conform to the conventions of standard written English. Many questions include a "NO CHANGE" option. Choose that option if you think the best choice is to leave the relevant portion of the passage as it is.

Questions 1-11 are based on the following passage.

A Nod to Nodding Off

With 30 percent of United States workers not getting enough sleep at night, according to the *Wall Street Journal*, US companies lose a yearly sum of \$63.2 billion annually due to the drop in employee productivity resulting from sleep deprivation. Sleep-deprived workers generally have lower morale and are less able to retain information than their better-rested colleagues.

1

- A) NO CHANGE
- B) see an annual loss of \$63.2 billion each year
- C) lose \$63.2 billion annually
- D) have a yearly loss of \$63.2 billion annually

[1] One of the [2] big reasons behind workers' lack of sleep is the work itself. [2] To combat the problem of sleep deprivation in a demanding work environment, some companies have begun allowing workers to take naps. [3] The hours the average American [3] spend working have increased dramatically since the 1970s, making it hard for many workers to get a good night's sleep. [4] Although employees who sleep on the job are often considered lazy and unproductive, napping in the workplace has been shown to improve workers' efficiency and quality of life. [5] As long as companies continue to demand long hours from [4] workers, and managers should champion napping as a means to keep employees happy, healthy, and functional. [5]

2

- A) NO CHANGE
- B) main things leading up to
- C) huge things about
- D) primary causes of

3

- A) NO CHANGE
- B) have spent
- C) spends
- D) are spent

4

- A) NO CHANGE
- B) workers; managers
- C) workers, managers,
- D) workers, managers

5

To make this paragraph most logical, sentence 3 should be placed

- A) where it is now.
- B) before sentence 1.
- C) after sentence 1.
- D) after sentence 4.

Such a proposition may seem counterintuitive, but, in fact, allowing employees to nap could save companies hours of lost productivity. Studies reveal that napping improves memory and boosts wakefulness for the remainder of the day. **6** Napping can also have a positive effect on mood and overall job satisfaction, while constant drowsiness reduces reaction time and hampers one's ability to concentrate. Employee naps might also lead to reduced health care costs for companies, since regular napping leads to long-term health benefits, **7** and it improves workers' average weekly attendance.

6

At this point, the writer is considering adding the following sentence.

Even fifteen-minute power naps improve alertness, creativity, and concentration.

Should the writer make this addition here?

- A) Yes, because it demonstrates that the benefits of napping can be gained without sacrificing large amounts of work time.
- B) Yes, because it explains the methodology of the studies mentioned in the previous sentence.
- C) No, because a discussion of the type of nap workers take is not important to the writer's main point in the paragraph.
- D) No, because it contradicts the writer's discussion of napping in the previous sentences.

7

Which choice provides a supporting example that reinforces the main point of the sentence?

- A) NO CHANGE
- B) including a lower risk of cardiovascular problems such as heart attack and stroke.
- C) which are essential in an era of rising health care costs.
- D) in addition to making employees more efficient.

Napping at work has already won corporate advocates in the worlds of technology, finance, and news media, and some businesses are beginning to set aside special nap rooms. A few companies, such as Google, have even invested in high-tech nap pods that block out light, play soothing music, and **8** gently waking nappers.

Zephryn Lasker, CEO of the mobile-advertising firm Pontiflex, has observed that employees are happier and more productive since he created a nap room in the company's Brooklyn headquarters. Ryan Hodson of Kodiak Capital Group and Arianna Huffington of the Huffington Post Media Group have promoted napping **9** throughout their workers and have been effusive about the results. In light of the benefits not only to employees' efficiency **10** and again to their health and sense of well-being, these executives' enthusiasm is not surprising. **11** These executives are among the most successful leaders in their respective fields.

8

- A) NO CHANGE
- B) gently wake
- C) gently to wake
- D) gentle waking of

9

- A) NO CHANGE
- B) among
- C) between
- D) into

10

- A) NO CHANGE
- B) but it benefits
- C) as also to
- D) but also to

11

The writer wants a concluding sentence that restates the main argument of the passage. Which choice best accomplishes this goal?

- A) NO CHANGE
- B) Clearly, employers should consider reducing employees' hours when they are overworked.
- C) Companies should consider employee schedules carefully when implementing a napping policy.
- D) More businesses should follow their lead and embrace napping on the job.

Questions 12-22 are based on the following passage and supplementary material.

Vanishing Honeybees: A Threat to Global Agriculture

Honeybees play an important role in the agriculture industry by pollinating crops. An October 2006 study found that as much as one-third of global agriculture depends on animal pollination, including honeybee **12** pollination—to increase crop output. The importance of bees **13** highlights the potentially disastrous affects of an emerging, unexplained crisis: entire colonies of honeybees are dying off without warning.

14 They know it as colony collapse disorder (CCD), this phenomenon will have a detrimental impact on global agriculture if its causes and solutions are not determined. Since the emergence of CCD around 2006, bee mortality rates have **15** exceeded 25 percent of the population each winter. There was one sign of hope: during the 2010–2012 winter seasons, bee mortality rates decreased slightly, and beekeepers speculated that the colonies would recover. Yet in the winter of 2012–2013, the **16** portion of the bee population lost fell nearly 10 percent in the United States, with a loss of 31 percent of the colonies that pollinate crops.

12

- A) NO CHANGE
- B) pollination: this is
- C) pollination,
- D) pollination;

13

- A) NO CHANGE
- B) highlights the potentially disastrous effects
- C) highlight the potentially disastrous effects
- D) highlight the potentially disastrous affects

14

- A) NO CHANGE
- B) Known as colony
- C) It is known as colony
- D) Colony

15

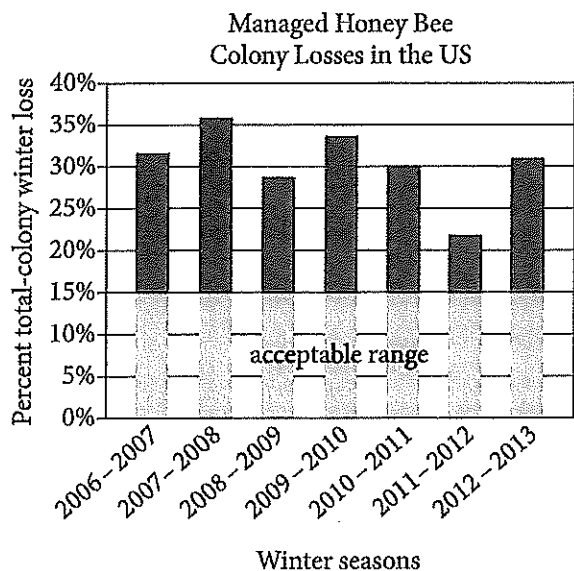
Which choice offers the most accurate interpretation of the data in the chart?

- A) NO CHANGE
- B) been above the acceptable range.
- C) not changed noticeably from year to year.
- D) greatly increased every year.

16

Which choice offers an accurate interpretation of the data in the chart?

- A) NO CHANGE
- B) portion of bees lost was double what it had been the previous year, rising to
- C) number of losses, which had fallen within the acceptable range the previous year, rose to
- D) portion of total colonies lost rose almost 10 percentage points, with a loss of



Adapted from Dennis van Engelsdorp et al., "Preliminary Results: Honey Bee Colony Losses in the United States, Winter 2012-2013." ©2013 by the Bee Informed Partnership.

17 Studies have offered several possible reasons that bees are vanishing. One reason that is often cited is the use of pesticides called neonicotinoids, which are absorbed by plants and linger much longer than do topical pesticides. **18** Chemicals such as herbicides and fungicides may also play a role, contaminating the pollen that bees typically feed on and inhibiting healthy insect maturation.

17

Which choice most smoothly and effectively introduces the writer's discussion of studies of CCD in this paragraph?

- A) NO CHANGE
- B) Bees are vanishing, and according to studies there are several possible reasons for this trend.
- C) Several possible reasons, offered by studies, may explain why bees are vanishing.
- D) DELETE the underlined sentence.

18

At this point, the writer is considering adding the following sentence.

Prolonged exposure to neonicotinoids has been shown to increase bees' vulnerability to disease and parasitic mites.

Should the writer make this addition here?

- A) Yes, because it provides support for the claim made in the previous sentence.
- B) Yes, because it introduces a new idea that will become important later in the passage.
- C) No, because it would be better placed elsewhere in the passage.
- D) No, because it contradicts the main idea of the passage.

Given the role that honeybees play in agriculture, the impact of this loss of hives on fruit, vegetable, seed, and nut crops **19** is not to be scoffed at. A reduction in bee numbers leads to less pollination, which in turn leads to smaller harvests and higher food prices. Some farmers have resorted to renting hives from beekeepers to pollinate their **20** crops; when there is a shortage of bees this being an expensive proposition. Other farmers have increased **21** they're dependence on costly hand-pollination by human workers. Furthermore, there may be sociological repercussions. Agroecologist Alexandra-Maria Klein has suggested that rising produce prices could lead to an increase in obesity as people turn to cheaper, less wholesome fare.

Though the precise causes of CCD are yet unclear, some commonsense measures may be taken. A decrease in the use of certain pesticides, herbicides, and fungicides, as well as greater attention to the nutrition, habitat, and genetic diversity of managed hives, could begin a shift in a favorable direction. **22**

19 is not to be scoffed at

- A) NO CHANGE
- B) is a pretty big deal.
- C) can't be put on the back burner.
- D) cannot be ignored.

20 crops; when there is a shortage of bees this being an expensive proposition

- A) NO CHANGE
- B) crops, this is an expensive proposition when there is a shortage of bees.
- C) crops, an expensive proposition when there is a shortage of bees.
- D) crops; an expensive proposition when there is a shortage of bees.

21 they're

- A) NO CHANGE
- B) there
- C) their
- D) its

22

The writer wants a conclusion that addresses the future of efforts to combat CCD. Which choice results in the passage having the most appropriate concluding sentence?

- A) NO CHANGE
- B) Still, bee colonies have experienced such devastating losses that the consequences of the issue have been felt worldwide.
- C) Although CCD is a relatively new phenomenon, scientists have been studying other aspects of honeybees for over a century.
- D) Genetic variation in bee colonies generally improves bees' productivity, disease resistance, and ability to regulate body temperature.

Questions 23-33 are based on the following passage.

Lunar Farming

Late last autumn, Giuseppe Ferrua **23** stood, on the hillside he farms overlooking Italy's Serchio River valley, a landscape of low mountains dotted **24** with vineyards. Ferrua grows grapes and olives, and he does so according to the phases of the Moon. He didn't always farm this way. When he began, he exercised modern, one-size-fits-all farming methods but says he soon became convinced that "plants are completely prone to elements in the cosmos, the rhythms of day and night."

Following the lunar calendar, this type of farming is driven by the belief that the Moon influences levels of moisture in the soil, just as the Moon's gravitational pull affects great bodies of water. Lunar farmers believe, **25** for example, that from the new Moon to quarter Moon phases, when the Moon is waxing, a soil's moisture content increases, whereas drier periods occur during the waning phase. **26** Although moisture influences seed germination, a lunar guide on when to plant and weed can be advantageous to a grower.

23

- A) NO CHANGE
- B) stood;
- C) stood—
- D) stood

24

- A) NO CHANGE
- B) inside
- C) for
- D) on

25

- A) NO CHANGE
- B) however,
- C) by contrast,
- D) thereafter,

26

- A) NO CHANGE
- B) Given that
- C) So
- D) DELETE the underlined portion and begin the sentence with a capital letter.

27 Nature has been around forever. First-century Roman naturalist Pliny the Elder stated in his *Natural History* that the Moon “replenishes the Earth; when she approaches it, she fills all bodies, while, when she recedes, she empties them.” Chinese and Egyptian people performed agricultural tasks according to the lunar calendar for millennia, and, to this day, the vaunted *Old Farmer’s Almanac* includes regional lunar calendars and advice on **28** when to conduct farm chores. The **29** almanacs editor, Janice Stillman, says, “That information is of value to our readers who practice these traditional methods—and claim great success.”

27

Which choice most effectively sets up the paragraph?

- A) NO CHANGE
- B) People all over the world farm by the Moon.
- C) Farming by the Moon is not new.
- D) Talk of the Moon’s influence is far-reaching.

28

Which choice provides the most specific information on the type of advice a lunar calendar offers?

- A) NO CHANGE
- B) actions relevant to farming.
- C) points in time at which to undertake certain tasks.
- D) optimal times to plant, weed, prune, and harvest.

29

- A) NO CHANGE
- B) almanacs’s
- C) almanac’s
- D) almanacs’

Lunar farming has its **30** skeptics, who are not sure of the method's efficacy. Recalling advice he received on the best lunar time to plant potatoes, an English farmer says his first reaction was "Hoopla." Current mainstream agriculture does not factor the Moon into **31** their practices, so the concept might seem quaint or irrational. Additionally, lunar farming is based in astrology as opposed to astronomy, and no extensive scientific studies have yet been conducted that measure the Moon's overall influence on farming, **32** so supporters continue to wait for their practices to be verified scientifically.

Stillman says, "We are of the mind that you accept or believe by choice." Indeed, despite his doubts, the skeptical English farmer wound up planting his potatoes according to the lunar cycle and claims they were "the best I have tasted." Agricultural professor Jennifer Coffman has a similar response to Ferrua's bounty in Italy. **33** "Smell this rosemary," she says. "Smell how amazingly fragrant that is." At this stage, one could say that the evidence must be experienced to be believed.

30

- A) NO CHANGE
- B) skeptics, who have yet to be convinced.
- C) skeptics—those who doubt the method.
- D) skeptics.

31

- A) NO CHANGE
- B) those
- C) it's
- D) its

32

The writer wants to conclude the paragraph effectively while also reinforcing the point that skepticism toward lunar farming still exists. Which choice best accomplishes this goal?

- A) NO CHANGE
- B) and therefore no sound scientific data on the subject exist to date.
- C) yet many continue to practice lunar farming.
- D) leading many to conclude that the practice is based in folklore, not fact.

33

Which choice gives an additional supporting example that emphasizes the importance of the senses in judging the success of the lunar farming method?

- A) NO CHANGE
- B) She has taken photographs of the grapevines and landscape.
- C) She takes careful notes about Ferrua's farming methods, asking Ferrua to clarify how he prepares the soil.
- D) She dips bread into Ferrua's olive oil as he explains a soil preparation he does in the fall.

Questions 34–44 are based on the following passage.

Recipes for History: The Szathmary Cookbook Collection

In 1990, chef Louis Szathmary, a voracious collector of cookbooks, donated approximately 20,000 culinary artifacts to the University of Iowa library. The gift included more than 100 manuscript recipe books **34** —collections of recipes handwritten by the people who used them. The manuscripts, some of which date back to the seventeenth century, are an invaluable resource for food historians as well as the general public.

35 Because of the astonishing size and range of Szathmary's **36** donation to the University of Iowa, making this cornucopia of information available to readers was a challenge. Working in conjunction with the library, the University of Iowa Press published volumes as varied as *The P.E.O. Cookbook*, written in rural Iowa in 1908, and *Ladie Borlase's Receiptes Booke*, written in the English countryside from 1665 to 1822. Librarians were happy to show the Szathmary collection to people who were able to visit the library, **37** so the manuscripts, too delicate to be checked out to library patrons, remained largely unexplored.

34

The writer is considering deleting the underlined portion (ending the sentence with a period). Should the writer make this deletion?

- A) Yes, because the underlined portion detracts from the paragraph's focus on the Szathmary collection.
- B) Yes, because the information in the underlined portion is provided in the previous sentence.
- C) No, because the underlined portion defines a term that is important to the passage.
- D) No, because the underlined portion gives an example of a particular culinary artifact.

35

- A) NO CHANGE
- B) Regardless of
- C) In contrast to
- D) In addition to

36

- A) NO CHANGE
- B) donation of so many culinary artifacts,
- C) massive donation of cookbooks,
- D) donation,

37

- A) NO CHANGE
- B) for
- C) and
- D) but

This all started to change in 2012, when the university expanded its DIY History Project (“DIY” stands for “do it yourself”) to include the manuscripts. The project enlists volunteers to transcribe the recipes: working from **38** our home computers, the volunteers type up the scanned handwritten recipes. After a page is transcribed and proofread, it is digitized and becomes part of a searchable online archive. Volunteer transcribers need no particular expertise; **39** prosaic directives are provided on the DIY History website. Transcribing is easy. The ingredients (one recipe requires something called “rington root”) and measurements (a “ditto” of baking soda), **40** moreover, can be puzzling. The goal is to digitize all the manuscripts in the Szathmary collection, making them available to anyone with **41** access of a computer and the Internet.

38

- A) NO CHANGE
- B) his or her
- C) their
- D) one’s

39

- A) NO CHANGE
- B) simple directions
- C) bare-bones how-tos
- D) facile protocols

40

- A) NO CHANGE
- B) therefore,
- C) however,
- D) in short,

41

- A) NO CHANGE
- B) access to
- C) excess of
- D) excess to

[1] The library is working hard to publicize the project and encourage the public to try the recipes. [2] It has formed a club dedicated to cooking manuscript recipes. [3] Some recipes don't fare well in the twenty-first century (one club member called her 1800s gingerbread a "molasses-laden brick"), while others [42] had worked just fine. [4] In another instance of library outreach, a competition at the 2013 Iowa State Fair, contestants baked desserts in three categories—[43] almond cheesecake, summer mince pie, and Marlborough pie—using recipes from the Szathmary collection. [44]

The efforts of the library and the volunteers are clearly bearing fruit. By January 2014, more than 38,000 manuscript pages had been transcribed, thanks to the volunteers who answered DIY History's call to "help build the historical record by doing it yourself."

42

- A) NO CHANGE
- B) work
- C) worked
- D) could have worked

43

- A) NO CHANGE
- B) almond, cheesecake summer, mince,
- C) almond cheesecake summer, mince
- D) almond, cheesecake, summer, mince,

44

The writer plans to add the following sentence to this paragraph.

The judges reported that the entries were delicious.

To make this paragraph most logical, the sentence should be placed

- A) after sentence 1.
- B) after sentence 2.
- C) after sentence 3.
- D) after sentence 4.

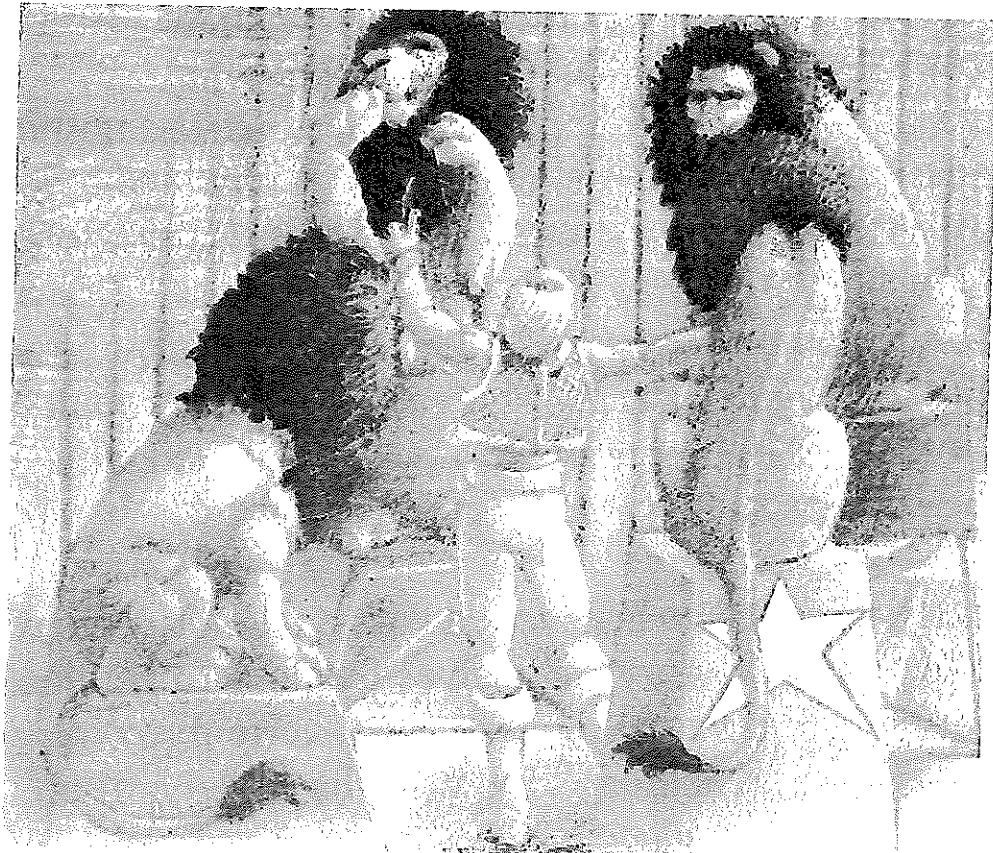
STOP

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

The Leopard Man's Story

by Jack London

An audience pays to see circus people do strange or daring things. But only an insider, like the Leopard Man, could know the truth about what happened to King Wallace, the lion tamer.



The Leopard Man's Story

by Jack London

He had a dreamy, faraway look in his eyes, and his gentle voice sounded sad. He was the Leopard Man, but he did not look it. He worked in a circus. His job was to get into a cage of leopards and thrill audiences with his daring.

As I say, he did not look it. He was thin and pale, and a gentle sadness seemed to weigh him down. For an hour, I had been trying to get a story out of him, but he seemed to have no imagination. To him there was no romance in his job—no daring, no thrills. He seemed to feel only boredom.

Lions? Yes, he had fought with them. It was nothing. All you had to do was to stay sober. Anybody could whip a lion to a standstill with an ordinary stick. Just hit him on the nose every time he rushed. That was all.

He showed me his scars, and there were many. One was made not long ago by a tiger who had clawed his shoulder down to the bone. His right arm looked as though it had gone through a machine—it was so mangled by claws and fangs. It was nothing, he said.

Suddenly, his face brightened with a memory. He really wanted to give me a story as much as I wanted to get one.

“I used to know a fellow who had a knife-throwing act,” he said. “He was a Frenchman. De Ville, he called himself. And he had a wife who did trapeze work.

“De Ville had a quick temper—as quick as his hand. And his hand was as quick as a tiger’s paw.

“One day, the ringmaster called him a frog-eater, or something worse. De Ville shoved him against the board he used in his knife-throwing act. And there, before the audience, De Ville kept the air on fire with his knives. He threw them into the wood all around the ringmaster—so close that they passed through his clothes. Some of them bit into his skin. The clowns had to pull the knives out to get him loose.

“So the word went around to watch out for De Ville. No one dared to talk to his wife, who liked to flirt and was nice to look at. Everyone was afraid of De Ville’s quick temper.”

“But there was one man, Wallace, who was afraid of nothing. He was a lion tamer. He used to put his head into the mouth of a lion. He’s put it into the mouths of any of them, but he preferred Augustus. Augustus was a big, good-natured beast.”

“As I was saying, Wallace—King Wallace, we called him—was afraid of nothing. I’ve seen him drunk and, on a bet, go into the cage of a lion that had turned nasty. Without a stick he beat that lion. Did it with his fist.”

“Well, Madame De Ville began looking at King Wallace, and King Wallace looked at her. De Ville looked on with evil in his eyes. We warned Wallace, but it was no use. He laughed at us. And he laughed at De Ville one day when he pushed DeVille’s face into a bucket of paste.”

“De Ville stayed cool as a cucumber. He didn’t make any threats. But he had a glitter in his eyes which I had often seen in the eyes of wild animals. I went out of my way to give Wallace a final warning. He laughed, but he did not look so much at Madame De Ville after that.”

“Several months passed by. We were in San Francisco by that time. The afternoon performance was going on, and the big tent was filled with women and children.”

“As I passed one of the dressing tents, I saw King Wallace waiting his turn to go on with his lions. He was watching a quarrel between two trapeze artists. Everyone in there was watching the same thing—except De Ville. De Ville was staring at Wallace. I could see the hatred in his face. And only I saw what followed.”

“De Ville took his handkerchief from his pocket. He pretended to wipe the sweat from his face with it, for it was a hot day. At the same time, he walked past Wallace’s back. He flicked open his handkerchief and kept walking to the doorway. There he turned around and looked back. The look troubled me. I saw not only hatred in it, but triumph, too.”

“I breathed easier when I saw De Ville leave the circus grounds. A few minutes later, I was in the big tent. King Wallace was holding the audience spellbound. He had the lions stirred up and snarling—all except Augustus. He was just too fat and lazy and old to get stirred up over anything.”

“Finally, Wallace got the old lion into position by cracking his whip. Augustus blinked good-naturedly and opened his mouth. In popped Wallace’s head. Then the jaws came together—*crunch*, just like that.”

The faraway look came into the Leopard Man’s eyes. “And that was the end of King Wallace,” he said in his sad voice. “After the excitement cooled down, I bent over and smelled Wallace’s head. Then I sneezed.”

“It ...it was ...?” I asked eagerly.

“Pepper. De Ville had dropped pepper on Wallace’s hair in the dressing tent. Old Augustus never meant to do it. He only sneezed.”

Name _____ Date _____ Period _____

“The Leopard Man’s Story”

Answer each of the following questions in complete sentences.

1. Who is the circus performer telling the story? _____

2. To whom is he telling the story? _____

3. What was DeVille’s performance? _____

4. How does the leopard man say that anyone could whip a lion? _____

5. What are two of the things King Wallace did that upset DeVille? _____

6. What did DeVille do to the ringmaster? _____

7. What is the theme of this story? _____

8. Describe how DeVille gets even with King Wallace. _____

9. Who does the leopard man say is “too fat and lazy” to get stirred up over anything? _____

10. What was going on that had everyone’s attention that made it possible for DeVille’s to plan work? _____

11. Who is the author? _____
12. What other work(s) have you read by this person? _____

Name _____ Date _____ Period _____

The Leopard Man's Story

In *The Leopard Man's Story*, the circus setting is very important to the story. Suppose De Ville and Wallace worked in a factory. How would De Ville get his revenge? Write a paragraph describing what De Ville might do.

[illegible]

Name _____ Date _____ Period _____

The Leopard Man's Story

"The Leopard Man's Story", written by _____, is written in _____ point of view. As the story opens the narrator is describing the _____ whose job it is to _____ a cage of leopards and _____ audiences with his _____. He describes the Leopard Man as _____ and pale. The Leopard Man is weighed down by a gentle _____. The narrator is interviewing him for a story, but the Leopard Man has no _____. He seems to feel only _____.

The Leopard Man had fought _____, but that was considered nothing to him. He had many _____ from his fights with tigers. Suddenly, the Leopard Man's face _____ with a memory. He began to describe a fellow with a _____. His name was _____ and he was a _____. He had a wife who did _____ work. Deville had a quick _____ —as quick as his _____. And his hand was as quick as a _____ paw. One day Deville shoved the ringmaster after he had called him a _____. He threw _____ all around the ringmaster and the _____ had to pull the _____ out to free him.

After that incident, everyone was afraid of Deville, but there was one man _____ who was not afraid of him. He worked as a _____, and on a bet he went into the cage of a _____ that had turned _____. He beat the lion without a _____. One day King Wallace pushed Deville's face into a bucket of _____.

Several months passed and the circus moved on to _____.
As the Leopard Man passed one of the _____, King Wallace
was waiting his turn to go on with the _____. He was watching a
_____ between two _____ artists. Everyone was watching,
except Deville. He stared at Wallace with _____ in his face. Deville took his
_____ from his pocket and wiped his face. He then left the
_____. The Leopard Man then went to the
_____ where King Wallace had the lions stirred up and _____.
All of the lions were stirred except _____, who was just too fat and
_____ to be stirred by anything. Wallace got Augustus in position by
_____ his whip. Augustus then _____ and in
popped _____. Then the jaws _____
and that was the end of King Wallace. After the excitement cooled down, the Leopard
Man _____ Wallace's _____ and then he
_____. King Wallace's end was caused by _____ who
_____ on Wallace's hair. The lion had not meant to kill him,
he only _____.

The Leopard Man's Story

H K K N I C Y N G R R R Y U S Q H R U P
 C A S C Z B L I N K E D E U Q N R K F E
 N U N Q I D J F H B P M A N G L E D X V
 U D D D U T L B M K P R A Z N R P E T G
 R I X E K I S U T N E M E T I C X E Z M
 C E W R R E C A E O P O P T N N G L D E
 L N E T B U R K N I F E T H R O W E R B
 O C I A C F T C T F E T J E A O I Y F B
 W E V H W Y F A H E R S T R W L P L N E
 N A R W I L D A N I M A L S L S R E S O
 S P E L L B O U N D E P N U A W O C R M
 W C T H J V W G X G O F E C N A M N M Y
 Z H N G E Y M T O E S O G R I P A A S F
 I P I Q U A R R E L Z T G I F S N M C M
 L M J P S W F D V X E E M C I R C R N R
 T U K T U A A P M L L K P L Y E E O S R
 I I E Q X R X E L K H C X A J G H F E I
 U R D U I A Z B X Q G U L W R I M R X M
 I T S N V F G F W R E B O S Q T E E I A
 Q I G V K P N G W R E P X H W R H P N N

audience
 blinked
 bucket of paste
 circus
 claws
 clowns
 crunch
 cucumber
 daring
 excitement
 fangs
 faraway
 final warning
 flirt

frog eater
 good natured
 handkerchief
 hatred
 interview
 knife thrower
 lion tamer
 mangled
 pepper
 performance
 quarrel
 quick temper
 reporter
 ringmaster

romance
 San Francisco
 sneeze
 sober
 spellbound
 stick
 tent
 tigers paw
 trapeze
 triumph
 whip
 wild animals

The Battle of the Bagel

by ReadWorks



In the summer of 1995, a bakery opened in Montreal, Canada and began to serve warm, New York-style bagels. Other cities across the world had been thrilled when New York bagels finally came to town, but the Montrealers were outraged. Bagelville, the new shop, went out of business and closed its doors in less than a year.

Montreal has a unique bagel tradition that dates back to at least 1919. The Montreal bagel is chewier, smaller, and less dense, but has a much bigger hole than its American cousin. Boiled in honey water and then baked in a wood-burning oven, it's a little sweet and has a harder exterior. It is hand-rolled in the shape of an oval hoop; you can wear one around your wrist like a bracelet.

People in both cities feel very strongly about their bagels, and there is something of an ongoing competition between them. Residents of Montreal insist their brand of bagel is better than the famous New York kind. The Montreal-born astronaut Greg Chamitoff even brought one-and-a-half dozen bagels, sprinkled with sesame seeds, with him when he boarded the International Space Station.

New Yorkers, however, think the Montreal bagel is too sweet-more like a doughnut than a genuine bagel should be. They complain that Montreal bagels turn dry and hard less than a day after they're baked. "I don't think a Montreal bagel place would work in New York," said Vince Morena, a co-owner of Montreal's famous St. Viateur Bagel bakery. "New Yorkers love New York bagels. That's how it is."

St. Viateur Bagel is an extremely popular tourist destination. There are no tables or chairs in the original shop, just a few sweaty men in T-shirts making sesame and poppy seed bagels and a line of customers waiting to eat them. The doughy rings are arranged in two rows on a long wooden plank and then shoved into a brick, wood-burning oven. Halfway through the 20-minute cooking process, the bagels are flipped over. When they're done, a baker flings them off the plank and into a bin that reaches right down to the cash register. Forty dozen bagels are produced every hour.

"You have to be an artist to bake in a wood-burning oven," said Irwin Shlafman, owner of Fairmount Bagel, one of Montreal's very first bagel bakeries. "The temperature in the oven is set by the guy who's putting the wood in and moving it around. It's terribly difficult." Fairmount's oven was built by Shlafman's grandfather, a bagel-maker, in 1949, and the training process at the shop is extremely tough. "It takes a year at least before I'll let anybody bake," said Shlafman firmly. "No one comes in here and says, 'I want to be a baker.'"

Shlafman added, "New Yorkers come here and reluctantly try our bagel and enjoy it somewhat, but when they get back, they feel better about the fact that they're home and can get what they call a real bagel."

Most of New York City's bagels are machine-made rather than hand-rolled and then cooked in a rotating gas oven. Machines for making bagels were first introduced in the 1960s by Daniel Thompson, a California inventor and the son of a baker. The double-bank machine, used now by big production companies, is capable of churning out 400 dozen an hour. That's 80 bagels per minute! These New York bagels are much fluffier than the ones in Montreal and about double the size.

"I saw them baking bagels in Montreal," said Florence Wilpon, co-founder of Ess-a-Bagel, a bakeshop on 1 Avenue and 21 Street in Manhattan. "When they came out of the oven they were burnt and hard and sort of misshapen. I said to the man, 'Why are you throwing them in the fire?!'" She had never seen bagels baked in a wood-burning oven before, or bagels so small; her own are particularly gigantic.

So which bagel is better? The answer all depends on where you come from and what you are used to. The bagel wars are impossible to settle. In truth, there is no "superior bagel," just citizens attached to the cultures and traditions of their own cities. That's unlikely to keep people from debating about it, though!

Name: _____ Date: _____

1. Why did Bagelville go out of business?

- A. The Montrealers thought the bagels were too sweet.
- B. The Montrealers were thrilled about having New York-style bagels in town.
- C. The Montrealers did not like the New York-style bagels.
- D. The Montrealers like bagels that are larger.

2. How does the author compare the two different types of bagels?

- A. Montreal bagels are more popular worldwide, while New York bagels are only popular in New York.
- B. Montreal bagels are smaller and sweeter, while New York bagels are larger and fluffier.
- C. Montreal bagels are machine-made, while New York bagels are cooked in a wood-burning oven.
- D. Montreal bagels have very small holes in the middle, while New York bagels have large holes in the middle.

3. Read the following sentence from the passage: "Shlafman added, 'New Yorkers come [to Montreal] and reluctantly try our bagel and enjoy it somewhat, but when they get back, they feel better about the fact that they're home and can get what they call a real bagel.'"

What conclusion does this sentence best support?

- A. People tend to prefer the food-related traditions of their own cities.
- B. Shlafman believes New Yorkers are experts when it comes to making great bagels.
- C. People from different parts of the world have different opinions about New York City bagels.
- D. The author does not believe that there is a "superior bagel."

4. Irwin Shlafman of Fairmount Bagels describes the training process at his bagel shop. Based on his description, how does he feel about his work?

- A. competitive
 - B. proud
 - C. ashamed
-

D. tired

5. What is the main idea of this passage?

A. New Yorkers insist that their bagels are better than those made in Montreal, even though their bagels are machine-made.

B. Bagel shops will continue to put each other out of business until they can determine which style of bagel is superior.

C. There is no "superior bagel," but people from New York and Montreal are proud of their cultures and are attached to their city's bagel style.

D. The Montreal bagel is sweeter and chewier than the New York-style bagel, which is larger and fluffier.

6. Read the following sentence: "Other cities across the world had been thrilled when New York bagels finally came to town, but the Montrealers were **outraged**. Bagelville, the new shop, went out of business and closed its doors in less than a year."

As used in the passage, what does the word "**outraged**" mean?

A. furious

B. excited

C. unresponsive

D. competitive

7. Choose the answer that best completes the sentence below.

At St. Viateur Bagel bakery, the workers can produce 40 dozen bagels in an hour; _____, most New York City bagel bakeries use machines that can produce about 400 dozen an hour.

A. on the other hand

B. primarily

C. as a result

D. for instance

8. Explain how Montreal bagels and New York-style bagels are made.

9. The author of the passage says "the bagel wars are impossible to settle." What evidence does the author provide to support this conclusion?

10. Imagine that a Montreal baker wanted to argue that Montreal bagels are superior because of the way they are made. How could the baker argue his or her point? Use evidence from the passage to support your answer.

Grace's Painful Pattern Repeated; See It?

by Jesse Kohn

"Do you know what a 'sestina' is?" Grace asked.

"Sounds painful," Pete said.

"A sestina is a nine-hundred-year-old poetic structure," said Grace, "in which six stanzas are each composed of six lines, and the same words that end the first six lines are repeated as the endings of the six lines in each of the six stanzas, except, of course, the order of the words is reconfigured according to a set pattern."

"Sounds painful," Pete repeated.

"If the lines in the first stanza end with the six words, numbered 1, 2, 3, 4, 5, 6, in that order," said Grace, "in the second stanza the lines end with the same words but in this order: 6, 1, 5, 2, 4, 3, you see?"

Pete said, "So, in the second stanza, it's the last word, the first, the second to last, the second, the third to last, and the third, as though you had drawn a spiral through the first six lines-is that it?"

After she had explained the way the poem structure works-with the third stanza reconfiguring the order of the words that end the lines of the second stanza in the same way the second stanza had reconfigured the order of the words that had ended the lines of the first stanza (the third stanza thus: 3, 6, 4, 1, 2, 5) and so on through all six stanzas-Grace explained that she had become rather enamored with the sestina, though Pete didn't see the point of it.

"When I go for a walk, I always end up walking on the exact same streets, no matter how hard I try to find streets I've never been on before," said Grace.

Pete said, "I see...?"

"I start to find the city boring," said Grace, "and walking becomes painful."

"I think I know what you mean: every new thing seems like an old thing repeated."

"Whether walking around the city, or writing a poem, I think we're always following one pattern or another," said Grace, "and, to me, writing a sestina is one way of choosing a new pattern."

Pete thought all the rest of the day about what Grace had said about her pattern.

As he left the café and boarded the subway heading uptown, he just couldn't make sense of it.

But wasn't this the same train he had taken a few days ago when he and Grace went to see that film about the man whose day, no matter what he did the next day and the day after and the day after

that, just repeated?

The train came to a stop, the doors opened, and a woman-she must have been a dancer-leapt onto the train with a dancer's grace.

The train started so abruptly, Pete banged his head against a handrail, which was surprisingly painful.

"Say, weren't you on this same train the other day?" asked the dancer, but Pete had hit his head so hard, he could hardly see.

It turned out the dancer's name was Sestina, a strange name, and a stranger coincidence.

She said, "Isn't it strange the way strangers get caught up-like strands of thread in a tapestry-following the same pattern?"

"Stranger than you know," Pete said, nursing the bump on his head, "maybe even a little painful."

Sestina laughed and said, "Tell me about it!"

"I can't imagine you hurt yourself very often," Pete said, "what with your divine dancer's grace."

Sestina said, "I'll tell you what's painful: leaping the same graceful leap a thousand times."

Even though Pete hadn't been to the museum in several weeks, he was beginning to get quite worried that everything he was doing-even this-was just something he'd already done, once more, repeated.

Then Sestina said, "Well this is my stop, but I have a feeling we might see each other-"

"Again?" Pete said, finally starting to understand what he had learned from Grace.

"I'm guessing you're going to the museum, too," said Sestina, laughing, "and you're starting to sense a pattern?"

So Sestina and Pete decided to go to the museum together since-what else could they do? The pattern had commanded it.

At least what the pattern commanded, seeing as Pete was beginning to grow rather fond of Sestina, wasn't the least bit painful for Pete.

"The colors are so bright," Pete said, wincing at a modern abstract painting, "looking at it is literally painful."

"Sometimes," Sestina said, "painters have to paint something painful in order to avoid painting something that's just another painting repeated."

"Well, whatever it is," Pete said, his head still hurting, "I sure don't like it."

Next, they stood in front of a series of paintings-there must have been a hundred of them, all exactly the same, as far as the eye could see.

"This artist," said Sestina, "by exactly repeating the patterns of her own painting, avoided repeating any other artist's pattern."

At that moment Pete realized that he had never been to the modern art section before, having always returned to the familiar rooms where the art was easier to understand, and, as the newness of this filled him with a sense of joy, he said to Sestina, "Sestina, you've broken my pattern, and I attribute our new friendship to a rare state of grace."

Name: _____ Date: _____

1. What is a sestina?

- A. a dance in which people make the same graceful leap a thousand times
- B. an abstract painting that makes people wince when they look at it
- C. a movie about a man whose days repeat themselves over and over
- D. a nine-hundred-year-old poetic structure that follows a pattern of sixes

2. What is the structure of this story?

- A. It is divided into six sections, and each section is divided into six paragraphs.
- B. It is divided into two sections, and each section presents the point of view of a different character.
- C. It is divided into four sections, which move back and forth between the lives of two characters.
- D. It is divided into three sections, and each section ends with the same sentence.

3. Read the following sentence from the story: "'Sometimes,' Sestina said, 'painters have to paint something painful in order to avoid painting something that's just another painting repeated.'"

- A. Sestina believes that painters would rather paint something that looks like another painting than paint something painful.
- B. Sestina believes that painters would rather paint something painful than paint something that looks like another painting.
- C. Sestina believes that painters make paintings because they enjoy causing pain in people who visit art museums.
- D. Sestina believes that painters should make more paintings that look like other paintings and fewer paintings that are painful.

4. What is Grace's attitude toward patterns?

- A. Grace likes following familiar patterns when she is walking around the city but not when she is writing a poem.
 - B. Grace likes following familiar patterns when she is walking around the city and when she is writing poems.
 - C. Grace likes patterns that are new to her more than patterns that are familiar to her.
 - D. Grace likes patterns that are familiar to her more than patterns that are new to her.
-

5. What is the theme of this story?

- A. the joy of painting
- B. the joy of dancing
- C. the consequences of telling lies
- D. the significance of patterns

6. Read the following sentence from the story: "'The colors are so bright,' Pete said, wincing at a modern abstract painting, 'looking at it is **literally painful**.'"

What does Pete mean when he says that looking at the painting is "**literally painful**"?

- A. Looking at the painting reminds him of a sestina.
- B. Looking at the painting reminds him of a painful moment in his life.
- C. Looking at the painting causes him to feel pain.
- D. Looking at the painting causes him to imagine something painful.

7. Select the word that best completes the sentence.

Grace likes the sestina very much; _____, Pete doesn't see the point of it.

- A. in contrast
- B. therefore
- C. for instance
- D. most importantly

8. Where do Pete and Sestina go after they get off the train?

9. Describe Pete's feelings at the museum.

10. At the end of the story, Pete says to Sestina, "Sestina, you've broken my pattern, and I attribute our new friendship to a rare state of grace." What does Pete mean by this statement? Support your answer with evidence from the passage.

Name _____ Date _____ Period _____

Assignment #1: A detective story has been sent to you by A.B. Seedy, an author who happens to be a terrible speller. Your editing job is to locate and correct the 50 spelling errors in the manuscript. Draw a deletion line through each misspelled word and write the correct spelling above it.

Example: Lester never uzed the dikshunary.

“The Case of the Miracle Medicine”

It was Wenesday morning, the forth of Febuary, when Doctor Mel Practice arived in Doltsville. He parked his van in the center of town and proceded to display hospitol equiptment on a large platform their. A curious crowd quickly gatherd for the ocassion.

“My friends,” the doctor anounced, “I have discovured a facinating, excelent medicine that inables the blind to see!”

The surprized citizens could’nt beleive there ears. They were definately intrested in seeing wether the doctor really posessed the ability to accomplish such a seemingly impossible feet.

A comittee from Doltsville’s town goverment approched the platform and said, “Doctor, if you’re claim is true, we will garuntee, in writting, to pay you a hansome sum of money for the priviledge of using your medicine.”

Doctor Practice agreed and then aksed if there was a blind voluntier in the audiense for the experement. A lady stepped forward and testified she had been blind since berth. The doctor carefully applied drops in her eyes. The doctor held his breathe, but almost immediatly the woman cried, “I can see! I can see! Its a miracle!”

The spectaters were all amazed. All except Proffesor Guesser, that is -Doltsville’s crack privite detective.

“Madam,” the detective quitely challanged, “if you can really see, what is the color of the hankerchief I’m holding?”

“Red,” the lady answered boldly.

“That proves you and the doctor are fakes!” cried Guesser. “Four if you had truly been blind since birth, how could you posibly know at first sight that this color is called red?”

Name _____ Date _____ Period _____

Exploring “roots” (IAS 12.1.2) Look over this list of Greek root words and their meanings:

acro (highest)

cracy (rule by)

~~mono~~ (one)

agra (farm)

demo (people)

nomy (rules for/laws of)

anthro (human)

geo (earth)

arch (chief)

graph (write)

aristo (best)

hydro. (water)

ophy, (knowledge of)

astro (star)

ist (one who does something)

optikos (see)

auto (self)

philo (love)

phon (speak)

bio (life)

logy (study of)

polis (city-state)

tele (far)

micro (small)

chromo (color)

meter, metron (to measure)

cosmos (world)

psyche (soul)

chrono (time)

techné (skill, art)

See how many words you can put together from the list. Try to use each root at least once.

This image shows a blank sheet of white paper with horizontal ruling lines. The lines are organized into three vertical columns. Each column contains ten evenly spaced horizontal lines, providing a template for writing or drawing. There are no margins, text, or other markings on the page.

Name _____ Date _____ Period _____

Phobias

Everyone experiences fear. Most of the time fear is normal and temporary. If fear gets out of control and becomes chronic, it may be considered a **phobia**. Use your knowledge of Greek and Latin roots to match each one with the item in which it is associated. You may use your dictionary.

Phobia	Fear of	Word with the same root	Word List
1. arachnophobia	I. spiders	arachnid	A. words
2. arithmophobia			B. smells
3. arsonphobia			C. time
4. astrophobia			D. heaven
5. bibliophobia			E. fire
6. botanophobia			F. noise
7. chronophobia			G. taking medicine
8. cyclophobia			H. heat
9. dermatophobia			I. spiders
10. hydrophobia			J. the mind
11. hypnophobia			K. water
12. kinesophobia			L. numbers
13. kleptophobia			M. sleep
14. neophobia			N. plants
15. pharmacophobia			O. skin disease
16. noctiphobia			P. bicycles
17. olfactophobia			Q. gods
18. photophobia			R. beautiful women
19. phonophobia			S. new things
20. psychophobia			T. books
21. thermophobia			U. stars
22. uranophobia			V. light
23. venusphobia			W. movement
24. verbophobia			X. stealing
25. zeusphobia			Y. night

"Learning to Read"

MALCOLM X

Born Malcolm Little on May 19, 1925, Malcolm X was one of the most articulate and powerful leaders of black America during the 1960s. A street hustler convicted of robbery in 1946, he spent seven years in prison, where he educated himself and became a disciple of Elijah Muhammad, founder of the Nation of Islam. In the days of the civil rights movement, Malcolm X emerged as the leading spokesman for black separatism, a philosophy that urged black Americans to cut political, social, and economic ties with the white community. After a pilgrimage to Mecca, the capital of the Muslim world, in 1964, he became an orthodox Muslim, adopted the Muslim name El Hajj Malik El-Shabazz, and distanced himself from the teachings of the black Muslims. He was assassinated in 1965. In the following excerpt from his autobiography (1965), coauthored with Alex Haley and published the year of his death, Malcolm X describes his self-education.

It was because of my letters that I happened to stumble upon starting to acquire some kind of a homemade education.

I became increasingly frustrated. at not being able to express what I wanted to convey in letters that I wrote, especially those to Mr. Elijah Muhammad. In the street, I had been the most articulate hustler out there - I had commanded attention when I said something. But now, trying to write simple English, I not only wasn't articulate, I wasn't even functional. How would I sound writing in slang, the way I would *say* it, something such as, "Look, daddy, let me pull your coat about a cat, Elijah Muhammad."

Many who today hear me somewhere in person, or on television, or those who read something I've said, will think I went to school far beyond the eighth grade. This impression is due entirely to my prison studies.

It had really begun back in the Charlestown Prison, when Bimbi first made me feel envy of his stock of knowledge. Bimbi had always taken charge of any conversations he was in, and I had tried to emulate him. But every book I picked up had few sentences which didn't contain anywhere from one to nearly all of the words that might as well have been in Chinese. When I just skipped those words, of course, I really ended up with little idea of what the book said. So I had come to the Norfolk Prison Colony still going through only book-reading motions. Pretty soon, I would have quit even these motions, unless I had received the motivation that I did.

I saw that the best thing I could do was get hold of a dictionary - to study, to learn some words. I was lucky enough to reason also that I should try to improve my penmanship. It was sad. I couldn't even write in a straight line. It was both ideas together that moved me to request a dictionary along with some tablets and pencils from the Norfolk Prison Colony school.

I spent two days just riffling uncertainly through the dictionary's pages. I'd never realized so many words existed! I didn't know *which* words I needed to learn. Finally, just to start some kind of action, I began copying.

In my slow, painstaking, ragged handwriting, I copied into my tablet everything printed on that first page, down to the punctuation marks.

I believe it took me a day. Then, aloud, I read back, to myself, everything I'd written on the tablet. Over and over, aloud, to myself, I read my own handwriting.

I woke up the next morning, thinking about those words - immensely proud to realize that not only had I written so much at one time, but I'd written words that I never knew were in the world. Moreover, with a little effort, I also could remember what many of these words meant. I reviewed the words whose meanings I didn't remember. Funny thing, from the dictionary first page right now, that "armadillo" springs to my mind. The dictionary had a picture of it, a long-tailed, long-eared, burrowing African mammal, which lives off termites caught by sticking out its tongue as an anteater does for ants.

I was so fascinated that I went on - I copied the dictionary's next page. And the same experience came when I studied that. With every succeeding page, I also learned of people and places and events from history. Actually the dictionary is like a miniature encyclopedia. Finally the dictionary's A section had filled a whole tablet-and I went on into the B's. That was the way I started copying what eventually became the entire dictionary. It went a lot faster after so much practice helped me to pick up handwriting speed. Between what I wrote in my tablet, and writing letters, during the rest of my time in prison I would guess I wrote a million words.

I suppose it was inevitable that as my word-base broadened, I could for the first time pick up a book and read and now begin to understand what the book was saying. Anyone who has read a great deal can imagine the new world that opened. Let me tell you something: from then until I left that prison, in every free moment I had, if I was not reading in the library, I was reading on my bunk. You couldn't have gotten me out of books with a wedge. Between Mr. Muhammad's teachings, my correspondence, my visitors,... and my reading of books, months passed without my even thinking about being imprisoned. In fact, up to then, I never had been so truly free in my life.

The Norfolk Prison Colony's library was in the school building. A variety of classes was taught there by instructors who came from such places as Harvard and Boston universities. The weekly debates between inmate teams were also held in the school building. You would be astonished to know how worked up convict debaters and audiences would get over subjects like "Should Babies Be Fed Milk?"

Available on the prison library's shelves were books on just about every general subject. Much of the big private collection that Parkhurst¹ had willed to the prison was still in crates and boxes in the back of the library - thousands of old books. Some of them looked ancient: covers faded, oldtime parchment-looking binding. Parkhurst... seemed to have been principally interested in history and religion. He had the money and the special interest to have a lot of books that you wouldn't have in a general circulation. Any college library would have been lucky to get that collection.

As you can imagine, especially in a prison where there was heavy emphasis on rehabilitation, an inmate was smiled upon if he demonstrated an unusually intense interest in books. There was a sizable number of well-read inmates, especially the popular debaters. Some were said by many to be practically walking encyclopedias. They were almost celebrities. No university would ask any student to devour literature as I did when this new world opened to me, of being able to read and *understand*.

I read more in my room than in the library itself. An inmate who was known to read a lot could check out more than the permitted maximum number of books. I preferred reading in the total isolation of my own room.

When I had progressed to really serious reading, every night at about ten P.M. I would be outraged with the "lights out." It always seemed to catch me right in the middle of something engrossing.

¹ Charles H. Parkhurst (1842-1933); American clergyman, reformer, and president of the Society for the Prevention of Crime.

Fortunately, right outside my door was a corridor light that cast a glow into my room. The glow was enough to read by, once my eyes adjusted to it. So when "lights out" came, I would sit on the floor where I could continue reading in that glow.

At one-hour intervals at night guards paced past every room. Each time I heard the approaching footsteps, I jumped into bed and feigned sleep. And as soon as the guard passed, I got back out of bed onto the floor area of that light-glow, where I would read for another fifty-eight minutes until the guard approached again. That went on until three or four every morning. Three or four hours of sleep a night was enough for me. Often in the years in the streets I had slept less than that.

The teachings of Mr. Muhammad stressed how history had been "whitened" - when white men had written history books, the black man simply had been left out. Mr. Muhammad couldn't have said anything that would have struck me much harder. I had never forgotten how when my class, me and all of those whites, had studied seventh-grade United States history back in Mason, the history of the Negro had been covered in one paragraph, and the teacher had gotten a big laugh with his joke, "Negroes' feet are so big that when they walk, they leave a hole in the ground."

This is one reason why Mr. Muhammad's teachings spread so swiftly all over the United States, among *all* Negroes, whether or not they became followers of Mr. Muhammad. The teachings ring true to every Negro. You can hardly show me a black adult in America - or a white one, for that matter - who knows from the history books anything like the truth about the black man's role. In my own case, once I heard of the "glorious history of the black man," I took special pains to hunt in the library for books that would inform me on details about black history.

I can remember accurately the very first set of books that really impressed me. I have since bought that set of books and I have it at home for my children to read as they grow up. It's called *Wonders of the World*. It's full of pictures of archeological finds, statues that depict, usually, non-European people.

I found books like Will Durant's *Story of Civilization*. I read H. G. Wells' *Outline of History*. *Souls of Black Folk* by W. E. B. Du Bois gave me a glimpse into the black people's history before they came to this country. Carter G. Woodson's *Negro History* opened my eyes about black empires before the black slave was brought to the United States, and the early Negro struggles for freedom.

J. A. Rogers' three volumes of *Sex and Race* told about race-mixing before Christ's time; and Aesop being a black man who told fables; about Egypt's Pharaohs; about the great Coptic Christian Empire²; about Ethiopia, the earth's oldest continuous black civilization, as China is the oldest continuous civilization.

Mr. Muhammad's teaching about how the white man had been created led me to *Findings in Genetics*, by Gregor Mendel. (The dictionary's G section was where I had learned what "genetics" meant.) I really studied this book by the Austrian monk. Reading it over and over, especially certain sections, helped me to understand that if you started with a black man, a white man could be produced; but starting with a white man, you never could produce a black man - because the white chromosome is recessive. And since no one disputes that there was but one Original Man, the conclusion is clear.

During the last year or so, in the *New York Times*, Arnold Toynbee used the word "bleached" in describing the white man. His words were: "White (i.e., bleached) human beings of North

² A native Egyptian Christian church that retains elements of its African origins.

European origin..." Toynbee also referred to the European geographic area as only a peninsula of Asia. He said there was no such thing as Europe. And if you look at the globe, you will see for yourself that America is only an extension of Asia. (But at the same time Toynbee is among those who have helped to bleach history. He has written that Africa was the only continent that produced no history. He won't write that again. Every day now, the truth is coming to light.)

I never will forget how shocked I was when I began reading about slavery's total horror. It made such an impact upon me that it later became one of my favorite subjects when I became a minister of Mr. Muhammad's. The world's most monstrous crime, the sin and the blood on the white man's hands, are almost impossible to believe. Books like the one by Frederick Olmsted opened my eyes to the horrors suffered when the slave was landed in the United States. The European woman, Fanny Kemble, who had married a Southern white slaveowner, described how human beings were degraded. Of course I read *Uncle Tom's Cabin*. In fact, I believe that's the only novel I have ever read since I started serious reading.

Parkhurst's collection also contained some bound pamphlets of the Abolitionist Anti-Slavery Society of New England. I read descriptions of atrocities, saw those illustrations of black slave women tied up and flogged with whips; of black mothers watching their babies being dragged off, never to be seen by their mothers again; of dogs after slaves, and of the fugitive slave catchers, evil white men with whips and clubs and chains and guns. I read about the slave preacher Nat Turner, who put the fear of God into the white slave master. Nat Turner wasn't going around preaching pie-in-the-sky and "non-violent" freedom for the black man. There in Virginia one night in 1831, Nat and seven other slaves started out at his master's home and through the night they went from one plantation "big house" to the next, killing, until by the next morning 57 white people were dead and Nat had about 70 slaves following him. White people, terrified for their lives, fled from their homes, locked themselves up in public buildings, hid in the woods, and some even left the state. A small army of soldiers took two months to catch and hang Nat Turner. Somewhere I have read where Nat Turner's example is said to have inspired John Brown to invade Virginia and attack Harpers Ferry nearly thirty years later, with thirteen white men and five Negroes.

I read Herodotus, "the father of History," or, rather, I read about him. And I read the histories of various nations, which opened my eyes gradually, then wider and wider, to how the whole world's white men had indeed acted like devils, pillaging and raping and bleeding and draining the whole world's non-white people. I remember, for instance, books such as Will Durant's *The Story of Oriental Civilization*, and Mahatma Gandhi's accounts of the struggle to drive the British out of India.

Book after book showed me how the white man had brought upon the world's black, brown, red, and yellow peoples every variety of the suffering of exploitation. I saw how since the sixteenth century, the so-called "Christian trader" white man began to ply the seas in his lust for Asian and African empires, and plunder, and power. I read, I saw, how the white man never has gone among the non-white peoples bearing the Cross in the true manner and spirit of Christ's teachings - meek, humble, and Christlike.

I perceived, as I read, how the collective white man had been actually nothing but a piratical opportunist who used Faustian machinations³ to make his own Christianity his initial wedge in criminal conquests. First, always "religiously," he branded "heathen" and "pagan" labels upon ancient non-white cultures and civilizations. The stage thus set, he then turned upon his non-white victims his weapons of war.

³ Evil plots or schemes. Faust was a fictional character who sold his soul to the devil for knowledge and power.

I read how, entering India - half a *billion* deeply religious brown people - the British white man, by 1759, through promises, trickery, and manipulations, controlled much of India through Great Britain's East India Company. The parasitical British administration kept tentacling out to half of the sub-continent. In 1857, some of the desperate people of India finally mutinied - and, excepting the African slave trade, nowhere has history recorded any more unnecessary bestial and ruthless human carnage than the British suppression of the non-white Indian people.

Over 115 million African blacks - close to the 1930's population of the United States - were murdered or enslaved during the slave trade. And I read how when the slave market was glutted, the cannibalistic white powers of Europe next carved up, as their colonies, the richest areas of the black continent. And Europe's chancelleries for the next century played a chess game of naked exploitation and power from Cape Horn to Cairo.

Ten guards and the warden couldn't have torn me out of those books. Not even Elijah Muhammad could have been more eloquent than those books were in providing indisputable proof that the collective white man had acted like a devil in virtually every contact he had with the world's collective non-white man. I listen today to the radio, and watch television, and read the headlines about the collective white man's fear and tension concerning China. When the white man professes ignorance about why the Chinese hate him so, my mind can't help flashing back to what I read, there in prison, about how the blood forebears of this same white man raped China at a time when China was trusting and helpless. Those original white "Christian traders" sent into China millions of pounds of opium. By 1839, so many of the Chinese were addicts that China's desperate government destroyed twenty thousand chests of opium. The first Opium war⁴ was promptly declared by the white man. Imagine! Declaring *war* upon someone who objects to being narcotized! The Chinese were severely beaten, with Chinese-invented gunpowder.

The Treaty of Nanking made China pay the British white man for the destroyed opium; forced open China's major ports to British trade; forced China to abandon Hong Kong; fixed China's import tariffs so low that cheap British articles soon flooded in, maiming China's industrial development.

After a second Opium War, the Tientsin Treaties legalized the ravaging opium trade, legalized a British-French-American control of China's customs. China tried delaying that Treaty's ratification; Peking was looted and burned.

"Kill the foreign white devils!" was the 1901 Chinese war cry in the Boxer Rebellion⁵. Losing again, this time the Chinese were driven from Peking's choicest areas. The vicious, arrogant white man put up the famous signs, "Chinese and dogs not allowed."

Red China after World War II closed its doors to the Western white world. Massive Chinese agricultural, scientific, and industrial efforts are described in a book that *Life* magazine recently published. Some observers inside Red China have reported that the world never has known such a hate-white campaign as is now going on in this non-white country where, present birth-rates continuing, in fifty more years Chinese will be half the earth's population. And it seems that some Chinese chickens will soon come home to roost, with China's recent successful nuclear tests.

Let us face reality. We can see in the United Nations a new world order being shaped, along color lines - an alliance among the non-white nations. America's U.N. Ambassador Adlai Stevenson complained not long ago that in the United Nations "a skin game" was being played. He was right.

⁴ The "Opium War" of 1839-1842 was between Britain and China and ended when Hong Kong was handed over to Britain.

⁵ The Boxer Rebellion of 1898-1900. An uprising by members of a secret Chinese society who opposed foreign influence in Chinese affairs.

He was facing reality. A "skin game" is being played. But Ambassador Stevenson sounded like Jesse James accusing the marshal of carrying a gun. Because who in the world's history ever has played a worse "skin game" than the white man?

Mr. Muhammad, to whom I was writing daily, had no idea of what a new world had opened up to me through my efforts to document his teachings in books.

When I discovered philosophy, I tried to touch all the landmarks of philosophical development. Gradually, I read most of the old philosophers, Occidental and Oriental. The Oriental philosophers were the ones I came to prefer; finally, my impression was that most Occidental philosophy had largely been borrowed from the Oriental thinkers. Socrates, for instance, traveled in Egypt. Some sources even say that Socrates was initiated into some of the Egyptian mysteries. Obviously Socrates got some of his wisdom among the East's wise men.

I have often reflected upon the new vistas that reading opened to me. I knew right there in prison that reading had changed forever the course of my life. As I see it today, the ability to read awoke inside me some long dormant craving to be mentally alive. I certainly wasn't seeking any degree, the way a college confers a status symbol upon its students. My homemade education gave me, with every additional book that I read, a little bit more sensitivity to the deafness, dumbness, and blindness that was afflicting the black race in America. Not long ago, an English writer telephoned me from London, asking questions. One was, "What's your alma mater?" I told him, "Books." You will never catch me with a free fifteen minutes in which I'm not studying something I feel might be able to help the black man.

Yesterday I spoke in London, and both ways on the plane across the Atlantic I was studying a document about how the United Nations proposes to insure the human rights of the oppressed minorities of the world. The American black man is the world's most shameful case of minority oppression. What makes the black man think of himself as only an internal United States issue is just a catch-phrase, two words, "civil rights." How is the black man going to get "civil rights" before first he wins his *human* rights? If the American black man will start thinking about his *human* rights, and then start thinking of himself as part of one of the world's great peoples, he will see he has a case for the United Nations.

I can't think of a better case! Four hundred years of black blood and sweat invested here in America, and the white man still has the black man begging for what every immigrant fresh off the ship can take for granted the minute he walks down the gangplank.

But I'm digressing. I told the Englishman that my alma mater was books, a good library. Every time I catch a plane, I have with me a book that I want to read-and that's a lot of books these days. If I weren't out here every day battling the white man, I could spend the rest of my life reading, just satisfying my curiosity - because you can hardly mention anything I'm not curious about. I don't think anybody ever got more out of going to prison than I did. In fact, prison enabled me to study far more intensively than I would have if my life had gone differently and I had attended some college. I imagine that one of the biggest troubles with colleges is there are too many distractions, too much panty-raiding, fraternities, and boola-boola and all of that. Where else but in a prison could I have attacked my ignorance by being able to study intensely sometimes as much as fifteen hours a day?

Learning to Read and Write by Frederick Douglass

I lived in Master Hugh's family about seven years. During this time, I succeeded in learning to read and write. In accomplishing this, I was compelled to resort to various stratagems. I had no regular teacher. My mistress, who had kindly commenced to instruct me, had, in compliance with the advice and direction of her husband, not only ceased to instruct, but had set her face against my being instructed by anyone else. It is due, however, to my mistress to say of her, that she did not adopt this course of treatment immediately. She at first lacked the depravity indispensable to shutting me up in mental darkness. It was at least necessary for her to have some training in the exercise of irresponsible power, to make her equal to the task of treating me as though I were a brute.

My mistress was, as I have said, a kind and tender-hearted woman; and in the simplicity of her soul she commenced, when I first went to live with her, to treat me as she supposed one human being ought to treat another. In entering upon the duties of a slaveholder, she did not seem to perceive that I sustained to her the relation of a mere chattel, and that for her to treat me as a human being was not only wrong, but dangerously so. Slavery proved as injurious to her as it did to me. When I went there, she was a pious, warm, and tender-hearted woman. There was no sorrow or suffering for which she had not a tear. She had bread for the hungry, clothes for the naked, and comfort for every mourner that came within her reach. Slavery soon proved its ability to divest her of these heavenly qualities. Under its influence, the tender heart became stone, and the lamb-like disposition gave way to one of tiger-like fierceness. The first step in her downward course was in her ceasing to instruct me. She now commenced to practice her husband's precepts. She finally became even more violent in her opposition than her husband himself. She was not satisfied with simply doing as well as he had commanded; she seemed anxious to do better. Nothing seemed to make her more angry than to see me with a newspaper. She seemed to think that here lay the danger. I have had her rush at me with a face made all up of fury, and snatch from me a newspaper, in a manner that fully revealed her apprehension. She was an apt woman; and a little experience soon demonstrated, to her satisfaction, that education and slavery were incompatible with each other.

From this time I was most narrowly watched. If I was in a separate room any considerable length of time, I was sure to be suspected of having a book, and was at once called to give an account of myself. All this, however, was too late. The first step had been taken. Mistress, in teaching me the alphabet, had given me the inch, and no precaution could prevent me from taking the ell.

The plan which I adopted, and the one by which I was most successful, was that of making friends of all the little white boys whom I met in the street. As many of these as I could, I converted into teachers. With their kindly aid, obtained at different times and in different places, I finally succeeded in learning to read. When I was sent to errands, I

always took my book with me, and by doing one part of my errand quickly, I found time to get a lesson before my return. I used also to carry bread with me, enough of which was always in the house, and to which I was always welcome; for I was much better off in this regard than many of the poor white children in our neighborhood. This bread I used to bestow upon the hungry little urchins, who, in return, would give me that more valuable bread of knowledge. I am strongly tempted to give the names of two or three of those little boys, as a testimonial of the gratitude and affection I bear them; but prudence forbids-not that it would injure me, ~ but it might embarrass them; for it is almost an unpardonable offense to teach slaves to read in this Christian country. It is enough to say of the dear little fellows, that they lived on Philpot Street, very near Durgin and Bailey's shipyard. I used to talk this matter of slavery over with them. I would sometimes say to them, I wished I could be as free as they would be when they got to be men. "You will be free as soon as you are twenty- one, but I am a slave for life! Have not I as good a right to be free as you have?" These words used to trouble them; they would express for me the liveliest sympathy, and console me with the hope that something would occur by which I might be free.

I was now about twelve-years-old, and the thought of being a slave for life began to bear heavily upon my heart. Just about this time, I got hold of a book entitled "The Columbian Orator." Every opportunity I got, I used to read this book. Among much of other interesting matter, I found in it a dialogue between a master and his slave. The slave was represented as having run away from his master three times. The dialogue represented the conversation which took place between them, when the slave was retaken the third time. In this dialogue, the whole argument in behalf of slavery was brought forward by the master, all of which was disposed of by the slave. The slave was made to say some very smart as, well as impressive things in reply to his master-things which had the desired though unexpected effect; for the conversation resulted in the voluntary emancipation of the slave on the part of the master.

In the same book, I met with one of Sheridan's mighty speeches on and in behalf of Catholic emancipation. These were choice documents to me. I read them over and over again with unabated interest. They gave tongue to interesting thoughts of my own soul, which had frequently flashed through my mind, and died away for want of utterance. The moral which I gained from the dialogue was the power of truth over the conscience of even a slaveholder. What I got from Sheridan was a bold denunciation of slavery, and a powerful vindication of human rights. The reading of these documents enabled me to utter my thoughts, and to meet the arguments brought forward to sustain slavery; but while they relieved me of one difficulty, they brought on another even more painful than the one of which I was relieved. The more I read, the more I was led to abhor and detest my enslavers. I could regard them in no other light than a band of successful robbers, who had left their homes, and gone to Africa, and stolen us from our homes, and in a strange land reduced us to slavery. I loathed them as being the meanest as well as the most wicked of men. As I read and contemplated the subject, behold that very discontentment which Master Hugh had predicted would follow my learning to read had

already come, to torment and sting my soul to unutterable anguish. As I writhed under it, I would at times feel that learning to read had been a curse rather than a blessing. It had given me a view of my wretched condition, without the remedy. It opened my eyes to the horrible pit, but to no ladder upon which to get out. In moments of agony, I envied my fellow-slaves for their stupidity. I have often wished myself a beast. I preferred the condition of the meanest reptile to my own. Anything, no matter what, to get rid of thinking! It was this everlasting thinking of my condition that tormented me. There was no getting rid of it. It was pressed upon me by every object within sight or hearing, animate or inanimate. The silver trump of freedom had roused my soul to eternal wakefulness. Freedom now appeared, to disappear no more forever. It was heard in every sound, and seen in every thing. It was ever present to torment me with a sense of my wretched condition. I saw nothing without seeing it, I heard nothing without hearing it, and felt nothing without feeling it. It looked from every star, it smiled in every calm, breathed in every wind, and moved in every storm.

I often found myself regretting my own existence, and wishing myself dead; and but for the hope of being free, I have no doubt but that I should have killed myself, or done something for which I should have been killed. While in this state of mind, I was eager to hear anyone speak of slavery. I was a ready listener. Every little while, I could hear something about the abolitionists. It was some time before I found what the word meant. It was always used in such connections as to make it an interesting word to me. If a slave ran away and succeeded in getting clear, or if a slave killed his master, set fire to a barn, or did anything very wrong in the mind of a slaveholder, it was spoken of as the fruit of abolition. Hearing the word in this connection very often, I set about learning what it meant. The dictionary afforded me little or no help. I found it was "the act of abolishing"; but then I did not know what was to be abolished. Here I was perplexed. I did not dare to ask anyone about its meaning, for I was satisfied that it was something they wanted me to know very little about. After a patient waiting, I got one of our city papers, containing an account of the number of petitions from the North, praying for the abolition of slavery in the District of Columbia, and of the slave trade between the States. From this time I understood the words abolition and abolitionist, and always drew near when that word was spoken, expecting to hear something of importance to myself and fellow-slaves. The light broke in upon me by degrees. I went one day down on the wharf of Mr. Waters; and seeing two Irishmen unloading a scow of stone, I went, unasked, and helped them. When we had finished, one of them came to me and asked me if I were a slave. I told him I was. He asked, "Are ye a slave for life?" I told him that I was. The good Irishman seemed to be deeply affected by the statement. He said to the other that it was a pity so fine a little fellow as myself should be a slave for life. He said it was a shame to hold me. They both advised me to run away to the North; that I should find friends there, and that I should be free. I pretended not to be interested in what they said, and treated them as if I did not understand them; for I feared they might be treacherous. White men have been known to encourage slaves to escape, and then, to get the reward, catch them and return them to their masters. I was afraid that these seemingly good men might use me so; but I nevertheless remembered their advice, and from that time I resolved to run away. I

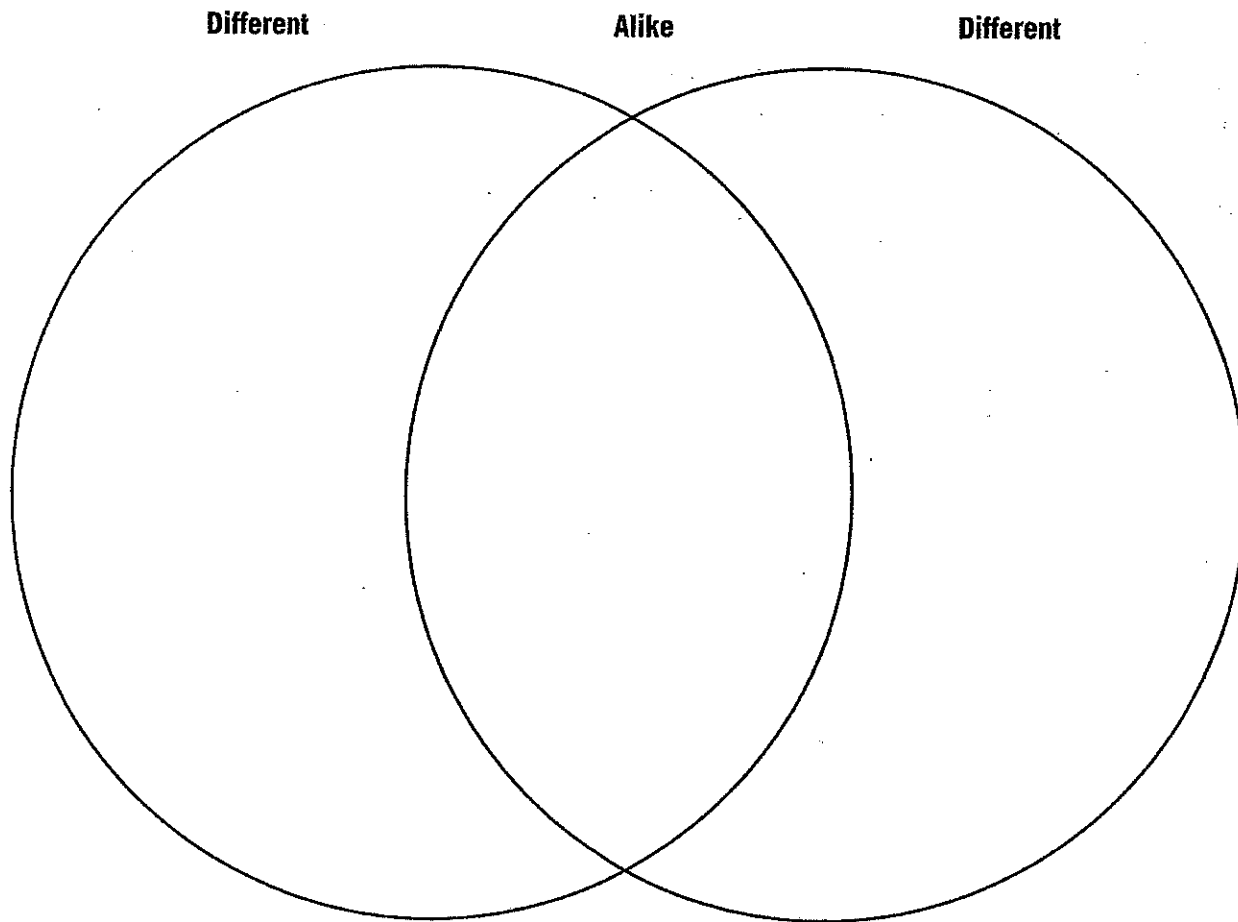
looked forward to a time at which it would be safe for me to escape. I was too young to think of doing so immediately; besides, I wished to learn how to write, as I might have occasion to write my own pass. I consoled myself with the hope that I should one day find a good chance. Meanwhile, I would learn to write.

The idea as to how I might learn to write was suggested to me by being in Durgin and Bailey's ship-yard, and frequently seeing the ship carpenters, after hewing, and getting a piece of timber ready for use, write on the timber the name of that part of the ship for which it was intended. When a piece of timber was intended for the larboard side, it would be marked thus-"L." When a piece was for the starboard side, it would be marked thus--"S.F." A piece for the larboard side forward, would be marked thus-"L.F." When a piece was for starboard side forward, it would be marked thus-"S.F." For larboard aft, it would be marked thus-"L.A." For starboard aft, it would be marked thus-"S.A." I soon learned the names of these letters, and for what they were intended when placed upon a piece of timber in the shipyard. I immediately commenced copying them, and in a short time was able to make the four letters named. After that, when I met with any boy who I knew could write, I would tell him I could write as well as he. The next word would be, "I don't believe you. Let me see you try it." I would then make the letters which I had been so fortunate as to learn, and ask him to beat that. In this way I got a good many lessons in writing, which it is quite possible I should never have gotten in any other way. During this time, my copy-book was the board fence, brick wall, and pavement; my pen and ink was a lump of chalk. With these, I learned mainly how to write. I then commenced and continued copying the Italics in Webster's Spelling Book, until I could make them all without looking in the book. By this time, my little Master Thomas had gone to school, and learned how to write, and had written over a number of copy-books. These had been brought home, and shown to some of our near neighbors, and then laid aside. My mistress used to go to class meeting at the Willk Street meeting-house every Monday afternoon, and leave me to take care of the house. When left thus, I used to spend the time in writing in the spaces left in Master Thomas's copy-book, copying what he had written. I continued to do this until I could write a hand very similar to that of Master Thomas. Thus, after a long, tedious effort for years, I finally succeeded in learning how to write.

Taken from: <http://www.gibbsmagazine.com/learning%20to%20read.htm>

Name _____ Date _____

COMPARISON-AND-CONTRAST CHART



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[illegible]

Tapestry Showing the Triumph of Constantine Over Maxentius at the Battle of the Milvian Bridge

This text and image are provided courtesy of the Philadelphia Museum of Art.



Philadelphia Museum of Art: Gift of the Samuel H. Kress Foundation, 1959-78-3

1623-25 Wool and silk with gold and silver threads 15 feet, 11 inches x 24 feet, 5 inches (485.1 x 744.2 cm) FIGURAL COMPOSITION
DESIGNED IN 1622 BY PETER PAUL RUBENS Flemish (active Italy, Antwerp, and England), 1577-1640 Woven at the Comans-La
Planche tapestry factory (Paris)

This **tapestry** shows the dramatic conclusion of the Battle of the Milvian Bridge fought between two leaders of ancient Rome, Constantine and Maxentius, in 312 CE. As part of their strategy, Maxentius's army knocked down a stone bridge and replaced it with a temporary wooden one, which could be pulled down easily if they needed to retreat. When Maxentius and his troops were forced back by Constantine's army, the bridge unexpectedly collapsed beneath them, sending horses and soldiers tumbling into the Tiber River below. After this victory, Constantine became the sole ruler of the Western Roman Empire.

The defeated Maxentius is pictured upside down at the bottom center of the **composition**. Around him, horses and men fall in a tangled mass of arms, legs, bodies, and heads. At the edge of the bridge, a terrified soldier desperately attempts to prevent his horse from falling. Two soldiers cling to

the bridge with their fingertips, anxiously trying to hang on. Constantine's army relentlessly charges forward in the upper right.

This **monumental** tapestry was designed by the Flemish artist Peter Paul Rubens (ROO-bens) and woven by a team of weavers in France. It is almost sixteen feet high and over twenty-four feet long, and contains gold- and silver-wrapped threads. It is one of seven tapestries possibly **commissioned** by King Louis XIII of France and presented to Cardinal Francesco Barberini, a leader of the Catholic Church and nephew of Pope Urban VIII. Since Constantine was the first Roman emperor to convert to Christianity, tapestries illustrating his life story were an appropriate choice for this important gift.

Name: _____ Date: _____

1. What does this tapestry show?

2. Describe this tapestry.

Support your answer with evidence from the text and image.

3. What is the main idea of this text?

4. This tapestry may have been presented as a gift to Cardinal Francesco Barberini, a leader of the Catholic Church and nephew of Pope Urban VIII. Explain why this tapestry would have been an "appropriate choice" as a gift.

Support your answer with evidence from the text and image.

Mother Tongue, by Amy Tan

I am not a scholar of English or literature. I cannot give you much more than personal opinions on the English language and its variations in this country or others.

I am a writer. And by that definition, I am someone who has always loved language. I am fascinated by language in daily life. I spend a great deal of my time thinking about the power of language -- the way it can evoke an emotion, a visual image, a complex idea, or a simple truth. Language is the tool of my trade. And I use them all -- all the Englishes I grew up with.

Recently, I was made keenly aware of the different Englishes I do use. I was giving a talk to a large group of people, the same talk I had already given to half a dozen other groups. The nature of the talk was about my writing, my life, and my book, *The Joy Luck Club*. The talk was going along well enough, until I remembered one major difference that made the whole talk sound wrong. My mother was in the room. And it was perhaps the first time she had heard me give a lengthy speech, using the kind of English I have never used with her. I was saying things like, "The intersection of memory upon imagination" and "There is an aspect of my fiction that relates to thus-and-thus"--a speech filled with carefully wrought grammatical phrases, burdened, it suddenly seemed to me, with nominalized forms, past perfect tenses, conditional phrases, all the forms of standard English that I had learned in school and through books, the forms of English I did not use at home with my mother.

Just last week, I was walking down the street with my mother, and I again found myself conscious of the English I was using, the English I do use with her. We were talking about the price of new and used furniture and I heard myself saying this: "Not waste money that way." My husband was with us as well, and he didn't notice any switch in my English. And then I realized why. It's because over the twenty years we've been together I've often used that same kind of English with him, and sometimes he even uses it with me. It has become our language of intimacy, a different sort of English that relates to family talk, the language I grew up with.

So you'll have some idea of what this family talk I heard sounds like, I'll quote what my mother said during a recent conversation which I videotaped and then transcribed. During this conversation, my mother was talking about a political gangster in Shanghai who had the same last name as her family's, Du, and how the gangster in his early years wanted to be adopted by her family, which was rich by comparison. Later, the gangster became more powerful, far richer than my mother's family, and one day showed up at my mother's wedding to pay his respects. Here's what she said in part: "Du Yusong having business like fruit stand. Like off the street kind. He is Du like Du Zong -- but not Tsung-ming Island people. The local people call putong, the river east side, he belong to that side local people. That man want to ask Du Zong father take him in like become own family. Du Zong father wasn't look down on him, but didn't take seriously, until that man big like become a mafia. Now important person, very hard to inviting him. Chinese way, came only to show respect, don't stay for dinner. Respect for making big celebration, he shows up. Mean gives lots of respect. Chinese custom. Chinese social life that way. If too important won't have to stay too long. He come to my wedding. I didn't see, I heard it. I gone to boy's side, they have YMCA dinner. Chinese age I was nineteen."

You should know that my mother's expressive command of English belies how much she actually understands. She reads the Forbes report, listens to Wall Street Week, converses daily with her stockbroker, reads all of Shirley MacLaine's books with ease--all kinds of things I can't begin to understand. Yet some of my friends tell me they understand 50 percent of what my mother says. Some say they understand 80 to 90 percent. Some say they understand none of it, as if she were speaking pure Chinese. But to me, my mother's English is perfectly clear, perfectly natural. It's my mother tongue. Her language, as I hear it, is vivid, direct, full of observation and imagery. That was the language that helped shape the way I saw things, expressed things, made sense of the world.

Lately, I've been giving more thought to the kind of English my mother speaks. Like others, I have described it to people as "broken" or "fractured" English. But I wince when I say that. It has always bothered me that I can think of no way to describe it other than "broken," as if it were damaged and needed to be fixed, as if it lacked a certain wholeness and soundness. I've heard other terms used, "limited English," for example. But they seem just as bad, as if everything is limited, including people's perceptions of the limited English speaker.

I know this for a fact, because when I was growing up, my mother's "limited" English limited my perception of her. I was ashamed of her English. I believed that her English reflected the quality of what she had to say. That is, because she expressed them imperfectly her thoughts were imperfect. And I had plenty of empirical evidence to support me: the fact that people in department stores, at banks, and at restaurants did not take her seriously, did not give her good service, pretended not to understand her, or even acted as if they did not hear her.

My mother has long realized the limitations of her English as well. When I was fifteen, she used to have me call people on the phone to pretend I was she. In this guise, I was forced to ask for information or even to complain and yell at people who had been rude to her. One time it was a call to her stockbroker in New York. She had cashed out her small portfolio and it just so happened we were going to go to New York the next week, our very first trip outside California. I had to get on the phone and say in an adolescent voice that was not very convincing, "This is Mrs. Tan."

And my mother was standing in the back whispering loudly, "Why he don't send me check, already two weeks late. So mad he lie to me, losing me money."

And then I said in perfect English, "Yes, I'm getting rather concerned. You had agreed to send the check two weeks ago, but it hasn't arrived."

Then she began to talk more loudly. "What he want, I come to New York tell him front of his boss, you cheating me?" And I was trying to calm her down, make her be quiet, while telling the stockbroker, "I can't tolerate any more excuses. If I don't receive the check immediately, I am going to have to speak to your manager when I'm in New York next week." And sure enough, the following week there we were in front of this astonished stockbroker, and I was sitting there red-faced and quiet, and my mother, the real Mrs. Tan, was shouting at his boss in her impeccable broken English.

We used a similar routine just five days ago, for a situation that was far less humorous. My mother had gone to the hospital for an appointment, to find out about a benign brain tumor a CAT scan had revealed a month ago. She said she had spoken very good English, her best English, no mistakes. Still, she said, the hospital did not apologize when they said they had lost the CAT scan and she had come for nothing. She said they did not seem to have any sympathy when she told them she was anxious to know the exact diagnosis, since her husband and son had both died of brain tumors. She said they would not give her any more information until the next time and she would have to make another appointment for that. So she said she would not leave until the doctor called her daughter. She wouldn't budge. And when the doctor finally called her daughter, me, who spoke in perfect English -- lo and behold -- we had assurances the CAT scan would be found, promises that a conference call on Monday would be held, and apologies for any suffering my mother had gone through for a most regrettable mistake.

I think my mother's English almost had an effect on limiting my possibilities in life as well. Sociologists and linguists probably will tell you that a person's developing language skills are more influenced by peers. But I do think that the language spoken in the family, especially in immigrant families which are more insular, plays a large role in shaping the language of the child. And I believe that it affected my results on achievement tests, I.Q. tests, and the SAT. While my English skills were never judged as poor, compared to math, English could not be considered my strong suit. In grade school I did moderately well, getting perhaps B's, sometimes B-plus, in English and scoring perhaps in the sixtieth or seventieth percentile on

achievement tests. But those scores were not good enough to override the opinion that my true abilities lay in math and science, because in those areas I achieved A's and scored in the ninetieth percentile or higher.

This was understandable. Math is precise; there is only one correct answer. Whereas, for me at least, the answers on English tests were always a judgment call, a matter of opinion and personal experience. Those tests were constructed around items like fill-in-the-blank sentence completion, such as, "Even though Tom was, Mary thought he was --." And the correct answer always seemed to be the most bland combinations of thoughts, for example, "Even though Tom was shy, Mary thought he was charming;" with the grammatical structure "even though" limiting the correct answer to some sort of semantic opposites, so you wouldn't get answers like, "Even though Tom was foolish, Mary thought he was ridiculous." Well, according to my mother, there were very few limitations as to what Tom could have been and what Mary might have thought of him. So I never did well on tests like that

The same was true with word analogies, pairs of words in which you were supposed to find some sort of logical, semantic relationship -- for example, "Sunset is to nightfall as is to ." And here you would be presented with a list of four possible pairs, one of which showed the same kind of relationship: red is to stoplight, bus is to arrival, chills is to fever, yawn is to boring: Well, I could never think that way. I knew what the tests were asking, but I could not block out of my mind the images already created by the first pair, "sunset is to nightfall"--and I would see a burst of colors against a darkening sky, the moon rising, the lowering of a curtain of stars. And all the other pairs of words --red, bus, stoplight, boring--just threw up a mass of confusing images, making it impossible for me to sort out something as logical as saying: "A sunset precedes nightfall" is the same as "a chill precedes a fever." The only way I would have gotten that answer right would have been to imagine an associative situation, for example, my being disobedient and staying out past sunset, catching a chill at night, which turns into feverish pneumonia as punishment, which indeed did happen to me.

I have been thinking about all this lately, about my mother's English, about achievement tests. Because lately I've been asked, as a writer, why there are not more Asian Americans represented in American literature. Why are there few Asian Americans enrolled in creative writing programs? Why do so many Chinese students go into engineering! Well, these are broad sociological questions I can't begin to answer. But I have noticed in surveys -- in fact, just last week -- that Asian students, as a whole, always do significantly better on math achievement tests than in English. And this makes me think that there are other Asian-American students whose English spoken in the home might also be described as "broken" or "limited." And perhaps they also have teachers who are steering them away from writing and into math and science, which is what happened to me.

Fortunately, I happen to be rebellious in nature and enjoy the challenge of disproving assumptions made about me. I became an English major my first year in college, after being enrolled as pre-med. I started writing nonfiction as a freelancer the week after I was told by my former boss that writing was my worst skill and I should hone my talents toward account management.

But it wasn't until 1985 that I finally began to write fiction. And at first I wrote using what I thought to be wittily crafted sentences, sentences that would finally prove I had mastery over the English language. Here's an example from the first draft of a story that later made its way into *The Joy Luck Club*, but without this line: "That was my mental quandary in its nascent state." A terrible line, which I can barely pronounce.

Fortunately, for reasons I won't get into today, I later decided I should envision a reader for the stories I would write. And the reader I decided upon was my mother, because these were stories about mothers. So with this reader in mind -- and in fact she did read my early drafts--I began to write stories using all the Englishes I grew up with: the English I spoke to my mother, which for lack of a better term might be described as "simple"; the English she used with me, which for lack of a better term might be described as "broken"; my translation of her Chinese, which could certainly be described as "watered down"; and what I imagined to be her translation of her Chinese if she could speak in perfect English, her internal language, and for that I sought to preserve the essence, but neither an English nor a Chinese structure. I wanted to

capture what language ability tests can never reveal: her intent, her passion, her imagery, the rhythms of her speech and the nature of her thoughts.

Apart from what any critic had to say about my writing, I knew I had succeeded where it counted when my mother finished reading my book and gave me her verdict: "So easy to read."

Questions for "Mother Tongue" by Amy Tan

Name _____

Questions on Subject and Purpose

1. What does the title "Mother Tongue" suggest?

2. List the different Englishes Tan describes, defining each.

3. Of her mother's English, Tan writes, "That was the language that helped shape the way I saw things, expressed things, made sense of the world" (par.7). How was the effect of her mother's English positive, and how was it negative?

Questions on Strategy and Audience

1. In paragraph 6, Tan quotes part of one of her mother's conversations. Why?

2. After paragraphs 7 and 17, Tan uses divisions in her essay. How does she divide the essay into three parts? What are the 3 parts?

Questions for "Mother Tongue" by Amy Tan

3. Tan notes in paragraph 21 that she thinks of her mother as her audience when she writes stories. Why?

Questions on Vocabulary and Style

1. How would you characterize Tan's tone in the essay?
2. Define the following words:
 - a. belies
 - b. empirical
 - c. benign
 - d. insular
 - e. semantic
 - f. hone
 - g. quandary
 - h. nascent
3. In paragraph 20, Tan quotes a "terrible line" she once wrote: "That was my mental quandary in its nascent state." What is so terrible about that line?

Questions for "Mother Tongue" by Amy Tan

For Writing (answer the questions thoughtfully)

What makes up your "mother tongue"? To what extent is your language (such things as word choice, pronunciation, dialect, and second-language skills) influenced by your parents, your education, the part of the country in which you grew up, and your peers? How does language define us? Define your "mother tongue." Try to define the influences that have shaped both how and what you say.

