

Snow Packet 6-10

English 8

Instructions:

- Put your full header at the top of this page
- Complete all text-based questions (multiple-choice AND short answer)
- Packet is due no more than two days after your return to school

Snow Packet Day 6

Ain't I a Woman?

By Sojourner Truth

1851

Sojourner Truth (1797-1883) was an African American women's rights activist and abolitionist who fought to end slavery. Truth was born into slavery but escaped to freedom in 1826. "Ain't I a Woman?" is her most famous speech, which she delivered without preparation at the Ohio Women's Rights Convention in 1851. Two versions of Truth's speech exist today. The original version of the speech, which appears below, was transcribed by an attendant of Truth's speech, Marius Robinson. Truth collaborated with Robinson on the transcription before it was published. The second version, which is viewed as an inaccurate representation of Truth's speech, was transcribed by Frances Dana Gage who did not collaborate with Truth before its publication in 1863 and 1881. As you read, take notes on what evidence Truth presents to support her claim that women should have equal rights.

- [1] May I say a few words? I want to say a few words about this matter.

I am a woman's rights.

I have as much muscle as any man, and can do as much work as any man.

I have plowed and reaped¹ and husked and chopped and mowed, and can any man do more than that?

- [5] I have heard much about the sexes being equal; I can carry as much as any man, and can eat as much too, if I can get it.

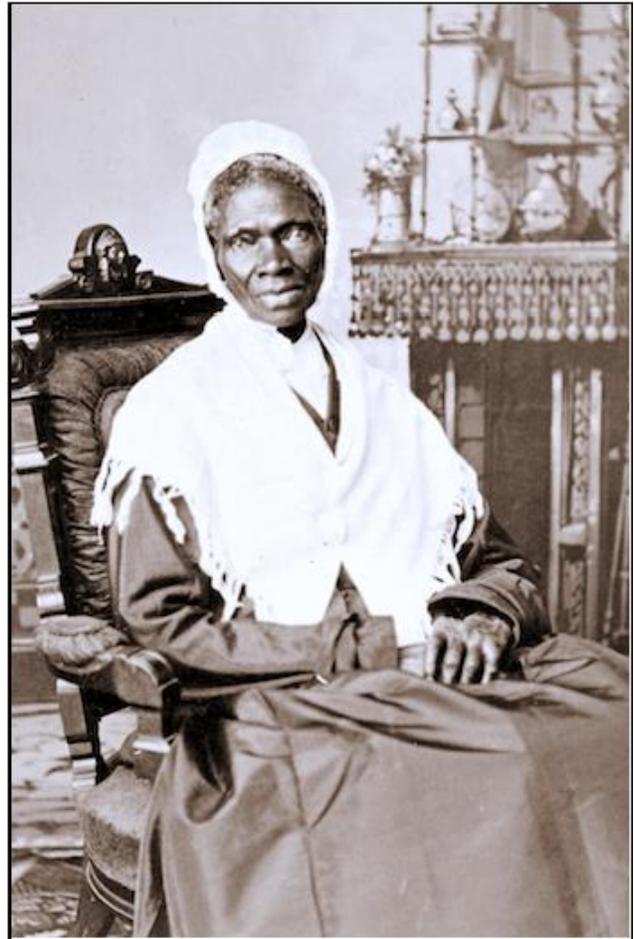
I am as strong as any man that is now.

As for intellect, all I can say is, if women have a pint and man a quart² — why can't she have her little pint full?

You need not be afraid to give us our rights for fear we will take too much, for we can't take more than our pint'll hold.

The poor men seem to be all in confusion, and don't know what to do.

- [10] Why children, if you have woman's rights, give it to her and you will feel better.



1. to cut or gather a crop or harvest
2. One quart is equivalent to two pints.

You will have your own rights, and they won't be so much trouble.

I can't read, but I can hear.

I have heard the bible and have learned that Eve³ caused man to sin.

Well if woman upset the world, do give her a chance to set it right side up again.

[15] The Lady has spoken about Jesus, how he never spurned⁴ woman from him, and she was right.

When Lazarus⁵ died, Mary and Martha came to him with faith and love and besought him to raise their brother.

And Jesus wept — and Lazarus came forth.

And how came Jesus into the world?

Through God who created him and woman who bore him.⁶

[20] Man, where is your part?

But the women are coming up blessed be God and a few of the men are coming up with them.

But man is in a tight place, the poor slave is on him, woman is coming on him, and he is surely between a hawk and a buzzard.

"Ain't I a Woman?" by Sojourner Truth (1851) is in the public domain.

3. According to the Bible, Eve gives Adam fruit from a tree that God has forbidden them from eating from.
4. **Spurn (verb):** to reject someone because you think they are beneath you
5. a follower of Jesus and the brother of Mary and Martha
6. In the Bible, the mother of Jesus is portrayed as a virgin.

Text-Dependent Questions

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

1. PART A: Which statement describes the main argument of Truth's speech?
 - A. Women would be able to accomplish more than men, if given the proper rights.
 - B. Men will eventually be forced to give women the rights they have been fighting for.
 - C. Men shouldn't continue denying or fearing women's access to equal rights.
 - D. Women have been unfairly blamed for men's troubles in the world.

2. PART B: Which detail from the speech best supports the answer to Part A?
 - A. "I have heard much about the sexes being equal; I can carry as much as any man, and can eat as much too, if I can get it." (Paragraph 5)
 - B. "You need not be afraid to give us our rights for fear we will take too much, for we can't take more than our pint'll hold." (Paragraph 8)
 - C. "I can't read, but I can hear. / I have heard the bible and have learned that Eve caused man to sin." (Paragraphs 12-13)
 - D. "Through God who created him and woman who bore him. / Man, where is your part?" (Paragraphs 19-20)

3. How does the following quote contribute to the development of ideas in the speech? "As for intellect, all I can say is, if women have a pint and man a quart — why can't she have her little pint full?" (Paragraph 7)
 - A. It highlights the intellectual differences that Truth believes exist between men and women.
 - B. It reveals that Truth wishes for women to have the same access to education as men because she believes they are less intelligent.
 - C. It shows how men fear giving women equal rights because they know women are more intelligent than them.
 - D. It emphasizes how men shouldn't worry about giving women equal rights if they truly believe that women are less intelligent.

4. How does Truth's discussion of the Bible and religion contribute to her defense of women's rights?

Snow Packet Day 7

Malala Yousafzai's Address to the United Nations, July 2013

By Malala Yousafzai

2013

Malala Yousafzai is a Pakistani activist for female education and the youngest-ever Nobel Prize laureate. She is known mainly for human rights advocacy and she focuses on women's issues and access to education. Across the globe, millions of girls are excluded from school and educational opportunities because of their gender. Her activism began at age 11. When she was 14, she was singled out and shot by members of the Taliban, an Islamic extremist group, who despised her for promoting equal educational access for women. After recovering, she continued her activism. She was invited to speak at the United Nations in 2013 on her 16th birthday, which they proclaimed as Malala Day. As you read, take notes on what Yousafzai believes about humanity and the change that needs to happen to bring equal rights to women.

In the name of God, The Most Beneficent, The Most Merciful.

Honorable UN Secretary General Mr. Ban Ki-moon,

Respected President General Assembly
Vuk Jeremic

Honorable UN Envoy for Global Education Mr.
Gordon Brown,

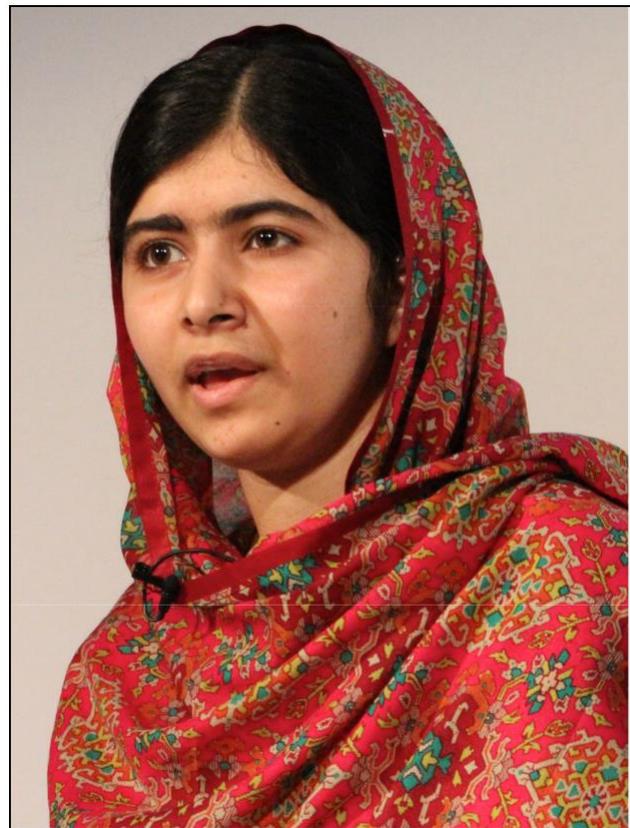
Respected elders and my dear brothers and sisters;

[1] Today, it is an honor for me to be speaking again after a long time. Being here with such honorable people is a great moment in my life.

I don't know where to begin my speech. I don't know what people would be expecting me to say. But first of all, thank you to God for whom we all are equal and thank you to every person who has

prayed for my fast recovery and a new life. I cannot believe how much love people have

shown me. I have received thousands of good wish cards and gifts from all over the world. Thank you to all of them. Thank you to the children whose innocent words encouraged me. Thank you to my elders whose prayers strengthened me.



"Malala Yousafzai at Girl Summit 2014" by Russell Watkins (Department for International Development) is licensed under CC BY 2.0

I would like to thank my nurses, doctors and all of the staff of the hospitals in Pakistan and the UK ¹ and the UAE² government who have helped me get better and recover my strength. I fully support Mr. Ban Ki-moon the Secretary-General in his Global Education First Initiative and the work of the UN Special Envoy Mr. Gordon Brown. And I thank them both for the leadership they continue to give. They continue to inspire all of us to action.

Dear brothers and sisters, do remember one thing. Malala Day is not my day. Today is the day of every woman, every boy and every girl who have raised their voice for their rights. There are hundreds of human rights activists and social workers who are not only speaking for human rights, but who are struggling to achieve their goals of education, peace and equality. Thousands of people have been killed by the terrorists and millions have been injured. I am just one of them.

[5] So here I stand.... one girl among many.

I speak – not for myself, but for all girls and boys.

I raise up my voice – not so that I can shout, but so that those without a voice can be heard.

Those who have fought for their rights:

Their right to live in peace.

[10] Their right to be treated with dignity.³

Their right to equality of opportunity.

Their right to be educated.

Dear Friends, on the 9th of October 2012, the Taliban⁴ shot me on the left side of my forehead. They shot my friends too. They thought that the bullets would silence us. But they failed. And then, out of that silence came, thousands of voices. The terrorists thought that they would change our aims and stop our ambitions but nothing changed in my life except this: Weakness, fear and hopelessness died. Strength, power and courage was born. I am the same Malala. My ambitions are the same. My hopes are the same. My dreams are the same.

Dear sisters and brothers, I am not against anyone. Neither am I here to speak in terms of personal revenge against the Taliban or any other terrorists group. I am here to speak up for the right of education of every child. I want education for the sons and the daughters of all the extremists especially the Taliban.

1. United Kingdom

2. United Arab Emirates

3. **Dignity (noun):** the quality of being worthy of respect

4. The Taliban is an Islamic fundamentalist political group and terrorist organization operating in Pakistan.

[15] I do not even hate the Talib⁵ who shot me. Even if there is a gun in my hand and he stands in front of me. I would not shoot him. This is the compassion that I have learnt from Muhammad-the prophet of mercy, Jesus Christ and Lord Buddha. This is the legacy of change that I have inherited from Martin Luther King,⁶ Nelson Mandela⁷ and Muhammad Ali Jinnah.⁸ This is the philosophy of non-violence that I have learnt from Gandhi Jee,⁹ Bacha Khan¹⁰ and Mother Teresa.¹¹ And this is the forgiveness that I have learnt from my mother and father. This is what my soul is telling me, be peaceful and love everyone.

Dear sisters and brothers, we realize the importance of light when we see darkness. We realize the importance of our voice when we are silenced. In the same way, when we were in Swat, the north of Pakistan, we realized the importance of pens and books when we saw the guns.

The wise saying, “The pen is mightier than sword” was true. The extremists are afraid of books and pens. The power of education frightens them. They are afraid of women. The power of the voice of women frightens them. And that is why they killed 14 innocent medical students in the recent attack in Quetta.¹² And that is why they killed many female teachers and polio workers in Khyber Pukhtoon Khwa¹³ and FATA.¹⁴ That is why they are blasting schools every day. Because they were and they are afraid of change, afraid of the equality that we will bring into our society.

I remember that there was a boy in our school who was asked by a journalist, “Why are the Taliban against education?” He answered very simply. By pointing to his book he said, “A Talib doesn’t know what is written inside this book.” They think that God is a tiny, little conservative¹⁵ being who would send girls to the hell just because of going to school. The terrorists are misusing the name of Islam and Pashtun¹⁶ society for their own personal benefits. Pakistan is peace-loving democratic country. Pashtuns want education for their daughters and sons. And Islam is a religion of peace, humanity and brotherhood. Islam says that it is not only each child’s right to get education, rather it is their duty and responsibility.

Honorable Secretary General, peace is necessary for education. In many parts of the world especially Pakistan and Afghanistan; terrorism, wars and conflicts stop children to go to their schools. We are really tired of these wars. Women and children are suffering in many parts of the world in many ways. In India, innocent and poor children are victims of child labor. Many schools have been destroyed in Nigeria. People in Afghanistan have been affected by the hurdles of extremism for decades. Young girls have to do domestic child labor and are forced to get married at early age. Poverty, ignorance, injustice, racism and the deprivation¹⁷ of basic rights are the main problems faced by both men and women.

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5. Talib is a term for a member of the Taliban.
 6. Martin Luther King, Jr. was an activist who was a leader in the American Civil Rights movement.
 7. Nelson Mandela was a leader in South Africa’s anti-apartheid movement and became the first black president of South Africa.
 8. Muhammad Ali Jinnah was a politician and the founder of Pakistan.
 9. This is another name for Mahatma Gandhi, who was the leader of the Indian independence movement in British-ruled India.
 10. Bacha Khan was a Pashtun activist against British imperial rule.
 11. Mother Teresa was a Roman Catholic nun and missionary who worked with the poor in India for most of her life.
 12. Quetta is a city in Pakistan.
 13. Khyber Pukhtoon Khwa is a province in Pakistan.
 14. FATA stands for Federally Administered Tribal Areas and refers to areas outside of Pakistan’s four provinces.
 15. **Conservative (adjective):** holding to traditional attitudes and showing caution regarding change
 16. Pashtun is an ethnic group in Pakistan and Afghanistan.
 17. **Deprivation (noun):** the lack of necessities

[20] Dear fellows, today I am focusing on women's rights and girls' education because they are suffering the most. There was a time when women social activists asked men to stand up for their rights. But, this time, we will do it by ourselves. I am not telling men to step away from speaking for women's rights rather I am focusing on women to be independent to fight for themselves.

Dear sisters and brothers, now it's time to speak up.

So today, we call upon the world leaders to change their strategic policies in favor of peace and prosperity.¹⁸

We call upon the world leaders that all the peace deals must protect women and children's rights. A deal that goes against the dignity of women and their rights is unacceptable.

We call upon all governments to ensure free compulsory¹⁹ education for every child all over the world.

[25] We call upon all governments to fight against terrorism and violence, to protect children from brutality and harm.

We call upon the developed nations to support the expansion of educational opportunities for girls in the developing world.

We call upon all communities to be tolerant – to reject prejudice based on cast, creed, sect, religion or gender. To ensure freedom and equality for women so that they can flourish. We cannot all succeed when half of us are held back.

We call upon our sisters around the world to be brave – to embrace the strength within themselves and realize their full potential.

Dear brothers and sisters, we want schools and education for every child's bright future. We will continue our journey to our destination of peace and education for everyone. No one can stop us. We will speak for our rights and we will bring change through our voice. We must believe in the power and the strength of our words. Our words can change the world.

[30] Because we are all together, united for the cause of education. And if we want to achieve our goal, then let us empower ourselves with the weapon of knowledge and let us shield ourselves with unity and togetherness.

Dear brothers and sisters, we must not forget that millions of people are suffering from poverty, injustice and ignorance. We must not forget that millions of children are out of schools. We must not forget that our sisters and brothers are waiting for a bright peaceful future.

So let us wage a global struggle against illiteracy, poverty and terrorism and let us pick up our books and pens. They are our most powerful weapons.

One child, one teacher, one pen and one book can change the world.

18. **Prosperity (noun):** the condition of being successful or thriving, especially in terms of wealth

19. **Compulsory (adjective):** having the power of forcing someone to do something; required by law

Education is the only solution. Education First.

"Malala Yousafzai's Address to the United Nations, July 2013" by Malala Yousafzai (2013) is in the public domain.

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 central idea of the speech?
 - A. Taliban terrorists are using violence to spread fear and control regions in Pakistan.
 - B. World leaders are the people most able to create change that will help women access education.
 - C. Education is the most effective tool to improve the world and end inequality.
 - D. Islam is a peaceful religion that supports equal rights, access to education, and freedom for all.

2. PART B: Which sentence from Malala Yousafzai’s speech best supports the answer to Part A?
 - A. “Thousands of people have been killed by the terrorists and millions have been injured.” (Paragraph 4)
 - B. “...Islam is a religion of peace, humanity and brotherhood.” (Paragraph 18)
 - C. “We call upon the world leaders that all the peace deals must protect women and children’s rights.” (Paragraph 23)
 - D. “So let us wage a global struggle against illiteracy, poverty and terrorism and let us pick up our books and pens. They are our most powerful weapons.” (Paragraph 32)

3. In paragraph 16, Malala Yousafzai creates an analogy. Explain the analogy and what it reveals about her experience as a young woman in Pakistan.

4. In paragraph 15, Yousafzai references many individuals who have inspired her. What might be her purpose in naming them in this speech?
 - A. She is providing context as to why she would not respond to hate with violence.
 - B. Naming these individuals is a way to thank them for their important contributions to women’s rights.
 - C. She wants to show the United Nations she has learned about many individuals in her education.
 - D. These individuals are from different nations, and it proves that she is tolerant and accepting.

5. During her speech, Yousafzai claims that the Taliban is “afraid of women” (Paragraph 17). What does she mean and why does she use this specific wording?

Snow Packet Day 8

The Echoing Green

By William Blake

1789

William Blake (1757-1827) was an English poet during the Romantic era who wrote extensively about God, nature, and the beauty of the human imagination. The following poem is from his collection Songs of Innocence (1789). As you read, take notes on Blake's use of rhyme scheme and imagery in this poem about youth.

- [1] The sun does arise,
And make happy the skies.
The merry bells ring
To welcome the Spring.
[5] The sky-lark and thrush,
The birds of the bush,
Sing louder around,
To the bells' cheerful sound.
While our sports shall be seen
[10] On the Ecchoing Green.

Old John, with white hair
Does laugh away care,
Sitting under the oak,
Among the old folk,

- [15] They laugh at our play, And
soon they all say. 'Such,
such were the joys. When
we all girls & boys,
In our youth-time were seen,
[20] On the Ecchoing Green.'

Till the little ones weary
No more can be merry
The sun does descend,
And our sports have an end:

- [25] Round the laps of their mothers,
Many sisters and brothers,
Like birds in their nest,
Are ready for rest;
And sport no more seen,
[30] On the darkening Green.



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The Echoing Green by William Blake is in the public domain.

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 theme of the text?
 - A. Identity has little to no correlation to age.
 - B. Growing up and aging happens quicker than expected; youth should be appreciated.
 - C. Friendship is more valuable and constant in one's older years.
 - D. Nature shows us how repetitive human life can be.

2. PART B: Which of the following quotes best supports the answer to Part A?
 - A. "The sky-lark and thrush, / The birds of the bush, / Sing louder around, / To the bells' cheerful sound." (Lines 5-8)
 - B. "Old John, with white hair / Does laugh away care, / Sitting under the oak, / Among the old folk" (Lines 11-14)
 - C. "Till the little ones weary / No more can be merry / The sun does descend, / And our sports have an end" (Lines 21-24)
 - D. "Round the laps of their mothers, / Many sisters and brothers, / Like birds in their nest" (Lines 25-27)

3. How does the poem's setting (in terms of time) contribute to its overall meaning?
 - A. The poem takes place mostly at night, symbolic of the end of life and thus contributing to the theme of death.
 - B. The poem focuses on "Old John" as he reminisces about the past, and thus the poem's setting takes place in two different times (past and present).
 - C. The poem takes place over the course of a day, symbolic of the course of one's lifetime and thus contributing to the messages about youth and aging.
 - D. The poem takes place during the day and ends just before sundown, symbolic of the majority of a person's life (i.e. adulthood), teaching the reader to value youth.

4. Which of the following statements best describes how and when the mood changes throughout the poem?
 - A. The mood begins as energetic and cheerful, and becomes more nostalgic in stanza 2 but by stanza 3 it has diminished to weary and fatigued.
 - B. The mood in the first stanza is softer than in the rest of the poem, in which it increases in cheer and energy.
 - C. The mood declines gradually over the course of the poem into a bleak sort of sadness and regret.
 - D. The mood stays consistent throughout the poem: nostalgic and longing.

5. How does the rhyme scheme contribute to the poem's tone?

Snow Packet Day 9

Sonnet 43

By Elizabeth Barrett Browning

1850

Elizabeth Barrett Browning (1806-1861) was an English poet during the Romantic Movement. "Sonnet 43" is one of the most famous poems written in the English language. This poem was originally published in 1850 in a collection called Sonnets from the Portuguese. "My Little Portuguese" is a nickname Browning used for her husband. As you read, take notes on the tone and mood of this poem.

- [1] How do I love thee? Let me count the ways.
I love thee to the depth and breadth and height
My soul can reach, when feeling out of sight
For the ends of being and ideal grace.
- [5] I love thee to the level of every day's Most
quiet need, by sun and candle-light. I love
thee freely, as men strive for right.
I love thee purely, as they turn from praise.
I love thee with the passion put to use
- [10] In my old griefs, and with my childhood's faith. I
love thee with a love I seemed to lose
With my lost saints. I love thee with the breath,
Smiles, tears, of all my life; and, if God choose,
I shall but love thee better after death.



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Sonnet 43 by Elizabeth Barrett Browning is in the public domain.

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 theme of the poem? [RL.2]
 - A. Love is unconditional and eternal.
 - B. Coming of age is when one is willing to give up everything for another person.
 - C. True freedom comes from freedom of the soul.
 - D. Love requires sacrifice and is not always constant.

2. PART B: Which of the following quotes best support the answer to Part A? [RL.1]
 - A. "How do I love thee? Let me count the ways." (Line 1)
 - B. "I love thee to the depth and breadth and height / My soul can reach" (Lines 2-3)
 - C. "I love thee freely, as men strive for right. / I love thee purely, as they turn from praise." (Lines 7-8)
 - D. "I love thee with the passion put to use / In my old griefs, and with my childhood's faith." (Lines 9-10)

3. Which of the following best summarizes how the speaker quantifies her love? [RL.3]
 - A. The speaker quantifies her love in specific numbers and instances.
 - B. The speaker refuses to quantify her love, which is uncountable.
 - C. The speaker compares her love to great distances, grand ideas, strong emotions, etc.
 - D. The speaker talks about her love only in terms of religious ideas, like the soul.

4. What do the lines 13-14 "if God choose, / I shall but love thee better after death" reveal about the narrator's perspective or beliefs? [RL.6]
 - A. The narrator believes she and her loved one shall be together in the afterlife.
 - B. The narrator fears she will be separated from her loved one after death.
 - C. The narrator believes her love is so strong that it will not fade even in death but grow stronger.
 - D. The narrator has faith in a grand design, that God will "choose" what is best for her and her lover.

5. How does the poem's use of repetition contribute to the tone of the poem? [RL.5] [RL.4]

Snow Packet Day 10

The Fox and the Horse

By The Brothers Grimm

1812

Jacob and Wilhelm Grimm were German academics and authors who collected and published folklore during the 19th century. In this folktale, a fox helps a horse prove his worth to his master after he has been asked to leave the stable. As you read, take notes on the interaction between the fox and the horse.

- [1] A peasant once had a faithful horse, but it had grown old and could no longer do its work. Its master grudgingly gave it food, and said: "I can't use you any more, but I still feel kindly towards you, and if you show yourself strong enough to bring me a lion I will keep you to the end of your days. But away with you now, out of my stable," and he drove it out into the open country.

The poor horse was very sad, and went into the forest to get a little shelter from the wind and the weather. There he met a fox, who said: "Why do you hang your head, and wander about in this solitary¹ fashion?"

"Alas!" answered the horse, "avarice² and honesty cannot live together. My master has forgotten all the service I have done for him for these many years, and because I can no longer plough he will no longer feed me, and he has driven me away."

"Without any consideration?" asked the fox.

- [5] "Only the poor consolation of telling me that if I was strong enough to bring him a lion he would keep me, but he knows well enough that the task is beyond me."

The fox said: "But I will help you. Just you lie down here, and stretch your legs out as if you were dead." The horse did as he was told, and the fox went to the lion's den, not far off, and said: "There is a dead horse out there. Come along with me, and you will have a rare meal." The lion went with him, and when they got up to the horse, the fox said: "You can't eat it in comfort here. I'll tell you what. I will tie it to you, and you can drag it away to your den, and enjoy it as your leisure."

The plan pleased the lion, and he stood quite still, close to the horse, so that the fox should fasten them together. But the fox tied the lion's legs together with the horse's tail, and twisted and knotted it so that it would be quite impossible for it to come undone.

When he had finished his work he patted the horse on the shoulder, and said: "Pull, old grey! Pull!"



"What does the fox say?" by Mark Gunn is licensed under CC BY 2.0.

1. **Solitary (adjective):** done or existing alone
2. extreme greed for wealth

Then the horse sprang up, and dragged with lion away behind him. The lion in his rage roared, so that all the birds in the forest were terrified, and flew away. But the horse let him roar, and never stopped till he stood before his master's door.

[10] When the master saw him he was delighted, and said to him: "You shall stay with me, and have a good time as long as you live."

And he fed him well till he died.

"The Fox and the Horse" by The Brothers Grimm (1812) is in the public domain.

Text-Dependent Questions

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

1. PART A: In order for his plan to work, what did the fox need most? [RL.3]
 - A. The horse had to be a good actor.
 - B. The lion had to trust the fox.
 - C. The horse had to be patient with the fox.
 - D. The lion had to be hungry.

2. PART B: What does the fox tell the lion that causes the answer to Part A? [RL.3]
 - A. The lion should eat his meal in comfort.
 - B. Horse meat is delicious.
 - C. The horse is dead.
 - D. The lion should lie down and wait for the fox to return.

3. PART A: Which aspect of the horse's character best helps to solve the conflict in the folktale? [RL.3]
 - A. trust
 - B. sorrow
 - C. strength
 - D. persistence

4. PART B: Which sentence from the folktale best illustrates the answer to Part A? [RL.1]
 - A. "The poor horse was very sad, and went into the forest to get a little shelter from the wind and weather. (Paragraph 2)
 - B. "The horse did as he was told, and the fox went to the lion's den, not far off, and said: 'There is a dead horse out there.'" (Paragraph 8)
 - C. "When he had finished his work he patted the horse on the shoulder, and said: 'Pull, old grey! Pull!'" (Paragraph 8)
 - D. "But the horse let him roar, and never stopped till he stood before his master's door." (Paragraph 9)

5. PART A: Which TWO sentences belong in a summary of "The Fox and the Horse?" [RL.2]
 - A. The old horse is sent away by his owner.
 - B. The horse lay down as the fox told him to do.
 - C. The horse receives help from a cunning fox.
 - D. The peasant does not want to feed an old horse.
 - E. The birds in the forest are frightened by the lion.
 - F. The horse ignores the lion's enraged roar.

6. PART B: Which TWO additional sentences belong in the summary in Part A? [RL.2]
- A. The horse was sad when his master turned him out.
 - B. The fox promises the lion a special meal.
 - C. The fox tricks the lion into being tied to the horse.
 - D. The horse is able to bring a lion back to his master.
 - E. The lion is in his den when the fox comes to trick him.
 - F. The master forgot the horse's many years of service.
7. PART A: Which statement best expresses a central idea in the folktale? [RL.2]
- A. Loyal friends can be trusted.
 - B. Honest people are good friends.
 - C. Individuals who show kindness are often treated the same way.
 - D. Individuals can accomplish more with the help of others.
8. PART B: Which sentence from the folktale best demonstrates this idea? [RL.1]
- A. "A peasant once had a faithful horse, but it had grown old and could no longer do its work." (Paragraph 1)
 - B. "Only the poor consolation of telling me that if I was strong enough to bring him a lion he would keep me, but he knows well enough that the task is beyond me." (Paragraph 5)
 - C. "Then the horse sprang up, and dragged the lion away behind him." (Paragraph 9)
 - D. "When the master saw him he was delighted, and said to him: 'You shall stay with me, and have a good time as long as you live.'" (Paragraph 10)
9. PART A: Why does the horse decide to follow the fox's plan without knowing what it is? [RL.3]
- A. because the horse has lost his self-confidence
 - B. because the fox has helped him before
 - C. because the fox knows where the lion's den is
 - D. because the horse is lonely
10. PART B: Which excerpt from the folktale supports the answer to Part A? [RL.1]
- A. "The poor horse was very sad." (Paragraph 2)
 - B. "Why do you hang your head, and wander about in this solitary fashion?" (Paragraph 2)
 - C. "if I was strong enough to bring him a lion he would keep me, but he knows well enough that the task is beyond me." (Paragraph 5)
 - D. "The horse did as he was told, and the fox went to the lion's den." (Paragraph 6)