

## PART I

*Text 1*

Not too long ago a thirty-year-old financial analyst was complaining to me over a period of months about her tendency to procrastinate in her job. We had worked through her feelings about her employers and how they related to her feelings about authority in general, and to her parents specifically. We had examined her attitudes toward work and success and how these related to her marriage, her sexual identity, her desire to compete with her husband, and her fears of such competition. Yet, despite all this standard and painstaking psychoanalytic work, she continued to procrastinate as much as ever. Finally, one day, we dared to look at the obvious. "Do you like cake?" I asked her. She replied that she did. "Which part of the cake do you like better," I went on, "the cake or the frosting?" "Oh, the frosting!" she replied enthusiastically. "And how do you eat a piece of cake?" I inquired, feeling that I must sound like the most foolish psychiatrist that ever lived. "I eat the frosting first, of course," she replied. From her cake eating habits we went on to examine her work habits, and, as was to be expected, discovered that on any given work day she would devote the first hour to the more gratifying half of her work, and spend the remaining six hours getting around to the objectionable remainder. I suggested that if she were to force herself to accomplish the unpleasant part of her job during the first hour, she would then be free to enjoy the other six. It seemed to me, I said, that one hour of pain followed by six of pleasure was preferable to one hour of pleasure followed by six of pain. She agreed, and, being basically a person of strong will, she no longer procrastinates.

Delaying gratification is a process of scheduling the pain and pleasure of life in such a way as to increase the pleasure by meeting and experiencing the pain first and getting

it over with. It is the only decent way to live.

Questions for text1

27. The woman's problem was related to her habit of \_\_\_\_\_.  
a. competing with her colleagues  
b. reacting too emotionally toward her employers  
c. denying her feelings about authority  
d. putting off what she was supposed to do
28. The writer and the woman discussed the roles of her parents and employers as they related to her \_\_\_\_\_.  
a. feelings about authority  
b. fear of competition  
c. marriage  
d. eating habits
29. The example of \_\_\_\_\_ helped the writer to understand the cause of the woman's problem.  
a. how the woman felt about her employers  
b. the woman's competition with her husband  
c. how the woman usually ate cake  
d. the woman's doing the unpleasant work first
30. On a typical day at work, the woman would spend \_\_\_\_\_.  
a. about six hours on the easy part  
b. one hour on the easy part  
c. no time on the hard part  
d. too little time on the hard part

31. The writer implies that his question about eating cake is \_\_\_\_\_.

- a. inappropriate
- b. painstaking
- c. standard
- d. unusual

32. It is clear from this text that the writer \_\_\_\_\_.

- a. agrees with the policy of procrastination
- b. has no opinion about the value of delaying gratification
- c. thinks doing painful things first is sensible
- d. does not care much about life's pleasures

33. In the end, the woman was \_\_\_\_\_.

- a. able to solve her problem
- b. unhappy with her doctor's advice
- c. doing the easy part of her work first
- d. suffering from pain

34. The purpose of this text is probably to \_\_\_\_\_.

- a. explain the process of psychoanalysis
- b. convince readers that procrastination is unavoidable
- c. tell a story about a friend's eating habits
- d. emphasize the importance of delaying gratification

*Text 2*

Fairy tale literature is one of the great kinds, a body of stories that does what no other literature does. Fairy tales reach back to a dateless time to tell of wishes and fears that have been shared by people of all cultures. The existence of similar fairy tales throughout the Eurasian continent is evidence of this cultural oneness. Comparative  
5 folklorists have managed to uncover characters, events, and themes that appear, often with only slight changes, in tales told in India, Japan, France, Germany, and Ireland. Naturally, each culture gave the stories different twists and emphases, just as each culture also developed distinctively native or local tales. The fairy tale book on which I was raised, for example, contains two Japanese stories, one of which, "The Tongue-Cut  
10 Sparrow," is similar to Grimm's "The Fisherman and His Wife," while the other, "The Accomplished and Lucky Teakettle," is like no other story I am aware of. The best-known stories in *The Thousand and One Nights* are distinctively "Arabian," but many of the lesser-known tales have much in common with some Indian and European ones. On the other hand, African and native American stories belong to families altogether  
15 different from the fairy tales of Europe and Asia.

The stories we know today come from a relatively late period just before they began to be written down and collected, but are descendants of versions that go back into the mists of time, versions that underwent centuries of gradual changes we can only sum up with the term "oral tradition." Furthermore, the stories themselves often reach back  
20 still farther, to a time often referred to as "once upon a time"; "two thousand years ago" says the beginning of *The Juniper Tree*, or "when wishing still did some good," as the opening of *The Frog Prince* tells it. The versions we know were written, rewritten and

collected primarily in the eighteenth and nineteenth centuries. But all take us back to a world when only a handful of people outside the church were able to read, and still  
25 farther to a world of fairies, elves and other magical creatures.

The ancientness of the tales, their curious persistence in so many different countries, their testimony to the strength of an oral tradition now all but gone, all serve to make them a literature that latter-day people need to treat, with great care and respect if they are going to know them at all. Some sense of historical change can help a great deal  
30 here. The crucial point about fairy tales is that they became children's literature but were nothing of the sort for most of their existence, even including written versions that we know today. Indeed, fairy tales could not have been children's literature originally, because the concepts of children and childhood did not exist until recent centuries. To begin to contemplate the importance of that is to begin not only to understand what  
35 fairy tales are now, but to glimpse what we can best presume they once were.

Questions for text2

35. The two Japanese stories in the fairy tale book that the writer read as a child \_\_\_\_\_.  
a. resemble the lesser-known Arabic stories  
b. reflect the general pattern of uniqueness and similarity found elsewhere  
c. show that most fairy tales were adopted from one culture to another  
d. have much in common with the African and native American stories
36. Which of the following does the writer imply about "oral tradition"?  
a. That it is richer than written tradition.  
b. That it is less complex than latter-day traditions.  
c. That its stories cannot be reconstructed clearly today.  
d. That soon its secrets will be unlocked by folklorists.
37. The expression, "when wishing still did some good"(line 21) implies that \_\_\_\_\_.  
a. wishes come true only in fairy tales  
b. we can only rely on wishes  
c. wishes don't come true anymore  
d. wishing is not as good as acting
38. Which of the following orders represents the correct time sequence presented in the text?  
1 - The time that the stories are written down  
2 - The time that is referred to in the stories  
3 - The time that the stories are only spoken  
4 - The time that the stories are considered children's literature  
a. 2, 1, 3, 4  
b. 2, 4, 3, 1  
c. 3, 2, 4, 1  
d. 2, 3, 1, 4

39. The phrase, "their testimony to the strength of an oral tradition now all but gone"(line 27), means that \_\_\_\_.
- a. the tales of the oral tradition are almost gone
  - b. writing the tales down has changed the oral tradition
  - c. the tales are evidence of a strong but disappearing oral tradition
  - d. the permanence of the tales has strengthened the oral tradition
40. Which of the following best represents the relationship of the sentence beginning with "Indeed, fairy tales..." (lines 32,33) to the sentence which comes before that one, "The crucial point..." (lines 30-31)?
- a. reason
  - b. result
  - c. response
  - d. repetition
41. The expression in the last sentence, "to contemplate" (line 34), means "to \_\_\_\_."
- a. compare
  - b. emphasize
  - c. think about
  - d. write about
42. Which of the following statements best expresses the writer's main purpose in this text?
- a. He wants to make a comparison of fairy tales and other types of literature.
  - b. He wants to describe how fairy tales became children's literature.
  - c. He wants to outline some reasons for respecting fairy tale literature.
  - d. He wants to emphasize the cultural oneness of the Eurasian continent.

## PART II

The essence of history is change taking place in time. But if history is to be meaningful, there must also be continuity. A nation or a language may vary over a long period (43) as to become something vastly different from what it was (44). But this great change is the sum of many (45) changes. At any stage in its history, the nation  
5 or language is fundamentally the same entity that it (46) in the immediately preceding stage. While it changes (47) it preserves its identity. The preservation of identity (48) continuity of change, then, characterizes things which have a history. Preservation of identity is easy to see in concrete objects, (49) what about abstract concepts such as people, institutions, organizations? (50) concrete objects, they  
10 usually (51) preserve physical identity. What does link them is a continuity of function and purpose. The history of language is of this (52) sort. At any given moment, the (53) of a language is the sum total of the speaking habits of the people who use it. (54) habits change from year to year, (55) from day to day, and therefore the language also changes. But the people still know they are speaking "the same  
15 language." Its identity persists (56) change through generations. (57) the accumulated changes may become so (58) that it almost seems like a wholly new language. (59) the continuity is such that very few people are aware of the changes that occur in their own speech from year to year. (60) the fifteen hundred or so years of its recorded history, English has changed so greatly that its earliest form is  
20 unintelligible to (61) speakers of English. But (62) was the language of the father unintelligible to the son.

- 43. a. as great
- b. greatest
- c. greatly
- d. so greatly

- 44. a. at the beginning
- b. at the time
- c. in the end
- d. as in the past

- 45. a. large
- b. quick
- c. sharp
- d. small

- 46. a. can be
- b. is
- c. was
- d. will be

- 47. a. in detail
- b. in fact
- c. in outline
- d. in sum

- 48. a. for
- b. from
- c. though
- d. through

- 49. a. and
- b. but
- c. so
- d. thus

- 50. a. Besides
- b. Unlike
- c. Whereas
- d. With

- 51. a. do
- b. do not
- c. seem to
- d. try to

- 52. a. former
- b. last
- c. later
- d. latter

- 53. a. continuity
- b. function
- c. history
- d. identity

- 54. a. Also
- b. Few
- c. So
- d. These

- 55. a. even
- b. moreover
- c. never
- d. unnoticed

- 56. a. due to
- b. in spite of
- c. instead of
- d. to create

- 57. a. After a while
- b. All of a sudden
- c. Frequently
- d. In the future

- 58. a. difficult
- b. far
- c. great
- d. much

- 59. a. But
- b. In addition
- c. So
- d. Then

- 60. a. After
- b. Because of
- c. Despite
- d. During

- 61. a. almost
- b. basic
- c. former
- d. modern

- 62. a. at no time
- b. at some time
- c. at the beginning
- d. at the end