

1. Lines 1–4 (“The world has got . . . the best way”) refer primarily to
- (A) nature the speaker is depending on
  - (B) grace the speaker has
  - (C) death the speaker is fearing
  - (D) stability nature/faith the speaker will be lost
  - (E) emphasis the beauty of the best eye is of life
2. In the lines 11–15, the phrase, “the quiet least of the world” (line 13) refers to the
- (A) possibility of death
  - (B) intention of forgiveness
  - (C) state of immortality
  - (D) expectations of life
  - (E) vulnerability of death
3. The second stanza (lines 16–20) is established by
- (A) conditions of the gods
  - (B) speaker’s comparison of the way he is treated
  - (C) anger of the speaker’s various circumstances
  - (D) allowed path to the status of an immortal
  - (E) manner in which the speaker needs to become immortal
4. “And the world . . . takes of me” (lines 20–4) most clearly suggests the
- (A) need status of growth
  - (B) transformation from hell to good
  - (C) feasibility of love
  - (D) danger of death
  - (E) growth of nature
5. In the third stanza (lines 21–25), the speaker contrasts
- (A) immortality and mortality
  - (B) heaven and hell
  - (C) gods and goddesses
  - (D) heaven and earth
  - (E) immortality and other people
6. The sixth stanza (lines 30–43) includes
- (A) fear of lightning
  - (B) death
  - (C) prayer
  - (D) rain and
  - (E) appetite
7. In the poem, the “best” (line 44) symbolizes
- (A) nature
  - (B) the speaker’s outlook
  - (C) Greek gods
  - (D) immortality
  - (E) youth
8. Which of the following statements best expresses the effect of lines 40–43 (“Could it be more . . . the glimmering sun-bush”)?
- (A) The imagery emphasizes the vitality of the speaker’s state.
  - (B) The simile here is impossible in the speaker’s circumstances for the current circumstances.
  - (C) The lack of metaphor suggests the speaker’s immortality.
  - (D) The repetition of the word “bush” on the speaker and his lover.
  - (E) The comparison illustrates the lover’s inability to the speaker’s suffering.
9. In line 71, “gray-green” most closely refers to
- (A) a natural beauty
  - (B) grass bladders
  - (C) nature’s brilliance
  - (D) forest trees
  - (E) growth
10. Overall, the poem is best represented as a
- (A) celebration of the system of gods in Greek mythology
  - (B) invitation to believe in the way the current state
  - (C) simple statement giving the speaker immortality
  - (D) discussion of the speaker’s appearance
  - (E) commemoration of the journey of Greek mythological gods
11. The speaker’s perspective throughout the poem is best described as
- (A) ironic
  - (B) agonized
  - (C) idealistic
  - (D) realistic
  - (E) pessimistic
12. Which of the following can be inferred from the poem as the most likely reason the speaker’s lover cannot see her face in her immortality?
- (A) As a goddess, she cannot do but best actions.
  - (B) If the reader has started again, she will not longer be mortal.
  - (C) She is a divine being who does not need to be original face.
  - (D) Her youth and her ability state make them impossible.
  - (E) A loving face to mortal face mortality would illustrate her power.

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