

8th Grade AMI

Day # 1

Social Studies/English

If you need to reach Ms. Tylar or Ms. Jobson for any reason please email at:

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Ms. Jobson: jobsonk@grtigers.net

Instructions:

1. Read the text – “The Three Questions”
2. Answer the questions
3. Make sure you write your NAME & DATE on your AMI.
This will help ensure you get proper credit for your work.
4. BRING YOUR COMPLETED AMI TO SCHOOL THE NEXT DAY!! VERY IMPORTANT FOR YOUR ATTENDANCE!!

Name: _____

Class: _____

The Three Questions

By Leo Tolstoy

1885

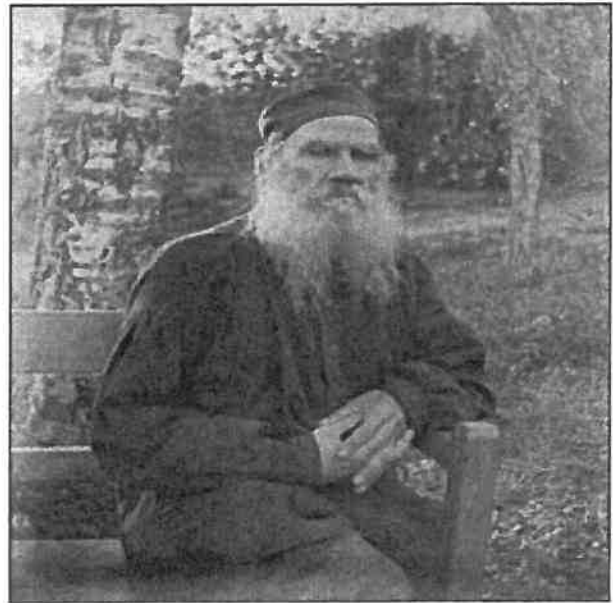
Leo Tolstoy (1828-1910) was a famous Russian author, perhaps best known for his novels War and Peace and Anna Karenina. In the following short story, a king looks for answers to three questions in order to make himself a better ruler. As you read, take notes on the responses that the king receives to his questions.

- [1] It once occurred to a certain king, that if he always knew the right time to begin everything; if he knew who were the right people to listen to, and whom to avoid; and, above all, if he always knew what was the most important thing to do, he would never fail in anything he might undertake.

And this thought having occurred to him, he had it proclaimed throughout his kingdom that he would give a great reward to anyone who would teach him what was the right time for every action, and who were the most necessary people, and how he might know what was the most important thing to do.

And learned men came to the King, but they all answered his questions differently.

In reply to the first question, some said that to know the right time for every action, one must draw up in advance, a table of days, months and years, and must live strictly according to it. Only thus, said they, could everything be done at its proper time. Others declared that it was impossible to decide beforehand the right time for every action; but that, not letting oneself be absorbed in idle pastimes, one should always attend to all that was going on, and then do what was most needful. Others, again, said that however attentive the King might be to what was going on, it was impossible for one man to decide correctly the right time for every action, but that he should have a Council of wise men, who would help him to fix the proper time for everything.



"Leo Tolstoy 1897, black and white, 37767u" by F. W. Taylor is in the public domain.

- [5] But then again others said there were some things which could not wait to be laid before a Council, but about which one had at once to decide whether to undertake them or not. But in order to decide that, one must know beforehand what was going to happen. It is only magicians who know that; and, therefore, in order to know the right time for every action, one must consult magicians.

Equally various were the answers to the second question. Some said, the people the King most needed were his councilors; others, the priests; others, the doctors; while some said the warriors were the most necessary.

To the third question, as to what was the most important occupation: some replied that the most important thing in the world was science. Others said it was skill in warfare; and others, again, that it was religious

worship.

All the answers being different, the King agreed with none of them, and gave the reward to none. But still wishing to find the right answers to his questions, he decided to consult a hermit,¹ widely renowned² for his wisdom.

The hermit lived in a wood which he never quitted, and he received none but common folk. So the King put on simple clothes, and before reaching the hermit's cell dismounted from his horse, and, leaving his bodyguard behind, went on alone.

- [10] When the King approached, the hermit was digging the ground in front of his hut. Seeing the King, he greeted him and went on digging. The hermit was frail and weak, and each time he stuck his spade into the ground and turned a little earth, he breathed heavily.

The King went up to him and said: "I have come to you, wise hermit, to ask you to answer three questions: How can I learn to do the right thing at the right time? Who are the people I most need, and to whom should I, therefore, pay more attention than to the rest? And, what affairs are the most important, and need my first attention?"

The hermit listened to the King, but answered nothing. He just spat on his hand and recommenced digging.

"You are tired," said the King, "let me take the spade and work awhile for you."

"Thanks!" said the hermit, and, giving the spade to the King, he sat down on the ground.

- [15] When he had dug two beds, the King stopped and repeated his questions. The hermit again gave no answer, but rose, stretched out his hand for the spade, and said:

"Now rest awhile — and let me work a bit."

But the King did not give him the spade, and continued to dig. One hour passed, and another. The sun began to sink behind the trees, and the King at last stuck the spade into the ground, and said:

"I came to you, wise man, for an answer to my questions. If you can give me none, tell me so, and I will return home."

"Here comes some one running," said the hermit, "let us see who it is."

- [20] The King turned round, and saw a bearded man come running out of the wood. The man held his hands pressed against his stomach, and blood was flowing from under them. When he reached the King, he fell fainting on the ground moaning feebly. The King and the hermit unfastened the man's clothing. There was a large wound in his stomach. The King washed it as best he could, and bandaged it with his handkerchief and

1. someone who lives alone and apart from others, especially for spiritual reasons
2. **Renowned** (*adjective*) famous or well-known

with a towel the hermit had. But the blood would not stop flowing, and the King again and again removed the bandage soaked with warm blood, and washed and rebandaged the wound. When at last the blood ceased flowing, the man revived and asked for something to drink. The King brought fresh water and gave it to him. Meanwhile the sun had set, and it had become cool. So the King, with the hermit's help, carried the wounded man into the hut and laid him on the bed. Lying on the bed the man closed his eyes and was quiet; but the King was so tired with his walk and with the work he had done, that he crouched down on the threshold, and also fell asleep — so soundly that he slept all through the short summer night. When he awoke in the morning, it was long before he could remember where he was, or who was the strange bearded man lying on the bed and gazing intently at him with shining eyes.

"Forgive me!" said the bearded man in a weak voice, when he saw that the King was awake and was looking at him.

"I do not know you, and have nothing to forgive you for," said the King.

"You do not know me, but I know you. I am that enemy of yours who swore to revenge himself on you, because you executed his brother and seized his property. I knew you had gone alone to see the hermit, and I resolved to kill you on your way back. But the day passed and you did not return. So I came out from my ambush to find you, and I came upon your bodyguard, and they recognized me, and wounded me. I escaped from them, but should have bled to death had you not dressed my wound. I wished to kill you, and you have saved my life. Now, if I live, and if you wish it, I will serve you as your most faithful slave, and will bid my sons do the same. Forgive me!"

The King was very glad to have made peace with his enemy so easily, and to have gained him for a friend, and he not only forgave him, but said he would send his servants and his own physician to attend him, and promised to restore his property.

- [25] Having taken leave of the wounded man, the King went out into the porch and looked around for the hermit. Before going away he wished once more to beg an answer to the questions he had put. The hermit was outside, on his knees, sowing seeds in the beds that had been dug the day before.

The King approached him, and said:

"For the last time, I pray you to answer my questions, wise man."

"You have already been answered!" said the hermit, still crouching on his thin legs, and looking up at the King, who stood before him.

"How answered? What do you mean?" asked the King.

- [30] "Do you not see," replied the hermit. "If you had not pitied my weakness yesterday, and had not dug those beds for me, but had gone your way, that man would have attacked you, and you would have repented³ of not having stayed with me. So the most important time was when you were digging the beds; and I was the most

3. **Repent (verb)** to feel sorry for or dissatisfied with something one has done

important man; and to do me good was your most important business. Afterwards when that man ran to us, the most important time was when you were attending to him, for if you had not bound up his wounds he would have died without having made peace with you. So he was the most important man, and what you did for him was your most important business. Remember then: there is only one time that is important — Now! It is the most important time because it is the only time when we have any power. The most necessary man is he with whom you are, for no man knows whether he will ever have dealings with anyone else: and the most important affair is, to do him good, because for that purpose alone was man sent into this life!”

The Three Questions by Leo Tolstoy is in the public domain.

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Text-Dependent Questions

Directions: For the following questions, choose the best answer or respond in complete sentences.

1. How do the three questions contribute to the plot of the story?
 - A. The three questions propel the action of the story as the king searches for their answers.
 - B. The three questions propel the action of the story as the king considers living as a peasant.
 - C. The three questions anger the bearded man and prompts him to seek revenge on the king.
 - D. The three questions challenge how the king views the common folk and prompts a change in character.

2. Which of the following best summarizes how the "learned men" of the kingdom answer the king's questions?
 - A. Their answers are similar.
 - B. Their answers are unified and concise.
 - C. Their answers are contradictory.
 - D. Their answers are too varied for the king to decide.

3. What can the reader most likely infer about the king based on his conversation with the wounded man? (Paragraphs 21-24)
 - A. The king fears ambushes from his enemies above all else.
 - B. The king prefers peace and forgiveness over unnecessary violence.
 - C. The king is a just ruler, but he punishes those who disobey his orders.
 - D. The king dislikes violence, so he has his bodyguards commit it for him.

4. Which of the following statements best describes how the theme of power is developed in this story?
 - A. The king wishes to be all-powerful, dominating everything around him. At the end of the story, he finds the knowledge to make this possible.
 - B. The king is an incredibly powerful ruler whose power is threatened by a crazed man who wants to seek revenge for his family's death.
 - C. The king wants to have greater control over the future. He goes out in search of answers only to realize that his original wish was in vain.
 - D. The king is weak, and very few people recognize him as an important man. By the end of the story, he has gained power in an unexpected way.

8th Grade AMI

Day # 2

Social Studies/English

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Instructions:

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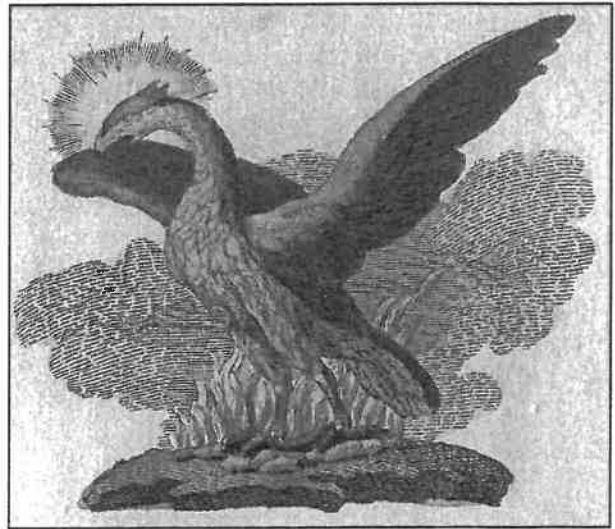
Class: _____

The Phoenix Bird

By Hans Christian Andersen
1850

Hans Christian Andersen (1805-1875) was a Danish author, best known for his fairy tales. In this short story, a narrator describes the birth and power of a mystical bird called the Phoenix. As you read, take notes on what the Phoenix represents.

- [1] In the Garden of Paradise,¹ beneath the Tree of Knowledge, bloomed a rose bush. Here, in the first rose, a bird was born. His flight was like the flashing of light, his plumage² was beauteous,³ and his song ravishing.⁴ But when Eve plucked the fruit of the tree of knowledge of good and evil, when she and Adam were driven from Paradise, there fell from the flaming sword of the cherub⁵ a spark into the nest of the bird, which blazed up forthwith. The bird perished in the flames; but from the red egg in the nest there fluttered aloft a new one — the one solitary Phoenix bird. The fable tells that he dwells in Arabia, and that every hundred years, he burns himself to death in his nest; but each time a new Phoenix, the only one in the world, rises up from the red egg.



"Phoenix-Fabelwesen" by Friedrich Johann Justin Bertuch (1747-1822) is in the public domain.

The bird flutters round us, swift as light, beauteous in color, charming in song. When a mother sits by her infant's cradle, he stands on the pillow, and, with his wings, forms a glory around the infant's head. He flies through the chamber of content, and brings sunshine into it, and the violets on the humble table smell doubly sweet.

But the Phoenix is not the bird of Arabia alone. He wings his way in the glimmer of the Northern Lights over the plains of Lapland, and hops among the yellow flowers in the short Greenland summer. Beneath the copper mountains of Fablun, and England's coal mines, he flies, in the shape of a dusty moth, over the hymnbook that rests on the knees of the pious⁶ miner. On a lotus leaf he floats down the sacred waters of the Ganges, and the

1. The Garden of Paradise, also known as the Garden of Eden, is a biblical garden. According to the Bible, the first man and woman created by God, Adam and Eve, resided there.
2. feathers of a bird
3. beautiful
4. **Ravishing** (*adjective*) delightful; entrancing
5. a type of angel that is usually represented in art as a young child
6. deeply religious

eye of the Hindoo⁷ maid gleams bright when she beholds him.

The Phoenix bird, dost thou not know him? The Bird of Paradise, the holy swan of song! On the car of Thespis⁸ he sat in the guise⁹ of a chattering raven, and flapped his black wings, smeared with the lees of wine;¹⁰ over the sounding harp of Iceland swept the swan's red beak; on Shakespeare's shoulder he sat in the guise of Odin's raven,¹¹ and whispered in the poet's ear "Immortality!" and at the minstrels'¹² feast he fluttered through the halls of the Wartburg.

- [5] The Phoenix bird, dost thou not know him? He sang to thee the Marseillaise,¹³ and thou kissedst the pen that fell from his wing; he came in the radiance of Paradise, and perchance thou didst turn away from him towards the sparrow who sat with tinsel on his wings.

The Bird of Paradise — renewed each century — born in flame, ending in flame! Thy picture, in a golden frame, hangs in the halls of the rich, but thou thyself often fliest around, lonely and disregarded, a myth — "The Phoenix of Arabia."

In Paradise, when thou wert born in the first rose, beneath the Tree of Knowledge, thou receivedst a kiss, and thy right name was given thee — thy name, Poetry.

"The Phoenix Bird" by Hans Christian Andersen (1850) is in the public domain.

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7. a person, especially of northern India, who follows Hinduism
 8. believed to be the first actor in Greek drama, and considered the inventor of tragedy
 9. an outwards appearance, typically concealing the true nature of something
 10. the sediment of wine
 11. Odin is a god in mythology who is brought information by his ravens.
 12. a medieval entertainer
 13. the national anthem of France

Text-Dependent Questions

Directions: For the following questions, choose the best answer or respond in complete sentences.

1. PART A: Which statement best expresses the theme of the text?
 - A. The Phoenix's great power and ability to be reborn after death intrigues people.
 - B. The Phoenix was God's gift to man after casting him out of Paradise.
 - C. The Phoenix's influence is only felt by a select few deemed worthy.
 - D. The Phoenix is an example of the magic humans were denied when exiled from Paradise.

2. PART B: Which quote from the text best supports the answer to Part A?
 - A. "In the Garden of Paradise, beneath the Tree of Knowledge, bloomed a rose bush. Here, in the first rose, a bird was born." (Paragraph 1)
 - B. "When a mother sits by her infant's cradle, he stands on the pillow, and, with his wings, forms a glory around the infant's head." (Paragraph 2)
 - C. "Beneath the copper mountains of Fablun, and England's coal mines, he flies, in the shape of a dusty moth, over the hymnbook that rests on the knees of the pious miner." (Paragraph 3)
 - D. "The Bird of Paradise — renewed each century — born in flame, ending in flame! Thy picture, in a golden frame, hangs in the halls of the rich" (Paragraph 6)

3. How does paragraph 3 contribute to the development of the text's theme?
 - A. It emphasizes how widespread the Phoenix's influence is.
 - B. It shows that the Phoenix doesn't tend to interact with people.
 - C. It proves that the Phoenix favors people who are religious.
 - D. It illustrates that the Phoenix is not a myth, but a real creature.

4. Why does the narrator use a metaphor comparing the Phoenix to poetry in Paragraph 7?

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Day # 3

Social Studies/English

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The Scottsboro Boys

By Jessica McBirney
2017

The trial of the Scottsboro Boys was a historic event in which nine black youths were wrongfully accused and convicted for a crime they didn't commit. Occurring in 1931, the Scottsboro Boys' trials sparked outrage and a demand for social change. As you read, take note of the variety of ways in which the criminal justice system failed the Scottsboro Boys.

- [1] There are few legal cases in U.S. history that have received as much media attention as the trials of the nine Scottsboro Boys in 1931. The trials of the African American teenagers went on for decades and began to carve out a path for racial equality in the U.S. justice system.

False Accusations

On the morning of March 25, 1931, nine young black men rode illegally in the back of a freight train chugging across Alabama. Charlie Weems, Ozie Powell, Clarence Norris, Olen Montgomery, Willie Roberson, Haywood Patterson, Eugene Williams, and brothers Andrew and Leroy Wright were all unemployed, travelling to a new destination to look for work. The oldest was 19, and the youngest only 13.



"7 'Scottsboro Boys' Win: 1932" by Washington Area Spark is licensed under CC BY-NC 2.0.

During the journey, a fight broke out between the nine young men and some white men who had also jumped onto the freight car. The train had to stop in Scottsboro, Alabama to end the fight, and the white men went to the local authorities to accuse the black youths of assault. As it turned out, two white women had also been hiding in the train car. They falsely claimed the nine black teenagers had raped them.

The accusation was inflammatory¹ in the Jim-Crow South.² News of the alleged³ crime spread rapidly across the county; later that same day, the *Jackson County Sentinel* condemned⁴ the "revolting crime." Whites in Scottsboro

1. **Inflammatory (adjective)** stirring up anger, disorder, or rebellion
2. Throughout the first half of the 20th century, southern states enforced "Jim Crow" laws, which promoted racial segregation.
3. **Alleged (adjective)** said to have happened but not yet proven
4. **Condemn (verb)** to express complete disapproval of something

were so upset that a mob gathered outside the jail where the boys were held, and the Alabama Army National Guard had to step in to control the crowd.

- [5] The trial was held in Scottsboro just two weeks after the arrests, and an all-white jury quickly recommended the death penalty for eight of the nine boys, all except 13-year-old Leroy Wright. The judge scheduled the executions for mid-July, the earliest the law would allow.

Anger and Appeals

News of the ruling and severe sentences travelled around the country, and after a demonstration in New York, the Communist Party USA decided to get involved to try to stop the executions. Their legal division convinced the boys' parents to request new trials and launched detailed investigations into the rape accusations. The stir was enough to delay the boys' execution date until the case could be appealed to the Alabama Supreme Court.

Meanwhile, the Communist Party USA brought continuous media attention to the details of the case. They hoped to use the baseless accusations and the extreme punishments to shine a light on blatantly⁵ unjust legal practices in the South. The Scottsboro Boys became symbols of racial inequality and the need for change.

The Alabama Supreme Court upheld the original convictions, but the boys and their legal counsel brought the case to an even higher court, the U.S. Supreme Court. In the landmark case, *Powell v. Alabama*, the justices determined that the boys had not received access to competent⁶ legal counsel — thus, their Fourteenth Amendment⁷ rights had been violated, and they would have the right to start new trials.

Faint Signs of Hope

Even though they had new hope for freedom now, the retrial process was slow and contentious,⁸ despite overwhelming evidence of the boys' innocence. One of the strongest pieces of evidence came from an accuser herself. In early 1932, a letter surfaced from one of the accusers, Ruby Bates. In it, she admitted that her rape claim was a sham: "[It] is a lie about those negroes jassing⁹ me... Those negroes did not touch me or those white boys." She blamed the Scottsboro police for coercing¹⁰ her into the original accusation. She further admitted, "I know it was wrong to let those Negroes die on account of me."

- [10] Still, the retrial process dragged on. In 1933, one of the boys, Haywood Patterson, stood retrial in the courtroom of one Judge James Horton. His defense attorney called numerous witnesses and built a strong argument that the two girls on the train had lied. Their story did not match medical evidence or the stories of other witnesses, and he even got Ruby Bates to testify that the whole story had been made up. The defense seemed

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5. **Blatant** (*adjective*) very obvious and offensive
 6. **Competent** (*adjective*) having the necessary ability, knowledge, or skill to do something successfully
 7. An amendment passed soon after the Civil War that guarantees equal protection under the law to all people.
 8. **Contentious** (*adjective*) causing or likely to cause arguments
 9. most likely referring to some kind of sexual act
 10. **Coerce** (*verb*) to persuade, especially by force or threats

inarguable.¹¹ And yet, after only a few minutes of deliberation, the jury pronounced Patterson guilty and recommended execution.

Judge James Horton knew he had to step in. In an unprecedented¹² move, he reversed the jury's decision and mandated that the trial restart yet again. His courage cost him his judgeship in the next election.

Patterson was not the only one of the Scottsboro Boys to experience stubborn juries in the face of convincing evidence. When another all-white jury convicted Clarence Norris in his retrial, he appealed to the Supreme Court. The 1935 Norris v. Alabama case determined that it was unconstitutional to exclude African Americans from serving on juries for African American defendants. Alabama's jury selection process was inherently racially skewed¹³ and violated Norris' fourteenth amendment right.

Digging Up the Past

The legal proceedings continued for several years. A few of the young men managed to get acquitted.¹⁴ By 1938, five of the Scottsboro Boys remained in Alabama prisons. Their sentences had been reduced from the death penalty to decades in jail, a small but significant victory. Over the next 12 years, the remaining five also made it out of the prison system, usually by receiving parole.¹⁵ Haywood Patterson, however, accomplished an impressive escape in 1948.

Years later, in 2013, the Alabama Board of Pardons and Paroles granted posthumous¹⁶ pardons to three of the Scottsboro Boys who never had their convictions overturned: Charlie Weems, Andrew Wright, and Haywood Patterson.

- [15] The Scottsboro incident was one of the earliest signs of the need for racial justice in the U.S. It garnered¹⁷ media attention for several years, and racial equality groups such as the Communist Party USA and the National Association for the Advancement of Colored People (NAACP) capitalized¹⁸ on the cases to win support for their cause.

If the Scottsboro Boys' story sounds familiar, it might be because the saga partially inspired two famous novels: Richard Wright's *Native Son* and Harper Lee's *To Kill a Mockingbird*. Lee's novel in particular has some key similarities: in it, a black man is accused of raping a white woman, and the book's protagonist is six years old, about the same age as Lee during the first Scottsboro trials. One reason the Scottsboro Boys appear repeatedly in literature and pop culture is because their story clearly demonstrates the importance of racial equality and freedom.

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11. **Inarguable** (*adjective*) not open to doubt or debate
 12. **Unprecedented** (*adjective*) never done or known before
 13. **Skew** (*verb*) to make something favor a particular group of people in a way that is unfair
 14. to free someone from a criminal charge by a verdict of not guilty
 15. "Parole" is the release of a prisoner before the completion of their prison sentence, on the promise of good behavior.
 16. **Posthumous** (*adjective*) occurring after the death of the person
 17. **Garner** (*verb*) to gather or collect
 18. **Capitalize** (*verb*) to get an advantage from something

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Text-Dependent Questions

Directions: For the following questions, choose the best answer or respond in complete sentences.

1. PART A: Which statement best identifies the central idea of the text?
 - A. The Scottsboro Boys' trials showed the enormous degree of racial inequality that existed in the United States' criminal justice system.
 - B. The Scottsboro Boys' trials were an unfortunate mistake made in U.S. history that have since been apologized for.
 - C. The Scottsboro Boys' trials proved that a new system of screening witnesses was necessary.
 - D. The Scottsboro Boys' trials showed how disorganized the criminal justice system was at the time and how far it has come since then.

2. PART B: Which quote from the text best supports the answer to Part A?
 - A. "In early 1932, a letter surfaced from one of the accusers, Ruby Bates. In it, she admitted that her rape claim was a sham..." (Paragraph 9)
 - B. "Alabama's jury selection process was inherently racially skewed and violated Norris' fourteenth amendment right." (Paragraph 12)
 - C. "The legal proceedings continued for several years. A few of the young men managed to get acquitted." (Paragraph 13)
 - D. "...in 2013, the Alabama Board of Pardons and Paroles granted posthumous pardons to three of the Scottsboro Boys who never had their convictions overturned..." (Paragraph 14)

3. PART A: What is the meaning of the word "inflammatory" used in paragraph 4?
 - A. inspiring disbelief
 - B. causing anger
 - C. spreading quickly
 - D. encouraging reckless behavior

4. PART B: Which detail from the text best supports the answer to Part A?
 - A. "They falsely claimed the nine black teenagers had raped them." (Paragraph 3)
 - B. "News of the alleged crime spread rapidly across the county..." (Paragraph 4)
 - C. "...a mob gathered outside the jail where the boys were held..." (Paragraph 4)
 - D. "The judge scheduled the executions for mid-July, the earliest the law would allow." (Paragraph 5)

8th Grade AMI

Day # 4

Social Studies/English

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Instructions:

1. Read the text – “The Dancing Plague of 1518”
2. Answer the questions
3. Make sure you write your NAME & DATE on your AMI.
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Name: _____

Class: _____

The Dancing Plague of 1518

By Doug MacGowan
2011

The Dancing Plague of 1518 was a strange case of mass hysteria in Strasbourg, a village in present-day France. Hundreds of people in this tiny region were overcome by a sudden urge to dance—to the brink of extreme exhaustion and sometimes death. As you read, take notes on the various causes or explanations the author provides for the Dancing Plague of 1518.

- [1] For no apparent reason, she just started to dance.

In July of 1518, in full view of her neighbors, Frau¹ Troffea began to violently dance in the streets of the city of Strasbourg, France. There was no music and her face betrayed no expression of joy. She appeared unable to stop herself from her frenzy.

Had this remained an isolated² incident, the city elders may have put it down to madness or demonic possession, but soon after Troffea began her dancing, a neighbor joined in. And then another. By the end of a week more than 30 people were dancing night and day on the streets of the city. And it didn't stop there. By the time a month had passed, at least 400 citizens of Strasbourg were swept up in the phenomenon.³

Medical and civic⁴ authorities were called in once some of the dancers began dying from heart attacks, exhaustion, or strokes. For some inexplicable⁵ reason, these men believed that the cure for the dancing was more dancing, so they erected a wooden stage for the dancers and musicians were called in.



"Die Wallfahrt der Fallsuechtigen nach Meulebeeck" by Pieter Bruegel the Elder is in the public domain.

- [5] This all sounds like some archaic⁶ bit of folklore, but the dancing plague of 1518 is clearly chronicled⁷ in medical, civic, and religious notes of the time.

1. the German word for Mrs.
2. **Isolated (adjective)** far away from other places, buildings, or people; remote
3. **Phenomenon (noun)** a fact or situation whose cause or explanation is in question or a mystery
4. of or relating to a city or town, especially its administration
5. **Inexplicable (adjective)** unable to be explained or accounted for
6. **Archaic (adjective)** very old or old-fashioned
7. **Chronicle (verb)** to record (a series of events) in a factual and detailed way

Modern researchers pour over those notes to develop theories as to what caused this bizarre⁸ incident.

One of those theories postulates⁹ that the dancers were the victims of mass hysteria:¹⁰ instances when more than one person believes they are afflicted¹¹ by an identical malady¹²—often during times of extreme stress within the affected community. The Strasbourg incident occurred during a time of rampant¹³ famine¹⁴ and malnutrition¹⁵ and subsequent¹⁶ deaths. But 400 people? A well-known recent incident generally seen as an example of mass hysteria is 1962's "The Tanganyika Laughter Epidemic"¹⁷ which affected only 95 people.

A second theory is in the realm of agriculture.¹⁸ The condition called Ergotism occurs when grains of rye are attacked by a specific mold. Eating the infected rye can lead to seizures, although the movements of Strasbourg's afflicted looked much more like traditional dancing than seizures of any sort.¹⁹

A final school of thought states that the dancing was in result of some kind of religious ecstasy²⁰ caused by veneration²¹ of Saint Vitus, the patron saint of epilepsy.²²

[10] None of the theories completely explain the 1518 dancing.

Bit by bit the dancers stopped, and the dancing would end as mysteriously as it began.

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8. **Bizarre (adjective)** very strange or unusual
 9. **Postulate (verb)** to suggest or assume; to theorize
 10. Mass hysteria is a term used to describe when a collective fear and paranoia of threats, real or imagined, overtakes the behavior of a community.
 11. **Afflict (verb)** to cause pain or suffering
 12. an illness or disease
 13. **Rampant (adjective)** flourishing or spreading unchecked
 14. extreme lack of food
 15. lack of proper nutrition caused by not having enough to eat or not eating enough of the right things
 16. **Subsequent (adjective)** coming after; following
 17. "The Tanganyika Laughter Epidemic" was a 1962 outbreak of mass hysteria thought to have occurred near the village of Kashasha in the modern nation of Tanzania. It began with a couple of schoolchildren and quickly spread throughout the entire school, so much so that it was closed about a month later.
 18. the science or practice of farming
 19. Side effects of Ergotism also include: headaches, vomiting, diarrhea, gangrene of the fingers and toes, hallucinations, and mania. Ergot poisoning has also thought to have a part in the Salem Witch Trials, but this theory has largely been dismissed.
 20. an overwhelming feeling of great happiness or joyful excitement; bliss
 21. **Veneration (noun)** great respect; reverence
 22. a neurological disorder marked by sudden, repeated episodes of loss of consciousness and seizures/convulsions, associated with abnormal electrical activity in the brain

Text-Dependent Questions

Directions: For the following questions, choose the best answer or respond in complete sentences.

1. PART A: Which of the following statements best describes a central idea of the text?
 - A. In the early 1500s, a strange illness caused many townspeople to experience muscle spasms that made them look like they were dancing.
 - B. In the early 1500s, a group of townspeople began dancing for no apparent reason and, even more troubling, they could not stop.
 - C. Only until very recently, the Dancing Plague of 1518 was considered a myth, one with very little evidence to support its existence.
 - D. In medieval France, it was customary for dancing festivals to last days, even weeks, often leading to exhaustion and occasionally death.

2. PART B: Which of the following quotes best supports the answer to Part A?
 - A. "In July of 1518, in full view of her neighbors, Frau Troffea began to violently dance in the streets of the city of Strasbourg, France.... She appeared unable to stop herself from her frenzy." (Paragraph 2)
 - B. "For some inexplicable reason, these men believed that the cure for the dancing was more dancing, so they erected a wooden stage for the dancers and musicians were called in." (Paragraph 4)
 - C. "This all sounds like some archaic bit of folklore, but the dancing plague of 1518 is clearly chronicled in medical, civic, and religious notes of the time." (Paragraph 5)
 - D. "Eating the infected rye can lead to seizures, although the movements of Strasbourg's afflicted looked much more like traditional dancing than seizures of any sort." (Paragraph 8)

3. PART A: What is the effect of the word choice "frenzy" in paragraph 2?
 - A. It suggests that something is done spontaneously, or suddenly without reason.
 - B. It implies a wildness and lack of control to one's movements and energy.
 - C. It implies a great deal of emotion, most likely joy or excitement.
 - D. It suggests a lack of awareness or caring about how one looks.

4. PART B: Which of the following quotes best supports the answer to Part A?
 - A. "For no apparent reason, she just started to dance." (Paragraph 1)
 - B. "in full view of her neighbors" (Paragraph 2)
 - C. "her face betrayed no expression of joy" (Paragraph 2)
 - D. "She appeared unable to stop herself" (Paragraph 2)

5. Which of the following statements most accurately describes the relationship between the dancers?
- A. The dancers were all part of a large performance troupe, which traveled between small French villages and enlisted the participation of locals.
 - B. The dancers had no connection whatsoever, except for their epileptic conditions (though none of the dancers knew this when they began).
 - C. The dancers were all part of an experiment, which had the purpose of testing local doctors on their diagnostic skills.
 - D. The dancers were all part of the same small village, and were influenced in some fashion by one another to begin—and continue—dancing.
6. Summarize one of the theories mentioned in the text that explains why the villagers began to dance. What are the weak points of said theory? Cite evidence from the text to support your answer.

8th Grade AMI

Day # 5

Social Studies/English

If you need to reach Ms. Tylar or Ms. Jobson for any reason please email at:

Ms. Tylar: tylars@grtigers.net

Ms. Jobson: jobsonk@grtigers.net

Instructions:

1. Read the text – “Witchcraft in Salem”
2. Answer the questions
3. Make sure you write your NAME & DATE on your AMI.
This will help ensure you get proper credit for your work.
4. BRING YOUR COMPLETED AMI TO SCHOOL THE NEXT DAY!! VERY IMPORTANT FOR YOUR ATTENDANCE!!

Name: _____

Class: _____

Witchcraft in Salem

By UShistory.org

2016

In 1692, a series of strange events that cannot be fully accounted for today broke out in the Puritan settlement of Salem, Massachusetts. Accusations of witchcraft quickly spread throughout the town and many—especially the women of Salem—feared that they would be next. As you read, take notes on how the witch trials were conducted in Salem.

- [1] Surely the Devil had come to Salem in 1692. Young girls screaming and barking like a dog? Strange dances in the woods? This was behavior hardly becoming of virtuous¹ teenage maidens. The town doctor was called onto the scene. After a thorough examination, he concluded quite simply — the girls were bewitched. Now the task was clear. Whomever was responsible for this outrage must be brought to justice.



"Witchcraft at Salem Village" by William A. Crafts is in the public domain.

The ordeal originated in the home of Salem's Reverend Samuel Parris. Parris had a slave from the Caribbean named Tituba. Several of the town's teenage girls began to gather in the kitchen with Tituba early in 1692.² As winter turned to spring the townspeople were aghast³ at the behaviors exhibited by Tituba's young followers. They were believed to have danced an evil magic dance in the nearby woods.⁴ Several of the girls would fall to the floor and scream hysterically.⁵ Soon this behavior began to spread across Salem. Ministers from nearby communities came to Salem to lend their sage⁶ advice. The talk turned to identifying the parties responsible for this mess.

Puritans believed that to become bewitched a witch must draw an individual under a spell. The girls could not have possibly brought this condition onto themselves. Soon they were questioned and forced to name their tormentors.⁷ Three townspeople, including Tituba, were named as witches.⁸ The famous Salem witchcraft trials

1. **Virtuous (adjective)** having or showing high moral standards or goodness
2. Among these girls notably included Parris' daughter Betty and his niece Abigail Williams, who began having fits and hysterical outbursts. These two young girls were among the first accusers.
3. **Aghast (adjective)** filled with horror or shock
4. In Puritan society, dancing of any kind was frowned upon or outright forbidden. It was considered idle activity and thus a sin.
5. **Hysterical (adjective)** with wild, uncontrolled emotion
6. **Sage (adjective)** having, showing, or indicating great wisdom
7. **Tormentor (noun)** someone or something that causes a lot of pain and suffering

began as the girls began to name more and more community members.

Evidence admitted in such trials was of five types. First, the accused might be asked to pass a test, like reciting the Lord's Prayer. This seems simple enough. But the young girls who attended the trial were known to scream and writhe⁹ on the floor in the middle of the test. It is easy to understand why some could not pass.

- [5] Second, physical evidence was considered. Any birthmarks, warts, moles, or other blemishes were seen as possible portals through which Satan could enter a body.¹⁰

Witness testimony was a third consideration. Anyone who could attribute their misfortune to the sorcery of an accused person might help get a conviction.¹¹

Fourth was spectral evidence. Puritans believed that Satan could not take the form of any unwilling person. Therefore, if anyone saw a ghost or spirit in the form of the accused, the person in question must be a witch.¹²

Last was the confession. Confession seems foolhardy to a defendant who is certain of his or her innocence. In many cases, it was the only way out.¹³ A confessor would tearfully throw himself or herself on the mercy of the town and court and promise repentance.¹⁴ None of the confessors were executed. Part of repentance might of course include helping to convict others.¹⁵

As 1692 passed into 1693, the hysteria began to lose steam. The governor of the colony, upon hearing that his own wife was accused of witchcraft ordered an end to the trials. However, 20 people and 2 dogs were executed for the crime of witchcraft in Salem. One person was pressed to death under a pile of stones for refusing to testify.¹⁶

-
8. Tituba was the first woman to confess to the crime of witchcraft, but this confession was forced (i.e. due to physical abuse from Parris).
 9. **Writhe (verb)** to twist your body from side to side (in pain)
 10. Puritans looked for something called "the witches' mark" or "the Devil's mark," which was believed to be the mark that sealed a witch's pact with Satan. The accused were often stripped and publicly examined for these marks.
 11. Pretty much any misfortune or bad thing could be attributed to an act of sorcery: illness, poor harvest, sick or dead farm animals, spoiled food or milk, bruises, scratches, nightmares, etc. The accusers (i.e. the girls) complained of being attacked by the witches' spirits mentally and physically. Even though there was no way to prove this, the girls were often believed over the accused.
 12. Again, there was no way to prove this. It was taken on faith alone, but it is believed now that the accusers intentionally lied or were caught up in the hysteria to the point of hallucination.
 13. Those who pleaded not guilty were almost always found guilty and then killed. Confessing to the crime meant, ironically, that they would live, even at the cost of lying. Another incentive to confess involved property; if found guilty (under the plea of not guilty) the defendant's money and property would be confiscated from their family.
 14. **Repentance (noun)** sincere regret or remorse; atonement
 15. Though they would live, the people who confessed to practicing witchcraft faced a number of other consequences. One, their reputations would be damaged, if not destroyed; two, their confessions were lies they could not take back, and Puritans believed lying was a sin; and three, a confession freed the accused but left them at risk of future accusations of witchcraft.
 16. Giles Corey used a tactic called "standing mute," in which he refused to submit a plea of guilt or innocence.

- [10] No one knows the whole truth behind what happened in Salem. Once witchcraft is ruled out, other important factors come to light. Salem had suffered greatly in recent years from Indian attacks.¹⁷ As the town became more populated, land became harder and harder to acquire. A smallpox epidemic¹⁸ had broken out at the beginning of the decade. Massachusetts was experiencing some of the worst winters in memory. The motives of the young girls themselves can be questioned. In a society where women had no power, particularly young women, is it not understandable how a few adolescent girls, drunk with unforeseen attention, allowed their imaginations to run wild? Historians make educated guesses, but the real answers lie with the ages.

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Torture was often used on these individuals until they either spoke or died. Supposedly his last words were "more weight!"

17. Footnote: The term "Indian" refers to Native Americans, American Indians, or Indigenous peoples. While attacks on white settlements were not uncommon in colonial America, few attacks were unprovoked by white Europeans.
18. **Epidemic** (*noun*) a widespread outbreak of a disease or undesired event

Text-Dependent Questions

Directions: For the following questions, choose the best answer or respond in complete sentences.

1. PART A: Which of the following best describes a central idea of the passage?
 - A. Once someone was accused of witchcraft, there was no way out; anyone who confessed or tried to prove their innocence was executed.
 - B. If Tituba had not been present in Salem, any suspicions about witchcraft would not have been taken as seriously.
 - C. The town of Salem believed it was being plagued by witches, and in their panic they held a number of unfair trials.
 - D. The girls of Salem purposefully targeted people they hated, fully understanding the consequences of their actions.

2. PART B: Which of the following quotes best supports the answer to Part A?
 - A. "Parris had a slave from the Caribbean named Tituba. Several of the town's teenage girls began to gather in the kitchen with Tituba early in 1692." (Paragraph 2)
 - B. "the young girls who attended the trial were known to scream and writhe on the floor in the middle of the test." (Paragraph 4)
 - C. "However, 20 people and 2 dogs were executed for the crime of witchcraft in Salem. One person was pressed to death under a pile of stones for refusing to testify." (Paragraph 9)
 - D. "No one knows the whole truth behind what happened in Salem. Once witchcraft is ruled out, other important factors come to light." (Paragraph 10)

3. Which of the following statements best describes how the conditions in Salem contributed to the development of the witch hunts?
 - A. Salem was a strict religious community that had suffered many recent tragedies, and these conditions created an environment of fear and paranoia.
 - B. Salem was a small community separate from larger European settlements and did not have the proper authorities to prevent these unjust trials.
 - C. Salem did not permit dancing or any type of fun, and this boredom compelled its citizens to seek out excitement in the witch hunts.
 - D. Salem was a small community in which women wielded little power because it was feared that power turned women into witches.

4. Which statement best captures the author's point of view on the trials?
 - A. The author blames the girls for creating the atmosphere of fear in Salem.
 - B. The author believes in the possibility of actual witchcraft in Salem.
 - C. The author views its origins as unknown but explainable.
 - D. The author describes the trials as nonsensical and without any procedure.