

Amos Fortune, Free Man

by Elizabeth Yates

Classroom Favorites

Teacher's Guide by Lori Lindemann

A Perma-Bound Production

SYNOPSIS

Africa 1725 On the night that would welcome the time of herbage, the planting of corn, the At-mun-shi gathered in the center of their village for the mystic dance. The drumbeat reverberated through the village and surrounding jungle summoning from the outskirts of the village those playing flutes and smaller drums. The music ceased, and all the At-mun-shi turned and faced the same way, making obeisance to their chief who sat on a platform at one end of the clearing, his children standing beside him. His son, 15-year-old At-mun, was tall and powerfully built, his daughter, 12-year-old Ath-mun, was leaning against him trying to hide her deformed leg.

As the festivities resumed, more and more tribesmen came in from the jungle; they laid down their knives and spears outside the circle of huts that surrounded the clearing. No At-mun-shi would carry a weapon on this night of peace. They danced and chanted the words that had been passed down for many generations. At-mun led the tribal dance and was admired by the people for his strength and his compassion toward his sister.

As the At-mun-shi celebrated this ancient pagan ritual, invaders crept silently through the jungle, a hundred black men commanded by three whites. They surrounded the village, placing themselves between the At-mun-shi and their piles of weapons. At a signal from the leader, a 100 muskets fired; 99 were aimed at the treetops, and one was aimed at the chief. The slavers rushed into the village seizing the strongest, pushing aside the old, the weak, and the little children. At-mun tried to protect Ath-mun, but she was wrenched from his grip and hurled to the ground. Two of the white men bound his wrists and chained his ankles.

When dawn came, the strongest of the At-mun-shi were taken out of the village. As At-mun filed by his sister he leaned down to remind her that he was still a prince and she, still a princess. Neither could escape the work they'd been born to do.

The Middle Passage The captives were led through the jungle, and by mid-day they had reached a wide river where they were given water but no food. At-mun realized what was happening because slavery had always been a part of tribal warfare in Africa, but the At-mun-shi had always been a free people. At-mun decided they must bide their time until they could effect their release.

Later that afternoon the At-mun-shi were loaded into long canoes. A native in the stern directed the course downstream; a white man in the bow held a musket leveled on the captives. In the rear canoe, At-mun still held his head unbowed. He was watching the course so he would be able to lead his people back

to their village when they were able to assert their freedom. His sense of responsibility was deeply ingrained.

As more time passed, he felt hunger, weariness, and the ache of the lash wound on his back, but more than all that he felt something expanding within him: a strange feeling that rose to meet the new world his eyes were absorbing. It was a combination of elation and fear. He had known nothing but the jungle and now found wonder stirring in him that there was a world beyond.

As night wore on, the captives huddled against one another and slept. In At-mun's canoe, the steersman and the white man slept too. At-mun, the only one awake, turned his head to the heavens and prayed to the Spirit of the Night, the Spirit of the River, and the Spirit of his father. He knew his strength; he knew that he could break the bamboo withes that bound his wrists and kill with his hands. He knew his people would waken at a word and do his bidding since he was their chief, but the voice of the land gave the answer—this was the time of birth, the time of renewal. This was not the time of death.

When they reached the place where the river emptied into the sea, the captives were freed of their shackles and driven into a series of pits, holes dug ten feet deep in the ground. They were given coconuts, coarse loaves of bread, and goatskins of water. The captors laid a rough matting over each pit which provided protection from the sun but not from rain. From time to time, as more raids were made into the interior, more captives were brought back and thrown into the pits.

After three weeks, the master from the *White Falcon* came ashore. Molasses, rum, tobacco, and gunpowder would be exchanged for a black cargo of slaves. Only the healthiest, largest, youngest, and ablest of all those gathered would be taken.

The master selected those he wanted. Then the papers were signed, a signal was given, and three hundred and forty-five black people were conveyed out to the ship and stowed away in the hold. At-mun looked through a small air chink, knowing he was looking upon his land for the last time.

The middle passage took two months during which At-mun could recall less and less of his early life. Two things he burned forever on his memory—the face of his sister, so he would know her when they met again, and his birthright. "I am a king," he kept telling himself.

The *White Falcon's* first stop was at the Carolinas, but the master kept the strongest aboard until he reached Boston, his home port. There At-mun was sold to a Quaker named Caleb Copeland. He said only one word, At-mun. The auctioneer laughed harshly and said, "Call him Amos. That's a good Christian name for a heathen black."

Boston 1725-1740 Caleb Copeland worried about what he would tell his wife when he returned home with a slave instead of the money from the sale of his cloth. Caleb and his wife Celia were Quakers who opposed slavery. He explained that they needed someone to help in the house and that Amos would have a Christian home with kindly treatment and an opportunity to cultivate his mind. Celia, who was kind-hearted, said they should give Amos his freedom. Caleb felt it would not be good to do that too early because of Amos' "untamed state."

The Copelands taught Amos to do things around the house. He helped with carding and spinning, then was trusted to work at the loom. He learned to sit on a chair, sleep on a bed, eat with a knife and fork, and wear trousers and a shirt. He went to Meeting every First Day, sitting in the pew with the Copeland family. He attended school in Mistress Copeland's kitchen with the Copeland children, Roger and Roxanna, and other Negro children from nearby homes. He learned to read, write, and cipher, but still didn't speak easily. Roxanna read to him daily from the Bible, and Amos began to speak more. He stayed with the Copelands for 15 years, and whenever Caleb spoke to him of manumission he said he didn't want it yet.

Amos took the cloth to market on days when incoming ships from Africa were unloaded. He always searched for a small dark girl with a radiant smile and a useless leg that she must drag behind her.

Caleb Copeland died before he could give Amos his certificate of freedom, and Celia was forced to sell him along with the household items to raise money to pay their debts. Amos was sold to Ichabod Richardson, Tanner, of Woburn.

Woburn 1740-1779 Ichabod Richardson had a philosophy of how to treat slaves: teach them a trade through the week, make Christians of them on Sunday, pay them what he deemed a just consideration for their service, and give them their freedom before they became too old to enjoy it.

Upon his arrival in Woburn, Amos had asked Ichabod to inform him when a ship from Africa was arriving in Boston. Amos took the leather to markets in Boston on those days. He always went to the wharfs, searching for a young black girl with a deformed leg. During one trip Amos bought Mrs. Richardson a mirror made of polished tin. He gave it to her in December 1763, the night he made a bargain with Mr. Richardson to buy his own freedom. When he gave Mrs. Richardson the mirror, she admired it she then had Amos look at himself to see how much he had changed. He was distraught to see what the years had done to him because in that moment he realized that they'd done the same to Ath-mun. He had sought her for years yet he had not found her because he had been searching for a young girl. Sobs racked through Amos at this painful realization.

Ichabod Richardson drew up the paper to give Amos his freedom for an agreed upon sum, six years from that date or at the time the payments were completed if Ichabod died during the six years. Their agreement outlived Ichabod, and Mrs. Richardson granted Amos his freedom and suspended the rest of his payments. On May 9, 1769, Amos Fortune awoke a free man. During this time the events that were a prelude to the American Revolution were escalating, and freedom became the keyword of every American.

Mrs. Richardson asked Amos to stay and work at the tannery, establish a trade, build a homestead for himself, and look for a wife so his home would be complete. It took him four years to

build up his trade and save enough money to buy Lily. He could have married her while she was still a slave, but he wanted to give her her freedom. Lily died within the first year, but she died free. Amos hoped that, in making one black woman free, he had made Ath-mun free if she was in need of freedom.

Amos met Lydia while delivering leather to the home of Josiah Bowers. Lydia was lame; her legs had been broken on the voyage from Africa. It took Amos three years to save the money Mr. Bowers was asking for Lydia. During this time the American Revolution broke out. Many of Amos' friends joined the colonists and were granted their freedom for their service. Amos longed to join them, but he felt he was too old. He bought Lydia's freedom in 1778, but she enjoyed it for only one year. Amos was beside her bed when she died, happy in the confidence she had gone to heaven a free woman.

Journey to Keen 1779 On a mild June day in 1779 Amos rode between Woburn and Keen delivering leather consigned to a cobbler; he'd been a free man for just over ten years. He longed for household cares and domestic ties and thought maybe things would be different when he married Violet for she was younger than he and strong. The purchase price for Violet included her daughter Celyndia. He was searching for a new place to live and work when he came to the mountain at Jaffrey; he asked the Lord for a sign to let him know if that was the right place. While Amos was at the cobbler's shop, he learned that the area needed a good tanner. Amos smiled at the sign he'd received. Amos purchased Violet's freedom in November; the next day they were married. She prayed she might be his true helpmate.

The Arrival at Jaffrey Amos had to stay in Woburn for another year to finish tanning the hides he had in his care. They labored diligently and lived frugally to save money for the time when they moved. Amos needed to arrive in Jaffrey in early spring so he could collect the tanbark essential to his work. Amos delivered the last of his leather in March 1781; in April they loaded the cart and began their move. Upon their arrival Amos was directed to Parson Ainsworth. Ainsworth was excited at the prospect of a tanner in their common; he even loaned Amos a piece of his own land that had plenty of trees and a free flowing brook. Later that day a group of men headed by the parson came with a load of boards. They all worked together, and by nightfall there was a shelter for living and the beginning of a fireplace.

Hard Work Fills the Iron Kettle 1781-1789 The first summer the Fortune family worked hard to establish their home and the tannery. Amos was well respected for the quality of his work. He named the mountain Monadnock (Mo-nad-nock), the mountain that stands alone, and he talked to it on a regular basis. Amos worked from sunrise to sunset Monday through Saturday—Sunday was kept free for church and family life. Eight years after he moved to Jaffrey, Amos became a member of the church he had attended so faithfully; this was one of his greatest joys.

Amos befriended Lois Burdoo, the widow of a blacksmith who had died five years earlier. She had four children and seemed surrounded by poverty and misfortune. Violet had small liking and even less sympathy for Lois; she scorned Lois' inability to care for her family and to rise above the conditions of her life. Amos hired two of her boys, Moses and Philip, to help in the tannery for a penny a day. One night Violet heard Amos counting the money in the iron kettle, the secret hiding spot

where he kept his money. Violet knew he was thinking of giving the money to Lois so during the night she took the kettle from its hiding place and buried it in the woods.

Amos and the Mountain Amos longed to own a piece of land he could call his own. He had a site in mind—25 acres that the owner was willing to sell for a reasonable price. He struggled with the decision of giving his savings to Lois to help her and the children. He wanted to do that, but it would mean postponing his dream once again. Violet couldn't bear to see him do that a fourth time. She was grateful to Amos for buying her freedom and hated to question his judgement, but she felt Lois had received a great amount of help from the town and had never bettered her situation.

The rift between Amos and Violet grew. He was unsure what to do so he went up on the mountain and prayed for the Lord to send him a sign. The next morning he watched people emerge from their homes and begin working the fields; he thought it would be a good thing to own a few acres of land, to bring them to bear, and to leave them better than when you bought them. Amos thanked God for the sign. By the end of 1789, when Amos Fortune was 80 years old, he became a land owner and fulfilled his life-long dream.

Auctioned for Freedom With the help of his neighbors, Amos built a house on his new property. He continued to work as a tanner and had become a prosperous member of the community since his services were in such high demand. Amos always had a strong desire to help others so, when the town decided that the two oldest Burdoo children would be put up to Public Vendue, Amos decided to help once again. Vendues were auctions at which townspeople could bid for the privilege of affording care to the indigent. The lowest bidder would receive the contract. Basically, the town paid the bidder whatever price he bid, and that bidder would be responsible for the care of the indigent person for one year. Amos went to the Vendue and placed the lowest bid on Polly Burdoo, thus assuring she would be properly cared for and not worked too stringently. Polly was ill and throughout the year she grew increasingly weaker. She died one night in early November with Amos nearby. She had always been special to Amos not only because of her frailty but because he "...used to see Africa in Polly's eyes, the past and its sorrows and all that was behind."

Evergreen Years 1794-1801 The years went on quietly. Violet and Celyndia spun and wove linens. Amos was beginning to feel his age. He took another apprentice, the son of a long time friend. He thought of the milestones of his life: Lily, Lydia, Violet, Celyndia—and behind all of them was Ath-mun. His need for her to be cherished had caused him to dedicate himself to helpless folk. He wanted to do something to make it better for those that came after him. One morning Amos walked to Deacon Spofford's home to make his will. He left to Violet their home, the improvements on the land, the household goods, and whatever profits there would be from his real estate. He asked Deacon Spofford to see to it that both he and Violet had a handsome headstone. He gave a hundred dollars to the church to purchase a silver communion service, and he left two hundred and forty-three dollars to the school for the town to use in any way it saw fit to educate its sons and daughters. Deacon Spofford was true to his word and all Amos' wishes were carried out.

TIME LINE

- 1619 First African slaves are brought to America.
1710 At-mun is born.

- 1725 At-mun is captured, enslaved, and taken to America. At-mun is renamed Amos and is sold to Caleb Copeland.
1725-1740 Amos learns to read, write, cipher, and speak English. He helps with carding, spinning, and making cloth.
1740 Caleb Copeland dies; Amos's sold to Ichabod Richardson.
1740-1769 Amos is owned by Ichabod Richardson and worked as a tanner.
1769 May 9 Amos becomes a free man.
1773 Amos purchases Lily's freedom.
1778 June 23 Amos purchases Lydia's freedom.
1779 Amos journeys to Keene and finds the mountain at Jaffrey.
Nov. 9 Amos buys Violet's and Celyndia's freedom.
Nov. 10 Amos married Violet
1781 April Amos, Violet, and Celyndia move to Jaffrey.
1789 Amos becomes a landowner.
1793 March Roger Toothaker is indentured to Amos.
1801 Nov. 17 Amos dies.
1802 Sept. 13 Violet dies.
1865 Slavery is abolished in the United States

BIOGRAPHICAL SKETCH

From the time she was a little girl, Elizabeth Yates dreamed of being a writer. She relates in an autobiographical article: "I could think up stories about the houses I passed, or perhaps just about (my horse) Bluemouse and me as we journeyed through the day and the country together; and everything had a story."

She was born in Buffalo, New York, on December 6, 1905. At the age of twelve, she began writing a diary which was later published. At the age of twenty, she moved to New York City determined to launch her writing career. She accepted a variety of assignments: "I was a comparison shopper at Macy's, worked on a newspaper, did book reviewing, carried on research, wrote articles and got toughened by rejection slips," she recalls in the article.

In 1929 Yates traveled to London to join her husband-to-be, William McGreal; they were married upon her arrival. The McGreals lived in Europe during the 1930s, and Yates wrote travel articles for newspapers and magazines such as *New York Times*, *Christian Science Monitor*, and *Horn Book*. Her first novel *High Holiday* was published in 1938; it was set in the Swiss Alps and inspired by her interest in mountain climbing and a trip she and her husband had taken with friends. The book was so popular her publisher asked her to write another novel about mountain climbing. The second book was *Climbing Higher*; it used the same characters in a different setting.

When World War II began, Yates and her husband returned to the United States, settling in Peterborough, New Hampshire. She continued to write novels with European settings, many of which were inspired by or based on her own experiences.

While living in England, Yates had become friends Nora Unwin who was an artist. The friendship continued on both personal and professional levels. In 1946 the McGreals invited Miss Unwin to move to the United States. She lived in a house in their orchard, and the two women worked together on many projects.

Although she has written over forty children's books, one of Yates' most popular books is *Amos Fortune, Free Man* which tells of the life of an eighteenth century freed slave. The idea of writing this book came to her when she was standing by the stone that marked his grave in the cemetery in Jaffrey, New Hampshire.

Reading the brief but eloquent inscription of a man whose life spanned from Africa in 1715 to America in 1801 inspired her to find the story within those lines. Yates writes of the book: "His was a life of freedom, once gained, well lived, of self-reliance and great faith." *Amos Fortune* won the Newbery Medal in 1951.

When Elizabeth Yates explains her goals in life, she writes: "A deep and ever deepening conviction of the enduring nature of good has been my mainstay. Looking for it in people and in situations has given me that upon which I can build. As a person, I want to put myself on the side of good, no matter how small my service, and so make my life count in the sum total."

Mrs. Yates lives in Concord, New Hampshire. She opens her home to small groups of children where she provides writing instruction and encouragement. Well into her nineties, her activities still evidence her strong faith and her desire to make her life count; they are a testament to how truly successful she has been.

CRITIC'S CORNER

In 1951 *Amos Fortune, Free Man* won the highest honor in children's literature, the John Newbery Medal. The Newbery Medal is awarded annually by the American Library Association for "the most distinguished contribution to American literature for children." Predictably, critics loved the book.

Impact Magazine says, "It's easy to see why this book was awarded with John Newbery Medal. Elizabeth Yates, in writing this book, has told the wonderful story of a man who loved freedom and wanted others to have the freedom that he had himself."

A reviewer for Bethlehem Books writes: "Carefully researched and convincingly written, it is a biography which displays a power of language and imagination that draws the reader into the life of an African prince who is enslaved and taken to America. As the steadfast hero painstakingly works his way to both spiritual and physical freedom, Miss Yates succeeds in making complex issues of injustice, fortitude and forgiveness remarkably accessible to the child."

ALA Booklist calls the book a "sensitively written and moving story of a life dedicated to the fight for freedom and service to others." *Horn Book* refers to the novel as a "vividly told story of a noble character with the love of freedom deeply planted in his soul. Elizabeth Yates has written his dramatic and moving story with skill."

New York Times Book Review declares, "It is a moving story, underlaid with deep religious feeling, which thoughtful young people will find absorbing and full of meaning today."

OTHER WORKS BY ELIZABETH YATES

High Holiday (1938)
Hans and Frieda in the Swiss Mountains (1939)
Climbing Higher (1940)
Haven for the Brave (1941)
Under the Little Fir and Other Stories (1942)
Around the Year in Iceland (1942)
Patterns on the Wall (1943) published as *The Journeyman* (1990)
Mountain Born (1943)
Wind of Spring (1945)
Nearby (1947)
Once in the Year (1947)
The Young Traveler in the U.S.A. (1948)
Beloved Bondage (1948)
Guardian Heart (1950)
Children of the Bible (1950)

Brave Interval (1952)
David Livingstone (1952)
A Place for Peter (1953)
Hue and Cry (1953)
Rainbow 'round the World: A Story of UNICEF (1954)
Prudence Crandall, Woman of Courage (1955)
The Carey Girl (1956)
Pebble in a Pool: The Widening Circles of Dorothy Canfield Fisher's Life (1958)
Gifts of True Love: Based on the Old Carol "The Twelve Days of Christmas" (1958)
The Lighted Heart (1960)
The Next Fine Day (1962)
Someday You'll Write (1962)
Sam's Secret Journal (1964)
Carolina's Courage (1964)
Howard Thurman: Portrait of a Practical Dreamer (1964)
Is There a Doctor in the Barn? A Day in the Life of Forrest F. Tenney, D.V.M. (1966)
An Easter Story (1967)
With Pipe, Paddle and Song: A Story of the French-Canadian Voyageurs (1968)
New Hampshire (1969)
On That Night (1969)
Sarah Witcher's Story (1971)
Skeezzer, Dog with a Mission (1972)
The Road through Sandwich Notch (1972)
We, the People (1974)
A Book of Hours (1976)
The Seventh One (1978)
Silver Lining (1981)
Sound Friendships: The Story of Willa and Her Hearing Ear Dog (1987)
Autobiography
My Diary—My World (1981)
My Widening World (1983)
One Writer's Way (1984)
Spanning Time: A Diary Keeper Becomes a Writer (1996)
Adaptations
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Skeezzer, Dog with a Mission (television film by NBC, 1981)
Mountain Born (film by Disney)

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GENERAL OBJECTIVES

1. To discuss how our childhood experiences and values shape our lives
2. To recognize that education changes ideals
3. To identify and appreciate positive character traits across culture
4. To analyze why some people felt justified in enslaving others
5. To evaluate the value of freedom
6. To evaluate the value of kindness and inclusiveness when dealing with others
7. To discuss the history of slavery
8. To consider how we are sometimes helpless against stronger outside forces and to identify ways of coping with those situations

SPECIFIC OBJECTIVES

1. To understand how At-mun's expectations of being a servant to his people stayed with him throughout his entire life
2. To discuss the symbolism of open hands to the At-mun-shi
3. To evaluate how Amos's Christian education affected his life
4. To consider ways his life might have been different if he had been sold in a southern state to a large plantation owner
5. To understand the full extent of his longing to find Athmun
6. To analyze why he was not ready to accept manumission (formal liberation of a slave) when Caleb Copeland first offered it to him.
7. To consider his reasons for twice marrying older women with frailties and physical disabilities

LITERARY TERMS AND APPLICATIONS

To enhance students' appreciation and understanding of the novel, present them with these terms.

irony: a contrast between expectation and reality. *Verbal irony* occurs when there is a difference between what is said or written and what is really meant. *Situational irony* is when what happens is very different from what the audience or reader expects to happen. *Dramatic irony* occurs when the audience or the reader knows something that a character does not know. Dramatic irony occurs on page 20 when the captives see the ship anchored off-shore. "To them it was a great bird sent for their deliverance and in his heart each one hailed it." The reader knows that the ship will take them so far from their home that they will never be able to return. Situational irony occurs on page 32 when Amos is bought by a Quaker who does not believe in slavery. When he is captured and enslaved the reader expects the rest of his life to be filled with hardships and mistreatment.

biography: an account of a person's life or of part of it, written or told by another person. Biography books are classified as

nonfiction. In the library they are found in the 92 section. The call number of each is 92 followed by the first three letters of the subject's last name. The call number of *Amos Fortune Free Man* is 92 FOR.

characterization: the way a writer reveals the personality of a character. The writer may simply tell the reader that a character is honest or trustworthy or shy or unhappy. This method is called *direct characterization*. Usually writers use *indirect characterization* which reveals a character's personality in one of these ways:

1. *the words of the character* - example on p. 160 "I wanted her to die free. I knew she didn't have long when I bid on her, but she's had almost a year of freedom."
2. *the actions of the character* - example on p. 123 "Amos went to see her often, hoping that some of the good of his own life might spill over into hers that was hedged round by poverty and misfortune."
3. *the description of the character's thoughts and feelings* - example on p. 173 "Hate could do that a man, Amos thought, consume him and leave him smoldering."
4. *the comments made about the character by other characters in the story* - example on p. 168 "He'll learn more than tanning when you've taught him all you know. He'll learn what it is to be a free man."
5. *the way other characters in the story react to the character* - example on p. 176 When Amos asks Deacon Spofford to execute his will, Deacon Spofford responds, "I should be deeply honored, Amos Fortune."

SETTINGS

The initial setting of the novel is 1725 in the village of the At-mun-shi tribe. The village is in a clearing in the equatorial jungle of Africa. At this point, At-mun is the prince of his tribe, admired and respected by his people. After the capture of the village, the people were marched to a large river then transported to the ocean in canoes. He and his people are kept on the beach in a series of pits dug in the ground for the next three weeks, waiting for the master from the *White Falcon* to come ashore and choose those he would take to the American colonies. The passage on the ship took two months.

The ship's first port is in the Carolinas. From there it sails north, stopping at several ports to unload its "human cargo". At-mun is sold in Boston. He is renamed Amos and lives with the Copeland family near Boston from 1725 until 1740. At that point he is sold to Ichabod Richardson of Woburn which was located in the county of Middlesex; he lives there until 1781. In 1769 he becomes a free man, but he remains in Woburn for eleven more years. In 1781 Amos, Violet, and Celyndia move to Jaffrey, New Hampshire. He dies November 17, 1801, and is buried in the churchyard in Jaffrey

CROSS-CURRICULAR SOURCES

Fiction

Jennifer Armstrong, *Steal Away*
Patricia Beatty, *Jayhawker*
Elisa Lynn Carbone, *Stealing Freedom*
Margaret Goff Clark, *Freedom Crossing*
James Lincoln Collier and Christopher Collier, *Jump Ship to Freedom, War Comes to Willy Freeman, and Who is Carrie?*
Sandra Forrester, *Sound the Jubilee*
Paula Fox, *The Slave Dancer*

LouAnn Bigge Gaeddert, *Breaking Free*
 Joyce Hansen, *The Captive*
 Karen Hesse, *A Light in the Storm: The Civil War Diary of Amelia Martin*
 Belinda Hurmence, *Tancy*
 Mary E. Lyons, *Letters from a Slave Girl: The Story of Harriet Jacobs*
 Pat McKissack, *A Picture of Freedom: The Diary of Clotee, a Slave Girl*
 Joan Lowery Nixon, *Caesar's Story, 1759*
 Scott O'Dell, *My Name is Not Angelica*
 Katherine Paterson, *Jip: His Story*
 Gary Paulsen, *Nightjohn and Sarny, a Life Remembered*
 Carolyn Reeder, *Across the Lines*
 Ann Rinaldi, *Wolf by the Ears*
 Fatima Shaik, *Melitte*
 Barbara Claassen Smucker, *Runaway to Freedom: A Story of the Underground Railway*
 Ann Warren Turner, *Nettie's Trip South*

Nonfiction

Terry Bisson, *Nat Turner*
 Frederick Douglass, *Frederick Douglass, in his Own Words*
 William J. Evitts, *Captive Bodies, Free Spirits: The Story of Southern Slavery*
 Gena Kinton Gorrell, *North Star to Freedom: The Story of the Underground Railroad*
 Virginia Hamilton, *Many Thousand Gone: African Americans from Slavery to Freedom*
 James Haskins, *Bound for America: The Forced Migration of Africans to the New World*
 Julius Lester, *To Be a Slave*
 Milton Meltzer, *All Times, All Peoples: A World History of Slavery*
 Douglas T. Miller, *Frederick Douglass and the Fight for Freedom*
 Walter Dean Myers, *The Glory Field and Amistad: A Long Road to Freedom*
 Ann Lane Petry, *Harriet Tubman, Conductor on the Underground Railroad*
 Doreen Rappaport, *Escape from Slavery: Five Journeys to Freedom*
 R. Conrad Stein, *The Story of the Underground Railroad*
 Marian Taylor, *Harriet Tubman*
 Booker T. Washington, *Up from Slavery*

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THEMES AND MOTIFS

A study of the central themes and situations in *Amos Fortune, Free Man* should include these aspects.

Themes

- fear
- confusion
- bravery
- family love
- selflessness
- betrayal
- slavery

- prejudice
- education
- forgiveness
- respect
- financial security
- inner peace
- Christianity

Motifs

- how we react in fearful situations we can't control
- why some people felt justified enslaving others
- how prejudice affects communities
- having your heritage and birthright taken from you
- love and responsibility toward family
- the importance of helping others in need
- that honor and dignity are respected across cultures
- the importance of doing a good job and becoming financially independent
- why being at peace with yourself is important
- why we must accept and include others

MEANING STUDY

Below are words, phrases, sentences, or thought units that have particular meaning in the novel. Explain the meaning of each. Page numbers indicate the context from which the item is taken.

1. "Then swiftly he knelt, palms down to the earth, bowing his head and pressing his lips to the soil: all that he had, all that he ever would be, he gave to his people. He was their prince, someday to be their chief. He could not do otherwise." (p. 7)
 (*At-mun was only 15 years old, but the idea of service to his people was already ingrained. It was evident in his compassion toward his sister. It was shown again when he purchased the freedom of Lily, whom he knew might not live long, and the freedom of Lydia who was crippled during the Middle Passage. His concern for Lois Burdoo and Polly continue a long history of helping others.*)
2. "But more than all that he felt something expanding within him: a strange feeling that rose to meet the new world his eyes were absorbing. It was as far from elation as it was from fear, yet it was a compound of each." (p. 18)
 (*Amos faced new situations with calm and confidence. At a time when most people would feel fear, bewilderment, and fury, Amos wondered about this new situation.*)
3. "But Amos had deep within him the inheritance of the At-mun-shi, of looking up to someone older and wiser as a protector." (pp. 45-46)
 (*The night of the At-mun-shi's capture, when the rifles were fired into the air and the slavers started advancing on the village, "the At-mun-shi screamed wildly and ran across the clearing, trying to reach their chief who stood above them in strength and power, symbolizing protection." The culture of the tribe was to look to others for guidance and protection. Amos willingly put Caleb Copeland in this position, thus he did not want his manumission papers from him. Amos later transferred his devotion to God and looked to Him for guidance and protection. Never did he make quick decisions or rely solely on his own judgement.*)
4. "The sun stood still over Africa, it was only in America that it moved." (p. 50)

(Although Amos had been in the colonies for years, he continued to search for the little girl he had burned in his memory during the Middle Passage. It never occurred to him that Ath-mun would change and he would have to recognize her in a different appearance than the one in his memory. When he looked in Mrs. Richardson's mirror and realized that Ath-mun's appearance would have changed, he was distraught.)

5. "Once, long years ago, I thought I could set a canoe-load of my people free by breaking the bands at my wrist and killing the white man who held the weapon....the years between have shown me that it does a man no good to be free until he knows how to live, how to walk in step with God." (pp.161-162)

(Although many of Amos' values had carried over from his childhood to his adult life, this one had changed. He judged his life by Christian values. He felt that to be truly free, he must have the Lord in his life. He felt that all he had been through had helped him because it had given him his Christian faith.)

6. "But Amos would not go home while hate burned within him...." (p. 173)

(Amos felt that hate could consume people and leave them with nothing but smoldering ashes. Amos valued his freedom and refused to become a hostage to hate and the detrimental effect it could have had on his life.)

COMPREHENSION STUDY

Answer the following questions in your own words. There is not always a right answer. Your judgment is important, and you should be ready to defend your answers by referring to passages in the book.

Questions 1-5 (Literal Level)

1. What are the first things you learn about At-mun and his life in Africa? Be sure to include his age, position in the tribe, his attitude toward the members of his tribe and their attitude toward him.

(At-mun was the prince of the At-mun-shi tribe. His father was the tribe's chief, his sister, Ath-mun, their princess. At-Mun was 15, tall and powerfully built; he carried his head high and his eyes flashed. His sister Ath-mun was shy; she hid behind her brother trying to hide her deformed leg. At-mun was given a special part in the mystic dance which signified his position in the tribe. He displayed an attitude of service to his people. "...all that he had, all that he ever would be, he gave to his people." When he danced with his sister, his love and compassion for her were obvious. The people admired his strength and his kindness. They commented that he would be a good leader when the time came.)

2. Explain how At-mun and the strongest members of his tribe were captured. What happened to the other members of his family?

(During the At-mun-shi's celebration of the time of herbage, all the members of the tribe gathered in the clearing for the mystic dance. The warriors' weapons were piled outside the village because, "This was a night of peace and during it no At-mun-shi would bear anything symbolic of killing." A hundred invaders crept around the village, got between the At-mun-shi and their weapons, then fired their

muskets into the night. They killed only the chief, but the others were frightened and bewildered. They ran across the clearing trying to reach their chief who, to them, symbolized strength, power, and protection. The slavers advanced on the people, shackling the strongest and tossing the others aside. His sister was ripped from his grip and tossed aside. She was left behind with the ones the slavers chose not to take.)

3. Who was Caleb Copeland? What do you know about him and his family?

(Caleb Copeland was the man who bought Amos when he first arrived in Boston. He and his family were Quakers who did not believe in slavery. His wife, Celia, and his children, Roger and Roxanna, were very kind to Amos. He was accepted into their home and became almost like a member of their family. They taught him to sit on a chair, sleep on a bed, eat with a knife and fork, and wear trousers and a shirt. He went to church with them on Sundays and was allowed to sit in the pew with them. He learned to make cloth. They provided Amos with "a Christian home with kindly treatment and an opportunity to cultivate his mind.")

4. How did Ichabod Richardson gain ownership of Amos? How did Amos gain his freedom?

(Although Caleb Copeland offered Amos his freedom several times, Amos was never ready to accept it. When Caleb died, Celia was forced to sell Amos along with the household items in order to pay debts. Ichabod Richardson bought Amos at that auction. Ichabod Richardson was a tanner and he taught Amos that trade. After years of being Mr. Richardson's slave, Amos finally asked for his freedom. It was agreed that Amos would make payments toward his freedom for the next six years; however, Ichabod Richardson died before the date that would mark Amos' freedom. Mrs. Richardson suspended the remainder of the payments and granted Amos his freedom.)

5. Explain how Amos decided to make his home in Jaffrey.
- (While Amos was saving money to buy Violet's freedom, he traveled to Keene to deliver leather to a customer. On the way there, he was intrigued by a mountain. He had been looking for a new place to live, so he asked God to give him a sign if this was the place. The community there was named Jaffrey. When Amos delivered the leather, the customer remarked that he wished there was a tanner such as Amos in the area. Amos smiled to himself at this sign. On the way back to Woburn, Amos stopped to thank God for the sign and to tell the mountain that he would be back.)*

Questions 6-8 (Interpretive Level)

6. Why did Amos ask to take things to Boston on the days ships from Africa were unloaded?

(When Amos went to Boston to deliver merchandise on the days ships from Africa were unloaded, he always went to the wharf to look for his sister, Ath-mun. He watched the paper to determine when a young girl was among the cargo, and he always looked for the sister he remembered, a young girl with a useless leg she had to drag behind her.)

7. What painful realization did Amos come to when he saw himself in Mrs. Richardson's mirror?

(Amos was horrified to realize that he had aged so much.

Not because he was concerned about his own appearance, but because he realized that the years had done the same thing to Ath-mun. He had never before thought of her aging. For years and years he had searched for a young girl. He was distraught to realize that he might have missed her because he had been looking for the girl she had been a long time ago, not the woman she might have become.)

8. Explain the inner conflict Violet experiences when she hides Amos' money from him.

(Violet loved and respected Amos. She owed him her freedom, and she had always trusted his judgment. So, on one hand, she felt she should not oppose Amos. On the other hand she felt he was making a mistake. She wanted Amos to use his money to buy a piece of land, something he had always wanted. She felt Lois Burdoo had received plenty of help from the community and that she'd never managed to improve her situation. Violet wanted Amos to realize his own dreams, but she did not want to question his decision.)

Questions 9-12 (Critical Level)

9. What was the most important thing the Copelands taught Amos? Justify your answer by explaining how this knowledge helped Amos from that time forward.

(Answers will vary. They may include: reading, writing, speaking English, belief in God, or customs of living indoors (sitting on a chair, sleeping on a bed, eating with a knife and fork). Any answer given should be supported by logical justification.)

10. The way Amos held his head is mentioned throughout the entire book. What does this signify and why is it mentioned repeatedly?

(The way Amos carried his head symbolizes the part of Ath-mun that could never be taken from him. It was first mentioned during the description of the mystic dance in Africa when the prince of the Ath-mun-shi was so admired by his people. The slavers who captured him commented that he would bring more money if he didn't carry his head that way—they saw it as defiant. Later it was seen as part of his dignity. It is one of the things about Amos that remained the same even when his culture was stripped from him and replaced with another.)

11. How would Amos' life have been different if he had been sold in one of the southern colonies to a large plantation owner instead of remaining on the ship until it reached Boston?

(Amos would not have been bought by a family who did not believe in slavery. He would not have been taken into the owner's home and taught along with the master's children. He would not have been taught to read, write, cipher, or speak English fluently. He would not have been taken to church and read to daily from the Bible. He would have been only one of many slaves instead of the only one owned by the family. He would not have received the kind treatment he received in the Copeland home.)

12. Most people in Amos' situation would have been bitterly resentful toward those who enslaved him for years and those who treated him unfairly once he became free. What was it about Amos' personality and beliefs that enabled him to be happy with his life?

(When Ath-mun was 15 years old he already had the idea in-

grained in him that he was to be a source of protection for his people, that his duty was to serve them. It was his birthright and he would not abandon it. When he decided not to kill the guard in the canoe, he began to feel a curiosity about what was to come, a combination of fear and elation. When Amos arrived in Boston, he spent 15 years with the Copelands who were extremely kind to him and taught him Christian values. The values of kindness, compassion, and serving others flowed from one culture to another. In Africa, he turned to his father, the chief, for guidance. In Boston he looked to Caleb Copeland. Once he became a Christian, he turned to God for help and trusted His guidance. Amos found contentment within himself by controlling his reactions to bad situations. He refused to hate. He was respected for the quality of his work, his kindness to others, and his generosity. Amos found joy in these things.)

Questions 13-15 (Creative Level)

13. Make a chart showing how Amos' life was similar to and different from our stereotypic ideas of a slave's life.
14. Our views of slavery are often based solely on what we've learned of U.S. history or seen on television. Research the subject finding instances of slavery prior to A.D. 1700. See how far back in history you can trace this custom. Write a short paper explaining your findings and include a time line.
15. Write a series of letters from Amos to Ath-mun explaining what happened to him after he was taken from the village. Include some personal thoughts and feelings.

ACROSS THE CURRICULUM

Art, Music, and Dance

1. Create a piece of music using drums and flutes that would have been appropriate for the mystic dance of the herbage.
2. Draw an illustration or create a model of the *White Falcon* based on research of slave ships used during this time. Explain the uses of different areas of the ship.
3. Draw a picture of Amos and Violet on their wedding day. Pay special attention to the description of their clothing. Be sure to include Celyndia and the bird.
4. Choreograph the mystic dance for the Ath-mun-shi to celebrate the festival of herbage.

History and Social Studies

1. Draw a time line that shows the major events in Amos' life; start with his capture in Africa and end with his death in Jaffrey.
2. Make a map of the *White Falcon's* voyage from Africa, then up the coast of the Colonies.
3. Research the history of slavery. Include examples from other countries and other time periods. Explain the origins of this practice and the events that led to ending it.
4. List the documents that outline and guarantee freedom to Americans. When they were written they included only white men. Explain how and when these freedoms were extended to African Americans.
5. Research Black Americans who made significant positive impact on our nation during its early history. Choose who you think is most important and write a paper outlining that person's accomplishments.

Language Arts

1. Write four diary entries from Amos' point-of-view that tell of the four most important days of his life. Include your reasons for placing such importance on the events of each day you choose.
2. Imagine that on one of his trips to the wharf Amos finds Ath-mun and is able to buy her freedom. Write a paper describing their reunion.
3. If Amos had been able to find Ath-mun during the time he was working for Caleb Copeland, the remainder of his life might have been very different. Pretend he found her twelve years after he arrived in Boston. Choose five major events that would have been different and explain what you think might have happened.
4. Choose what you see as the major turning point in Amos' life. Write a paper explaining why this one thing is more important than any other.

Math

1. Determine some of the typical routes that slave ships sailed from Africa to the American colonies. Determine the average miles traveled during the Middle Passage. Then determine the average miles traveled per day if a ship took two months to make the journey.

Science

1. Create a poster illustrating the piece of land that Parson Ainsworth loaned to Amos. Include the running stream and the improvements Amos made so he could continue to tan hides. Label the improvements.
2. Research modern techniques used in tanning leather. Determine what chemicals are used in the process and if any of those chemicals originate in tree bark. NOTE: The tanning processes allowed in Europe are different from those allowed in the United States.

STUDENT INVOLVEMENT ACTIVITIES

1. Write a newspaper article describing Amos' gifts to the church and school of Jaffrey. Explain why these two institutions were of particular importance to him.
2. Create a mural that shows the main events of Amos' life.
3. Explain why Amos Fortune was worthy to be the subject of a book.
4. Explain the novel's theme.
5. Discuss in small groups the lessons you can take from Amos' life and apply to your own.

ALTERNATE ASSESSMENT

1. Make a character list and describe each character.
2. Retell, in summary, the events of the book in chronological order.
3. Compile a list of events that show Amos' compassion toward others.
4. Explain why we should all value our freedom.

VOCABULARY TEST

Match each underlined word with its meaning listed below. Write the letter of the meaning in the space next to the sentence number.

- | | | | |
|----------------|-----------------------------------|----------------------|-------------------------|
| a. cone shaped | f. non-Christian, heathen | k. ritualistic chant | p. without resistance |
| b. muscular | g. person who takes bids | l. respect | q. ankle or wrist bonds |
| c. boy | h. pertaining to the equator | m. physical signal | r. speaking fluently |
| d. frustration | i. small enclosed space | n. essential | s. pertaining to plants |
| e. roomy | j. official liberation of a slave | o. in the air | t. confusion |

- _____ 1. Night came down swiftly over the equatorial forest.
- _____ 2. The At-mun-shi were gathering for their mystic dance that would welcome in the time of herbage, the time for the planting of corn.
- _____ 3. Into the center of the clearing surrounded by small conical huts that was the village, a wooden drum had been brought.
- _____ 4. With solemn reverence Saala, the old wise man of the tribe, approached and began beating the drum.
- _____ 5. The At-mun-shi were pagan as all the tribes in Africa, but they were peaceable.
- _____ 6. The music quickened, steps grew longer, and guttural voices uttered the incantation which had been said by their fathers and would be said by their children.
- _____ 7. The At-mun-shi people, now so tired and hungry that their fright and bewilderment were secondary, squatted on the ground with heads between their knees.
- _____ 8. Monkeys, chattering in their aerial homes, peered out at the sight of the canoes, and swung from limb to limb to travel with them for awhile.
- _____ 9. Frightened and angry, the captives milled around in their confinement.
- _____ 10. A score of the finest had been singled out and were standing separately, docile in their chains, heads bowed—all but one—bodies glistening from the palm oil.
- _____ 11. In such freedom as their shackles permitted, they were allowed to move about while their quarters were cleaned and washed with vinegar.
- _____ 12. The auctioneer thought for a moment, realizing that he was being offered almost twice what he had hoped to get even with bidding.
- _____ 13. "He looks an intelligent lad," the purchaser commented.
- _____ 14. "He doesn't understand anything," Caleb exclaimed, exasperation mounting in his voice as color had to his cheeks.
- _____ 15. As if drawn by her gesture, he took a step or two toward her. She nodded vigorously.
- _____ 16. He attended the school for children which Mistress Copeland held daily in her spacious kitchen.
- _____ 17. Educated by the white man until they had become well-trained and articulate, baptized into his faith, they still were kept apart.
- _____ 18. He worked well with the hides and, as in the kindly Quaker household in Boston, he soon made himself an indispensable part of the Richardson family.
- _____ 19. Cyclops was old, though he was a robust horse, and the fact that he had only one eye made Amos easy on him.
- _____ 20. Amos showed the constable his papers of manumission.

COMPREHENSION TEST A

Part I: Matching (20 points)

Read each character description. In the list below, find the character who matches the description. Write the letter of the character in the space next to the description number. Use each name only once.

- | | | | |
|---------------------|-----------------------|----------------|--------------------|
| a. Caleb Copeland | d. Ath-mun | g. Celyndia | i. Polly |
| b. Roxanna Copeland | e. Ichabod Richardson | h. Lois Burdoo | j. Deacon Spofford |
| c. Violet | f. Lydia | | |

- ___ 1. the Quaker who bought Amos when he first arrived in Boston
- ___ 2. Amos' third wife who was a tremendous help to him
- ___ 3. the little girl who read to Amos from the Bible and encouraged him to speak English
- ___ 4. the man who helped Amos write his will
- ___ 5. Amos' second wife who was crippled during her ship's passage from Africa
- ___ 6. the man who taught Amos the trade of a tanner
- ___ 7. a poor widow in Jaffrey whom Amos tried to help
- ___ 8. Amos' step-daughter who cried tears of joy when Amos explained to her what freedom meant
- ___ 9. the daughter of Lois Burdoo who was auctioned to Amos at the town's Public Vendue
- ___ 10. the sister of Amos for whom he spent years searching

Part II: Fill-In (20 points)

Write one or more words in each blank to make each statement true.

1. The night the At-mun-shi were captured, the only man the slavers shot was _____.
2. At-mun was the 15-year-old _____ of his tribe.
3. The At-mun-shi and other captives were kept in _____ for three weeks.
4. At-mun wanted to always remember _____'s face so he could recognize that person again.
5. Caleb Copeland let Amos take the cloth to Boston on days when _____.
6. _____ taught school to Amos and her own children in her kitchen.
7. Ichabod Richardson made Amos purchase his own _____.
8. One of Amos' proudest days was when he was allowed to become a member of _____.
9. Amos had always dreamed of owning his own _____.
10. When Amos and Violet disagreed about what to do with the money in the kettle, he went to (this place) _____ and asked God to give him a sign.

Part III: Motivation (20 points)

Complete each phrase below with a reason or justification.

1. The At-mun-shi warriors were not armed the night they were captured because
2. At-mun knew he could kill the captors in his canoe and escape. He didn't because
3. It was unusual for a Quaker to buy a slave because
4. Amos was taught to read, write and cipher because
5. Amos went to Boston on days ships from Africa unloaded because
6. Celia Copeland was forced to sell Amos because
7. Even though Lily was ill and might not have long to live, Amos chose to purchase her freedom and marry her because
8. The people of Jaffrey welcomed Amos and his family because
9. Violet hid the money from Amos' kettle because
10. Amos purchased Polly at the Public Vendue because

Part IV: Essay (40 points)

Choose two and answer in complete sentences.

1. Compare and contrast Caleb Copeland and Ichabod Richardson.
2. Explain how Amos' love of his sister was the reason behind his marrying Lily and Lydia.
3. Explain the things Amos learned while living with Caleb Copeland and his family and how learning these things helped him later.
4. Explain how Amos became a respected member of his community (Jaffrey).

COMPREHENSION TEST B

Part I: True/False (20 points)

Mark the following statements either **T** for true or **F** if any part is false.

- ___ 1. At-mun's entire family was captured and placed on a ship to America.
- ___ 2. At-mun tried to kill the guard in his canoe and escape.
- ___ 3. The captives were kept in grass huts along the beach while the slavers captured others.
- ___ 4. The auctioneer in Boston suggested to Caleb Copeland that he should call his slave Amos.
- ___ 5. Caleb Copeland and his wife were Quakers who did not believe in slavery.
- ___ 6. The Copeland's daughter, Roxanna, was very afraid of Amos.
- ___ 7. Caleb Copeland tried to give Amos his freedom, but Amos said he wasn't ready.
- ___ 8. Ichabod Richardson taught Amos to be a tanner.
- ___ 9. Ichabod Richardson was a generous person who gave Amos his freedom the day Amos asked for it.
- ___ 10. Neither Caleb Copeland or Ichabod Richardson allowed Amos to attend church.

Part II: Fill-In (20 points)

Write one or more words in each blank to make each statement true.

1. The At-mun-shi admired At-mun for the kindness he showed toward _____.
2. The At-mun-shi were marched from their village and then taken by _____ to the ocean.
3. When At-mun arrived in Boston the only word he uttered was _____.
4. Caleb Copeland had gone to Boston to sell _____ on the day he bought Amos.
5. Celia Copeland said that Caleb should give Amos his _____.
6. Ichabod Richardson taught Amos to be a _____.
7. On one of his trips to Boston, Amos bought Mrs. Richardson a _____ made of polished tin.
8. Amos longed to join the Colonists fighting the _____ but felt he was too old.
9. Amos hid his money in _____.
10. Amos willed his money to the _____ and the _____.

Part III: Matching (20 points)

Read each quote. In the list below, find the character who was the speaker. Write the letter of the character in the space next to the quotation number. Names may be used more than once or not at all.

- | | | | |
|-----------|-------------------|------------------------|---------------------|
| a. Amos | c. Caleb Copeland | e. Ichabod Richardson | g. Deacon Spofford |
| b. Violet | d. Celia Copeland | f. Mistress Richardson | h. Roxanna Copeland |

- _____ 1. "I knew we needed someone to help in the house, and I knew he would have a Christian home with kindly treatment and an opportunity to cultivate his mind. I could not help buying him."
- _____ 2. "You can see for yourself, Amos, the words my father read this morning. Isn't that nice, Amos? You can be a king and I'll be a priest."
- _____ 3. "I don't know. Amos looked at himself in that little mirror he brought me and at first his image seemed to delight him. Then it affected him strangely."
- _____ 4. "I'll be back. Just you wait there, you old mountain, and we'll soon be talking together every day."
- _____ 5. "Thank you, sir. I'll ask you to tell me when your paper advises you of a ship in from Africa at the Boston wharf. If you'd be sending some leather to Boston I'd like to take it on that day."
- _____ 6. "It will take time, Caleb, but he is a good boy. He will learn. I think he will even learn to speak. That is not a sound, Caleb. It is a word. Something he has brought with him from Africa and he will not give it up until he can replace it with something of equal meaning."
- _____ 7. "I've asked You for a sign, Lord, manys the time, and You've always given me one. I'm asking You now. It doesn't need to be anything big, Lord, I'll understand."
- _____ 8. "Amos, I've buried that kettle in the woods and I'll go to my grave knowing where it is before I'll see you giving what's in it to a no-account woman who like as not will be no better off a year hence."
- _____ 9. "Two things stand out in my life the way the mountain stands out in this country. Church and school. I've got the money saved and I'd like you to make a handsome present to each."
- _____ 10. "That's a good farm of yours, Amos, and into it you've put heart as well as muscle. Whether Violet keeps it or sells it, it will care for her all her natural life. And here is my oath, my friend, that while I am alive no one shall take advantage of her. Have you any wish of your own that you would trust me to carry out?"

Part IV: Essay (40 points)

Choose two and answer in complete sentences.

1. Explain why Amos is an admirable character.
2. Analyze why some people felt justified enslaving others.
3. Compare and contrast Violet Fortune and Lois Burdoo.
4. Discuss At-mun's belief that his job was to serve and protect his people. Identify times in his life where this belief is clearly shown.

ANSWER KEY

VOCABULARY TEST

- | | | | |
|------|-------|-------|-------|
| 1. h | 11. q | 6. k | 16. e |
| 2. s | 12. g | 7. t | 17. r |
| 3. a | 13. c | 8. o | 18. n |
| 4. l | 14. d | 9. i | 19. b |
| 5. f | 15. m | 10. p | 20. j |

COMPREHENSION TEST A

Part I: Matching (20 points)

- | | |
|------|-------|
| 1. a | 6. e |
| 2. c | 7. h |
| 3. b | 8. g |
| 4. j | 9. i |
| 5. f | 10. d |

Part II: Sentence Completion (20 points)

1. the chief
2. prince
3. pits
4. Ath-mun's (his sister's)
5. ships from Africa unloaded
6. Mistress Copeland
7. freedom
8. his church
9. land
10. the mountain

Part III: Motivation (20 points)

1. the celebration of herbage was a time of peace
2. the earth answered that it was a time of birth and renewal, not death
3. Quakers opposed slavery
4. he attended school with the Copeland children in Mistress Copeland's kitchen
5. he wanted to look for Ath-mun
6. she needed money to pay off debts
7. he loved her and wanted her for his wife
8. the area needed a good tanner
9. she didn't want Amos to give it to Lois Burdoo
10. he wanted her to be well cared for

Part IV: Essay (40 points)

Answers will vary.

COMPREHENSION TEST B

Part I: True/False (20 points)

- | | |
|------|-------|
| 1. F | 6. F |
| 2. F | 7. T |
| 3. F | 8. T |
| 4. T | 9. F |
| 5. T | 10. F |

Part II: Sentence Completion (20 points)

1. Ath-mun (his sister)
2. canoe
3. At-mun (his name)
4. cloth
5. freedom
6. tanner
7. mirror
8. British
9. an iron kettle
10. church & school

Part III: Matching (20 points)

- | | |
|------|-------|
| 1. c | 6. d |
| 2. h | 7. a |
| 3. f | 8. b |
| 4. a | 9. a |
| 5. a | 10. g |

Part IV: Essay (40 points)

Answers will vary.



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