Questions 6-7 are based on the following passage.

Duke Ellington considered himself “the world’s greatest listener.” In music, hearing is all. Judging by the two or three thousand pieces of music Ellington wrote, he could probably hear a flea scratching itself and put that rhythm into one of his compositions. For him the sounds of the world were the ingredients he mixed into appetizers, main courses, and desserts to satisfy the appetite of his worldwide audience. He wasn’t averse to going out in a boat to catch the fish himself. He would raise the fowl himself. But when that musical meal appeared before you none of the drudgery showed.

6. The author most likely refers to the “flea” in line 4 in order to
(A) highlight Ellington’s prodigious memory
(B) emphasize the quality of Ellington’s listening skills
(C) indicate Ellington’s interest in different animal sounds
(D) suggest that Ellington’s compositions were marked by rhythmic similarities
(E) imply that Ellington could be overly concerned about minutia

7. In lines 5-11 (“For him . . . drudgery showed”), the author’s point is primarily developed through the use of
(A) comparison and contrast
(B) appeal to emotion
(C) exaggeration
(D) metaphor
(E) humor

Questions 8-9 are based on the following passage.

In the summer of 1911, the explorer Hiram Bingham III bushwhacked his way to a high ridge in the Andes of Peru and beheld a dreamscape out of the past. There, set against looming peaks cloaked in snow and wreathed in clouds, was Machu Picchu, the famous “lost city” of the Incas. This expression, popularized by Bingham, served as a magical elixir for rundown imaginations. The words evoked the romanticism of exploration and archaeology at the time. But finding Machu Picchu was easier than solving the mystery of its place in the rich and powerful Inca empire. The imposing architecture attested to the skill and audacity of the Incas. But who had lived at this isolated site and for what purpose?

8. The words “magical elixir” (line 7) primarily emphasize the
(A) motivation for an expedition
(B) captivating power of a phrase
(C) inspiration behind a discovery
(D) creative dimension of archaeology
(E) complexity of an expression

9. The “mystery” discussed in lines 10-13 is most analogous to that encountered in which of the following situations?
(A) Being unable to locate the source of materials used to construct an ancient palace
(B) Being unable to reconcile archaeological evidence with mythical descriptions of an ancient city
(C) Being unable to explain how ancient peoples constructed imposing monuments using only primitive technology
(D) Being unable to understand the religious function of a chamber found inside an ancient temple
(E) Being unable to discover any trace of a civilization repeatedly mentioned by ancient authors
Questions 15-23 are based on the following passages.

“Cloning” is the creation of a new individual from the unique DNA (or genetic information) of another. The successful cloning of a sheep named Dolly in 1997 sparked a debate over the implications of cloning humans. Each of the passages below was written in 1997.

Passage 1

Cloning creates serious issues of identity and individuality. The cloned person may experience concerns about his or her distinctive identity, not only because the person will be in genotype (genetic makeup) and appearance identical to another human being, but, in this case, because he or she may also be twin to the person who is the “father” or “mother”—if one can still call them that. What would be the psychic burdens of being the “child” or “parent” of your twin? The cloned individual, moreover, will be saddled with a genotype that has already lived. He or she will not be fully a surprise to the world.

People will likely always compare a clone’s performance in life with that of the original. True, a cloned person’s nurture and circumstances in life will be different; genotype is not exactly destiny. Still, one must also expect parental and other efforts to shape this new life after the original—or at least to view the child with the original vision always firmly in mind. Why else then would they clone from the star basketball player, mathematician, and beauty queen—or even dear old dad—in the first place?

Since the birth of Dolly, there has been a fair amount of doublespeak on this matter of genetic identity. Experts have rushed in to reassure the public that the clone would in no way be the same person, or have any confusions about his or her identity; they are pleased to point out that the clone of film star Julia Roberts would not be Julia Roberts. Fair enough. But one is shortchanging the truth by emphasizing the additional importance of the environment, rearing, and social setting: genotype obviously matters plenty. That, after all, is the only reason to clone, whether human beings or sheep. The odds that clones of basketball star Larry Bird will play basketball are, I submit, infinitely greater than they are for clones of jockey Willie Shoemaker.

Passage 2

Given all the brouhaha, you’d think it was crystal clear why cloning human beings is unethical. But what exactly is wrong with it? What would a clone be? Well, he or she would be a complete human being who happens to share the same genes with another person. Today, we call such people identical twins. To my knowledge no one has argued that twins are immoral. “You should treat all clones like you would treat all monzygous [identical] twins or triplets,” concludes Dr. H. Tristam Engelhardt, a professor of medicine at Baylor and a philosopher at Rice University. “That’s it.” It would be unethical to treat a human clone as anything other than a human being.

Some argue that the existence of clones would undermine the uniqueness of each human being. “Can individuality, identity, and dignity be severed from genetic distinctiveness, and from belief in a person’s open future?” asks political thinker George Will. Will and others have fallen under the sway of what one might call “genetic essentialism,” the belief that genes almost completely determine who a person is. But a person who is a clone would live in a very different world from that of his or her genetic predecessor. With greatly divergent experiences, their brains would be wired differently. After all, even twins who grow up together are separate people—distinct individuals with different personalities and certainly no lack of Will’s “individuality, identity, and dignity.”

But what about cloning exceptional human beings? George Will put it this way: “Suppose a clone of basketball star Michael Jordan, age 8, preferred violin to basketball? Is it imaginable? If so, would it be tolerable to the cloner?” Yes, it is imaginable, and the cloner would just have to put up with violin recitals. Kids are not commercial property. Overzealous parents regularly push their children into sports, music, and dance lessons, but given the stubborn nature of individuals, those parents rarely manage to make kids stick forever to something they hate. A ban on cloning wouldn’t abolish pushy parents.

15. The authors of both passages agree that

(A) genetic characteristics alone cannot determine a person’s behavior
(B) a formal code of ethical rules will be needed once human beings can be cloned
(C) people who are cloned from others may have greater professional opportunities
(D) identical twins and triplets could provide useful advice to people related through cloning
(E) cloning human beings is a greater technological challenge than cloning sheep

16. In line 13, the author of Passage 1 uses the word “True” to indicate

(A) acknowledgement that the passage’s opening arguments are tenuous
(B) recognition of a potential counterargument
(C) conviction about the accuracy of the facts presented
(D) distrust of those who insist on pursuing cloning research
(E) certainty that cloning will one day become commonplace
17. The question in lines 18-20 (“Why else . . . first place”) chiefly serves to
   (A) suggest that some issues are not easily resolved
   (B) argue for the importance of parents in the lives of children
   (C) offer an anecdote revealing the flaw in a popular misconception
   (D) imply that cloning might displace more familiar means of reproduction
   (E) suggest the value perceived in a person who might be selected for cloning

18. In line 21, “fair” most nearly means
   (A) considerable
   (B) pleasing
   (C) ethical
   (D) just
   (E) promising

19. The author of Passage 1 mentions two sports stars (lines 31-33) in order to
   (A) argue against genetic analysis of any sports star’s physical abilities
   (B) distinguish between lasting fame and mere celebrity
   (C) clarify the crucial role of rigorous, sustained training
   (D) highlight the need for greater understanding of the athletes’ genetic data
   (E) suggest that athletes’ special skills have a genetic component

20. In line 49, “open” most nearly means
   (A) overt
   (B) frank
   (C) unrestricted
   (D) unprotected
   (E) public

21. In line 55, “divergent experiences” emphasizes that which of the following is particularly important for a developing child?
   (A) Character
   (B) Heritage
   (C) Intelligence
   (D) Environment
   (E) Personality

22. In the quotation in lines 61-64, George Will primarily draws attention to
   (A) a weakness inherent in cloning theory
   (B) a goal that some advocates of cloning might share
   (C) the limitations of human individuality
   (D) the likelihood that children will rebel against their parents
   (E) the extent to which a cloned person might differ from the original person

23. Both passages base their arguments on the unstated assumption that
   (A) genetic distinctiveness is crucial to human survival as a species
   (B) public concern about human cloning will eventually diminish
   (C) human cloning is a genuine possibility in the future
   (D) individualism is less prized today than it has been in the past
   (E) technological advances have had a mostly positive impact on society