

ELA Grade 7 Unit 1 - Print

1

Excerpt from *Kinship: A Family's Journey in Africa and America*

by Philippe Wamba

During my first year in Dar es Salaam, Tanzanian guides helped me understand this different lifestyle, and my extensive interaction with my new companions helped me learn Kiswahili. To supplement the words and phrases I was quickly picking up from my friends, I began to take private Kiswahili lessons from a teacher who lived next door. Then, to my initial unhappiness, I began attending the local primary school.

The first day I donned my new school uniform—blue shorts and a white shirt—and walked reluctantly to school. I had no idea what to expect and was bewildered by the attention I received from my classmates, who bombarded me with greetings and questions. After a few minutes of sitting at the small wooden desk I shared with two other students, listening to all of the excited chatter and laughter and feeling certain that my classmates were mocking me, I vowed never to return.

The classroom was made of unembellished concrete blocks and had no electricity, and there must have been 60 loud kids in my class alone. Chaos reigned until the teacher finally arrived. The students rose to greet her, chanting Shikamoo, mwalimu ("Good morning, teacher"). When my presence was brought to her attention, she assigned a fellow student named Sandi, who had lived in Zambia and spoke some English, to guide me through the day.

Except for math (which I had always hated) and English, the subjects were almost completely incomprehensible to me. But I did enjoy music, a simple affair in which the teacher wrote some lyrics on the blackboard and waved

her arms to establish the rhythm, and everyone began to sing with unrehearsed exuberance, adding harmony and embellishments at will. At the close of that draining first day, my class filed out of the room. I was still daunted by the prospect of returning the next day, but no longer set against it.

Despite our share of blunders, my brothers and I quickly adjusted to our new surroundings. The language was the most significant barrier, but once we began to grasp the fundamentals of Kiswahili, everything proceeded that much more rapidly. At first, the words sounded like jumbled mouthfuls, and my ears initially had trouble organizing the syllables that tumbled out of peoples' mouths into logical phrases and sentences. But slowly words that had once sounded unpronounceable became simple, and my stuttering speech gained fluidity and pace. So, too, did my understanding of the culture that the language reflected.

Soon, my brothers and I found ourselves switching to Kiswahili to express ideas that eluded us in English, or to convey an emotional flavor or spice we instinctively felt we could not capture in English. As I began to learn the various subtleties of Kiswahili, I developed a new way of looking at the world. It was not a wholly American or Tanzanian perspective, but reflected the influence of different traditions. Sometimes it seemed that we shared a cultural identity that no one but us would ever understand. However, as we became increasingly comfortable in Tanzania, we learned to shift easily between cultural contexts.

Read the excerpt from *Kinship: A Family's Journey in Africa and America*.

Soon, my brothers and I found ourselves switching to Kiswahili to express ideas that eluded us in English, or to convey an emotional flavor or spice we instinctively felt we could not capture in English.

In the context of the excerpt, the word "convey" most nearly means

- A)communicate.
- B)transport.
- C)cause.
- D)feel.

2

Which choice **best** explains how the experience of learning Kiswahili influences the author in *Kinship: A Family's Journey in Africa and America*?

- A)It increases the author's feelings of isolation.
- B)It changes the way the author sees the world.
- C)It strengthens the author's identity as an American.
- D)It enables the author to form a relationship with Sandi.

3

Part A:

Which statement **best** describes a central idea in the excerpt from *Kinship: A Family's Journey in Africa and America*?

- Music can help people relate to one another.
- Learning a new language can be a way to connect to another culture.
- Different countries have different ways of educating their citizens.
- Private lessons are helpful for people who want to learn languages.

Part B:

Which sentence from the passage **best** supports the answer selected in Part A?

- A)To supplement the words and phrases I was quickly picking up from my friends, I began to take private Kiswahili lessons from a teacher who lived next door.
- B)Except for math (which I had always hated) and English, the subjects were almost completely incomprehensible to me.
- C)But I did enjoy music, a simple affair in which the teacher wrote some lyrics on the blackboard and waved her arms to establish the rhythm, and everyone began to sing with unrehearsed exuberance, adding harmony and embellishments at will.
- D)The language was the most significant barrier, but once we began to grasp the fundamentals of Kiswahili, everything proceeded that much more rapidly.

4

Part A:

Which choice **best** describes the author's point of view at the beginning of *Kinship: A Family's Journey in Africa and America*?

- A)He is excited to embrace a new lifestyle.
- B)He feels isolated as a foreigner among strangers.
- C)He feels inspired by the prospect of making new friends.
- D)He is nervous about having to switch between cultural identities.

Part B:

Which sentence from the passage **best** supports the answer to Part A?

- A)During my first year in Dar es Salaam, Tanzanian guides helped me understand this different lifestyle, and my extensive interaction with my new companions helped me learn Kiswahili.
- B)To supplement the words and phrases I was quickly picking up from my friends, I began to take private Kiswahili lessons from a teacher who lived next door.
- C)I had no idea what to expect and was bewildered by the attention I received from my classmates.
- D)After a few minutes of sitting at the small wooden desk I shared with two other students, listening to all of the excited chatter and laughter and feeling certain that my classmates were mocking me, I vowed never to return.

5

Hope Renewed
by Proud Dzambukira

“There will always be hope, hope never dries up.” Five years ago, in June 1998, I delivered the above words with the innocence of the child I was. I was being interviewed by David Moricca and Eric Farmer, who were shooting

video footage for a documentary, *Meet Zimbabwe's Young Scholars*. They thought I had a remarkable story to tell. And I did. It was a tale of hope renewed.

In 1996, during the final year of my primary school education, my world collapsed. I suffered the same fate suffered by so many children in Zimbabwe today. My father, the sole bread winner in the family, died. With his passing, died my hope of proceeding with my education and being the sole architect of my future. In Zimbabwe, education is the key to prosperity and happiness. I had not just lost my father; I had lost the key to unlocking the door to a happier future for my family and myself.

My hope was resurrected by Students for Students International, a student organization based at the University of North Carolina at Chapel Hill. In 1998 I was at a well renowned secondary school, trying to mold a better future for myself, my family, and in turn, for my community. I was very grateful and optimistic.

Of course I did exceptionally well in my studies—I had to. Not because I was particularly intelligent, but because I understood only too well the value of the education that I had almost been denied. My studies took me, at no expense to my family or myself, halfway across the country to one of the best schools in the region for the last two years of my high school education. There my eyes were opened to a wider world of opportunities, which

deepened my gratitude and heightened my appreciation and outrage at the disparity that exists between the rich and the poor. I started growing up then. My resolve to make the most out of the opportunities available to me was thus steeled, but more importantly, I defined what, for me, has come to be a life statement: to balance the scale, to reach out and make available the same opportunities that I have had to children in circumstances to mine in 1996.

In 2002, I was chosen to be a participant in the United States Student Achievers Program (USAP). Each year this program assists thirty students from around the country to take advantage of the educational and personal growth opportunities available at some universities in the United States. I applied and was accepted into Harvard on a full scholarship.

This is my story today. In the fall of 2003, I traveled halfway around the world to begin a new chapter in my life. It is impossible to look into the future without pausing to reflect on the past. Seven years ago my life, my hopes, and my dreams lay broken at my feet. Today, the future is full of boundless possibilities. The happy contrast is humbling and gratifying. However, with the gratitude always comes the reminder that my happiness is not universally shared. So many people around me are still trying to put together the broken pieces of their hope.

Read the excerpt from the story "Hope Renewed."

My father, the sole bread winner in the family, died. With his passing, died my hope of proceeding with my education and being the sole architect of my future. In Zimbabwe, education is the key to prosperity and happiness. I had not just lost my father; I had lost the key to unlocking the door to a happier future for my family and myself.

In the context of the passage, the word "prosperity" most nearly means

- A)ambition.
- B)faith.
- C)intelligence.
- D)success.

6

Part A:

Read the excerpt from the story "Hope Renewed."

"There will always be hope, hope never dries up." Five years ago, in June 1998, I delivered the above words with the innocence of the child I was.

Which choice **best** explains how events in the author's life change the perspective described in the excerpt?

- A)The death of a family member causes the author to lose hope for the future.
- B)In college, the author becomes more mature and learns that hope is fleeting.
- C)High school makes the author aware that hope is a privilege that is unavailable to many people.
- D)While traveling, the author learns that hope is impractical because it distracts people from achieving their dreams.

Part B:

Which excerpt **best** supports the answer to Part A?

- A) My father, the sole bread winner in the family, died. With his passing, died my hope of proceeding with my education and being the sole architect of my future.
- B) In 1998 I was at a well renowned secondary school, trying to mold a better future for myself, my family, and in turn, for my community. I was very grateful and optimistic.
- C) In the fall of 2003, I traveled halfway around the world to begin a new chapter in my life. It is impossible to look into the future without pausing to reflect on the past.
- D) However, with the gratitude always comes the reminder that my happiness is not universally shared. So many people around me are still trying to put together the broken pieces of their hope.

7

How does the author of "Hope Renewed" develop the idea introduced in the first sentence?

- A) She introduces a claim and tells a story that demonstrates that claim.
- B) She asks a question and goes on to provide an answer.
- C) She states a goal and explains how it can be achieved.
- D) She describes an obstacle and goes on to illustrate how to overcome it.

8

Part A:

How does the conclusion of "Hope Renewed" distinguish the author's point of view from that of others?

- A) It claims that few children have lost parents like the author has.
- B) It acknowledges that the author has traveled more than many people.
- C) It recognizes that the author is more intelligent than many people of the same age.
- D) It explains that many people lack the kinds of opportunities that the author has had.

Part B:

Which sentence from the passage **best** supports the answer to Part A?

- A) It is impossible to look into the future without pausing to reflect on the past.
- B) Seven years ago my life, my hopes, and my dreams lay broken at my feet.
- C) Today, the future is full of boundless possibilities.
- D) However, with the gratitude always comes the reminder that my happiness is not universally shared.

9

Those Changing Olympians!

by Chaddie Kruger

The question "Who lived on Mount Olympus?" is not as simple as it sounds. This is because the ancients themselves kept changing the list of deities they thought lived there. For example, according to some ancient texts, there were 12 Olympians. Others listed 14. Still others gave different numbers. Even the names and identities of Olympians were not always the same.

On Again, Off Again

In the sixth century B.C., 12 gods were worshipped at the Altar to the Olympian Gods in Athens. One hundred years later, 12 Olympians were depicted on the sculpted panels of the Parthenon, the great temple dedicated to Athena in

Athens. The gods in these panels were considered the traditional 12: Zeus, Hera, Demeter, Hestia, Poseidon, Aphrodite, Apollo, Artemis, Athena, Dionysus, Hephaestus, and Hermes. Many people did not include Hades in the official Olympian group because he ruled the Underworld. In fact, over the years, he, as well as Hestia and Dionysus, would be taken on and off the roster.

Ancient scholarly opinions about the Olympians not only varied, but they also influenced later writers. The well-known, fifth-century Greek historian Herodotus, for example, studied religion in early Egypt. He noted that Egyptians worshipped the hero-turned-god Heracles. Herodotus concluded that Heracles was not only an Olympian, but that he, and not Hestia, was the oldest of the Olympians. As a result, many people placed Heracles on the Olympian list.

The Greek philosopher Plato (circa 429–327 B.C.) believed that each month of the year should be associated with a particular Olympian. The deities would then be

especially honored during their own months. Plato allotted the last month of the year to "Olympian" Hades.

She's What? He's Who?

The worship of these deities differed as well. For example, in Greece, Artemis was honored as the goddess of the hunt. In Ephesus in present-day western Turkey, however, she was revered as a fertility goddess. At Dodona in northwest Greece, Zeus, the king of gods, was worshipped as a god of prophecy. In addition, some Greeks looked to him as a god of morality and as the

divine ancestor of the famed Alexander the Great, who proudly depicted the god on his coins. Similarly, the Roman ruler Julius Caesar boasted lineage from the goddess Venus (Greek Aphrodite) on his coinage. His coins celebrated her not as the flirtatious goddess of love, but as a nurturing mother.

Thus, the Olympians and their duties changed according to time period, place, and particular writer. It is possible that these changes were also due to the vibrant, multifaceted, versatile personalities that the ancient Greeks assigned to their gods and goddesses.

Which idea **best** describes how the author organized "Those Changing Olympians!"?

- A)The author presents information in chronological order.
- B)The author lists ideas in order of most important to least important.
- C)The author lists ideas in order of least important to most important.
- D)The author groups similar ideas together in sections.

10

Read the excerpt from the passage "Those Changing Olympians."

In addition, some Greeks looked to him as a god of morality and as the divine ancestor of the famed Alexander the Great, who proudly depicted the god on his coins. Similarly, the Roman ruler Julius Caesar boasted lineage from the goddess Venus (Greek Aphrodite) on his coinage.

What does the word "lineage" mean in this excerpt?

- A)ancestry
- B)divinity
- C)morals
- D)wealth

11

Which statement best describes a central idea in the section "She's What? He's Who?"

- A)The ancient Greeks held beliefs about their gods that were inconsistent with logic and reason.
- B)The ancient Greeks disagreed on the basic principles that dictated their religion and culture.
- C)The ancient Greeks gave their gods complex personalities that may have allowed for many interpretations.
- D)The ancient Greeks were deeply influenced by the older spiritual traditions of neighboring civilizations.

12

Which excerpt from the passage **best** supports the idea that people in ancient Greece had different understandings about how many Olympians there were?

- A)This is because the ancients themselves kept changing the list of deities they thought lived there. For example, according to some ancient texts, there were 12 Olympians. Others listed 14.
- B)In the sixth century B.C., 12 gods were worshipped at the Altar to the Olympian Gods in Athens. One hundred years later, 12 Olympians were depicted on the sculpted panels of the Parthenon, the great temple dedicated to Athena in Athens.
- C)The gods in these panels were considered the traditional 12: Zeus, Hera, Demeter, Hestia, Poseidon, Aphrodite, Apollo, Artemis, Athena, Dionysus, Hephaestus, and Hermes.
- D)The well-known fifth-century Greek historian Herodotus, for example, studied religion in early Egypt. He noted that Egyptians worshipped the hero-turned-god Heracles.

What Became of the Giants

by Carolyn Sherwin Bailey

The giants had decided to invade Mount Olympus. They thought they could easily do this, for there were none of the gods who could hurt them; the giants were proof against all their weapons. They believed that this wonderful place among the clouds was theirs by right just because they were larger and stronger than the heroes. If the gods refused to give up their abode with its palaces, the gilded car of day, its stores of food such as had never been tasted by mortals and its weapons, the thunder and lightning, the giants were going to destroy the Mount.

...

The worst part about this race of giants was the fact that their hearts were different from those of the celestials and the mortals. They had hearts made of solid stone which could never beat and feel warm. That was why the giants made preparations to climb up the steep sides of Mount Olympus.

No one in all Greece dared to try and stop this war of the giants ...

It seemed as if the giants were going to win, for even the gods were frightened and made haste to change their forms. The mighty Jupiter took upon himself the figure of a ram. Apollo became a crow, Diana a cat, Juno a cow, Venus a fish and Mercury a bird. But Mars, the god of war, got out his chariot and went to meet the giants, and the others returned at last, for there was really no courage like theirs.

The battle was still with the giants, though, for no weapons could kill them. Mars threw his spears and they rebounded from the stone hearts of the giants. No one knew what would happen, for certain of the giants went down to the earth again and brought up hills with which to crush the habitations of the gods, but just then a great idea came to Apollo. He believed that there were unseen forces which were quite as powerful as the giants' trees and rocks and hills in deciding this battle.

So Apollo sent Mercury, the messenger with winged shoes, post haste with a secret message to Helios, who lived in the palace of the sun, commanding him to close

and lock the doors. There was no light for the giants to fight by and they were well known to be hulking, awkward creatures, very clumsy about using their hands and feet. They needed the light. But the giants had neglected to bring any sunshine with them and it was suddenly as dark as night on Mount Olympus.

The giants fumbled about and stumbled and fell upon their own weapons. Taking advantage of this temporary rout, Jupiter sent a sky full of thunderbolts into their midst and they tumbled back to earth again.

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The giants were not particularly hurt by their fall; they were only driven out of the habitation of the gods and they began taking counsel together at once as to how they might begin their war all over again. But they suddenly discovered that they had nothing to eat. In their absence, Ceres had cut down and uprooted from the earth the herbs that they needed to keep them alive and preserve their strength. Then, to make sure that their destruction would be complete, Jupiter covered each giant with a volcano. Each was imprisoned fast underneath a mountain, and all he could do was to breathe through the top once in a while in a fiery way.

That was the end of the giants. For a while they did some damage, particularly the giant Enceladus whom it took the whole of the volcano Aetna to cover and keep down. But gradually even the volcanoes became quiet and there was more peace upon the earth.

Mortals, for all time, though, have followed the example of the giants and have tried to use their strength in battle for pillage. They have destroyed beautiful buildings and put out home fires* and interfered with teaching and music and painting and writing, because they could not see the light shining in these. But what usually happens to them in the end is just what happened to the giants who started out to destroy Mount Olympus. They find that they have pulled a volcano down over their shoulders.

*reference to putting out a fire in the hearth or destroying a home

How does the story develop ideas about light and darkness to convey a message?

- A) It shows that humans are like the giants, indicating that humans bring destruction upon themselves because they fail to see the light in things.
- B) It explains that just as the giants suffer in darkness on Mount Olympus, the gods are unable to see in the mortal world without the palace of the sun.
- C) It explains that unlike the giants who lack the ability to see light on Mount Olympus, gods feel warmth in their hearts because they can see the light in one another.
- D) It makes a connection between humans and the giants, suggesting that humans lose wars because they fail to see from the perspectives of their enemies.

How does the setting of the story influence the outcome of the war in “What Became of the Giants”?

- A)The giants use features of the land such as herbs to preserve their strength.
- B)The gods use elements of the landscape such as volcanoes to defeat the giants.
- C)The gods are distracted by the luxuries of Mount Olympus and fail to plan for the giants’ attack.
- D)The giants are unfamiliar with Mount Olympus and fail to climb its steep and rough paths.

Which **two** details from the passage **best** support the idea that the gods used intelligent thinking rather than physical strength to win the battle?

- They thought they could easily do this, for there were none of the gods who could hurt them; the giants were proof against all their weapons. They believed that this wonderful place among the clouds was theirs by right just because they were larger and stronger than the heroes.
- The battle was still with the giants, though, for no weapons could kill them.
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- So Apollo sent Mercury ... post haste with a secret message to Helios ... , commanding him to close and lock the doors. There was no light for the giants to fight by and they were well known to be hulking, awkward creatures, very clumsy about using their hands and feet.
- But they suddenly discovered that they had nothing to eat. In their absence, Ceres had cut down and uprooted from the earth the herbs that they needed to keep them alive and preserve their strength.
- For a while they did some damage, particularly the giant Enceladus whom it took the whole of the volcano Aetna to cover and keep down. But gradually even the volcanoes became quiet and there was more peace upon the earth.

Which choice **best** explains how the giants’ point of view differs from that of the Greek gods in “What Became of the Giants”?

- A)They are cold and hateful because they have stone hearts.
- B)They are confident because they can change form.
- C)They are distressed because they understand their fate.
- D)They are anxious because they can sense unseen forces.

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Ancient scholarly opinions about the Olympians not only varied, but they also influenced later writers. The well-known, fifth-century Greek historian Herodotus, for example, studied religion in early Egypt. He noted that Egyptians worshipped the hero-turned-god Heracles. Herodotus concluded that Heracles was not only an

Olympian, but that he, and not Hestia, was the oldest of the Olympians. As a result, many people placed Heracles on the Olympian list.

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Read the excerpt from the story “What Became of the Giants.”

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Which choice **best** explains how the identities of the gods in “Those Changing Olympians!” compare to those described in the excerpt?

- A) They have the ability to change shape and transform themselves from gods into animals.
- B) They are represented in many different ways, possibly because humans imagined a variety of roles and identities for them.
- C) They are described as the traditional gods of the ancient Greeks, while the ones described above are more modern variations.
- D) They are characterized as divine beings who were worshipped by the ancient Greeks, while the ones described above are portrayed as mortals with heroic strengths.

18

The authors of both passages would most likely agree that ancient Greeks believed that gods and humans

- A) were often in conflict.
- B) banded together against the giants.
- C) shared many personality traits.
- D) had little interaction.

19

Which choice **best** explains the purpose of each text?

- A) “What Became of the Giants” expresses a religious message, while “Those Changing Olympians!” identifies faults in ancient Greek texts.
- B) “What Became of the Giants” explains how the Greek gods were defeated, while “Those Changing Olympians!” disproves a historical argument.
- C) “What Became of the Giants” conveys a moral lesson, while “Those Changing Olympians!” discusses the representation of Greek gods in history.
- D) “What Became of the Giants” illustrates how the gods obtained their powers, while “Those Changing Olympians!” explains the origins of spirituality in ancient Greece.

20

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Ancient scholarly opinions about the Olympians not only varied, but they also influenced later writers. The well-known, fifth-century Greek historian Herodotus, for example, studied religion in early Egypt. He noted that Egyptians worshipped the hero-turned-god Heracles. Herodotus concluded that Heracles was not only an Olympian, but that he, and not Hestia, was the oldest of the Olympians. As a result, many people placed Heracles on the Olympian list.

The Greek philosopher Plato (circa 429–327 B.C.) believed that each month of the year should be associated with a particular Olympian. The deities would then be especially honored during their own months. Plato allotted the last month of the year to “Olympian” Hades.

She’s What? He’s Who?

The worship of these deities differed as well. For example, in Greece, Artemis was honored as the goddess of the hunt. In Ephesus in present-day western Turkey, however, she was revered as a fertility goddess. At Dodona in northwest Greece, Zeus, the king of gods, was worshipped as a god of prophecy. In addition, some

What Became of the Giants

by Carolyn Sherwin Bailey

The giants had decided to invade Mount Olympus. They thought they could easily do this, for there were none of the gods who could hurt them; the giants were proof against all their weapons. They believed that this wonderful place among the clouds was theirs by right just because they were larger and stronger than the heroes. If the gods refused to give up their abode with its palaces, the gilded car of day, its stores of food such as had never been tasted by mortals and its weapons, the thunder and lightning, the giants were going to destroy the Mount.

...

The worst part about this race of giants was the fact that their hearts were different from those of the celestials and the mortals. They had hearts made of solid stone which could never beat and feel warm. That was why the giants made preparations to climb up the steep sides of Mount Olympus.

No one in all Greece dared to try and stop this war of the giants ...

It seemed as if the giants were going to win, for even the gods were frightened and made haste to change their forms. The mighty Jupiter took upon himself the figure of a ram. Apollo became a crow, Diana a cat, Juno a cow, Venus a fish and Mercury a bird. But Mars, the god of war, got out his chariot and went to meet the giants, and the others returned at last, for there was really no courage like theirs.

The battle was still with the giants, though, for no weapons could kill them. Mars threw his spears and they rebounded from the stone hearts of the giants. No one knew what would happen, for certain of the giants went down to the earth again and brought up hills with which to crush the habitations of the gods, but just then a great idea came to Apollo. He believed that there were unseen forces which were quite as powerful as the giants' trees and rocks and hills in deciding this battle.

So Apollo sent Mercury, the messenger with winged shoes, post haste with a secret message to Helios, who lived in the palace of the sun, commanding him to close

Greeks looked to him as a god of morality and as the divine ancestor of the famed Alexander the Great, who proudly depicted the god on his coins. Similarly, the Roman ruler Julius Caesar boasted lineage from the goddess Venus (Greek Aphrodite) on his coinage. His coins celebrated her not as the flirtatious goddess of love, but as a nurturing mother.

Thus, the Olympians and their duties changed according to time period, place, and particular writer. It is possible that these changes were also due to the vibrant, multifaceted, versatile personalities that the ancient Greeks assigned to their gods and goddesses.

and lock the doors. There was no light for the giants to fight by and they were well known to be hulking, awkward creatures, very clumsy about using their hands and feet. They needed the light. But the giants had neglected to bring any sunshine with them and it was suddenly as dark as night on Mount Olympus.

The giants fumbled about and stumbled and fell upon their own weapons. Taking advantage of this temporary rout, Jupiter sent a sky full of thunderbolts into their midst and they tumbled back to earth again.

...

The giants were not particularly hurt by their fall; they were only driven out of the habitation of the gods and they began taking counsel together at once as to how they might begin their war all over again. But they suddenly discovered that they had nothing to eat. In their absence, Ceres had cut down and uprooted from the earth the herbs that they needed to keep them alive and preserve their strength. Then, to make sure that their destruction would be complete, Jupiter covered each giant with a volcano. Each was imprisoned fast underneath a mountain, and all he could do was to breathe through the top once in a while in a fiery way.

That was the end of the giants. For a while they did some damage, particularly the giant Enceladus whom it took the whole of the volcano Aetna to cover and keep down. But gradually even the volcanoes became quiet and there was more peace upon the earth.

Mortals, for all time, though, have followed the example of the giants and have tried to use their strength in battle for pillage. They have destroyed beautiful buildings and put out home fires* and interfered with teaching and music and painting and writing, because they could not see the light shining in these. But what usually happens to them in the end is just what happened to the giants who started out to destroy Mount Olympus. They find that they have pulled a volcano down over their shoulders.

* reference to putting out a fire in the hearth or destroying a home

How does the portrayal of the Greek gods in "Those Changing Olympians!" differ from their portrayal in "What Became of the Giants"? Write the correct statements next to their corresponding passages.

"Those Changing Olympians!"

"What Became of the Giants"

The text portrays the Greek gods as if they are real.

The text portrays the Greek gods as if they are mortal.

The text indicates that humans created the Greek gods.

The text states that the Greek gods were based on real humans in history.