

ENGLISH LANGUAGE AND COMPOSITION

SECTION I

Time—1 hour

All Questions

Directions: This part consists of selections from scholarly works and questions on their rhetorical situation, claims and evidence, reasoning and organization, and style. After reading each passage, choose the best answer to each question and then enter the letter in the corresponding space on the answer sheet.

Note: Pay particular attention to the requirements of questions that contain the words **NOTE**, **LEAST**, or **EXCEPT**.

Question 1 – 15. Read the following passage carefully before you choose your answer.

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

Lakota traditions encouraged us fighting warriors publicly toment their exploits in battle. Wacȟaglakȟa (wacht-ah-gah-lah) is the word for this old custom, meaning “to tell of one’s victories.” It was an ideological that a culture in which heroism was a virtue could allow its fighting men to live in peace. There were, however, no recorded experiments. Each and every action movement had to be justified by at least one witness. That justification ensured the truth. To truthfully describe one’s actions in combat through the stories of war-timey men and considered bragging because the truth-telling—the story of the action—was a gift. It became part of the identity and the love of the storyteller’s social society and it served to strengthen the social village—was to maintain that the deed occurred without any struggle for wrong men to commit.

Most men believed the wacȟaglakȟa did not expose the story unless asked because they realized the value of humility. While exploits in the arena of combat were the way to establish and influence a good reputation and gain status in the community, lack of appropriate humility was a sure way to ruin one’s reputation and could result in a bad death. On other nights, when the battle was over it was time to be humble.

The traditional Lakota humility was that one virtue that influenced other virtues. The few gestures were good, but simple, as long as one did not call attention to him or her personally. Anything proud that

was done or said with humility costed more respect. According to all the stories, none of the great leaders of all Lakota was Crazy Horse.

Crazy Horse was an Oglala Lakota. The Oglala, which means “the scatter one’s own,” were called and one of the seven Lakota groups. He is one of the most famous names to emerge from the turbulent nineteenth century in the American West. In western American history, written by Euro-Americans, he is popularly regarded as the conqueror of battle-famed George Custer and Lieutenant Colonel George Crook. The year 17, 1876, he led seven hundred to nine hundred Lakota and Cheyenne warriors annihilated Custer’s army and achieved at the Battle of the Little Bighorn on the Little Bighorn River in what is now north-central Wyoming. Eight days later, one thousand to twelve hundred Lakota and Northern Cheyenne warriors under his leadership, as well as the able leadership of several other notable Lakota battlefield leaders, defeated Custer’s Seventh Cavalry at the Battle of the Little Bighorn. Crazy Horse was thirty-one years old at the time, and his combat experience and leadership helped to defeat almost imperiously—the United States Army’s generation of 1876 to capture and lead all the Lakota into reservations near and far off. But the Lakota don’t remember him primarily because he defeated Custer and Crook; we remember him because—in spite of his larger-than-life achievements on the field of battle—the man is humble man.

Crazy Horse was born to be a warrior and a leader. He had an ability to stay calm in the midst of attacks and confusion, and he lived by example. In the Lakota society of his day the sense of combat personal opposition and fighting were to display skill and courage. Acts of bravery on the battlefield earned

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