1. DIRECTIONS: The two passages presented are followed by questions about their content and the relationship between the passages. Answer each question based on what is directly stated or suggested in the passages. Indicate your answer by filling in the corresponding circle on your answer sheet. **Passage 1: “**The following passage is from a speech that Sojourner Truth delivered at the women’s rights convention in Akron, Ohio, in 1851.” (Line No. 1) Well, children, where there is so much racket there must be something out of kilter. I think that ‘twixt the Negroes of the South and the women at the North, all talking about rights, the white men will be in a fix pretty soon. But what’s all this here talking about? That man over there says that women need to be helped into carriages, and lifted over ditches, and (Line No. 5) to have the best place everywhere. Nobody ever helps me into carriages, or over mud-puddles, or gives me any best place! And ain’t I a woman? Look at me! Look at my arm! I have ploughed and planted, and gathered into barns, and no man could head me! And ain’t I a woman? I could work as much and eat as much as a man—when I could get it—and bear the lash as well! And ain’t I a woman? I have borne thirteen children, and seen them all sold off to slavery, and when I cried out (Line No. 10) with my mother’s grief, none but Jesus heard me! And ain’t I a woman? Then they talk about this thing in the head; what’s that they call it? [“Intellect”someone whispers.] That’s it, honey.What’s that got to do with women’s rights or Negro’s rights? If my cup won’t hold but a pint, and yours holds a quart, wouldn’t you be mean not to let me have my little half-measure full?... (Line No. 15) If the first woman God ever made was strong enough to turn the world upside down all alone, these women together ought to be able to turn it back, and get it right side up again! And now they is asking to do it, the men better let them. Obliged to you for hearing me, and now old Sojourner ain’t got nothing more to say. **Passage 2: “**The following is an excerpt from Harriet Beecher Stowe’s essay,“Sojourner Truth, the Libyan Sibyl.” Many years ago, the few readers of radical Abolitionist papers must often have seen the singular (Line No. 20) name of Sojourner Truth, announced as a frequent speaker at Anti-Slavery meetings, and as traveling on a sort of self-appointed agency through the country. I had myself often remarked the name, but never met the individual. On one occasion, when our house was filled with company, several eminent clergymen being our guests, notice was brought up to me that Sojourner Truth was below, and requested an interview. Knowing nothing of her but her singular name, I went down, prepared (Line No. 25) to make the interview short, as the pressure of many other engagements demanded.When I went into the room, a tall, spare form arose to meet me. She was evidently a full-blooded African, and though now aged and worn with many hardships, still gave the impression of a physical development which in early youth must have been as fine a specimen of the torrid zone as Cumberworth’s celebrated statuette of the Negro Woman at the Fountain. Indeed, she so strongly reminded me of (Line No. 30) that figure, that, when I recall the events of her life, as she narrated them to me, I imagine her as a living, breathing impersonation of that work of art. I do not recollect ever to have been conversant with any one who had more of that silent and subtle power which we call personal presence than this woman. In the modern Spiritualistic phraseology, she would be described as having a strong sphere. Her tall form, as she rose up before me, is still vivid to my mind. She was dressed in some (Line No. 35) stout, grayish stuff, neat and clean, though dusty from travel. On her head, she wore a bright Madras handkerchief, arranged as a turban. She seemed perfectly self-possessed and at her ease,—in fact, there was almost an unconscious superiority, not unmixed with a solemn twinkle of humor, in the odd, composed manner in which she looked down on me. Her whole air had at times a gloomy sort of drollery which impressed one strangely. **Passage Question No. 1**. In passage 1, by directly addressing the members of the audience as “children,”Sojourner Truth suggests that (A) they are acting very immaturely (B) we are all equal in God’s eyes (C) she is morally and intellectually superior to the members of her audience (D) the members of the audience should be ashamed of the way they are acting (E) the delegates at the assembly are young but she is elderly and thus wiser **Passage Question No. 2**. As used in line 1, the idiom “something out of kilter”means that (A) something is evil (B) something is dangerous (C) people are foolish (D) something is mysterious (E) something is wrong **Passage Question No. 3**. The idea that “women need to be helped into carriages and lifted over ditches”(line 4) in passage 1 can be understood (A) in both a literal and metaphorical way (B) as an insult to women who do not work (C) as an acknowledgment of the wide social gulf between Sojourner Truth and wealthy white women (D) as an awareness of the social mores of the time (E) as Sojourner Truth’s rage at the maltreatment she has received as a slave and as a woman **Passage Question No. 4**. The phrase “Look at my arm”in line 7 suggests (A) a threat (B) Sojourner Truth has been injured and bears the scars (C) Sojourner Truth is as strong as any man (D) the speaker’s physical strength represents her psychological strength (E) Sojourner Truth is physically superior to most men **Passage Question No. 5**. The repeated refrain “And ain’t I a woman?”in passage 1 serves to (A) convey Sojourner Truth’s ironic stance (B) stress the equality of all women while pointing out inequalities (C) alert the reader to the specific details to follow (D) intimidate the reader with the harsh question (E) provide evidence that the speaker is bitter at the treatment she has received **Passage Question No. 6**. In passage 1, the speaker is critical of (A) upper-class women of leisure (B) men (C) the possibility that real social change can ever be effected (D) religion (E) male claims that women are the “weaker sex” **Passage Question No. 7**. The statement “That’s it, honey”in line 12 serves most directly to (A) provide an ironic counterpoint to Sojourner Truth’s previous comments (B) signal the hopeless mood (C) remind the audience that the speaker is a woman (D) distance the audience from the speaker (E) draw the audience closer to the speaker **Passage Question No. 8**. From her speech, you can infer that Sojourner Truth wants to prove that (A) some women,but not all,can take up the mantle of autonomy (B) women are vastly superior to men (C) slavery must be abolished throughout the union (D) women will get the vote,regardless of what men say or do (E) women are as capable as men and deserve equal rights **Passage Question No. 9**. What does passage 2 suggest about Sojourner Truth’s reputation? (A) She was well-known only among a small, select group of religious leaders. (B) She was so famous that she had posed for a famous work of art, Cumberworth’s celebrated statuette of the Negro Woman at the Fountain. (C) In the past, she had been a familiar name among people who worked to make slavery illegal. (D) She had been well-known in the past, and her fame had only grown in the present. (E) She was well-known, but rejected fame because she accomplished more by traveling incognito. **Passage Question No. 10**. In passage 2, Harriet Beecher Stowe compares Sojourner Truth to a statue chiefly to (A) show her admiration for the abolitionist’s dignity and carriage (B) suggest that Sojourner Truth was stiff and ill at ease in company (C) indicate that Sojourner Truth looks strangely familiar to her (D) imply that Sojourner Truth is a disappointment in person, because Stowe expected her to be larger than life (E) hint that Sojourner Truth deserves a statue erected in her honor **Passage Question No. 11**. The two passages differ in tone in that passage 1 is (A) neutral (B) whiny (C) resentful (D) calm (E) incendiary **Passage Question No. 12**. From both passages,you can infer that (A) everyone worked to abolish slavery (B) slavery was an evil institution (C) Harriet Beecher Stowe worked hard for the abolition of slavery (D) Sojourner Truth was an admirable, extraordinary person (E) Harriet Beecher Stowe and Sojourner Truth were close personal friends