

الشعر الانجليزي  
المحاضرة الثالثة

**1) The fame of William Blake:**

- (a) started during his life.
- (b) He became well-known soon after writing his poem "The Tyger"
- (c) He only became considered as an iconic figure nowadays.
- (d) all false

**2) In addition to his skill in poetry, William Blake was also:**

- (a) A doctor.
- (b) A print maker
- (c) A painter
- (d) B and C

**3) William Blake, English poet, printmaker, and painter, is known now as one of the most prominent figures of the Romantic Age for his poetry and visual arts. Fairly unknown during his lifetime, Blake has now become an iconic figure.**

**The Tiger is one of Blake's best known and rich songs. This poem is included in:**

- (a) Blake's " Songs of Experiences".
- (b) Blake's " Songs of Adventures".
- (c) Blake's " Songs of Nature".
- (d) all false

**4) "The Tiger" has two levels of understanding. On the surface level, it portrays an image of a tiger which is compared to:**

- (a) Another tiger from the same family.
- (b) A fire burning at night.
- (c) A star twinkling at night.
- (d) A lion chasing it.

**5) "The Tiger" has two levels of understanding. On the deeper level, the tiger is an embodiment of:**

- (a) God's creative ability.
- (b) God's justice.
- (c) Strength
- (d) all false

**6) The poem is more about:**

- (a) The nature
- (b) The creator of the tiger than it is about the tiger itself.
- (c) The tiger more than the creator.
- (d) all false

**7) In contemplating the terrible ferocity and awesome symmetry of the tiger, the speaker is at a loss to explain:**

- (a) How the same God who made the lamb could make the tiger.
- (b) His fully understanding of God's wisdom.
- (c) How power is a temporary state.
- (d) All false

**8) In Lines 3 and 4:**

"           What           immortal           hand           or           eye  
Could frame thy fearful symmetry?"

**The poet presents a question that embodies the central theme:**

- (a) Who is God?
- (b) Who created the tiger?
- (c) How did God create the tiger?
- (d) All false

**9) While knowing that Blake is asking this question, we can say about him:**

- (a) Blake realizes, of course, that God made all the creatures on earth.
- (b) Blake is atheist.
- (c) Blake is searching for the truth of creatures.
- (d) all false

**10) To express his bewilderment that the God who created the gentle lamb also created the terrifying tiger, Blake includes Satan:**

- (a) As a possible creator.
- (b) As a reason to suffer this bewilderment.
- (c) As a reason for all evil on this earth.
- (d) all false.

**11) In Lines 5 and 6:**

"In           what           distant           deeps           or           skies  
Burnt the fire of thy eyes?"

**Deeps appears to refer to:**

- (a) The internal mind.
- (b) Hell
- (c) Evil
- (d) Devil

**12) The first and last stanzas are the same, except for one word change: "could" becomes:**

- (a) Couldn't
- (b) Manage
- (c) Dare
- (d) Did

**13) The central question: "What immortal hand or eye, / Could frame thy fearful symmetry?" was opened in:**

- (a) The first stanza
- (b) The second stanza
- (c) The last stanza
- (d) All false

**14) The next two stanzas:**

- (a) Open the central question.
- (b) Compares god to a blacksmith, who used a hammer, a chain and an anvil to furnish the brain of the tiger
- (c) Describe the creation of the heart and then the brain of the tiger.
- (d) Are enough to summarize the entire central idea of the poem.

**15) The fourth stanza:**

- (a) Compares god to a blacksmith, who used a hammer, a chain and an anvil to furnish the brain of the tiger
- (b) Describe the creation of the heart and then the brain of the tiger.
- (c) Are enough to summarize the entire central idea of the poem.
- (d) Open the central question.

**16) When Blake ended the poem in the last stanza by replacing the word (could) by (dare), he wanted to:**

- (a) Prove that God is the only creator.

- (b) Leave the reader in astonishment, wondering and speculating.
- (c) Give direct information.
- (d) Show that life is not fair.

17) When the poet said: "*Immortal hand or eye*" he meant God or Satan. This is called:

- a. Metaphor: استعارة
- b. Alliteration: إعادة نفس الصوت في بداية المقطع
- c. Anaphora: تكرار التعبير في بداية الجملة
- d. Allusion: إشارة

18) When the poet said: "*Distant deeps or skies*", he meant hell or heaven. This is called:

- a. Metaphor: استعارة
- b. Alliteration: إعادة نفس الصوت في بداية المقطع
- c. Anaphora: تكرار التعبير في بداية الجملة
- d. Allusion: إشارة

19) When the poet said: "*tiger, tiger, burning bright (line 1); frame thy fearful symmetry? (line 4)*", he used:

- a. Metaphor: استعارة
- b. Alliteration: إعادة نفس الصوت في بداية المقطع
- c. Anaphora: تكرار التعبير في بداية الجملة
- d. Allusion: إشارة

20) When the poet said: "*What dread hand and what dread feet? / What the hammer? what the chain?*", he used:

- a. Metaphor: استعارة
- b. Alliteration: إعادة نفس الصوت في بداية المقطع
- c. Anaphora: تكرار التعبير في بداية الجملة
- d. Allusion: إشارة

21) The comparison of the tiger and his eyes to fire is called in poetry:

- a. Metaphor: استعارة
- b. Alliteration: إعادة نفس الصوت في بداية المقطع
- c. Anaphora: تكرار التعبير في بداية الجملة
- d. Allusion: إشارة