



# ELA I AND II

## OHIO'S STATE TESTS-AIR PREPARATION

Here are two Passage Sets with writing prompts that you can use to help prepare students for the AIR test.

### Passage Set One

#### Passage 1: from *The Taming of the Shrew*<sup>1</sup> by William Shakespeare

*In this excerpt from The Taming of the Shrew, Katherine gives advice to women about how they should act in relationships with their husbands.*

#### KATHERINE

- 1 Fie<sup>2</sup>, fie! Unknit that threat'ning unkind brow  
 And dart not scornful glances from those eyes  
 To wound thy lord, thy king, thy governor.  
 It blots thy beauty as frosts do bite the meads<sup>3</sup>,
- 5 Confounds thy fame as whirlwinds shake fair buds,  
 And in no sense is meet or amiable.  
 A woman moved is like a fountain troubled,  
 Muddy, ill-seeming, thick, bereft of beauty,  
 And while it is so, none so dry or thirsty
- 10 Will deign<sup>4</sup> to sip or touch one drop of it.  
 Thy husband is thy lord, thy life, thy keeper,  
 Thy head, thy sovereign, one that cares for thee,  
 And for thy maintenance commits his body  
 To painful labor both by sea and land,
- 15 To watch the night in storms, the day in cold,  
 Whilst thou liest warm at home, secure and safe,  
 And craves no other tribute at thy hands  
 But love, fair looks and true obedience—  
 Too little payment for so great a debt.

1-a bad-tempered or aggressively assertive woman

2-an exclamation to express disgust or outrage

3-meadows; land

4-stoop; lower oneself

20 Such duty as the subject owes the prince,  
 Even such a woman oweth to her husband.  
 And when she is forward, peevish, sullen, sour,  
 And not obedient to his honest will,  
 What is she but a foul contending rebel  
 25 And graceless traitor to her loving lord?  
 I am ashamed that women are so simple  
 To offer war where they should kneel for peace;  
 Or seek for rule, supremacy and sway  
 When they are bound to serve, love, and obey.  
 30 Why are our bodies soft and weak and smooth,  
 Unapt to toil and trouble in the world,  
 But that our soft conditions and our hearts  
 Should well agree with our external parts?  
 Come, come, you froward and unable worms!  
 35 My mind hath been as big as one of yours,  
 My heart as great, my reason haply more,  
 To bandy word for word and frown for frown.  
 But now I see our lances are but straws,  
 Our strength as weak, our weakness past compare,  
 40 That seeming to be most which we indeed least are.  
 Then vail<sup>5</sup> your stomachs, for it is no boot,  
 And place your hands below your husband's foot:  
 In token of which duty, if he please,  
 My hand is ready, may it do him ease.

5-lower

Excerpt from *The Taming of the Shrew* by William Shakespeare. In the Public Domain.

## Passage 2: from *The Awakening* by Kate Chopin

*In this excerpt from The Awakening, Mr. Pontellier consults a doctor when his wife begins to act differently toward their marriage and her household duties.*

45 ONE MORNING ON HIS WAY into town Mr. Pontellier stopped at the house of his old friend and family physician, Doctor Mandelet. . . . Mr. Pontellier found the Doctor reading at the open window of his study. . . .

46 “Ah, Pontellier! Not sick, I hope. Come and have a seat. What news do you bring this morning?” He was quite portly, with a profusion of gray hair, and small blue eyes which age had robbed of much of their brightness but none of their penetration.

47 “Oh! I’m never sick, Doctor. You know that I come of tough fiber—of that old Creole race of Pontelliers that dry up and finally blow away. I came to consult—no, not precisely to consult—to talk to you about Edna. I don’t know what ails her.”

48 “Madame Pontellier not well,” marveled the Doctor. “Why, I saw her— I think it was a week ago—walking along Canal Street, the picture of health, it seemed to me.”

49 “Yes, yes; she seems quite well,” said Mr. Pontellier, leaning forward and whirling his stick between his two hands; “but she doesn’t act well. She’s odd, she’s not like herself. I can’t make her out, and I thought perhaps you’d help me.”

50 “How does she act?” inquired the Doctor.

51 “Well, it isn’t easy to explain,” said Mr. Pontellier, throwing himself back in his chair. “She lets the housekeeping go to the dickens.”

52 “Well, well; women are not all alike, my dear Pontellier. We’ve got to consider—”

53 “I know that; I told you I couldn’t explain. Her whole attitude—toward me and everybody and everything—has changed. You know I have a quick temper, but I don’t want to quarrel or be rude to a woman, especially my wife; yet I’m driven to it, and feel like ten thousand devils after I’ve made a fool of myself. She’s making it devilishly uncomfortable for me,” he went on nervously. “She’s got some sort of notion in her head concerning the eternal rights of women . . .

54 “Has she,” asked the Doctor, with a smile, “has she been associating of late with a circle of pseudo-intellectual women—super-spiritual superior beings? My wife has been telling me about them.”

55 “That’s the trouble,” broke in Mr. Pontellier, “she hasn’t been associating with any one. She has abandoned her Tuesdays at home<sup>1</sup>, has thrown over all her acquaintances, and goes tramping about by herself, moping in the street-cars, getting in after dark. I tell you she’s peculiar. I don’t like it; I feel a little worried over it.”

56 This was a new aspect for the Doctor. “Nothing hereditary?” he asked, seriously. “Nothing peculiar about her family antecedents, is there?”

57 “Oh, no, indeed! She comes of sound old Presbyterian Kentucky stock. The old gentleman, her father, I have heard, used to atone for his weekday sins with his Sunday devotions. . . . And the youngest is something of a vixen. By the way, she gets married in a couple of weeks from now.”

58 “Send your wife up to the wedding,” exclaimed the Doctor, foreseeing a happy solution. “Let her stay among her own people for a while; it will do her good.”

59 “That’s what I want her to do. She won’t go to the marriage. She says a wedding is one of the most lamentable spectacles on earth. Nice thing for a woman to say to her husband!” exclaimed Mr. Pontellier, fuming anew at the recollection.

1-ritual of entertaining visitors every Tuesday

Excerpt from *The Awakening* by Kate Chopin. In the Public Domain.

**Prompt 1: Construct a multi-paragraph, written response in which you analyze the representation of women in both passages, noting what is emphasized by each passage? Your response must be based on ideas and information that can be found in the sources. [W.9-10.2]**

- review the sources;
- plan your response;
- write a thorough response; and
- revise and edit your response.

**Be sure to:**

- include an introduction;
- use evidence from the sources to support your explanation; and
- include a conclusion.

**Write your multi-paragraph response in the space provided.**

## Passage Set Two

### Passage 1: from President Andrew Jackson's Message to Congress 'On Indian Removal' (1830)

*On December 6, 1830, in a message to Congress, President Andrew Jackson called for the relocation of eastern Native American tribes to land west of the Mississippi River, in order to open new land for settlement by citizens of the United States.*

1 It gives me pleasure to announce to Congress that the benevolent policy of the Government, steadily pursued for nearly thirty years, in relation to the removal of the Indians beyond the white settlements is approaching to a happy consummation. Two important tribes have accepted the provision made for their removal at the last session of Congress, and it is believed that their example will induce the remaining tribes also to seek the same obvious advantages.

2 The consequences of a speedy removal will be important to the United States, to individual States, and to the Indians themselves. The pecuniary<sup>1</sup> advantages which it promises to the Government are the least of its recommendations. It puts an end to all possible danger of collision between the authorities of the General and State Governments on account of the Indians. It will place a dense and civilized population in large tracts of country now occupied by a few savage hunters. By opening the whole territory between Tennessee on the north and Louisiana on the south to the settlement of the whites it will incalculably strengthen the southwestern frontier and render the adjacent States strong enough to repel future invasions without remote aid. It will relieve the whole State of Mississippi and the western part of Alabama of Indian occupancy, and enable those States to advance rapidly in population, wealth, and power. It will separate the Indians from immediate contact with settlements of whites; free them from the power of the States; enable them to pursue happiness in their own way and under their own rude institutions; will retard the progress of decay, which is lessening their numbers, and perhaps cause them gradually, under the protection of the Government and through the influence of good counsels, to cast off their savage habits and become an interesting, civilized, and Christian community.

3 What good man would prefer a country covered with forests and ranged by a few thousand savages to our extensive Republic, studded with cities, towns, and prosperous farms embellished with all the improvements which art can devise or industry execute, occupied by more than 12,000,000 happy people, and filled with all the blessings of liberty, civilization and religion?

4 The present policy of the Government is but a continuation of the same progressive change by a milder process. The tribes which occupied the countries now constituting the Eastern States were annihilated or have melted away to make room for the whites. The waves of population and civilization are rolling to the westward, and we now propose to acquire the countries occupied by the red men of the South and West by a fair exchange, and, at the expense of the United States, to send them to land where their existence may be prolonged and perhaps made perpetual. Doubtless it will be painful to leave the graves of their fathers; but what do they more than our ancestors did or than our children are now doing? To better their condition in an unknown land our forefathers left all that was dear in earthly objects.

1-relating to money; financial

Our children by thousands yearly leave the land of their birth to seek new homes in distant regions. Does Humanity weep at these painful separations from everything, animate and inanimate, with which the young heart has become entwined? Far from it. It is rather a source of joy that our country affords scope where our young population may range unconstrained in body or in mind, developing the power and facilities of man in their highest perfection. These remove hundreds and almost thousands of miles at their own expense, purchase the lands they occupy, and support themselves at their new homes from the moment of their arrival. Can it be cruel in this Government when, by events which it can not control, the Indian is made discontented in his ancient home to purchase his lands, to give him a new and extensive territory, to pay the expense of his removal, and support him a year in his new abode? How many thousands of our own people would gladly embrace the opportunity of removing to the West on such conditions! If the offers made to the Indians were extended to them, they would be hailed with gratitude and joy.

5 And is it supposed that the wandering savage has a stronger attachment to his home than the settled, civilized Christian? Is it more afflicting to him to leave the graves of his fathers than it is to our brothers and children? Rightly considered, the policy of the General Government toward the red man is not only liberal, but generous. He is unwilling to submit to the laws of the States and mingle with their population. To save him from this alternative, or perhaps utter annihilation, the General Government kindly offers him a new home, and proposes to pay the whole expense of his removal and settlement.

In the Public Domain.

## **Passage 2: A Letter from President Andrew Jackson to John Pitchlynn (August 5, 1830)**

*In this letter from August 5, 1830, President Andrew Jackson responds to concerns about his plan to relocate the eastern Native American tribes to land west of the Mississippi River while he waits to meet with the members of the Choctaw Nation<sup>1</sup>. He is writing to John Pitchlynn, a Scottish-American who served as the official U.S. Interpreter for relations between the government of the United States and the Choctaw Nation, an office known at the time as the Choctaw Agency.*

1 D'r Sir, your letter of the 24th of July has just been received. I would have been happy to have seen you at Nashville and received your views as it regards the permanent settlement of the choctaws west of the Mississippi. I am aware of your friendship for them and the great anxiety you have for their future welfare, but great as I know it [to be] it cannot be more so than mine. At the request of their confidential agent, Major Haley, who communicated to me the great desire the choctaw chiefs had to see me, and enter into arrangements to surrender their possessions, and remove across the Mississippi to the country provided for them, [and at his suggestion that the[y] desired to see me,] that they had great confidence that I would do them liberal Justice. I am now here to meet [and to confer with them] their chiefs, agreeably to the promise made to Major Haley, The Secretary of War and myself [are here ready to] meet them in the neighbourhood of Franklin. [Of this they have for some time past been informed, and as yet we have] heard nothing from them of a positive character.

1-Native American people originally from the Southeastern United States (modern-day Mississippi, Florida, Alabama, and Louisiana).

2 Whether the chiefs are coming to meet us or not [we are not certainly advised.] Our official business urges a return to the city of Washington and we cannot stay much longer here to meet them. We therefore request that you will make known to them that we are now present awaiting their arrival agreeably to my promise to their confidential agent Major Haley. I beg of you to say to them, that their interest, happiness, peace, and prosperity depend upon their removal beyond the jurisdiction of the laws of the State of Mississippi. These things have been [often times] explained to them fully and I forbear to repeat; but request that you make known to them that Congress to enable them to remove and comfortably to arrange themselves at their new homes has made liberal appropriations. It was a measure I had much at heart and sought to effect because I was satisfied that the Indians could not possibly live under the laws of the States. If now they shall refuse to accept the liberal terms offered, they only must be liable for whatever evils and difficulties may arise. I feel conscious of having done my duty to my red children and if any failure of my good intention arises, it will be attributable to their want of duty to themselves, not to me.

3 I have directed the Secretary of War to write [you fully and finally on this subject so important to the interest of the Choct.] make it known to my red children, and tell them to listen well to it—it comes from a friend and the last time I shall address them on the subject should the chiefs fail to meet us now.

4 I am your friend

In the Public Domain.

### **Passage 3: A Letter from Chief John Ross of the Cherokee<sup>1</sup> to the United States Senate and House of Representatives (Red Clay Council Ground, Cherokee Nation, September 28, 1836)**

*In this letter from September 28, 1836, Chief John Ross protests as fraudulent the Treaty of New Echota that forced the Cherokee out of Georgia. Because of this treaty, federal troops forcibly displaced the Cherokee from their homes; their trip to Indian Territory (Oklahoma) is known as the “Trail of Tears.”*

1 It is well known that for a number of years past we have been harassed by a series of vexations, which it is deemed unnecessary to recite in detail, but the evidence of which our delegation will be prepared to furnish. With a view to bringing our troubles to a close, a delegation was appointed on the 23rd of October, 1835, by the General Council of the nation, clothed with full powers to enter into arrangements with the Government of the United States, for the final adjustment of all our existing difficulties. The delegation failing to effect an arrangement with the United States commissioner, then in the nation, proceeded, agreeably to their instructions in that case, to Washington City, for the purpose of negotiating a treaty with the authorities of the United States.

2 After the departure of the Delegation, a contract was made by the Rev. John F. Schermerhorn, and certain individual Cherokees, purporting to be a “treaty, concluded at New Echota, in the State of Georgia, on the 29th day of December, 1835, by General William Carroll and John F. Schermerhorn, commissioners on the part of the United States, and the

1-Native American people originally from the Southeastern United States (modern-day Georgia, Tennessee, North Carolina, and South Carolina).

chiefs, headmen, and people of the Cherokee tribes of Indians.” A spurious<sup>2</sup> Delegation, in violation of a special injunction of the general council of the nation, proceeded to Washington City with this pretended treaty, and by false and fraudulent representations supplanted in the favor of the Government the legal and accredited Delegation of the Cherokee people, and obtained for this instrument, after making important alterations in its provisions, the recognition of the United States Government. And now it is presented to us as a treaty, ratified by the Senate, and approved by the President [Andrew Jackson], and our acquiescence in its requirements demanded, under the sanction of the displeasure of the United States, and the threat of summary compulsion, in case of refusal. It comes to us, not through our legitimate authorities, the known and usual medium of communication between the Government of the United States and our nation, but through the agency of a complication of powers, civil and military.

3 By the stipulations of this instrument, we are despoiled of our private possessions, the indefeasible property of individuals. We are stripped of every attribute of freedom and eligibility for legal self-defence. Our property may be plundered before our eyes; violence may be committed on our persons; even our lives may be taken away, and there is none to regard our complaints. We are denationalized; we are disfranchised. We are deprived of membership in the human family! We have neither land nor home, nor resting place that can be called our own. And this is effected by the provisions of a compact which assumes the venerated, the sacred appellation of treaty.

4 We are overwhelmed! Our hearts are sickened, our utterance is paralyzed, when we reflect on the condition in which we are placed, by the audacious practices of unprincipled men, who have managed their stratagems with so much dexterity as to impose on the Government of the United States, in the face of our earnest, solemn, and reiterated protestations.

5 The instrument in question is not the act of our Nation; we are not parties to its covenants; it has not received the sanction of our people. The makers of it sustain no office nor appointment in our Nation, under the designation of Chiefs, Head men, or any other title, by which they hold, or could acquire, authority to assume the reins of Government, and to make bargain and sale of our rights, our possessions, and our common country. And we are constrained solemnly to declare, that we cannot but contemplate the enforcement of the stipulations of this instrument on us, against our consent, as an act of injustice and oppression, which, we are well persuaded, can never knowingly be countenanced by the Government and people of the United States; nor can we believe it to be the design of these honorable and highminded individuals, who stand at the head of the Govt., to bind a whole Nation, by the acts of a few unauthorized individuals. And, therefore, we, the parties to be affected by the result, appeal with confidence to the justice, the magnanimity, the compassion, of your honorable bodies, against the enforcement, on us, of the provisions of a compact, in the formation of which we have had no agency.

6 In truth, our cause is your own; it is the cause of liberty and of justice; it is based upon your own principles, which we have learned from yourselves; for we have gloried to count your [George] Washington and your [Thomas] Jefferson our great teachers; we have read their communications to us with veneration; we have practiced their precepts with success. And the result is manifest. The wildness of the forest has given place to comfortable dwellings and cultivated fields, stocked with the various domestic animals. Mental culture, industrious habits, and domestic enjoyments, have succeeded the rudeness of the savage state.

7 We have learned your religion also. We have read your Sacred books. Hundreds of our people have embraced their doctrines, practiced the virtues they teach, cherished the hopes they awaken, and rejoiced in the consolations which they afford. To the spirit of your institutions, and your religion, which has been imbibed by our community, is mainly to be ascribed that patient endurance which has characterized the conduct of our people, under the laceration of their keenest woes. For assuredly, we are not ignorant of our condition; we are not insensible to our sufferings. We feel them! we groan under their pressure! And anticipation crowds our breasts with sorrows yet to come. We are, indeed, an afflicted people! Our spirits are subdued! Despair has well nigh seized upon our energies! But we speak to the representatives of a Christian country; the friends of justice; the patrons of the oppressed. And our hopes revive, and our prospects brighten, as we indulge the thought. On your sentence, our fate is suspended; prosperity or desolation depends on your word. To you, therefore, we look! Before your august assembly we present ourselves, in the attitude of deprecation, and of entreaty. On your kindness, on your humanity, on your compassion, on your benevolence, we rest our hopes. To you we address our reiterated prayers. Spare our people! Spare the wreck of our prosperity! Let not our deserted homes become the monuments of our desolation! But we forbear! We suppress the agonies which wring our hearts, when we look at our wives, our children, and our venerable sires! We restrain the forebodings of anguish and distress, of misery and devastation and death, which must be the attendants on the execution of this ruinous compact.

8 In conclusion, we commend to your confidence and favor, our well-beloved and trust-worthy brethren and fellow-citizens, John Ross, Principal Chief, Richard Taylor, Samuel Gunter, John Benge, George Sanders, Walter S. Adair, Stephen Foreman, and Kalsateehee of Aquohee, who are clothed with full powers to adjust all our existing difficulties by treaty arrangements with the United States, by which our destruction may be averted, impediments to the advancement of our people removed, and our existence perpetuated as a living monument, to testify to posterity the honor, the magnanimity, the generosity of the United States. And your memorialists, as in duty bound, will ever pray.

9 Signed by Ross, George Lowrey, Edward Gunter, Lewis Ross, thirty-one members of the National Committee and National Council, and 2,174 others.

In the Public Domain.

**Prompt 2: Construct a multi-paragraph, written response in which you make and support a claim about whether President Andrew Jackson or Chief John Ross makes a better case for his stance on moving Native Americans westward during the 1830s. Your response must be based on ideas and information that can be found in the source set. [W.9-10.1]**

**Manage your time carefully so that you can:**

- review the sources;
- plan your response;
- write a thorough response; and
- revise and edit your response.

**Be sure to:**

- include a claim;
- address counterclaims;
- use evidence from multiple sources; and
- avoid overly relying on one source.

**Write your multi-paragraph response in the space provided.**



# ELA I AND II

## Grading

**Answers Should Be Judged Based on Writing Rubrics provided by ODE.**

-Prompt 1 should use the Informative/Explanatory Rubric:

[AIR ELA 6-12 Informative/Explanatory Writing Rubric](#)

-Prompt 2 should use the Argumentative Rubric:

[AIR ELA 6-12 Argument Writing Rubric](#)