“Out of the remnants of his bones, mountains grew, and from his flesh, the earth.”

—Anonymous
Share Your Ideas

- What is the literal meaning of the word *threshold*? What do you think its symbolic meaning is?
- What do you know about the origin of the world we live in?
- What is the meaning of the biblical quotation, “You are dust and to dust you shall return”? How is it related to this image?
- How do you feel about beginning ninth grade? Do you expect to be a different person at the end of the year?

Up Next...

- You will become acquainted with creationist myths from around the world.
- You will discover new words through identifying their roots.
- You will study different kinds of pronouns.
- You will learn the modes of discourse and how to use them in writing.
- You will be amazed by the origin of words.
Anonymous authors

Myths are narratives that explain how the world came to be according to a certain culture. They are usually considered true and sacred, but include supernatural elements. Some myths about the beginning of the world, such as the ones you are about to read, have their origin in times when no writing existed, so there is no known author.

Before You Read

- Do you know any myths? Where did you hear about them?
- How was the world created?

The Wide House
African (Yoruba) myth

In the beginning of time, there lived Olorun, the Supreme Being. He was served by other gods, including the Great God Orisha Nla. The gods sometimes came down from their heavenly abode to play in the marshy waste below on lace-like spider webs.

Olorun, having tired of the marshy waste, said to Orisha Nla, “With this snail shell, make earth on the world below us.” Inside the shell, there was loose earth, a pigeon, and a hen with five toes. With these gifts in hand, Orisha Nla descended into the marshy waste. The magical loose earth went into a small part of the marsh. Once the pigeon and the hen were released, they went about scratching the earth until they separated land from sea.

Orisha Nla then went to Olorun and reported, “I have followed your command and created land on which to walk.” Olorun dispatched Chameleon to inspect the land. Chameleon descended into the once watery marsh on the lace-like spider web, and concluded that the land was both wide and dry. Olorun named the land Ifé. In the Yoruba language, ifé means “wide.” Later, Olorun added Ilé, which means “house.” This was the first place on earth. To the Yoruba, the city of Ifé-Ilé is the most sacred of cities to this day.

It took Orisha Nla four days to create earth. Orisha Nla rested on the fifth day.

Olorun, however, was still not satisfied. Once again, he summoned Orisha Nla and said, “The earth will need trees to nourish and shelter the humans I will create.” Olorun then gave Orisha Nla a palm nut to provide the earth’s first inhabitants with oil, juice to drink, and seeds to plant. Rain fell from the sky to water the newly planted seeds at Olorun’s request. They flourished into a great forest.

Olorun then asked Orisha Nla to mold figures from the earth. However, Orisha Nla was unable to give them life, as that power is reserved for the Supreme Being, Olorun himself. Orisha Nla, jealous of Olorun’s power to give life, hid in the Supreme Being’s workshop to discover his life-giving secrets. Olorun became aware of this and caused Orisha Nla to fall into a deep sleep. When Orisha Nla woke from his slumber, Olorun had already given life to the figures. To this day, Orisha Nla fashions the bodies of humans, but only Olorun knows the secret to giving them life.

- abode: [əˈbɑːd] n. a place of residence; a house or home
- waste: [wərst] n. a wild, desolate region or piece of land
- slumber: [ˈslʌmbr] n. a state of inactivity
- fashion: [ˈfæʃn] v. to give a particular shape or form
Weddings in the Sky, Maize on Earth
Native American (Pawnee) myth

Tirawa Atius, the god who created all things and creatures, organized the universe to his liking. To the east he placed the Sun, and the Moon to the west. He created the Path of Departing Spirits, which the white man knows as the Milky Way. To the east of the Path of the Departing Spirits is the Morning Star, or the Male Principle; to the West is the Evening Star, or the Female Principle. Tirawa Atius gave the Evening Star command over the wind, thunder, lighting, and clouds.

Morning Star began to court Evening Star, but she bided her time, for she knew the time to make living things on earth had not come yet. Morning Star became frustrated with the obstacles Evening Star placed between them. In anger, he threw a ball of fire into the watery abyss below. This endless expanse of water was ruled by the Great Serpent. When the Great Serpent saw that the Morning Star had thrown a ball of fire towards the water, it went beneath the waves to protect itself. As the ball of fire hit the water, the drying water revealed earth and rocks. Morning Star saw them and picked a pebble from the earthen materials. He threw it into the chaos and it became the earth. Once the earth was where it should be, then Tirawa Atius interceded to appoint the gods North, South, East, and West to support the four corners of the world.

Morning Star and Evening Star eventually wed and had a daughter. As a wedding gift, Evening Star asked Morning Star to water her celestial garden, which lay in the Path of the Departing Spirits high above the earth. He made the first rainfall for her. When their daughter was born, Evening Star placed her on a cloud that took her to earth. Within Evening Star’s celestial gardens, plants of all kinds flourished, even Mother Maize, the greatest of food plants. As a gift to her daughter, Evening Star gave her maize to plant on the newly created earth, but her daughter put it away.

Sun and Moon wed and conceived a son. Son-of-Sun-and-Moon married Daughter-of-Evening-Star-and-Morning-Star. They beget all living beings. The daughter took the maize her mother had given her and planted it with her husband. They were the first to plant maize on earth. Evening Star, approving of their creations, made the sacred bundle—a bag with a collection of sacred items from the earth—and taught the inhabitants of this new world the Thunder Ceremony they still perform today.

■ abyss: [əˈbɪs] n. anything profound, unfathomable, or infinite
■ maize: [meɪz] n. corn
■ beget: [bəˈget] v. to cause or produce
From Ashes and Tree
Norse (Icelandic) myth (adapted from the Elder Edda)

In the beginning, there was no heaven or earth, just an infinite darkness shrouded in mist. A fountain lay somewhere in the middle of the abyss. Twelve rivers flowed out from that fountain like spokes in a wheel. These rivers froze in their journey away from their origin.

South of the dark mist, there was light. One day, a southern wind blew in the direction of the rivers and the ice began to melt. The warmth of the air and the cold of the ice created the clouds that danced in the sky. From these clouds sprang forth Ymir, the frost giant, and the cow whose milk nourished him, Audhumbla. The cow licked the salt of the ground that had been exposed when the ice began to melt. Audhumbla continued to lick and lick, until the ice she had been licking began to take the appearance of a man. On the first day, Audhumbla carved the man’s hair. On the second day, his head and shoulders. The man’s entire body was done by the third day. Thus Buri, the first god, was born. Buri became the father to Bor. Bor later fathered the first Aesir gods, Odin, Vili, and Ve, with the giantess Bestla.

Odin, Vili, and Ve slay Ymir. The seas were created by Ymir’s spilled blood. Out of the remnants of his bones, mountains grew, and from his flesh, the earth. His hair turned into the sacred plants, such as the aske—ash—and embla—elm—trees. Odin saw it fit to populate the earth, and created a man out of the ash. From the elm, he molded a woman. Odin breathed life and soul into both of them. Vili gifted them with reason and mobility; Ve granted them the ability to speak.

Odin then saw it fit to organize the world by separating light and dark, thus creating day and night. He then created Midgard, or Middle Earth, so that his newly created beings had a place to dwell upon. For the gods, he created a heavenly home named Asgard. Yggdrasil, the mighty ash tree, was the universe’s foundation. Yggdrasil’s roots ground Midgard, Asgard, and Niflhel. It is in the underground world of Niflhel where Odin’s sister, Hel, keeps a watchful eye on the souls of the dead.

The young gods thought they had killed Ymir, but he never truly died. A part of him lives at the foot of Yggdrasil. When Ymir moves, the world shakes.

- **shrouded**: [ˈʃraʊdɪd] adj. covered; hidden from view
- **spoke**: [ˈspouk] n. each of the bars that support the rim of a wheel
- **thus**: [ðəs] adv. in this way
- **dwell**: [dwel] v. to live in a permanent residence
A Giant World
Chinese myth

In the beginning, the world was chaos, and heaven and earth were one. Within the darkness of the chaos, an egg formed. Pangu, the giant, came to life within this cosmic egg. There he slept and grew for the next 18,000 years. He grew and grew until one day he stretched and broke the egg into two. The top of the egg, which was light and clear, drifted upwards to become the sky and heaven. The bottom, which was dark and turbid, sank and became the earth. Thus, earth and heaven, the female and male principle, Yin and Yang, came into being.

Pangu was like no man, being a giant. He was pleased with the separation of heaven and earth and wanted it to remain that way. He rose to his great height and placed his hands underneath the heavens, and his feet firmly upon the earth. Over the next 18,000 years, Pangu continued to grow at a rate of ten feet per day. Once heaven and earth were separated at a fixed distance, the giant was satisfied that heaven and earth would not join each other again.

After such an exertion, Pangu was tired. He lay down upon the newly created earth never to rise again, for he died in his sleep. His body, however, did not go to waste. Until his death, the world had only been separated into heaven and earth. Now, his body helped fill the rest of the world.

The soil was created from Pangu’s flesh; the rocks, metals and stones from his bones. The rivers and seas sprung into being from his blood, the roads all humankind travels came from his veins. North, south, east, and west came from his arms and legs, and the mountains from his torso. The grass and herbs on the land came from Pangu’s body hair. The rain that nurtures the land sprang forth from the sweat on his brow. His bone marrow became jade. The stars in the sky came into being from the hair on his head. One of his eyes became the sun; the other, the moon. Pangu’s voice awakened and gave way to thunder and lightning. His last breath became the wind and clouds in the sky. From the creatures that feasted on his decomposing body came all the different races that dwell on earth.

Some believe that, while Pangu’s body died, his spirit lingers. It is said that as the mood of his spirit shifts, so does the weather upon heaven and earth.

- **cosmic**: [ˈkɒzmɪk] adj. related to the cosmos, or the universe, as a harmonious system
- **exertion**: [ɪɡˈzɜːrʃən] n. great effort or activity
- **marrow**: [ˈmɛroʊ] n. a soft tissue inside bones
- **linger**: [ˈlɪŋgər] v. to stay or remain in a place persistently

After You Read

- List the elements that all four myths have in common.
- What is the role of nature in these myths? Why do you think this is so?
FOCUS the reading

➤ Compare and contrast the Chinese and Norse myths regarding their use of the body as a tool of creation.

CONNECT to the reading

➤ Decide whether each sentence belongs to the African, Chinese, Native American, or Norse myths.

a. The top of the egg became the sky, while the bottom became the earth.

b. The city of Ifé-Ilé is considered a sacred city to the people of this area.

c. The universe’s foundation was a tree called Yggdrasil.

d. Morning Star and Evening Star had a daughter who married the son of Sun and Moon.

e. The Supreme Being Olorun gave life to the figures molded from earth.

f. Earth used to be a marshy waste to which the gods descended to play.

g. The races that live on earth came from a decomposing body.

h. Creation was divided into three areas: Midgard, Asgard, and Niflhel.

i. A pigeon and a hen separated the land and sea.
ANALYZE the reading

Choose the correct answer.

a. In the Yoruba myth, Orisha Nla tried to spy on Olorun while he was giving life to the figures because he...
   - wanted to create a new being.
   - coveted Olorun’s powers.
   - planned on becoming a Supreme Being.

b. In the Pawnee myth, Evening Star delayed marrying Morning Star because she...
   - wanted to create life herself.
   - believed the earth was not ready to have living things.
   - was in love with someone else.

c. According to the Chinese myth, if the earth came from Pangu’s body, Pangu came from an egg, and the egg formed from chaos, then the world originated from...
   - Pangu.
   - chaos.
   - a cosmic egg.

d. It can be inferred from all four creationist myths that, at the beginning, the world was...
   - dark.
   - disorganized.
   - empty.

EVALUATE the reading

1. Assess the collaborative nature of the act of creation in these four different myths. Rewrite the endings of two of the myths if one of the parties hadn’t cooperated.

2. Conclude why creationist myths usually employ elements of nature to explain the origin of the world.

3. Explain the need for creationist myths in the 21st century, based on what you know.

Literary Elements

Plot

Plot is defined as the main storyline, scheme, or plan of a literary work. It is the driving force in a narrative work, play, or short story. Aristotle’s Poetics stated that all plots must have a beginning, a middle, and an end, and that events must relate to one another in a plausible, or probable, manner. Gustav Freytag developed a pyramid or triangle structure to analyze the elements of plot, known as Freytag’s Pyramid. He stated that all narrative structures must include the following elements:

- Exposition: the setting of the scene.
- Rising action: an event that triggers the action.
- Climax: the moment of greatest tension in the story.
- Falling action: the results of the climax.
- Resolution: the conclusion of the events leading to the climax.

Freytag’s Pyramid is known as the classic plot structure.
Root Words

DISCOVER the concept

Just like everything in nature, words also have an origin and a process of development. A root word is the part of the word that contains the basic meaning (definition) of the word. It is the base element of the word, and that is why it is also called a base word.

A root word stands on its own as a word because it has a meaning. New words can form from root words by adding beginnings and endings. A prefix is a word element that is placed in front of a root. It changes the word’s definition or makes a new word. Meanwhile, a suffix is an element that is placed after the root. The suffix changes the meaning of the word and its function. Because prefixes and suffixes are attached to a root, they are called affixes.

When affixes are added, words grow from their root word. They share parts of the same spelling and are connected in terms of meaning. Because of this, they are known to belong to a word family.

Root words can also be very helpful because they can aid you with other spellings. Furthermore, if you stumble upon an unknown word while you’re reading, and you recognize its root, you might be able to decipher its meaning on your own!

PICTURE the concept

<table>
<thead>
<tr>
<th>Root Word</th>
<th>With Prefix</th>
<th>With Suffix</th>
</tr>
</thead>
<tbody>
<tr>
<td>use</td>
<td>useful</td>
<td>misuse</td>
</tr>
<tr>
<td>manage</td>
<td>manager</td>
<td>unmanageable</td>
</tr>
<tr>
<td>act</td>
<td>acting</td>
<td>inaction</td>
</tr>
<tr>
<td>happy</td>
<td>happiness</td>
<td>unhappier</td>
</tr>
<tr>
<td>suit</td>
<td>suitable</td>
<td>unsuited</td>
</tr>
<tr>
<td>complete</td>
<td>completion</td>
<td>incompletely</td>
</tr>
<tr>
<td>friend</td>
<td>friendship</td>
<td>unfriendly</td>
</tr>
</tbody>
</table>
PRACTICE the concept

1. Read each word aloud. Then identify the root word.
   a. electrical
   b. unable
   c. freezer
   d. careless
   e. precaution
   f. sincerely
   g. talking
   h. unreadable
   i. unworthy
   j. runner
   k. mentioned
   l. plotter

2. Construct a word family of four words for each.
   a. love
   b. decide
   c. write
   d. profession
   e. walk
   f. light
   g. health
   h. dark

3. Identify the prefix and/or suffix of each word.
   a. unbearable
   b. luncheon
   c. apologetic
   d. inarticulate
   e. unemployment
   f. awareness
   g. unreckoned
   h. uncertainty

4. Think of four words. Then add a prefix and a suffix to each one.

Consider...

Multicultural Education
The world is inhabited by many cultures that are rich and varied. Myths are a part of these cultures, since they are the first manifestations of a people’s way of thinking. Even though different cultures have their own different myths, some of them coincide; they are basically different versions of one story, thus becoming universal. That is one of the reasons to respect all cultures, because even though we have different customs or might not look the same, deep inside we have the same desires, questions, and concerns. It is in everyone’s interests to value and stimulate diverse cultural manifestations across the globe. After all, don’t we want our own culture to be accepted and respected?
Demonstratives are words used to indicate what you are referring to when you speak. Demonstratives are classified in the English language as proximal and distal.

**proximal**

Proximal refers to things that are near you. The proximal demonstratives are this and these. We use this to refer to one thing that is near (it’s singular), and these to refer to many (it’s plural).

**Examples**

This marshy waste where we are right now is getting boring.

Please help me clean these cobs of maize.

**distal**

Distal refers to things that are far away from you. The distal demonstratives are that and those. That is singular, and those is plural.

**Examples**

Those books Aida has explain how myths come to be.

That necklace my mother is wearing is made of jade.

See how demonstrative pronouns are commonly used in English.

<table>
<thead>
<tr>
<th>Things that are near</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>this</td>
<td></td>
<td>these</td>
</tr>
<tr>
<td>that</td>
<td></td>
<td>those</td>
</tr>
</tbody>
</table>

Some uses of demonstratives are as adjectives and pronouns. Demonstrative adjectives modify or describe a noun.

**Examples**

This marshy waste where we are right now is getting boring.

Please help me clean these cobs of maize.

Demonstrative pronouns replace a noun. The information left out is referred to as the antecedent of the demonstrative pronoun.

**Examples**

This is getting boring. Please help me clean these.
**PRACTICE what you learned**

1. **Rewrite** each phrase using a correct demonstrative adjective.
   a. the egg laid by the neighbor’s hen
   b. the day you were born
   c. the parties you were invited to a year ago
   d. the classmate who sits right behind you
   e. the myths you read in this chapter
   f. the book you have in front of you
   g. the friends you had when you were in elementary school

2. **Choose** the correct demonstrative adjective for each sentence.
   a. *(This, That) snail shell I’m holding in my hand contains loose earth, a pigeon, and a hen.*
   b. Pangu must be sad today, judging from all *(this, that) rain.*
   c. Do you see *(these, those) seeds on the ground in front of us?*
   d. Where are *(these, those) seeds that were on the ground yesterday?*
   e. *(This, That) juice in my cup is a gift from Olorun.*
   f. *(This, That) world we live in was created by Tirawa Atius.*
   g. The world was disorganized back in *(these, those) days.*

3. **Identify** and **describe** the antecedents for the demonstrative pronouns that are underlined in each sentence.
   a. In the Yoruba creation myth, Chameleon inspected the earth after Olorun created it. *This* was new to me.
   b. They beget all living things, and were the first to plant maize on the earth. Evening Star approved of all of *this* and then made the sacred bundle. *That* was when she taught the inhabitants of the new world the Thunder Ceremony.

4. **Make** a list of school supplies that are available in your classroom. **Create** dialogues like the following with one of your classmates. **Use** demonstrative adjectives and pronouns from the lists you made.

<table>
<thead>
<tr>
<th>Olga</th>
<th>Javier, do you see <em>these</em> pencils I have on my desk?</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Javier</strong></td>
<td>Yes, Olga, I see <em>those</em> pencils. <em>Those</em> are yellow.</td>
</tr>
</tbody>
</table>

5. **Rewrite** the following sentences replacing words and phrases with demonstrative pronouns.
   a. Pass me the earthen figures from the next room, so that I can breath life onto them.
   b. The mountain we stand on comes from Pangu’s torso.
   c. The rainfall created by Evening Star was the first rainfall.
   d. The ash and elm trees you see in this garden are sacred.
Indefinite and Relative Pronouns

UNDERSTAND the concepts

Other pronouns

indefinite pronouns

An indefinite pronoun refers to one or more unspecified items.

**Examples**

*Somebody* organized the world by creating day and night.

*No one* noticed that Ymir had not really died.

Indefinite pronouns not only refer to unspecified nouns, but also to things that are not specifically named. Most of them end in -body, -thing, or -one.

<table>
<thead>
<tr>
<th>Indefinite Pronouns</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular</strong></td>
</tr>
<tr>
<td>another, anybody, anyone, anything, each, either, everybody, everyone, everything, little, much, neither, nobody, no one, nothing, one, other, somebody, someone, something</td>
</tr>
<tr>
<td><strong>Plural</strong></td>
</tr>
<tr>
<td>both, few, many, others, several</td>
</tr>
<tr>
<td><strong>Singular or Plural</strong></td>
</tr>
<tr>
<td>all, any, more, most, none, some</td>
</tr>
</tbody>
</table>

relative pronouns

Relative pronouns connect or relate the main clause of a sentence to a subordinate clause. This pronoun is called *relative* because it relates the subordinate clause to the main clause.

**Examples**

*The soil, which had been Pangu's flesh, contained rocks and metals.*

*Bor, whose father was Buri, was the father of Odin, Vili, and Ve.*

The relative pronoun (in blue) introduces a relative clause (in bold). The rest can stand by itself as a sentence, and is the main clause of the sentence. The relative clause cannot stand by itself, and is therefore the subordinate clause.

<table>
<thead>
<tr>
<th>Relative Pronouns</th>
</tr>
</thead>
<tbody>
<tr>
<td>who, whom, whose, whoever, whomever</td>
</tr>
<tr>
<td>which, what, whatever, that, whosoever</td>
</tr>
</tbody>
</table>

Note that all pronouns that start with *who* refer to people (except *whose*, which can refer to anything). Also, a relative clause that starts with *which* must be enclosed in commas.
PRACTICE what you learned

1. Identify the main clause and the subordinate clause.
   a. The world is inhabited by many cultures that are rich and varied.
   b. Tirawa Atius, the god who created all things and creatures, organized the universe to his liking.
   c. Evening Star saw the creations, which she approved of.
   d. There were twelve rivers, whose waters froze.
   e. Bor had three children who killed Ymir.
   f. For whom was Orisha Nla carving figures?

2. Come up with a list of activities that someone could do on a Friday night. Then create and dramatize a dialogue with two classmates. Use indefinite and relative pronouns from the lists you made, as in the following example:

   Stephanie
   “Marta, do you know anyone who went out to eat last Friday?”

   Marta
   “No one I know. Roberto, do you know someone who did?”

   Roberto
   “I have many friends. Most do something on Fridays. I have several who said they would, but nobody told me anything, which is weird.”

3. Choose the correct relative pronoun. Enclose the relative clause in commas if appropriate.
   a. The earth (which, who) had been a marshy waste was transformed into what we see today.
   b. The world (that, who) Tirawa Atius created was organized the way he liked it.
   c. For the evil deeds (that, which) Ymir had done, Odin, Vili, and Ve tried to kill him.
   d. Pangu was a giant (who, which) held the moon at the necessary height.
   e. Evening Star taught the Thunder Ceremony to (whichever, whomever) lived in her lands.
   f. The top of the egg (that, which) was light and clear drifted upwards to become the sky and heaven.

4. Based on one of the creation myths we have read, create your own myth about what happened after the creation. Use relative pronouns.

GET IT RIGHT

Read the paragraph and identify the errors in the use of demonstrative, indefinite, and relative pronouns.

Many peoples have beliefs about the origin of earth. That beliefs are usually called myths. Many of this myths are similar to each other. For example, anybody usually have a superior god leading other gods. This myths also usually begin with the world in chaos. In one myth who comes from Norse mythology, Odin is the supreme god. One group of myths, whoever come from China, say which the earth came from the dead body of a giant.
LEARN the concepts

Words have a story behind them. Some come from ancient languages, some are adopted from foreign languages, and some derive from other words. Etymology studies words’ origin, form, and meaning. Thus, a word can reveal where it comes from, and how it has evolved or stayed loyal to its roots.

**Example**

*earth n. ground, soil, dry land. Origin: Germanic relatives ertha, erthe, and erde*

Etymology is very useful when you are learning a new language, because some words are present in different languages, with slight modifications. They have a common etymological origin. These words are called cognates.

**Examples**

*star (English), str (origin: Sanskrit), tara (Hindi), étoile (French), astér (Greek), stella (Italian), astl (Armenian), Stern (German), ster (Dutch and Afrikaans), stjerne (Norwegian and Danish), stjarna (Iceelandic), stjärna (Swedish), setāre (Persian), estel (Catalan), estrella (Spanish), estrela (Portuguese)*

Though most expressions in English are understandable if you know the meaning of each of the words, there are some common phrases whose meanings are not clear from the meaning of the individual words. These phrases have a very specific meaning and are called idiomatic expressions or idioms. Normally, they are used in informal speech by native speakers of a language.

**Examples**

*fall asleep (begin sleeping)  
out of the blue (unexpectedly)  
make a go (succeed in something or obtain good results)*

An idiom is an example of figurative meaning. Figurative refers to an expression that needs interpretation in order to comprehend its real meaning. Meanwhile, a literal expression is strictly true to the meaning of its words, and can be interpreted accordingly.

Knowing the origin of words is crucial for meaning and language studies. In semantic fields—a grouping of words that are associated or that define each other—the language and cultural background of a word can help interpret its meaning and relation to other words in the same sentence or phrase.
PUT IT in practice

1. **Pair** each idiomatic expression with its appropriate meaning.

   **Meaning:**
   - a. very rarely
   - b. to chat casually and without purpose
   - c. something easy to do
   - d. precipitation in great amounts
   - e. to listen very carefully, with great interest
   - f. to have an attitude of rejection

   **Idiomatic expression:**
   - 1. piece of cake
   - 2. to give the cold shoulder
   - 3. to be all ears
   - 4. once in a blue moon
   - 5. to rain cats and dogs
   - 6. to shoot the breeze

2. **Read** each pair of sentences. **Identify** which one contains an expression that is literal and which contains an expression that is figurative.

   a. to **take a hike**
      - ■ We’re going to take a hike this Saturday.
      - ■ I told her to take a hike. I never want to see her again.

   b. to **bite your tongue**
      - ■ Bite your tongue! Please, don’t tell anyone else.
      - ■ Did you bite your tongue? You are bleeding.

   c. to **leave a bad taste in your mouth**
      - ■ Coffee can sometimes leave a bad taste in your mouth.
      - ■ The meeting with the lawyers left a bad taste in everyone’s mouth.

   d. **beats me**
      - ■ I don’t understand this recipe. How much water should I add? Beats me.
      - ■ My sister is a bully who beats me. I’m telling on her.

   e. to **pull someone’s leg**
      - ■ Santa’s stuck in the chimney. Pull his leg!
      - ■ You’ve never been to China. You’re pulling my leg!

3. **Find** the origins of these words using a dictionary. **Write** their meaning (not their definition) in your notebook. Then **create** a sentence with each word.

   a. bicycle
   b. circus
   c. golf
   d. macaroni
   e. unique
   f. mother
Rhetorical Modes

READ to write

At the beginning of time, there was no man-made construction. Everything was created by nature. In Puerto Rico, where mountains and beaches collided, the Tainos lived. They ate cassava—a kind of bread made of yucca—and seafood. The cavities they got from eating so much yucca were sometimes fatal.

The Tainos were a tranquil community that made a living by cultivating and fishing. They fearfully obeyed the Spanish conquerors because they thought the Spaniards were gods, superior because of their flashy armor. When the Tainos drowned Diego Salcedo, it wasn’t an act of vengeance, but to prove that the Spaniards were mortals. In 1511, with Salcedo killed, the Tainos realized they were being conquered and abused. It was only natural that they decided to rebel.

The Tainos had yellowish copper skin and very dark, straight hair. Their forehead was wide and inclined to the back. They lived in huts called bohíos, in communities called yucayeques. The leader of each community was the cacique, and he lived in a special, larger hut called caney. Their main weapon of defense was the bow and arrow.

There was once a beautiful Taina called Guanina. She fell madly in love with a Spanish conqueror named Cristóbal Sotomayor. They could not be together because their peoples were enemies. Guanina’s brother was Agüeybaná, the leader of the rebelling Tainos. Guarionex, another Taino, was in love with Guanina. He declared war against Sotomayor, and the fighting began…

The goal of an expositive piece is to inform the reader in a clear and precise manner.

An argument is an opinion or an educated guess about a topic, validated by specific examples.

We use the descriptive technique to present something, so that the reader can picture it. It works like a picture, only with words.

The narrative mode is used to tell or narrate events. Think of it as the way a story is told.

UNDERSTAND the theory

Rhetoric means the study of the effective use of language. Rhetorical modes—also called modes of discourse—refer to the manner in which a text is written according to its purpose. Think of them as the strategy you would use to write about a specific topic. These modes let the reader know the purpose behind your writing. There are four common rhetorical modes: exposition, argumentation, description, and narration. You may combine them to make your point of view stronger. For instance, if you had to write a narrative essay, you could use other rhetorical modes, as when describing characters. What is important is that you should decide which rhetorical mode is most appropriate for the kind of writing you need to do. Learn to explore them and to recognize their differences.
**GET to work**

**PLANNING**

1. **Choose** your favorite painting or a photograph of a natural landscape.
2. **Decide** which topic you would like to write about in relation to your chosen artwork.
3. **Observe** the artwork. **Make** a list of the essential aspects and details you want to highlight about it.
4. **Write down** all the impressions you perceive through your five senses.

**DEVELOPING**

1. **Outline** the topics you want to write about regarding your picture.
2. **Write** at least three characteristics that you want to highlight of the picture for each topic in your outline.
3. **Verify** all the facts you want to include about your landscape.
4. **Decide** which rhetorical mode is the most appropriate for each point of interest.

**WRITING**

1. **Compose** your introductory paragraph. **Verify** that it’s a clear one.
2. **Write** a narrative that explains why you like that scenery and what makes the image more special to you than others.
3. **Develop** all the different points you included in your outline.
4. **Remember** to write in a clear manner. **Make** each rhetorical mode easily identifiable.
5. **Prepare** a conclusion in which you highlight the important details in your description.
6. **Revise** your first draft to make sure that you express your point of view in a precise manner and using the different rhetorical modes correctly.

**EDITING**

- The main rhetorical mode is recognized clearly.
- I used the appropriate rhetorical mode to convey my point of view.
- My work is coherent and original.
- My written work is not repetitive and motivates the reader to read further.
- I used appropriate, clear, and precise language and syntax.
Photography is a fine art. At its dawn in the 19th century, many artists wouldn’t accept it as such, since it was perceived as too technical. However, some renowned artists used it to create references for their works.

The word photography is made up of two Greek words, and it literally means to draw with light. Light is a principle that every expert photographer should master and the basis for how every camera works. Your parents probably had a film camera. Nowadays, most of us own digital cameras. But all cameras work on the same principles.

Let’s begin with exposure: the amount of light that falls onto the photosensitive material of a camera—either film or a sensor. Exposure can be controlled by adjusting the aperture and setting a correct shutter speed.

Aperture is the size of the hole in the lens through which the light will come in, and depends on the amount of light you need to allow inside the camera. The larger the aperture, the more light gets in.

Now, what about shutter speed? That’s the speed at which the shutter opens and closes to allow light in. The slower the shutter speed, the longer the shutter will be open, and the larger the amount of light that will be allowed inside. Speed is measured in seconds and fractions of a second: 1/60, 1/125, 1/2000. Of course, a fraction is less than a whole, so the higher the bottom number, the faster the speed is. Which speed would keep the shutter open for a longer time: 1/30 or 1/1000?

Have you ever noticed how difficult it is to take sharp pictures at night? That’s because you’ll need to let a lot of light into the camera in low light conditions, and you need to keep the shutter open longer to let in more light. If you leave the shutter open for a long time and your subject moves, it will appear blurred in the print... or won’t appear at all! That’s when a flash comes in handy. A flash provides the light that is missing. A tripod is also very useful, because it will keep the camera steady. Even our heartbeats can make a camera shake!

Today almost everyone has a camera! But one hundred years ago, it was a very expensive item. People would go to a photographer’s studio and pay to get their portrait taken. They sat or stood still for a very long time, because cameras didn’t have variable shutter speeds. Some people died before ever having a photo taken of themselves. That’s why it was common practice to take relatives to a photographer’s studio after they had passed away! Otherwise the family would be left with no images of their loved ones.

Nowadays, photographs are more than mementos. They’re a means of communication. Photography is the proud parent of the moving image. A photo can travel around the world and tell a story to people who speak different languages. It can reflect history as well as shape it. It can make you change your mind or your heart.

And it all started with light.
Photographic film is a sheet of plastic coated with chemicals. When film is exposed to light, the chemicals form the image on the film, but it is invisible until other chemicals are applied. This process is called film development. Developed film has all the colors inverted—a negative. The negative is placed in direct contact with light onto photographic paper, and thus a print is made. All these chemicals harm the environment if not disposed of properly. Film labs are responsible for disposing of them properly. However, some photographers choose to develop their film at home using biodegradable materials, such as coffee, baking soda, and other kitchen items, which leads to creative and unusual results, and doesn’t contaminate the water system.
1. Examine the following words from the main reading. Create a word family of five words for each.
   a. slumber
   b. maize
   c. dwell
   d. linger

2. Write a word with the requested characteristics.
   a. Turn the verb lazy into a noun with a suffix.
   b. Turn the noun name into a negative verb in the past tense with a prefix and a suffix.
   c. Turn the adjective new into an adverb with a suffix.
   d. Turn the noun city into another noun meaning “someone who inhabits it,” with a suffix.
   e. Turn the noun cosmos into an adjective with a suffix.
   f. Turn the verb think into another verb in the present tense meaning “thinking again,” with a suffix and a prefix.
   g. Turn the verb like into a negative verb in the past tense with a prefix and a suffix.

3. Complete each sentence with the correct demonstrative adjective.
   a. The material that Orisha Nla used to make earth millions of years ago is shell.
   b. The first bodies Olorun gave life to are bodies.
   c. The Sun and Moon Tirawa Atius placed in the sky are celestial bodies.
   d. Mother Maize is still the greatest of all plants that exist today.
   e. My glass of water has piece of ice that resembles Buri.
   f. Midgard was place where people lived at the beginning of time.
   g. stars we saw last night came out of Pangu’s hair.
   h. Different races that came from ancient creatures compose world today.

4. Explain in your own words what each rhetorical mode is useful for. Write a paragraph for each mode in the same rhetorical mode it’s explaining. For instance, compose an expositive paragraph to explain what exposition is, an argumentative paragraph for argumentation, and so forth.

5. Identify what words are indefinite pronouns. Notice that some words that may seem indefinite pronouns have another function.
   a. Tirawa Atius gave some powers to a few, but most went to Evening Star.
   b. Olorun thinks everybody needs trees for nourishment and shelter, but many people think otherwise.
   c. Nothing could be done to stop Pangu from growing so much.
   d. In the past, the Thunder Ceremony was performed by all, but today only some remember it.
   e. None of the earthquakes in the Caribbean were caused by Ymir, because nobody has seen him outside of Iceland.
6. Replace the incorrect relative pronoun in each sentence with the correct one.
   a. Myths are present in all the cultures which inhabit the planet.
   b. Myths were created based on whoever nature had to offer.
   c. Many myths became the first literary manifestations what were created in the world.
   d. Indian literature, whose is believed to be the oldest, is very rich.
   e. Monks were the only people that could read Sanskrit, whomever is the language in which ancient Indian literature was written.
   f. There are some scholars whom opinion is that the Indian stories in a book called the Panchatantra are the basis of modern storytelling.
   g. The Panchatantra was written by a man whose a king asked to write moral stories for his children.

7. Classify each sentence as containing an idiom or a literal expression.
   a. Odin hits the sack hanging in his room when he is angry.
   b. She broke a leg in the running competition. She won first place!
   c. Olorun kept an eye on Orisha Nla because he was suspicious of him.
   d. Myths look good on paper, but they don’t check out.
   e. Daughter-of-Evening-Star-and-Morning-Star went downhill to plant maize.

8. Reread the sentences from the previous activity. Find all the misleading literal expressions in the sentences you classified as literal, and create sentences using them as idioms.

9. Find the root word of the following words. Write the meaning of the root words as well as of the words in the activity. Explain how the prefixes and suffixes made the words change.
   a. displace
   b. undrinkable
   c. mirrored
   d. lifeless
   e. sharpener
   f. figurine
   g. absurdity

10. Design a diagram to show the plot structure of each of the four stories you read in this chapter. Make sure the following elements are described:
    a. exposition
    b. rising action
    c. climax
    d. falling action
    e. resolution