ENGL C1000: ACADEMIC READING AND WRITING



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ENGL C1000 OER at LAMC

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1.1: Online Reading Tips

Reading on a Screen



Figure 1.1.1

Even if you take primarily face-to-face classes in college, you'll likely find that a significant amount of the reading you'll have to do in college comes from online sources: articles on the Web, online library databases, e-books. The academic reading process of previewing, active reading, summarizing, and reviewing can be used to read these online materials, just like any other text.

However, effective online reading takes time and practice, and you need to carefully consider your approach. Read on for a list of tips that can help you successfully complete your online reading.

Eliminate distractions to maintain focus

In addition to the usual distractions found in a space (like people, cell phones, and televisions), online readers can be easily distracted by computer features (like games, instant messaging, and Facebook). Shut these programs off, and make sure your environment stays focused. You can even download tools to block programs that might cause distractions for a set period of time, to help you maintain your willpower.

Set a time limit

Reading from a computer screen can cause eye strain, so plan to read for shorter periods of time. For example, read for about 30 minutes and then take a 10 minute break away from your monitor. Use this time to think about what you just read and identify the key points or themes.

Identify *why* you are reading

Perhaps you are looking for sources of information for an assignment or paper. Maybe you need some background information on a topic. Or, possibly you need to learn specific subject matter for your course. Knowing why you are reading will help you decide exactly what strategies you should use. Choose a strategy based on your learning purpose.

If you are clear on your purpose but do not have a study guide or assignment to guide your reading, you may find it helpful to generate some personal study questions to focus your efforts. For instance, if you were studying interpersonal communication in the criminal justice field, you could ask: "What are the three important interpersonal communication skills? Why are they important? How can these skills be developed?" Record these questions in your notes and refer to them as you read.

Consider saving the document you are reading in a form you can manipulate

After evaluating the document you plan to read, save it to your personal files. This allows you to highlight key ideas or make summary notes in the margins of the document itself. These markings can then be transferred later into your own notes.

Preview before you read

Previewing the title, headings, and subheadings of a document will give you a better sense of its content and organization as well as make you aware of what you already know about the topic. You can then make an informed choice about:

- whether or not the material suits your purpose
- which sections of the material you should read
- how thoroughly you should read to accomplish your purpose

Get prepared to take notes

Whether you choose to use paper or a computer program, it is important to record important ideas for future reference. Have paper and pen readily available or open a blank Word document, so you are prepared to take notes once you start reading.

Take notes

Record important information on your note paper or in your Word document. Note taking helps you understand ideas and ensure you have the material for later reference. Be sure to record ideas in point form and in your own words and experiment with different note taking strategies to find one that suits your needs.

If you feel you might need the information for an assignment, record the document's reference information next to the notes you created. This step is important since you must cite all the references you draw on in assignment and papers. It is easier to do this step now rather than later when you may have forgotten the website address.

Read difficult material out loud

Sometimes it is helpful to *hear* what you are reading, especially if the material is complex or difficult to understand. Study in a space where you can read aloud to yourself. Alternatively, you can ask a friend or family member to review complex material with you. When two people look at information together, they can usually make sense of difficult materials.

Conclusion

An immense amounts of online resources are available to you. By using effective strategies and following the above suggestions, you will increase your chances of successfully accomplishing your reading task.

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1.2: Effective Reading Strategies

Allowing Adequate Time for Reading

You should determine the reading requirements and expectations for every class very early in the semester. You also need to understand why you are reading the particular text you are assigned. Do you need to read closely for minute details that determine cause and effect? Or is your instructor asking you to skim several sources so you become more familiar with the topic? Knowing this reasoning will help you decide your timing, what notes to take, and how best to undertake the reading assignment.

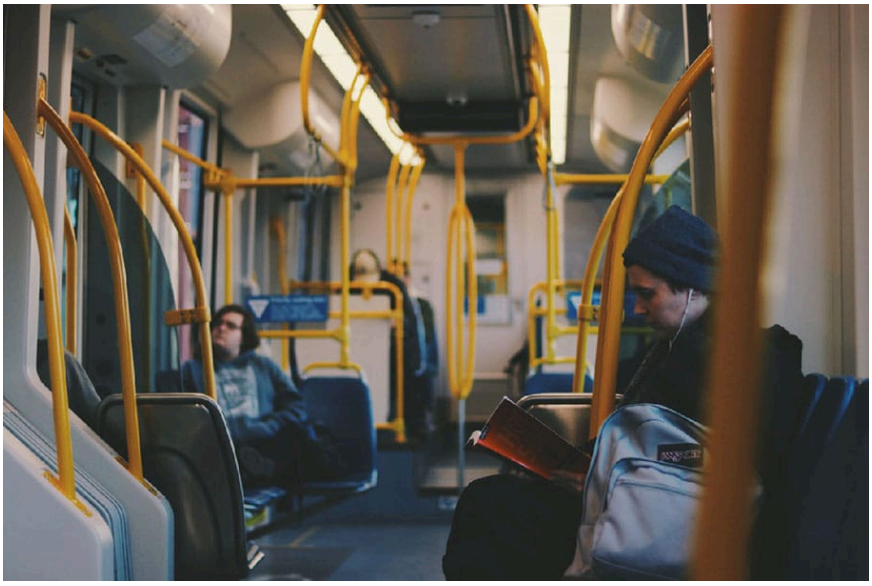


Figure 6.3: If you plan to make time for reading while you commute, remember that unexpected events like delays and cancellations could impact your concentration.

Depending on the makeup of your schedule, you may end up reading both primary sources—such as legal documents, historic letters, or diaries—as well as textbooks, articles, and secondary sources, such as summaries or argumentative essays that use primary sources to stake a claim. You may also need to read current journalistic texts to stay current in local or global affairs. A realistic approach to scheduling your time to allow you to read and review all the reading you have for the semester will help you accomplish what can sometimes seem like an overwhelming task.

When you allow adequate time in your hectic schedule for reading, you are investing in your own success. Reading isn't a magic pill, but it may seem like it when you consider all the benefits people reap from this ordinary practice. Famous successful people throughout history have been voracious readers. In fact, former U.S. president Harry Truman once said, "Not all readers are leaders, but all leaders are readers." Writer of the U.S. Declaration of Independence, inventor, and also former U.S. president Thomas Jefferson claimed "I cannot live without books" at a time when keeping and reading books was an expensive pastime. Knowing what it meant to be kept from the joys of reading, 19th-century abolitionist Frederick Douglass said, "Once you learn to read, you will be forever free." And finally, George R. R. Martin, the prolific author of the wildly successful *Game of Thrones* empire, declared, "A reader lives a thousand lives before he dies . . . The man who never reads lives only one."

You can make time for reading in a number of ways that include determining your usual reading pace and speed, scheduling active reading sessions, and practicing recursive reading strategies.

Determining Reading Speed and Pacing

To determine your reading speed, select a section of text—passages in a textbook or pages in a novel. Time yourself reading that material for exactly 5 minutes, and note how much reading you accomplished in those 5 minutes. Multiply the amount of reading you accomplished in 5 minutes by 12 to determine your average reading pace (5 times 12 equals the 60 minutes of an hour). Of course, your reading pace will be different and take longer if you are taking notes while you read, but this calculation of reading

pace gives you a good way to estimate your reading speed that you can adapt to other forms of reading.

Example Reading Times			
Reader	**Pages Read in 5 Minutes**	**Pages per Hour**	**Approximate Hours to Read 500 Pages**
Marta	4	48	10 hours, 30 minutes
Jordi	3	36	13 hours
Estevan	5	60	8 hours, 20 minutes

So, for instance, if Marta was able to read 4 pages of a dense novel for her English class in 5 minutes, she should be able to read about 48 pages in one hour. Knowing this, Marta can accurately determine how much time she needs to devote to finishing the novel within a set amount of time, instead of just guessing. If the novel Marta is reading is 497 pages, then Marta would take the total page count (497) and divide that by her hourly reading rate (48 pages/hour) to determine that she needs about 10 to 11 hours overall. To finish the novel spread out over two weeks, Marta needs to read a little under an hour a day to accomplish this goal.

Calculating your reading rate in this manner does not take into account days where you're too distracted and you have to reread passages or days when you just aren't in the mood to read. And your reading rate will likely vary depending on how dense the content you're reading is (e.g., a complex textbook vs. a comic book). Your pace may slow down somewhat if you are not very interested in what the text is about. What this method *will* help you do is be realistic about your reading time as opposed to waging a guess based on nothing and then becoming worried when you have far more reading to finish than the time available.

Scheduling Set Times for Active Reading

Active reading takes longer than reading through passages without stopping. You may not need to read your latest sci-fi series actively while you're lounging on the beach, but many other reading situations demand more attention from you. Active reading is particularly important for college courses. You are a scholar actively engaging with the text by posing questions, seeking answers, and clarifying any confusing elements. Plan to spend at least twice as long to read actively than to read passages without taking notes or otherwise marking select elements of the text.

To determine the time you need for active reading, use the same calculations you use to determine your traditional reading speed and double it. Remember that you need to determine your reading pace for all the classes you have in a particular semester and multiply your speed by the number of classes you have that require different types of reading.

Example Active Reading Times				
Reader	**Pages Read in 5 Minutes**	**Pages per Hour**	**Approximate Hours to Read 500 Pages**	**Approximate Hours to Actively Read 500 Pages**
Marta	4	48	10 hours, 30 minutes	21 hours
Jordi	3	36	13 hours	26 hours
Estevan	5	60	8 hours, 20 minutes	16 hours, 40 minutes

Practicing Recursive Reading Strategies

One fact about reading for college courses that may become frustrating is that, in a way, it never ends. For all the reading you do, you end up doing even more rereading. It may be the same content, but you may be reading the passage more than once to detect the emphasis the writer places on one aspect of the topic or how frequently the writer dismisses a significant counterargument. This rereading is called recursive reading.

For most of what you read at the college level, you are trying to make sense of the text for a specific purpose—not just because the topic interests or entertains you. You need your full attention to decipher everything that's going on in complex reading material—and you even need to be considering what the writer of the piece may *not* be including and why. This is why reading for comprehension is recursive.

Specifically, this boils down to seeing reading not as a formula but as a process that is far more circular than linear. You may read a selection from beginning to end, which is an excellent starting point, but for comprehension, you'll need to go back and reread passages to determine meaning and make connections between the reading and the bigger learning environment that led you to the selection—that may be a single course or a program in your college, or it may be the larger discipline, such as all biologists or the community of scholars studying beach erosion.

People often say writing is rewriting. For college courses, reading is rereading.

Strong readers engage in numerous steps, sometimes combining more than one step simultaneously, but knowing the steps nonetheless. They include, not always in this order:

- bringing any prior knowledge about the topic to the reading session,
- asking yourself pertinent questions, both orally and in writing, about the content you are reading,
- inferring and/or implying information from what you read,
- learning unfamiliar discipline-specific terms,
- evaluating what you are reading, and eventually,
- applying what you're reading to other learning and life situations you encounter.

Let's break these steps into manageable chunks, because you are actually doing quite a lot when you read.

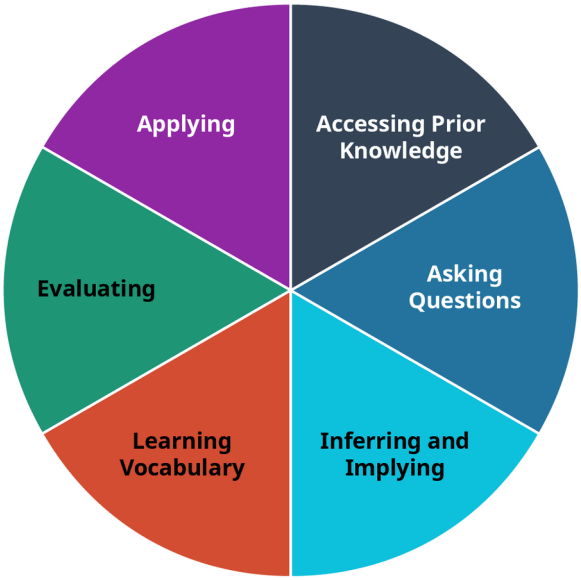


Figure 6.4: The six elements of recursive reading should be considered as a circular, not linear, process.

Asking Questions

Humans are naturally curious beings. As you read actively, you should be asking questions about the topic you are reading. Don't just say the questions in your mind; write them down. You may ask: Why is this topic important? What is the relevance of this topic currently? Was this topic important a long time ago but irrelevant now? Why did my professor assign this reading?

You need a place where you can actually write down these questions; a separate page in your notes is a good place to begin. If you are taking notes on your computer, start a new document and write down the questions. Leave some room to answer the questions when you begin and again after you read.

Inferring and Implying

When you read, you can take the information on the page and *infer*, or conclude responses to related challenges from evidence or from your own reasoning. A student will likely be able to infer what material the professor will include on an exam by taking good notes throughout the classes leading up to the test.

Writers may *imply* information without directly stating a fact for a variety of reasons. Sometimes a writer may not want to come

out explicitly and state a bias, but may imply or hint at his or her preference for one political party or another. You have to read carefully to find implications because they are indirect, but watching for them will help you comprehend the whole meaning of a passage.

Learning Vocabulary

Vocabulary specific to certain disciplines helps practitioners in that field engage and communicate with each other. Few people beyond undertakers and archeologists likely use the term *sarcophagus* in everyday communications, but for those disciplines, it is a meaningful distinction. Looking at the example, you can use context clues to figure out the meaning of the term *sarcophagus* because it is something undertakers and/or archeologists would recognize. At the very least, you can guess that it has something to do with death. As a potential professional in the field you're studying, you need to know the lingo. You may already have a system in place to learn discipline-specific vocabulary, so use what you know works for you. Two strong strategies are to look up words in a dictionary (online or hard copy) to ensure you have the exact meaning for your discipline and to keep a dedicated list of words you see often in your reading. You can list the words with a short definition so you have a quick reference guide to help you learn the vocabulary.

Evaluating

Intelligent people always question and evaluate. This doesn't mean they don't trust others; they just need verification of facts to understand a topic well. It doesn't make sense to learn incomplete or incorrect information about a subject just because you didn't take the time to evaluate all the sources at your disposal. When early explorers were afraid to sail the world for fear of falling off the edge, they weren't stupid; they just didn't have all the necessary data to evaluate the situation.

When you evaluate a text, you are seeking to understand the presented topic. Depending on how long the text is, you will perform a number of steps and repeat many of these steps to evaluate all the elements the author presents. When you evaluate a text, you need to do the following:

- Scan the title and all headings.
- Read through the entire passage fully.
- Question what main point the author is making.
- Decide who the audience is.
- Identify what evidence/support the author uses.
- Consider if the author presents a balanced perspective on the main point.
- Recognize if the author introduced any biases in the text.

When you go through a text looking for each of these elements, you need to go beyond just answering the surface question; for instance, the audience may be a specific field of scientists, but could anyone else understand the text with some explanation? Why would that be important?

Applying

When you learn something new, it always connects to other knowledge you already have. One challenge we have is applying new information. It may be interesting to know the distance to the moon, but how do we apply it to something we need to do? If your biology instructor asked you to list several challenges of colonizing Mars and you do not know much about that planet's exploration, you may be able to use your knowledge of how far Earth is from the moon to apply it to the new task. You may have to read several other texts in addition to reading graphs and charts to find this information.

That was the challenge the early space explorers faced along with myriad unknowns before space travel was a more regular occurrence. They had to take what they already knew and could study and read about and apply it to an unknown situation. These explorers wrote down their challenges, failures, and successes, and now scientists read those texts as a part of the ever-growing body of text about space travel. Application is a sophisticated level of thinking that helps turn theory into practice and challenges into successes.

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1.3: How to Remember More of What You Read (Thomas Frank)

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1.4: Active vs. Passive Reading

Have you ever read a page from a textbook and at the end of the page realized you have no idea what you just read?

Successful readers develop active reading habits that improve their reading comprehension, speed, and enjoyment. Active reading involves deeper engagement with the text before, during, and after reading. The Reading Lab promotes active reading by modeling strategies and techniques to support it.

A good way to understand active reading is by comparing it to what it is not, what's sometimes called passive reading.

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1.5: Previewing

Previewing

Learn how to preview a text in order to familiarize yourself with its contents before you read. This will help you understand the material better and use your time more efficiently.

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Video Transcript

0:00 Owl: Welcome to How to Preview a Text, an instructional video on reading comprehension brought to you by the Excelsior College Online Writing Lab.

0:15 What would you do if you were suddenly dropped into an unfamiliar place?

0:19 Would you wander around aimlessly, hoping that somehow you will find your way?

0:24 Probably not.

0:25 You'd probably want to carefully explore and investigate your surroundings so that you can gather clues and information that can help you get your bearings and decide what to do next.

0:36 The experience of reading a new text can be similar to that of navigating an unfamiliar place.

0:42 Therefore, before reading you should explore the text first to gather clues and information that can help you get your bearings.

0:49 This is called Previewing.

0:52 Previewing involves surveying or scanning a text in order to create a mental map that can help you read more effectively.

1:00 When you preview, you look for sign-posts by doing the following things:

1:05 Scan for titles, headings, and subheadings

1:09 Skim the first paragraph or introduction

1:13 Skim the last paragraph or summary

1:16 Scan the first sentence after each heading

1:19 Skim the abstract (if provided)

1:22 Make a note of graphic aids such as figures, tables, charts, graphs, and images

1:30 Make a note of typographical aids such as bold-faced or highlighted words and phrases

1:36 Scan any supplemental material at the beginning or end of the text, such as chapter outlines, chapter objectives, discussion questions, or vocabulary lists

1:47 Previewing provides some great advantages:

1:51 First, it helps you evaluate a text in order to decide if it is relevant for your purposes.

1:57 This requires you to think about what your purpose is before you read.

2:00 For instance, if you're doing research on a topic, previewing can help you evaluate if a text provides information you need.

2:08 Second, it helps you read faster by identifying passages that you must read carefully versus those that you can skim or skip.

2:16 Generally, you want to slow down and read more carefully when a passage

2:21 covers a new topic you know very little about;

2:23 contains complicated or technical material;

2:26 is cluttered with essential visual aids like tables, charts, graphs, and images;

2:32 contains a lot of new or difficult vocabulary;

2:35 or requires a lot of visualization or interpretation.

2:40 On the other hand, you may want to skim or skip material when a passage

2:44 is easy to read,

2:46 covers material you already know well,

2:48 or covers material that isn't relevant to your purpose for reading.

2:53 Finally, it helps you read better by helping you identify questions you may have about the text.

2:59 We'll address questioning in another module.

3:03 Previewing is an excellent way to save time and improve your understanding of a text.

3:09 Just like you wouldn't want to wander around aimlessly in an unfamiliar place, you wouldn't want to wander into a text without previewing it!

3:22 Thanks for listening to this instructional video on How to Preview a Text.

3:27 Visit the Excelsior College Online Writing Lab for more support with reading and writing skills.

- **1.3.1: Activity**
- **1.3.2: Handouts**

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1.6: Read Strategically- Context Clues

Learning Objective

- Identify strategies for using context clues

definition

A **context clue** is a word or phrase in the same sentence or a nearby sentence that can help the reader decipher the meaning of an unfamiliar word.

Context clues consist of all the words and phrases that are near a word. Often, you can define words based on the other words around them. If you're reading a lot of material, you don't have time to look up individual words. Reading words in context helps ensure a high level of focus, whereas breaking your concentration to lookup words is distracting.

Take a look at the following hotspot activity. You probably already know these three words, but pay attention to how they function in the passage. If you were to come across a much more difficult reading passage, you could use the same method to define unfamiliar words.

Learn by doing

An interactive or media element has been excluded from this version of the text. You can view it online here: http://pb.libretexts.org/wsl/?p=78

Context clues can be broken down into six different types, described below. This classification is only one method of thinking about context clues.

Type	Explanation	Example
Definition Clue	A definition clue is a word or phrase that defines the unfamiliar word.Look for words or phrases that introduce a definition for the unfamiliar word, such as is defined as, means, and refers to. Also, look for punctuation marks that set off a definition, such as quotation marks, parentheses, and brackets.	Telepathy is defined as the ability to communicateinformation to another person without the use of any known senses or communication devices.
Synonym Clue	A synonym clue is a word or phrase that has a similar meaning to the unfamiliar word.Look for words or phrases that introduce a synonym, such as in other words, or, that is to say, and also known as. Also, look for punctuation marks that set off a synonym, such as commas, parentheses, dashes, and brackets.	The cheerleader appeared vapid—spiritless—as he delivered his pitiful performance in front of the stands.
Contrast Clue	A contrast clue is a word or phrase that has the opposite meaning of the unfamiliar word. In other words, it's an antonym.Look for words or phrases that introduce a contrast, such as however, but, instead of, on the other hand, on the contrary, whereas, in contrast, unlike, although, and even though.	Lions are solitary creatures that prefer to hunt alone, but hyenas are gregarious creatures that hunt in packs.
Example Clue	An example clue is a word or phrase that provides an example to illustrate the unfamiliar word.Look for words or phrases that introduce examples, such as for example, for instance, to illustrate, like, and such as.	The manager disliked obsequious behavior, such as fawning and kowtowing.
Experience Clue	An experience clue draws upon personal experience or background knowledge to help you infer the meaning of the unfamiliar word.Look for a word, phrase, or sentence that includes a familiar experience or information you already know.	Television audiences are familiar with disingenuous ads that make grand promises.

Type	Explanation	Example
Adjacent Clue	An adjacent clue is a word or phrase in a nearby sentence that explains the meaning of the unfamiliar word.	Nanotechnology is becoming more widespread in society. As computer chips continue to shrink, manufacturers are placing them in everything from clothing, to building materials, to even the human body.

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- How to Use Context Clues to Define Words. **Provided by**: Excelsior College. **Located at**: http://owl.excelsior.edu/wp-content/uploads/sites/2/2017/03/ContextClues.pdf. **Project**: OWL at Excelsior College. **License**: *CC BY-NC: Attribution-NonCommercial*

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1.7: CREATING AN ANNOTATION SYSTEM

Creating an Annotation System

Annotating while you read is the most fundamental technique of active reading. Learn how to annotate a text by watching this video.

Interactive Content

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View this Interactive Content online

Video Transcript

0:00 Owl: Welcome to Annotating, an instructional video on reading comprehension brought to you by the Excelsior College Online Writing Lab.

0:21 Hold on there!

0:25 Owl: You can radically improve your understanding of what you read if you write while you read.

0:30 This is called annotating a text.

0:33 To annotate literally means to add notes to a text as you read, either in the margins or in a separate notepad or document.

0:42 This technique is at the core of active reading.

0:46 By reading carefully and pausing to reflect upon, mark up, and add notes to a text as you read, you can greatly improve your understanding of it.

0:58 Owl: It might seem that way.

0:59 But, in fact, annotating can save you a lot of time!

1:03 For instance, annotating while you read can help you avoid having to re-read passages again and again in order to get the meaning.

1:12 By actively engaging with the text the first time, you can improve your odds of understanding it without having to read it again.

1:20 Also, by pausing to reflect as you read, annotating a text helps you figure out if you're understanding what you're reading so that you can re-read or seek additional information to improve your understanding.

1:33 This is called "monitoring comprehension."

1:36 In the long term, this technique will help prevent you from wasting time by reading without understanding.

1:43 Finally, by annotating a text, you can increase your odds of remembering what you've read.

1:49 You also leave behind a set of notes that can help you find key information the next time you need to refer to that text, say

when you need to study for an exam or when you want to cite it for a paper you're writing.

2:02 In short, annotating while you read will help you get the most from the time you spend reading.

2:07 So, while you may be able to read faster by reading without annotating, you can actually save time and improve your comprehension by reading carefully and pausing to reflect upon and mark-up the text as you read.

2:24 Owl: Good question!

2:26 The first step is to pick up a pen or pencil so that you can annotate as you read.

2:31 You might also want to have a highlighter handy to mark important passages or words.

2:37 Now, let's talk about a system for how to annotate.

2:41 The simplest way to annotate is to mark keywords, phrases, or passages by highlighting, underlining, bracketing, or placing symbols next to them.

3:02 In addition to this, you should also write notes in the margins.

3:06 These notes are sometimes called "marginalia."

3:10 There are four reasons for adding notes in the margins.

3:14 The first reason is to identify key ideas and help you remember them.

3:19 One way to do this is by writing keywords in the margins next to where you found them in the text.

3:25 Another way to do this is by paraphrasing what you read, which means putting it into your own words and writing it down in the margin.

3:33 A second reason for adding notes in the margins is to comment on what you are reading.

3:39 For instance, maybe you want to register your agreement or disagreement with an idea in the text.

3:44 Or maybe you want to leave a note to remind you to look up something related.

3:50 A third reason for writing notes in the margins is to record questions you have about what you are reading.

3:56 These questions generally fall into two different categories.

4:00 Questions intended to clarify meaning, —

4:02 This has to do with monitoring and improving your understanding of what you have read.

4:07 If you're not sure about something you've read, jot down some questions about it in the margins.

4:12 You might start these questions by asking who, what, why, when, where, or how.

4:21 For example, you might ask, "What is the difference between anabolism and catabolism?"

4:27 Or you might express your question as a statement like, "I don't understand what this means."

4:33 — and questions intended to evaluate what you have read.

4:37 For example, you might ask, "Do I agree with what this is in light of what Smith says?"

4:43 or

4:43 "I don't find this evidence convincing. Is there more data to support this claim?"

4:49 Finally, a fourth reason for writing notes in the margins is to answer any guide questions you may have left for yourself while previewing a text.

4:57 For instance, you may have previously written the question "What are the three conditions for intrinsic motivation?" next to a passage about this subject.

5:07 After reading the passage with this question in mind, you can now jot down your answer to the question: "Autonomy, Mastery, and Relatedness."

5:18 By recording your answers to guide questions in the margins, you can improve your comprehension and memory of what you have read.

5:25 You also leave behind valuable notes for the next time you need to consult the text.

5:35 Owl: In that case, you can record your notes in a separate notepad or document.

5:40 Even if you can mark up a text, you might want to keep up a separate notepad or document anyway.

5:46 The more you write while you read, the better you will understand what you are reading.

5:53 Owl: Most eReaders and word processors come with built-in annotation tools that allow you to underline, highlight, and even leave notes on the text.

6:03 Audiobooks sometimes allow you to leave voice-recorded notes.

6:07 If not, you can always pick up a notepad and jot down notes as you listen.

6:13 I hope you can see why annotating a text while you read is so important.

6:18 To recap, annotating a text helps you:

6:22 avoid having to re-read as often,

6:25 monitor and improve your comprehension,

6:28 and remember what you've read.

6:33 Thanks for listening to this instructional video on Annotating!

6:38 Visit the Excelsior College Online Writing Lab for more support with reading and writing skills.

Activity

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Handouts

Annotating Thumbnail

Black and White Annotating Thumbnail

1.7.1: Annotating an Essay or Book

1.7.2: Annotating a Journal Article

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1.7.1: Annotating an Essay or Book

Annotating an Essay or Book

Learn what to look for when annotating an essay or book.

Interactive Content

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Video Transcript

0:00 Owl: Welcome to Annotating an Essay or Book, an instructional video on reading comprehension brought to you by the Excelsior College Online Writing Lab.

0:20 Whether you're reading an essay or book for class or just for fun, it can be difficult to understand what the author is trying to say.

0:28 However, if you practice active reading strategies like annotating while you read, you can improve your understanding of the text.

0:36 We'll treat essays and books together in this video because they share a similar purpose and structure.

0:43 Both tend to be thesis-oriented, that is they put forth and support an argument.

0:50 And both do so using a common structure that has an introduction, body, and conclusion.

0:56 Of course, since books have multiple chapters, they have much more space to develop an argument than an essay does.

1:04 You can think of a book as a long essay and chapters as essays within an essay.

1:09 Therefore, while the book as a whole has an introduction, body, and conclusion, so does each chapter.

1:17 In this video, we will cover five tips for what to look for in an essay or book to help you improve your reading comprehension.

1:26 Specifically, we will talk about how to

1:29 find the stated thesis,

1:31 find the implied thesis,

1:33 identify topic sentences,

1:36 identify key supporting details,

1:39 and identify transitional words and phrases.

1:43 By looking for these things as you read, you will improve your understanding of the text and make the most of your time while you read.

1:50 Let's get started!

1:52 The thesis, also called the thesis statement, is the main idea of the text.

1:58 It's sometimes referred to as the author's central argument.

2:02 A thesis consists of a specific topic and a position statement on the topic.

2:08 All of the other ideas in the text support and develop the thesis, so it's really important to identify the thesis as you read.

2:15 There are two kinds of thesis statements: stated thesis and implied thesis.

2:21 Often the author makes his or her thesis explicit by stating it directly in the text.

2:28 This is called a stated thesis.

2:31 A stated thesis might appear in different places in the text.

2:35 Sometimes, a text opens with the thesis by stating it in the introduction or first paragraph.

2:41 This may happen after a hook—an interesting example or anecdote meant to draw the reader's interest.

2:48 Other times, the author might build up to the thesis and state it in the conclusion or last paragraph.

2:54 This approach may be combined with a rhetorical question at the beginning of the essay that serves as a hook to set up the thesis as an answer delivered at the end of the text.

3:05 Once you locate the thesis, be sure to mark it somehow, either by highlighting or underlining it, or by bracketing it or placing a symbol next to it in the margin.

3:15 You might also want to paraphrase it in the margin, which will help you to understand it and remember it.

3:21 Sometimes the thesis is not directly stated in an essay or book.

3:26 This is called an implied thesis.

3:29 In that case, there are three strategies you can use to discover the implied thesis.

3:35 You can...

3:37 add a word or phrase to a sentence in the paragraph that almost states the thesis or main idea,

3:43 identify two key sentences from the paragraph and combine all or parts of them into a single sentence that states the thesis or main idea,

3:52 or summarize important ideas into one sentence that states the thesis or main idea.

4:00 Let's look at an example of a passage with an implied thesis.

4:04 By applying the second strategy we just discussed, we can guess what the thesis is.

4:26 Okay, let's check it out.

4:28 Using this key sentence...

4:30 ...and this key sentence

4:32 ...we can derive the following implied thesis:

4:35 Cooperative businesses are growing in popularity across the United States, especially among millennials.

4:42 To help you remember, use the margin to write down what you think is the thesis.

4:48 In addition to locating the thesis, you also want to pay attention to topic sentences.

4:53 A topic sentence states the main idea of a paragraph.

4:57 Just like with the thesis, there are several places you might find a topic sentence.

5:02 A topic sentence might come

5:04 at the beginning of a paragraph, followed by supporting details;

5:08 at the end of a paragraph, after the supporting details;

5:11 or in the middle of a paragraph, after some kind of opening hook or example, but before the supporting details.

5:19 Now, here are some clues to help you find the topic sentence:

5:24 look for a title or heading that indicates the topic;

5:28 look for a word, name, or phrase in the paragraph that appears in special print;

5:34 look for a word, name, or phrase that is repeated throughout the paragraph;

5:39 or look for a word, name, or phrase referred to throughout the paragraph by pronouns or other words.

5:47 Once you find the topic sentence, you should note its location by underlining, highlighting, bracketing, or marking it with a symbol.

5:57 Topic sentences are normally supported by supporting details.

6:01 Supporting details are pieces of information that develop the topic sentence.

6:06 This may include:

6:08 facts (such as names, dates, and events),

6:12 figures and statistics,

6:15 quotations or paraphrases,

6:17 summaries,

6:19 and personal experiences.

6:23 Supporting details normally answer the questions who, what, when, where, why, or how.

6:34 When you locate a key supporting detail, make a note of it in the text.

6:39 Here's an example of a paragraph summarizing another study to support its main idea.

6:44 Finally, as you read, it's important to be aware of transitional words and phrases.

6:51 Transitional words and phrases are intentional signposts that the author provides to guide the reader.

6:57 Observing the author's signposts will help you to follow the author's argument and understand it better.

7:03 Transitional words and phrases come in different types.

7:06 They can be used to signal or show...

7:09 Example—such as: for example or for instance

7:15 Time or Sequence—such as: first, second, and so on

7:21 Comparison—such as: similarly or likewise

7:28 Contrast—such as: however or on the other hand

7:34 Concession—such as: admittedly or granted

7:41 Addition—such as: furthermore or in addition

7:47 Cause and effect—such as: as a result or consequently

7:54 Conclusion—such as: therefore or in conclusion

8:00 Or, they can be used to signal or show...

8:03 Summary—such as: in summary or in other words.

8:09 Here's an example of an author using transitional words and phrases to guide the reader through his or her argument.

8:17 Now, once you understand what to look for in an essay or book and how to find it, you can greatly increase your understanding of the text.

8:25 So, remember to look for the thesis (stated or implied), topic sentences, key supporting details, and finally, transitional words and phrases.

8:40 Thanks for listening to this instructional video on Annotating an Essay or Book!

8:46 Visit the Excelsior College Online Writing Lab for more support with reading and writing skills.

Complete these activities to practice annotating an essay or book.

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Handouts

Annotating and Essay or Book Thumbnail

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1.7.2: Annotating a Journal Article

Annotating a Journal Article

Learn about the different types of academic journal articles and how to annotate them.

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Video Transcript

0:00 Owl: Welcome to Annotating a Journal Article, an instructional video on reading comprehension brought to you by the Excelsior College Online Writing Lab.

0:12 It's common for people to read articles in newspapers, magazines, and online.

0:18 But journal articles are a different kind of article, and they often can be very challenging to read.

0:24 Journal articles differ from conventional articles in key ways:

0:29 they are published quarterly in print journals and/or online;

0:33 they may or may not require a paid subscription;

0:37 they are peer-reviewed by experts in the field;

0:41 they follow strict guidelines for organization, writing, and citations;

0:47 they are research- and evidence-based;

0:51 and they are written for specialists.

0:55 Knowing how journal articles work can greatly improve your ability to read them.

1:00 Let's talk about some different kinds of journal articles and how they work.

1:03 Afterwards, I'll give you some tips on how to read APA-style journal articles, which is one of the most common types of journal articles.

1:12 Journal articles follow different rules or styles based on the subject or discipline they address.

1:18 MLA and CMS style are used by journal articles written for the humanities, which include subjects such as English, History, Modern Languages, and Philosophy.

1:30 MLA- and CMS-style journal articles share some common characteristics.

1:35 They are organized like an essay, with or without headings, and have the following sections: Introduction, Body, Conclusion, Bibliography or Works Cited, and Appendices (if necessary);

1:52 use MLA or CMS style for layout, citation, and documentation;

1:58 value eloquence and good prose;

2:01 make and support arguments;

2:04 and cite primary and secondary sources.

2:09 And then there are the APA-style journal articles, so named because they follow APA guidelines for organization, writing, citation, and documentation.

2:21 Subjects that use APA style include Education, Medicine, the Natural Sciences, and the Social Sciences.

2:29 APA-style journal articles share the following characteristics.

2:34 They have complex organization with defined subheadings,

2:39 use APA style for layout, citation, and documentation.

2:44 value precise language and use of specialized terminology,

2:49 propose and test hypotheses,

2:52 cite relevant research and describe the results of an experiment.

2:57 Just like any other text, annotating while you read a journal article can greatly improve your reading comprehension.

3:05 Since Humanities articles are written similar to an essay, you can refer to the instructional video on Annotating Essays and Books for tips on how to annotate while you read a Humanities-style journal article.

3:18 In this video, I will focus on tips for how to read an APA-style journal article.

3:23 Let's get started!

3:25 First off, there are two common types of APA-style articles.

3:29 The Literature Review is intended to summarize a body of research on an existing topic.

3:35 It defines the topic, reviews the literature on the topic, and draws conclusions about what the literature reveals and what gaps or questions remain.

3:45 Then there's the Experimental Report.

3:47 This type of journal article is intended to convey the results of an experiment.

3:52 By and large, experimental reports are the most common type of APA-style journal article.

3:58 They are usually the type of article summarized in the literature reviews.

4:03 Let's talk about some tips for how to read an APA-style Experimental Report.

4:08 Experimental Reports follow a common structure for APA-style journal articles.

4:14 This structure is broken down into specific sections with explicit headings and subheadings.

4:20 Each section is intended to do something different.

4:22 Understanding the purpose of each section will help you to understand what the article is saying.

4:29 After the title and author or authors, the first section is the abstract.

4:35 The purpose of the abstract is to summarize the main ideas of the article.

4:40 Read it carefully to understand what the article is about.

4:43 If you are doing research, this will help you decide if the article is worth reading for your purposes.

4:49 Highlight or underline keywords, phrases, or sentences.

4:54 If the article provides keywords, these are listed after the abstract.

4:59 These words identify the subjects covered by the article and can help you decide if the article is relevant.

5:05 Next comes the introduction.

5:07 The introduction does several things: it describes the topic, identifies the problem to be solved, provides a review of the relevant literature, defines the theoretical approach, and states the hypothesis.

5:22 Highlight or underline key passages, such as those that identify the topic and hypothesis.

5:29 A section on method comes next.

5:31 This section describes the model used to design the experiment and explains what was done.

5:37 You may want to highlight or underline the name or description of the model used and important facts about the process applied.

5:45 The results section comes next.

5:48 This section is all about describing the results of the experiment.

5:52 The results section frequently contains visual aids called “tables” and “figures” to display the data collected.

5:59 These visual aids are also sometimes listed at the end of the article.

6:04 If you’re having difficulty reading and understanding visual aids, check out this video.

6:11 After the results comes the discussion.

6:14 This section is used to interpret the results, draw conclusions, identify any limitations with the study, and point to future areas of study.

6:24 Be aware that some essays have separate discussion and conclusion sections, with the discussion section interpreting the results and drawing conclusions, and the conclusion section identifying limitations and listing ideas for future areas of study.

6:39 After the text of the article comes the list of references formatted in APA style.

6:45 If provided, appendices come after the references.

6:49 Finally, some articles list their tables and figures after the appendices.

6:54 Here are some other things you should do as you read and annotate the text:

6:59 paraphrase important information in the margins, such as the topic, hypothesis, model, and conclusion;

7:07 respond to ideas in the text by writing down your own thoughts and questions in the margins;

7:12 write down key terms in the margins;

7:16 make a list of new vocabulary items and look up the definitions;

7:21 make a note of articles you may want to read.

7:25 Reading a journal article, especially an APA-style one, can be hard.

7:31 But following these tips for active reading strategies can help you to understand it better.

7:37 Owl: Thanks for listening to this instructional video on Annotating a Journal Article!

7:43 Visit the Excelsior College Online Writing Lab for more support with reading and writing skills.

Interactive Content

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Marginalia are words that you write in the margins of a text as you read. Marginalia can include paraphrases of important ideas, questions or comments, keywords, definitions of new terms, or notes about sources to look up.

The questions in the activity below let you practice adding marginalia to a journal article by dragging and dropping the correct answer into the margin next to the passage.

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Handouts

Black and White Thumbnail Annotating a Journal Article

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1.8: Summarizing

Learn how summarizing differs from quoting and paraphrasing, as well as how to apply summarizing to check your understanding of what you read and help you remember the main ideas.

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Video Transcript

0:00 Owl: Welcome to Summarizing, an instructional video on reading comprehension brought to you by the Excelsior College Online Writing Lab.

0:13 A helpful way to improve your reading comprehension is by summarizing what you read.

0:19 Summarizing involves writing a brief statement about a longer text that reviews the main ideas in your own words.

0:28 Summarizing is helpful for checking your understanding of a longer text and remembering the author's main ideas.

0:37 Summarizing differs from quoting and paraphrasing in key ways.

0:43 Quoting is about citing an author's ideas exactly as they appear in the text without changing any words.

0:50 Paraphrasing is about putting an author's ideas into your own words.

0:54 Summarizing is about condensing the meaning of a longer text into a brief statement that reviews the main ideas in your own words.

1:03 Summarizing is useful for reading and writing.

1:06 Some specific applications of summarizing are:

1:10 reviewing a long text, speech, or video;

1:14 writing an abstract;

1:17 preparing notes for a study guide;

1:19 creating an annotated bibliography;

1:23 answering an essay question;

1:25 writing a research paper;

1:28 recording the results of an experiment;

1:31 and describing the plot of a fictional text or film.

1:36 Summarizing is easier if you follow these tips:

1:41 Highlight or underline the thesis, topic sentences, and key supporting details as you read

1:48 Construct an outline or concept map to help you identify the main ideas

1:54 Start by writing the main idea

1:57 Review the major supporting ideas

2:00 Paraphrase information by putting it in your own words

2:04 Be brief and succinct so that your summary is accurate, but significantly shorter than the original text by covering only the most important ideas in fewer words

2:15 Consider your purpose and audience: How detailed do you need to be? Do you need to define terms? Are you writing for yourself or for others? If you are writing for yourself, don't worry about sentence structure.

2:29 Present ideas in the same order that the author does

2:34 If the author has a point of view, explain what it is in your summary

2:39 Leave your personal opinion out of the summary unless you are required to include it

2:44 Provide a citation if the summary is included in a formal writing assignment or publication

2:51 Got that?

2:52 Let's practice!

2:54 We'll summarize the passage in this chapter that deals with the role of the media in American politics.

3:00 First, let's read the selection:

3:04 The media exist to fill a number of functions. Whether the medium is a newspaper, a radio, or a television newscast, a corporation behind the scenes must bring in revenue and pay for the cost of the product. Revenue comes from advertising and sponsors, like McDonald's, Ford Motor Company, and other large corporations. But corporations will not pay for advertising if there are no viewers or readers. So all programs and publications need to entertain, inform, or interest the public and maintain a steady stream of consumers. In the end, what attracts viewers and advertisers is what survives.

3:45 The media are also watchdogs of society and of public officials. Some refer to the media as the fourth estate, with the branches of government being the first three estates and the media equally participating as the fourth. This role helps maintain democracy and keeps the government accountable for its actions, even if a branch of government is reluctant to open itself to public scrutiny. As much as social scientists would like citizens to be informed and involved in politics and events, the reality is that we are not. So the media, especially journalists, keep an eye on what is happening and sounds an alarm when the public needs to pay attention.

4:28 The media also engages in agenda setting, which is the act of choosing which issues or topics deserve public discussion. For example, in the early 1980s, famine in Ethiopia drew worldwide attention, which resulted in increased charitable giving to the country. Yet the famine had been going on for a long time before it was discovered by western media. Even after the discovery, it took video footage to gain the attention of the British and U.S. populations and start the aid flowing. Today, numerous examples of agenda setting show how important the media are when trying to prevent further emergencies or humanitarian crises. In the spring of 2015, when the Dominican Republic was preparing to exile Haitians and undocumented (or under documented) residents, major U.S. news outlets remained silent. However, once the story had been covered several times by Al Jazeera, a state-funded broadcast company based in Qatar, ABC, the New York Times, and other network outlets followed. With major network coverage came public pressure for the U.S. government to act on behalf of the Haitians.

5:42 Next, let's highlight the main idea and the major supporting ideas.

5:47 The main idea, or thesis, can usually be found in the first paragraph.

5:51 The major supporting ideas are often found in the first sentence of each following paragraph.

5:57 We call these "topic sentences."

6:00 We will use this information to help us construct our summary.

6:04 Let's apply the tips shared earlier to write the following summary:

6:09 The media have three functions. First, they bring in revenue from advertisers and sponsors. Second, they act as a public "watchdog" to keep government accountable. In this capacity, they are sometimes called the "fourth estate" or fourth branch of government. Finally, the media engage in "agenda setting"—the selection of topics for public scrutiny and debate.

6:36 This summary follows the tips shared earlier because it begins with the main idea, reviews the major supporting ideas, restates the information in our own words, is significantly shorter than the original text, follows the same order of ideas as the original text, and refrains from adding a personal opinion.

6:59 That's it!

7:00 Remember, summarizing what you read is an excellent way to check your understanding of long texts and help you remember the author's main ideas.

7:09 Visit the Online Writing Lab for more information about summarizing.

7:15 Thanks for listening to this instructional video on Summarizing!

7:20 Visit the Excelsior College Online Writing Lab for more support with reading and writing skills.

- **1.8.1: Activity 1**
- **1.8.2: Activity 2**
- **1.8.3: Activity 3**
- **1.8.4: Handouts**

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1.9: Academic Reading Strategies

Learning Objective

- Evaluate active reading strategies

Completing reading assignments is one of the biggest challenges in academia. However, are you managing your reading efficiently? Consider this cooking analogy, noting the differences in process:

Shannon has to make dinner. He goes to the store and walks through every aisle. He decides to make spaghetti, so he revisits aisles and reads many packages thoroughly before deciding which groceries to buy. Once he arrives home, he finds a recipe for spaghetti, but needs to go back to the store for ingredients he forgot.

Taylor also has to make dinner. He wants lots of carbohydrates because he's running a marathon soon so he decides to make spaghetti. After checking some recipes, he makes a list of ingredients. At the grocery store, he skims aisles to find his ingredients and chooses products that meet his diet.

Taylor's process was more efficient because his purpose was clear. Establishing why you are reading something will help you decide how to read it, which saves time and improves comprehension. This guide lists some purposes for reading as well as different strategies to try at different stages of the reading process.

Purposes for Reading

People read different kinds of text (e.g., scholarly articles, textbooks, reviews) for different reasons. Some purposes for reading might be

- to scan for specific information
- to skim to get an overview of the text
- to relate new content to existing knowledge
- to write something (often depends on a prompt)
- to critique an argument
- to learn something
- for general comprehension

Strategies

Strategies differ from reader to reader. The same reader may use different strategies for different contexts because their purpose for reading changes. Ask yourself "why am I reading?" and "what am I reading?" when deciding which strategies to try.

Before reading

- Establish your purpose for reading
- Speculate about the author's purpose for writing
- Review what you already know and want to learn about the topic (see the guides below)
- Preview the text to get an overview of its structure, looking at headings, figures, tables, glossary, etc.
- Predict the contents of the text and pose questions about it. If the authors have provided discussion questions, read them and write them on a note-taking sheet.
- Note any discussion questions that have been provided (sometimes at the end of the text)

Sample pre-reading guides: *K-W-L guide* • *Critical reading questionnaire*

During reading

- Annotate and mark (sparingly) sections of the text to easily recall important or interesting ideas
- Check your predictions and find answers to posed questions
- Use headings and transition words to identify relationships in the text
- Create a vocabulary list of other unfamiliar words to define later
- Try to infer unfamiliar words' meanings by identifying their relationship to the main idea
- Connect the text to what you already know about the topic
- Take breaks (split the text into segments if necessary)

Sample annotated texts: *Journal article* • *Book chapter excerpt*

After reading

- Summarize the text in your own words (note what you learned, impressions, and reactions) in an outline, concept map, or matrix (for several texts)
- Talk to someone about the author's ideas to check your comprehension
- Identify and reread difficult parts of the text
- Define words on your vocabulary list (try a learner's dictionary) and practice using them

Sample graphic organizers: *Concept map* • *Literature review matrix*

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1.10: How to Read Like a Writer (Mike Bunn)

In 1997, I was a recent college graduate living in London for six months and working at the Palace Theatre owned by Andrew Lloyd Webber. The Palace was a beautiful red brick, four-story theatre in the heart of London's famous West End, and eight times a week it housed a three-hour performance of the musical *Les Miserables*. Because of antiquated fire-safety laws, every theatre in the city was required to have a certain number of staff members inside watching the performance in case of an emergency.

My job (in addition to wearing a red tuxedo jacket) was to sit inside the dark theater with the patrons and make sure nothing went wrong. It didn't seem to matter to my supervisor that I had no training in security and no idea where we kept the fire extinguishers. I was pretty sure that if there was any trouble I'd be running down the back stairs, leaving the patrons to fend for themselves. I had no intention of dying in a bright red tuxedo.

There was a Red Coat stationed on each of the theater's four floors, and we all passed the time by sitting quietly in the back, reading books with tiny flashlights. It's not easy trying to read in the dim light of a theatre—flashlight or no flashlight—and it's even tougher with shrieks and shouts and gunshots coming from the stage. I had to focus intently on each and every word, often rereading a single sentence several times. Sometimes I got distracted and had to re-read entire paragraphs. As I struggled to read in this environment, I began to realize that the way I was reading—one word at a time—was exactly the same way that the author had written the text. I realized writing is a word-by-word, sentence-by-sentence process. The intense concentration required to read in the theater helped me recognize some of the interesting ways that authors string words into phrases into paragraphs into entire books.

I came to realize that all writing consists of a series of choices.

I was an English major in college, but I don't think I ever thought much about reading. I read all the time. I read for my classes and on the computer and sometimes for fun, but I never really thought about the important connections between reading and writing, and how reading in a particular way could also make me a better writer.

What Does It Mean to Read Like a Writer?

When you **Read Like a Writer (RLW)**, you work to identify some of the choices the author made so that you can better understand how such choices might arise in your own writing. The idea is to carefully examine the things you read, looking at the writerly techniques in the text in order to decide if you might want to adopt similar (or the same) techniques in your writing.

You are reading to learn about writing.

Instead of reading for content or to better understand the ideas in the writing (which you will automatically do to some degree anyway), you are trying to understand how the piece of writing was put together by the author and what you can learn about writing by reading a particular text. As you read in this way, you think about how the choices the author made and the techniques that he/she used are influencing your own responses as a reader. What is it about the way this text is written that makes you feel and respond the way you do?

The goal as you read like a writer is to locate what you believe are the most important writerly choices represented in the text—choices as large as the overall structure or as small as a single word used only once—to consider the effect of those choices on potential readers (including yourself). Then you can go one step further and imagine what *different* choices the author *might* have made instead, and what effect those different choices would have on readers.

Say you're reading an essay in class that begins with a short quote from President Barack Obama about the war in Iraq. As a writer, what do you think of this technique? Do you think it is effective to begin the essay with a quote? What if the essay began with a quote from someone else? What if it was a much longer quote from President Obama, or a quote from the President about something other than the war?

And here is where we get to the most important part: *Would you want to try this technique in your own writing?*

Would you want to start your own essay with a quote? Do you think it would be effective to begin your essay with a quote from President Obama? What about a quote from someone else?

You could make yourself a list. What are the advantages and disadvantages of starting with a quote? What about the advantages and disadvantages of starting with a quote from the President? How would other readers respond to this technique? Would certain readers (say Democrats or liberals) appreciate an essay that started with a quote from President Obama better than other readers (say Republicans or conservatives)? What would be the advantages and disadvantages of starting with a quote from a *l*ess divisive person? What about starting with a quote from someone *more* divisive?

The goal is to carefully consider the choices the author made and the techniques that he or she used, and then decide whether you want to make those same choices or use those same techniques in your own writing. Author and professor Wendy Bishop explains how her reading process changed when she began to read like a writer:

It wasn't until I claimed the sentence as my area of desire, interest, and expertise—until I wanted to be a writer writing better—that I had to look underneath my initial readings . . . I started asking, *how—how* did the writer get me to feel, *how* did the writer say something so that it remains in my memory when many other things too easily fall out, *how* did the writer communicate his/her intentions about genre, about irony? (119–20)

Bishop moved from simply reporting her personal reactions to the things she read to attempting to uncover how the author led her (and other readers) to have those reactions. This effort to uncover how authors build texts is what makes Reading Like a Writer so useful for student writers.

How Is RLW Different from "Normal" Reading?

Most of the time we read for information. We read a recipe to learn how to bake lasagna. We read the sports page to see if our school won the game, Facebook to see who has commented on our status update, a history book to learn about the Vietnam War, and the syllabus to see when the next writing assignment is due. Reading Like a Writer asks for something very different.

In 1940, a famous poet and critic named Allen Tate discussed two different ways of reading:

There are many ways to read, but generally speaking, there are two ways. They correspond to the two ways in which we may be interested in a piece of architecture. If the building has Corinthian columns, we can trace the origin and development of Corinthian columns; we are interested as historians. But if we are interested as architects, we may or may not know about the history of the Corinthian style; we must, however, know all about the construction of the building, down to the last nail or peg in the beams. We have got to know this if we are going to put up buildings ourselves. (506)

While I don't know anything about Corinthian columns (and doubt that I will ever *want* to know anything about Corinthian columns), Allen Tate's metaphor of reading as if you were an architect is a great way to think about RLW. When you read like a writer, you are trying to figure out how the text you are reading was constructed so that you learn how to "build" one for yourself. Author David Jauss makes a similar comparison when he writes that "reading won't help you much unless you learn to read like a writer. You must look at a book the way a carpenter looks at a house someone else built, examining the details in order to see how it was made" (64).

Perhaps I should change the name and call this Reading Like an Architect, or Reading Like a Carpenter. In a way, those names make perfect sense. You are reading to see how something was constructed so that you can construct something similar yourself.

Why Learn to Read Like a Writer?

For most college students, RLW is a new way to read, and it can be difficult to learn at first. Making things even *more* difficult is that your college writing instructor may expect you to read this way for class but never actually teach you how to do it. He or she may not even tell you that you're supposed to read this way. This is because most writing instructors are so focused on teaching writing that they forget to show students how they want them to read.

That's what this essay is for.

In addition to the fact that your college writing instructor may expect you to read like a writer, this kind of reading is also one of the very best ways to learn how to write well. Reading like a writer can help you understand how the process of writing is a series of making choices, and in doing so, can help you recognize important decisions you might face and techniques you might want to use when working on your own writing. Reading this way becomes an opportunity to think and learn about writing.

Charles Moran, a professor of English at the University of Massachusetts, urges us to read like writers because:

When we read like writers we understand and participate in the writing. We see the choices the writer has made, and we see how the writer has coped with the consequences of those choices . . . We "see" what the writer is doing because we read as writers; we see because we have written ourselves and know the territory, know the feel of it, know some of the moves ourselves. (61)

You are already an author, and that means you have a built-in advantage when reading like a writer. All of your previous writing experiences—inside the classroom and out—can contribute to your success with RLW. Because you "have written" things yourself, just as Moran suggests, you are better able to "see" the choices that the author is making in the texts that you read. This in turn helps you to think about whether you want to make some of those same choices in your own writing, and what the consequences might be for your readers if you do.

What Does RLW Look Like in Action?

Let's go back to the opening paragraph of *this* essay and spend some time reading like writers as a way to get more comfortable with the process:

In 1997, I was a recent college graduate living in London for six months and working at the Palace Theatre owned by Andrew Lloyd Webber. The Palace was a beautiful red brick, four-story theatre in the heart of London's famous West End, and eight times a week it housed a three-hour performance of the musical Les Miserables*. Because of antiquated fire-safety laws, every theatre in the city was required to have a certain number of staff members inside watching the performance in case of an emergency.*

Let's begin with those questions I encouraged you to try to answer *before* you start reading. (I realize we're cheating a little bit in this case since you've already read most of this essay, but this is just practice. When doing this on your own, you should attempt to answer these questions before reading, and then return to them as you read to further develop your answers.)

- Do you know the author's purpose for this piece of writing? I hope the purpose is clear by now; if it isn't, I'm doing a pretty lousy job of explaining how and why you might read like a writer.
- Do you know who the intended audience is? Again, I hope that you know this one by now.
- What about the genre? Is this an essay? An article? What would *you* call it?
- You know that it's published and not student writing. How does this influence your expectations for what you will read?
- Are you going to be asked to write something like this yourself? Probably not in your college writing class, but you can still use RLW to learn about writerly techniques that you might want to use in whatever you do end up writing.

Now ask yourself questions *as* you read.

In 1997, I was a recent college graduate living in London for six months and working at the Palace Theatre owned by Andrew Lloyd Webber. The Palace was a beautiful red brick, four-story theatre in the heart of London's famous West End, and eight times a week it housed a three-hour performance of the musical Les Miserables*. Because of antiquated fire-safety laws, every theatre in the city was required to have a certain number of staff members inside watching the performance in case of an emergency.*

Since this paragraph is the very first one, it makes sense to think about how it introduces readers to the essay. What technique(s) does the author use to begin the text? This is a personal story about his time working in London. What else do you notice as you read over this passage? Is the passage vague or specific about where he worked? You know that the author worked in a famous part of London in a beautiful theater owned by a well-known composer. Are these details important? How different would this opening be if, instead, I had written:

In 1997, I was living in London and working at a theatre that showed Les Miserables.

This is certainly shorter, and some of you may prefer this version. It's quick. To the point. But what (if anything) is lost by eliminating so much of the detail? I *chose* to include each of the details that the revised sentence omits, so it's worth considering why. Why did I mention where the theater was located? Why did I explain that I was living in London right after finishing college? Does it matter that it was after college? What effect might I have hoped the inclusion of these details would have on readers? Is this reference to college an attempt to connect with my audience of college students? Am I trying to establish my credibility as an author by announcing that I went to college? Why might I want the readers to know that this was a theater owned by Andrew Lloyd Weber? Do you think I am just trying to mention a famous name that readers will recognize? Will Andrew Lloyd Weber figure prominently in the rest of the essay?

These are all reasonable questions to ask. They are not necessarily the *right* questions to ask because there are no right questions. They certainly aren't the only questions you could ask, either. The goal is to train yourself to formulate questions as

you read based on whatever you notice in the text. Your own reactions to what you're reading will help determine the kinds of questions to ask.

Now take a broader perspective. I begin this essay—an essay about *reading*—by talking about my job in a theater in London. Why? Doesn't this seem like an odd way to begin an essay about reading? If you read on a little further (feel free to scan back up at the top of this essay) you learn in the third full paragraph what the connection is between working in the theater and reading like a writer, but why include this information at all? What does this story add to the essay? Is it worth the space it takes up?

Think about what effect presenting this personal information might have on readers. Does it make it feel like a real person, some "ordinary guy," is talking to you? Does it draw you into the essay and make you want to keep reading?

What about the language I use? Is it formal or more informal? This is a time when you can really narrow your focus and look at particular words:

Because of antiquated fire-safety laws, every theatre in the city was required to have a certain number of staff members inside watching the performance in case of an emergency.

What is the effect of using the word "antiquated" to describe the fire-safety laws? It certainly projects a negative impression; if the laws are described as antiquated it means I view them as old-fashioned or obsolete. This is a fairly uncommon word, so it stands out, drawing attention to my choice in using it. The word also sounds quite formal. Am I formal in the rest of this sentence?

I use the word "performance" when I just as easily could have written "show." For that matter, I could have written "old" instead of "antiquated." You can proceed like this throughout the sentence, thinking about alternative choices I could have made and what the effect would be. Instead of "staff members" I could have written "employees" or just "workers." Notice the difference if the sentence had been written:

Because of old fire-safety laws, every theatre in the city was required to have a certain number of workers inside watching the show in case of an emergency.

Which version is more likely to appeal to readers? You can try to answer this question by thinking about the advantages and disadvantages of using formal language. When would you want to use formal language in your writing and when would it make more sense to be more conversational?

As you can see from discussing just this one paragraph, you could ask questions about the text forever. Luckily, you don't have to. As you continue reading like a writer, you'll learn to notice techniques that seem new and pay less attention to the ones you've thought about before. The more you practice the quicker the process becomes until you're reading like a writer almost automatically.

I want to end this essay by sharing one more set of comments by my former student, Lola, this time about what it means to her to read like a writer:

Reading as a writer would compel me to question what might have brought the author to make these decisions, and then decide what worked and what didn't. What could have made that chapter better or easier to understand? How can I make sure I include some of the good attributes of this writing style into my own? How can I take aspects that I feel the writer failed at and make sure not to make the same mistakes in my writing?

Questioning why the author made certain decisions. Considering what techniques could have made the text better. Deciding how to include the best attributes of what you read in your own writing. This is what Reading Like a Writer is all about.

Are you ready to start reading?

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1.11: Reading Games- Strategies for Reading Scholarly Sources (Karen Rosenberg)

If at first you fall asleep...

During my first year in college, I feared many things: calculus, cafeteria food, the stained, sweet smelling mattress in the basement of my dorm.* But I did not fear reading. I didn't really think about reading at all, that automatic making of meaning from symbols in books, newspapers, on cereal boxes. And, indeed, some of my coziest memories of that bewildering first year involved reading. I adopted an overstuffed red chair in the library that enveloped me like the lap of a department store Santa. I curled up many evenings during that first, brilliant autumn with my English homework: Toni Morrison's *The Bluest Eye*, Gloria Naylor's *Mama Day*, Sandra Cisneros' *The House on Mango Street*. I'd read a gorgeous passage, snuggle deeper into my chair, and glance out to the sunset and fall leaves outside of the library window. This felt deeply, unmistakably collegiate.

But English was a requirement—I planned to major in political science. I took an intro course my first semester and brought my readings to that same chair. I curled up, opened a book on the Chinese Revolution, started reading, and fell asleep. I woke up a little drooly, surprised at the harsh fluorescent light, the sudden pitch outside. Not to be deterred, I bit my lip and started over. I'd hold on for a paragraph or two, and then suddenly I'd be thinking about my classmate Joel's elbows, the casual way he'd put them on the desk when our professor lectured, sometimes resting his chin in his hands. He was a long limbed runner and smelled scrubbed—a mixture of laundry detergent and shampoo. He had black hair and startling blue eyes. Did I find him sexy?

Crap! How many paragraphs had my eyes grazed over while I was thinking about Joel's stupid elbows? By the end of that first semester, I abandoned ideas of majoring in political science. I vacillated between intense irritation with my assigned readings and a sneaking suspicion that perhaps the problem was me—I was too dumb to read academic texts. Whichever it was—a problem with the readings or with me—I carefully chose my classes so that I could read novels, poetry, and plays for credit. But even in my English classes, I discovered, I had to read dense scholarly articles. By my Junior year, I trained myself to spend days from dawn until dusk hunkered over a carrel in the library's basement armed with a dictionary and a rainbow of highlighters. Enjoying my reading seemed hopelessly naïve—an indulgence best reserved for beach blankets and bathtubs. A combination of obstinacy, butt-numbingly hard chairs, and caffeine helped me survive my scholarly reading assignments. But it wasn't fun.

Seven years later I entered graduate school. I was also working and living on my own, cooking for myself instead of eating off cafeteria trays. In short, I had a life. My days were not the blank canvas they had been when I was an undergraduate and could sequester myself in the dungeon of the library basement. And so, I finally learned how to read smarter, not harder. Perhaps the strangest part of my reading transformation was that I came to *like* reading those dense scholarly articles; I came to crave the process of sucking the marrow from the texts. If you can relate to this, if you also love wrestling with academic journal articles, take joy in arguing with authors in the margins of the page, I am not writing for you.

However, if your reading assignments confound you, if they send you into slumber, or you avoid them, or they seem to take you way too long, then pay attention. Based on my experience as a frustrated student and now as a teacher of reading strategies, I have some insights to share with you designed to make the reading process more productive, more interesting, and more enjoyable.

Joining the conversation

Even though it may seem like a solitary, isolated activity, when you read a scholarly work, you are participating in a conversation. Academic writers do not make up their arguments off the top of their heads (or solely from creative inspiration). Rather, they look at how others have approached similar issues and problems. Your job—and one for which you'll get plenty of help from your professors and your peers—is to locate the writer and yourself in this larger conversation. Reading academic texts is a deeply social activity; talking with your professors and peers about texts can not only help you understand your readings better, but it can push your thinking and clarify your own stances on issues that really matter to you.

In your college courses, you may have come across the term "rhetorical reading."2 Rhetoric in this context refers to how texts work to persuade readers—a bit different from the common connotation of empty, misleading, or puffed up speech. Rhetorical reading refers to a set of practices designed to help us understand how texts work and to engage more deeply and fully in a conversation that extends beyond the boundaries of any particular reading. Rhetorical reading practices ask us to think deliberately about the

role and relationship between the writer, reader, and text.

When thinking about the writer, we are particularly interested in clues about the writer's motivation and agenda. If we know something about what the writer cares about and is trying to accomplish, it can help orient us to the reading and understand some of the choices the writer makes in his or her work.

As readers, our role is quite active. We pay attention to our own motivation and agenda for each reading. On one level, our motivation may be as simple as wanting to do well in a class, and our agenda may involve wanting to understand as much as necessary in order to complete our assignments. In order to meet these goals, we need to go deeper, asking, "Why is my professor asking me to read this piece?" You may find clues in your course syllabus, comments your professor makes in class, or comments from your classmates. If you aren't sure why you are being asked to read something, ask! Most professors will be more than happy to discuss in general terms what "work" they want a reading to do—for example, to introduce you to a set of debates, to provide information on a specific topic, or to challenge conventional thinking on an issue.

Finally, there is the text—the thing that the writer wrote and that you are reading. In addition to figuring out *what* the text says, rhetorical reading strategies ask us to focus on *how* the text delivers its message. In this way of thinking about texts, there is not one right and perfect meaning for the diligent reader to uncover; rather, interpretations of the reading will differ depending on the questions and contexts readers bring to the text.

Strategies for rhetorical reading

Here are some ways to approach your reading that better equip you for the larger conversation. First, consider the **audience**. When the writer sat down to write your assigned reading, to whom was he or she implicitly talking? Textbooks, for the most part, have students like you in mind. They may be boring, but you've probably learned what to do with them: pay attention to the goals of the chapter, check out the summary at the end, ignore the text in the boxes because it's usually more of a "fun fact" than something that will be on the test, and so on. Magazines in the checkout line at the supermarket also have you in mind: you can't help but notice headlines about who is cheating or fat or anorexic or suicidal. Writers of scholarly sources, on the other hand, likely don't think much about you at all when they sit down to write. Often, academics write primarily for other academics. But just because it's people with PhDs writing for other people with PhDs doesn't mean that you should throw in the towel. There's a formula for these types of texts, just like there's a formula for all the *Cosmo* articles that beckon with titles that involve the words "hot," "sex tips," "your man," and "naughty" in different configurations.

It's just that the formula is a little more complicated.

The formula also changes depending on the flavor of study (physics, management, sociology, English, etc.) and the venue. However, if you determine that the audience for your reading is other academics, recognize that you are in foreign territory. You won't understand all of the chatter you hear on street corners, you may not be able to read the
menus in the restaurants, but, with a little practice, you will be able to find and understand the major road signs, go in the right direction, and find your way.

How can you figure out the primary audience? First, look at the publication venue. (Here, to some extent, you can judge a book by its cover). If the reading comes from an academic journal, then chances are good that the primary audience is other academics. Clues that a journal is academic (as opposed to popular, like *Time* or *Newsweek*) include a citation format that refers to a volume number and an issue number, and often this information appears at the top or bottom of every page. Sometimes you can tell if a reading comes from an academic journal based on the title—e.g., do the Journal for Research in *Mathematics Education* or *Qualitative Research in Psychology* sound like they are written for a popular audience? What if you're still not sure? Ask your reference librarians, classmates, your instructor, or friends and family who have more experience with these types of readings than you do.

There are two implications that you should be aware of if you are not the primary audience for a text. First, the author will assume prior knowledge that you likely don't have. You can expect sentences like "as Durkheim has so famously argued . . ." or "much ink has been spilled on the implications of the modernization hypothesis" where you have no idea who Durkheim is or what the modernization hypothesis says. That's OK. It might even be OK to not look these things up at all and still get what you need from the reading (but you won't know that yet). In the first reading of an article, it's smart to hold off on looking too many things up. Just be prepared to face a wall of references that don't mean a whole lot to you.

Second, if you're not the primary audience, don't be surprised if you find that the writing isn't appealing to you. Whereas a novelist or a magazine writer works hard to draw us in as readers, many academic authors don't use strategies to keep us hooked. In fact,

many of these strategies (use of sensory language, suspense, etc.) would never get published in academic venues. By the same token, you'll use very different strategies to read these scholarly texts.

You may be wondering, if you're not the intended audience for the text, why do you have to read it in the first place? This is an excellent question, and one that you need to answer before you do your reading. As I mentioned earlier in the discussion of the role of the reader, you may need to do a little sleuthing to figure this out. In addition to the suggestions I provided earlier, look to your course notes and syllabus for answers. Often professors will tell you why they assign specific readings. Pay attention—they will likely offer insights on the context of the reading and the most important points. If after all of this, you still have no idea why you're supposed to read six articles on the history
of Newtonian physics, then ask your professor. Use the answers to help you focus on the really important aspects of the texts and to gloss over the parts that are less relevant to your coursework. If you remain confused, continue to ask for clarification. Ask questions in class (your classmates will be grateful). Go to office hours. Most faculty love the opportunity to talk about readings that they have chosen with care.

Once you have an idea who the intended audience is for the article and why you are assigned to read it, don't sit down and read the article from start to finish, like a good mystery. Get a lay of the land before you go too deep. One way to do this is to study the architecture of the article. Here are some key components to look for:

The title.

As obvious as it sounds, pay attention to the title because it can convey a lot of information that can help you figure out how to read the rest of the article more efficiently. Let's say that I know my reading will be about the Russian Revolution. Let's say I even know that it will be about the role of music in the Russian Revolution. Let's say the title is "'Like the beating of my heart': A discourse analysis of Muscovite musicians' letters during the Russian Revolution." This tells me not only the subject matter of the article (something about letters Russian musicians wrote during the Revolution) but it also tells me something about the methodology, or the way that the author approaches the subject matter. I might not know exactly what discourse analysis is, but I can guess that you can do it to letters and that I should pay particular attention to it when the author mentions it in the article. On the other hand, if the title of the article were "Garbage cans and metal pipes: Bolshevik music and the politics of proletariat propaganda" I would know to look out for very different words and concepts. Note, also, that the convention within some academic disciplines to have a pretty long title separated by a colon usually follows a predictable pattern. The text to the left of the colon serves as a teaser, or as something to grab a reader's attention (remember that the author is likely not trying to grab your attention, so you may not find these teasers particularly effective—though it is probably packed with phrases that would entice someone who already studies the topic). The information to the right of the colon typically is a more straightforward explanation of what the article is about.

Not all of your readings will come with abstracts, but when they do, pay close attention. An abstract is like an executive summary. Usually one paragraph at the beginning of an article, the abstract serves to encapsulate the main points of the article. It's generally a pretty specialized summary that seeks to answer specific questions. These include: the main problem or question, the approach (how did the author(s) do the work they write about in the article?), the shiny new thing that this article does (more on this later, but to be published in an academic journal you often need to argue that you are doing something that has not been done before), and why people who are already invested in this field should care (in other words, you should be able to figure out why another academic should find the article important). The abstract often appears in database searches, and helps scholars decide if they want to seek out the full article.

That's a whole lot to accomplish in one paragraph.

The introduction serves some of the same functions as the abstract, but there is a lot more breathing room here. When I started reading academic texts, I'd breeze through the introduction to get to the "meat" of the text. This was exactly the wrong thing to do. I can't remember how many times I'd find myself in the middle of some dense reading, perhaps understanding the content of a particular paragraph, but completely unable to connect that paragraph with the overall structure of the article. I'd jump from the lily pad of one paragraph to the next, continually fearful that I'd slip off and lose myself in a sea of total confusion (and I often did slip).

If the author is doing her/his job well, the introduction will not only summarize the whole piece, present the main idea, and tell us why we should care, but it will also often offer a road map for the rest of the article. Sometimes, the introduction will be called "introduction," which makes things easy. Sometimes, it's not. Generally, treat the first section of an article as the introduction, regardless if it's explicitly called that or not.

There are times where your reading will have the introduction chopped off. This makes your work harder. The two most common instances of introduction-less readings are assigned excerpts of articles and lone book chapters. In the first case, you only have a portion of an article so you cannot take advantage of many of the context clues the writer set out for readers. You will need to rely more heavily on the context of your course in general and your assignment in particular to find your bearings here. If the reading is high stakes (e.g., if you have to write a paper or take an exam on it), you may want to ask your professor how you can get the whole article. In the second case, your professor assigns a chapter or two from the middle of an academic book. The chapter will hopefully contain some introductory material (and generally will include much more than the middle of a journal article), but you will likely be missing some context clues that the author included in the introduction to the whole book. If you have trouble finding your footing here, and it's important that you grasp the meaning and significance of the chapter, seek out the book itself and skim the introductory chapter to ground you in the larger questions that the author is addressing. Oddly, even though you'll be doing more reading, it may save you time because you can read your assigned chapter(s) more efficiently.

Roadmaps included in the introduction are often surprisingly straightforward. They often are as simple as "in the first section, we examine . . . in the second section we argue . . ." etc. Search for these maps. Underline them. Highlight them. Go back to them when you find your comprehension slipping.

A section heading serves as a title for a particular part of an article. Read all of these to get a sense of the trajectory of the text before delving into the content in each section (with the exception of the introduction and the conclusion which you should read in detail). Get a passing familiarity with the meanings of the words in the section headings—they are likely important to understanding the main argument of the text.

When writing papers, you've likely heard the cliché "in the introduction, write what you will say, then say it, then write what you just said." With this formula, it would seem logical to gloss over the conclusion, because, essentially, you've already read it already. However, this is not the case. Instead, pay close attention to the conclusion. It can help you make sure you understood the introduction. Sometimes a slight re-phrasing can help you understand the author's arguments in an important, new way. In addition, the conclusion is often where authors indicate the limitations of their work, the unanswered questions, the horizons left unexplored. And this is often the land of exam and essay questions . . . asking you to extend the author's analysis beyond its own shores.

At this point, you have pored over the title, the introduction, the section headings, and the conclusion. You haven't really read the body of the article yet. Your next step is to see if you can answer the question: what is the **main argument or idea** in this text?

Figuring out the main argument is *the* key to reading the text effectively and efficiently. Once you can identify the main argument, you can determine how much energy to spend on various parts of the reading. For example, if I am drowning in details about the temperance movement in the United States in the 19th Century, I need to know the main argument of the text to know if I need to slow down or if a swift skim will do. If the main argument is that women's organizing has taken different forms in different times, it will probably be enough for me to understand that women organized against the sale and consumption of alcohol. That might involve me looking up "temperance" and getting the gist of women's organizing. However, if the main argument were that scholars have misunderstood the role of upper class white women in temperance organizing in Boston from 1840–1865, then I would probably need to slow down and pay closer attention.

Unless the reading is billed as a review or a synthesis, the only way that an academic text can even get published is if it claims to argue something new or different. However, unlike laundry detergent or soft drinks, academic articles don't advertise what makes them new and different in block letters inside cartoon bubbles. In fact, finding the main argument can sometimes be tricky. Mostly, though, it's just a matter of knowing where to look. The abstract and the introduction are the best places to look first. With complicated texts, do this work with your classmates, visit your campus writing center (many of them help with reading assignments), or drag a friend into it.

Once you understand the different parts of the text and the writer's main argument, use this information to see how and where you can enter the conversation. In addition, keep your own agenda as a reader in mind as you do this work.

Putting it all together

Collectively, these suggestions and guidelines will help you read and understand academic texts. They ask you to bring a great deal of awareness and preparation to your reading—for example, figuring out who the primary audience is for the text and, if you are not that audience, why your professor is asking you to read it anyway. Then, instead of passively reading the text from start to finish, my suggestions encourage you to pull the reading into its constituent parts—the abstract, the introduction, the section headings, conclusion, etc.—and read them unevenly and out of order to look for the holy grail of the main argument. Once you

have the main argument you can make wise decisions about which parts of the text you need to pore over and which you can blithely skim. The final key to reading smarter, not harder is to make it social. When you have questions, ask. Start conversations with your professors about the reading. Ask your classmates to work with you to find the main arguments. Offer a hand to your peers who are drowning in dense details. Academics write to join scholarly conversations. Your professors assign you their texts so that you can join them too.

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2.1: Writing for Whom? Writing for What?

The first principle of good communication is knowing your audience. This is where writing papers for class gets kind of weird. As Peter Elbow explains[1]:

> When you write for a teacher you are usually swimming against the stream of natural communication. The natural direction of communication is to explain what you understand to someone who doesn't understand it. But in writing an essay for a teacher your task is usually to explain what you are still engaged in trying to understand to someone who understands it better.

Often when you write for an audience of one, you write a letter or email. But college papers aren't written like letters; they're written like articles for a hypothetical group of readers that you don't actually know much about. There's a fundamental mismatch between the real-life audience and the form your writing takes. It's kind of bizarre, really.

It helps to remember the key tenet of the university model: you're a junior scholar joining the academic community. Academic papers, in which scholars report the results of their research and thinking to one another, are the lifeblood of the scholarly world, carrying useful ideas and information to all parts of the academic corpus. Unless there is a particular audience specified in the assignment, you would do well to imagine yourself writing for a group of peers who have some introductory knowledge of the field but are unfamiliar with the specific topic you're discussing. Imagine them being interested in your topic but also busy; try to write something that is well worth your readers' time. Keeping an audience like this in mind will help you distinguish common knowledge in the field from that which must be defined and explained in your paper. Understanding your audience like this also resolve the audience mismatch that Elbow describes. As he notes, "You don't write *to* teachers, you write *for* them."[2]

Another basic tenet of good communication is clarifying the purpose of the communication and letting that purpose shape your decisions. Your professor wants to see you work through complex ideas and deepen your knowledge through the process of producing the paper. Each assignment—be it an argumentative paper, reaction paper, reflective paper, lab report, discussion question, blog post, essay exam, project proposal, or what have you—is ultimately about your learning. To succeed with writing assignments (and benefit from them) you first have to understand their learning-related purposes. As you write for the hypothetical audience of peer junior scholars, you're demonstrating to your professor how far you've gotten in analyzing your topic.

> Don't be scared whenever you are given an assignment. Professors know what it was like to be in college and write all kinds of papers. They aren't trying to make your lives difficult, but it is their jobs to make us think and ponder about many things. Take your time and enjoy the paper. Make sure you answer the question being asked rather than rant on about something that is irrelevant to the prompt.
>
> Timothée Pizarro

Professors don't assign writing lightly. Grading student writing is generally the hardest, most intensive work instructors do.[3] With every assignment they give you, professors assign themselves many, many hours of demanding and tedious work that has to be completed while they are also preparing for each class meeting, advancing their scholarly and creative work, advising students, and serving on committees. Often, they're grading your papers on evenings and weekends because the conventional work day is already saturated with other obligations. You would do well to approach every assignment by putting yourself in the shoes of your instructor and asking yourself, "Why did she give me this assignment? How does it fit into the learning goals of the course? Why is this question/topic/problem so important to my professor that he is willing to spend evenings and weekends reading and commenting on several dozen novice papers on it?"

As I briefly discussed in Chapter 1, most instructors do a lot to make their pedagogical goals and expectations transparent to students: they explain the course learning goals associated with assignments, provide grading rubrics in advance, and describe several strategies for succeeding. Other professors … not so much. Some students perceive more open-ended assignments as evidence of a lazy, uncaring, or even incompetent instructor. Not so fast! Professors certainly vary in the quantity and specificity of the guidelines and suggestions they distribute with each writing assignment. Some professors make a point to give very few parameters about an assignment—perhaps just a topic and a length requirement—and they likely have some good reasons for doing so. Here are some possible reasons:

1. *They figured it out themselves when they were students*. Unsurprisingly, your instructors were generally successful students who relished the culture and traditions of higher education so much that they strove to build an academic career. The current

emphasis on student-centered instruction is relatively recent; your instructors much more often had professors who adhered to the classic model of college instruction: they gave lectures together with, perhaps, one or two exams or papers. Students were on their own to learn the lingo and conventions of each field, to identify the key concepts and ideas within readings and lectures, and to sleuth out instructors' expectations for written work. Learning goals, rubrics, quizzes, and preparatory assignments were generally rare.

2. *They think figuring it out yourself is good for you*. Because your professors by and large succeeded in a much less supportive environment, they appreciate how learning to thrive in those conditions gave them life-long problem-solving skills. Many think you *should* be able to figure it out yourself and that it would be good practice for you to do so. Even those who do include a lot of guidance with writing assignments sometimes worry that they're depriving you of an important personal and intellectual challenge. Figuring out unspoken expectations is a valuable skill in itself.
3. *They're egg-heads*. As I explained in Chapter 1, many of your instructors have been so immersed in their fields that they may struggle to remember what it was like to encounter a wholly new discipline for the first time. The assumptions, practices, and culture of their disciplines are like the air they breathe; so much so that it is hard to describe to novices. They may assume that a verb like "analyze" is self-evident, forgetting that it can mean very different things in different fields. As a student, you voluntarily came to study with the scholars, artists, and writers at your institution. Rightly or wrongly, the burden is ultimately on you to meet them where they are.
4. *Professors value* academic freedom; that is, they firmly believe that their high-level expertise in their fields grants them the privilege of deciding what is important to focus on and how to approach it. As I also explain in Chapter 1, college professors differ in this way from high school teachers who are usually obligated to address a defined curriculum. Professors are often extremely wary of anything that seems to threaten academic freedom. Some see specified learning goals and standardized rubrics as the first step in a process that would strip higher education of its independence, scholarly innovation, and sense of discovery. While a standardized set of expectations and practices might make it easier to earn a degree, it's also good to consider the benefits of the more flexible and diversified model.

It is understandably frustrating when you feel you don't know how to direct your efforts to succeed with an assignment. However, except for rare egregious situations, you would do well to assume the best of your instructor and to appreciate the diversity of learning opportunities you have access to in college. Like one first-year student told Keith Hjortshoj[4], "I think that every course, every assignment, is a different little puzzle I have to solve. What do I need to do here? When do I need to do it, and how long will it take? What does this teacher expect of me?" The transparency that you get from some professors—along with guides like this one—will be a big help to you in situations where you have to be scrappier and more pro-active, piecing together the clues you get from your professors, the readings, and other course documents.

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2.2: Writing in College

Learning Objectives

- Identify common types of writing tasks given in a college class
- Describe the purpose of writing tasks, and what an instructor might expect to see from your work
- Recognize strategies for success on particular types of writing tasks
- Define writing anxiety

Consider this: a recent survey of employers conducted by the Association of American Colleges and Universities found that **89 percent** of employers say that colleges and universities should place more emphasis on "the ability to effectively communicate orally and in writing."[1] It was the single-most favored skill in this survey.

In addition, several of the other valued skills are grounded in written communication:

- "Critical thinking and analytical reasoning skills" (81 percent)
- "The ability to analyze and solve complex problems" (75 percent)
- "The ability to locate, organize, and evaluate information from multiple sources" (68 percent).

This emphasis on communication probably reflects the changing reality of work in the professions. Employers also reported that employees will have to "take on more responsibilities," "use a broader set of skills," "work harder to coordinate with other departments," face "more complex" challenges, and mobilize "higher levels of learning and knowledge."[2]

If you want to be a professional who interacts frequently with others, you have to be someone who can anticipate and solve complex problems and coordinate your work with others,[3] all of which depend on effective communication.

The pay-off from improving your writing comes much sooner than graduation. Suppose you complete about 40 classes for a 120-credit bachelors' degree, and—averaging across writing-intensive and non-writing-intensive courses—you produce about 2,500 words of formal writing per class. Even with that low estimate, you'll write 100,000 words during your college career. That's roughly equivalent to a 330-page book.

Spending a few hours sharpening your writing skills will make those 100,000 words much easier and more rewarding to write. All of your professors care about good writing.



Figure 2.2.1

What to Do With Essay Assignments

Writing assignments can be as varied as the instructors who assign them. Some assignments are explicit about what exactly you'll need to do, in what order, and how it will be graded. Some assignments are very open-ended, leaving you to determine the best path toward answering the project. Most fall somewhere in the middle, containing details about some aspects but leaving other assumptions unstated. It's important to remember that your first resource for getting clarification about an assignment is your instructor—she or he will be very willing to talk out ideas with you, to be sure you're prepared at each step to do well with the writing.

Most writing in college will be a direct response to class materials—an assigned reading, a discussion in class, an experiment in a lab. Generally speaking, these writing tasks can be divided into three broad categories.

Summary Assignments

Being asked to summarize a source is a common task in many types of writing. It can also seem like a straightforward task: simply restate, in shorter form, what the source says. A lot of advanced skills are hidden in this seemingly simple assignment, however.

An effective summary does the following:

- reflects your accurate understanding of a source's thesis or purpose
- differentiates between major and minor ideas in a source
- demonstrates your ability to identify key phrases to quote
- demonstrates your ability to effectively paraphrase most of the source's ideas
- captures the tone, style, and distinguishing features of a source
- does not reflect your personal opinion about the source

That last point is often the most challenging: we are opinionated creatures, by nature, and it can be very difficult to keep our opinions from creeping into a summary, which is meant to be completely neutral.

In college-level writing, assignments that are *only* summary are rare. That said, many types of writing tasks contain at least some element of summary, from a biology report that explains what happened during a chemical process, to an analysis essay that requires you to explain what several prominent positions about gun control are, as a component of comparing them against one another.

Defined-Topic Assignments

Many writing tasks will ask you to address a particular topic or a narrow set of topic options. Even with the topic identified, however, it can sometimes be difficult to determine what aspects of the writing will be most important when it comes to grading.



Figure 2.2.2

Often, the handout or other written text explaining the assignment—what professors call the **assignment prompt**—will explain the purpose of the assignment, the required parameters (length, number and type of sources, referencing style, etc.), and the criteria for evaluation. Sometimes, though—especially when you are new to a field—you will encounter the baffling situation in which you comprehend every single sentence in the prompt but still have absolutely no idea how to approach the assignment. No one is doing anything wrong in a situation like that. It just means that further discussion of the assignment is in order. Below are some tips:

1. **Focus on the verbs**. Look for verbs like *compare, explain, justify, reflect*, or the all-purpose *analyze*. You're not just producing a paper as an artifact; you're conveying, in written communication, some intellectual work you have done. So the question is, what kind of thinking are you supposed to do to deepen your learning?
2. **Put the assignment in context**. Many professors think in terms of assignment sequences. For example, a social science professor may ask you to write about a controversial issue three times: first, arguing for one side of the debate; second, arguing for another; and finally, from a more comprehensive and nuanced perspective, incorporating text produced in the first two assignments. A sequence like that is designed to help you think through a complex issue. If the assignment isn't part of a sequence, think about where it falls in the span of the course (early, midterm, or toward the end), and how it relates to readings and other assignments. For example, if you see that a paper comes at the end of a three-week unit on the role of the Internet in organizational behavior, then your professor likely wants you to synthesize that material in your own way.
3. **Try a free-write**. A free-write is when you just write, without stopping, for a set period of time. That doesn't sound very "free"; it actually sounds kind of coerced, right? The "free" part is *what* you write—it can be whatever comes to mind.Professional writers use free-writing to get started on a challenging (or distasteful) writing task or to overcome writer's block or a powerful urge to procrastinate. The idea is that if you just make yourself write, you can't help but produce some kind of useful nugget. Thus, even if the first eight sentences of your free write are all variations on "I don't understand this" or "I'd really rather be doing something else," eventually you'll write something like "I guess the main point of this is...," and—booyah!—you're off and running.
4. **Ask for clarification**. Even the most carefully crafted assignments may need some verbal clarification, especially if you're new to a course or field. Try to convey to your instructor that you want to learn and you're ready to work, and not just looking for advice on how to get an A.

Although the topic may be defined, you can't just grind out four or five pages of discussion, explanation, or analysis. It may seem strange, but even when you're asked to "show how" or "illustrate," you're still being asked to make an argument. You must shape and focus that discussion or analysis so that it supports a **claim** that you discovered and formulated and that all of your discussion and explanation develops and supports.

Defined-topic writing assignments are used primarily to identify your familiarity with the subject matter.

Undefined-Topic Assignments

Another writing assignment you'll potentially encounter is one in which the topic may be only broadly identified ("water conservation" in an ecology course, for instance, or "the Dust Bowl" in a U.S. History course), or even completely open ("compose an argumentative research essay on a subject of your choice").



Figure 2.2.3

Where defined-topic essays demonstrate your knowledge of the *content*, undefined-topic assignments are used to demonstrate your *skills*—your ability to perform academic research, to synthesize ideas, and to apply the various stages of the writing process.

The first hurdle with this type of task is to find a focus that interests you. Don't just pick something you feel will be "easy to write about"—that almost always turns out to be a false assumption. Instead, you'll get the most value out of, and find it easier to work on, a topic that intrigues you personally in some way.

The same getting-started ideas described for defined-topic assignments will help with these kinds of projects, too. You can also try talking with your instructor or a writing tutor (at your college's writing center) to help brainstorm ideas and make sure you're on track. You want to feel confident that you've got a clear idea of what it means to be successful in the writing and not waste time working in a direction that won't be fruitful.

Strategies for Writing Success

The secret to strong writing, no matter what kind of assignment you've been given, is to apply your personalized version of the **writing process** to the task. We'll discuss the writing process in greater depth elsewhere in this course.

For now, here are some "quick-start" guides for how to approach writing with confidence.



Figure 2.2.4

Summaries

Start with a Clear Identification of the Work

This automatically lets your readers know your intentions and that you're covering the work of another author.

- Clearly identify (in the present tense) the background information needed for your summary: the type of work, title, author, and main point. Example: *In the featured article "Five Kinds of Learning," the author, Holland Oates, justifies his opinion on the hot topic of learning styles — and adds a few himself.*

Summarize the Piece as a Whole

Omit nothing important and strive for overall coherence through appropriate transitions. Write using "summarizing language." Your reader needs to be reminded that this is not your own work. Use phrases like *the article claims, the author suggests, etc.*

- Present the material in a neutral fashion. Your opinions, ideas, and interpretations should be left in your brain — don't put them into your summary. Be conscious of choosing your words. Only include what was in the original work.
- Be concise. This is a summary — it should be much shorter than the original piece. If you're working on an article, give yourself a target length of 1/4 the original article.

Conclude with a Final Statement

This is not a statement of your own point of view, however; it should reflect the significance of the book or article from the author's standpoint.

- Without rewriting the article, summarize what the author wanted to get across. Be careful not to evaluate in the conclusion or insert any of your own assumptions or opinions.



Figure 2.2.5

Informative and Persuasive Essay Assignments

Brainstorm

Write down topic ideas. If you have been assigned a particular topic or focus, it still might be possible to narrow it down, or personalize it to your own interests.

If you have been given an open-ended essay assignment, the topic should be something that allows you to enjoy working with the writing process. Select a topic that you'll want to think about, read about, and write about for several weeks, without getting bored.

Research

If you're writing about a subject you're not an expert on and want to make sure you are presenting the topic or information realistically, look up the information or seek out an expert to ask questions.

- Search for information online. Type your topic into a search engine and sift through the top 10 or 20 results.
  - **Note**: Be cautious about information you retrieve online, especially if you are writing a research paper or an article that relies on factual information. Internet sources can be unreliable. Published books, or works found in a journal, have to undergo a much more thorough vetting process before they reach publication, and are therefore safer to use as sources.
- Check out a library. Yes, believe it or not, there *is* still information to be found in a library that hasn't made its way to the Web. For an even greater breadth of resources, try a college or university library.

Write a Rough Draft

It doesn't matter how many spelling errors or weak adjectives you have in it. This copy is just jotting down those random

uncategorized thoughts. Write down anything you think of that you want included in your writing, and worry about organizing everything where it belongs later.

If You're Having Trouble, Try Freewriting

Set a timer and write continuously until that time is up. You won't have time to worry about errors and mistakes if you're rushing to get the words out.

Edit for Your Second Draft

Review the rough draft and begin to put what you've written in the order you'll want it in. Clean up misspellings, grammatical errors and weak writing such as repetitive words. Flesh out the plot and start thinking of anything you want to cut out.

- Edit ruthlessly. If it doesn't fit in with the overall thesis, if it's unnecessary, or if you don't like what you've written, cut it out.
- Check for coherency. Do all parts of the essay make sense together? If so, continue. If not, consider revising whatever doesn't fit in.
- Check for necessity. Do all parts of the essay contribute? Does each section give necessary background, advance the argument, address counterarguments, or show potential resolutions?
- Check for anything missing. Do the topic sub-points flow smoothly into one another, or are there some logical gaps?

Keep Rewriting until You're Ready for a Second Opinion

This is an important step, as other people will see what you actually wrote, and not just what you *think* you wrote.

- Get feedback from people whose opinion you respect and trust, and who either read a lot or write themselves.
- Ask them to be honest and thorough. Only honest feedback, even if it's a wholesale criticism of your entire story, can make you a better writer.
- If they need some guidance, give them the same questions you've been asking yourself.
- This is particularly critical if any aspect of your essay revolves around a technical area in which you're not an expert. Make sure at least one of your readers is an expert in that area.
- Join a writer's group in your area or online to share your writing, read others' writing, and provide mutual feedback.

Evaluate the Response You Received

You don't have to like or agree with everything that's said to you about your work. On the other hand, if you get the same comment from more than one person, you should probably take it very seriously. Strike a balance between keeping aspects that you want and making changes based on input you trust.

- Re-read the essay with your readers' comments in the back of your head. Note any gaps, places that need to be cut, or areas needing revision.
- Re-write using the insights gained from your readers and from your own subsequent critical reading.

Writing Through Fear

Writing is an activity that can cause occasional anxiety for anyone, even professional writers. The following essay about writing anxiety, by Hillary Wentworth, from the Walden Writing Center, offers insight about how to handle issues surrounding writer's block.

I suppose fall is the perfect time to discuss fear. The leaves are falling, the nights are getting longer, and the kids are preparing ghoulish costumes and tricks for Halloween.



Figure 2.2.6

So here's my scary story: A few weeks ago, I sat down at my computer to revise an essay draft for an upcoming deadline. This is old hat for me; it's what I do in my personal life as a creative writer, and it's what I do in my professional life as a Walden Writing Center instructor. As I was skimming through it, though, a feeling of dread settled in my stomach, I began to sweat, and my pulse raced. I was having full-on panic. About my writing.

This had never happened to me before. Sure, I have been disappointed in my writing, frustrated that I couldn't get an idea perfectly on paper, but not completely fear-stricken. I Xed out of the Word document and watched *Orange Is the New Black* on Netflix because I couldn't look at the essay anymore. My mind was too clouded for anything productive to happen.

The experience got me thinking about the role that fear plays in the writing process. Sometimes fear can be a great motivator. It might make us read many more articles than are truly necessary, just so we feel prepared enough to articulate a concept. It might make us stay up into the wee hours to proofread an assignment. But sometimes fear can lead to paralysis. Perhaps your anxiety doesn't manifest itself as panic at the computer; it could be that you worry about the assignment many days—or even weeks—before it is due.

Here are some tips to help:

1. **Interrogate your fear**. Ask yourself why you are afraid. Is it because you fear failure, success, or judgment? Has it been a while since you've written academically, and so this new style of writing is mysterious to you?
2. **Write through it**. We all know the best way to work through a problem is to confront it. So sit at your desk, look at the screen, and write. You might not even write your assignment at first. Type anything—a reflection on your day, why writing gives you anxiety, your favorite foods. Sitting there and typing will help you become more comfortable with the prospect of more.
3. **Give it a rest**. This was my approach. After realizing that I was having an adverse reaction, I called it quits for the day, which ultimately helped reset my brain.
4. **Find comfort in ritual and reward**. Getting comfortable with writing might involve establishing a ritual (a time of day, a place, a song, a warm-up activity, or even food or drink) to get yourself into the writing zone. If you accomplish a goal or write for a set amount of time, reward yourself.
5. **Remember that knowledge is power.** Sometimes the only way to assuage our fear is to know more. Perhaps you want to learn about the writing process to make it less intimidating. Check out the Writing Center's **website** for tips and tutorials that will increase your confidence. You can also always ask your instructor questions about the assignment.
6. **Break it down.** If you feel overwhelmed about the amount of pages or the vastness of the assignment, break it up into small chunks. For example, write one little section of the paper at a time.
7. **Buddy up.** Maybe you just need someone with whom to share your fears—and your writing. Ask a classmate to be a study buddy or join an eCampus group.

The writing centers at the **University of North Carolina at Chapel Hill** and **University of Richmond**, as well as the news site **Inside Higher Ed**, also have helpful articles on writing anxiety.

Self-Check

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2.3: What's Critical About Critical Thinking?

Critical thinking is one of those terms that has been used so often and in so many different ways that if often seems meaningless. It also makes one wonder, is there such a thing as uncritical thinking? If you aren't thinking critically, then are you even thinking?

Despite the prevalent ambiguities, critical thinking actually does mean something. The Association of American Colleges and Universities usefully defines it as "a habit of mind characterized by the comprehensive exploration of issues, ideas, artifacts, and events before accepting or formulating an opinion or conclusion."[6]

That definition aligns with the best description of critical thinking I ever heard; it came from my junior high art teacher, Joe Bolger.[7] He once asked us, "What color is the ceiling?" In that withering tween tone, we reluctantly replied, "Whiiiite." He then asked, "What color is it really?" We deigned to aim our pre-adolescent eyes upwards, and eventually began to offer more accurate answers: "Ivory?" "Yellow-ish tan." "It's grey in that corner." After finally getting a few thoughtful responses, Mr. Bolger said something like, "Making good art is about drawing what you see, not what you think you're supposed to see." The AAC&U definition, above, essentially amounts to the same thing: taking a good look and deciding what you *really* think rather than relying on the first idea or assumption that comes to mind.

The critical thinking rubric produced by the AAC&U describes the relevant activities of critical thinking in more detail. To think critically, one must ...

(a) "clearly state and comprehensively describe the issue or problem",

(b) "independently interpret and evaluate sources",

(c) "thoroughly analyze assumptions behind and context of your own or others' ideas",

(d) "argue a complex position and one that takes counter-arguments into account," and

(e) "arrive at logical and well informed conclusions".[8]

While you are probably used to providing some evidence for your claims, you can see that college-level expectations go quite a bit further. When professors assign an analytical paper, they don't just want you to formulate a plausible-sounding argument. They want you to dig into the evidence, think hard about unspoken assumptions and the influence of context, and then explain what you really think and why.

Interestingly, the AAC&U defines critical thinking as a "habit of mind" rather than a discrete achievement. And there are at least two reasons to see critical thinking as a craft or art to pursue rather than a task to check off. First, the more you think critically, the better you get at it. As you get more and more practice in closely examining claims, their underlying logic, and alternative perspectives on the issue, it'll begin to feel automatic. You'll no longer make or accept claims that begin with "Everyone knows that ..." or end with "That's just human nature." Second, just as artists and craftspersons hone their skills over a lifetime, learners continually expand their critical thinking capacities, both through the feedback they get from others and their own reflections. Artists of all kinds find satisfaction in continually seeking greater challenges. Continual reflection and improvement is part of the craft.

> As soon as I see the phrase "critical thinking," the first thing I think is more work. It always sounds as if you're going to have to think harder and longer. But I think the AAC&U's definition is on point, critical thinking is a habit. Seeing that phrase shouldn't be a scary thing because by this point in many people's college career this is an automatic response. I never expect an answer to a question to be in the text; by now I realize that my professors want to know what I have to say about something or what I have learned. In a paper or essay, the three-step thesis process explained in Chapter 3 is a tool that will help you get this information across. While you're doing the hard work (the thinking part), this formula offers you a way to clearly state your position on a subject. It's as simple as: make a general statement, make an arguable statement, and finally, say why it is important. This is my rule of thumb, and I would not want to start a thesis-driven paper any other way!
>
> Aly Button

Critical thinking is hard work. Even those who actively choose to do it experience it as tedious, difficult, and sometimes surprisingly emotional. Nobel-prize winning psychologist Daniel Kahneman explains that our brains aren't designed to think; rather, they're designed to save us from having to think.[9] Our brains are great at developing routines and repertoires that enable us to accomplish fairly complex tasks like driving cars, choosing groceries, and having a conversation without thinking consciously and thoroughly about every move we make. Kahneman calls this "fast thinking." "Slow thinking," which is deliberate and painstaking, is something our brains seek to avoid. That built-in tendency can lead us astray. Kahneman and his colleagues often used problems like this one in experiments to gauge how people used fast and slow thinking in different contexts:[10]

Example 2.3.1:

A bat and ball cost $1.10.

The bat costs one dollar more than the ball.

How much does the ball cost?

Most people automatically say the ball costs $0.10. However, if the bat costs $1 more, than the bat would cost $1.10 leading to the incorrect total of $1.20. The ball costs $0.05. Kahneman notes, "Many thousands of university students have answered the bat-and-ball puzzle, and the results are shocking. More than 50% of students at Harvard, MIT, and Princeton gave the intuitive—incorrect—answer." These and other results confirm that "many people are overconfident, prone to place too much faith in their intuitions."[11] Thinking critically—thoroughly questioning your immediate intuitive responses—is difficult work, but every organization and business in the world needs people who can do that effectively. Some students assume that an unpleasant critical thinking experience means that they're either doing something wrong or that it's an inherently uninteresting (and oppressive) activity. While we all relish those times when we're pleasantly absorbed in a complex activity (what psychologist Mihaly Czikszentmihalyi calls "flow"[12]), the more tedious experiences can also bring satisfaction, sort of like a good work-out.

Critical thinking can also be emotionally challenging, researchers have found. Facing a new realm of uncertainty and contradiction without relying on familiar assumptions is inherently anxiety-provoking because when you're doing it, you are, by definition, incompetent. Recent research has highlighted that both children and adults need to be able to regulate their own emotions in order to cope with the challenges of building competence in a new area.[13] The kind of critical thinking your professors are looking for—that is, pursuing a comprehensive, multi-faceted exploration in order to arrive at an arguable, nuanced argument—is inevitably a struggle and it may be an emotional one. Your best bet is to find ways to make those processes as efficient, pleasant, and effective as you can.

> The thing no one tells you when you get to college is that critical thinking papers are professors' favorites. College is all about learning how to think individual thoughts so you'll have to do quite a few of them. Have no fear though; they do get easier with time. The first step? Think about what you want to focus on in the paper (aka your thesis) and go with it.
>
> Kaethe Leonard

As Chapter 1 explains, the demands students face are not at all unique to their academic pursuits. Professional working roles demand critical thinking, as 81% of major employers reported in an AAC&U-commissioned survey[14], and it's pretty easy to imagine how critical thinking helps one make much better decisions in all aspects of life. Embrace it. And just as athletes, artists, and writers sustain their energy and inspiration for hard work by interacting with others who share these passions, look to others in the scholarly community—your professors and fellow students—to keep yourself engaged in these ongoing intellectual challenges. While writing time is often solitary, it's meant to plug you into a vibrant academic community. What your professors want, overall, is for you to join them in asking and pursuing important questions about the natural, social, and creative worlds.

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2.4: PARAPHRASING

Learn how paraphrasing is different from quoting and summarizing, and how to paraphrase what you read so that you can check your understanding of what the author says and improve your memory of it.

Interactive Content

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View this Interactive Content online

Video Transcript

0:00 Owl: Welcome to Paraphrasing, an instructional video on reading comprehension brought to you by the Excelsior College Online Writing Lab.

0:14 A helpful way to improve your reading comprehension is by paraphrasing what you read.

0:19 Paraphrasing involves putting an author's ideas into your own words.

0:24 Paraphrasing is helpful for checking your understanding of what you read and remembering what you read.

0:32 Paraphrasing differs from quoting and summarizing in key ways.

0:37 Quoting is about citing an author's ideas exactly as they appear in the text without changing any words.

0:43 Paraphrasing is about putting an author's ideas into your own words.

0:47 Summarizing is about condensing the meaning of a lengthy passage or entire text into a brief statement that reviews the main ideas in your own words.

0:57 Paraphrasing is useful for reading and writing.

1:00 For reading purposes, paraphrasing comes in handy for taking notes or making annotations.

1:06 Paraphrase important information during or after reading by writing the author's ideas in your own words in the margins or in a notebook.

1:15 This will help you check your understanding and improve your memory of what you read.

1:20 For writing purposes, paraphrasing is helpful for writing research papers because it provides an efficient way to incorporate another author's ideas into your own writing without having to use their exact words.

1:34 Paraphrasing is easier if you follow these tips:

1:38 Identify the exact passage you want to paraphrase.

1:43 Look away from the text when paraphrasing so that you don't repeat the author's words.

1:48 Restate the author's ideas in different words that are equally specific.

1:53 Change the order of ideas and the sentence structure.

1:57 It's ok to reuse words that can't be replaced, such as names, titles, and special terminology.

2:05 If you need to repeat exact phrases or special terminology from the original text, place them in quotation marks.

2:14 Provide a citation for the paraphrase and make a note of complete publication info for the source.

2:21 These tips will help you paraphrase accurately and avoid unintentionally plagiarizing the author by repeating his or her own words.

2:30 Finally, keep in mind that your paraphrase may be longer or shorter than the original.

2:37 Let's practice!

2:38 We'll paraphrase the highlighted portion in this chapter on the role of the media in American politics.

2:45 First, let's read the selection:

2:47 "The media also engages in agenda setting, which is the act of choosing which issues or topics deserve public discussion. For example, in the early 1980s, famine in Ethiopia drew worldwide attention, which resulted in increased charitable giving to the country."

3:05 Now, let's apply the tips shared earlier to paraphrase the selection with the following sentence:

3:12 One function of the media is "agenda setting"—the selection of topics for public scrutiny and debate: for instance, when the media called attention to the Ethiopian famine it caused a wave of donations (OpenStax, American Government, 292).

3:29 This paraphrase follows the tips shared earlier because it restates the selection in our own words, changes the order of ideas and the sentence structure, places quotation marks around exact phrases or special terminology taken directly from the original text; in this case, the special term "agenda setting" is displayed in quotations, and provides a citation.

3:56 That's it!

3:57 Remember, paraphrasing what you read is an excellent way to check your understanding and help you remember what you read.

4:05 Visit the Online Writing Lab for more information about paraphrasing.

4:11 Thanks for listening to this instructional video on Paraphrasing!

4:17 Visit the Excelsior College Online Writing Lab for more support with reading and writing skills.

2.4.1: Activity

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2.4.1: Activity

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2.5: The Prompt- What Does “Analyze” Mean Anyway?

Often, the handout or other written text explaining the assignment—what professors call the assignment prompt—will explain the purpose of the assignment, the required parameters (length, number and type of sources, referencing style, etc.), and the criteria for evaluation. Sometimes, though—especially when you are new to a field—you will encounter the baffling situation in which you comprehend every single sentence in the prompt but still have absolutely no idea how to approach the assignment. No one is doing anything wrong in a situation like that. It just means that further discussion of the assignment is in order. Here are some tips:

1. *Focus on the* verbs. Look for verbs like “compare,” “explain,” “justify,” “reflect” or the all-purpose “analyze.” You’re not just producing a paper as an artifact; you’re conveying, in written communication, some intellectual work you have done. So the question is, what kind of thinking are you supposed to do to deepen your learning?
2. *Put the assignment in context*. Many professors think in terms of assignment sequences. For example, a social science professor may ask you to write about a controversial issue three times: first, arguing for one side of the debate; second, arguing for another; and finally, from a more comprehensive and nuanced perspective, incorporating text produced in the first two assignments. A sequence like that is designed to help you think through a complex issue. Another common one is a scaffolded research paper sequence: you first propose a topic, then prepare an annotated bibliography, then a first draft, then a final draft, and, perhaps, a reflective paper. The preparatory assignments help ensure that you’re on the right track, beginning the research process long before the final due date, and taking the time to consider recasting your thesis, finding additional sources, or reorganizing your discussion.[5]If the assignment isn’t part of a sequence, think about where it falls in the semester, and how it relates to readings and other assignments. Are there headings on the syllabus that indicate larger units of material? For example, if you see that a paper comes at the end of a three-week unit on the role of the Internet in organizational behavior, then your professor likely wants you to synthesize that material in your own way. You should also check your notes and online course resources for any other guidelines about the workflow. Maybe you got a rubric a couple weeks ago and forgot about it. Maybe your instructor posted a link about “how to make an annotated bibliography” but then forgot to mention it in class.
3. *Try a free-write*. When I hand out an assignment, I often ask students to do a five-minute or ten-minute free-write. A free-write is when you just write, without stopping, for a set period of time. That doesn’t sound very “free;” it actually sounds kind of coerced. The “free” part is *what* you write—it can be whatever comes to mind. Professional writers use free-writing to get started on a challenging (or distasteful) writing task or to overcome writers block or a powerful urge to procrastinate. The idea is that if you just make yourself write, you can’t help but produce some kind of useful nugget. Thus, even if the first eight sentences of your free write are all variations on “I don’t understand this” or “I’d really rather be doing something else,” eventually you’ll write something like “I guess the main point of this is …” and—booyah!—you’re off and running. As an instructor, I’ve found that asking students to do a brief free-write right after I hand out an assignment generates useful clarification questions. If your instructor doesn’t make time for that in class, a quick free-write on your own will quickly reveal whether you need clarification about the assignment and, often, what questions to ask.
4. *Ask for clarification the right way*. Even the most skillfully crafted assignments may need some verbal clarification, especially because students’ familiarity with the field can vary enormously. Asking for clarification is a good thing. Be aware, though, that instructors get frustrated when they perceive that students want to skip doing their own thinking and instead receive an exact recipe for an A paper. Go ahead and ask for clarification, but try to convey that you want to learn and you’re ready to work.In general, avoid starting a question with “Do we have to …” because I can guarantee that your instructor is thinking, “You don’t *have* to do crap. You’re an adult. You chose college. You chose this class. You’re free to exercise your right to fail.” Similarly, avoid asking the professor about what he or she “wants.” You’re not performing some service for the professor when you write a paper. What they “want” is for you to really think about the material.

Potentially annoying questions	Preferable alternatives
I don’t get it. Can you explain this more? or What do you want us to do?	I see that we are comparing and contrasting these two cases. What should be our focus? Their causes? Their impacts? Their implications? All of those things? or I’m unfamiliar with how art historians analyze a painting. Could you say more about what questions I should have in mind to do this kind of analysis?
How many sources do we have to cite?	Is there a typical range for the number of sources a well written paper would cite for this assignment? or Could you say more about what the sources are for? Is it more that we’re analyzing these texts in this paper, or are we using these texts to analyze some other case?

Potentially annoying questions	Preferable alternatives
What do I have to do to get an A on this paper?	Could I meet with you to get feedback on my (pre-prepared) plans/outline/thesis/draft? or I'm not sure how to approach this assignment. Are there any good examples or resources you could point me to?

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2.6: Rubrics as Road Maps

If a professor provides a grading rubric with an assignment prompt, thank your lucky stars (and your professor). If the professor took the trouble to prepare and distribute it, you can be sure that he or she will use it to grade your paper. He or she may not go over it in class, but it's the clearest possible statement of what the professor is looking for in the paper. If it's wordy, it may seem like those online "terms and conditions" that we routinely accept without reading. But you really should read it over carefully before you begin and again as your work progresses. A lot of rubrics do have some useful specifics. Mine, for example, often contain phrases like "makes at least six error-free connections to concepts or ideas from the course," or "gives thorough consideration to at least one plausible counter-argument." Even less specific criteria (such as "incorporates course concepts" and "considers counter-arguments") will tell you how you should be spending your writing time.

Even the best rubrics aren't completely transparent. They simply can't be. Take, for example, the AAC&U rubric discussed in Chapter 1. It has been drafted and repeatedly revised by a multidisciplinary expert panel and tested multiple times on sample student work to ensure reliability. But it is still seems kind of vague. What is the real difference between "demonstrating a thorough understanding of context, audience, and purpose" and "demonstrating adequate consideration" of the same? It depends on the specific context. So how can you know whether you've done that? A big part of what you're learning, through feedback from your professors, is to judge the quality of your writing for yourself. Your future bosses are counting on that. At this point, it is better to think of rubrics as roadmaps, displaying your destination, rather than a GPS system directing every move you make.

Behind any rubric is the essential goal of higher education: helping you take charge of your own learning, which means writing like an independently motivated scholar. Are you tasked with proposing a research paper topic? Don't just tell the professor what you want to do, convince him or her of the salience of your topic, as if you were a scholar seeking grant money. Is it a reflection paper? Then outline both the insights you've gained and the intriguing questions that remain, as a scholar would. Are you writing a thesis-driven analytical paper? Then apply the concepts you've learned to a new problem or situation. Write as if your scholarly peers around the country are eagerly awaiting your unique insights. Descriptors like "thoroughness" or "mastery" or "detailed attention" convey the vision of student writers making the time and rigorous mental effort to offer something new to the ongoing, multi-stranded academic conversation. What your professor wants, in short, is critical thinking.

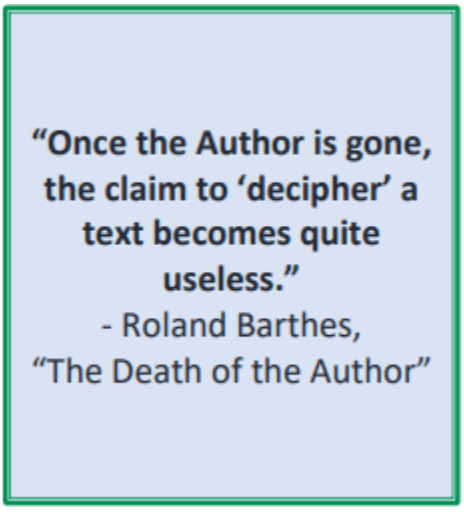
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2.7: Techniques, Part 1

Techniques

Authorial Intent

In a groundbreaking 1967 essay, Roland Barthes declared that "the birth of the reader must be at the cost of the death of the Author."[57] In the fifty years since its publication, "The Death of the Author" has greatly influenced the way students, teachers, and academics conduct analysis. Most critics have come to acknowledge that the personal and historical context of the author is not entirely irrelevant, as Barthes might seem to suggest; rather, most people value Barthes' notion that we must free ourselves from the trap of **authorial intent**. This is to say, what we have to work with it the text itself, so it doesn't matter what the author *wanted* to say, but instead what they *did* say. Therefore, we should work from the assumption that every choice the author made was *deliberate*.



This choice to avoid speculation about the author's intent or personality is consistent with the theories of text wrestling analysis explored in this chapter's introduction. Because meaning is always and only constructed through interpretation, we should let go of the idea that the author (or the "secret meanings" the author wrote into a text) is hidden somewhere beneath the surface. There is nothing "hidden" behind the text or in between the lines: there is only the text and those who interpret it.

This idea might seem to contradict one of the central frameworks of this textbook: that unpacking the rhetorical situation is crucial to critically consuming and producing rhetoric.

Overlooking authorial intent does not mean that the authors' rhetorical situation is no longer important. Instead, we should simply avoid unproductive speculation: we can consider the author's occasion, but we shouldn't try to guess about their motives. For instance, we can say that Malcolm X's writing was influenced by racial oppression in the 1950s and 1960s in the U.S., but not by his preferences for peas over carrots. It's a fine line, but an important one.

Moreover, the choice to focus on what the author actually wrote, assuming that each word is on purpose, is *part* of the rhetorical situation of analysis. Your audience might also be curious about the author's intent, but your rhetorical purpose in this situation is to demonstrate an interpretation of the *text* - not the author.

Radical Noticing: Seeing What's on the Page

When we were early readers, we were trained to encounter texts in a specific way: find the main idea, focus on large-scale comprehension, and ignore errors, digressions, or irrelevant information. As Jane Gallop discusses in her essay, "The Ethics of

Reading: Close Encounters," this is a useful skill but a problematic one. Because we engage a text from a specific interpretive position (and because we're not always aware of that position), we often project what we anticipate rather than actually reading. Instead of reading what *is* on the page, we read what we think *should* be.

Projection is efficient - one e-mail from Mom is probably like all the others, and one episode of *The Simpsons* will probably follow the same trajectory as every episode from the last twenty-odd years. But projection is also problematic and inhibits analysis. As Gallop puts it,

When the reader concentrates on the familiar, she is reassured that what she already knows is sufficient in relation to this new book. Focusing on the surprising, on the other hand, would mean giving up the comfort of the familiar, of the already known for the sake of learning, of encountering something new, something she didn't already know.

In fact, this all has to do with learning. Learning is very difficult; it takes a lot of effort. It is of course much easier if once we learn something we can apply what we have learned again and again. It is much more difficult if every time we confront something new, we have to learn something new.

Reading what one expects to find means finding what one already knows. Learning, on the other hand, means coming to know something one did not know before. Projecting is the opposite of learning. As long as we project onto a text, we cannot learn from it, we can only find what we already know. Close reading is thus a technique to make us learn, to make us see what we don't already know, rather than transforming the new into the old.[58]

Analysis as "learning," as Gallop explains, is a tool to help interrupt projection: by focusing on and trying to understand *parts*, we can redirect our attention to what the author ***is saying*** rather than what ***we think they should have said***. In turn, we can develop a more complex, ethical, and informed understanding of a ***whole***.

Perhaps the most important part of analysis is this attention to detail. If we assume that every word the author published is intentional (in order to avoid speculation about authorial intent), then we can question the meaning and impact of each word, each combination of words, each formal feature of the text. In turn, you should pay special attention to words or forms that surprise you or confuse you: the eye-catching and the ambiguous.

Symbols, Patterns, and References[59]

There us no definitive "how-to" guide on text wrestling, but I often ask my students to direct their attention to three particular elements of a text during their interpretive processes. When you draw connections through the following categories, you are actively building meaning from the words on the page.

27) Symbol: A symbol, as you may already know, is an artifact (usually something concrete) that stands in for (represents) something else (often something abstract).

Here are a few examples:

- Barack Obama's 2008 campaign logo: the O, of course, stands in for the candidate's last name; the red lines seem to suggest a road (implying progress), or maybe waving American flag; the blue curve represents a clear, blue sky (implying safety or wellbeing); the colors themselves are perhaps symbolic of bipartisan cooperation, or at the very least, the American color palette of red, white, and blue.



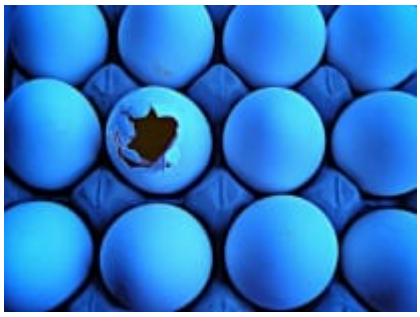
"Obama Iphone Wallpaper" by Tony Gumbel is licensed under CC BY 2.0

- In Edgar Allan Poe's "The Black Cat," the titular black cat symbolizes the narrator's descent into madness, alcoholism, and violence, and later his guilt for that descent.
- The teaspoon used to hypnotize people ion the film *Get Out* (2017) symbolizes wealth, power, and privilege (a "silver spoon [Wikipedia entry]"), suggesting that those structures are tools for control and domination.
- In *Beowulf*, the Old English epic poem, the monster Grendel symbolizes a fear of the unknown and the intractability of nature.
- In *The Great Gatsby*, the green light at the end of the Buchanan's dock symbolizes nostalgia and hope.

* A **motif** is closely related to a symbol, but it is different. A motif is a recurring image, word, or phrase that helps to carry a theme or other abstact idea. For example, William Faulkner's short story "A Rose for Emily" includes frequent use of the word "dust". While the dust is not directly symbolic of anything, it certainly brings to mind a variety of **connotations**: reading "dust" makes you think of time passing, stagnancy, decay, and so on. Therefore, the motif of "dust" helps contribute to bigger characteristics, like tone and themes.

5. Pattern: **Patterns** are created by a number of rhetorical moves, often in form. Repetition of phrases or images, the visual appearance of text on a page, and character archetypes might contribute to patterns. While patterns themselves are interesting and important, you might also notice that *breaking* a pattern is a significant and deliberate move.

- The episode of the TV series *Master of None* titled "Parents" (Season 1, Episode 2) tells the respective stories of two immigrant families. By tracing the previous generation of each immigrant families through a series of flashbacks, the episode establishes a pattern in chronology: although the families have unique stories, the pattern highlights the similarities of these two families' experiences. In turn, this pattern demonstrates the parallel but distinct challenges and opportunities faced by the immigrants and first-generation American citizens the episode profiles.
- In Wilfred Owen's poem "Dulce Et Decorum Est," each line of the first stanza contains ten syllables. However, the following stanzas contain occasional deviations -more or fewer syllables- creating a sense of disorder and also drawing emphasis to the pattern-breaking lines.
- Tyehimba Jess, author of *Olio* and *Leadbelly*, painstakingly crafts patterns in his poetry. For instance, his series of sonnets on Millie and Christine McKoy [Wikipedia entry] follows not only the conventions of traditional sonnets, but are also interlocking, exemplifying the distinct but overlapping voices of conjoined twins.



"No More Breaks" by jlaytarts2090 is licensed under CC BY-NC 2.0

6. Reference: A **reference** is a connection a text makes to another text. By making a reference (whether obvious or hiddent), the referencing text adopts some characteristics of the referenced text. References might include allusion, allegory, quotation, or parody.

- C.S. Lewis' classic young adult series, *The Chronicles of Narnia*, is a Christian allegory. The imagery used to describe the main hero, Aslan the lion, as well as a number of the other stories and details, parallel the New Testament. In turn, Aslan is imbued with the savior connotation of Jesus Christ.
- The TV show *Bob's Burgers* makes frequent references to pop culture. For instance, the fictional boy band featured in the show, Boyz 4 Now, closely resembles One Direction, *NSYNC, and Backstreet Boys - and their name is clearly a reference to Boyz II Men.
- "Women Hollering Creek," a short story by Sandra Cisneros, deals with the dangers of interpersonal violence. The protagonist refers frequently to *telenovelas*, soap operas that set unrealistic and problematic assumptions for healthy relationships. These references suggest to us that interpersonal violence is pervasive in media and social norms.

Sociocultural Lenses[60]

In addition to looking for symbols, patterns, and references, you might also focus your analytical reading by using a sociocultural critical **lens**. Because your attention is necessarily selective, a limited resource, these lenses give you suggestions for where you might direct that attention. While it is beyond the scope of this book to give in-depth history and reading practices for different schools of literary criticism or cultural slides, the following are common lenses applied during textual analysis. (Free resources from the Purdue OWL introduce students to some of these schools of criticism.)

As you engage with a text, you should look for touchstones, tropes, or symbols that relate to one or more of the following critical perspectives.

- Gender and sexuality

How does the text portray the creation and performance of gender? How many people of different genders are included in the story? Do the characters in the text express gender according to traditional standards? How do characters resist the confines of gender? How much attention, agency, and voice are allowed to women, men, and non-binary or genderqueer characters?

What relationships- familial, friendly, romantic, sexual, etc. - are portrayed in the text? How do these relationships compare to the relationships of the dominant culture?How much attention, agency, and voice are allowed to LGBTQIA25+ people?

- Disability

How does the text represent people with disabilities? Does the text reveal damaging stereotypes or misconceptions about people with disabilities or their life experiences? Does the text illuminate the social/ environmental construction of disabilities? How does the text construct or assume the normative body?

- Race, ethnicity, and nationality

How does the text represent people of color, of minority status, and/or different nationalities? What does it suggest about institutionalized racism and discrimination? How does the text examine or portray cultural and individual identities? How do the characters resist racism, xenophobia, and oppression? How do they reproduce, practice, or contribute to racism, xenophobia, or oppression?

- Social Class and economy

How does the text represent differences in wealth, access, and resources? Do people cross the divisions between socioeconomic statuses? Are characters of greater status afforded more power, agency, or freedom - in plot events or in the text more generally? How do exploited people resist or reproduce exploitation?

- Ecologies and the environment

Does the setting of the text represent a 'natural' world? How does the text represent nature, ecosystems, non-human animals and other living organisms? Does the text, its narrative, or its characters advocate for environmental protection? Does the text speak to the human impact on global ecological health?

- (Post)colonialism

What is the relationship of the characters and the setting, historically and culturally? Does the text take place in a currently or formerly colonized nation? Which of the characters are from that place? How have the effects of colonialism and imperialism influenced the place and its indigenous people? How have subjected, enslaved, or exploited people preserved culture or resisted colonialism? How does the text represent patterns of migration- forced or voluntary?

Some texts will lend themselves to a certain lens (or combination of lenses) based on content or the rhetorical situation of the author or reader. Bring to mind a recent movie you watched, book you read, or other text you've encountered; by asking the italicized questions above, determine whether that text seems to be asking for a certain sociocultural perspective.

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2.8: Techniques, Part 2

Techniques

Identifying Main Points, Concerns, and Images

If you ever watch TV shows with a serial plot, you might be familiar with the phrase "Previously, on _____." The snippets at the beginning of an episode are designed to remind the viewer of the important parts of previous episodes- but how do makers of the show determine what a viewer needs to be refreshed on? And why am I watching full episodes if they'll just tell me what I need to know in the first minute of the next episode?

Typically, the makers of the show choose short, punchy bits that will be relevant in the new episode's narrative arc. For instance, a "Previously, on *The Walking Dead*" might have a clop from ten episodes ago showing zombies invading Hershel's farm if the new episode focuses on Hershel and his family. Therefore, these "previously ons" hook the viewer by showcasing only exciting parts and prime the viewer for a new story by planting specific details in their mind. Summaries like this are driven by purpose, and consequently have a specific job to do in choosing main points.

You, too, should consider your rhetorical purpose when you begin writing summary. Whether you are writing a summary essay or using summary as a tool for analysis, your choices about what to summarize and how to summarize to should be determined by what you're trying to accomplish with your writing.

As you engage with a text you plan to summarize, you should begin by identifying main points, recurring images, or concerns and preoccupations of the text. (You may find the Engaged Reading Strategies appendix of this book useful.) After reading and rereading, what ideas stick with you? What does the author seem distracted by? What keeps cropping up?

Tracking Your Reactions

As you read and reread a text, you should take regular breaks to check in with yourself to track your reactions. Are you feeling sympathetic toward the speaker, narrator, or author? To the other characters? What other events, ideas, or contexts are you reminded of as you read? Do you understand and agree with the speaker, narrator, or author? What is your emotional state? At what points do you feel confused or uncertain, and why?

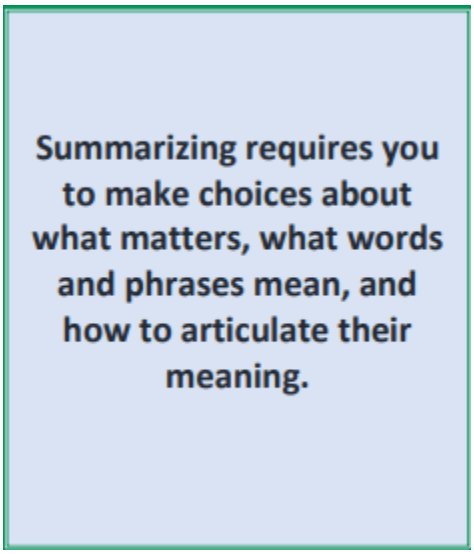
Exercise

Try out the double-column note-taking method. As illustrated below, divide a piece of paper into two columns; on the left, make a heading for "Notes and Quotes," and on the right, "Questions and Reactions." As you move through a text, jot down important ideas and words from the text on the left, and record your intellectual and emotional reactions on the right. Be sure to ask prodding questions of the text along the way, too.

Notes and Quotes	Questions and Reactions

Writing Your Summary

Once you have read and re-read your text at least once, taking notes and reflecting along the way, you are ready to start writing a summary. Before starting, consider your rhetorical situation: What are you trying to accomplish (purpose) with your summary? What details and ideas (subject) are important for your reader (audience) to know? Should you assume that they have also read the text you're summarizing? I'm thinking back here to the "Previously on..." idea: TV series don't include **everything** from a prior episode; they focus instead on moments that set up the events of their next episode. You too should choose your content in accordance with your rhetorical situation.



I encourage you to start off articulating the "key" idea or ideas from the text in one or two sentences. Focus on clarity of language: start with simple word choice, a single idea, and a straightforward perspective so that you establish a solid foundation.

The authors support feminist theories and practices that are critical of racism and other oppressions.

Then, before that sentence, write one or two more sentences that introduce the title of the text, its authors, and its main concerns or interventions. Revise your key idea sentence as necessary.

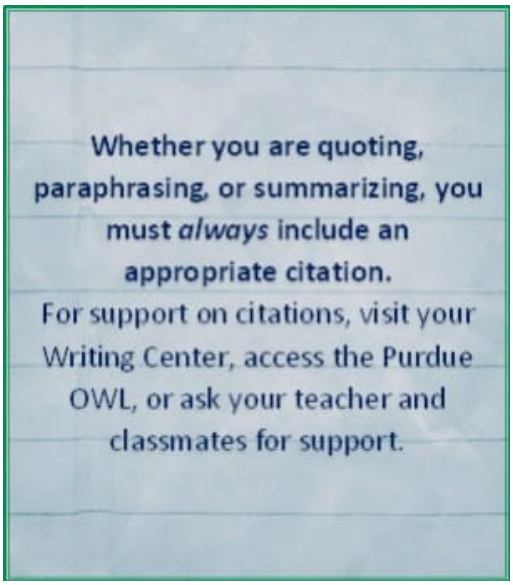
In "Why Our Feminism Must Be Intersectional (And 3 Ways to Practice It)," Jarune Uwuajaren and Jamie Utt critique what is known as 'white feminism.' They explain that sexism is wrapped up in racism, Islamophobia, heterosexism, transphobia, and other systems of oppression. The authors support feminist theories and practices that recognize intersectionality.

Your next steps will depend largely on the reasons you are summarizing. Has your teacher asked you to summarize objectively, reproducing the ideas of the text without adding your own ideas or reactions? Have they asked you to critique the article, by both showing understanding and then pushing back against the text? Follow the parameters of your assignment; they are an important element of your rhetorical situation.

In most summary assignments, though, you will be expected to draw directly from the article itself by using direct quotes or paraphrases in addition to your own summary.

Paraphrase, Summary, and Direct Quotes

Whether you're writing a summary or broaching your analysis, using support from the text will help you clarify ideas, demonstrate your understanding, or further your argument, among other thins. Three distinct methods, which Bruce Ballenger refers to as "The Notetaker's Triad," will allow you to process and reuse information from your focus text.[67]



A **direct quote** might be most familiar to you: using quotation marks (" ") to indicate the moments that you're borrowing, you reproduce an author's words verbatim in your own writing. Use a direct quote if someone else wrote or said something in a distinctive or particular way and you want to capture their words exactly. Direct quotes are good for establishing *ethos* and providing evidence. In a text wrestling essay, you will be expected to use multiple direct quotes: in order to attend to specific language, you will need to reproduce segments of that language in your analysis.

Paraphrasing is similar to the process of summary. When we paraphrase, we process information or ideas from another person's text and put it in our words. The main difference between paraphrase and summary is scope: if summarizing means rewording and condensing, then paraphrasing means rewording without drastically altering length. However, paraphrasing is also generally more faithful to the spirit of the original; whereas a summary requires you to process and invites your own perspective, a paraphrase ought to mirror back the original idea using your own language.

Paraphrasing is helpful for establishing background knowledge or general consensus, simplifying a complicated idea, or reminding your reader of a certain part of another text. It is also valuable when relaying statistics or historical information, both of which are usually more fluidly woven into your writing when spoken with your own voice.

Summary, as discussed earlier in this chapter, is useful for "broadstrokes" or quick overviews, brief references, and providing plot or character background. When you summarize, you reword and condense another author's writing. Be aware, though, that summary also requires individual thought: when you reword, it should be a result of you processing the idea yourself, and when you condense, you must think critically about which parts of the text are most important. As you can see in the example below, one summary shows understanding and puts the original into the author's own words; the other summary is a result of a passive rewording, where the author only substituted synonyms for the original.

Example 1

Original Quote: "On Facebook, what you click on, what you share with your 'friends' shapes your profile, preferences, affinities, political opinions and your vision of the world. The last thing Facebook wants is to contradict you in any way" (Filloux).

Summary Example	Pass/Fail
On Facebook, the things you click on and share forms your profile, likings, sympathies, governmental ideas and your image of society. Facebook doesn't want to contradict you at all (Filloux).	✗

When you interact with Facebook, you teach the algorithms about yourself. Those algorithms want to mirror back your beliefs (Filloux).	

Each of these tactics should support your summary or analysis: you should integrate quotes, paraphrases, and summary with your own writing. Below, you can see three examples of these tools. Consider how the direct quote, the paraphrase, and the summary each could be used to achieve different purposes.

Example 2

Original Passage

It has been suggested (again rather anecdotally) that giraffes do communicate using infrasonic vocalizations (the signals are verbally described to be similar- in structure and function- to the low-frequency, infrasonic "rumbles" of elephants). It was further speculated that the extensive frontal sinus of giraffes acts as a resonance chamber for infrasound production. Moreover, particular neck movements (e.g. the neck stretch) are suggested to be associated with the production of infrasonic vocalizations.[68]

Quote	Paraphrase	Summary
Some zoological experts have pointed out that the evidence for giraffe hums has been "rather anecdotally" reported (Baotic et al. 3). However, some scientists have "speculated that the extensive frontal sinus of giraffes acts as a resonance chamber for infrasound production" (Ibid 3).	Giraffes emit a low-pitch noise; some scientists believe that this *hum* can be used for communication with other members of the social group, but others are skeptical because of the dearth of research on giraffe noises. According to Baotic et al.. the anatomy of the animal suggests that they may be making deliberate and specific noises (3).	Baotic et al. conducted a study on giraffe hums in response to speculation that these noises are used deliberately for communication.

The examples above also demonstrate additional citation conventions worth noting:

- A parenthetical in-text citation is used for all three forms. (In MLA format, this citation includes the author's last name and page number.) The purpose of an in-text citation is to identify key information that guides your reader to your Works Cited page (or Bibliography or References, depending on your format).
- If you use the author's name in the sentence, you do not need to include their name in the parenthetical citation.
- If your material doesn't come from a specific page or page range, but rather from the entire text, you do not need to include a page number in the parenthetical citation.
- If there are many authors (generally more than three), you can use "et al." to mean "and others."
- If you cite the same source consecutively in the same paragraph (without citing any other sources in between), you can use "Ibid." to mean "same as the last one."

In Chapter Six, we will discuss integrating quotes, summaries, and paraphrases into your text wrestling analysis. Especially if you are writing a summary that requires you to use direct quotes, I encourage you to jump ahead to "Synthesis: Using Evidence to Explore Your Thesis" in that chapter.

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2.9: Techniques, Part 3

Techniques

So What? Turning Observations into a Thesis

It's likely that you've heard the term "thesis statement" multiple times in your writing career. Even though you may have some idea what a thesis entails already, it is worth reviewing and unpacking the expectations surrounding a thesis, specifically in a text wrestling essay.

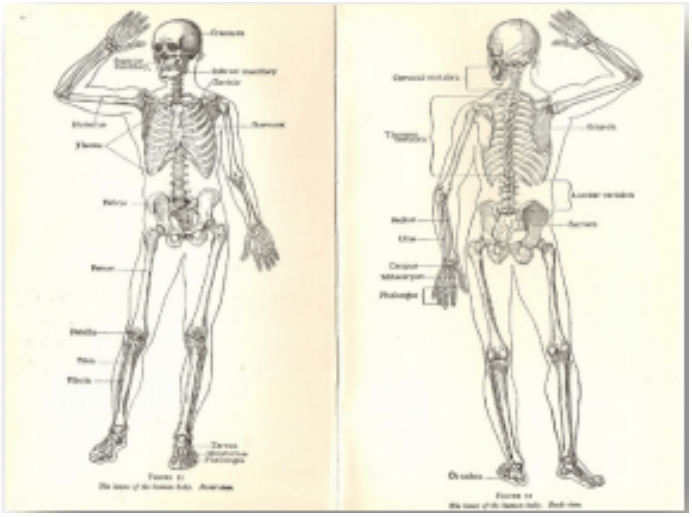
A **thesis statement** is a central, unifying insight that drives your analysis or argument. In a typical college essay, this insight should be articulated in one to three sentences, placed within the introductory paragraph or section. As we'll see below, this is not *always* the case, but it is what many of your audiences will expect. To put it simply, a thesis is the "So what?" of an analytical or persuasive essay. It answers your audience when they ask, Why does your writing matter? What bigger insights does it yield about the subject of analysis? About our world?

Thesis statements in most rhetorical situations advocate for a certain vision of a text, phenomenon, reality, or policy. Good thesis statements support such a vision using evidence and thinking that confirms, clarifies, demonstrates, nuances, or otherwise relates to that vision. In other words, a thesis is "a proposition that you *can* prove with evidence..., yet it's one you *have* to prove, that isn't obviously true or merely factual."[76]

In a text wrestling analysis, a thesis pushes beyond basic summary and observation. In other words, it's difference between:

Observation	Thesis
What does the text say?	*What do I have to say about the text?*
I noticed _____	I noticed _____ and it means _____ I noticed _____ and it matters because _____.

If you think of your essay as the human body, the thesis is the spine. Yes, the body can still exist without a spine, but its functionings will be severely limited. Furthermore, everything comes back to and radiates out from the spine: trace back from your fingertips to your backbone and consider how they relate. In turn, each paragraph should tie back to your thesis, offering support and clear connections so your reader can see the entire "body" of your essay. In this way, a thesis statement serves two purposes: it is not only about the *ideas* of your paper, but also the *structure*.



"Vintage ephemera" by HA! Designs - Artbyheather is licensed under CC BY-NC-ND 2.0

The Purdue Online Writing Lab (OWL)[77] suggests this specific process for developing your thesis statement:

1. Once you've read the story or novel closely, look back over your notes for patterns of questions or ideas that interest you. Have most of your questions been about characters, how they develop or change?

In addition to capturing the central, unifying insight of your essay, your thesis also acts as a "road map." It anticipates both content and structure.

Example 1:

If you are reading Conrad's *The Secret Agent*, do you seem to be most interested in what the author has to say about society? Choose a pattern of ideas and express it in the form of a question and an answer such as the following:

Question: What does Conrad seem to be suggesting about early twentieth-century London society in his novel *The Secret Agent*?

Answer

Conrad suggests that all classes of society are corrupt.

Pitfalls:

Choosing too many ideas

Choosing an idea without any support.

2. Once you have some general points to focus on, write your possible ideas and answer the questions that they suggest.

Example 2:

Question: How does Conrad develop the idea that all classes of society are corrupt?

Answer:

He uses images of beasts and cannabilism whether he's describing socialities, policemen, or secret agents.

3. To write your thesis statement, all you have to do is turn the question and answer around. You've already given the answer, now just put it in a sentence (or a couple of sentences) so that the thesis of your paper is clear.

Example 3:

In his novel, *The Secret Agent*, Conrad uses beast and cannibal imagery to describe the characters and their relationships. This pattern of images suggests that Conrad saw corruption in every level of early twentieth-century London society.

4. Now that you're familiar with the story or novel and have developed a thesis statement, you're ready to choose the evidence you'll use to support your thesis. There are a lot of good ways to do this, but all of them depend on a strong thesis for their direction.

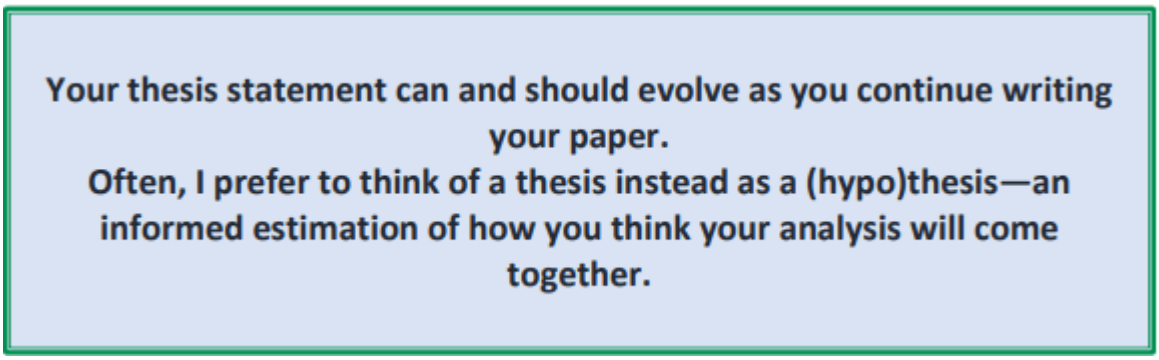
Example 4

Here's a student's thesis about Joseph Conrad's *The Secret Agent*.

In his novel, The Secret Agent, Conrad uses beast and cannibal imagery to describe the characters and their relationships to each other. This pattern of images suggests that Conrad saw corruption in every level of early twentieth-century London society.

This thesis focuses on the idea of social corruption and the device of imagery. To support this thesis, you would need to find images of beasts and cannibalism within the text.

There are many ways to write a thesis, and your construction of a thesis statement will become more intuitive and nuanced as you become a more confident and competent writer. However, there are a few tried-and-true strategies that I'll share with you over the next few pages.



The T3 Strategy

T3 is a formula to create a thesis statement. The T (for Thesis) should be the point you're trying to make- the "So what?" In a text wrestling analysis, you are expected to advocate for a certain interpretation of a text: this is your "So what?" Examples might include:

Example 5

In "A Wing from the North," Bill Capossere conveys the loneliness of isolated life

or

Kate Chopin's "The Story of an Hour" suggests that marriage can be oppressive to women

But wait- there's more! In a text wrestling analysis, your interpretation must be based on evidence from that text. Therefore, your thesis should identify both a focused statement of the interpretation (the whole) and also the particular subjects of your observation (the partsof the text you will focus on support that interpretation). A complete T3 thesis statement for a text wrestling analysis might look more like this:

Example 6

In "A Wing from the North," Bill Capossere conveys the loneliness of an isolated lifestyle using the motif of snow, the repeated phrase "five or six days" (104), and the symbol of his uncle's car.

or

"The Story of an Hour" suggests that marriage can be oppressive to women. To demonstrate this theme, Kate Chopin integrates irony, foreshadwoing, and symbols of freedom in the story.

Notice the way the T3 allows for the part-to-whole thinking that underlies analysis:

Whole **(T)**	Parts **(3)**
Bill Capossere conveys the loneliness of an isolated lifestyle	the motif of snow
	the repeated phrase “five or six days” (104)
	the symbol of his uncle’s car.
“The Story of an Hour” suggests that marriage can be oppressive to women	irony
	foreshadowing
	symbols of freedom

This is also a useful strategy because it can provide structure for your paper: each justifying support for your thesis should be one section of your paper.

I. Introduction

a. Thesis: In "A Wind from the North," Bill Capossere conveys the loneliness of an isolated lifestyle using the motif of snow, the repeated phrase "five or six days" (104), and the symbol of his uncle's car.

II. Section on 'the motif of snow.'

Topic sentence: The recurring imagery of snow creates a tone of frostiness and demonstrates the passage of time.

III. Section on 'the repeated phrase "five or six days" (104).'

Topic sentence: When Capossere repeats "five or six days" (104), he reveals the ambiguity of death in a life not lived.

IV. Section on 'the symbol of his uncle's car.'

Topic sentence: Finally, Capossere's uncle's car is symbolic of his lifestyle.

V. Conclusion

Once you've developed a T3 statement, you can revise it to make it feel less formulaic. For example:

Example 7

In "A Wind from the North," Bill Capossere conveys the loneliness of an isolated lifestyle by symbolizing his uncle with a "untouchable" car. Additionally, he repeats images and phrases in the essay to reinforce his uncle's isolation.

or

"The Story of an Hour," a short story by Kate Chopin, uses a plot twist to imply that marriage can be oppressive to women. The symbols of freedom in the story create a feeling of joy, but the attentive reader will recognize the imminent irony.

The O/P Strategy

An occassion/position thesis statement is rhetorically convincing because it explains the relvance of your argument and concisely articulates that argument. Although you should already have your position in mind, your rhetorical occassion will lead this statement off: what sociohistorical conditons make your writing timely, relevant, applicable? Continuing with the previous examples:

Example 8

As our society moves from individualism to isolationism, Bill Capossere's "A Wind from the North" is a salient example of a life lived alone.

or

Alothough Chopin's story was written over 100 years ago, it still provides insight to gender dynamics in American marriages.

Following your occasion, state your position- agaion, this is your "So What?" It is wise to include at least some preview of the parts you will be examining.

Example 9

As our society moves from individualism to isolationism, Bill Capossere's "A Wind from the North" is a salient example of a life lived alone. Using recurring images and phrases, Capossere conveys the loneliness of his uncle leading up to his death

or

Although Chopin's story was written over 100 years ago, it still provides insight to gender dynamics in American marriages. "The Story of an Hour" reminds us that marraige has historically meant a surrender of freedom for women.

Research Question and Embedded Thesis

There's one more commons style of thesis construction that's worth noting, and that's the inquiry-based thesis. (Read more about inquiry-based research writing in Chapter Eight). For this thesis, you'll develop an incisive and focused question which you'll explore throughout the course of the esaay. By the end of the essay, you will be able to offer an answer (perhaps a complicated or incomplete answer, but still some kind of answer) to the question. This form is also referred to as the "embedded thesis" or

"delayed thesis" organization.

Although this model of thesis *can* be effectively applied in a text wrestling essay, it is often more effective when combined with one of the other methods above.

Consider the following examples:

Example 10

Bill Capossere's essay "A Wind from the North" suggests that isolation results in sorrow and loneliness; is this always the case? How does Capossere create such a vision of his uncle's life?

or

Many people would believe that Kate Chopin's story reflects an outdated perception of marriage- but can "The Story of an Hour" reveal power imbalances in modern relationships, too?

You may note that these three thesis strategies can be combined to create nuanced and attention-grabbing thesis statements.

Synthesis: Using Evidence to Explore Your Thesis

Now that you've considered what your analytical insight might be (articulated in the form of a thesis), it's time to bring evidence in to support your analysis- this is the **synthesis** part of Bloom's Taxonomy earlier in this chapter. Synthesis refers to the creation of a new while (an interpretation) using smaller parts (evidence from the text you've analyzed).

There are essentially two ways to go about collecting and culling relevant support from the text with which you're wrestling. In my experience, students are split about evenly on which option is better for them:

Option #1: Before writing your thesis, while you're reading and rereading your text, annotate the page and take notes. Copy down quotes, images, formal features, and themes that are striking, exciting, or relatable. Then, try to group your collection of evidence according to common traits. Once you've done so, choose one or two groups on which to base your thesis.

or

Option #2: After writing your thesis, revisit the text looking for quotes, images, and themes that support, elaborate, or explain your interpretation. Record these quotes, and then return to the drafting process.

Once you've gathered evidence from your focus text, you should weave quotes, paraphrases, and summaries into your own writing. A common misconception is that you should write "around" your evidence, i.e. choosing the direct quote you want to use and building a paragraph around it. Instead, you should *foreground* your interpretation and analysis, using evidence in the *background* to explore and support that interpretation. Lead with your idea, then demonstrate it with evidence; then, explain how your evidence demonstrates your idea.

The appropriate ratio of evidence (their writing) to exposition (your writing) will vary depending on your rhetorical situation, but I advise my students to spend at least as many words unpacking a quote as that quote contains. (I'm referring here to Step #4 in the table below.) For example, if you use a direct quote of 25 words, you out to spend at least 25 words explaining how that quote supports or nuances your interpretation.

There are infinite ways to bring evidence into your discussion, [78] but for now, let's take a look at a formula that many students find productive as they find their footing in analytical wiriting: Front-load + Quote/Paraphrase/Summarize + Cite + Example/elaborate/analyze.

1. **front-load** (1-2 sentences)	+	2. **quote, paraphrase, or summarize**	+	3. **(cite)**	+	4. **explain, elaborate, analyze** (2-3 sentences)
Set your reader up for the quote using a signpost (also known as a signal phrase; see Chapter Nine). Don't drop quotes in abruptly: by front-loading, you can guide your reader's interpretation.		Use whichever technique is relevant to your rhetorical purpose at that exact point.		Use an in-text citation appropriate to your discipline. It doesn't matter if you quote, paraphrase, or summarize—all three require a citation.		Perhaps most importantly, you need to make the value of this evidence clear to the reader. What does it mean? How does it further your thesis?

What might this look like in practice?

The recurring imagery of snow creates a tone of frostiness and demonstrates the passage of time. (1) Snow brings to mind connotations of wintery cold, quiet, and death (2) as a "sky of utter clarity and simplicity" lingers over his uncle's home and "it [begins] once more to snow" ((3) Capossere 104). (4) Throughout his essay, Capossere returns frequently to weather imagery, but snow especially, to play on associations the reader has. In this line, snow sets the tone by wrapping itself in with "clarity," a state of mind. Even though the narrator still seems ambivalent about his uncle, this clarity suggests that he is reflecting with a new and somber understanding.

1. Front-load

Snow brings to mind connotations of wintery cold, quiet, and death

2. Quote

as a "sly of utter clarity and simplicity" lingers over his uncle's home and "it [begins] once more to snow"

3. Cite

(Capossere 104)

4. Explain/elaborate/analysis

Throughout his essay, Capossere returns frequently to weather imagery, but snow especially, to play on associations the reader has. In this line, snow sets the tone by wrapping itself with "clarity," a state of mind. Even though the narrator still seems ambivalent about his uncle, this clarity suggests that he is reflecting with a new and somber understanding.

This might feel formulaic and forced at first, but following these steps will ensure that you give each piece of evidence between two slices of your own language and interpretation.



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For more on front-loading (readerly signposts or signal phrases), see the subsection titled "Readerly Signposts" in Chapter Nine.

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2.10: Analysis

Analysis

On a basic level, **analysis** refers to the conceptual strategy of "part-to-whole." Because I grew up playing with LEGOs® (or, more often, the cheap knock-offs), I like to use this analogy: Imagine a castle built of 1000 LEGO bricks. I can look at the entire structure and say, "Oh, that's a castle"- this is a reasonable interpretation. But to understand how that e has actually come together, I pull a few of the LEGO bricks from various parts of the structure. I look at those bricks individually, closely examining each side (even the side that I couldn't see when they were part of the castle).



"lego pile" by justgrimes is licensed under CC BY-SA 2.0



":jovian:" by bf8done is licensed under CC BY-NC 2.0

When I say "This is a castle," I am not analyzing . But next, perhaps I ask myself, "What is each of these blocks *doing* to create what I can clearly interpret as a castle?" This is the process of analysis.

Which bricks to choose, though? As we discussed in Chapter One, attention is always selective: we automate most of our daily experience for the sake of efficienct and survival, so we often overlook the trees when we see the forest -or each LEGO brick when we see the castle.

Analysis, then, is a practice of radical noticing (like description): it invites you to attend to the details that add up to a complex reality. But analysis also involves conscientious focus of your attention, or a **lens**. Just like reading glasses can bring these words into focus, an analytical lens brings specific ideas, words, or patterns into sharper focus, making them easier to process and interpret.

Sometimes, especially in English classrooms, analysis of a text is referred to as **close reading.**[2] Importantly, close reading as a technique is not a magical key to meaning, not a super-secret decoder ring for a deeply encrypted code. Rather, it is a means to

unpack a text and construct a unique, focused interpretation. Close reading is an **iterative** process: by repeatedly encountering, unpacking, and discussing a text, you can develop an analytical insight thought guided and focused interpretations of its meaning.

In an analytical situation, your readerly purpose might determine your focus: for example, if you're trying to convince a friend that *Wonder Woman* is a feminist film, you would keep your eyes peeled for images, words, and other makers that align with such an interpretation, like situations featuring independent powerful women or an equitable ratio of dialogue spoken by female characters vs. male characters. It is important to note, though, that good analysis embraces curiosity and allows you to notice elements that might contradict, complicate, or nuance your original purpose: in addition to finding evidence in support of your interpretation, you should also be aware of characteristics that push back against your expectations.

Chapter Vocabulary

Vocabulary	Definition
authorial intent	the inferred or speculated intention of a writer. Must be overlooked in the process of text wrestling analysis.
analysis	the cognitive process and/or rhetorical mode of studying constituent parts to demonstrate an interpretation of a larger whole.
connotation	the associated meanings of a word, phrase, or idea beyond its 'dictionary' definition; the complex, subjective, and dynamic meanings of a word, phrase, or idea the shift based on interpretive position, Contrast with denotation.
close reading	a technique of reading that focuses attention on features of the text to construct an interpretation. (This is in contrast to interpretive methods that rely on research, historical context, biography, or speculation.)
denotation	the dictionary definition of a word, phrase, or idea; the standard and objective meaning of a word, phrase, or idea which, theoretically, does not vary based on interpretive position. Contrast with connotation.
interpretation	the process of consuming rhetoric to create meaning. "An interpretation" refers to a specific meaning we build as we encounter a text, focusing on certain ideas, language, or patterns.
interpretive position	the unique position from which each of us interprets a text-necessarily different for all people at any given time, and often different for the same person at different times in their life.
iterative	literally, a repetition within a process. Analysis is iterative because it requires repeated critical encounters with a text.
lens	a metaphor for the conceptual framework a reader applies to an analysis. A "lens" brings certain elements into focus, allowing the reader to attend to specific parts of a text to develop an interpretation.
motif	a recurring image or phrase that helps convey a theme. Similar to a symbol, but the relationship between symbol and symbolized is more one-to-one than between motif and theme.
pattern	a notable sequence; structure or shape; recurring image, word, or phrase found in a piece of rhetoric.
reference	a connection a text makes to another text. Can be explicit or implicit; might include allusion, allegory, quotation, or parody. Referencing text adopts some characteristics of the referenced text.
symbol	an artifact (usually something concrete) that stands in for (represents) something else (often something abstract).

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2.11: Interpretation

Interpretation

When *Mad Max: Fury Road* came out in 2015, it was lauded as a powerful feminist film. No longer was this franchise about men enacting post-apocalyptic violence; now, there was an important place in that universe for women. A similar phenomenon surrounded *Wonder Woman* in 2017: after dozens of male-fronted superhero movies, one would finally focus on a female hero exclusively.

Some people, though, were resistant to this reading of feminism in film. I found myself in regular debates after each of these releases about what it meant to promote gender equality in film: does substituting a violent woman for a violent man constitute feminism? Is the leading woman in a film a feminist just by virtue of being in a female-fronted film? Or do her political beliefs take priority?[1] Does the presence of women on the screen preclude the fact that those women are still highly sexualized?

These questions, debates, and discussions gesture toward the **interpretive process**. Indeed, most arguments (verbal or written) rely on the fact that we each process texts and information from different positions with different purposes, lenses, and preoccupations. Why is it that some people leave the theater after *Mad Max* or *Wonder Woman* feeling empowered, and others leave deeply troubled?

Interpretation is a complex process that is unique to every reader. It is a process of meaning-making that relies on your particular position as a reader. Your interpretive position is informed by several factors.

- Your **purpose** - In the same way you have a rhetorical purpose in writing, you often have a purpose in reading, either consciously or subconsciously. What are you trying to accomplish in this encounter with a text?
- Your **posture -** The stance you assume relative to a text will contribute to what meaning you make as you read, think about, and write about that text. This relative position might be emotional (what mood you're in while reading) or contextual (what situation you're reading in), and may also be impacted by your background and purpose.
- Your **background** - Your lived experiences have trained you to perceive texts with certain assumptions. This background is a blend of cultural, educational, geographical, familial, ideological, and personal influences, among many others.
- Your **lens** - Related to your purpose, lens refers to the way you focus your attention on particular ideas, images, and language to construct meaning. Toward what elements are you directing your attention?

It would be simpler, perhaps, to acknowledge that we will never all agree on an interpretation of a text because of these differences. But the stakes are higher here than simply, "Is *Mad Max* feminist?" Interpretation gets down to the very way we encounter the world; it is about all our biases and flaws; it is about truth; it is about building new knowledges and dismantling institutional oppression. In other words, analytical interpretation is not so esoteric as slotting texts into labels like "feminist" or "not feminist." It is a practice of thinking critically, examining our sense of community and communication, and pursuing social justice.

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2.12: Incorporating Sources

Here's a passage of academic writing (an excerpt, not a complete paper) that illustrates several ways that sources can figure into a "They Say/I Say" approach[3]:

> Willingham (2011) draws on cognitive science to explain that students must be able to regulate their emotions in order to learn. Emotional self-regulation enables students to ignore distractions and channel their attention and behaviors in appropriate ways. Other research findings confirm that anxiety interferes with learning and academic performance because it makes distractions harder to resist (Perkins and Graham-Bermann, 2012; Putwain and Best, 2011).
> Other cognitive scientists point out that deep learning is itself stressful because it requires people to think hard about complex, unfamiliar material instead of relying on cognitive short-cuts.
>
> Kahneman (2011) describes this difference in terms of two systems for thinking: one fast and one slow. Fast thinking is based on assumptions and habits and doesn't require a lot of effort. For example, driving a familiar route or a routine grocery-shopping trip are not usually intellectually taxing activities. Slow thinking, on the other hand, is what we do when we encounter novel problems and situations. It's effortful, and it usually feels tedious and confusing. It is emotionally challenging as well because we are, by definition, incompetent while we're doing it, which provokes some anxiety. Solving a tough problem is rewarding, but the path itself is often unpleasant.
> These insights from cognitive science enable us to critically assess the claims made on both sides of the education reform debate. On one hand, they cast doubt on the claims of education reformers that measuring teachers' performance by student test scores is the best way to improve education. For example, the Center for Education Reform promotes "the implementation of strong, data-driven, performance-based accountability systems that ensure teachers are rewarded, retained and advanced based on how they perform in adding value to the students who they teach, measured predominantly by student achievement" (http://www.edreform.com/issues/teacher-quality/#what-we-believe). The research that Willingham (2011) and Kahneman (2011) describe suggests that frequent high-stakes testing may actually work against learning by introducing greater anxiety into the school environment.
> At the same time, opponents of education reform should acknowledge that these research findings should prompt us to take a fresh look at how we educate our children. While Stan Karp of Rethinking Schools is correct when he argues that "data-driven formulas [based on standardized testing] lack both statistical credibility and a basic understanding of the human motivations and relationships that make good schooling possible" (www.rethinkingschools.org/arc...6_03_karp.shtm), it doesn't necessarily follow that all education reform proposals lack merit. Challenging standards, together with specific training in emotional self-regulation, will likely enable more students to succeed.[4]

In that example, the ideas of Willingham and Kahneman are summarized approvingly, bolstered with additional research findings, and then applied to a new realm: the current debate surrounding education reform. Voices in that debate were portrayed as accurately as possible, sometimes with representative quotes. Most importantly, all references were tied directly to the author's own interpretative point, which relies on the quoted claims.

> I think the most important lesson for me to learn about sources was that the best way to use them is to create a new point. What I mean by this is instead of using them only to back up your points, create your own conclusion from what your sources say. As a psychology major, I look at a lot of data from researchers who have created a conclusion from a meta-analysis (a combination of many studies about the same thing). So that's how I like to think of using sources, I will look at many articles about the same subject and then come up with my own opinion. After using your sources, it is very important to cite them correctly. Personally, I want to be a respected and trustworthy scholar. However, if any of my papers were to be found without proper citations, all of my hard work would be for nothing and people would be wary about the rest of my work.
>
> Aly Button

As you can see, there are times when you should quote or paraphrase sources that you don't agree with or do not find particularly compelling. They may convey ideas and opinions that help explain and justify your own argument. Similarly, when you cite sources that you agree with, you should choose quotes or paraphrases that serve as building blocks within your own argument. Regardless of the role each source plays in your writing, you certainly don't need to find whole sentences or passages that express your thinking. Rather, focus on what each of those sources is claiming, why, and how exactly their claims relate to your own points.

The remainder of this chapter explains some key principles for incorporating sources, principles which follow from the general

point that academic writing is about entering an ongoing conversation.

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2.13: Writing Like You Drive

This and the following chapter discuss sentence-level composition, the kinds of things that many people associate with "writing." Writing guides, especially those targeted at college students, offer excellent advice on sentence construction and word choice. However, many student writers get hung up on sentence-level expression, thinking that only elegant, erudite sentences will earn top grades. Or worse, some students assume that they'll never produce strong papers if they do not already have some kind of inborn gift for wordsmithing. While it is true that some people can produce extraordinarily elegant and graceful prose, it is also true that anyone can learn to write effectively in ways that will persuade and satisfy readers. Producing and reading elegant writing is a pleasure, but what really matters in academic writing is precision.

Focusing first or only on sentence-level issues is a troublesome approach. Doing so is like driving while looking only at the few feet of the road right in front of the bumper. Experienced drivers instead take in the larger scene and more effectively identify and avoid potential hazards with ongoing course corrections. Writing well is like that. When you've put in the time and effort to take in the bigger picture of your analysis, most of the micro-scale moves happen automatically. That is, if you have a well-developed thesis and a carefully sequenced argument organized into cohesive and coherent paragraphs, many of the sentence-level issues take care of themselves. It's easier to write effective sentences when their purpose is clear. You'll still have to edit for clarity, concision, and mechanics, but if the thinking process behind the writing is well developed, editing shouldn't be a huge chore. It can actually be a satisfying part of the process. One common metaphor notes that a good edit is like the last twist of a camera lens that brings the whole picture into focus.

One approach that often leads to a difficult writing process and a clunky result is the pursuit of "academese": an effort to write in an ornamented and "scholarly" way. As Michael Harvey explains[1], the desire to sound more academic might prompt a student to write "To satisfy her hunger for nutrition, she ate the bread" rather than simply "She was hungry, so she ate the bread." It is true that a lot of academic writing is laden with unnecessary jargon, but the culture is shifting among scholars to favor plainer language and insist on clarity. Your professors are much more likely to find a self-consciously highbrow writing style tedious than impressive. As the saying goes[2], any fool can make simple things complicated; it takes a genius to make complicated things simple.

My hope with this chapter is to help you see those habits for yourself and, most importantly, how your readers experience them. If you've fallen prey to habits of academese, I hope this chapter helps you develop a more straightforward writing style, one well-suited to nuanced thinking and effective communication. And while I don't want you to think of sentence-level wordsmithing as some kind of abstract, enchanted virtue, I do want you to understand that clarity and concision are more than aesthetics. Convoluted or wordy prose may contain some insightful or intriguing ideas, but if you can render those ideas in clear and concise prose, then you will inevitably develop those ideas even further in the course of writing. Unclear and bloated prose isn't just tedious to your reader; it's a needless obstacle to your own thinking.

> One of our professors' primary reasons for assigning writing assignments is to evaluate how thoroughly we have digested the assigned reading material and lectures. They are not as interested in our ability to write Shakespearean prose as they are in our ability to absorb information, wrestle with it until we can comprehend it, and then convey that understanding logically in writing. This is why writing assignments often start something like, "Drawing on Locke's narrative ..." or "Given what you've read about Darth Vader's aversion to democratic governance ... ."
>
> It is important to note that this process presupposes that we actually read the assigned readings and take notes during class lectures and discussions. Unsurprisingly, the hardest writing assignments I have had in college were the ones for which I was least prepared. I can try my darnedest to write beautifully, but if I have not put in the necessary time to actually read (and reread) the assigned material, I will have nothing meaningful to say and my professors will see straight through my bloviating.
>
> That being said, the writing process is actually a highly effective exercise for digesting material and developing a cohesive argument. Often it is not until I start writing that I realize the holes in my thinking and the areas that I need to go back and study more thoroughly. This chapter provides many great practical pointers for editing our papers in order to produce clear, refined arguments and should be returned to frequently.
>
> Peter Farrell

The best way to achieve clarity and concision in writing is to separate the drafting process from the revision process. Highly

effective writers routinely produce vague, tortuous, and bloated drafts, and are happy to do so. It usually means that they're onto an interesting idea. Similarly, writers often write the same idea three or four different ways as they're getting their thoughts down on paper. That's fine. In fact, that's better than fine because each repetition helps to develop key ideas and alternative approaches to the argument. A snarly first draft is often a great achievement. One just needs to take the time to develop relevant ideas and make them clear to the reader. For that reason, I write this section of the chapter envisioning someone who has already cranked out a very rough draft and is now in the process of revising for clarity and concision.

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2.14: Principles

Principle 1: Listen to your sources

Have you ever had the maddening experience of arguing with someone who twisted your words to make it seem like you were saying something you weren't? Novice writers sometimes inadvertently misrepresent their sources when they quote very minor points from an article or even positions that the authors of an article disagree with. It often happens when students approach their sources with the goal of finding snippets that align with their own opinion. For example, the passage above contains the phrase "measuring teachers' performance by student test scores is the best way to improve education." An inexperienced writer might include that quote in a paper without making it clear that the author(s) of the source actually dispute that very claim. Doing so is not intentionally fraudulent, but it reveals that the paper-writer isn't really thinking about and responding to claims and arguments made by others. In that way, it harms his or her credibility.

Academic journal articles are especially likely to be misrepresented by student writers because their literature review sections often summarize a number of contrasting viewpoints. For example, sociologists Jennifer C. Lee and Jeremy Staff wrote a paper in which they note that high-schoolers who spend more hours at a job are more likely to drop out of school.[5] However, Lee and Staff's analysis finds that working more hours doesn't actually make a student more likely to drop out. Instead, the students who express less interest in school are both more likely to work a lot of hours *and* more likely to drop out. In short, Lee and Staff argue that disaffection with school causes students to drop-out, not working at a job. In reviewing prior research about the impact of work on dropping out, Lee and Staff write "Paid work, especially when it is considered intensive, reduces grade point averages, time spent on homework, educational aspirations, and the likelihood of completing high school"[6]. If you included that quote without explaining how it fits into Lee and Staff's actual argument, you would be misrepresenting that source.

Principle 2: Provide context

Another error beginners often make is to drop in a quote without any context. If you simply quote, "Students begin preschool with a set of self-regulation skills that are a product of their genetic inheritance and their family environment" (Willingham, 2011, p.24), your reader is left wondering who Willingham is, why he or she is included here, and where this statement fits into his or her larger work. The whole point of incorporating sources is to situate your own insights in the conversation. As part of that, you should provide some kind of context the first time you use that source. Some examples:

Example 2.14.1:

Willingham, a cognitive scientist, claims that ...

Research in cognitive science has found that ... (Willingham, 2011).

Willingham argues that "Students begin preschool with a set of self-regulation skills that are a product of their genetic inheritance and their family environment" (Willingham, 2011, p.24). Drawing on findings in cognitive science, he explains "..."

As the second example above shows, providing a context doesn't mean writing a brief biography of every author in your bibliography—it just means including some signal about why that source is included in your text.

Even more baffling to your reader is when quoted material does not fit into the flow of the text. For example, a novice student might write,

> Schools and parents shouldn't set limits on how much teenagers are allowed to work at jobs. "We conclude that intensive work does not affect the likelihood of high school dropout among youths who have a high propensity to spend long hours on the job" (Lee and Staff, 2007, p. 171). Teens should be trusted to learn how to manage their time.

The reader is thinking, who is this sudden, ghostly "we"? Why should this source be believed? If you find that passages with quotes in your draft are awkward to read out loud, that's a sign that you need to contextualize the quote more effectively. Here's a version that puts the quote in context:

> Schools and parents shouldn't set limits on how much teenagers are allowed to work at jobs. Lee and Staff's carefully designed study found that "intensive work does not affect the likelihood of high school dropout among youths who have a high propensity to spend long hours on the job" (2007, p. 171). Teens should be trusted to learn how to manage their time.

In this latter example, it's now clear that Lee and Staff are scholars and that their empirical study is being used as evidence for this argumentative point. Using a source in this way invites the reader to check out Lee and Staff's work for themselves if they doubt this claim.

Many writing instructors encourage their students to contextualize their use of sources by making a "quotation sandwich"; that is, introduce the quote in some way and then follow it up with your own words. If you've made a bad habit of dropping in unintroduced quotes, the quotation sandwich idea may help you improve your skills, but in general you don't need to approach every quote or paraphrase as a three-part structure to have well integrated sources. You should, however, avoid ending a paragraph with a quotation. If you're struggling to figure out what to write after a quote or close paraphrase, it may be that you haven't yet figured out what role the quote is playing in your own analysis. If that happens to you a lot, try writing the whole first draft in your own words and then incorporate material from sources as you revise with "They Say/I Say" in mind.

Principle 3: Use sources efficiently

Some student writers are in a rut of only quoting whole sentences. Some others, like myself as a student, get overly enamored of extended block quotes and the scholarly look they give to the page.[7] These aren't the worst sins of academic writing, but they get in the way of one of the key principles of writing with sources: shaping quotes and paraphrases efficiently. Efficiency follows from the second principle, because when you fully incorporate sources into your own explicit argument, you zero in on the phrases, passages, and ideas that are relevant to your points. It's a very good sign for your paper when most quotes are short (key terms, phrases, or parts of sentences) and the longer quotes (whole sentences and passages) are clearly justified by the discussion in which they're embedded. Every bit of every quote should feel indispensable to the paper. An overabundance of long quotes usually means that your own argument is undeveloped. The most incandescent quotes will not hide that fact from your professor.

Also, some student writers forget that quoting is not the only way to incorporate sources. Paraphasing and summarizing are sophisticated skills that are often more appropriate to use than direct quoting. The first two paragraphs of the example passage above do not include any quotations, even though they are both clearly focused on presenting the work of others. Student writers may avoid paraphrasing out of fear of plagiarizing, and it's true that a poorly executed paraphrase will make it seem like the student writer is fraudulently claiming the wordsmithing work of others as his or her own. Sticking to direct quotes seems safer. However, it is worth your time to master paraphasing because it often helps you be more clear and concise, drawing out only those elements that are relevant to the thread of your analysis.

For example, here's a passage from a hypothetical paper with a block quote that is fully relevant to the argument but, nevertheless, inefficient:

> Drawing on a lifetime of research, Kahneman concludes our brains are prone to error:[8]

System 1 registers the cognitive ease with which it processes information, but it does not generate a warning signal when it becomes unreliable. Intuitive answers come to mind quickly and confidently, whether they originate from skills or from heuristics. There is no simple way for System 2 to distinguish between a skilled and a heuristic response. Its only recourse is to slow down and attempt to construct an answer on its own, which it is reluctant to do because it is indolent. Many suggestions of System 1 are casually endorsed with minimal checking, as in the bat-and-ball problem.

> While people can get better at recognizing and avoiding these errors, Kahneman suggests, the more robust solutions involve developing procedures within organizations to promote careful, effortful thinking in making important decisions and judgments.

Even a passage that is important to reference and is well contextualized in the flow of the paper will be inefficient if it introduces terms and ideas that aren't central to the analysis within the paper. Imagine, for example, that other parts of this hypothetical paper use Kahneman's other terms for System 1 (fast thinking) and System 2 (slow thinking); the sudden encounter of "System 1" and "System 2" would be confusing and tedious for your reader. Similarly, the terms "heuristics" and "bat-and-ball problem" might be unfamiliar to your reader. Their presence in the block quote just muddies the waters. In this case, a paraphrase is a much better choice. Here's an example passage that uses a paraphrase to establish the same points more clearly and efficiently:

> Drawing on a lifetime of research, Kahneman summarizes that our brains are prone to error because they necessarily rely on cognitive shortcuts that may or may not yield valid judgments.[9] We have the capacity to stop and examine our assumptions, Kahneman points out, but we often want to avoid that hard work. As a result, we tend to accept our quick, intuitive responses. While people can get better at recognizing and avoiding these errors, Kahneman suggests that the more robust solutions involve developing procedures within organizations to promote careful, effortful thinking in making important decisions and judgments.

Not only is the paraphrased version shorter (97 words versus 151), it is clearer and more efficient because it highlights the key ideas, avoiding specific terms and examples that aren't used in the rest of the paper. If other parts of your paper did refer to Kahneman's System 1 and System 2, then you might choose to include some quoted phrases to make use of some of Kahneman's great language. Perhaps something like this:

> Drawing on a lifetime of research, Kahneman summarizes that our brains are prone to error because they necessarily rely on cognitive shortcuts that may or may not yield valid judgments.[10] System 1, Kahneman explains, "does not generate a warning signal when it becomes unreliable." [11] System 2 can stop and examine these assumptions, but it usually wants to avoid that hard work. As a result, our quick, intuitive responses are "casually endorsed with minimal checking." [12] While people can get better at recognizing and avoiding these errors, Kahneman suggests, the more robust solutions involve developing procedures within organizations to promote careful, effortful thinking in making important decisions and judgments.

Whether you choose a long quote, short quote, paraphrase or summary depends on the role that the source in playing in your analysis. The trick is to make deliberate, thoughtful decisions about how to incorporate ideas and words from others.

Paraphrasing, summarizing, and the mechanical conventions of quoting take a lot of practice to master. Numerous other resources (like those listed at the end of this chapter) explain these practices clearly and succinctly. Bookmark some good sources and refer to them as needed. If you suspect that you're in a quoting rut, try out some new ways of incorporating sources.

Principle 4: Choose precise verbs of attribution

It's time to get beyond the all-purpose "says." And please don't look up "says" in the thesaurus and substitute verbs like "proclaim" (unless there was actually a proclamation) or "pronounce" (unless there was actually a pronouncement). Here's a list of 15 useful alternatives:[13]

- Claims
- Asserts
- Relates
- Recounts
- Complains
- Reasons
- Proposes
- Suggests (if the author is speculating or hypothesizing)
- Contests (disagrees)
- Concludes
- Shows
- Argues
- Explains
- Indicates
- Points out
- Offers

More precise choices like these carry a lot more information than "says", enabling you to relate more with fewer words. For one thing, they can quickly convey what kind of idea you're citing: a speculative one ("postulates")? A conclusive one ("determines")? A controversial one ("counters")? You can further show how you're incorporating these sources into your own narrative. For example, if you write that an author "claims" something, you're presenting yourself as fairly neutral about that claim. If you instead write that the author "shows" something, then you signal to your reader that you find that evidence more convincing. "Suggests" on the other hand is a much weaker endorsement. As I'll discuss in Chapter 8, saying more with less makes your writing much more engaging.

Sources are your best friend. They either help you reaffirm your thesis or offer a differing opinion that you can challenge in your paper. The biggest thing to worry about, when it comes to sources, is citing. However, there are a multitude of resources to help you cite properly. My personal favorite is called Knightcite.com. You just pick the type of resource, fill in the information on it and voila, you have a perfectly cited resource!

Kaethe Leonard

Conclusion

Like so many things in adult life, writing in college is often both more liberating and burdensome than writing in high school and before. On the one hand, I've had students tell me that their high-school experiences made it seem that their own opinions didn't matter in academic writing, and that they can't make any claims that aren't exactly paralleled by a pedigreed quotation. Writing papers based on their own insights and opinions can seem freeing in contrast. At the same time, a college student attending full time may be expected to have original and well considered ideas about pre-Columbian Latin American history, congressional redistricting, sports in society, post-colonial literatures, and nano-technology, all in about two weeks. Under these conditions, it's easy to see why some would long for the days when simple, competent reporting did the job. You probably won't have an authentic intellectual engagement with every college writing assignment, but approaching your written work as an opportunity to dialogue with the material can help you find the momentum you need to succeed with this work.

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2.15: Moving Beyond the Five-paragraph Theme

As an instructor, I've noted that a number of new (and sometimes not-so-new) students are skilled wordsmiths and generally clear thinkers but are nevertheless stuck in a high-school style of writing. They struggle to let go of certain assumptions about how an academic paper *should be*. Chapter 1points to the essay portion of the SAT as a representative artifact of the writing skills that K-12 education imparts. Some students who have mastered that form, and enjoyed a lot of success from doing so, assume that college writing is simply more of the same. The skills that go into a very basic kind of essay—often called the five-paragraph theme—are indispensable. If you're good at the five-paragraph theme, then you're good at identifying a clear and consistent thesis, arranging cohesive paragraphs, organizing evidence for key points, and situating an argument within a broader context through the intro and conclusion.

In college you need to build on those essential skills. The five-paragraph theme, as such, is bland and formulaic; it doesn't compel deep thinking. Your professors are looking for a more ambitious and arguable thesis, a nuanced and compelling argument, and real-life evidence for all key points, all in an organically[1] structured paper.

Figures 3.1 and 3.2 contrast the standard five-paragraph theme and the organic college paper. The five-paragraph theme, outlined in Figure 3.1 is probably what you're used to: the introductory paragraph starts broad and gradually narrows to a thesis, which readers expect to find at the very end of that paragraph. In this idealized format, the thesis invokes the magic number of three: three reasons why a statement is true. Each of those reasons is explained and justified in the three body paragraphs, and then the final paragraph restates the thesis before gradually getting broader. This format is easy for readers to follow, and it helps writers organize their points and the evidence that goes with them. That's why you learned this format.

Figure 3.2, in contrast, represents a paper on the same topic that has the more organic form expected in college. The first key difference is the thesis. Rather than simply positing a number of reasons to think that something is true, it puts forward an arguable statement: one with which a reasonable person might disagree. An arguable thesis gives the paper purpose. It surprises readers and draws them in. You hope your reader thinks, "Huh. Why would they come to that conclusion?" and then feels compelled to read on. The body paragraphs, then, build on one another to carry out this ambitious argument. In the classic five-paragraph theme (Figure 3.1) it hardly matters which of the three reasons you explain first or second. In the more organic structure (Figure 3.2) each paragraph specifically leads to the next.

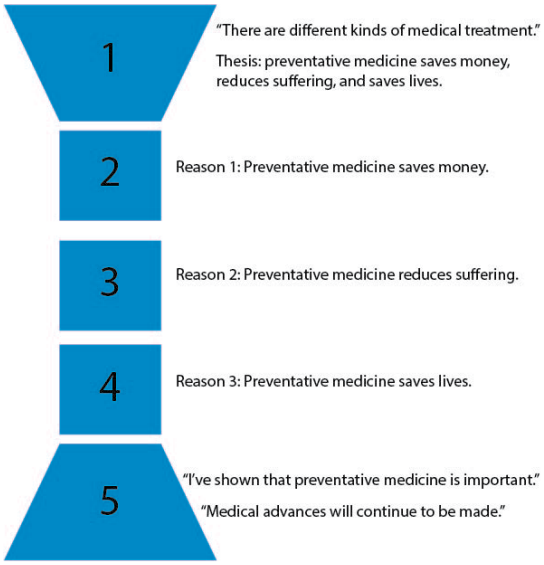


Figure 3.1 *- The five-paragraph "theme"*

The last key difference is seen in the conclusion. Because the organic essay is driven by an ambitious, non-obvious argument, the reader comes to the concluding section thinking "OK, I'm convinced by the argument. What do you, author, make of it? Why does it matter?" The conclusion of an organically structured paper has a real job to do. It doesn't just reiterate the thesis; it explains why the thesis matters.

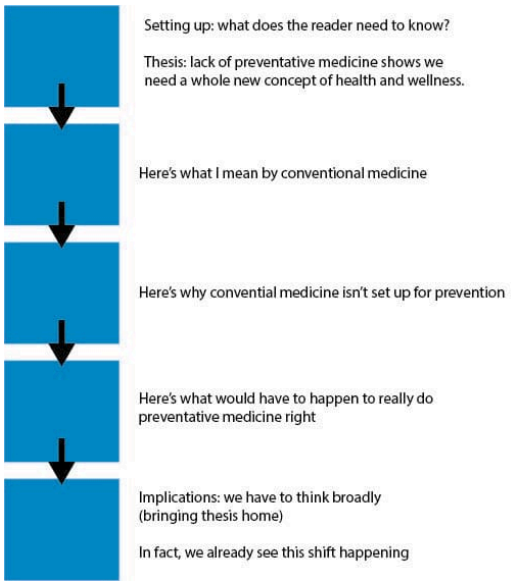


Figure 3.2 *- The organic college paper*

The substantial time you spent mastering the five-paragraph form in Figure 3.1 was time well spent; it's hard to imagine anyone succeeding with the more organic form without the organizational skills and habits of mind inherent in the simpler form. But if you assume that you must adhere rigidly to the simpler form, you're blunting your intellectual ambition. Your professors will not be impressed by obvious theses, loosely related body paragraphs, and repetitive conclusions. They want you to undertake an ambitious independent analysis, one that will yield a thesis that is somewhat surprising and challenging to explain.

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2.16: Revising for Clarity- Who Did What to Whom?

What makes a complex line of thinking easy to follow? The tricks of cohesion and coherence, discussed in Chapter 6, are a big help. Williams and Bizup offer another key point. They explain that readers experience writing as clear when the "character" of a sentence is also its grammatical subject and the key "action" a grammatical verb. They provide this fanciful example:[3]

> Once upon a time, as a walk through the woods was taking place on the part of Little Red Riding Hood, the Wolf's jump out from behind a tree caused her fright.

Grammatically, the subject of the first part is "a walk through the woods," and the verb is "taking place". The character, though, is obviously Little Red Riding Hood and the action is walking. A much more straightforward version—"As Little Red Riding Hood walked through the woods"—makes the character the subject and the action the key verb. That example goes out of its way to be silly, but consider this example from a website offering free college papers:[4]

> Another event that connects the colonist and the English together is the event of a hated King in England trying to take away freedom and go back to the old ways. The idea of how much power the King had struck Parliament. After that, the Parliament and the people made the King sign the Magna Carta, which limits the amount of power the King has. The Magna Carta also affected the rights of the American colonies. It practically took away all relationships between the King and the colonies. After the relationship was broken, America broke off from England.

Apparently, the author is claiming that the colonists (in the 1700s?) pushed back against the power of the English crown in a manner similar to the Parliamentarians in 1215 (after having apparently been "struck" by an "idea" of "how much power the King had"). Grammatically, the subjects are an "event" and an "idea" rather than the characters, colonists, the king, and Parliament. The third sentence is refreshingly straightforward in structure (though vague on details). The fifth and sixth sentences are fairly straightforward, but also incredibly vague: the Magna Carta predated the American colonies by at least 400 years[5]; how does that document relate to the American Revolution? The last sentence essentially says that after the relationship was broken, the relationship was broken. If the author were to rewrite the passage to make the grammatical subjects match the characters, he or she would be prompted to clarify what exactly the king, the Parliament, the English populace, and the American colonists did (and to who), something which the author of the above passage may not actually understand. This example illustrates how clarifying "who did what to whom" for the reader also makes writers clarify it for themselves. Writing clearly involves thinking clearly, and clear rigorous thinking is why your professors assign you writing in the first place.

While the Magna Carta example is comically bad, here's one that is more or less logical but would still benefit from greater clarity:

> IgE-dependent allergic hypersensitivity reactions such as allergic asthma and food allergy involve mast cells which are typically regarded as troublesome cells as a result. Further, the allergic sensitization-processes also involves a role for mast cells. Recent findings show that their functionality is not only pro-inflammatory, but can on the contrary have suppressive or immunomodulatory effects in allergic inflammation.

The above passage isn't a terrible slog, and it's fairly clear that the whole passage is about mast cells. But here's a version of the same passage—the real version as it were—which demonstrates that the passage *feels* a lot clearer when mast cells, the "characters" driving the narrative, are also the grammatical subject of the sentence and the referent for the key verbs:[6]

> Mast cells are typically regarded as troublesome cells due to their prominent role in IgE-dependent allergic hypersensitivity reactions such as allergic asthma and food allergy. Further, it seems that mast cells are also able to play an additional role in the allergic sensitization-processes. Recent findings show that mast cell functionality is not only pro-inflammatory, but can on the contrary have suppressive or immunomodulatory effects in allergic inflammation.

Both versions of the passage are consistently about mast cells, but the second version makes that consistency much more obvious to readers as mast cells are the main character of every sentence. That clear consistency allows us to devote more of our brain power to recalling technical terms (like immunomodulatory) and comprehending the key ideas. That makes it both easier and more interesting to read.

To further illustrate the principle, let's take a nicely straightforward passage and rewrite it so that the characters are objects

(rather than subjects) and the actions are nouns[7] (rather than verbs). Here's the nicely clear original:[8]

> What most people really feel nostalgic about has little to do with the internal structure of 1950s families. It is the belief that the 1950s provided a more family-friendly economic and social environment, an easier climate in which to keep kids on the straight and narrow, and above all, a greater feeling of hope for a family's long-term future, especially for its young.

In these two sentences, the character is a belief rather than a person or thing. However, the passage is still clear to the reader because it keeps the character consistent and explains what that character does (creates nostalgia) to who (people at large). Imagine if the author wrote this instead:

> People feel nostalgic not about the internal structure of 1950s families. Rather, the beliefs about how the 1950s provided a more family-friendly economic and social environment, an easier climate in which to keep kids on the straight and narrow, and above all, a greater feeling of hope for a family's long-term future (especially for its young) are what lead to those nostalgic feelings.

This second version says substantially the same thing, but it's tedious to read because the character changes abruptly from "people" to "beliefs" (which works against cohesion) and one has to get to the end of the sentence to learn how these beliefs fit in. The key point is this: one of the best things you can do to revise for greater clarity is to recast a passage so that the characters are the grammatical subjects and the key actions are the verbs.

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2.17: The Three-story Thesis- From the Ground Up

You have no doubt been drilled on the need for a thesis statement and its proper location at the end of the introduction. And you also know that all of the key points of the paper should clearly support the central driving thesis. Indeed, the whole model of the five-paragraph theme hinges on a clearly stated and consistent thesis. However, some students are surprised—and dismayed—when some of their early college papers are criticized for not having a good thesis. Their professor might even claim that the paper doesn't have a thesis when, in the author's view it clearly does. So, what makes a good thesis in college?

1. *A good thesis is non-obvious*. High school teachers needed to make sure that you and all your classmates mastered the basic form of the academic essay. Thus, they were mostly concerned that you had a clear and consistent thesis, even if it was something obvious like "sustainability is important." A thesis statement like that has a wide-enough scope to incorporate several supporting points and concurring evidence, enabling the writer to demonstrate his or her mastery of the five-paragraph form. Good enough! When they can, high school teachers nudge students to develop arguments that are less obvious and more engaging. College instructors, though, fully expect you to produce something more developed.
2. *A good thesis is arguable*. In everyday life, "arguable" is often used as a synonym for "doubtful." For a thesis, though, "arguable" means that it's worth arguing: it's something with which a reasonable person might disagree. This arguability criterion dovetails with the non-obvious one: it shows that the author has deeply explored a problem and arrived at an argument that legitimately needs 3, 5, 10, or 20 pages to explain and justify. In that way, a good thesis sets an ambitious agenda for a paper. A thesis like "sustainability is important" isn't at all difficult to argue for, and the reader would have little intrinsic motivation to read the rest of the paper. However, an arguable thesis like "sustainability policies will inevitably fail if they do not incorporate social justice," brings up some healthy skepticism. Thus, the arguable thesis makes the reader want to keep reading.
3. *A good thesis is well specified*. Some student writers fear that they're giving away the game if they specify their thesis up front; they think that a purposefully vague thesis might be more intriguing to the reader. However, consider movie trailers: they always include the most exciting and poignant moments from the film to attract an audience. In academic papers, too, a well specified thesis indicates that the author has thought rigorously about an issue and done thorough research, which makes the reader want to keep reading. Don't just say that a particular policy is effective or fair; say what makes it is so. If you want to argue that a particular claim is dubious or incomplete, say why in your thesis.
4. *A good thesis includes implications*. Suppose your assignment is to write a paper about some aspect of the history of linen production and trade, a topic that may seem exceedingly arcane. And suppose you have constructed a well supported and creative argument that linen was so widely traded in the ancient Mediterranean that it actually served as a kind of currency.[2] That's a strong, insightful, arguable, well specified thesis. But which of these thesis statements do you find more engaging?

Version A:

> Linen served as a form of currency in the ancient Mediterranean world, connecting rival empires through circuits of trade.

Version B:

> Linen served as a form of currency in the ancient Mediterranean world, connecting rival empires through circuits of trade. The economic role of linen raises important questions about how shifting environmental conditions can influence economic relationships and, by extension, political conflicts.

Putting your claims in their broader context makes them more interesting to your reader and more impressive to your professors who, after all, assign topics that they think have enduring significance. Finding that significance for yourself makes the most of both your paper and your learning.

How do you produce a good, strong thesis? And how do you know when you've gotten there? Many instructors and writers find useful a metaphor based on this passage by Oliver Wendell Holmes Sr.:[3]

> There are one-story intellects, two-story intellects, and three-story intellects with skylights. All fact collectors who have no aim beyond their facts are one-story men. Two-story men compare, reason, generalize using the labor of fact collectors as their own. Three-story men idealize, imagine, predict—their best illumination comes from above the

skylight.

One-story theses state inarguable facts. Two-story theses bring in an arguable (interpretive or analytical) point. Three-story theses nest that point within its larger, compelling implications. [4]

The biggest benefit of the three-story metaphor is that it describes a process for building a thesis. To build the first story, you first have to get familiar with the complex, relevant facts surrounding the problem or question. You have to be able to describe the situation thoroughly and accurately. Then, with that first story built, you can layer on the second story by formulating the insightful, arguable point that animates the analysis. That's often the most effortful part: brainstorming, elaborating and comparing alternative ideas, finalizing your point. With that specified, you can frame up the third story by articulating why the point you make matters beyond its particular topic or case.

> Thesis: that's the word that pops at me whenever I write an essay. Seeing this word in the prompt scared me and made me think to myself, "Oh great, what are they really looking for?" or "How am I going to make a thesis for a college paper?" When rehearing that I would be focusing on theses again in a class, I said to myself, "Here we go again!" But after learning about the three story thesis, I never had a problem with writing another thesis. In fact, I look forward to being asked on a paper to create a thesis.
>
> Timothée Pizarro

For example, imagine you have been assigned a paper about the impact of online learning in higher education. You would first construct an account of the origins and multiple forms of online learning and assess research findings about its use and effectiveness. If you've done that well, you'll probably come up with a well considered opinion that wouldn't be obvious to readers who haven't looked at the issue in depth. Maybe you'll want to argue that online learning is a threat to the academic community. Or perhaps you'll want to make the case that online learning opens up pathways to college degrees that traditional campus-based learning does not. In the course of developing your central, argumentative point, you'll come to recognize its larger context; in this example, you may claim that online learning can serve to better integrate higher education with the rest of society, as online learners bring their educational and career experiences together. To outline this example:

- *First story*: Online learning is becoming more prevalent and takes many different forms.
- *Second story*: While most observers see it as a *transformation* of higher education, online learning is better thought of an *extension* of higher education in that it reaches learners who aren't disposed to participate in traditional campus-based education.
- *Third story*: Online learning appears to be a promising way to better integrate higher education with other institutions in society, as online learners integrate their educational experiences with the other realms of their life, promoting the freer flow of ideas between the academy and the rest of society.

Here's another example of a three-story thesis:[5]

- *First story*: Edith Wharton did not consider herself a modernist writer, and she didn't write like her modernist contemporaries.
- *Second story*: However, in her work we can see her grappling with both the questions and literary forms that fascinated modernist writers of her era. While not an avowed modernist, she did engage with modernist themes and questions.
- *Third story*: Thus, it is more revealing to think of modernism as a conversation rather than a category or practice.

Here's one more example:

- *First story*: Scientists disagree about the likely impact in the U.S. of the light brown apple moth (LBAM), an agricultural pest native to Australia.
- *Second story*: Research findings to date suggest that the decision to spray pheromones over the skies of several southern Californian counties to combat the LBAM was poorly thought out.
- *Third story*: Together, the scientific ambiguities and the controversial response strengthen the claim that industrial-style approaches to pest management are inherently unsustainable.

A thesis statement that stops at the first story isn't usually considered a thesis. A two-story thesis is usually considered competent, though some two-story theses are more intriguing and ambitious than others. A thoughtfully crafted and well informed three-story thesis puts the author on a smooth path toward an excellent paper.

> The concept of a three-story thesis framework was the most helpful piece of information I gained from the writing component of DCC 100. The first time I utilized it in a college paper, my professor included "good thesis" and

“excellent introduction” in her notes and graded it significantly higher than my previous papers. You can expect similar results if you dig deeper to form three-story theses. More importantly, doing so will make the actual writing of your paper more straightforward as well. Arguing something specific makes the structure of your paper much easier to design.

Peter Farrell

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2.18: Three-story Theses and the Organically Structured Argument

The three-story thesis is a beautiful thing. For one, it gives a paper authentic momentum. The first paragraph doesn't just start with some broad, vague statement; every sentence is crucial for setting up the thesis. The body paragraphs build on one another, moving through each step of the logical chain. Each paragraph leads inevitably to the next, making the transitions from paragraph to paragraph feel wholly natural. The conclusion, instead of being a mirror-image paraphrase of the introduction, builds out the third story by explaining the broader implications of the argument. It offers new insight without departing from the flow of the analysis.

I should note here that a paper with this kind of momentum often reads like it was knocked out in one inspired sitting. But in reality, just like accomplished athletes and artists, masterful writers make the difficult thing look easy. As writer Anne Lamott notes, reading a well written piece feels like its author sat down and typed it out, "bounding along like huskies across the snow." However, she continues,

> This is just the fantasy of the uninitiated. I know some very great writers, writers you love who write beautifully and have made a great deal of money, and not one of them sits down routinely feeling wildly enthusiastic and confident. Not one of them writes elegant first drafts. All right, one of them does, but we do not like her very much.[6]

Experienced writers don't figure out what they want to say and then write it. They write in order to figure out what they want to say.

Experienced writers develop theses in dialog with the body of the essay. An initial characterization of the problem leads to a tentative thesis, and then drafting the body of the paper reveals thorny contradictions or critical areas of ambiguity, prompting the writer to revisit or expand the body of evidence and then refine the thesis based on that fresh look. The revised thesis may require that body paragraphs be reordered and reshaped to fit the emerging three-story thesis. Throughout the process, the thesis serves as an anchor point while the author wades through the morass of facts and ideas. The dialogue between thesis and body continues until the author is satisfied or the due date arrives, whatever comes first. It's an effortful and sometimes tedious process. Novice writers, in contrast, usually oversimplify the writing process. They formulate some first-impression thesis, produce a reasonably organized outline, and then flesh it out with text, never taking the time to reflect or truly revise their work. They assume that revision is a step backward when, in reality, it is a major step forward.

> Everyone has a different way that they like to write. For instance, I like to pop my earbuds in, blast dubstep music and write on a white board. I like using the white board because it is a lot easier to revise and edit while you write. After I finish writing a paragraph that I am completely satisfied with on the white board, I sit in front of it with my laptop and just type it up.
>
> Kaethe Leonard

Another benefit of the three-story thesis framework is that it demystifies what a "strong" argument is in academic culture. In an era of political polarization, many students may think that a strong argument is based on a simple, bold, combative statement that is promoted it in the most forceful way possible. "Gun control is a travesty!" "Shakespeare is the best writer who ever lived!" When students are encouraged to consider contrasting perspectives in their papers, they fear that doing so will make their own thesis seem mushy and weak. However, in academics a "strong" argument is comprehensive and nuanced, not simple and polemical. The purpose of the argument is to explain to readers why the author—through the course of his or her in-depth study—has arrived at a somewhat surprising point. On that basis, it has to consider plausible counter-arguments and contradictory information. Academic argumentation exemplifies the popular adage about all writing: show, don't tell. In crafting and carrying out the three-story thesis, you are showing your reader the work you have done.

The model of the organically structured paper and the three-story thesis framework explained here is the very foundation of the paper itself and the process that produces it. The subsequent chapters, focusing on sources, paragraphs, and sentence-level wordsmithing, all follow from the notion that you are writing to think and writing to learn as much as you are writing to communicate. Your professors assume that you have the self-motivation and organizational skills to pursue your analysis with both rigor and flexibility; that is, they envision you developing, testing, refining and sometimes discarding your own ideas based on a clear-eyed and open-minded assessment of the evidence before you.

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2.19: Form and Function

As I've explained, some students mistakenly believe that they should avoid detail and substance in the introductions and conclusions of academic papers. Having practiced the five-paragraph form repeatedly, that belief sometimes gets built into the writing process; students sometimes just throw together those paragraphs thinking that they don't really count as part of the analysis. Sometimes though, student writers know that more precise and vivid intros and outros are ideal but still settle on the vague language that seems familiar, safe, and do-able. Knowing the general form of academic writing (simplified in the five-paragraph theme) helps writers organize their thoughts; however, it leads some student writers to approach papers as mere fill-in-the-blank exercises.

I hope you will instead envision paper-writing as a task of working through an unscripted and nuanced thought process and then sharing your work with readers. When you're engaged with the writing process, you'll find yourself deciding which substantive points belong in those introductory and concluding paragraphs rather than simply filling those paragraphs out with fluff. They should be sort of hard to write; they're the parts of the paper that express your most important ideas in the most precise ways. If you're struggling with intros and conclusions, it might be because you're approaching them in exactly the right way. Having a clear, communicative purpose will help you figure out what your reader needs to know to really understand your thinking.

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2.20: “Correctness” in Writing

Many students assume—or fear—that college writing is judged primarily on its grammatical correctness. Ideas, evidence, and arguments matter more than the mechanics of grammar and punctuation; however, many of the rules of formal writing exist to promote clarity and precision which writers much achieve in order to effectively convey ideas, evidence, and arguments. In addition, texts that observe the rules of formal written English tend to be more persuasive by making the author appear well informed and careful. Writing replete with errors does not make a great impression, and most educators want to help students present themselves well. Correctness, then, isn’t *the* most important thing, but it does matter.

Another common assumption among students is that one is either good at grammar or not good at grammar, and that such is one’s immutable fate. Not true. Once you master a particular rule or practice, it becomes second nature, and then you can focus your attention on mastering another. I finally nailed down commas and semicolons in college and some finer points of grammar in graduate school. I do a lot of formal writing in the course of my career, and I still look things up in a writing handbook from time to time. You can master the practices of formal written English, and college is a great time to use the feedback from your professors to identify your common errors and learn to correct them.

In thinking about correctness, it’s important to recognize that some rules are more important than others. Joseph Williams helpfully distinguishes three kinds of rules.[1] First, there are rules that are basic to English, such as “the car” not “car the.” For example,

> INCORRECT: I thought whether true claims not.
>
> CORRECT: I hadn’t thought about whether the claims were true.

If you’ve gotten most of your formal education in English, you probably observe these rules routinely. If your writing has mismatches of number (singular/plural) or tense, it might be due to haste or carelessness rather than unawareness. Similarly, capitalizing the first word of a sentence and ending with appropriate punctuation are basic rules that most people comply with automatically when writing for a professor or in other formal situations.

Williams’ second category is comprised of rules that distinguish standard written English from the informal variants that people use in their day-to-day lives. Most students with middle-class and non-immigrant backgrounds use informal vernaculars that closely parallel standard written English. Students with working-class or more modest backgrounds or who are members of transnational and multi-lingual communities may use informal variants of English in their everyday lives that are quite different from standard written English. It’s an unfortunate reality of social inequality that such students have to expend more effort than their middle-class English-speaking counterparts to master the standard conventions. It’s not really fair, but at least the mechanics and rules of formal writing are documented and unambiguous. Learning to communicate effectively in different social contexts is part of becoming an educated person.

Some examples:

> INFORMAL:We ain’t got no more of them cookies.
>
> FORMAL: We don’t have any more of those cookies.
>
> INFORMAL: My coat, my phone, and my keys was all lock in the car.
>
> FORMAL: My coat, my phone, and my keys were all locked in the car.
>
> INFORMAL: u shd go 2 café b4 wrk bc coffee
>
> FORMAL: You should go the café before work to get some coffee.

The informal versions are clearly English, and they’re widely understandable to others. The first and second examples contain choices of tense, number, and punctuation that are inappropriate in standard written English even though they don’t actually impede communication. Most students already understand that these first two categories of rules (rules fundamental to English and the rules of standard written English) are obligatory for formal writing.

There is a third category of rules that Williams notes and enthusiastically criticizes; he calls them “invented rules” because they usually arise from busybody grammarians rather than enduring patterns of customary language use. Some invented rules Williams calls “options”: those that your reader will notice when you *observe* them and not care if you don’t. Here’s an example of the fabled don’t-end-a-sentence-with-a-preposition rule:

> OBSERVING THE RULE: With which concept can we analyze this problem?
>
> IGNORING THE RULE: Which concept can we analyze this problem with?

Some grammarians would claim that only the first version is correct. However, you probably have the (accurate) impression that professional writers are much more likely to choose the second version. This rule does not reflect real-life customary practice, even in standard written English. That’s why Williams calls it an “invented rule.” Most of your professors are fine with the second version above, the one that ends a sentence with a preposition.

Similarly, there’s this murky idea out there that one should not split infinitives; that is, one should not have any words between “to” and the verb that follows. Here’s an example:

> OBSERVED: to go boldly where no one has gone before
>
> IGNORED: to boldly go where no one has gone before

Again, while some grammarians have argued that conscientious writers should avoid splitting infinitives, most professional writers have ignored that claim. The second version, which puts the adverb (“boldly”) within the infinitive (that is, between “to” and “go”) makes for a perfectly clear and pleasing phrase. The invented rule about splitting infinitives is an attempt to solve a problem that doesn’t exist. If you want to give your writing more of a scholarly air, you could observe some or all of these optional rules. But, unless your professor has a particular penchant for one of these invented rules, you can safely ignore them.

Williams calls the second sub-category of invented rules “folklore.” They’re invented rules (like “options”) in that grammarians think writers should observe them, but, in reality, no one does. Williams gleefully lists instances in which the very grammarians who propose these rules go on to unselfconsciously violate them.[2] You may have heard of these rules, but they’re widely considered absurd.

For example, some grammarians are dismayed that people use “that” and “which” interchangeably, and they argue that writers should use “that” to indicate restrictive elements and “which” to indicate non-restrictive elements. A restrictive element is one that makes a necessary specification about something; a non-restrictive element is one that simple adds extra information. Consider these two examples:

Version 1:

> The party that Alex went to was shut down by the police.

Version 2:

> The party which Alex went to was shut down by the police.

For almost all readers, versions 1 and 2 are saying the exact same thing. For the persnickety grammarian, version 1 is specifying the party that *Alex* went to, and not the party that, say, Jordan went to, while version 2 is simply inserting extra information about Alex’s attendance at the party. According to these grammarians, “that Alex went to” adds critically needed information (restrictive) while “which Alex went to” adds bonus information (non-restrictive).

As Williams and some others explain: it’s bullshit. Professional writers use commas and carefully chosen words to do the job of distinguishing restrictive and non-restrictive elements, and they choose whichever relative pronoun (“that” or “which”) sounds better in context. You could observe the distinction between that and which if you like, but no one would notice. More importantly, observing this invented rule wouldn’t necessarily make your writing any clearer, more concise, or more graceful.

There is one rule that Williams calls “folklore” that you probably have to observe in college papers nonetheless: that is, the rule that you can’t start sentences with But, And, So, For, or Yet (or other coordinating conjunctions). I’m sure you could browse

through assigned readings and articles published in major newspapers and magazines that violate this so-called rule. Here are two examples that took me about 10 minutes to find:

> From the front page of the New York Times January 7, 2014:[3] "But since the financial crisis, JPMorgan has become so large and profitable that it has been able to weather the government's legal blitz, which has touched many parts of the bank's sprawling operations." And a little further down we see, "Yet JPMorgan's shares are up 28 percent over the last 12 months."
>
> From a news article in Science, December 21, 2007:[4] "Altered winds blew in more warm air from the subtropics only in models in which mid-latitude oceans warmed as observed; apparently, the warmer oceans altered the circulation. And that ocean warming is widely viewed as being driven by the strengthening greenhouse."

If you're writing a paper for my class, feel free to begin sentences with conjunctions. As the above examples show, it's a concise way to support clarity and effective flow. However, I suspect most instructors still hold to the old rule. Thus, you shouldn't start sentences with "And," "But" or other coordinating conjunctions unless you've been specifically invited to.

There are countless other rules that I don't discuss here. The point of these examples is to show that you don't have to observe every little rule you've ever heard of. There are some elements of mechanics that you have to master; I summarize some common ones below. These practices will gradually become second nature. It's sometimes hard to know at the outset which rules are standard, which are options, and which are folklore. With the help of a good handbook and your instructors, you'll learn them over time. The larger point I want to make here is that that observing rules isn't about traversing a minefield of potential errors; it's just about learning and adopting the practices appropriate to your audience, which is one of the first rules of writing well.

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2.21: The Dilemma of Gendered Language in English

What to do about gender with an unspecified subject? In the past, the consensus was to always use "he" and readers were supposed to understand that the subject might be female. As you know, that's no longer accepted. The culture of formal academic writing hasn't settled on a widely supported solution yet, which creates a pervasive problem for the student writer.

Informally, using "they/their" as the neutral singular is becoming a common practice. For example, if a Facebook friend hasn't specified a gender, Facebook used to exhort you to "write on their timeline" for "their birthday." I hear this more and more in spoken language as well. For example, most people who hear this sentence spoken wouldn't note a glaring problem: "A doctor who makes a mistake is often too scared to admit their slip-up." However, in an academic paper, that sentence would be considered a pronoun-antecedent error because "doctor" is singular and "their" is still considered plural. Most of your professors still don't accept they/their as a gender-neutral singular possessive. Hopefully in coming years, academic writing will come to accept this perfectly reasonable solution to the gendered language problem, but we're not there yet.

> My first semester in college, it was my standard practice to rotate back and forth between the male and female pronouns. I did not want to appear sexist and was unsure how to avoid doing so. Referring to the same hypothetical person in one of my papers I wrote, "When one is confronted by new information that does not fit tidily onto her personal map…" Later in the paragraph I referred to the same individual by saying, "This new information demands that he forsake the world of the Cave in which he had been raised." Obviously, in retrospect, that was confusing and certainly not the best option. But it illustrates the point that this can be a challenging dilemma. Thankfully for you, three more appropriate solutions are provided in this chapter.
>
> Peter Farrell

So what to do? Here are three possible solutions.

1. *Choose plurals when possible*. For example, "Doctors who make mistakes are often too scared to admit their slip-ups."
2. *Write "he or she" or "his or her" if it's not too repetitive*. You don't want to have more than two or three such "ors" in a paragraph, but a couple wouldn't be tedious for the reader. For example, one might write, "A doctor who makes a mistake is often too scared to admit his or her slip-up. He or she might be forbidden from doing so by hospital attorneys."
3. *Consider whether a real-life example is better than a hypothetical subject*. Long passages about hypothetical people and situations often lack argumentative force. If you're writing a paper about medical errors, you might do better to replace hypothetical claims like the above example with real-life examples of physicians who have made mistakes but were reluctant or forbidden to acknowledge them. Better yet, discuss the results of studies of medical errors and their outcomes. In addition to solving the gendered language problem, real examples are more persuasive.

Remember, it's about precision and respect. Whatever you do, don't just write "he" for doctors, attorneys, and construction workers and "she" for nurses, social workers, and flight attendants. You also shouldn't just write "he" or "his" for everything, expecting your readers to mentally fill in the "or she" and "or her" themselves. Doing so seems lazy, if not actively sexist. Showing respect through precise language about gender makes you seem much more credible.

Conclusion

This chapter does not (and could not) provide a complete run-down of formal English language usage. You would do well to bookmark a couple good reference sources to consult when questions arise. If your writing usually has a lot of errors in it, don't despair. Identify one or two practices to master and then learn them, using the feedback from your instructors as a guide. You can't become a flawless writer overnight (and no one writes flawlessly all the time). But over the course of a few semesters, you can certainly produce more precise text that presents your ideas in their best light.

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2.22: Elements of Punctuation and Language You Must Master

If you've gotten most or all of your formal education in English, you've mastered the vast majority of the real rules of grammar. Most of the students I work with just have to nail down a few additional practices to produce appropriate academic writing. There isn't any great secret to learning them; they're learned through repeated practice and feedback.

1. Comma usage

I didn't really master correct comma usage until my college years. There was a year or so in which I constantly checked my work against a style guide, but since then I haven't often had to think about commas. Here's a brief run-down of the rules of comma usage that I see many students violating. For a more complete explanation, and an invaluable set of online exercises, see the website of handbook author Diana Hacker.

A. Use a comma to join two independent clauses with a coordinating conjunction:

> CORRECT: Her misdeed was significant, but the punishment was excessive.
>
> ALSO CORRECT: Her misdeed was significant but justified by the circumstances.

In the first example, the comma is telling the reader that one clause (her misdeed was significant) is ending and another (the punishment was excessive) beginning. The second example does not use a comma, because the words that follow "but" (justified by the circumstances) do not add up to an independent clause; they make a dependent clause that could not stand alone as a sentence.

Note: "Because" is NOT a coordinating conjunction. It's a subordinating conjunction. Therefore, it does not use a comma:

> INCORRECT: Conspiracy theories can be compelling, because many people distrust the government.
>
> CORRECT: Conspiracy theories can be compelling because many people distrust the government.

"Because," like other subordinating conjunctions (such as "although," "unless," or "until"), is meant to knit together one indivisible thought; hence, no comma. Including a comma weakens the connection in the mind of your reader.

B. Use a comma to mark the end of an introductory element

> CORRECT: While we were eating, the baby crawled out of the room.
>
> CORRECT: Alongside the road, we found the perpetrator's gun.
>
> CORRECT: Because many distrust the government, conspiracy theories can be compelling.

The first example would be comically confusing without the comma. The second example shows how the comma helps your reader separate the introductory element from the part that followed. The third example might be confusing. The sentence from part A, above, beginning with "Conspiracy theories" does not use a comma, but in this example, a dependent clause is serving as as an introductory element.

> Learn these rules, and if you hate them, learn to love them. In college, writing stops being about "how well did you understand fill-in-the-blank" and becomes "how professionally and strongly do you argue your point." Professionalism, I have found, is the key to the real world, and college is, in part, preparing you for it. If you do not learn how to write in a way that projects professionalism (i.e. these rules), then expect to get, at best, Cs on your papers.
>
> Kaethe Leonard

C. Use a comma to set off non-essential information (so-called non-restrictive elements)

Both of these sentences are correct, but they convey different ideas:

> EXAMPLE 1: Gathering places vital to their communities are worth the investment.
>
> EXAMPLE 2: Gathering places, vital to their communities, are worth the investment.

The first says that *only* those gathering places that are vital to their communities are worth the investment (implying that some are not vital and therefore not worth investing in). In that first example, "vital to their communities" is a restrictive element. In the second example "vital to their communities" is extra information. The sentence implies that gathering places *in general* are worth the investment (ostensibly because they're vital to their communities). The commas mark the phrase as non-essential information, which is a non-restrictive element. In writing the second sentence, you might enclose the non-essential information in parentheses instead.

2. Use punctuation and coordinating conjunctions to avoid sentence fragments

At some point, you were probably instructed that all sentences must have a subject (which includes a noun) and a predicate (which includes a verb) and that they must be written to stand alone. Consider this example of a sentence fragment:

> INCORRECT: When you go to the supermarket. You don't often think about the work behind the scenes.

It has a subject (you) and predicate (go to the supermarket), but the "when" indicates that the sentence is incomplete. When people write sentence fragments, they usually have the missing elements in the preceding or following sentences, so it's really a punctuation error.

> CORRECT: When you go to the supermarket, you don't often think about the work behind the scenes.
>
> ALSO CORRECT: You don't often think about the work behind the scenes when you go to the supermarket.

In the first version the dependent clause (the part that couldn't stand alone) comes first, necessitating a comma. In the second, the main clause (the part that could stand alone) comes first, so no comma is used.

3. Use punctuation and coordinating conjunctions to avoid run-on sentences and comma splices

A run-on sentence (one that smooshes two sentences together) may be incorrectly connected with a comma, which is then called a comma splice. This error is easily corrected with punctuation and some coordinating words.

> INCORRECT (run-on): The Epic of Gilgamesh is one of the earliest literary works it had a major influence on Mesopotamian culture.
>
> INCORRECT (comma splice): The Epic of Gilgamesh is one of the earliest literary works, it had a major influence on Mesopotamian culture.

Clearly, the writer wants the reader to see these two sentences as connected. He or she has three options to show their reader how the sentences relate.

> CORRECT OPTION 1 (semi-colon): The Epic of Gilgamesh is one of the earliest literary works; it had a major influence on Mesopotamian culture.

The semi-colon is an elegant and underutilized option. By joining two sentences with a semi-colon, the writer can subtly tell the reader that the epic's earliness and influence, together, make it important.

CORRECT OPTION 2 (comma and coordinating conjunction): The Epic of Gilgamesh is one of the earliest literary works, and it had a major influence on Mesopotamian culture.

The use of “and” in this option also tells the reader to put the two claims together. A more specific conjunction—such as “but,” “so”, or “yet”—is usually a better choice than “and” or a semi-colon because it would provide more information about how the two claims relate.

CORRECT OPTION 3 (separate sentences): The Epic of Gilgamesh is one of the earliest literary works. It had a major influence on Mesopotamian culture.

If you don’t want your reader to consider the two sentences closely related, you can convey that by choosing separate sentences. With the Gilgamesh example, you might choose this option if the paragraph is mostly about the influence of the epic on Mesopotamian culture but you have a good reason to include a sentence about how early it is. These two sentences would function well as the first two sentences of an introductory paragraph.

4. Use colons correctly for lists, quotations, and explanatory information

INCORRECT: We packed: clothes, camping equipment, and a first-aid kit.

CORRECT: We packed the essentials: clothes, camping equipment, and a first-aid kit.

For lists, use a colon when the part before the colon can stand alone as a sentence. Otherwise, leave the colon out (“We packed clothes, camping equipment, and a first-aid kit”).

INCORRECT: Mitchell explains that: “Part of the fascination of *Gilgamesh* is that, like any great work of literature, it has much to tell us about ourselves.”[5]

CORRECT: Mitchell explains the power of the epic: “Part of the fascination of *Gilgamesh*is that, like any great work of literature, it has much to tell us about ourselves.”[6]

You can use a colon to introduce a quote if the parts before and after the colon can stand as complete sentences. A comma is an option here as well. Introducing a quote with your own complete sentence and a colon is another underutilized trick in student writing. Recall from Chapter 5 that you have to use source material within your own analytical thread. Introducing a quote with your own complete sentence can make it immediately clear why the quote you choose is important to your argument.

5. Use modifiers clearly and precisely

Modifiers are words and phrases that add information to a sentence. They specify the meaning of (that is, they modify) a noun or verb. Sometimes the modifier is misplaced, ambiguous, or not clearly pertaining to a noun or verb (a so-called dangling modifier). These problems can lead the reader to wonder what exactly you’re claiming.

MISPLACED: The ski-jumper looked sleek in his new suit weighing only 140 pounds.

CORRECT: The ski-jumper looked sleek wearing a new suit and weighing only 140 pounds.

The suit didn’t weigh 140 pounds (one hopes); the ski-jumper did.

AMBIGUOUS: When formal rules and day-to-day practices differ, they should be changed.

CLEAR: Formal rules should be changed to match day-to-day practices.

CLEAR: Day-to-day practices should be changed to match the formal rules.

In the first version, it’s not clear what should be changed. The two clear versions make it obvious what the author is arguing.

DANGLING: Walking down the street, the houses glowed pink in the sunset.

CORRECT: Walking down the street, she saw houses glowing pink in the sunset.

The first version suggests that the houses were walking down the street. The pronoun to which that first phrase refers (“she”) is missing. The second version corrects that by bringing in the needed pronoun.

6. Choose correct words

Many wrong-word errors that I see seem to be artifacts of the spell-checkers built into word-processing programs. For example, I often see “costumers” where students meant “customers,” “defiantly” instead of “definitely” and, somewhat comically, “martial” instead of “marital.”

Other wrong-word errors come from homonyms, two or more words that sound the same, such as the there/their/they’re or your/you’re errors. In college writing, another common one is the misuse of effect/affect. Use “effect” if you’re talking about the result of a cause as a noun, and “affect” if you mean influence or talking about emotion in psychology (in which case it’s pronounced AF-fect).

> CORRECT: The effects of the conflict have been long-lasting.
>
> CORRECT: The conflict has affected everyday life throughout the country.
>
> CORRECT: Research shows that the presence of living plants impact both cognition and affect.

“Effect” can also be a verb, in which case it means to bring about:

> CORRECT: The conflict effected major international policy changes.

That sentence is saying that the conflict *brought about* policy changes. If you wanted to say that the conflict influenced (but did not itself cause) policy changes, you would write that the conflict affected policy changes.

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2.23: Types of Writing Styles

There are four main types of writing: expository, descriptive, persuasive, and narrative. Each of these writing styles is used for a specific purpose. A single text may include more than one writing style.

EXPOSITORY

Expository writing is one of the most common types of writing. When an author writes in an expository style, all they are trying to do is explain a concept, imparting information from themselves to a wider audience. Expository writing does not include the author's opinions, but focuses on accepted facts about a topic, including statistics or other evidence.

Example 2.23.1:

Examples of Expository Writing

- Textbooks
- How-to articles
- Recipes
- News stories (not editorials or Op-Eds)
- Business, technical, or scientific writing

DESCRIPTIVE

Descriptive writing is often found in fiction, though it can make an appearance in nonfiction as well (for example, memoirs, first-hand accounts of events, or travel guides). When an author writes in a descriptive style, they are painting a picture in words of a person, place, or thing for their audience. The author might employ metaphor or other literary devices in order to describe the author's impressions via their five senses (what they hear, see, smell, taste, or touch). But the author is not trying to convince the audience of anything or explain the scene – merely describe things as they are.

Example 2.23.2:

Examples of Descriptive Writing

- Poetry
- Journal/diary writing
- Descriptions of Nature
- Fictional novels or plays

PERSUASIVE

Persuasive writing is the main style of writing you will use in academic papers. When an author writes in a persuasive style, they are trying to convince the audience of a position or belief. Persuasive writing contains the author's opinions and biases, as well as justifications and reasons given by the author as evidence of the correctness of their position. Any "argumentative" essay you write in school should be in the persuasive style of writing.

Example 2.23.3:

Examples of Persuasive Writing

- Cover letters
- Op-Eds and Editorial newspaper articles
- Reviews of items
- Letters of complaint
- Advertisements
- Letters of recommendation

NARRATIVE

Narrative writing is used in almost every longer piece of writing, whether fiction or nonfiction. When an author writes in a narrative style, they are not just trying to impart information, they are trying to construct and communicate a story, complete with characters, conflict, and settings.

Example 2.23.4:

Examples of Narrative Writing

- Oral histories
- Novels/Novellas
- Poetry (especially epic sagas or poems)
- Short Stories
- Anecdotes

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2.24: Concision and Grace

Chapter 7 on introductions and conclusions notes the importance of concision, as those framing parts of the paper are often the most egregiously bloated. The general rule introduced there holds for any writing: every word and sentence should be doing some significant work for the paper as a whole. Sometimes that work is more to provide pleasure than meaning—you needn't ruthlessly eliminate every rhetorical flourish—but everything in the final version should add something unique to the paper. As with clarity, the benefits of concision are intellectual as well as stylistic: revising for concision forces writers to make deliberate decisions about the claims they want to make and their reasons for making them.

Michael Harvey[9] notes that fluffy, wordy prose does not necessarily result from an underdeveloped writing process. Sometimes it reflects the context of academic writing:

> [M]any of us are afraid of writing concisely because doing so can make us feel exposed. Concision leaves us fewer words to hide behind. Our insights and ideas might appear puny stripped of those inessential words, phrases, and sentences in which we rough them out. We might even wonder, were we to cut out the fat, would anything be left? It's no wonder, then, that many students make little attempt to be concise—[and] may, in fact, go out of their way not to be … .

As noted in the opening example of Chapter 4, effortful thinking is something most people naturally try to avoid most of the time. It's both arduous and anxiety provoking to go beyond existing knowledge and assumptions to venture into unknown territory. In some ways, too, the general structure of education conditions students to approach papers as blanks to be filled rather than open-ended problems to explore. When students actively avoid concision, it's often because they want to avoid the hard thinking concision requires, they assume that writing is all about expressing opinions rather than undertaking a rigorous thought process, or they fear that they can't adequately perform and communicate an ambitious analysis.

> One of the first things you will learn about writing in college is that you have to be concise. It doesn't matter whether the paper is two pages or ten; concision is key. If you start to lose your reader, expect a bad grade. Professors want to see how well you can argue a point and this includes how gracefully the paper flows as well as how long the reader's attention is kept. If you can incorporate concision, cohesion and grace into each paper you write, then good grades are sure to follow.
>
> Kaethe Leonard

Many writing guides describe editing strategies that produce a vivid, satisfying concision.[10] Most of the advice boils down to three key moves:

1. Look for words and phrases that you can cut entirely. Look for bits that are redundant: ("each *and every,*" "*unexpected* surprise," "predictions *about the future*"), meaningless ("*very*unique," "*certain* factors," "s*lightly* terrifying"), or clichéd ("as far as the eye can see," or "long march of time").
2. Look for opportunities to replace longer phrases with shorter phrases or words. For example, "the way in which" can often be replaced by "how" and "despite the fact that" can usually be replaced by "although." Strong, precise verbs can often replace bloated phrases. Consider this example: "The goal of Alexander the Great was to create a united empire across a vast distance." And compare it to this: "Alexander the Great sought to unite a vast empire."
3. Try to rearrange sentences or passages to make them shorter and livelier. Williams and Bizup[11] recommend changing negatives to affirmatives. Consider the negatives in this sentence: "School nurses often do not notice if a young schoolchild does not have adequate food at home." You could more concisely and clearly write, "School nurses rarely notice if a young schoolchild lacks adequate food at home." It says the same thing, but is much easier to read which makes for a happier and more engaged reader.

Good parallelism can also help you write shorter text that better conveys your thinking. For example, Stacy Schiff writes this in her best-selling biography of Cleopatra[12]:

> A goddess as a child, a queen at eighteen, a celebrity soon thereafter, she was an object of speculation and veneration, gossip and legend, even in her own time.

Imagine if, instead, Schiff wrote this:

> Cleopatra was seen as divine when she was a child. She became the sovereign ruler at eighteen, and she became well known throughout the ancient world early in her reign. People speculated about her, worshipped her, gossiped about her, and told legends about her, even in her own time.

The second version says the same thing, but the extra words tend to obscure Schiff's point. The original ("*goddess* as a child, *queen* at eighteen, *celebrity* soon thereafter") effectively uses parallelism to vividly convey the dramatic shifts in Cleopatra's roles and her prominence in the ancient world.

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2.25: How to- Write a Summary

At the very beginning of your summary, mention the title of the text you are summarizing, the name of the author, and the central point or argument of the text. Always maintain a neutral tone and use the third-person point of view and present tense (i.e. *Tompkins asserts...*). Keep the focus of the summary on the text, not on what you think of it, and try to put as most of the summary as you can in your own words. Present the text's main points only and be concise! Every word counts.

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2.26: Reading with Concision and Grace in Mind

There is less tolerance for academese than there used to be in scholarly communities; however, a lot of landmark texts were written in a time when there wasn't such a high value placed on clarity and concision. In your studies, then, you will probably have to engage with important texts that violate almost all the advice given here.

Consider the following example from Talcott Parsons, a sociological theorist noted for both his intellectual force and utterly impenetrable writing style. In reading this passage, [13] imagine "ego" and "alter" as two people interacting:

> Communication through a common system of symbols is the precondition of this reciprocity or complementarity of expectations. The alternatives which are open to alter must have some measure of stability in two respects: first, as realistic possibilities for alter, and second, in their meaning to ego. This stability presupposes generalization from the particularity of the given situations of ego and alter, both of which are continually changing and are never concretely identical over any two moments in time. When such generalization occurs, and actions, gestures, or symbols have more or less the same meaning for both ego and alter, we may speak of a common culture existing between them, through which their interaction is mediated.

Here's a version after I edited for concision using the three moves described above:

> Reciprocity, or complementary expectations, depends on a common system of symbols. The symbolic alternatives for alter must be stable, in that they are both realistic for alter and meaningful to ego. That is, actions, gestures, or symbols must have a shared and persistent meaning for ego and alter even though ego and alter are in different situations and are constantly changing. When meanings are shared and persistent, we may say that the interaction between alter and ego is mediated by a common culture.

The revised version is about 30 percent shorter, and it demonstrates how concision makes one's points come through more clearly. You will almost certainly have to read works of authors who did not prioritize clarity and concision (or even cohesion and coherence), and that's a drag. But knowing how wordiness interferes with clarity can help you distill essential meanings from challenging texts. In many ways, writing well and reading incisively are two facets of the same cognitive skill set.

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2.27: Grace

Academic writing is not wholly utilitarian. An elegant and apt turn of phrase is satisfying both to write and to read. While you can't often summon elegance out of nowhere, you can learn a few structures that are often pleasing to the reader's ear because they harmonize *what* you're saying with *how* you're saying it.[14] Here are two rhetorical tricks that you can use to reinforce your points.

1. Balance. Readers often find balanced sentences and phrases pleasing. The Cleopatra example above ("*goddess* as a child, *queen* at eighteen, *celebrity* soon thereafter") illustrates parallelism, which is one kind of balance: using parallel structures to convey a parallel idea. This parallelism not only helps Schiff be powerfully concise, it quickly and vividly conveys the idea that Cleopatra led a remarkable life. Williams and Bizup[15] offer another example of an elegant sentence in which the two parts are balanced in their structure:

   > A government that is unwilling to listen to the moderate hopes of its citizenry must eventually answer to the harsh justice of its revolutionaries.

   The same sentence with the parallel parts marked:

   > A government that is unwilling to listen to the *moderate hopes* of its *citizenry* must eventually answer to the *harsh justice* of its *revolutionaries*.

   The balanced structure and contrasting language reinforces the author's either-or point: "listen" *or* "answer"; "moderate hopes" *or* "harsh justice", "citizenry" *or* "revolutionaries." The balanced structure adds rhetorical force to the argument.

2. Emphasis. Read these sentences out loud, or imagine yourself doing so:
   Version 1:

   > But far and away, the largest weight-inducing food, out-stripping all others, was the potato chip.[16]

   Version 2:

   > But far and away, the potato chip was the largest weight-inducing food, out-stripping all others.

The first version places a particular rhetorical emphasis on "the potato chip" because it comes last in the sentence after a three-part build-up. The second version says the exact same thing, and it isn't hard to see that "potato chip" is the key part of the sentence. However, the rhetorical emphasis on "the potato chip" is somewhat weaker. This common rhetorical trick is to put the part you want to emphasize at the very end of the sentence.

These are just two rhetorical structures that scholars have identified. You can find others (Google "rhetorical device") that you can bring into your repertoire. Most people can't set out to write elegantly per se, and you certainly shouldn't spend your writing time crafting elegantly balanced sentences that have little to do with your argument or analysis. But the more familiar you are with these rhetorical structures, the more often you can recognize and use them.

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3: THE RESEARCH PAPER

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3.1: Getting Started Writing

Anxiety is the writer's first obstacle. We often wonder, "what can I write that hasn't already been written by someone else, and probably much better?" As you can see, we (the two authors of this handbook) are already on the way to overcoming this anxiety simply by writing a section heading and two sentences (now three). However, we're still anxious about doing a good job and making this a useful tool that you'll benefit from reading.

Our first paragraph above makes assertions and asks for development. This is what first paragraphs are often for. We'll get to paragraphs soon enough. For now, we'll expand on those assertions by making some observations that will move us forward.

- Writing about anything – a text, a source, an exam question – is at least a three-way dialogue: between us, the writers; you, the reader; and the material. Therefore, it should serve at least three purposes: to explore the material; to describe our reactions to it; and to communicate with you.
- Waiting until you know exactly what and how you want to write is unproductive. You learn both *by writing*.
- Writing is a craft for most of us, not an art. That means we are not seeking perfection, and we learn by *practicing*.

Sounds simple enough, doesn't it? Then why state the obvious? Because new writers often forget, and because some writing manuals assume you know things that you don't, since their authors have known them for so long. This handbook will take you step-by-step through the process of writing essays for an upper-level high school class or a college course. We have English and History classes in mind, because one of us is a History teacher and the other taught English. The advice we're offering is intended to be relatively basic and direct, because most of your college writing should be basic and direct.

Remember, this is utilitarian writing, not poetry or the great American novel. You're probably reading this because you have to. Either it's been assigned or you've realized you need some help developing these skills (good for you!). Even so, if we want to hold your interest, we (your authors) need to get to the point. Nothing turns away readers as quickly as feeling that their time is being wasted. Therefore, just like you, we need to decide how best to use the time and space we're given for this task. What words to use? What tone to set? How to organize the writing so that it makes sense and gets the job done; and so the reader feels the least possible amount of pain – or maybe even has some fun? These are all questions we're asking ourselves as we outline, draft, and revise this handbook. These are the questions the handbook will help you ask and answer about your own writing.

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3.2: Understanding the Assignment

There are four kinds of analysis you need to do in order to fully understand an assignment: determining the purpose of the assignment, understanding how to answer an assignment's questions, recognizing implied questions in the assignment, and recognizing the disciplinary expectations of the assignment.

Always make sure you fully understand an assignment before you start writing!

Determining the Purpose

The wording of an assignment should suggest its purpose. Any of the following might be expected of you in a college writing assignment:

- Summarizing information
- Analyzing ideas and concepts
- Taking a position and defending it
- Combining ideas from several sources and creating your own original argument.

Understanding How to Answer the Assignment

College writing assignments will ask you to answer a *how* or *why* question – questions that can't be answered with just facts. For example, the question "*What* are the names of the presidents of the US in the last twenty years?" needs only a list of facts to be answered. The question "*Who* was the best president of the last twenty years and *why?*" requires you to take a position and support that position with evidence.

Sometimes, a list of prompts may appear with an assignment. Remember, your instructor will not expect you to answer all of the questions listed. They are simply offering you some ideas so that you can think of your own questions to ask.

Recognizing Implied Questions

A prompt may not include a clear 'how' or 'why' question, though one is always implied by the language of the prompt. For example:

> "Discuss the effects of the No Child Left Behind Act on special education programs" is asking you to write *how* the act has affected special education programs.
>
> "Consider the recent rise of autism diagnoses" is asking you to write *why* the diagnoses of autism are on the rise.

Recognizing Disciplinary Expectations

Depending on the discipline in which you are writing, different features and formats of your writing may be expected. Always look closely at key terms and vocabulary in the writing assignment, and be sure to note what type of evidence and citations style your instructor expects.

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3.3: Assessing the Writing Situation

Before beginning the writing process, always establish the following:

- Is there an assigned topic or are you free to choose your own?
- What about your subject interests you?
- Why is your subject worth reading about?
- Double check that your subject is not too broad – narrow it down if necessary.
- Determine the purpose of the work.
- Determine the readers of the work and their level of knowledge about the topic.
- Determine where your evidence will come from.
- Decide what kind of evidence would best serve your argument.
- Identify the required style (MLA, APA, etc.) of the paper.
- Be aware of length specifications.
- Consider if visuals might be helpful in your paper.
- Will someone be reviewing drafts of your paper? Who?
- Note your deadline and how much time you have for each stage of the writing process.

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3.4: Ah, the Research Paper

Such exhilaration! Such consternation! Educators are fond of research papers because they require you to find your own sources, confront conflicting evidence, and synthesize diverse information and ideas—all skills required in any professional leadership role. Research papers also allow students to pursue their own topic of interest; your professors have to assume that you are genuinely interested in at least some major part of the course.[1] The open-endedness of research papers sets you up to do your best work as a self-motivated scholar.

> Research papers are, by far, the best kind of papers! If you have an original twist to an old idea and about five good sources, you pretty much have a research paper. Most of the hard work is done for you already! If I can give you one piece of advice for research papers, it would be to know what you're looking for in an article. If you want statistics, skim for statistics. Knowing what you want will cut down the time it takes you to find sources.
>
> Kaethe Leonard

This chapter is about secondary sources: what they are, where to find them, and how to choose them.[2] Recall the distinction between primary and secondary sources. Primary sources are original documents, data, or images: the law code of the Le Dynasty in Vietnam, the letters of Kurt Vonnegut, data gathered from an experiment on color perception, an interview, or Farm Service Administration photographs from the 1930s.[3] Secondary sources are produced by analyzing primary sources. They include news articles, scholarly articles, reviews of films or art exhibitions, documentary films, and other pieces that have some descriptive or analytical purpose. Some things may be primary sources in one context but secondary sources in another. For example, if you're using news articles to inform an analysis of a historical event, they're serving as secondary sources. If you're counting the number of times a particular newspaper reported on different types of events, then the news articles are serving as primary sources because they're more akin to raw data.

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3.5: Theses and Sources

Everyone knows that a thorough analysis and persuasive argument needs strong evidence. The credibility of sources, addressed in Chapter 4, is one key element of strong evidence, but it also matters how sources are used in the text of the paper. Many students are accustomed to thinking of sources simply as expert corroboration for their own points. As a result, they tend to comb texts to find statements that closely parallel what they want to say and then incorporate quotes as evidence that a published author agrees with them. That's one way to use sources, but there is a lot more to it.

Recall from prior chapters that writing academic papers is about joining a conversation. You're contributing your own original thinking to some complex problem, be it interpretive, theoretical, or practical. Citing sources helps situate your ideas within that ongoing conversation. Sometimes you're citing a research finding that provides strong evidence for your point; at other times you're summarizing someone else's ideas in order to explain how your own opinion differs or to note how someone else's concept applies to a new situation. Graff and Birkenstein[1] encourage you to think about writing with sources is a "They Say/I Say" process. You first report what "they" say; "they" being published authors, prevalent ideas in society at large, or maybe participants in some kind of political or social debate. Then you respond by explaining what you think: Do you agree? Disagree? A little of both?

This "They Say/I Say" approach can help student writers find balance in their use of sources. On one extreme, some students think that they aren't allowed to make any claims without citing one or more expert authors saying the same thing. When their instructors encourage them to bring more original thinking into their writing, they're confused about how to do it. On the other extreme, some students tend to describe, more or less accurately, what sources say about a topic but then go on to state opinions that seem unrelated to the claims they just summarized. For example, a student writer may draw on expert sources to explain how the prevention and early detection of cancer has saved lives[2] but then argue for more funding for curing advanced cancer without making any explicit link to the points about prevention and screening. On one extreme, the sources are allowed to crowd out original thinking; on the other, they have seemingly no impact on the author's conclusions.

How can you know when you're avoiding both of these extremes? In other words, what kinds of theses ("I Say") can count as an original claim and still be grounded in the sources ("They Say")? Here are five common strategies:

1. *Combine research findings from multiple sources to make a larger summary argument*. You might find that none of the sources you're working with specifically claim that early 20th century British literature was preoccupied with changing gender roles but that, together, their findings all point to that broader conclusion.
2. *Combine research findings from multiple sources to make a claim about their implications*. You might review papers that explore various factors shaping voting behavior to argue that a particular voting-reform proposal will likely have positive impacts.
3. *Identify underlying areas of agreement*. You may argue that the literature on cancer and the literature on violence both describe the unrecognized importance of prevention and early intervention in order to claim that insights about one set of problems may be useful for the other.
4. *Identify underlying areas of disagreement*. You may find that the controversies surrounding educational reform—and its debates about accountability, curricula, school funding—ultimately stem from different assumptions about the role of schools in society.
5. *Identify unanswered questions*. Perhaps you review studies of the genetic and behavioral contributors to diabetes in order to highlight unknown factors and argue for more in-depth research on the role of the environment.

There are certainly other ways authors use sources to build theses, but these examples illustrate how original thinking in academic writing involves making connections with and between a strategically chosen set of sources.

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3.6: Library Research as Problem-solving

You'll probably engage the subscription article databases at different points in the process. For example, imagine you've been assigned a research paper that can focus on any topic relevant to the course. Imagine further that you don't have a clue about where to start and aren't entirely sure what counts as an appropriate topic in this discipline. A great approach is to find the top journals in the specific field of your course and browse through recent issues to see what people are publishing on. For example, when I assign an open-topic research paper in my Introduction to Sociology course, I suggest that students looking for a topic browse recent issues of *Social Problems* or *American Journal of Sociology* and find an article that looks interesting. They'll have a topic and—booyah!—their first source. An instructor of a class on kinesiology might recommend browsing *Human Movement Science*, the *Journal of Strength and Conditioning Research*, or *Perceptual and Motor Skills*.

When you have a topic and are looking for a set of sources, your biggest challenge is finding the right keywords. You'll never find the right sources without them. You'll obviously start with words and phrases from the assignment prompt, but you can't stop there. As explained above, lower tier sources (such as Wikipedia) or the top-tier sources you already have are great for identifying alternative keywords, and librarians and other library staff are also well practiced at finding new approaches to try. Librarians can also point you to the best databases for your topic as well.

As you assess your evidence and further develop your thesis through the writing process, you may need to seek additional sources. For example, imagine you're writing a paper about the added risks adolescents face when they have experienced their parents' divorce. As you synthesize the evidence about negative impacts, you begin to wonder if scholars have documented some positive impacts as well.[10] Thus you delve back into the literature to look for more articles, find some more concepts and keywords (such as "resiliency"), assess new evidence, and revise your thinking to account for these broader perspectives. Your instructor may have asked you to turn in a bibliography weeks before the final paper draft. You can check with your professor, but he or she is probably perfectly fine with you seeking additional sources as your thinking evolves. That's how scholars write.

Finding good sources is a much more creative task than it seems on the face of it. It's an extended problem-solving exercise, an iterative cycle of questions and answers. Go ahead and use Wikipedia to get broadly informed if you want. It won't corrupt your brain. But use it, and all other sources, strategically. You should eventually arrive at a core set of Tier 1 sources that will enable you to make a well informed and thoughtful argument in support of your thesis. It's also a good sign when you find yourself deciding that some of the first sources you found are no longer relevant to your thesis; that likely means that you have revised and specified your thinking and are well on your way to constructing the kind of self-driven in-depth analysis that your professor is looking for.

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3.7: Keyword Searching- Do it Better!

What do you do if the results you want aren't coming up when you keyword search the web or a database? Here are a few helpful tips:

- Searching a phrase? Put it in quotation marks: "textbook affordability" will get you results for that exact phrase.
- Searching for two terms that you think are topically related? Use AND (or +) to connect them: education AND racism, or, education + racism, will only bring up results that include both terms
- Searching for a term that's commonly associated with a topic you don't want to learn about? Use NOT (or -) in front of the keyword you don't want results from: articles NOT magazines, or, articles – magazines, will bring up results that are about articles, but exclude any results that also include the term magazines.
- Want to get back as many results on a topic as possible? Use * at the end of a word for any letters that might vary: smok*, will bring up results that include the term smoke, smoking, and smokers.

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3.8: Finding Tier 1 Sources- Article Databases

Your campus library pays big money to subscribe to databases for Tier 1 articles. Some are general purpose databases that include the most prominent journals across disciplines[8], and some are specific to a particular discipline.[9] Often they have the full-text of the articles right there for you to save or print. We won't go over particular databases here because every campus has different offerings. If you haven't already attended a workshop on using the resources provided by your library, you should. A one-hour workshop will save you many, many hours in the future. If there aren't any workshops, you can always seek advice from librarians and other library staff on the best databases for your topic. Many libraries also have online research guides that point you to the best databases for the specific discipline and, perhaps, the specific course. Librarians are eager to help you succeed with your research—it's their job and they love it!—so don't be shy about asking.

An increasingly popular article database is Google Scholar. It looks like a regular Google search, and it aspires to include the vast majority of published scholarship. Google doesn't share a list of which journals they include or how Google Scholar works, which limits its utility for scholars. Also, because it's so wide-ranging, it can be harder to find the most appropriate sources. However, if you want to cast a wide net, it's a very useful tool.

Here are three tips for using Google Scholar effectively:

1. *Add your field (economics, psychology, French, etc.) as one of your keywords*. If you just put in "crime," for example, Google Scholar will return all sorts of stuff from sociology, psychology, geography, and history. If your paper is on crime in French literature, your best sources may be buried under thousands of papers from other disciplines. A set of search terms like "crime French literature modern" will get you to relevant sources much faster.
2. *Don't ever pay for an article*. When you click on links to articles in Google Scholar, you may end up on a publisher's site that tells you that you can download the article for $20 or $30. Don't do it! You probably have access to virtually all the published academic literature through your library resources. Write down the key information (authors' names, title, journal title, volume, issue number, year, page numbers) and go find the article through your library website. If you don't have immediate full-text access, you may be able to get it through inter-library loan.
3. *Use the "cited by" feature*. If you get one great hit on Google Scholar, you can quickly see a list of other papers that cited it. For example, the search terms "crime economics" yielded this hit for a 1988 paper that appeared in a journal called *Kyklos*:

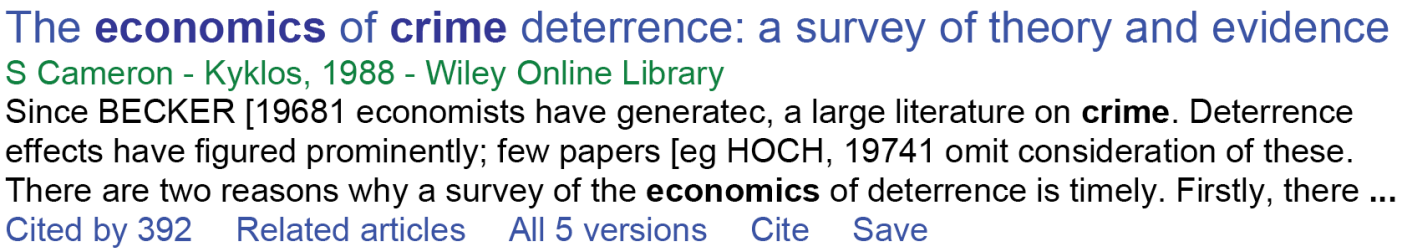


Figure 4.1 *- Google Scholar*

1988 is nearly 30 years ago; for a social-science paper you probably want more recent sources. You can see that, according to Google, this paper was cited by 392 other sources. You can click on that "Cited by 392" to see that list. You can even search within that list of 392 if you're trying to narrow down the topic. For example, you could search on the term "cities" to see which of those 392 articles are most likely to be about the economic impact of crime on cities.

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3.9: Some Sources are Better than Others

You probably know by now that if you cite Wikipedia as an authoritative source, the wrath of your professor shall be visited upon you. Why is it that even the most informative Wikipedia articles are still often considered illegitimate? And what are good sources to use? The table below summarizes types of secondary sources in four tiers. All sources have their legitimate uses, but the top-tier ones are preferable for citation.

Tier	Type	Content	Uses	How to find them
1	Peer-reviewed academic publications	Rigorous research and analysis	Provide strong evidence for claims and references to other high-quality sources	Google Scholar, library catalogs, and academic article databases
2	Reports, articles, and books from credible non-academic sources	Well researched and even-handed descriptions of an event or state of the world	Initial research on events or trends not yet analyzed in the academic literature; may reference important Tier 1 sources	Websites of relevant agencies, Google searches using (site: *.gov or site: *.org), academic article databases
3	Short pieces from newspapers or credible websites	Simple reporting of events, research findings, or policy changes	Often point to useful Tier 2 or Tier 1 sources, may provide a factoid or two not found anywhere else	Strategic Google searches or article databases including newspapers and magazines
4	Agenda-driven or uncertain pieces	Mostly opinion, varying in thoughtfulness and credibility	May represent a particular position within a debate; more often provide keywords and clues about higher quality sources	Non-specific Google searches

Tier 1: Peer-reviewed academic publications

These are sources from the mainstream academic literature: books and scholarly articles. Academic books generally fall into three categories: (1) textbooks written with students in mind, (2) monographs which give an extended report on a large research project, and (3) edited volumes in which each chapter is authored by different people. Scholarly articles appear in academic journals, which are published multiple times a year in order to share the latest research findings with scholars in the field. They're usually sponsored by some academic society. To get published, these articles and books had to earn favorable anonymous evaluations by qualified scholars. Who are the experts writing, reviewing, and editing these scholarly publications? Your professors. I describe this process below. Learning how to read and use these sources is a fundamental part of being a college student.

Tier 2: Reports, articles and books from credible non-academic sources

Some events and trends are too recent to appear in Tier 1 sources. Also, Tier 1 sources tend to be highly specific, and sometimes you need a more general perspective on a topic. Thus, Tier 2 sources can provide quality information that is more accessible to non-academics. There are three main categories. First, official reports from government agencies or major international institutions like the World Bank or the United Nations; these institutions generally have research departments staffed with qualified experts who seek to provide rigorous, even-handed information to decision-makers. Second, feature articles from major newspapers and magazines like the New York Times, Wall Street Journal, London Times, or The Economist are based on original reporting by experienced journalists (not press releases) and are typically 1500+ words in length. Third, there are some great books from non-academic presses that cite their sources; they're often written by journalists. All three of these sources are generally well researched descriptions of an event or state of the world, undertaken by credentialed experts who generally seek to be even-handed. It is still up to you to judge their credibility. Your instructors and campus librarians can advise you on which sources in this category have the most credibility.

Tier 3. Short pieces from periodicals or credible websites

A step below the well-developed reports and feature articles that make up Tier 2 are the short tidbits that one finds in newspapers

and magazines or credible websites. How short is a short news article? Usually, they're just a couple paragraphs or less, and they're often reporting on just one thing: an event, an interesting research finding, or a policy change. They don't take extensive research and analysis to write, and many just summarize a press release written and distributed by an organization or business. They may describe things like corporate mergers, newly discovered diet-health links, or important school-funding legislation. You may want to cite Tier 3 sources in your paper if they provide an important factoid or two that isn't provided by a higher-tier piece, but if the Tier 3 article describes a particular study or academic expert, your best bet is to find the journal article or book it is reporting on and use that Tier 1 source instead. If the article mentions which journal the study was published in, you can go right to that journal through your library website. Sometimes you can find the original journal article by putting the scholar's name and some keywords into Google Scholar.

What counts as a credible website in this tier? You may need some guidance from instructors or librarians, but you can learn a lot by examining the person or organization providing the information (look for an "About" link). For example, if the organization is clearly agenda-driven or not up-front about its aims and/or funding sources, then it definitely isn't something you want to cite as a neutral authority. Also look for signs of expertise. A tidbit about a medical research finding written by someone with a science background carries more weight than the same topic written by a policy analyst. These sources are sometimes uncertain, which is all the more reason to follow the trail to a Tier 1 or Tier 2 source whenever possible.

> Personally, research papers are my thing! They give me a chance to further explore a topic that I usually am genuinely interested in, and it gives me the opportunity to write down everything I know. Sources are easy to find; they're everywhere. Unfortunately, the useful ones you have to put in a little more effort to find. As much as I love Wikipedia, if I'm going to take the time to write a paper, I want it to be taken seriously. There are so many resources out there to help students find scholarly information. The better the source, the more supported your paper will be. But it doesn't matter how well supported or amazing your paper is if you don't cite your sources! A citing mistake could definitely get you a big fat zero on the paper you worked so hard on, and maybe even kicked out of school. Utilize resources like www.easybib.com for a quick works cited, and Purdue's OWL (english.purdue.edu/owl) for a complete and easy explanation on APA and MLA citing formats.
>
> Aly Button

Tier 4. Agenda-driven or pieces from unknown sources

This tier is essentially everything else, including Wikipedia.[4] These types of sources—especially Wikipedia—can be hugely helpful in identifying interesting topics, positions within a debate, keywords to search on, and, sometimes, higher-tier sources on the topic. They often play a critically important role in the early part of the research process, but they generally aren't (and shouldn't be) cited in the final paper. Throwing some keywords into Google and seeing what you get is a fine way to get started, but don't stop there. Start a list of the people, organizations, sources, and keywords that seem most relevant to your topic. For example, suppose you've been assigned a research paper about the impact of linen production and trade on the ancient world. A quick Google search reveals that (1) linen comes from the flax plant, (2) the scientific name for flax is *Linum usitatissimum,* (3) Egypt dominated linen production at the height of its empire, and (4) Alex J. Warden published a book about ancient linen trade in 1867. Similarly, you found some useful search terms to try instead of "ancient world" (antiquity, Egyptian empire, ancient Egypt, ancient Mediterranean) and some generalizations for linen (fabric, textiles, or weaving). Now you've got a lot to work with as you tap into the library catalog and academic article databases.

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3.10: Origins and Anatomy of a Journal Article

Most of the Tier 1 sources available are academic articles, also called scholarly articles, scholarly papers, journal articles, academic papers, or peer-reviewed articles. They all mean the same thing: a paper published in an academic periodical after being scrutinized anonymously and judged to be sound by other experts in the subfield. Their origin explains both their basic structure and the high esteem they have in the eyes of your professors.

Many journals are sponsored by academic associations. Most of your professors belong to some big, general one (such as the Modern Language Association[5], the American Psychological Association[6], the National Association for Sport and Physical Education, or the American Physical Society) and one or more smaller ones organized around particular areas of interest and expertise (such as the Association for the Study of Food and Society, the International Association for Statistical Computing, or the Slavic and East European Folklore Association). There are also generalist organizations organized by region of the country or state, such as the Eastern Sociological Society or the Southern Management Association. Each of these associations exists to promote the exchange of research findings and collaboration in their disciplines. Towards this end, they organize conferences, sponsor working groups, and publish one or more academic journals. These journals are meant to both publicize and archive the most interesting and important findings of the field.

Academic papers are essentially reports that scholars write to their peers—present and future—about what they've done in their research, what they've found, and why they think it's important. Thus, in a lot of fields they often have a structure reminiscent of the lab reports you've written for science classes:

1. *Abstract*: A one-paragraph summary of the article: its purpose, methods, findings, and significance.
2. *Introduction*: An overview of the key question or problem that the paper addresses, why it is important, and the key conclusion(s) (i.e., thesis or theses) of the paper.
3. *Literature review*: A synthesis of all the relevant prior research (the so-called "academic literature" on the subject) that explains why the paper makes an original and important contribution to the body of knowledge.
4. *Data and methods*: An explanation of what data or information the author(s) used and what they did with it.
5. *Results*: A full explanation of the key findings of the study.
6. *Conclusion/discussion*: Puts the key findings or insights from the paper into their broader context; explains why they matter.

Not all papers are so "sciencey." For example, a historical or literary analysis doesn't necessarily have a "data and methods" section; but they do explain and justify the research question, describe how the authors' own points relate to those made in other relevant articles and books, develop the key insights yielded by the analysis, and conclude by explaining their significance. Some academic papers are review articles, in which the "data" are published papers and the "findings" are key insights, enduring lines of debate, and/or remaining unanswered questions.

Scholarly journals use a peer-review process to decide which articles merit publication. First, hopeful authors send their article manuscript to the journal editor, a role filled by some prominent scholar in the field. The editor reads over the manuscript and decides whether it seems worthy of peer-review. If it's outside the interests of the journal or is clearly inadequate, the editor will reject it outright. If it looks appropriate and sufficiently high quality, the editor will recruit a few other experts in the field to act as anonymous peer reviewers. The editor will send the manuscript (scrubbed of identifying information) to the reviewers who will read it closely and provide a thorough critique. Is the research question driving the paper timely and important? Does the paper sufficiently and accurately review all of the relevant prior research? Are the information sources believable and the research methods rigorous? Are the stated results fully justified by the findings? Is the significance of the research clear? Is it well written? Overall, does the paper add new, trustworthy, and important knowledge to the field? Reviewers send their comments to the editor who then decides whether to (1) reject the manuscript, (2) ask the author(s) to revise and resubmit the manuscript[7], or (3) accept it for publication. Editors send the reviewers' comments (again, with no identifying information) to authors along with their decisions. A manuscript that has been revised and resubmitted usually goes out for peer-review again; editors often try to get reviews from one or two first-round reviewers as well as a new reviewer. The whole process, from start to finish, can easily take a year, and it is often another year before the paper appears in print.

Understanding the academic publication process and the structure of scholarly articles tells you a lot about how to find, read and use these sources:

1. *Find them quickly*. Instead of paging through mountains of dubious web content, go right to the relevant scholarly article databases in order to quickly find the highest quality sources.

2. *Use the abstracts*. Abstracts tell you immediately whether or not the article you're holding is relevant or useful to the paper you're assigned to write. You shouldn't ever have the experience of reading the whole paper just to discover it's not useful.
3. *Read strategically*. Knowing the anatomy of a scholarly article tells you what you should be reading for in each section. For example, you don't necessarily need to understand every nuance of the literature review. You can just focus on why the authors claim that their own study is distinct from the ones that came before.
4. *Don't sweat the technical stuff*. Not every social scientist understands the intricacies of log-linear modeling of quantitative survey data; however, the reviewers definitely do, and they found the analysis to be well constructed. Thus, you can accept the findings as legitimate and just focus on the passages that explain the findings and their significance in plainer language.
5. *Use one article to find others*. If you have one really good article that's a few years old, you can use article databases to find newer articles that cited it in their own literature reviews. That immediately tells you which ones are on the same topic and offer newer findings. On the other hand, if your first source is very recent, the literature review section will describe the other papers in the same line of research. You can look them up directly.

> Research papers, amongst others, are the most common papers a college student will ever write, and as difficult as it may sound, it is not impossible to complete. Research papers are my favorite kind of papers because of sourcing, paraphrasing, and quoting. Naturally as you would in other papers, your own paper should come from yourself, but when you are proving a point about a specific area of your topic, it is always ok to have a credible source explain further. In college, sources are very important for most, if not all papers you will have, and citing those sources is important as well. After you are able to familiarize yourself with citations, it will come natural like it has for many students.
>
> Timothée Pizarro

Students sometimes grumble when they're ordered to use scholarly articles in their research. It seems a lot easier to just Google some terms and find stuff that way. However, academic articles are the most efficient resource out there. They are vetted by experts and structured specifically to help readers zero in on the most important passages.

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3.11: Avoiding Plagiarism

This chart follows MLA style. For information on other styles see those sections (APA and CMS).

Using something word-for-word from another source?	Put quotation marks around the excerpt, use a signal phrase, and include a parenthetical citation with the page number: *McGuffin and Cross have said, "No one should ever eat cake without frosting" (22).* Or *Cake, according to McGuffin and Cross, is one of those foods that should never be eaten "without frosting" (22).*
Using something word-for-word from another source but changing word forms or adding words to improve clarity and flow?	Put quotation marks around the excerpt, and put brackets around the segments you have changed. Include a signal phrase and a parenthetical citation with the page number: *McGuffin and Cross seem to think that "...eat[ing] cake without frosting" should never be allowed (22).*
Paraphrasing or summarizing the author's ideas without using the author's exact words?	Use a signal phrase and include a parenthetical citation with the page number: *According to McGuffin and Cross, cake is one of those special foods that require an additive to be properly enjoyed, like frosting(22).*
Using something from a source but substituting in some synonyms?	DON'T. This is plagiarism, even if you use a signal phrase and include a parenthetical citation.

QUOTATIONS

1. All quoted material should be enclosed in quotations marks unless set off from the rest of the text.
2. Quoted material should be accurate word-for-word. If anything was changed, brackets or ellipsis marks should indicated where the changes/omissions took place.
3. A clear signal phrase should alert your readers for each quotation and tell them why the quotation is there.
4. A parenthetical citation should follow each quotation.
5. Each quotation must be put in context.

SUMMARIES (PARAPHRASING)

1. Any summaries of the text should not include plagiarized wording.
2. Summaries must be followed by parenthetical citations.
3. A signal phrase should let your readers know where the summarized material begins as well as tell them why the summary is included in your paper.

STATISTICS & FACTS

1. Any facts that are not common knowledge must have a parenthetical citation included in your paper.
2. Use a signal phrase to help your reader understand why the facts are being cited, unless it is clear enough without one.

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3.12: Misinformation and Biases Infect Social Media, Both Intentionally and Accidentally (Ciampaglia and Filippo Menczer)

Giovanni Luca Ciampaglia and Filippo Menczer

#argument, #causalargument, #cognitivebias, #ethos, #logos, #sharedvalues, #reportinginformation



"Social Media" by mgysler is licensed under CC BY-NC-SA 2.0

Social media are among the primary sources of news in the U.S. and across the world. Yet users are exposed to content of questionable accuracy, including conspiracy theories, clickbait, hyperpartisan content, pseudo science and even fabricated "fake news" reports.

It's not surprising that there's so much disinformation published: Spam and online fraud are lucrative for criminals, and government and political propaganda yield both partisan and financial benefits. But the fact that low-credibility content spreads so quickly and easily suggests that people and the algorithms behind social media platforms are vulnerable to manipulation.

Explaining the tools developed at the Observatory on Social Media.

Our research has identified three types of bias that make the social media ecosystem vulnerable to both intentional and accidental misinformation. That is why our Observatory on Social Media at Indiana University is building tools to help people become aware of these biases and protect themselves from outside influences designed to exploit them.

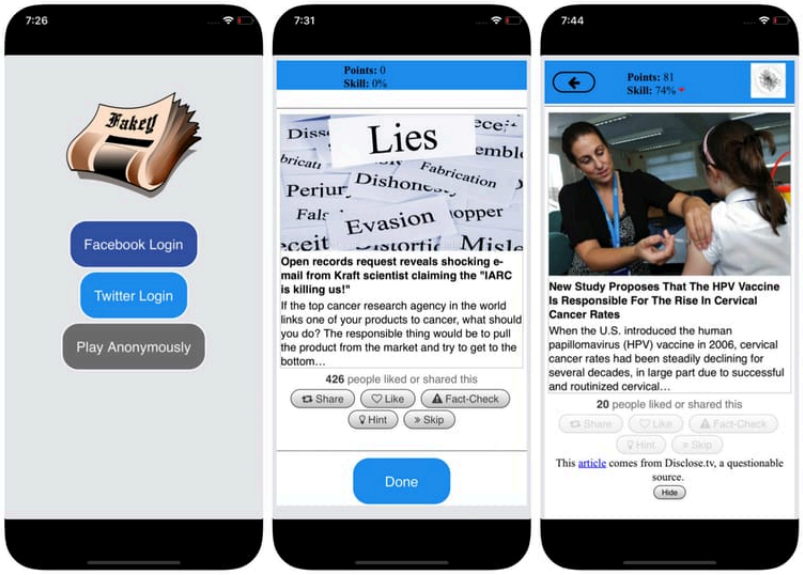
Bias in the brain

Cognitive biases originate in the way the brain processes the information that every person encounters every day. The brain can deal with only a finite amount of information, and too many incoming stimuli can cause information overload. That in itself has serious implications for the quality of information on social media. We have found that steep competition for users' limited attention means that some ideas go viral despite their low quality – even when people prefer to share high-quality content.

To avoid getting overwhelmed, the brain uses a number of tricks. These methods are usually effective, but may also become biases when applied in the wrong contexts.

One cognitive shortcut happens when a person is deciding whether to share a story that appears on their social media feed. People are very affected by the emotional connotations of a headline, even though that's not a good indicator of an article's accuracy. Much more important is who wrote the piece.

To counter this bias, and help people pay more attention to the source of a claim before sharing it, we developed Fakey, a mobile news literacy game (free on Android and iOS) simulating a typical social media news feed, with a mix of news articles from mainstream and low-credibility sources. Players get more points for sharing news from reliable sources and flagging suspicious content for fact-checking. In the process, they learn to recognize signals of source credibility, such as hyperpartisan claims and emotionally charged headlines.



Screenshots of the Fakey game. Mihai Avram and Filippo Menczer

Bias in society

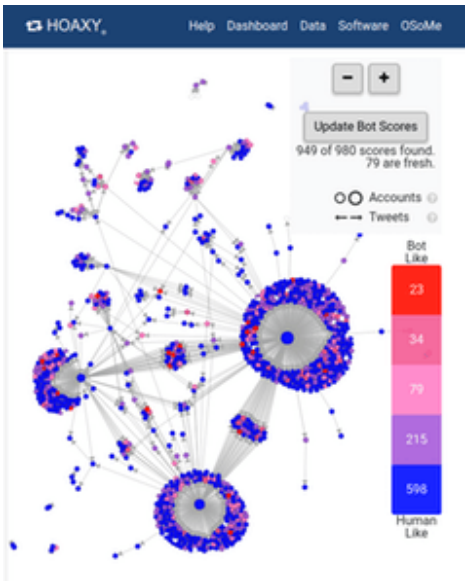
Another source of bias comes from society. When people connect directly with their peers, the social biases that guide their selection of friends come to influence the information they see.

In fact, in our research we have found that it is possible to determine the political leanings of a Twitter user by simply looking at the partisan preferences of their friends. Our analysis of the structure of these partisan communication networks found social networks are particularly efficient at disseminating information – accurate or not – when they are closely tied together and disconnected from other parts of society.

The tendency to evaluate information more favorably if it comes from within their own social circles creates "echo chambers" that are ripe for manipulation, either consciously or unintentionally. This helps explain why so many online conversations devolve into "us versus them" confrontations.

To study how the structure of online social networks makes users vulnerable to disinformation, we built Hoaxy, a system that tracks and visualizes the spread of content from low-credibility sources, and how it competes with fact-checking content. Our analysis of the data collected by Hoaxy during the 2016 U.S. presidential elections shows that Twitter accounts that shared misinformation were almost completely cut offfrom the corrections made by the fact-checkers.

When we drilled down on the misinformation-spreading accounts, we found a very dense core group of accounts retweeting each other almost exclusively – including several bots. The only times that fact-checking organizations were ever quoted or mentioned by the users in the misinformed group were when questioning their legitimacy or claiming the opposite of what they wrote.



A screenshot of a Hoaxy search shows how common bots – in red and dark pink – are spreading a false story on Twitter. Hoaxy

Bias in the machine

The third group of biases arises directly from the algorithms used to determine what people see online. Both social media platforms and search engines employ them. These personalization technologies are designed to select only the most engaging and relevant content for each individual user. But in doing so, it may end up reinforcing the cognitive and social biases of users, thus making them even more vulnerable to manipulation.

For instance, the detailed advertising tools built into many social media platforms let disinformation campaigners exploit confirmation bias by tailoring messages to people who are already inclined to believe them.

Also, if a user often clicks on Facebook links from a particular news source, Facebook will tend to show that person more of that site's content. This so-called "filter bubble" effect may isolate people from diverse perspectives, strengthening confirmation bias.

Our own research shows that social media platforms expose users to a less diverse set of sources than do non-social media sites like Wikipedia. Because this is at the level of a whole platform, not of a single user, we call this the homogeneity bias.

Another important ingredient of social media is information that is trending on the platform, according to what is getting the most clicks. We call this popularity bias, because we have found that an algorithm designed to promote popular content may negatively affect the overall quality of information on the platform. This also feeds into existing cognitive bias, reinforcing what appears to be popular irrespective of its quality.

All these algorithmic biases can be manipulated by social bots, computer programs that interact with humans through social media accounts. Most social bots, like Twitter's Big Ben, are harmless. However, some conceal their real nature and are used for malicious intents, such as boosting disinformation or falsely creating the appearance of a grassroots movement, also called "astroturfing." We found evidence of this type of manipulation in the run-up to the 2010 U.S. midterm election.



A screenshot of the Botometer website, showing one human and one bot account. Botometer

To study these manipulation strategies, we developed a tool to detect social bots called Botometer. Botometer uses machine learning to detect bot accounts, by inspecting thousands of different features of Twitter accounts, like the times of its posts, how often it tweets, and the accounts it follows and retweets. It is not perfect, but it has revealed that as many as 15 percent of Twitter accounts show signs of being bots.

Using Botometer in conjunction with Hoaxy, we analyzed the core of the misinformation network during the 2016 U.S. presidential campaign. We found many bots exploiting both the cognitive, confirmation and popularity biases of their victims and Twitter's algorithmic biases.

These bots are able to construct filter bubbles around vulnerable users, feeding them false claims and misinformation. First, they can attract the attention of human users who support a particular candidate by tweeting that candidate's hashtags or by mentioning and retweeting the person. Then the bots can amplify false claims smearing opponents by retweeting articles from low-credibility sources that match certain keywords. This activity also makes the algorithm highlight for other users false stories that are being shared widely.

Understanding complex vulnerabilities

Even as our research, and others', shows how individuals, institutions and even entire societies can be manipulated on social media, there are many questions left to answer. It's especially important to discover how these different biases interact with each other, potentially creating more complex vulnerabilities.

Tools like ours offer internet users more information about disinformation, and therefore some degree of protection from its harms. The solutions will not likely be only technological, though there will probably be some technical aspects to them. But they must take into account the cognitive and social aspects of the problem.

Editor's note: This article was updated on Jan. 10, 2019, to replace a link to a study that had been retracted. The text of the article is still accurate, and remains unchanged.

Giovanni Luca Ciampaglia is an Assistant Professor, Department of Computer Science and Engineering, University of South Florida. Filippo Menczer is a
Professor of Computer Science and Informatics and the Director of the Center for Complex Networks and Systems Research at Indiana University. This article originally appeared in The Conversation.

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4.1: Why Rituals Are Good for Your Health (Honarvar)

Ari Honarvar

#sharedvalues, #descriptive, #narrative, #pathos, #currentevents, #argument, #valuesbasedargument, #research, #kairos #global #religion #health



"Buddhist Ritual" by sasint is in the Public Domain, CC0

I don't know if I could have survived seven years of my childhood without the soul-saving rituals of my Persian culture. I grew up amid the Iran-Iraq War, which killed a million people. Besides the horrors of the war, freedom of thought and expression were severely restricted in Iran after the Islamic revolution. Women bore the brunt of this as, in a matter of months, we were forced to ditch our previous lifestyle and observe a strict Islamic attire, which covered our bodies and hair. We lost the right to jog, ride a bicycle, or sing in public. Life seemed unbearable at times, but we learned to bring meaning into uncertainty and chaos by maintaining grounding practices and developing new ones.

It helped that in Persian culture we had ceremonies to turn to. We clung to 3,500-year-old Zoroastrian ceremonies that correspond to the seasons. Several of these rituals take place during the spring because the equinox marks the Persian New Year. Besides a thorough spring cleaning, we jump over a bonfire to cleanse our inner landscape and give our maladies to fire and gain vitality from it. On the longest night of the year, winter solstice, we stay up all night eating fruits and nuts, reciting poetry, playing music, and dancing. This is to symbolize survival and celebration during dark times.

Rituals, which are a series of actions performed in a specific way, have been part of human existence for thousands of years. They are not habits. According to research psychologist Nick Hobson, a habit's inherent goal is different from a ritual's. With habit, the actions and behaviors are causally tied to the desired outcome; for example, brushing our teeth to prevent cavities and gum disease and exercising to keep healthy. Rituals, on the other hand, are "goal demoted," which means that their actions have no instrumental connection to the outcome. For example, we sing "Happy Birthday" to the same melody even though it isn't tied to a specific external result.

Cristine Legare, a researcher and psychology professor at the University of Texas at Austin, says, "Rituals signify transition points in the individual life span and provide psychologically meaningful ways to participate in the beliefs and practices of the community." They have been instrumental in building community, promoting cooperation, and marking transition points in a community member's life. And as strange as rituals might be from a logical perspective, they have evolved as distinct features of human culture.

While it's not clear exactly how they help, rituals reduce anxiety, improve performance and confidence, and even work on people who don't believe in them, research shows. In a University of Toronto study, participants who performed a ritual before completing

a task exhibited less anxiety and sensitivity to personal failure than when they completed the task without first performing the ritual.

Additionally, rituals benefit our physical well-being and immune system. According to Andrew Newberg, the associate director of research at the Marcus Institute of Integrative Health, rituals lower cortisol, which in turn lowers heart rate and blood pressure and increases immune system function.

We live amid a loneliness epidemic where the lack of belonging and community has been linked to high suicide rates and an increased sense of despair. The United States has one of the worst work-life balance scores in the world, while more Americans have become disillusioned with organized religion, as a broad and rapidly rising demographic consider themselves spiritual but not religious. Perhaps with fewer opportunities for people to be in community, many shared cultural rituals are falling away and with them a grounding source for connection and mental health.

In Iran during the war, we found uses for rituals when we were faced with food rations. We gathered family and friends, reciting the ancient story of the poor abused girl who had run away from home and had a vision of being visited by three celestial bibis (matrons). The bibis instructed her to make a sweet halva and donate it to the poor. The girl said she didn't have any money, and the bibis told her to borrow or work for the ingredients. This worked well with food rations as each guest brought a few ingredients to make the halva. Like the girl in the story, each participant made a wish and took a bite of the halva. I walked away feeling calmer and more supported.

Stories, such as those told during the Jewish ceremony of Passover Seder, have become ritualized because they are recited in the same way each time. Rhythm and music play a similar role in ritual. Whether we're chanting in Sanskrit or singing the national anthem, "our brains tend to resonate with those around us, so if everyone is doing the same dance, hymn, or prayer, all of those brains are working in the same way," Newberg explains. "This can engender a powerful feeling of connectedness. It also reduces stress and depression through a combination of effects on the autonomic nervous system, which is ultimately connected to the emotional areas of the brain—the limbic system." According to one study, chanting the Sanskrit syllable "om" deactivates the limbic system, softening the edge of fear, anxiety, and depression.

Psychologist Hobson confirms that rituals aren't just a benefit to our mental health—they're actually essential. "We are an intensely social and ritualistic species," he says. "Take this piece out of our modern human narrative and you lose a piece of our history and our humanity."

I moved to the U.S. when I was 14. After living here for two decades, I became a mother and was confronted with the phrase, "It takes a village to raise a child." But where was that mythical village and the rituals that made it sane? For example, a pregnant woman in Iran had a rotating menu of dishes made for her by friends and family. A new mother was surrounded by people who took turns assisting with daily tasks. But in the U.S., she was expected to fend for herself and her baby immediately after childbirth. I observed that besides standard holiday traditions, community-building practices were lacking.

So after 20 years of living in the U.S., I decided to create my own community rituals.

I started with my family. At dinners we banned books and devices, lit candles, and discussed set topics of conversation. We held weekly family meetings with opening and closing ceremonies and used a talking stick to enforce respectful communication. At birthday dinners, we took turns saying, "I love you because ..."

Candlelit dinners were no longer saved for a special occasion. Using a talking stick helped me listen more attentively and choose my words more carefully. Huddling together at the end of each family meeting provided me with a sense of accomplishment. Each ritual, no matter how small, anchored me in something bigger and provided a sense of belonging.

Then we began to build rituals within the larger community. First, we hosted a multigenerational Sunday potluck with friends and family. Each week, five to 10 of us gathered, shared food, and recounted what made us grateful. During each meal, I noticed I was lighter, more engaged with others, and laughed more.

Later, we built more community rituals into the week. I posted on Nextdoor, asking our neighbors to join us on Monday evening walks to the neighborhood park and back.

In this age of isolation, we need nourishing and uplifting means of creating community by bringing together members of different generations as our ancestors did. From my experience in Iran, rituals can be particularly valuable during hard times. In the U.S., we don't have to worry about bombs and food rations, but we still have challenges to our security that affect our mental and physical health. Rituals can help us, though, by offering our communities opportunities for healing and support.

Ari Honarvar is an award-winning writer, speaker, and performer. In her work, she explores poetry, parenting, rituals, and the plight of refugees and asylum seekers. Her website is rumiwithaview.com. This work was previously published in Yes! Magazine.



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4.2: The Danger of a Single Story (Adichie)

By Chimamanda Ngozi Adichie



"Chimamanda Ngozi Adichie" by Howard County Library System is licensed under CC BY-NC-ND 2.0

I'm a storyteller. And I would like to tell you a few personal stories about what I like to call "the danger of the single story." I grew up on a university campus in eastern Nigeria. My mother says that I started reading at the age of two, although I think four is probably close to the truth. So I was an early reader, and what I read were British and American children's books.

I was also an early writer, and when I began to write, at about the age of seven, stories in pencil with crayon illustrations that my poor mother was obligated to read, I wrote exactly the kinds of stories I was reading: All my characters were white and blue-eyed, they played in the snow, they ate apples, and they talked a lot about the weather, how lovely it was that the sun had come out.

Now, this despite the fact that I lived in Nigeria. I had never been outside Nigeria. We didn't have snow, we ate mangoes, and we never talked about the weather, because there was no need to.

My characters also drank a lot of ginger beer, because the characters in the British books I read drank ginger beer. Never mind that I had no idea what ginger beer was.

And for many years afterwards, I would have a desperate desire to taste ginger beer. But that is another story.

What this demonstrates, I think, is how impressionable and vulnerable we are in the face of a story, particularly as children. Because all I had read were books in which characters were foreign, I had become convinced that books by their very nature had to have foreigners in them and had to be about things with which I could not personally identify. Now, things changed when I discovered African books. There weren't many of them available, and they weren't quite as easy to find as the foreign books.

But because of writers like Chinua Achebe and Camara Laye, I went through a mental shift in my perception of literature. I realized that people like me, girls with skin the color of chocolate, whose kinky hair could not form ponytails, could also exist in literature. I started to write about things I recognized.

Now, I loved those American and British books I read. They stirred my imagination. They opened up new worlds for me. But the unintended consequence was that I did not know that people like me could exist in literature. So what the discovery of African writers did for me was this: It saved me from having a single story of what books are.

I come from a conventional, middle-class Nigerian family. My father was a professor. My mother was an administrator. And so we had, as was the norm, live-in domestic help, who would often come from nearby rural villages. So, the year I turned eight, we got

a new house boy. His name was Fide. The only thing my mother told us about him was that his family was very poor. My mother sent yams and rice, and our old clothes, to his family. And when I didn't finish my dinner, my mother would say, "Finish your food! Don't you know? People like Fide's family have nothing." So I felt enormous pity for Fide's family.

Then one Saturday, we went to his village to visit, and his mother showed us a beautifully patterned basket made of dyed raffia that his brother had made. I was startled. It had not occurred to me that anybody in his family could actually make something. All I had heard about them was how poor they were, so that it had become impossible for me to see them as anything else but poor. Their poverty was my single story of them.

Years later, I thought about this when I left Nigeria to go to university in the United States. I was 19. My American roommate was shocked by me. She asked where I had learned to speak English so well, and was confused when I said that Nigeria happened to have English as its official language. She asked if she could listen to what she called my "tribal music," and was consequently very disappointed when I produced my tape of Mariah Carey.

She assumed that I did not know how to use a stove.

What struck me was this: She had felt sorry for me even before she saw me. Her default position toward me, as an African, was a kind of patronizing, well-meaning pity. My roommate had a single story of Africa: a single story of catastrophe. In this single story, there was no possibility of Africans being similar to her in any way, no possibility of feelings more complex than pity, no possibility of a connection as human equals.

I must say that before I went to the U.S., I didn't consciously identify as African. But in the U.S., whenever Africa came up, people turned to me. Never mind that I knew nothing about places like Namibia. But I did come to embrace this new identity, and in many ways I think of myself now as African. Although I still get quite irritable when Africa is referred to as a country, the most recent example being my otherwise wonderful flight from Lagos two days ago, in which there was an announcement on the Virgin flight about the charity work in "India, Africa and other countries."

So, after I had spent some years in the U.S. as an African, I began to understand my roommate's response to me. If I had not grown up in Nigeria, and if all I knew about Africa were from popular images, I too would think that Africa was a place of beautiful landscapes, beautiful animals, and incomprehensible people, fighting senseless wars, dying of poverty and AIDS, unable to speak for themselves and waiting to be saved by a kind, white foreigner. I would see Africans in the same way that I, as a child, had seen Fide's family.

This single story of Africa ultimately comes, I think, from Western literature. Now, here is a quote from the writing of a London merchant called John Lok, who sailed to west Africa in 1561 and kept a fascinating account of his voyage. After referring to the black Africans as "beasts who have no houses," he writes, "They are also people without heads, having their mouth and eyes in their breasts."

Now, I've laughed every time I've read this. And one must admire the imagination of John Lok. But what is important about his writing is that it represents the beginning of a tradition of telling African stories in the West: A tradition of Sub-Saharan Africa as a place of negatives, of difference, of darkness, of people who, in the words of the wonderful poet Rudyard Kipling, are "half devil, half child."

And so, I began to realize that my American roommate must have throughout her life seen and heard different versions of this single story, as had a professor, who once told me that my novel was not "authentically African." Now, I was quite willing to contend that there were a number of things wrong with the novel, that it had failed in a number of places, but I had not quite imagined that it had failed at achieving something called African authenticity. In fact, I did not know what African authenticity was. The professor told me that my characters were too much like him, an educated and middle-class man. My characters drove cars. They were not starving. Therefore they were not authentically African.

But I must quickly add that I too am just as guilty in the question of the single story. A few years ago, I visited Mexico from the U.S. The political climate in the U.S. at the time was tense, and there were debates going on about immigration. And, as often happens in America, immigration became synonymous with Mexicans. There were endless stories of Mexicans as people who were fleecing the healthcare system, sneaking across the border, being arrested at the border, that sort of thing.

I remember walking around on my first day in Guadalajara, watching the people going to work, rolling up tortillas in the marketplace, smoking, laughing. I remember first feeling slight surprise. And then, I was overwhelmed with shame. I realized that I had been so immersed in the media coverage of Mexicans that they had become one thing in my mind, the abject immigrant. I had bought into the single story of Mexicans and I could not have been more ashamed of myself.

So that is how to create a single story, show a people as one thing, as only one thing, over and over again, and that is what they become.

It is impossible to talk about the single story without talking about power. There is a word, an Igbo word, that I think about whenever I think about the power structures of the world, and it is "nkali." It's a noun that loosely translates to "to be greater than another." Like our economic and political worlds, stories too are defined by the principle of nkali: How they are told, who tells them, when they're told, how many stories are told, are really dependent on power.

Power is the ability not just to tell the story of another person, but to make it the definitive story of that person. The Palestinian poet Mourid Barghouti writes that if you want to dispossess a people, the simplest way to do it is to tell their story and to start with, "secondly." Start the story with the arrows of the Native Americans, and not with the arrival of the British, and you have an entirely different story. Start the story with the failure of the African state, and not with the colonial creation of the African state, and you have an entirely different story.

I recently spoke at a university where a student told me that it was such a shame that Nigerian men were physical abusers like the father character in my novel. I told him that I had just read a novel called "American Psycho" --

-- and that it was such a shame that young Americans were serial murderers.

Now, obviously I said this in a fit of mild irritation.

But it would never have occurred to me to think that just because I had read a novel in which a character was a serial killer that he was somehow representative of all Americans. This is not because I am a better person than that student, but because of America's cultural and economic power, I had many stories of America. I had read Tyler and Updike and Steinbeck and Gaitskill. I did not have a single story of America.

When I learned, some years ago, that writers were expected to have had really unhappy childhoods to be successful, I began to think about how I could invent horrible things my parents had done to me.

But the truth is that I had a very happy childhood, full of laughter and love, in a very close-knit family.

But I also had grandfathers who died in refugee camps. My cousin Polle died because he could not get adequate healthcare. One of my closest friends, Okoloma, died in a plane crash because our fire trucks did not have water. I grew up under repressive military governments that devalued education, so that sometimes, my parents were not paid their salaries. And so, as a child, I saw jam disappear from the breakfast table, then margarine disappeared, then bread became too expensive, then milk became rationed. And most of all, a kind of normalized political fear invaded our lives.

All of these stories make me who I am. But to insist on only these negative stories is to flatten my experience and to overlook the many other stories that formed me. The single story creates stereotypes, and the problem with stereotypes is not that they are untrue, but that they are incomplete. They make one story become the only story.

Of course, Africa is a continent full of catastrophes: There are immense ones, such as the horrific rapes in Congo and depressing ones, such as the fact that 5,000 people apply for one job vacancy in Nigeria. But there are other stories that are not about catastrophe, and it is very important, it is just as important, to talk about them.

I've always felt that it is impossible to engage properly with a place or a person without engaging with all of the stories of that place and that person. The consequence of the single story is this: It robs people of dignity. It makes our recognition of our equal humanity difficult. It emphasizes how we are different rather than how we are similar.

So what if before my Mexican trip, I had followed the immigration debate from both sides, the U.S. and the Mexican? What if my mother had told us that Fide's family was poor and hardworking? What if we had an African television network that broadcast diverse African stories all over the world? What the Nigerian writer Chinua Achebe calls "a balance of stories."

What if my roommate knew about my Nigerian publisher, Muhtar Bakare, a remarkable man who left his job in a bank to follow his dream and start a publishing house? Now, the conventional wisdom was that Nigerians don't read literature. He disagreed. He felt that people who could read, would read, if you made literature affordable and available to them.

Shortly after he published my first novel, I went to a TV station in Lagos to do an interview, and a woman who worked there as a messenger came up to me and said, "I really liked your novel. I didn't like the ending. Now, you must write a sequel, and this is what will happen ..."

And she went on to tell me what to write in the sequel. I was not only charmed, I was very moved. Here was a woman, part of the ordinary masses of Nigerians, who were not supposed to be readers. She had not only read the book, but she had taken ownership of it and felt justified in telling me what to write in the sequel.

Now, what if my roommate knew about my friend Funmi Iyanda, a fearless woman who hosts a TV show in Lagos, and is determined to tell the stories that we prefer to forget? What if my roommate knew about the heart procedure that was performed in the Lagos hospital last week? What if my roommate knew about contemporary Nigerian music, talented people singing in English and Pidgin, and Igbo and Yoruba and Ijo, mixing influences from Jay-Z to Fela to Bob Marley to their grandfathers.

What if my roommate knew about the female lawyer who recently went to court in Nigeria to challenge a ridiculous law that required women to get their husband's consent before renewing their passports? What if my roommate knew about Nollywood, full of innovative people making films despite great technical odds, films so popular that they really are the best example of Nigerians consuming what they produce? What if my roommate knew about my wonderfully ambitious hair braider, who has just started her own business selling hair extensions? Or about the millions of other Nigerians who start businesses and sometimes fail, but continue to nurse ambition?

Every time I am home I am confronted with the usual sources of irritation for most Nigerians: our failed infrastructure, our failed government, but also by the incredible resilience of people who thrive despite the government, rather than because of it. I teach writing workshops in Lagos every summer, and it is amazing to me how many people apply, how many people are eager to write, to tell stories.

My Nigerian publisher and I have just started a non-profit called Farafina Trust, and we have big dreams of building libraries and refurbishing libraries that already exist and providing books for state schools that don't have anything in their libraries, and also of organizing lots and lots of workshops, in reading and writing, for all the people who are eager to tell our many stories.

Stories matter. Many stories matter. Stories have been used to dispossess and to malign, but stories can also be used to empower and to humanize. Stories can break the dignity of a people, but stories can also repair that broken dignity.

The American writer Alice Walker wrote this about her Southern relatives who had moved to the North. She introduced them to a book about the Southern life that they had left behind. "They sat around, reading the book themselves, listening to me read the book, and a kind of paradise was regained."

I would like to end with this thought: That when we reject the single story, when we realize that there is never a single story about any place, we regain a kind of paradise.

Thank you.

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Chimamanda Ngozi Adichie grew up in Nigeria.

She is the author of the novels *Purple Hibiscus*, *Half of a Yellow Sun,*and *Americanah,* which won the National Book Critics Circle Award and was named one of The New York Times Top Ten Best Books of 2013. Her 2009 TED Talk, The Danger of A Single Story, is now one of the most-viewed TED Talks of all time.

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4.3: The Story We Tell about Millennials — and Who We Leave Out (Allen)

By Reniqua Allen



Photo by unknown. CC 0 via pxhere.

So on the surface, Troy is the kind of millennial that think pieces are made of. He's arrogant, self-centered and convinced that he is smarter than people give him credit for. His favorite topics of conversation are girls, sneakers and cars -- not a surprise for someone who was a teenager just a few years ago. But Troy's mannerisms -- they reveal the patterns of someone who is scared, troubled and unsure of the future.

Now Troy also embodies the many positive qualities his generation is known for. An entrepreneurial spirit, an independent streak and a dedication to his parents. He believes in hard work and has tried gigs in both the licit and underground economies, but he hasn't had any luck and is just trying to find his way and still dances between both worlds.

When I met Troy a few years ago, he had been employed as a golf caddy at a local country club, carrying bags for rich men and women who often never even acknowledged his existence. Before that, he sold sneakers on Facebook. He even tried selling candy bars and water bottles, but he wasn't making enough money to help his parents out or save up for a car any time soon. So Troy saw how hard his immigrant mother from Jamaica worked and how little she got back in return, and he vowed -- Troy vowed to take a different path. So he ended up selling drugs. And then he got caught, and right now, he's trying to figure out his next steps.

In a country where money equals power, quick money, at least for a while, gives young men and women like him a sense of control over their lives, though he said he mainly did it because he wanted stability. "I wanted a good life," he told me. "I got greedy and I got caught." Yet the amazing thing about Troy is that he still believes in the American dream. He still believes that with hard work, despite being arrested, that he can move on up. Now, I don't know if Troy's dreams came true. He disappeared from the program for troubled youth that he was involved in and slipped through the cracks, but on that day that we spoke, I could tell that more than anything, Troy was happy that someone listened to his dreams and asked him about his future.

So I think about Troy and his optimism when I think of the reality that so many young, black millennials face when it comes to realizing their dreams. I think about all the challenges that so many black millennials have to endure in a world that tells them they can be anything they want to be if they work hard, but actually doesn't sit down to listen to their dreams or hear stories about their struggle. And we really need to listen to this generation if we hope to have a healthy and civil society going forward, because millennials of color, they make up a fair chunk of the US and the world population.

Now when we talk about millennials, a group that is often labeled as entitled, lazy, overeducated, noncommittal and narcissistic,

the conversations often swirl around avocado toast, overpriced lattes and fancy jobs abroad -- you probably have heard all these things before. But millennials are not a monolith. Actress Lena Dunham may be the media's representation of this generation, but Troy and other voices like his are also part of the story. In fact, millennials are the largest and most diverse adult population in this country. 44 percent of all American millennials are nonwhite, but often, you wouldn't even know it at all.

Now sure, there are similarities within this population born between 1981 and 1996. Perhaps many of us do love avocado toast and lattes -- I know I do, right? But there are also extreme differences, often between millennials of color and white millennials. In fact, all too often, it seems as though we're virtually living in different worlds.

Now black millennials, a group that I have researched for a book I recently wrote, are the perfect example of the blind spot that we have when it comes to this group. For example, we have lower rates of homeownership, we have higher student debt, we get ID'd more at voter registration booths, we are incarcerated at higher rates ... we make less money, we have higher numbers of unemployment -- even when we do go to college, I should say -- and we get married at lower rates. And honestly, that's really just the beginning.

Now, none of these struggles are particularly new, right? Young black people in America have been fighting, really fighting hard to get their stories told for centuries. After the Civil War in the 1800s, Reconstruction failed to deliver the equality that the end of slavery should have heralded, so young people moved to the North and the West to escape discriminatory Jim Crow policies. Then, as segregation raged in much of the country, young black people helped spearhead civil rights campaigns in the 1950s and 1960s. After that, some people embraced black power and then became Black Panthers and then the next generation, they turned to hip-hop to make sure their voices were heard. And then Barack Obama, hopeful that he, too, may bring about change. And when that failed, when we realized we were still brutalized and battered, we had to let the world know that our lives still mattered. Now, when technology allows more video of our pain and struggle to be broadcast to the world, we wonder, like, what is next?

Our country feels more polarized than ever, yet we are still being told to pull up our pants, be respectable, be less angry, smile more and work harder. Even the attitudes of millennials themselves are overdue for an update. Research done by the Washington Post in 2015 about this supposedly "woke" group found that 31 percent of white millennials think that blacks are lazier than whites, and 23 percent say they're not as intelligent. These are, like, surprising things to me, and shocking. And these responses are not that much different than generations in the past, and it shows that unfortunately, this generation is repeating the same old stereotypes and tropes of the past. Now, a study conducted by David Binder Research and MTV in 2014 -- it found that 84 percent of young millennials were taught by their families that everyone should be equal. This is a really great thing, a really positive step. But only 37 percent in that group actually talked about race with their families.

So I could understand why things may be confusing to some. There are definitely black millennials who are succeeding. Marvel's "Black Panther," directed by black millennial Ryan Coogler and showcasing many others, broke all sorts of records. There's a crop of television shows by creatives like Donald Glover, Lena Waithe and Issa Rae. Beyoncé is, like, the queen, right? She is, like, everything. Young black authors are winning awards, Serena Williams is still dominating on the tennis court despite all her haters, and there's a crop of new politicians and activists running for office. So I don't want to, like, kill these moments of black joy that I too revel in, but I want to make it clear that these wins are too few and far between for a people that's been here for over 400 years. Like, that's insane, right?

And most people still don't really understand the full picture, right? Our stories are still misunderstood, our bodies are still taken advantage of, and our voices? Our voices are silenced in a world that still shows little concern for our everyday struggles. So our stories need to be told in a multitude of ways by a range of voices talking about diverse and nuanced topics, and they really need to be listened to.

And it is not just here in America, right? It's all around the world. Millennials make up 27 percent of the world's population. That's around two billion people. And with countries like India, China, Indonesia and Brazil, along with the United States, accounting for 50 percent of the world's millennials, it's clear that the white, often male, heterosexual narrative of the millennial is only telling half the story. Now, there's many people trying to broaden the palette. They're fighting to get their stories told and bust the millennial stereotype. Whether it's students in South Africa protesting statues of Cecil Rhodes, Michaela Coel making us laugh from the UK, or Uche Eze, who's framing views about Nigerian life, online. But I want to make it clear -- I want to make it really clear to everyone that just because things look more equal than they did in the 20th century, doesn't mean that things are equitable at all. It doesn't mean our experiences are equitable, and it certainly doesn't mean that a post-racial society, that thing that we talked about so much, ever became close to being a reality.

I think of Joelle, a middle-class 20-something who did everything the "right way," but she couldn't go to her dream school, because it was simply too expensive. Or Jalessa, who knows she can't be mediocre at her job the same way that her white peers can. Or Trina, who knows that people judge her unconventional family choices in a different way than if she were a white woman. Or actor

AB, who knows that the roles he takes and gets in Hollywood are different because of his skin color. And then there's Simon. So Simon, by all means, would be an example of someone who's made it. He's a CFO at a tech company in San Francisco, he has a degree from MIT and he's worked at some of the hottest tech companies in the world.

But when I asked Simon if he had achieved the American dream, it took him a while to respond. While acknowledging that he had a really comfortable life, he admitted that under different circumstances, he might have chosen a different path. Simon really loves photography, but that was never a real option for him. "My parents weren't able to subsidize me through that sort of thing," Simon said. "Maybe that's something my children could do." So it's these kinds of stories -- the quieter, more subtle ones -- that reveal the often unique and untold stories of black millennials that show how even dreaming may differ between communities.

So we really need to listen and hear the stories of this generation, now more than ever, as the baby boomers age and millennials come to prominence. We can talk all we want to about pickling businesses in Brooklyn or avocado toast, but leaving out the stories and the voices of black millennials, large swaths of the population -- it will only increase divisions. So stories of black millennials, brown millennials and all millennials of color really need to be told, and they also need to be listened to. We'd be a far better-off country and world.

Thank you.

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Reniqua Allen is a journalist who produces and writes for various outlets on issues of race, opportunity, politics and popular culture. She is the author of *It Was All a Dream: A New Generation Confronts the Broken Promise to Black America*. This essay is a transcript of her TED Talk.

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4.4: How the New “Aladdin” Stacks Up Against a Century of Hollywood Stereotyping (Alsultany)

By Evelyn Alsultany



"Aladdin & the Genie of the Lamp" by Brian Neudorff is licensed under CC BY 4.0

Though critically acclaimed and widely beloved, the 1992 animated feature “Aladdin” had some serious issues with stereotyping.

Disney wanted to avoid repeating these same problems in the live action version of “Aladdin,” which came out on May 24. So they sought advice from a Community Advisory Council comprised of Middle Eastern, South Asian and Muslim scholars, activists and creatives. I was asked to be a part of the group because of my expertise on representations of Arabs and Muslims in the U.S. media.

The fact that a major studio wants to hear from the community reflects Hollywood’s growing commitment to diversity.

But while the live action “Aladdin” does succeed in rectifying some aspects of Hollywood’s long history of stereotyping and whitewashing Middle Easterners, it still leaves much to be desired.

Magical genies and lecherous sheikhs

In his seminal 1978 book “Orientalism,” literature professor Edward Said argued that Western cultures historically stereotyped the Middle East to justify exerting control over it.



A movie poster for the 1921 film 'The Sheik.' Public Domain; Library of Congress

Orientalism in Hollywood has a long history. Early Hollywood films such as "The Sheik" and "Arabian Nights" portrayed the Middle East as a monolithic fantasy land – a magical desert filled with genies, flying carpets and rich men living in opulent palaces with their harem girls.

While these depictions were arguably silly and harmless, they flattened the differences among Middle Eastern cultures, while portraying the region as backwards and in need of civilizing by the West.

Then came a series of Middle Eastern conflicts and wars: the Arab-Israeli war of 1967, the Arab Oil Embargo of 1973, the Iran Hostage Crisis and the Gulf War. In American media, the exotic Middle East faded; replacing it were depictions of violence and ominous terrorists.

As media scholar Jack G. Shaheen observed, hundreds of Hollywood films over the last 50 years have linked Islam with holy war and terrorism, while depicting Muslims as either "hostile alien intruders" or "lecherous, oily sheikhs intent on using nuclear weapons."

Cringeworthy moments in the original 'Aladdin'

Against this backdrop, the Orientalism of Disney's 1992 animated "Aladdin" wasn't all that surprising.

The opening song lyrics described a land "Where they cut off your ear if they don't like your face" and declared, "It's barbaric, but hey, it's home!"

When the American Arab Anti-Discrimination Committee protested the lyrics, Disney removed the reference to cutting off ears in the home video version but left in the descriptor "barbaric."

Then there were the ways the characters were depicted. As many have noted, the bad Arabs are ugly and have foreign accents while the good Arabs – Aladdin and Jasmine – possess European features and white American accents.



In the animated 'Aladdin,' the good Arabs are drawn with Caucasian features, while the bad guys speak with foreign accents. "El malo maloso de Aladdin" by MissRagamuffyn is licensed under CC BY 4.0

The film also continued the tradition of erasing distinctions between Middle Eastern cultures. For example, Jasmine, who is supposed to be from Agrabah – originally Baghdad but fictionalized because of the Gulf War in 1991 – has an Indian-named tiger, Rajah.

Questionable progress

After 9/11, a spate of films emerged that rehashed many of the old terrorist tropes. But surprisingly, some positive representations of Middle Eastern and Muslim characters emerged.

In 2012, I published my book "Arabs and Muslims in the Media: Race and Representation after 9/11." In it, I detail the strategies that writers and producers used after 9/11 to offset stereotyping.

The most common one involved including a patriotic Middle Eastern or Muslim American to counterbalance depictions as terrorists. In the TV drama, "Homeland," for example, Fara Sherazi, an Iranian American Muslim CIA analyst, is killed by a Muslim terrorist, showing that "good" Muslim Americans are willing to die for the United States.

But this didn't change the fact that Middle Easterners and Muslims were, by and large, portrayed as threats to the West. Adding a 'good' Middle Eastern character doesn't do much to upend stereotypes when the vast majority are still appearing in stories about terrorism.

Another strategy also emerged: reverting to old Orientalist tropes of the exotic, romantic Middle East. Maybe writers and producers assumed that depicting the Middle East as exotic would be an improvement over associating it with terrorism.

The 2004 film "Hidalgo," for example, tells the story of an American cowboy who travels to the Arabian desert in 1891 to participate in a horse race. In classic Orientalist fashion, he saves the rich sheik's daughter from the sheik's evil, power-hungry nephew.

The 2017 movie "Victoria and Abdul" depicts an unlikely friendship between Queen Victoria and her Indian-Muslim servant, Abdul Karim. While the film does critique the racism and Islamophobia of 19th-century England, it also infantilizes and exoticizes Abdul.

Nonetheless, some glaring problems persisted. Jake Gyllenhaal was cast in the lead role of "The Prince of Persia: The Sands of Time" (2010), while Christian Bale and Joel Edgerton were cast in "Exodus: Gods and Kings" (2014) as Egyptian characters.

Why were white actors assuming these roles?

When challenged, producer Ridley Scott infamously said that he can't "say that my lead actor is Mohammad so-and-so from such-

and-such. I'm just not going to get it financed."

Does the new 'Aladdin' make strides?

Perhaps in a desire to avoid the mistakes of the past, Disney executives sought advice from cultural consultants like me.

There's certainly some notable progress made in the live-action "Aladdin."

Egyptian Canadian actor Mena Massoud plays Aladdin. Given the dearth of people of Middle Eastern descent in lead roles, the significance of casting Massoud cannot be overstated. And despite the fact that some white extras had their skin darkened during filming, Disney did cast actors of Middle Eastern descent in most of the main roles.

Casting Indian British actress Naomi Scott as Jasmine was controversial; many hoped to see an Arab or Middle Eastern actress in this role and wondered whether casting someone of Indian descent would simply reinforce notions of "Oriental" interchangeability. Nonetheless, the film does note that Jasmine's mother is from another land.

The biggest problem with the 2019 "Aladdin" is that it perpetuates the trend of reverting to magical Orientalism – as if that's a noteworthy improvement over terrorist portrayals. In truth, it's not exactly a courageous move to trade explicit racism for clichéd exoticism.

To be fair, "Aladdin" distinguishes itself from "Hidalgo" and other Orientalist films of this trend by not revolving around the experiences of a white protagonist.

However, once again, characters with American accents are the "good guys" while those with non-American accents are mostly, but not entirely, "bad." And audiences today will be as hard pressed as those in 1992 – or 1922, for that matter – to identify any distinct Middle Eastern cultures beyond that of an overgeneralized "East." Belly dancing and Bollywood dancing, turbans and keffiyehs, Iranian and Arab accents all appear in the film interchangeably.

Just as making positive tweaks within a story about terrorism doesn't accomplish much, so does making positive tweaks within a story about the exotic East. Diversifying representations requires moving beyond these tired tropes and expanding the kinds of stories that are told.

"Aladdin," of course, is a fantastical tale, so questions about representational accuracy might seem overblown. It is also a really fun movie in which Mena Massoud, Naomi Scott and Will Smith all shine in their roles. But over the last century, Hollywood has produced over 900 films that stereotype Arabs and Muslims – a relentless drumbeat of stereotypes that influences public opinion and policies.

If there were 900 films that didn't portray Arabs, Iranians and Muslims as terrorists or revert to old Orientalist tropes, then films like "Aladdin" could be "just entertainment."

Until then, we'll just have to wait for the genie to let more nuanced and diverse portrayals out of the lamp.

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4.5: Mushrooms- “Nature’s Greatest Decomposers” (Anderson)

By Deonna Anderson



In a process called mycoremediation, mushrooms have the ability to remove chemicals from soil. "DSC_0385" by k'allampero is licensed under CC BY-NC-SA 2.0

At the Española Healing Foods Oasis in Española, New Mexico, Pueblo dryland farming techniques are on display in a downtown public park. The garden, designed and planted by the Indigenous-led organization Tewa Women United, demonstrates how food and medicine can be grown in an environment that receives just 11 inches of rain per year. And at a nearby community garden, which the organization helped operate in the past, Pueblo members and locals grow fruit and vegetables.

The garden projects are part of the organization’s efforts to grow foods and herbs for people in the Eight Northern Indian Pueblos, as well as locals in the wider Española Valley, using traditional methods. But there’s a problem: The soils at these gardens are being exposed to contaminants. Tewa Women United hopes oyster mushrooms will clean them up.

At the community garden, a 2015 study found levels of contaminants high enough to threaten human health. Similarly toxic levels of these or other contaminants were not found at the Foods Oasis, though petroleum from a nearby parking lot percolates into the soil there when it rains. So far, tests of petroleum at that site have shown levels within state standards, but Beata Tsosie-Peña of the Santa Clara Pueblo and program coordinator at Tewa Women United said that the organization’s standards are stricter than the state’s. People from local Pueblos consume food and herbs from the Oasis, she said.

Tsosie-Peña added that community elders experience disease, illness, and miscarriage as a result of pollution in the area.

“We’re not disconnected from our lifeways and rootedness in our land base, tradition, and culture,” she said, adding that “living off the land and having that intimate relationship … does put us at risk for more exposure to contaminants.”

The problem is bigger than soil toxins at these gardens. At nearby Los Alamos National Laboratory, hexavalent chromium, a heavy metal and known carcinogen, is seeping into the water supply.

Hexavalent chromium is a byproduct of the lab’s work to design nuclear weapons. The Department of Energy lab at Los Alamos was established in 1943 as part of the Manhattan Project. This location was selected for its isolation. Yet Pueblo people lived there at the time and still inhabit the land.

The risk of toxic exposure in their community has led Tewa Women United to explore methods to clean up the soils. They’ve begun by experimenting with mushrooms at the Healing Foods Oasis and the nearby community garden site.

Mycologist Peter McCoy explains that in a process called mycoremediation, mushrooms have the ability to remove chemicals from soil—and heavy metals from water—through their mycelium.

“They’re sort of nature’s greatest decomposers, disassemblers, by far better than and more powerful than bacteria, animals, and plants,” McCoy said. “They break all kinds of stuff down.”

Mushrooms have helped remove petroleum from soil everywhere from Orleans, California, where they cleaned up a small motor-oil-and-diesel-fuel spill at a community center, to the Ecuadorian Amazon, where they’re being used to clean up the largest land-based oil spill in history.

In April 2018, Tewa Women United buried bricks inoculated with oyster mushroom mycelium at the Foods Oasis and community garden.

While the organization doesn’t have funding for formal scientific testing, it is seeking out money to run pilot studies on its own. They plan to check the soil later this spring to see whether the mycelium has been spreading underneath the surface.

“It has been proven already what the mycelium can do,” Tsosie-Peña says, referring to other examples around the world. “So we are moving forward with inoculating all our garden sites as a proactive measure … but recognize the need to also have scientific backing [provided by] before and after sampling to gain support for widespread implementation.”

The organization has also asked Los Alamos to explore mycroremediation as a method to clean up the hexavalent chromium on its property. Communities for Clean Water, a coalition of environmental and indigenous advocacy organizations including Tewa Women United, advocated in public testimony at a hearing in November that the laboratory use mycoremediation to clean up the heavy metals. The hearing was for a groundwater cleanup permit originally issued in 2015. That permit was issued to Los Alamos by the New Mexico Environment Department without a public hearing, but after the coalition pushed back, it granted the one in November. But in March, the hearing officer’s report determined the permit would continue as originally issued in 2015, as “current water treatment methods are sufficient to meet and exceed the applicable groundwater and drinking water standards.”

Tsosie-Peña said the decision was disappointing because most of the recommendations—including the use of mycoremediation—that came from more than six hours of public comments were not reflected in the report.

The New Mexico Environment Department Ground Water Quality Bureau says it can’t consider mycoremediation in the proceedings related to this particular discharge permit. According to Bureau Chief Michelle Hunter, the activity that Los Alamos completes with this permit is just an intermediate cleanup action in which the lab is authorized to treat and release groundwater on its property.

Hunter explained that the remediation process will start after “all these interim measures have been implemented” and that a different bureau—the Hazardous Waste Bureau—will handle that process.

At that point, Los Alamos and the Hazardous Waste Bureau will choose the remediation technology.

Los Alamos has piloted a couple of remediation strategies, she said, including one that injected molasses into the water and another that used sodium dithionite. If the coalition wants mycoremediation to be considered, they’ll have to advocate for it to get evaluated in the remediation process that the Hazardous Waste Bureau will lead.

For now, Tewa Women United is doing what it can to clean up soils at the community gardens and Foods Oasis and plans to bury more mushroom-inoculated bricks in the community garden sites soon.

Tsosie-Peña said her organization is also working with the Communities for Clean Water Coalition to secure resources and collaborators to implement two pilot projects. One is on Los Alamos property, and another is in local communities downwind from the lab.

She said that while the coalition didn’t get their preferred outcome with the groundwater permit, she hopes they can advocate for mycoremediation in other, separate, work they are doing with Los Alamos on stormwater permitting.

“I think the mainstream view is that these places have been lost to us because they’re contaminated,” Tsosie-Peña said. “But to me, it’s like you wouldn’t just abandon your sick grandmother in the hospital to suffer alone.

“That’s how we feel about these places. They’re sick. They need healing. They need our love and attention more than ever.”

Deonna Anderson is a Bay Area-based reporter and serves as the Surdna Reporting Fellow for YES! Magazine, where she reports on social issues and solutions having to do with housing, food, race, and equity. Her essay originally appeared in YES!



Mushrooms: “Nature’s Greatest Decomposers” by Deonna Anderson is licensed under a Creative Commons Attribution-NonCommercial-NoDerivatives 4.0 International License.

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4.6: Seed Libraries Fight for the Right to Share (Cook)

Christopher D. Cook

#reportinginformation, #sharedvalues, #kairos, #ethos, #logos, #pathos, #descriptive, #currentevents, #seeds #intellectualproperty



Tessah Wickus (left), director of Northern Wisconsin's Seed Savers Alliance, says seed libraries help more young people become farmers (Photo courtesy of Cable Community Farm.)

It's easy to take seeds for granted. Tiny dry pods hidden in packets and sacks, they make a brief appearance as gardeners and farmers collect them for future planting then later drop them into soil. They are not "what's for dinner," yet without them there would be no dinner. Seeds are the forgotten heroes of food—and of life itself.

Sharing these wellsprings of sustenance may sound innocuous enough, yet this increasingly popular exchange—and wider seed access—is up against a host of legal and economic obstacles. The players in this surreal saga, wherein the mere sharing of seeds is under attack, range from agriculture officials interpreting seed laws, to powerful corporations expanding their proprietary and market control.

Seed libraries—a type of agricultural commons where gardeners and farmers can borrow and share seed varieties, enriching their biodiversity and nutrition—have sprouted up across the U.S. in recent years, as more Americans seek connection to food and the land. This new variety of seed sharing has blossomed from just a dozen libraries in 2010 to more than 300 today. The sharing of seeds "represents embedded knowledge that we've collected over 10,000 years," says Jamie Harvie, executive director of the Institute for a Sustainable Future, based in Duluth, Minnesota. "Healthy resilient communities are characterized not by how we control other people, and more about valuing relationships."

As Harvie suggests, seed libraries offer a profound alternative to the corporate takeover of seeds, which has reached frightful proportions: according to the non-profit ETC Group, just three firms control more than half of the worldwide seed business (more than doubling their 22% share in 1996), while the top ten corporations now occupy 76 percent of the global market. Monsanto alone has 26 percent of the world's seed market, with Du Pont and Syngenta not far behind.

A 2013 report by ETC Group shows the startling scope of the industry's market power, across the panorama of seeds, agrochemicals, and genetics: Four firms control 58.2% of seeds; 61.9% of agrochemicals; 24.3% of fertilizers; 53.4% of animal pharmaceuticals; and, in livestock genetics, 97% of poultry and two-thirds of swine and cattle research.

Kristina Hubbard, communications director for the Organic Seed Alliance, sees a direct connection between corporate control and the seed-sharing movement. "I think community-based projects like seed libraries are at least in part a direct response to

concerns people have about who controls our seed," explains Hubbard. "It's a necessary response, as seed industry consolidation continues and is increasing the vulnerability of our seed and food systems. We need more decision makers in the form of seed stewards, and more resiliency in our seed and food systems."

Seed Libraries Rising

"Love the earth around you," urges Betsy Goodman, a 27-year-old farmer in Western Iowa, where "most of the landscape is covered in uniform rows of corn and soybeans." Working on an 11-acre organic farm that sprouts 140 varieties of tomatoes and 60 varieties of peppers, among other crops, Goodman has become something of a seed evangelist. In 2012, she launched the Common Soil Seed Library, just across the Missouri River in nearby Omaha, Nebraska—enabling area gardeners and farmers to borrow some 5,000 seed packets (112 different varieties) to date.

"It didn't make sense to me that no one was perpetuating the cycle of seed and life," says Goodman. "People have this idea that you put a seed in the ground, harvest your food, and let it die." Goodman says she is working to perpetuate life. "The basis of our whole food system comes from the seed," she says. "I think people are not generally conscious of how grateful we should be for our food diversity and wealth."

Goodman sees the seed library as an essential reclaiming of farming traditions and local food security. "I want farmers to go back to saving seeds. It's our responsibility to uphold our food system. It takes everybody." But, she says, many farmers remain isolated and unaware of the seed-sharing movement. "The consciousness around this is not there yet. I haven't really heard from farmers yet...The farmers buy their seed each year from Monsanto and Syngenta, this huge industrial system that's very much in control of this state and surrounding states." Farmers, she adds, "rely on these companies to buy their corn, they are very tied into these companies, and can't even feed themselves off of the food they're growing."

Motivated by similar concerns, the Wisconsin Seed Savers Alliance has helped germinate six seed libraries (with three more on the way this spring) across five counties in the state's economically isolated northeast, along the shores of Lake Superior.

"A lot of food grown here is shipped away," says Alliance director Tessah Wickus. She explains that seed libraries are about "sharing the burden of growing food and making sure we all have something nutritious...We don't have a whole lot of income sources, our schools are in the system for hot lunch programs, and we have a high poverty rate. One of the concerns here is food security and expanding local foods."

While small in scale, Wisconsin's seed library alliance has tapped a well of interest among new farmers and old, says Wickus, who is 25. "Sharing seeds is part of helping the next generation of farmers...[T]his is an integral part of how to survive and sustain yourself, how to pass along knowledge from one generation to another. People have a hunger to know where their food comes from, something we've lost."

About 200 miles westward, on the White Earth Indian Reservation in northern Minnesota, a new seed library offers varieties of sunflower, bean, corn and other seeds to residents—many of whom are poor and seeking a reconnection to indigenous food and farming. Most of the money here "goes off the reservation," says Zachary Paige, farm manager at the White Earth Land Recovery Project. "This is one way to get the economy back on the reservation, and save money for food, instead of buying seeds from catalogs," he says, while also "closing that loop in producing food."

Paige (who is not Native American) helped start the White Earth Seed Library two years ago, and is working with local college and school garden projects to cultivate traditional seed varieties. He points to an indigenous tradition of growing and sharing food, and a revival of highly nutritious pre-Columbus crops, such as Bear Island Corn. Sharing seeds fits into a larger goal on the reservation of "trying to eat healthier and relieve diabetes."

Seed-Sharing Crackdown

But all this seed-sharing love is butting up against some prodigious economic and regulatory challenges. As the libraries spread across the US, they are catching scrutiny from agriculture officials in states such as Pennsylvania, Minnesota, and Iowa, who express concerns about unlabeled seed packets, and the spreading of contaminated seeds and noxious or invasive species.

One flashpoint in this battle is a small seed library in Mechanicsburg, Pennsylvania, which ran into a regulatory dispute with the state's department of agriculture. Last June, the Pennsylvania Department of Agriculture informed an employee of the Joseph T. Simpson Public Library that its seed library ran afoul of state seed laws and would have to shut down or follow exorbitant

testing and labeling rules intended for commercial seed enterprises. County Commissioner Barbara Cross raised the specter of terrorism, telling local media, “Agri-terrorism is a very, very real scenario,” she said. “Protecting and maintaining the food sources of America is an overwhelming challenge…so you’ve got agri-tourism on one side and agri-terrorism on the other.”

The library was forced to limit its sharing, holding a special seed swapping event instead. As Mechanicsburg seed librarian Rebecca Swanger explained to media at the time, “We can only have current-year seeds, which means 2014, and they have to be store-purchased because those seeds have gone through purity and germination rate testing. People can't donate their own seeds because we can't test them as required by the Seed Act.”

While the Sustainable Economies Law Center (SELC) insists that laws regulating large commercial seed companies do not apply to seed libraries, “other states are now considering adopting Pennsylvania’s seed protocol,” Shareable reported—potentially stopping the seed library movement in its tracks.

But Pennsylvania and some other states “have misapplied the law entirely,” says Neil Thapar, staff attorney at SELC, which is spearheading a national seed library campaign called Save Seed Sharing. Pennsylvania’s Seed Act, he says, “does not actually authorize the state agriculture department to regulate noncommercial seed sharing through seed libraries.”

Thapar argues that applying state seed laws to the libraries is “inappropriate because it violates the original spirit and intent of these laws. Seed laws were created solely as consumer protection laws to protect farmers from unscrupulous seed companies in the marketplace.” In contrast, seed sharing takes place outside of markets, as a “noncommercial activity in community.”

Minnesota’s budding seed library movement has encountered similar resistance. Last September, the state’s department of agriculture (MDA) informed the Duluth Seed Library that it was in violation of state seed laws that prohibit transferring ownership of seeds without comprehensive testing. Harvie, who helped organize the library effort in Duluth, recalls the crackdown “really shocked people…it seemed like an egregious overreach.”

Harvie says the Department of Agriculture enforcements nationally are galvanizing people to support seed libraries. “What people are asking is, who’s being hurt,” he says. “Nobody is being hurt. The only one anyone can imagine being hurt is the seed industry.”

Was the seed industry behind the MDA’s actions? Harvie does not suspect a conspiracy, but he notes, “There had to be some pressure, the [MDA] has plenty of other things to do. Perhaps the MDA knew that by purposefully enforcing the law, it would draw out support for saving.”

Minnesota’s Seed Program Advisory Group, which advises the MDA on state seed laws, meets three times a year and publishes no records of its meetings. Its members include major state commodity groups such as the Minnesota Corn Growers Association, Soybean Growers Association, and the Minnesota Crop Improvement Association.

When the advisory group met last December, Harvie recalls, “I think the Department of Agriculture was excited for us to be at the meeting. It provided them with some community voice,” he says, “when too often it is only industry that can afford the time and expense of attending meetings. The lesson is, the community has to stand up and be present.”

With nationwide challenges to seed libraries, activists worry about a chilling effect on this nascent and increasingly popular form of seed-sharing. In Omaha, Nebraska, the community “has responded really well and been very supportive” of Common Soil’s initiative, says Goodman. “We’re not being attacked, we are being supported,” she says, by gardeners and lawmakers interested in putting the libraries on more solid legal ground. But, she adds, “I was approached by others across Nebraska who wanted to open seed libraries, but they were afraid they would put all this work in and get shut down.”

It remains unclear whether the seed industry has played any role in promoting the enforcement push, but this powerful agribusiness sector is vigilant about expanding its control over seeds. As first reported by MintPress News this January, the conservative American Legislative Exchange Council (ALEC) is peddling its “Pre-Emption of Local Agricultural Laws Act”—a law providing “exclusive regulatory power over agricultural seed, flower seed and vegetable seed and products of agriculture seed, flower seed and vegetable seed to the state.” Despite the conservative mantra of “local control,” ALEC’s measure would prohibit local governments from enacting or enforcing measures to “inhibit or prevent the production or use of agricultural seed, flower seed or vegetable seed or products.”

Meanwhile, the American Seed Trade Association advocates for “Strong intellectual property protection,” to keep investment dollars flowing, and to “add value to agriculture and society through new products. Any state legislation that could undermine this simple principle is vigorously opposed.”

Asked for its stance on seed libraries, the US Department of Agriculture (USDA) stated, “We have not received any formal complaints of mislabeled seed being distributed in interstate commerce through these programs (seed libraries).” The Federal Seed Act (FSA) governs “truthful labeling of agricultural and vegetable seed shipped in interstate commerce,” the agency said, adding, “It remains to be seen if any of the seed being obtained from these libraries will make it into interstate commerce.” Unless the seeds are shipped across state lines, or “determined to be a variety protected” under the federal Seed Act, the FSA “has no jurisdiction over this seed. Individual States will need to establish internal methods of dealing with labeling and possible mislabeling of the seed packets.”

Saving the Libraries

As state agriculture agencies consider whether to curtail seed libraries, legislative efforts are underway in Nebraska, Minnesota, and other states, to protect them. The Community Gardens Act [pdf] currently moving through the Nebraska legislature would exempt seed libraries from state laws governing seed labeling and testing. In December 2014, the city council of Duluth, Minnesota passed a resolution supporting seed sharing “without legal barriers of labeling fees and germination testing.”

Perhaps more significantly, the Duluth resolution advocated reforming the Minnesota Seed Law to “support the sharing of seeds by individuals and through seed libraries,” by exempting these forms of sharing from the law’s labeling, testing, and permitting requirements. After one reform measure was withdrawn from the Minnesota legislature, activists are gearing up for another legislative push soon.

In coming months, seed-sharing advocates can expect legislative battles across the US—some seeking to expand libraries’ sharing rights, and others limiting the exchange. Meanwhile, agribusiness continues to widen its economic and legal control over the world’s seed supply. “Seed sharing is an interactive and vibrant contrast to the extractive marketplace,” says Harvie. The battle over seed libraries and sharing represents “a clash of worldviews that just don’t reconcile.”

Despite the challenges, Goodman remains buoyant about the seed library movement. “It’s natural for companies to try to get power over this, but it’s our responsibility to push back and establish our freedom,” she says. “We are losing huge chunks of our food system, and it’s our responsibility to reclaim it. We have to be the ones to do it.”

Christopher D. Cook is an award-winning journalist and author of *Diet for a Dead Planet: Big Business and the Coming Food Crisis*. This essay originally appeared in *Shareable*.

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4.7: The Story We Tell about Millennials — and Who We Leave Out (Allen)

By Reniqua Allen



Photo by unknown. CC 0 via pxhere.

So on the surface, Troy is the kind of millennial that think pieces are made of. He's arrogant, self-centered and convinced that he is smarter than people give him credit for. His favorite topics of conversation are girls, sneakers and cars -- not a surprise for someone who was a teenager just a few years ago. But Troy's mannerisms -- they reveal the patterns of someone who is scared, troubled and unsure of the future.

Now Troy also embodies the many positive qualities his generation is known for. An entrepreneurial spirit, an independent streak and a dedication to his parents. He believes in hard work and has tried gigs in both the licit and underground economies, but he hasn't had any luck and is just trying to find his way and still dances between both worlds.

When I met Troy a few years ago, he had been employed as a golf caddy at a local country club, carrying bags for rich men and women who often never even acknowledged his existence. Before that, he sold sneakers on Facebook. He even tried selling candy bars and water bottles, but he wasn't making enough money to help his parents out or save up for a car any time soon. So Troy saw how hard his immigrant mother from Jamaica worked and how little she got back in return, and he vowed -- Troy vowed to take a different path. So he ended up selling drugs. And then he got caught, and right now, he's trying to figure out his next steps.

In a country where money equals power, quick money, at least for a while, gives young men and women like him a sense of control over their lives, though he said he mainly did it because he wanted stability. "I wanted a good life," he told me. "I got greedy and I got caught." Yet the amazing thing about Troy is that he still believes in the American dream. He still believes that with hard work, despite being arrested, that he can move on up. Now, I don't know if Troy's dreams came true. He disappeared from the program for troubled youth that he was involved in and slipped through the cracks, but on that day that we spoke, I could tell that more than anything, Troy was happy that someone listened to his dreams and asked him about his future.

So I think about Troy and his optimism when I think of the reality that so many young, black millennials face when it comes to realizing their dreams. I think about all the challenges that so many black millennials have to endure in a world that tells them they can be anything they want to be if they work hard, but actually doesn't sit down to listen to their dreams or hear stories about their struggle. And we really need to listen to this generation if we hope to have a healthy and civil society going forward, because millennials of color, they make up a fair chunk of the US and the world population.

Now when we talk about millennials, a group that is often labeled as entitled, lazy, overeducated, noncommittal and narcissistic,

the conversations often swirl around avocado toast, overpriced lattes and fancy jobs abroad -- you probably have heard all these things before. But millennials are not a monolith. Actress Lena Dunham may be the media's representation of this generation, but Troy and other voices like his are also part of the story. In fact, millennials are the largest and most diverse adult population in this country. 44 percent of all American millennials are nonwhite, but often, you wouldn't even know it at all.

Now sure, there are similarities within this population born between 1981 and 1996. Perhaps many of us do love avocado toast and lattes -- I know I do, right? But there are also extreme differences, often between millennials of color and white millennials. In fact, all too often, it seems as though we're virtually living in different worlds.

Now black millennials, a group that I have researched for a book I recently wrote, are the perfect example of the blind spot that we have when it comes to this group. For example, we have lower rates of homeownership, we have higher student debt, we get ID'd more at voter registration booths, we are incarcerated at higher rates ... we make less money, we have higher numbers of unemployment -- even when we do go to college, I should say -- and we get married at lower rates. And honestly, that's really just the beginning.

Now, none of these struggles are particularly new, right? Young black people in America have been fighting, really fighting hard to get their stories told for centuries. After the Civil War in the 1800s, Reconstruction failed to deliver the equality that the end of slavery should have heralded, so young people moved to the North and the West to escape discriminatory Jim Crow policies. Then, as segregation raged in much of the country, young black people helped spearhead civil rights campaigns in the 1950s and 1960s. After that, some people embraced black power and then became Black Panthers and then the next generation, they turned to hip-hop to make sure their voices were heard. And then Barack Obama, hopeful that he, too, may bring about change. And when that failed, when we realized we were still brutalized and battered, we had to let the world know that our lives still mattered. Now, when technology allows more video of our pain and struggle to be broadcast to the world, we wonder, like, what is next?

Our country feels more polarized than ever, yet we are still being told to pull up our pants, be respectable, be less angry, smile more and work harder. Even the attitudes of millennials themselves are overdue for an update. Research done by the Washington Post in 2015 about this supposedly "woke" group found that 31 percent of white millennials think that blacks are lazier than whites, and 23 percent say they're not as intelligent. These are, like, surprising things to me, and shocking. And these responses are not that much different than generations in the past, and it shows that unfortunately, this generation is repeating the same old stereotypes and tropes of the past. Now, a study conducted by David Binder Research and MTV in 2014 -- it found that 84 percent of young millennials were taught by their families that everyone should be equal. This is a really great thing, a really positive step. But only 37 percent in that group actually talked about race with their families.

So I could understand why things may be confusing to some. There are definitely black millennials who are succeeding. Marvel's "Black Panther," directed by black millennial Ryan Coogler and showcasing many others, broke all sorts of records. There's a crop of television shows by creatives like Donald Glover, Lena Waithe and Issa Rae. Beyoncé is, like, the queen, right? She is, like, everything. Young black authors are winning awards, Serena Williams is still dominating on the tennis court despite all her haters, and there's a crop of new politicians and activists running for office. So I don't want to, like, kill these moments of black joy that I too revel in, but I want to make it clear that these wins are too few and far between for a people that's been here for over 400 years. Like, that's insane, right?

And most people still don't really understand the full picture, right? Our stories are still misunderstood, our bodies are still taken advantage of, and our voices? Our voices are silenced in a world that still shows little concern for our everyday struggles. So our stories need to be told in a multitude of ways by a range of voices talking about diverse and nuanced topics, and they really need to be listened to.

And it is not just here in America, right? It's all around the world. Millennials make up 27 percent of the world's population. That's around two billion people. And with countries like India, China, Indonesia and Brazil, along with the United States, accounting for 50 percent of the world's millennials, it's clear that the white, often male, heterosexual narrative of the millennial is only telling half the story. Now, there's many people trying to broaden the palette. They're fighting to get their stories told and bust the millennial stereotype. Whether it's students in South Africa protesting statues of Cecil Rhodes, Michaela Coel making us laugh from the UK, or Uche Eze, who's framing views about Nigerian life, online. But I want to make it clear -- I want to make it really clear to everyone that just because things look more equal than they did in the 20th century, doesn't mean that things are equitable at all. It doesn't mean our experiences are equitable, and it certainly doesn't mean that a post-racial society, that thing that we talked about so much, ever became close to being a reality.

I think of Joelle, a middle-class 20-something who did everything the "right way," but she couldn't go to her dream school, because it was simply too expensive. Or Jalessa, who knows she can't be mediocre at her job the same way that her white peers can. Or Trina, who knows that people judge her unconventional family choices in a different way than if she were a white woman. Or actor

AB, who knows that the roles he takes and gets in Hollywood are different because of his skin color. And then there's Simon. So Simon, by all means, would be an example of someone who's made it. He's a CFO at a tech company in San Francisco, he has a degree from MIT and he's worked at some of the hottest tech companies in the world.

But when I asked Simon if he had achieved the American dream, it took him a while to respond. While acknowledging that he had a really comfortable life, he admitted that under different circumstances, he might have chosen a different path. Simon really loves photography, but that was never a real option for him. "My parents weren't able to subsidize me through that sort of thing," Simon said. "Maybe that's something my children could do." So it's these kinds of stories -- the quieter, more subtle ones -- that reveal the often unique and untold stories of black millennials that show how even dreaming may differ between communities.

So we really need to listen and hear the stories of this generation, now more than ever, as the baby boomers age and millennials come to prominence. We can talk all we want to about pickling businesses in Brooklyn or avocado toast, but leaving out the stories and the voices of black millennials, large swaths of the population -- it will only increase divisions. So stories of black millennials, brown millennials and all millennials of color really need to be told, and they also need to be listened to. We'd be a far better-off country and world.

Thank you.

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Reniqua Allen is a journalist who produces and writes for various outlets on issues of race, opportunity, politics and popular culture. She is the author of *It Was All a Dream: A New Generation Confronts the Broken Promise to Black America*. This essay is a transcript of her TED Talk.

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4.8: Jamaica Leads in Richard Branson-Backed Plan for a Caribbean Climate Revolution (Ashtine and Rogers)

By Masaō Ashtine & Tom Rogers

#science #environment #nature #politics #business #global #descriptive #currentevents #sharedvalues #reportinginformation #ethos #kairos #



Branson at a Climate-Smart Accelerator event. Adrian Creary/Studiocraft, CC BY

After hurricanes Irma and Maria tore through the Caribbean in 2017, devastating dozens of islands – including billionaire Richard Branson's private isle, Necker Island – Branson called for a "Caribbean Marshall Plan."

He wanted world powers and global financial institutions to unite to protect the Caribbean against the effects of climate change.

That hasn't happened. So Branson and his government partners from 27 Caribbean countries hope that his celebrity, connections and billions will prod local politicians and the financial community to act.

In August 2018, at a star-studded event at the University of the West Indies in Mona, Jamaica, Branson helped to launch the Caribbean Climate-Smart Accelerator, a US$1 billion effort to kickstart a green energy revolution in the region.

Its aims include convincing global financial institutions to fund ambitious climate mitigation efforts in the Caribbean, upgrading critical infrastructure across this vulnerable region.

Well before Branson's arrival, however, some Caribbean countries were already working to break their dependence on fossil fuels.

Jamaica's modern energy grid

Even prior to the debilitating 2017 hurricane season, polling showed that a strong majority of people in the Caribbean see climate change as a very serious threat.

The region – where we study renewable energy and climate change – is home to 16 of the world's most climate-vulnerable countries.

That's because the stronger and more frequent storms, extreme droughts and coastal flooding that result from rising global temperatures hit rural island nations hard.

Before Branson took up the cause, several Caribbean nations were upgrading their electric grids to improve energy independence and better prepare islands for the impacts of storms that knock out power.

Jamaica opened the largest wind farm in the English-speaking Caribbean in 2004. The Wigton Wind Farm now helps power over 55,000 surrounding homes, households that would formerly have used some 60,000 barrels of oil annually.

As part of its national goal to generate 50 percent of all its power using renewable sources, Jamaica now hopes to build offshore wind farms.

It has also enhanced the stability of its grid with a hybrid energy storage system that uses a flywheel and a battery to store solar and wind energy for use as needed, including after storms.

From 0 to 100

Dominica is another Caribbean pioneer in climate mitigation.

This tiny island already generates 28 percent of its electricity from wind, hydropower and other renewable sources. In contrast, 0.3 percent of electricity in Trinidad and Tobago, the Caribbean's main oil exporter, is renewable.

In an effort to diversify its energy sources away from diesel, Dominica's government has secured $30 million from the international Climate Investment Fund and $90 million from the United Kingdom to invest in geothermal energy.

The country is on track to reach 100 percent renewable energy by the end of this year. If it succeeds, it will join Iceland in entirely forgoing dirty oil, coal and gas energy.

Dominica may soon have some more local competition.

Barbados, in the eastern Caribbean, hopes to use 100 percent renewable energy sources by 2030 using a mix of wind, solar and biofuels derived from food waste and grass, which could benefit the island's ailing agricultural sector.



Dominica was nearly flattened by Hurricane Maria in September 2017. "Hurricane Maria destruction on Dominica" by Tanya Holden, DFID is licensed under CC BY 2.0

Caribbean academics take the lead

Such policies are what Branson and others call "climate-smart." While preparing countries for extreme weather, they create jobs and boost key industries. The result is an economy custom-built for the future.

This is already happening, albeit slowly, in many countries worldwide.

In the U.S., wind and solar are already financially competitive with traditional coal power in many places, particularly for new power generators. So, over time, as older facilities age out across the globe, these technologies are being replaced with modern energy systems.

As in other places, the process of moving more Caribbean countries off fossil fuels requires mustering the political will and financial means needed to transform a nation's entire grid.

For over a century, governments have created regulatory systems and policies designed around imported fossil fuels. Replacing the archaic tax incentives and regulations that discourage renewable energy development takes time, effort and money.

Doing so requires a detailed analysis of a country's relationship with energy. How are homes, businesses, tourism, farms and transportation networks powered? Which energy alternative is best suited for each use? What resources are available?

In our observation, local academics played a strong role in getting policymakers in Jamaica, Barbados and Dominica to undertake these kinds of assessments.

University of the West Indies professor Michael Taylor founded the Climate Studies Group to help the region adapt to life with climate change.

Failure to prepare for future storms would mean "the destruction of 'island life' as we know it," Taylor said.

It was an academic, too, who in 2014 first pushed Barbados to commit to shifting entirely over to clean energy.

Professor Olav Hohmeyer of Germany's Flensburg University – who was then teaching at the University of the West Indies – told the recently formed Barbados Renewable Energy Association that the island had the natural resources necessary to become 100 percent renewable within 10 years.

The university and the energy association worked to convince Barbados' electric utility, central bank, farmers and local policymakers that an island-wide energy transition was feasible – and strategic.

They also engaged the International Development Bank, which in 2016 published a detailed and generally positive assessment on renewable energy development in Barbados.

Barbados' clean revolution

Politicians in Barbados were slower to come around, weighing the cost of green energy against other national development priorities.

Then came the 2017 hurricane season.

In May 2018, Mia Mottley of the leftist Labour Party was elected prime minister of Barbados with a bold sustainability pledge.

At the United Nations General Assembly later that year, Mottley declared that her country would be 100 percent renewable by 2030. And she insisted that the world must help Barbados and other island nations in their climate change fight.

Her Labour Party even envisages electrifying Barbados' busy Bridgetown port, allowing the 500 cruise ships that dock each year to plug into battery-run power sources rather than operating on-board generators.

Three Caribbean countries are well on their way to becoming "climate smart." With international support, the other 23 may get there, too.

Masaō Ashtine is a Lecturer in Alternative Energy, University of the West Indies, Mona Campus. Tom Rogers is a Senior Lecturer in Renewable Energy & Energy Management, Coventry University. Their article was originally published in The Conversation.

Jamaica leads in Richard Branson-backedplan for a Caribbean climate revolution by Masaō Ashtine & Tom Rogers is licensed under a Creative Commons Attribution-NoDerivatives 4.0 International License.

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4.9: Is Burning Trash a Good Way to Handle It? Waste Incineration in 5 Charts (Baptista)

Ana Baptista

#science #environment #health #civilrights #politics #systemanalysis #nature #argument #logos #ethos #kairos #cognitivebias #advice #global



"Wheelabrator Technologies' Waste-to-Energy plant in Saugus, Massachusetts." by Fletcher6 is licensed under CC BY 3.0

Burning trash has a long history in the United States, and municipal solid waste incinerators have sparked resistance in many places. As an environmental justice scholar who works directly with low-income and communities of color, I see incineration as a poor waste management option.

Although these plants generate electricity from the heat created by burning trash, their primary purpose is waste disposal. Emissions from burning waste worsen environmental inequalities, create financial risks for host communities and reduce incentives to adopt more sustainable waste practices.

I recently co-authored a report that describes signs of decline in the U.S. waste incineration industry due to many factors. They include a volatile revenue model, aging plants, high operation and maintenance costs, and growing public interest in reducing waste, promoting environmental justice and combating climate change.

Nonetheless, 72 incinerators are still operating today in the U.S. Most of them – 58, or 80% – are sited in environmental justice communities, which we defined as areas where more than 25% of residents are low-income, people of color or both. Incinerators worsen cumulative impacts from multiple pollution sources on these overburdened neighborhoods.

Environmental justice flashpoints

Waste incinerators are heavily concentrated in northeast states and Florida – areas with high population densities and limited landfill space. Some of these states also provide favorable economic incentives, such as allowing incinerators to earn renewable energy credits for generating electricity.

In the past year environmental justice advocates have successfully shut down incinerators in Detroit, Michigan, and Commerce, California. The Detroit incinerator was built in the 1980s and received more than US$1 billion in public investment borne by local taxpayers. Groups such as Breathe Free Detroit and Zero Waste Detroit rallied residents to oppose the public financing and health

burdens that the facility imposed on surrounding environmental justice communities. The plant closed in March 2019.

The California plant closed in June 2018 after a yearlong campaign by two community-based organizations, East Yard Communities for Environmental Justice and Valley Improvement Projects, to prevent incineration from qualifying for state renewable energy subsidies. The facility ultimately closed when a 30-year power purchase agreement with the local utility expired, leaving it without a sufficient revenue stream.

Aging facilities

Incineration plants' average life expectancy is 30 years. Three-quarters of operating waste incinerators in the United States are at least 25 years old.

These facilities' revenues come primarily from tipping fees that waste haulers pay to dump trash, and secondarily from generating electricity. These revenue streams are volatile and can undermine the industry's financial stability. At least 31 incinerators have closed since 2000 due to issues such as insufficient revenue or inability to afford required upgrades.

Operations and maintenance costs typically increase as plants age and their performance decreases. Upgrades, such as installing new pollution control equipment, can cost tens of millions of dollars, and sometimes more than US$100 million.

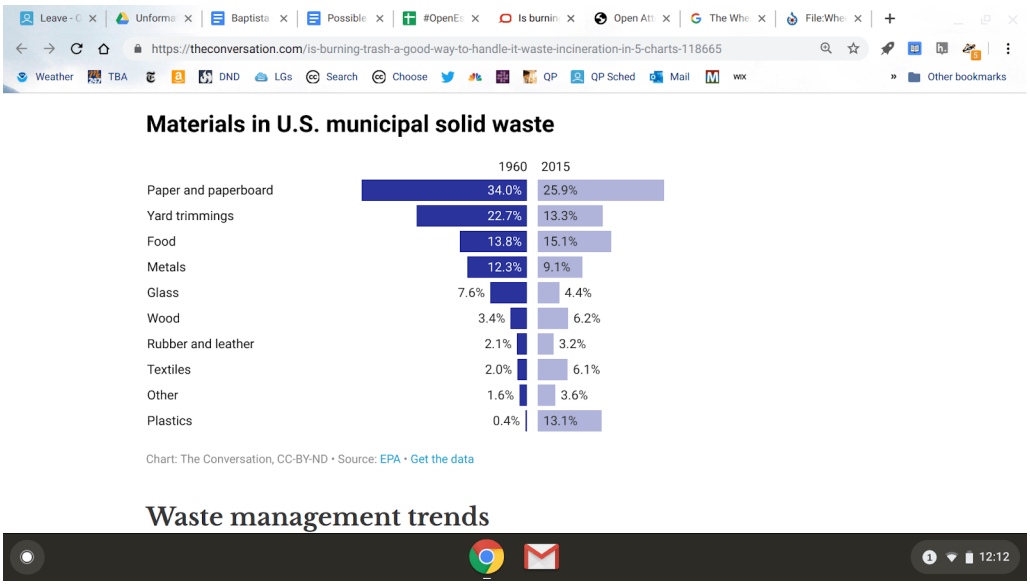
These large capital expenditures represent risks for host communities, which often provide public financing through bonds or tax increases. Such measures are risky because the waste service and energy contracts that generate revenue are increasingly shorter term and vulnerable to fluctuating market and regulatory conditions. As plants age, their environmental performance may also degrade over time, posing increasing risks to the environment and public health.



What incinerators burn

The composition of municipal solid waste has changed over the past 50 years. Synthetic materials such as plastics have increased, while biogenic, compostable materials such as paper and yard trimmings have decreased.

Plastics are particularly problematic for waste handling because they are petroleum-based, nonbiogenic materials. They are difficult to decompose and release harmful pollutants such as dioxins and heavy metals when they are incinerated.



Waste management trends

Today, thanks to the evolution of waste handling options, a majority of the materials in municipal solid waste can be composted or recycled. This reduces impacts on the environment, including air, soil and water contamination and greenhouse gas emissions. As cities like New York and San Francisco adopt zero-waste policies that create incentives for diverting waste from landfills or incinerators, burning trash will increasingly become obsolete.

Many U.S. cities and states are adopting aggressive climate change and sustainability goals. Waste reduction and diversion will play a critical part in meeting these targets. The public is increasingly demanding more upstream solutions in the form of extended producer responsibility bills, plastic bans and less-toxic product redesign. There is also a growing movement for less-consumptive lifestyles that favors zero-waste goals.



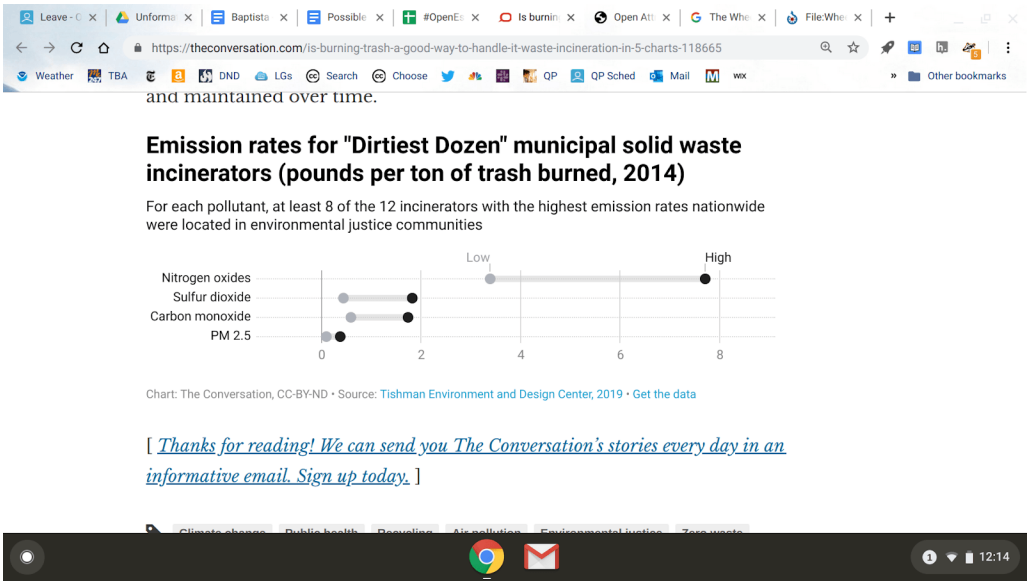
Heavy polluters

Incinerators release many air pollutants, including nitrogen oxides, sulfur dioxides, particulate matter, lead, mercury, dioxins and furans. These substances are known to have serious public health effects, from increased cancer risk to respiratory illness, cardiac disease and reproductive, developmental and neurological problems. According to recent figures from the waste industry,

incinerator plants emit more sulfur dioxide, nitrogen oxides and carbon dioxide per unit of electricity generated than power plants burning natural gas.

Research on direct health impacts of waste incineration in the United States is limited, but a handful of studies from Asia and Europe, where waste incinerators are prevalent, offer some insights. For example, a 2013 study in Italy analyzed the occurrence of miscarriages in women aged 15-49 years residing near seven incinerators in northern Italy's Emilia-Romagna region, and found that increased particulate emissions from the incinerators was associated with an increased risk of miscarriage.

A single incinerator may burn anywhere from a few hundred tons to several thousand tons of waste per day. Smaller incinerators typically have lower absolute emissions but can emit more hazardous pollutants for each ton of waste they burn. Plant emissions also can vary widely based on the heterogeneous composition of municipal waste, the age and type of emissions control equipment, and how well the plant is operated and maintained over time.



Ana Baptista is an Assistant Professor of Environmental Policy and Sustainability Management at The New School. Her essay was originally published in The Conversation.

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4.10: Ending the Secrecy of the Student Debt Crisis (Schorin)

Gerald Schorin

#causalargument, #kairos, #ethos, #sharedvalues, #argument, #reportinginformation, #currentevents, #cognitivebias, #logos



"7th Ford F-150" by IFCAR is in the Public Domain, CC0

No one who has ever worked in Detroit's auto manufacturing sector could possibly be surprised by General Motors bringing Cadillac back home after a four-year foray in trendy Manhattan.

In fact, it's much the same dynamic that prompted Ford under Jacques Nasser to move Lincoln to Irvine, Calif., and then bring the luxury Premier Automotive Group — Aston Martin, Jaguar, Land Rover, Volvo and Lincoln — together in that same venue. That was 1999. Lincoln announced its return to Dearborn in 2002, and in 2009, with Ford then under Alan Mulally's leadership, the Premier Auto Group was dissolved.

Management failure? No doubt. But it's not difficult to understand their thinking in wanting to bring younger buyers, a more Euro luxury image and trendiness to aging brands mostly purchased and leased by aging customers. After all, as the famous Detroit maxim goes: "You can sell an old man a young man's car, but you can't sell a young man an old man's car."

But while wanting to transform a vehicle preferred by older buyers into one desired by younger ones is understandable, success is rare, and both companies made it near impossible. Cadillac's and Lincoln's coastal relocations consisted of small staff numbers — 110 for Cadillac and 90 for Lincoln — most of whom were marketing, sales and communications specialists.

What remained in Detroit were the real power functions: design, engineering, finance and, most importantly, the executive decision-making group. And any trendy cachet the companies hoped to earn by the moves was largely illusory, fueled by purchased advertising and sponsored events but rarely if ever yielding spontaneous brand- or consumer-generated response.

Castigating domestic automaker leadership is a time-honored Detroit sport, but in this case, that's overly simplistic because what the domestics do well, they do really well — trucks, for example, and more often than not, sedans. That's because trucks and sedans are heart-of-the-market mass-production products. They speak to Detroit and middle-American values. They're driven and understood by all of us, including GM and Ford executives and employees who were born, went to school and reside in Michigan.

And the intuitive understanding we have about a Ford F-150 or Chevy Silverado doesn't quite extend to a small car or a true sports car or a luxury sedan that might appeal to someone in his or her 30s or 40s. Those just aren't a core part of our vehicular DNA.

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4.11: No Food, No Water, No Sleep- Is Brazil Torturing Student Protesters? (Paula)

By Renato Francisco dos Santos Paula



Public school students in São Paulo decrying state budget cuts and changes to syllabi. Rovena Rosa/Agência Brasil Fotografias, CC BY

Brazil's public relations disaster has gone from bad to worse. In September, congress impeached president Dilma Rousseff for dubious reasons, in what some have called a "democratic coup d'etat". Since then, street protests against the new government have been violently repressed.

Now, police are responding violently to children participating in school sit-ins.

Techniqiues 'more commonly associated with torture'

For the past two months, public school students across the country have been occupying their buildings to protest proposed educational reforms. The movement, which started in Paraná state in October, has spread to 221 universities and 1,000 secondary schools and gained the support of labour unions, civil associations and social movements.

The peaceful actions, in which students halt normal teaching activities by chanting pro-education slogans, seek to publicise the damage that would be done if proposed Provisional Measure N° 746 eliminates subjects such as art, sociology and philosophy from the syllabus, among other possible cuts. Pupils are also reaching out to their communities to explain the issues, undertaking cultural activities and participating in city council and legislative sessions.

The students hope to pressure the government into engaging with society about the proposed reforms, which it has thus far eschewed.

Publicly, Brazilian President Michel Temer has assigned little importanceto the sit-ins, saying the kids "don't even know what the [budget freeze] is really about".

But behind the scenes, the government has prevailed on courts to block the occupations. In Paraná State, for example, a judge ordered schoolchildren to leave voluntarily on penalty of a daily fine of R$10,000 (US$2,500). That's an exorbitant amount for Brazil's largely low-income public school families.

Other courts have authorised aggressive reprisals more commonly associated with torture, says the group *Advogados pela Democracia*(Lawyers for Democracy), which is assisting the youngsters pro bono. Military police have cut off the supply of

electricity, food and water to occupied schools in Paraná. In Brasilia, the police have ruled favourably on depriving students of sleep through the unceasing use of noisemakers.

Such techniques violate child protection laws. And it's significant that the last time they were deployed was during Brazil's military dictatorship(1964–1985).

Sit-ins that are both practical and symbolic

The sight of children occupying schools, which are, after all, public places, should remind Brazilians of education's central function: to help us become rational, civilised human beings who can live harmoniously in a society. That's the philosophy that Jean-Jacques Rousseau detailed in his 1762 book Emile, or Treatise on Education.

Public school students know from firsthand experience that in Brazil this value has been lost, and they are fighting to prevent further deterioration of a long-struggling but critical public asset.

Though Brazil's post-dictatorship 1988 Constitution defines education as a universal social right and a duty of the state, in practice it has long been restricted to elites. Efforts to democratise education have made some progress but left significant gaps.

From 1990 to 2013, the national dropout rate of children aged seven to 18 years decreased from 19.6% to 7%, according to the Brazilian Institute for Geography and Statistics. But the 2013 national household surveyshowed that more than 3 million boys and girls still do not attend school regularly.

Race and geography easily identifies these excluded youngsters. Most are poor, black or indigenous, and they live in either poor urban outskirts, semi-arid drylands of northeast Brazil, Amazon rainforest or remote rural areas. Many poor kids must abandon their studies to help support their families. Others have special needs that schools can't accommodate.

Given this reality, the protesting students are criticising more than budget cuts; they're questioning Brazilian values.

The many faces of Brazil's crisis

Attacks on education are in line with the general rightward shift that followed Dilma Rousseff's impeachment.

Her replacement, Michel Temer, quickly began to address what he calls a "fiscal crisis", implementing a new tax structure and reforming entitlements. New social security legislation raises the retirement age from 55 to 70 while curtailing benefits, and proposed legislation would limit workers' rights.

The Temer government's 20-year freeze on state spending promises to wreak havoc on many federal programs, including education.

Other proposed education reforms have an ideological bent. The Temer administration wants to enable high schoolers to sign up for part-time vocational training in schools, rather than on a supplementary basis (as current law stipulates). Specialists say the measure would widen inequality, as poorer pupils opt for vocational training classes and leave school to take low-skill jobs while wealthier students graduate to get better positions.

The new reforms come after years of cuts to education disguised as reform. In December 2012, São Paulo's state government introduced changes to secondary school curricula, reducing arts, philosophy, sociology and geography classes. The then-governor upheld that unpopular decision, but when, in 2015, the state proposed closing 90 schools to save money, some 200 sit-ins forced the government to backtrack.

Paraná state also responded to fiscal challenges in 2015 by eliminating 2,200 classes and laying off 33,000 educators. Teachers finally went on strike when the government proposed transferring R$8.5 billion (US$2.5 billion) from the civil servants' pension fund to government coffers after having refused to raise salaries even modestly.

Other Paraná civil servants joined the teachers' walkout, triggering one of Brazil's worst outbreaks of police violence. Around 200 teachers were injured.

Local newspapers and education reporters covered these events to a certain extent, but it has taken state-sponsored torture of children to capture nationwide attention. Now, with the whole country watching (along with, increasingly, the world), Brazil's

government is under pressure to listen to its children's voices, and not use the courts and police clad in riot gear to muzzle them.

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Renato Francisco dos Santos Paula is Professor of Social Work and Political Science at the Federal University of Goiás Researcher in the area of social development, social policies, States and State Institutions, Inequality and Poverty.



No food, no water, no sleep: is Brazil torturing student protesters? by Renato Francisco dos Santos Paula is licensed under a Creative Commons Attribution-NoDerivatives 4.0 International License.

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4.12: How I Celebrate Life on the Day of the Dead (González)

Linda González

#argument, #sharedvalues, #ethos, #pathos, #descriptive, #kairos, #logos, #currentevents, #advice, #artsandculture #global



"Día de Los Muertos Celebration" by greeleygov is licensed under CC PDM 1.0

Every year as November 1 approaches, I do the math to remember how long ago my father passed away on Día de los Muertos. This year, I dutifully pulled up my calculator and subtracted 1996 from 2017. Twenty-one years. And then the obvious hits me. I can always know how long it has been since he passed on to his next life by subtracting one year from my twins' age. They are 22 and were just a year old when their abuelo died. I remember carrying Gina down the aisle behind the casket, her and Teo's new life blooming while that same year Tot's had faded.

I set up my altar this week, pulling out the pictures of my dearly departed and adding new ones from this year. The first step is always laying out the cross-stitched mantle with years of stains and a dark mark from when a candle burned too hot. I tape papel picado above the altar, remembering this ritual is not a dirge; it is an opening of the veil to celebrate the lives that touched me and my comunidades. It is a time to think about why I miss them and ponder how to keep them alive in the present moment.

I imagine my dad's disappointed spirit hovering over the Dodgers as they lost in the World Series. I invoke my mom's stovetop magic as I figure out what to do with a bag of zucchini that must be cooked tonight. I remember the mothers who grieve their sons' vibrant spirits every day, and I take a moment to send Snapchats to my beloved cuates.

Día de los Muertos is so ingrained in my being that I am startled to see people in costume; my mind wonders for a second, "What's that all about?" This is amazing because I was so involved in Halloween while my children were growing up—making costumes, figuring out the healthiest candy to hand out, trading my children's candy for money so they were not overloaded with sugar (and I could store their loot for the next Halloween).

In years past, I have hosted gatherings to decorate sugar skulls, loving this tradition of blending death with creativity. I treasured giving my children and their friends the chance to be playful and imaginative with something that so many people fear. As a writer, I live in that crevice of light and shadow, writing drafts only to end their existence for another version and then another and then yet another.

I love the transparency of life and death, the calaveras that dance and meditate and watch TV. Each skeleton could be anyone of us, and one day we will know what our antepasados experienced after their last out-breath. One day we will see there is no separation between any of us, alive and dead.



From the author's personal altar. Photo from Linda González.

The first and only altar in my parents' home was the one we created on a cake after my dad's funeral, laying out the detallitos of his life that he allowed to be visible. The secrets were still within him, wisps of energy that over the years encircled us with cariño or strangled our voices or tripped us as we ran.

As I set up my altar year after year, I breathe in the musty smell of the newspapers I have carried from home to home. These crinkled papelitos wrap and unwrap memories and give space for those I loved and lost to whisper consejos in the stillness. I unbind my heart wounds and apply the salve gained from another year of living—that little bit more of perspective and wisdom nestled in my corazón that wraps around me like a soft, colorful rebozo.

Linda González is the author of the memoir *The Cost of Our Lives*. She has published essays in literary journals and books, is a storyteller, and received her MFA from Goddard College. This essay is an excerpt from *Endangered Species, Enduring Values: An Anthology of San Francisco Area Writers and Artists of Color*, edited by Shizue Seigel, Pease Press, 2018. www.peasepress.com. It was published in *Yes!* Magazine, 31 October 2018.

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4.13: “We Are Still Here”- Native Americans Win a Voice in Government (Hansen and Keeler)

Terri Hansen & Jacqueline Keeler

#nativeamerican #civilrights #history #politics



"U.S. Congresswoman Deb Halland (D-New Mexico) during visit to Kirtland Air Force Base" by Jesse Perkins, U.S. Air Forceis in the Public Domain

As we absorb the results of the 2018 midterm elections—and the question of whether a divided Congress and a willful chief executive means a looming constitutional crisis—it’s an excellent time to refocus our attention on the Indigenous origins of democracy in this country.

As Native journalists covering the stories of our people, we are lucky to have recorded thousands of hours of knowledge from our elders, our youth, our brave-hearted women and men, and it’s hard sometimes to express how much that inspires our work and keeps us going. As journalists come under attack around the world and even by this president, we are reminded to keep listening and keep sharing what is on our peoples’ minds.

We are reminded about the role Haudenosaunee leaders played in planting the seeds of democracy that led to the United States of America.



"Oren Lyons" by Syracuse Peace Council is licensed under CC BY-NC-SA 4.0

In 2011, Oren Lyons, Faithkeeper of the Turtle Clan of the Seneca Nations of the Iroquois Confederacy, took a timeout from a summit in Beaverton, Oregon, to tell one co-author of this piece the history of the Iroquois Confederacy—also called the Six Nations or Haudenosaunee.

What an honor.

A great deal has been written about the Iroquois' "Great Law of Peace," but listening to Lyons recite it recalled the initial cultural exchange that inspired English colonist Benjamin Franklin to print the speeches of Onondaga leader Canassatego at the signing of the Treaty of Lancaster of 1744. Canassatego urged the contentious colonies to unite, as had his people, using a metaphor that many arrows cannot be broken as easily as one. This inspired the bundle of 13 arrows held by an eagle in the Great Seal of the United States.

The Iroquois Confederacy was created among the Mohawk, Oneida, Cayuga, Onondaga, and Seneca in 1142 (and with the Tuscarora in 1722) under the guidance of the Great Peacemaker to ensure peace among their nations. They created a government based on a model that was fair and that met the needs of every person in their community. The example of the Iroquois sparked the spread of democratic institutions across the world, a story recently explored in episode 2 "Nature to Nations" of the new PBS series Native America.

"Our societies are based upon the democratic principles of the authority of the people," Lyons explained.

The Native American concept of always considering how our actions will affect the seventh generation to come is taken from the Iroquois Confederacy. And Indigenous nations in North America were organized by democratic principles that focused on the creation of strong kinship bonds that promoted leadership not compelled by financial gain or profit margins, but by service. Not like our country today.

A healthy democracy requires that all people participate. As a result of U.S. occupation of our homelands, Native Americans and, in particular, our national identities, have been hidden and shunted out of sight and out of mind. This shrouding of Native Nations' continued political existence is understandable as a full reckoning with our nations would greatly alter the map of the most powerful country in the world. Honoring treaties would mean returning land and resources. According to the 2010 U.S. Census, most Native Americans live off the reservation as economic refugees from their homelands. It's hard to understand why Native peoples are overlooked in the demographic analysis of urban areas when equally small populations are included. (Native Americans are usually relegated to the "other" category.)

In 2018, American schools still teach children that all of the Native Americans have died. A stunning 87 percent of references to American Indians in all 50 states' academic standards portray Native peoples in a pre-1900 context.

And the Indian Wars continue to be waged as Native Americans are killed at a higher rate by law enforcement than any other race or ethnicity, often in remote locations, according to data from the U.S. Centers for Disease Control and Prevention. If those

numbers were addressed by agencies charged with oversight, it could help to lower them. But no one knows.

Our suicide rate is higher than any other race or ethnicity in the United States. Among people ages 18 to 24 nationwide, our suicide rate is 12.8 deaths per 100,000.

There is an epidemic of missing and murdered Indigenous women in this country. It's underreported, yet one in three Native American women and girls have either been raped or experienced attempted rape.

So, Native Americans have a lot at stake in U.S. elections—like the 2018 midterms—because we know that invisibility makes its way into policy and negates our issues at decision-making levels of government.

When a Supreme Court decision came close to keeping tribal members in North Dakota from voting for lack of physical addresses, the tribal nations worked to get them new IDs and addresses at their own expense before the polls opened.

And the first Native congresswomen were elected on Tuesday, including Sharice Davids, a Kansas Democrat and member of the Ho-Chunk Nation of Wisconsin who also identifies as LGBTQ, and Deb Haaland, a New Mexico Democrat and member of the Pueblo of Laguna Tribe.

Haaland told NPR she sees policies changing as a result of their being elected. She talked, for example, about the missing and murdered Indigenous women.

"It's an epidemic. With two Native women in office, and two Native men [both Republicans from Oklahoma], the four of us can push it easier than one." She ended the interview by saying, "We will listen to the voices of our constituents."

#NativeTwitter has been a trending a hashtag for about six months, and we're looking forward to the day when it can replace another trending hashtag:

#WeAreStillHere.

You bet we are.

Terri Crawford Hansen is a journalist who writes about environmental and scientific issues affecting indigenous communities. She is a member of the Winnebago Tribe of Nebraska. Jacqueline Keeler is a writer and activist of Dineh and Yankton Dakota heritage who co-founded Eradicating Offensive Native Mascotry.. Their essay was originally published in *YES!* Magazine.

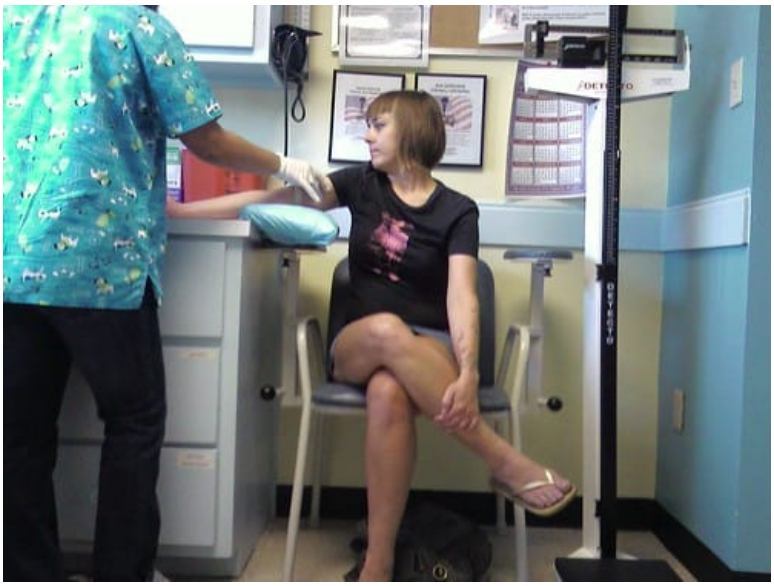
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4.14: Who Are the 1 in 4 American Women Who Choose Abortion? (Ireland)

Luu Ireland

#health #analysis #logos #research #reportinginformation #argument #science #selfdiscovery #currentevents #politics #sharedvalues



"0615091005.jpg" by kelly cree is licensed under CC BY 2.0

The abortion debate is at the center of U.S. political dialogue. Voices from both sides flood social media feeds, newspapers, radio and television programs.

In the last year, attacks on reproductive rights sharply increased. In 2019, Georgia, Missouri, Ohio, Kentucky and Mississippi successfully passed so-called “heartbeat” bans to prohibit abortion as early as 6 to 8 weeks. Alabama is the first state to pass a complete abortion ban without exceptions for rape or incest. Due to ongoing legal challenges, these bans have yet to go into effect.

One important group’s voice is often absent in this heated debate: the women who choose abortion. While 1 in 4 women will undergo abortion in her lifetime, stigma keeps their stories untold. As an obstetrician/gynecologist who provides full spectrum reproductive health care, I hear these stories daily.

Unintended pregnancy

In 2011, nearly half of pregnancies in the U.S. were unintended. This reflects a 6% drop in unintended pregnancies since 2008, largely due to Title X family planning programs and easier access to birth control.

Unintended pregnancy remains most common among poor women, women of color and women without a high school education. Women living in poverty have a rate of unintended pregnancy five times higher than those with middle or high incomes. Black women are twice as likely to have an unintended pregnancy as white women.

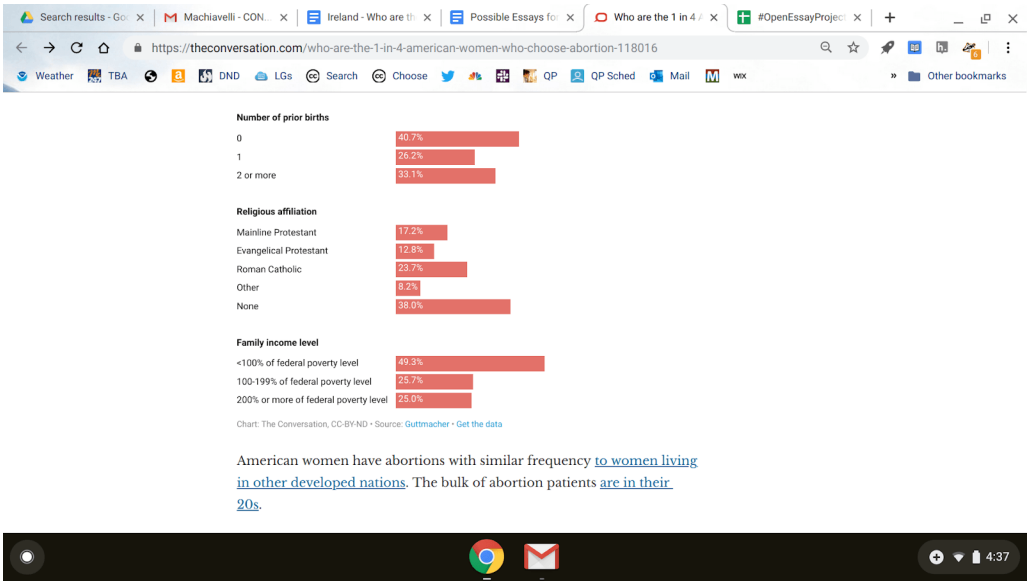
Barriers to contraception play a major role. Among women with unintended pregnancies, 54% were using no birth control. Another 41% were inconsistently using birth control at the time of conception.

Forty-two percent of women with unintended pregnancy choose to end their pregnancies.

The women who choose abortion

Abortion is a routine part of reproductive health care. Approximately 25% of women in the U.S. will undergo an abortion before the age of 45. The Guttmacher Institute, a research and policy institute in New York City, has been tracking these data for the last 50 years.





American women have abortions with similar frequency to women living in other developed nations. The bulk of abortion patients are in their 20s.

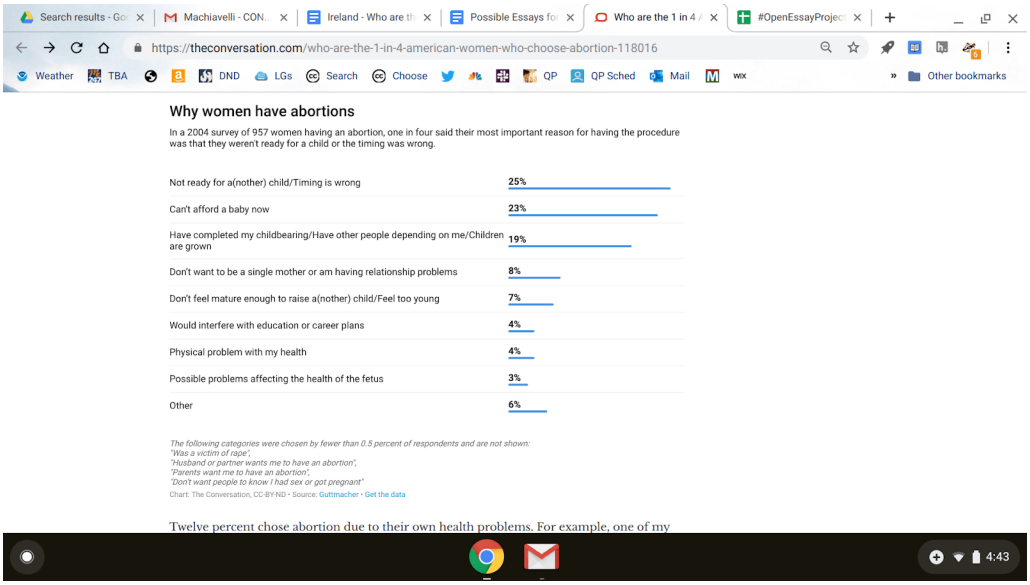
Women of all races and ethnicities choose abortion. In 2014, 39% of abortion patients were white, 28% were black and 25% were Latinx. Similarly, women of all religious affiliations choose to end their pregnancies at similar frequencies.

Most of these women understand what it means to parent a child. More than half of abortion patients in 2014 were already mothers.

Poor women account for the majority of abortion patients. Fifty-three percent of women pay out-of-pocket for their abortion. The rest use private or state-funded insurance plans.

Women choose abortion for multiple reasons. The most common reason cited is that pregnancy would interfere with education, work or ability to care for dependents.

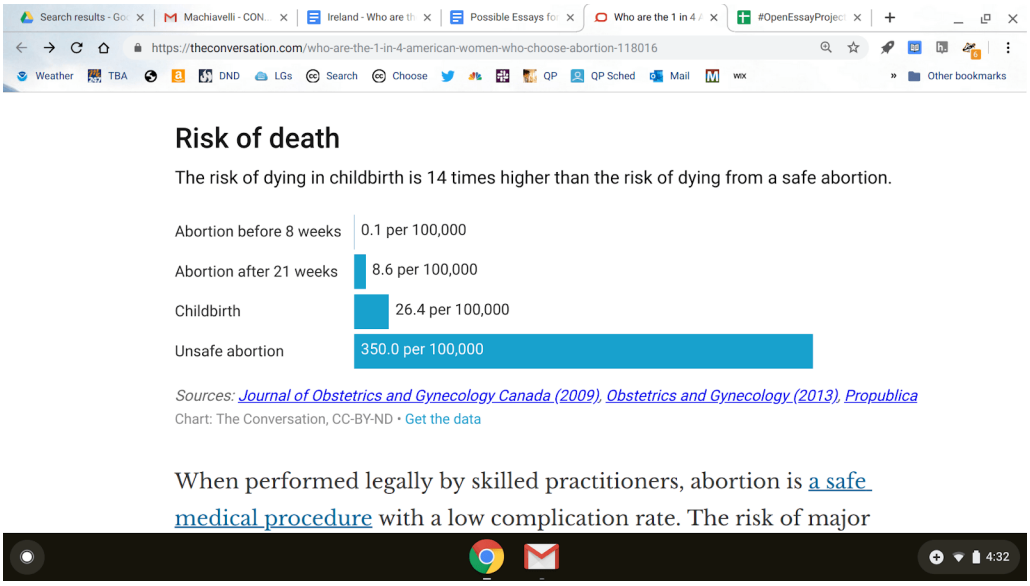
Financial stress also plays a major role in women's decision-making. Seventy-three percent of women reported that they could not afford a baby at the time. Nearly half cited relationship difficulties or wanting to avoid single motherhood. More than a third of women felt their families were complete.



Twelve percent chose abortion due to their own health problems. For example, one of my patients and her husband were thrilled to find out she was pregnant for the first time. Then she received the diagnosis of metastatic breast cancer. She had to choose between lifesaving chemotherapy and radiation or her pregnancy.

Safety of abortion

Nine in 10 women who receive abortions undergo abortion in the first trimester. Only 1.3% of abortions happen with pregnancies past 20 weeks of gestation.



When performed legally by skilled practitioners, abortion is a safe medical procedure with a low complication rate. The risk of major complications – such as hospitalization, infection, blood transfusion or surgery – in first-trimester procedures is less than

0.5%. The risk of dying in childbirth is 14 times higher than the risk of dying from safe abortion.

Studies show that abortion is not linked to long-term health complications, including breast cancer, infertility, miscarriage or psychiatric disorders. The American College of Obstetricians and Gynecologists, the nation's leading professional organization of obstetricians and gynecologists, has reaffirmed the safety of abortion.

Conversely, the negative impacts from abortion restrictions are well-documented. Women unable to obtain abortions are more likely live in poverty or depend on cash assistance, and less likely to work full-time.

Since 2011, politicians have enacted over 400 pieces of legislation restricting this medical procedure.

Access to safe and legal abortion is an essential part of health care. Most Americans agree. Sixty-four percent of Americans, regardless of pro-choice or pro-life status, would like to see the 1973 Roe v. Wade decision upheld. Another 79% want abortion to remain legal. As a physician, the health and livelihood of my patients depend on it.

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Luu D. Ireland is Assistant Professor of Obstetrics and Gynecology, University of Massachusetts Medical School. Her essay originally appeared in *The Conversation.*



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4.15: So, What Really Is Jihad? (Khalil)

Mohammad Hassan Khalil

#civilrights #politics #religion #currentevents #global #definition



This term 'jihad' can include various forms of nonviolent struggles: for instance, the struggle to become a better person. "Studying in the Mosque" by tjulrich is licensed under CC BY-NC-SA 4.0 / A derivative from the original work (cropped)

Often, many people conflate the terms jihad and terrorism. This is in part because many writers use the term "jihadist" when describing violent Muslim radicals.

To be sure, such radicals have invoked jihad to justify their heinous acts, such as the 9/11 attacks on the World Trade Center and more recent Islamic State group (also known as ISIS) operations. But these acts have been strongly condemned by numerous Muslim clerics and scholars on Islamic grounds.

And as I show in my own research, violent radicals who attempt to justify terrorism on religious grounds are often misrepresenting the scholarly sources they cite.

Jihad, according to Islamic law

The Arabic term jihad literally means a "struggle" or "striving." This term appears in the Quran in different contexts and can include various forms of nonviolent struggles: for instance, the struggle to become a better person. This falls under the category of "jihad of the self," an important subject in Islamic devotional works.

In the specific context of Islamic law, however, jihad generally signifies an armed struggle against outsiders.

Medieval scholars of Islamic law delineated two basic forms of armed jihad: defensive jihad, an armed struggle against invaders; and aggressive jihad, a preemptive or offensive attack commissioned by a political authority.

Not surprisingly, Muslim scholars have long debated when exactly warfare can be justified.

Much less controversial, however, is the general rule that various categories of civilians must not be targeted.

This rule of civilian immunity is so widely accepted that it is even typically recognized by violent Muslim radicals. But such radicals

also invoke loopholes to get around this rule. When attempting to justify 9/11, for instance, Osama bin Laden argued, among other things, that American civilians could be targeted since, he asserted, American forces had previously targeted Muslim civilians.

To justify this loophole, bin Laden invoked the writings of medieval Muslim scholars such as al-Qurtubi. As I show in a recent book, however, al-Qurtubi actually held the exact opposite view: Civilians should never be targeted as a form of retribution.

This is but one example of why it is critical not to conflate the prevailing interpretations of jihad with Muslim terrorism.

Mohammad Hassan Khalil is an associate professor of Religious Studies, an adjunct professor of Law, and Director of the Muslim Studies Program at Michigan State University. He is the is author of *Islam and the Fate of Others: The Salvation Question*. His essay appeared in *The Conversation*.

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4.16: Why Native Americans Do Not Separate Religion from Science (LaPier)

By Rosalyn R. LaPier



"Photo" by U.S. Department of Agriculture is licensed under CC BY 2.0

Last year five Native American tribes in Washington state managed to repatriate the remains of the “Ancient One,” as they called him, or “Kennewick Man,” as scientists called him.

For the tribes, the Ancient One is to be revered as a human ancestor. But for the scientists, the rare specimen of a 9,000-year-old Kennewick Man was important to understanding the history of North America. After a 20-year court battle, the tribes finally reburied the Ancient One. However, this could be done only after scientists had created his multi-dimensional model for future study.

For a long time, the relationship between Native Americans and scientists has been a contentious one. It would appear from this case that what matters most to Native Americans are religious beliefs and not science.

While this might be the case with human remains, which are a sensitive issue with most tribes, scientific endeavors are very important to Native Americans.

That is why indigenous scientists and scholars including myself supported the March for Science on April 22.

Sacred ecology

Scientists began thinking and writing about how Native Americans understand the natural world in the 20th century. Instead of seeing a conflict between Western science and Native American knowledge, they started thinking about ways to learn how Native Americans addressed environmental and ecological issues differently.

Ecologist Fikret Berkes pointed out these distinctions in his seminal book “Sacred Ecology,” where he noted that both Western and indigenous science can be regarded as “the same general intellectual process of creating order out of disorder.”

Native American traditions blend science and religion. Carling Hale, CC BY-NC-ND

He provided his own research as an example. He stated that the Native Americans he worked with knew far more than he did about aquatic ecological systems, even though he had academic training. He noted their knowledge was both scientific and

viewed through a religious lens.

“One important point of difference is that many systems of indigenous knowledge include spiritual or religious dimensions (beliefs) that do not make sense to science.... This is ‘sacred ecology’ in the most expansive, rather than in the scientifically restrictive, sense of the word ‘ecology.’”

Traditional knowledge

Native American scholars are now writing about this blending of science and religion.

Native American scientist Robin Kimmerer, for example, tells her story as a trained botanist learning about Native American worldview in her book *Braiding Sweetgrass: Indigenous Wisdom, Scientific Knowledge and the Teachings of Plants*. She describes how she learned words in her native language, Anishinaabe, that explained biological processes better than Western science could in English.

As a Native American scholar, I, too, have spent the past year at the intersection of science and religion at Harvard Divinity School, researching “ethnobotany” and “ethnopharmacology” – the scientific study of the medicinal qualities of plants and Native American belief.

I learned from my grandmother, Annie Mad Plume Wall, who was regarded as a “doctor” on the Blackfeet reservation in Montana, that certain plants were medicine. She understood the ethnopharmacology of plants that were used as analgesics, antibacterials or anti-inflammatory agents. She knew which plants to use when one of her patients was ill.

The knowledge of the medicinal qualities of these plants clearly grew out of a process of observation and experimentation. She learned how to distill the essential elements of a plant to create an extract of its medicinal properties. In fact, her refrigerator was filled with bottles of extracts.



"Inipi" by Monica Mendoza, U.S. Air Force is in the Public Domain

Native Americans believe in a sacred ecology. Here, tribal elder Gordon Yellowman shows several of the tools that he uses in rituals. Nick Oxford/Reuters

However, some of these plants also had mythological stories that spoke of their origin in the supernatural realm. These stories instructed the Blackfeet how to communicate with the plant, to care for it, how to protect its ecosystem, restrict knowledge of the plant and its over-harvesting.

My grandmother believed that a powerful supernatural being, “Ko’komíki’somm,” gave humans certain plants to use as medicine. She also understood, based on their scientific properties, that a plant was indeed a medicine.

Alternative paradigm

It is true that Western science and Native Americans have a complicated history, as the struggle over the Ancient One attests. Anthropologist Chip Colwell discusses in “Plundered Skulls and Stolen Spirits: Inside the Fight to Reclaim Native America’s Culture” that the problem is that the items scientists consider “objects” for study, such as human remains, Native Americans would view through their own worldview, their own belief system.

More recently, there has been a better recognition of the role of indigenous sciences. In 2016, a U.S.-Canada joint statement on Climate, Energy, and Arctic Leadership recognized the importance of both Western science and indigenous science to help solve global issues. It urged that both “science-based approaches” and “indigenous science and traditional knowledge” be incorporated in efforts to both address commercial interests in the Arctic, such as oil and gas development and shipping lanes, and protect the Arctic and its people.

Native American scientists and scholars have also weighed in on this debate. For the March of Science, many Native American scholars, including Kimmerer and myself, have written a declaration of support that states:

“Let us remember that long before western science came to these shores, there were scientists here....Western science is a powerful approach, but it is not the only one. Indigenous science provides a wealth of knowledge and a powerful alternative paradigm.”

For many Native Americans, like my grandmother, myth and medicine, religion and science, are not viewed as separate, but are interwoven into the fabric of our lives.

Rosalyn R. LaPier is Associate Professor of Environmental Studies at the University of Montana who studies the intersection of traditional ecological knowledge (TEK) learned from elders and the academic study of environmental history and religion. Rosalyn is an enrolled member of the Blackfeet Tribe in Montana and Métis. Her essay originally appeared in *The Conversation*.

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4.17: Juneteenth - Freedom's Promise Is Still Denied to Thousands of Blacks Unable to Make Bail (Larson)

By Matthew Larson



Freed Woman and Freed Man Sculptures by Adrienne Rison Isom at the Juneteenth Memorial Monument at The George Washington Carver Museum, Culture, and Genealogy Center representing how the news of freedom spread. "Freedom Sun" by Jennifer Rangubphai is licensed under CC BY-SA 4.0

June 19 marks Juneteenth, a celebration of the de facto end of slavery in the United States.

For hundreds of thousands of African-Americans stuck in pretrial detention – accused but not convicted of a crime, and unable to leave because of bail – that promise remains unfulfilled. And coming immediately after Father's Day, it's also a reminder of the loss associated with the forced separation of families.

On a very personal level, I know how this separation feels. Every Father's Day since 2011, I've been reminded of the unexpected death of my dad at the age of 48. But also on a professional level, as a criminologist who has been researching mass incarceration for the past decade, I understand the disproportionate impact it's had on African-Americans, destabilizing black families in the process.

Blacks behind bars

Juneteenth is a celebration of African-Americans' triumph over slavery and access to freedom in the U.S., which occurred in Galveston, Texas, in June of 1865, over two and a half years after President Lincoln's Emancipation Proclamation.



"_6233175.jpg" by Julie, Dave & Family is licensed under CC BY-SA 2.0

While Juneteenth is a momentous day in U.S. history, it is important to appreciate that the civil rights and liberties promised to African-Americans have yet to be fully realized. As legal scholar Michelle Alexander forcefully explains, this is a consequence of Jim Crow laws and the proliferation of incarceration that began in the 1970s, including the increase of people placed in pretrial detention and other criminal justice policies.

There are 2.3 million people currently incarcerated in American prisons and jails – including those not convicted of any crime. Black people comprise 40 percent of them, even though they represent just 13 percent of the U.S. population.

Not yet guilty but not free

More troubling is the number of incarcerated individuals currently held in jail for crimes of which they have not yet been convicted.

The Prison Policy Initiative, a nonpartisan think tank that focuses on mass incarceration, has reported that over a half million citizens are languishing in pretrial detention. And like most criminal justice outcomes, the burden of this disproportionately falls on minorities, especially black men and women.

In local jails alone, over 300,000 people are awaiting trial for property, drug or public order crimes. And again, these disproportionately black defendants are confined and separated from their families, friends and jobs simply because they lack the means to post cash bail – the only reason they can't get out.

Toll on families

It should be no surprise, then, that 1 in 9 black children now has a parent behind bars, compared with the national rate of 1 in 28.

And many of these children are at an increased likelihood of experiencing physical and mental health issues, academic struggles and a range of other behavioral problems. Children of incarcerated mothers are also at heightened odds of ending up in foster care and being exposed to other traumas.

Being the partner of an incarcerated individual is another often stressful experience that also falls disproportionately on black citizens, particularly women.

Some good news

The good news is that such injustices are receiving growing attention nationwide.

Just City, a nonprofit organization working to reduce the harms of the criminal justice system, has campaigned to raise funds and promote awareness of its Memphis Community Bail Fund project for Father's Day – in part because nearly half a million of the black men behind bars are dads.

The aim of the project is to provide both financial and legal support for defendants lacking resources to independently secure their pretrial release, with the goal of the campaign being the release of jailed fathers so that they could be with their kids for the holiday.

Bail funds similar to Just City's have proliferated throughout the U.S.

On one hand, the multiplication of these organizations is encouraging and reason for optimism. On the other, their growth is another reminder that many of the freedoms celebrated on Juneteenth remain unrealized.

A long road continues

In cities like Detroit, where 1 in 7 adult males is under some form of correctional control in some communities, it is a monumental task to make sense of the short- and long-term impacts of incarceration for black families.

Children suffer. Parents struggle. Relationships deteriorate. And as a result, so too do so many African-American communities. Lost wages matter to families, but they also matter to communities. The lower tax base that results makes it more difficult for struggling public institutions, like schools, to progress. And with such a large share of individuals removed from some communities due to incarceration, and branded as felons upon their release, these communities lose potential voters and the political capital they carry. They are too often disenfranchised and stripped of their full power and potential.

Juneteenth celebrates the freedom of black Americans and the long, hard road they were forced to traverse to gain that freedom. But as criminologists like me have maintained time and again, the U.S. criminal justice system remains biased, albeit implicitly, against them.

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Matthew Larson is an Assistant Professor in the Department of Criminal Justice at Wayne State University in Detroit, Michigan and a graduate of Arizona State University's School of Criminology and Criminal Justice. His essay was originally published in *The Conversation.*

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4.18: Why Women From Asia Are Confronting U.S. Fracking-Oil Extraction Equals Plastic Production (Morrison)

Isabelle Morrison

#environment #global #health #policy #nature #systemanalysis #science



"Littered beach, Bali, Indonesia" by GRID Arendal is licensed under CC BY-NC-SA 2.0

Heaps of plastic waste cover the shores of Manila Bay in the Philippines. Myrna Dominguez remembers when an abundance of fish inhabited its waters—locals would catch enough to feed their families and sell at the market. Today, she says, they are catching more plastic than fish.

“We’re very afraid that if this is not addressed, the bay, which 100,000 small fishers rely on, will no longer be viable for them,” Dominguez says.

In May, Dominguez and Indian labor organizer Lakshmi Narayan visited communities in the U.S. that are affected by pollution from oil extraction and plastic production, to show the effects that these processes have on communities overseas. The “Stopping Plastic Where It Starts Tour,” organized by #Breakfreefromplastic and Earthworks, is part of a project that aims to reduce plastic consumption and production by raising awareness about the impacts of plastic production on the communities at either end of its supply chain.

Dominguez and Narayan, representing communities in Asia experiencing the effects of plastic pollution, visited places in the U.S. experiencing the impacts of hydraulic fracturing (fracking) oil and gas production—an industry that is producing the raw materials to build plastic.

Dominguez is the policy and advocacy adviser of the Asia Pacific Network on Food Sovereignty, which campaigns to protect the rights of small food producers such as fishers and farmers, and to preserve fishing grounds and cultural lands of indigenous communities.

Narayan is the co-founder of Solid Waste and Collection Handling, a cooperative of waste-pickers in Pune, India, who collect waste throughout the city and separate it into categories for proper disposal.

Both women represent groups from Asian countries that are dealing with the effects of plastic pollution—particularly plastic that is produced and distributed by U.S. companies.

“I’m hoping this tour will change American people’s views of how they live every day, and how it impacts poor countries like us,”

Dominguez says. “If America gets a cold, the Philippines gets the flu. We’re very dependent on the U.S., so whatever happens here affects us too.”

The Philippines is the third largest ocean plastic polluter in the world—it also has the most persistent poverty rate in Southeast Asia. In 2017, the U.S. was the third largest plastic exporter in the world, exporting $6.8 billion worth of plastic items.

Single-use plastic products, such as straws and other utensils—and products packaged in plastic, including toiletries and food—are produced by transnational companies and marketed to people in places like the Philippines at low costs. The plastic waste from these products ends up in landfills or marine areas like Manila Bay.

Plastic manufacturers are not responsible for the disposal of their products, so the burden is placed on people in the Philippines, who do not have the resources to properly dispose of all the waste, Dominguez says.

“People have realized there’s no easy technological solution to the problem of ocean plastic waste, and the only way to stop ocean plastic is to stop plastic,” says Jennifer Krill. Krill is the executive director of Earthworks, an environmental and social justice organization dedicated to protecting communities and the environment from the impacts of mining and energy extraction.



#breakfreefromplastic activists in front of a petrochem facility in Pittsburgh. Photo courtesy of #breakfreefromplastic.

“If we were to somehow recover all that waste from the ocean, we would still have to put it in a landfill or in an incinerator, and there would be significant environmental impacts from those solutions. The better solution would be to not make so much of it to begin with.”

That’s why Dominguez and Narayan traveled to the U.S., where the women visited communities affected by fracking. In the U.S., a fracking boom is helping fuel plastic production worldwide by providing a necessary building block of plastic: ethane. Dominguez and Narayan visited communities experiencing the impacts of fracking in Texas, Louisiana, West Virginia, and Pennsylvania. They also visited Washington D.C.

In 2017, the U.S. consumed around 1.2 million barrels of ethane per day.

In Texas, for example, a major fracking boom is underway. A new report by IHS Markit shows the Permian Basin in West Texas is expecting a surge in oil production—more than double by 2023—in large part because of fracking, which has made trapped oil and gas accessible.

Fracking involves pumping water, sand, and chemicals underground to release gas and oil from rock. The shale formations used for extracting oil and gas in the U.S. are high in ethane, which is wasted in the extraction process unless the industry has a way to bring it to market.

“Currently what we’re seeing is a major build-out of new petrochemical manufacturing in order for the industry to recover that

waste ethane and convert it into plastic, most of which is also going to become waste, but along the way they'll make a lot of money manufacturing it into plastic," Krill says.

In 2017, the U.S. consumed around 1.2 million barrels of ethane per day, and exported around 180,000 barrels per day to countries overseas.

Earthworks—one of the organizations that organized the tour—has recently introduced a Community Empowerment Project to provide communities near oil and gas facilities with data on methane and ethane pollution from nearby oil and gas extraction sites by using an optical gas imaging camera that makes invisible ethane—and methane—pollution from these sites visible.

Not only does methane and ethane pollution contribute to climate change, but it also causes health issues for people who live near oil and gas facilities—in the U.S., that's more than 17 million people.

Residents who live near these facilities have reported experiencing respiratory problems such as asthma and coughing, eye, nose, and throat irritation, headaches, nausea, dizziness, trouble sleeping, and fatigue.

"If we are going to stop plastic we need to stop plastic where it starts."

The organization has been taking the camera to oil and gas wells, pipelines, and compressor stations to show government regulators and companies that the methane and ethane pollution problem is real. Gas imaging videos are available on Earthworks' YouTube channel for citizens to use as evidence when urging regulators in their states to require operators clean up the gas waste.

"It hasn't stopped pollution—it hasn't been as effective as we'd like it to be yet," Krill says about the project. But she hopes it will be. "The industry likes to say 'There's no pollution, we're very clean,' and with this video evidence it's hard to deny that there's a serious problem with oil and gas extraction."

On a global scale, the #Breakfreefromplastic movement, made up of 1,000 organizations worldwide, has been focused on creating "zero-waste cities" in Malaysia, India, and the Philippines—teaching communities about separating organic from inorganic waste, composting, and recycling.

Narayan, who represents the waste-pickers who collect and separate waste in Pune, India, says the process of recycling plastics into reusable materials is so expensive that the waste is often not recyclable at all.

#Breakfreefromplastic also focuses on making the public aware of their consumption habits in hopes of reducing the use of one-use plastic products, and pushing for "corporate accountability," says Jed Alegado, the Asia Pacific communications officer for #Breakfreefromplastic.

"Corporations that have the money to come up with these products should invest in more sustainable and ecological distribution systems for their products," Alegado says. "They shouldn't pass the burden to consumers and governments for the plastic waste they are creating."

Growing up in the Philippines, Dominguez recalls using coconut shells as plates, and eating food with her bare hands—before large companies had convinced the world that plastic products are a necessity, she says.

Dominguez is optimistic that change can occur by educating and inspiring people to reduce their use of plastic products and become vocal about how the government handles waste.

"If we are going to stop plastic we need to stop plastic where it starts," Krill says. "We can't let greed get in the way of common sense and sustainability."

Isabelle Morrison is a solutions reporting intern for YES! where this article was originally published.

Why Women From Asia Are Confronting U.S. Fracking: Oil Extraction Equals Plastic Production by Isabelle Morrison is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License.

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4.19: Minorities Face More Obstacles to a Lifesaving Organ Transplant (Nonterah)

Camilla Nonterah

#health #business #systemanalysis #research #science #sharedvalues #proposal



"National Guard Kidney Transplant 114" by North Dakota National Guard is licensed under CC BY-NC-SA 2.0

Patients who experience organ failure need a transplant to improve their odds of survival and to achieve a better quality of life.

However, getting an organ transplant is often accompanied by several challenges, many of which can be attributed to factors like the state of an individual's living circumstances, their economic status and where they were born.

As a result, many racial and ethnic minorities, such as African Americans, Latinx individuals and Native Americans, must unjustly wait longer for a much-needed new organ – or never receive one at all because of these barriers to care.

Research shows that these disparities are avoidable, especially with changes at the institutional level.

Which groups are less likely to get a transplant?

Transplant trends from the United Network of Organ Sharing indicate that approximately 113,600 people are in need of a lifesaving solid organ as of June 2019. The majority have been diagnosed with kidney disease and liver disease.

The most recent data shows that, in 2016, the rate of kidney failure was highest among minority groups. For example, compared to whites, kidney failure was 9.5 times higher among Native Hawaiians and Pacific Islanders. Latinx individuals were over 50% more likely to be diagnosed with kidney failure than those who did not identify as Latinx.

Although minorities are more likely to be diagnosed with kidney failure, they are less likely to be transplanted. The majority of transplants in the U.S. go to whites.

These trends are also evident in groups suffering from liver disease. Asians and Latinx individuals are more likely to be diagnosed with liver failure, but less likely to receive a transplant.

What's causing these disparities?

A patient has to undergo several steps before they can receive a transplant.

These steps include a physician deciding that a transplant is medically suitable, the patient demonstrating interest in a transplant, a referral to a transplant center, completion of a pre-transplant evaluation and identification of a suitable living donor.

At each point of the transplant preparation process, there are opportunities for barriers to occur as a result of patient, provider, community and institutional factors. Together, these potentially create disparities in access.

Income level may play a role. Patients with organ failure who experience poverty, for instance, may face challenges covering the cost of their insurance co-payments, especially when they do not have comprehensive insurance or private insurance.

Literacy issues, such as gaps in formal education or English as a second language, may also impact a patient's ability to understand the medical terminology involved in their treatment. This would affect their ability to communicate effectively with their providers.

Limited knowledge of the benefits of transplantation can also affect patients' ability to access transplants. Patients who are unaware that transplantation is the preferred treatment may not complete the steps to transplant and instead remain on dialysis.

Providers can also play a role in limiting access. For example, doctors may not provide patients with the referral they need or wait longer to provide it.

Given negative historical experiences, such as the Tuskegee Syphilis Study, some patients, especially those who have been historically disadvantaged or are currently marginalized, mistrust medical providers. As a result, they are less likely to seek medical assistance or trust that their providers are giving them accurate information.

Also, patients who report experiences of discrimination by their medical providers are less likely to seek transplantation. They may be discouraged from seeking further medical care because they expect poor treatment by providers.

Low rates of organ donation also influence transplant rates. Although about 95% of Americans are in favor of organ donation, only 58% of them are registered as organ donors. These low donation rates are pronounced among racial/ethnic minorities. This could be attributed to factors such as not knowing other registered donors in one's community and mistrust of providers.

How can medical providers close the gap?

I am a counseling psychologist whose research examines health inequities and treatment. Given the enormity of these factors, I conducted a study with my colleague, Heather Gardiner, director of the Health Disparities Research Lab at Temple University.

We sought to identify barriers to the pre-transplant evaluation for African American kidney patients. Patients who complete this evaluation successfully become active on the waitlist.

We looked at barriers at several levels: individual barriers, such as limited income; health barriers, such as having multiple health conditions in addition to kidney disease; educational barriers, such as limited knowledge about the kidney transplant process; and systemic barriers, such as long wait times for medical appointments. We also asked people what motivated them to pursue a transplant.

Our research leads us to believe that changing systemic problems will help address problems at the other levels.

For example, medical providers could consider condensing the medical appointments and testing period for the pre-transplant evaluation. Patients who are motivated to get off dialysis will be more motivated to complete the pre-transplant evaluation if they are able to complete the majority of their medical testing at one place over a short period, rather than having to attend several medical appointments over a long period of time.



"Organ Donor" by Mika Marttila is licensed under CC BY-NC-SA 2.0

Policy changes also matter

In order to decide who gets an organ, medical providers give liver patients a MELD score that indicates the severity of their disease.

The introduction of the current liver allocation system in 2002 reduced the number of people from minority groups who died waiting for an organ.

Under the previous system, African Americans were more likely to die waiting for a liver transplant, because they generally had higher MELD scores, indicating that their disease was becoming worse. However, the current system prioritizes patients with high MELD scores, which has improved liver transplant rates for this group.

The 2014 policy change in kidney allocation allowed patients to count time spent on dialysis toward their total time spent on the waitlist, thereby reducing racial and ethnic disparities.

The success of these systemic changes illustrates the effectiveness of policy change. In my view, policies such as comprehensive Medicare coverage – with transportation assistance for all patients with kidney disease, for example – could potentially reduce many of the disparities along the steps to a successful transplant.

Countries such as Austria and Norway have seen significant improvements in their organ donation rates by using an opt-out system, which is based on the assumption that everyone consents unless an individual notes otherwise. Although this topic may be somewhat controversial in the U.S., I feel that the potential benefits of an opt-out policy are worth exploring.

Camilla Nonterah is Assistant Professor of Health Psychology, University of Richmond. Her essay was originally published in *The Conversation*.

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4.20: A Syrian Asks Herself- Am I Capable of Killing? (Shehwaro)

By Marcell Shehwaro



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Am I capable of killing?

If somebody had asked me this question five years ago, being a person who used to decorate her desk with Jesus' advice to Peter—"Put your sword back into its place. For all who take the sword will perish by the sword"—I would probably have swiftly, and naively, answered: "Impossible! I neither have the ability nor the desire to end someone's life." Without much further thought I would probably have added: "—whoever this person is, and no matter what atrocities they have committed."

We always like to think we are pretty; we aim not to smell like death; we believe we are messengers of life. We like to think that we are on this planet to make it a better place. That we are here for a higher purpose. That we are alive in order to chant others' lives and be enriched by them, not to demean those lives and take them away. Five years ago I did not believe in abortion or the death penalty. I hated weapons and violence and I believed that change is made by love.

Today, I don't know what I believe in anymore. It's the war. Living perched on the verge between life and death all the time. You would either need a survival instinct always steering you toward the inevitable death of the enemy, or you'd surrender. One of you must die for the other to triumph. It's the violence which redefined everything: our hopes, our beliefs, and our trust in the world. At a very early stage I had to rethink the answers to many violent questions: Am I a murderer? Am I capable of killing? Do I want to kill?

The first shock came when they shot at us, a group of completely peaceful protesters. There they stood; they resembled us in everything but the dream. They spoke our language, some of them were even from the same city. I had to accept that the murderer is a person who's like me. Maybe up until yesterday we went to the same places and danced to the same songs. Maybe this murderer was in love with the Aleppo Citadel, like I was. Maybe he had a girlfriend he'd met in a café or in university. How did he suddenly become, upon orders from the Sultan, a murderer? Where did this readiness to kill come from? How can a person, who doesn't seem to have made any personal gains from the system, turn into such a killing machine? I wanted to think that I was better than that monster. That no one, and no ideology, would ever make me do something like this.

The question arose again when my mother was shot, and again when I was under investigation. Then I wished the investigator would die, especially after he threatened to hurt my family. I couldn't really judge whether the world would be a better place if this person were gone. I wished for his death and I was ashamed of this wish. Does the new me believe that the death of

certain people might actually be a benefit to the rest of humanity? And that not every single life is “sacred”? And that killing someone might save thousands of lives? Of course, I hoped over and over again for the death of Bashar Al Assad—I even dreamt it many times. Was I subconsciously playing God deciding who had the right to live and who didn’t? Definitely! I was surrounded by beautiful heroes who were falling dead because of the violence of people who I was supposed to believe had a right to live. The equation was very difficult. Oh, how much I’ve changed! And how much has maturity changed this naïve, romantic idea of changing the world with love.

All this was less pressing than living in the line of fire. From there we could see the army, only steps away from our houses. We chose those locations because they were less likely to be targeted by air strikes. This army that bombs us day and night. There was a check-point close by where we could see them drinking tea and hear them swearing at us through their walkie-talkies, in Aleppo we call them “fists”. The regular black humor in our house was about what we would do if the army broke in. As with every terrifying thing, we needed to face it with humor to silence the fear. One of our friends asked us not to wake him if the army broke in, and another said he’d jump off the balcony if it happened, while I joked that I would claim that I was kidnapped by my friends.

A friend said he would use a weapon and fight them to death; another said he’d rather blow himself up than be captured alive. This is what the images of death under torture do to us. I said, whispering: *I don’t think I am capable of committing the act of killing*. There was silence, then they all laughed at my “articulate phrasing”. One of them said in a deep Aleppean accent: *What, sister?* I repeated the answer with the confidence of someone who believed in the morality of her decision: *I will not kill!*

And so began conversation that was to last for hours, until one of them asked me: *What if the soldier was going to kill you?* I answered: *Then I would die. I’d rather be the victim than the murderer*. He continued: *What if the soldier was going to kill me? What if you could save me? What if this soldier heads to the neighbors’ house to kill Aiisha?* Aiisha was the neighbors’ daughter who used to knock on our door every day to collect plastic bottles. She was too small to be seen through the door’s peephole.

I couldn’t know whether I was actually capable of stealing another life, and I was not sure that this inability is not, by itself, another form of killing. I have changed, I am disfigured now. This is probably a logical explanation, or maybe I simply matured.

The violence escalated. Scuds, barrel bombs, rockets, shells, friends dying under torture. And with every story I remembered—or don’t because my brain prevents me and suppresses these memories—the certainty that I was a person who neither kills nor wants to kill was gradually shrinking. ISIS was spreading in the liberated areas and started kidnapping journalists one by one. We ran then to our armed friends asking for protection, which was an important, fundamental contradiction: we wanted to hold on to our moral supremacy, which depended largely on others’ violence, not the nonviolence itself.

I still, to this day, don’t understand this war and its killing equations. This war, which I don’t know whether brings out the worst in you or changes you. The person who robbed his neighbor’s house after his neighbor fled: he doesn’t think he would have done that if it weren’t for the war. The person who wishes the death of everyone who doesn’t share his religious beliefs: he didn’t realise he had this much hatred inside.

My questions and uncertainties might not interest you. You might be completely confident, like I used to be, that you are incapable, or capable, of committing an act of killing. But my question remains: is every life “sacred”? Even the life of an ISIS militant who tortures others to death? Is passive surrender to your murderer another type of killing? Killing yourself? Ending your life or the lives of others whom you were supposed to protect? Did living constantly with death to the point of familiarity, and all the anxiety and uncertainty one experiences as a result, cause the answer to my initial question to become *Truthfully, I don’t know*?

Marcell Shehwaro is an activist and blogger from Aleppo and the executive manager of the organization Kesh Malek. She works to promote children’s rights in the seven schools that the organization ran in Aleppo. Her essay first appeared in The Seattle Star.



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4.21: A Feminist's Guide to Rom-Coms and How to Watch Them (Sutriasa)

By Ayu Sutriasa



"Love's Messenger" by Marie Spartali Stillman, Delaware Art Museum is in the Public Domain

Valentine's Day is right around the corner, which means lots of chocolate, teddy bears, and single ladies being made to feel especially inadequate. Some might celebrate Galentine's Day instead, some might skip on acknowledging the holiday at all, and some, myself included, will be holed up watching romantic comedies.

The internet is filled with lists of which rom-coms will "get you through" Valentine's Day—the assumption seems to be that, otherwise, we singles would be festering alone in our living rooms, drinking vodka and singing "All By Myself" à la Bridget Jones. I enjoy the genre, but as a feminist I have some qualms.

Romantic comedies, particularly "the classics" of the genre, can be problematic by today's standards of feminism. Movies like Pretty Woman and Princess Bride tend to perpetuate harmful gender stereotypes and romanticize men's predatory behavior. Not to mention they are usually limited to depicting heterosexual relationships between an attractive cis man and an equally, perhaps even more, attractive cis woman. (LGBTQ folks: Here's a list of rom-coms that drown out the heteronormative noise.) Lastly, if rom-coms are marketed to single women, then why are they mostly written and directed by men? (That's a rhetorical question.)

Despite all this, rom-coms are stunningly popular. How do you reconcile your love of rom-coms with your staunch feminism?

Monique Jones, a pop culture critic and entertainment journalist, says that it's OK if you like problematic rom-coms. "That doesn't make us any less of an activist, it doesn't make us any less down for the cause. It's just being a human—and being part of a culture that has indoctrinated us to believe certain things, whether or not they're true," she says.

However, as feminists we do have to hold ourselves accountable, Jones says. Here are three tips on how to be a responsible rom-com consumer.

1. Be aware of how you're internalizing the underlying messages

One of the biggest problems with the genre is that it tends to reinforce problematic ideas of romance. Contrary to rom-com plots, it's actually not an outrageous notion for a man to love you "just as you are" (*Bridget Jones's Diary, Trainwreck, Pretty Woman, Grease*), but it actually is outrageous for a man to consistently ignore your rejections and relentlessly pursue you (*The Notebook,*

10 Things I Hate About You, 50 First Dates, Breakfast at Tiffany's).

"There are a lot of patriarchal things in society that we've grown up with that we've just assumed are normal. And those same ideals get stuck in these movies. That's why so many of them don't get called out as being problematic, even though they are indicative of larger problems in society," Jones says.

Once you're aware of the patriarchal underpinnings of these movies, you can more objectively decide what you believe is romantic. For example, maybe you don't think it's romantic to pretend to be someone's fiancée while they are in a coma and have no idea who you are. It's creepy, Sandra Bullock.

2. Be conscious of what/who you are supporting

This takes some research, but it's worth it (IMDB will be your new best friend). Jones suggests learning what you can about the movie: Who's the director? Who wrote it? Who acts in it? What's the premise? "If you don't feel offended, then I think it's fine to watch," Jones says.

And for the movies we don't feel good about—like anything involving Woody Allen—consider skipping it. "I can't justify having my head in the sand just to support somebody like Woody Allen," Jones says. She skips anything with his name attached to it.

"I never liked his movies anyway. They don't speak to me, first of all, as a woman, and second of all, as an African-American woman," she says. "I know all the film critics and film students that I have been in contact with say that Woody Allen is a master at doing this and that. But I don't align with anything that he does or is. And that's how I go about it. If what the person does doesn't align with my core values, then I just can't do it."

There are funnier, more romantic movies than *Annie Hall*, anyway.

3. Opt for rom-coms with fewer or zero problems

I know the classics are, well, classics, but why not watch a movie that takes a healthier approach to romance? "There are always movies that are smaller productions, and they might not have the big box-office dollars, but they're still well-crafted, well-made movies," Jones says.

Here's a list of five from Thought Catalog to get you started: *Warm Bodies, She's Out of My League, Celeste and Jesse Forever, My Best Friend's Wedding,*and *Kate and Leopold* (sarcasm).

So, my fellow feminist rom-comphiles, don't be discouraged.

There are still a lot of things people can enjoy about romantic comedies, Jones says. "With as much choice as there is out there, a person doesn't have to give up their romantic comedy love altogether."

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Ayu Sutriasa is the digital editor for YES! Magazine. Her article is reprinted from YES!.



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4.22: How a Green New Deal Could Exploit Developing Countries (Táíwò)

Olúfẹ́mi O. Táíwò

#science #environment #climatechange #politics #global



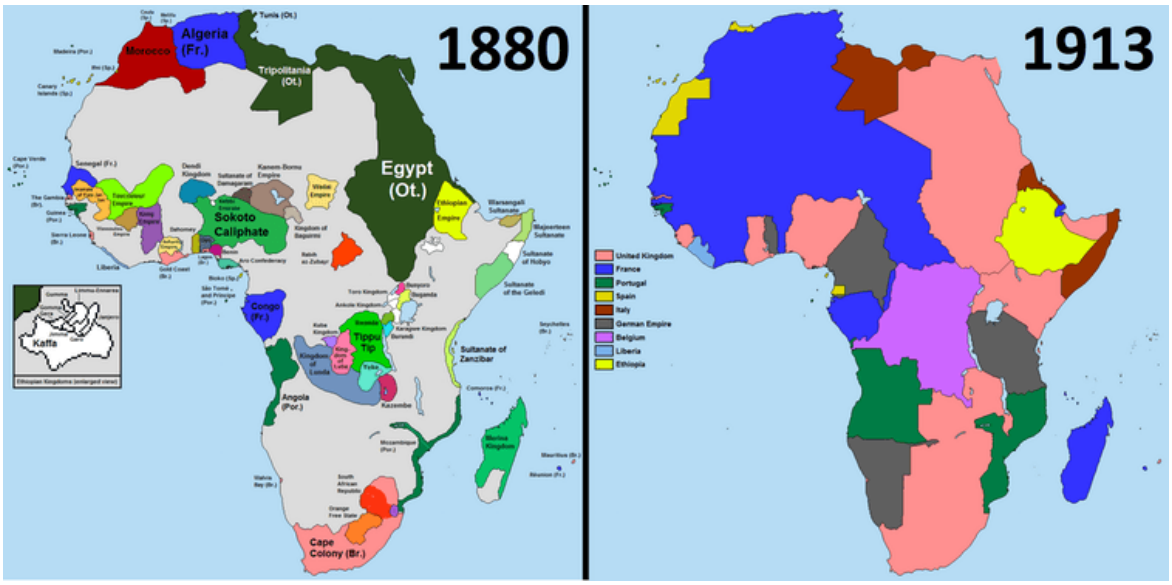
"Chicago Sunrise Movement Rallies for a Green New Deal Chicago Illinois" by Charles Edward Miller is licensed under CC BY-SA 2.0

The Green New Deal has changed the conversation among progressive Democrats about how to deal with climate change, from simply managing a disaster to how to take advantage of an existential threat to build a more just society.

However, should this legislative concept be transformed from the hypothetical framework it is today into actual policies, some of the solutions it engenders could make global inequality worse. As a scholar of colonialism, I am concerned that the Green New Deal could exacerbate what scholars like sociologist Doreen Martinez call climate colonialism – the domination of less powerful countries and peoples through initiatives meant to slow the pace of global warming.

Colonialism, explained

The clearest cases of colonialism involve the unmistakable signifiers of foreign control: planted flags, and the formal and institutionally recognized assertion of authority over foreign lands. Only five countries in the world were not colonized by European empires in one way or other after the 15th century.



The U.K., France and other European powers carved Africa up among themselves in the late 19th century. davidjl123 / Somebody500, CC BY-SA

The history of colonialism has many clear milestones, including the 1494 Treaty of Tordesillas between Spain, Portugal and the Vatican that divided the world outside Europe between the two Iberian empires. At the Berlin Conference of 1884, European powers divvied the African continent among themselves.

U.S. colonialism has often been less stark. But the United States does occupy land that belonged to people who lived in North America before European settlers arrived. Following the realization of its "Manifest Destiny," it also went beyond its coastal borders by taking over many islands, including those in Hawaii, the Philippines, Puerto Rico and Guam.

Likewise, overt foreign influence and control has become the exception rather than the rule, even for the original colonial powers. Throughout much of Africa and Asia, global empires like the British preferred a strategy of "indirect rule," with chieftaincies, monarchies and other power structures that let them delegate their domination to local elites.

Neocolonialism and climate colonialism

In 1946, there were only 35 member-states of the United Nations. Once most former colonies had become independent countries by 1970, that number had swelled to 127. Amid this wave of independence, rich countries continued to exert control over former colonies through a system Ghana's first prime minister, Kwame Nkrumah, first called "neocolonialism."

Rather than directly running other countries, neocolonial domination is accomplished through levers of political and economic leverage.

Green New Deal policies could empower communities on both sides of U.S. borders, and could expand the powers of poor nations to determine their own destinies. Or they could promote climate colonialism, a term that can mean different things to different people.

To me, it's the deepening or expansion of foreign domination through climate initiatives that exploit poorer nations' resources or otherwise compromises their sovereignty. Others focus more on how formerly colonized countries are paying the price for a crisis caused disproportionately by the emissions from more industrialized nations – their current and past colonizers.

Land-grabbing and exporting solar power

But the Green New Deal will not meet any definition of climate justice if it becomes the next chapter in a long history of U.S. industrial policies that have oppressed people.

During the 19th century, when the transcontinental railway system arose, the U.S. gave land to rail companies it had taken it from

Native Americans in a series of coerced treaties and wars. Similarly, responding to global warming may require vast tracts of land to grow food and carry out new policies as the climate changes. A global land rush is already underway around the globe.

Take, for example, carbon offsets: a form of investment in greenhouse gas emissions reduction that lets the buyer "offset" the effects of their emissions-producing activity.

But much of the available land is in poor countries, and inhabited by people who are those countries' least politically powerful. This can put them in competition for the land that provides their basic needs with powerful private interests from the world's most powerful countries.

For instance, a research institute reported in 2014 that Norwegian companies' quest to buy and conserve forest land in East Africa to use as carbon offsets came at the cost of forced evictions and food scarcity for thousands of Ugandans, Mozambicans and Tanzanians. The Green New Deal could encourage exactly this kind of political trade-off.

Efforts to boost energy security can also drive climate colonialism. The African continent is, paradoxically, both home to the world's largest solar power plant – the Noor Ouarzazate complex in Morocco – and people who are the least connected to grid.

Solar power may end up giving more Africans access to electricity but at the same time, many large renewable energy projects in North Africa could soon boost the European electric grid, bolstering European energy security with a climate-friendly source of power while millions of sub-Saharan Africans have none of their own.

Daniel A.M. Egbe, the coordinator of the African Network for Solar Energy, calls this linkage of large-scale solar farms with foreign power grids "a new form of resource exploitation."

The Green New Deal's stated goal of meeting all of America's considerable and potentially increasing energy demand with renewable or zero-emission sources could create an incentive to go this route too, with Mexico. California already imports electricity from Baja California state and business interests stand ready to expand cross-border grid links throughout Central America if that proves feasible.

I see a serious risk that connecting the U.S. grid to Mexico and Central America could drain power out of the isthmus into the U.S. at the expense of Central Americans.

Justice without borders

To be clear, I do not believe the Green New Deal will necessarily lead to climate colonialism and I see its emphasis on climate justice as a good start. Technologies and policies are tools, and how they function depends on how they are designed and how they are used.

The U.S. could, for instance, do more to subsidize renewable-energy technologies, because American innovation can expedite their adoption everywhere.

The U.S. could also follow the lead of the federal government's National Academy of Sciences and fund a "substantial research initiative" on negative emissions, which the Intergovernmental Panel on Climate Change identifies as necessary to prevent the worst climate change scenarios.

The Green New Deal, in its current draft form, is just as compatible with this path as it is with climate colonialism. But I do believe that achieving a version of climate justice that doesn't end at U.S. borders will require the right vision, values and strategies.

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How a Green New Deal could exploit developing countries by Olúfẹ́mi O. Táíwò is licensed under a Creative Commons Attribution-NoDerivatives 4.0 International License.

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4.23: Time Wasn't Always Money- Decolonizing Time in Diaspora (Villaseñor)

Irene Villaseñor

#education #technology #selfdiscovery #language #systemanalysis #sharedvalues #global



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As Indigenous people living in diaspora, my family participates in capitalist institutions instilled with European values, such as punctuality and discipline, that dictate our experience of time. When I adhere to the schedule of my graduate program in New York, for instance, time is compressed and accelerated. I long for more time to savor readings, conduct research, and compose multiple drafts of assignments, regardless of how much I accomplish each week. When I am in creative flow, on the other hand, time expands, decelerates. I can spend hours at home working on creative projects with no awareness that time has passed at all. The dissonance I feel as I shift between these two time worlds echoes the internal split felt by all of my family members as they navigate life in the West.

I'm Tornatrás Mestizx. That's the simplest way to acknowledge my multiracial heritage: Indigenous Filipinx, East Asian, Native North American, African, and European. But I'm full of disclaimers about this identity; "mestizx" is a loaded term. For thousands of years (and into the present) it has implied a position of superiority legitimized by proximity to whiteness. It also underlies the utopian vision of La Raza Cósmica, 20th century Mexican philosopher José Vasconcelos' term for the belief that an increasingly multiracial population would eradicate racial divisions, unify humanity, and produce harmonious new civilizations—a far cry from the racial hierarchies, nationalized borders, and fascistic violence we see around the world today.

But I continue to call myself "Tornatrás Mestizx" because the term, like my background, reflects how colonial legacies insinuate themselves throughout the world. My heritage also complicates the question of whether I should rebel against or conform to the temporal orientation of capitalist institutions by which I am marginalized by my gender, sexual orientation, and racial identities. Most often, conforming would entail short-term, self-involved thinking at the expense of long-standing communal practices and ways of being. Anthropologist Michael French Smith summarizes this dilemma when he describes the case of Papua New Guineans adjusting to life after colonization: "Succeeding in such institutions as schools, government service, or private business in an urban setting [...] [requires] adapting to the Yuropian time world, and long immersion in such institutions is likely to lead people to internalise the habits and values of that time world." Papua New Guineans, Smith explains, experienced intense anxiety in the 1970s while becoming an independent nation after being a colony of Australia. Many still organized themselves by concrete events (like the amount of daylight available or cycles of the moon) or the type and quantity of work to be accomplished in a day. The process of incorporation into a capitalist political economy entailed the adoption of a new belief in the scarcity of time; framed as a finite resource, time was imbued with "magico-religious significance." As a result, Papua Villaseñor-1 New Guineans

began to berate themselves and others for failing to live up to capitalist time values, accusing those who did not schedule their activities by a clock of “wasting time.”

I’m often overwhelmed by how fast time moves, especially when it’s infinitesimally measured. I felt it even as a child, groomed to serve as an intermediary between my parents and the white world. I had to help relatives fill out forms, draft business correspondence, pay taxes, and confront others at work, school, the hospital, or offices in the town hall if they treated any of my family members unfairly. These duties exposed me to the costly consequences of absent documentation, late payments, and acquiescence to abusive behavior. I learned early that capitalist time, like nearly everything else in Western culture, is curt and adversarial, especially to outsiders.

Adapting to capitalist time is largely a question of adapting to speed. French philosopher Paul Virilio devised the term ‘dromology’ to describe the logic, science, and impact of speed, and applied it to his examination of the pace of modern culture, from images and technology to politics and war. Virilio describes dromology as “a question of rhythm, of the variety of rhythms, of chronodiversity,” concluding that “our societies have become arrhythmic. Or they only know one rhythm: constant acceleration. Until the crash and systemic failure.” Virilio’s interest in speed began as a child of World War II, which led him to realize that “the determining element in violence, of whatever kind, was speed.” Virilio sees the violence of speed in the ongoing dispersal of news in the 21st century, which he calls an “informational bomb” resulting from instantaneous means of communication:

“[Instantaneous communication] plays a prominent role in establishing fear as a global environment, because it allows the synchronization of emotion on a global scale. Because of the absolute speed of electromagnetic waves, the same feeling of terror can be felt in all corners of the world at the same time. It is not a localized bomb: it explodes each second, with the news of an attack, a natural disaster, a health scare, a malicious rumor.”

As one of the first children in my family to be raised with access to the internet, I try to shield myself from the “informational bomb” Virilio describes by going online specifically to study traumas that have bedeviled my family for generations, such as violence against women, homophobia, the devaluing of artistic activity, and, of course, shifting experiences of time in different cultures and epochs. Studying Western capitalist and Indigenous time worlds, past and present, has helped me negotiate my own experiences of time. When I need to manage myself and others by completing tasks as efficiently as possible, which reminds me of the role plantation overseers undertook in Papua New Guinea, I schedule my day in hour-long intervals. But when I need to create something of lasting value, I focus on the one task at hand by measuring time like Papua New Guineans in the Kragur village often do, in units of half a day at least. My father Villaseñor-2 engaged with Western institutions to accrue financial capital for our family and community, ensuring a degree of stability for the next generation; the question of how I will balance Western capitalist and Indigenous modes of being in time depends on the degree to which I do the same.

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Irene Villaseñor is a multidisciplinary artist and writer based in New York. Her essay is reprinted from PLEXUS, a project of the Los Angeles Review of Books.

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4.24: Taking the Native American Narrative Beyond Reservations (Vizcarra)

Natasha Vizcarra

#nativeamerican #language #artsandculture ##history #review



“Sisters of War”. Jolene Nenibah Yazzie

Who in the U.S. could tell if a man sitting in a coffeeshop was Native American? At the comic book store, the two young women who were obviously into each other – who could tell they were Diné? Who would even know the Diné was another name for the Navajo Native American tribe, or consider the fact that Native Americans might be active members of society beyond casinos and reservations?

“Tiger Lily,” Jolene Nenibah Yazzie says, referring to a supporting character in J.M. Barrie’s *Peter Pan*. “Don’t forget Tiger Lily.” Yazzie, a Denver-based artist and photographer, is Diné. Princess Tiger Lily lives in Neverland with her tribe, the Piccaninny.

Why Barrie, who wrote the story as a play in 1904, chose a racial slur for dark-skinned children of African descent to name her tribe is telling. And Disney’s depiction of Tiger Lily 50 years after Barrie wrote the original play is even more so.

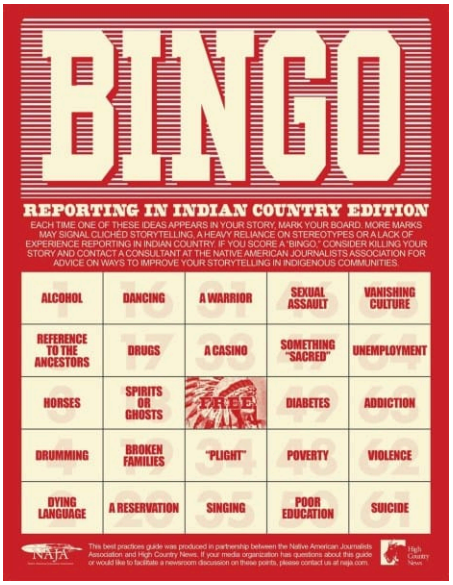
“That feather in the headband, a feather sticking out,” Yazzie says. “I don’t know any tribe who wears feathers like that, especially in our ancestral stories.” Sixty years after the Disney film’s release, Tiger Lily still wasn’t right and was played by Rooney Mara in the 2015 film *Pan*. (Most Native American characters have been played by white actors in Hollywood films).

This flippant and racist disregard to accuracy is typical of Native American stereotypes propagated by U.S. history, pop culture and mass media. The Native American is either the noble savage, the bloodthirsty savage, the despairing Indian on a reservation or simply invisible.

“There were always these stereotypes of what a Native American was, and it was always a bad guy,” says Yazzie, who devoured comics in her youth growing up on the Diné reservation in Tse Si Ani, also known as Lupton, Arizona. Known for its magnificent sandstone cliffs, the small town straddles the border between New Mexico and Arizona. “I just don’t like those types of characters, and they’re all men too,” she adds.

Decades older than Yazzie, writer Sherman Alexie of the Spokane-Coeur d’Alene tribe felt the same. In his 1998 Los Angeles Times essay “I Hated Tonto (Still Do),” he wrote: “In the movies, Indians are always accompanied by ominous music. And I’ve

seen so many Indian movies that I feel like I'm constantly accompanied by ominous music. I always feel that something bad is about to happen."



To raise awareness among media about reporting Native American stories, Ahtone helped in the gamification of words to approach with caution. Photo courtesy of NAJA and High Country News

These stereotypes not only negatively affect Native Americans' self-esteem, but they also radiate outward and influence institutions, such as mass media. Tristan Ahtone, a journalist and citizen of the Kiowa Nation, is exasperated by mainstream media's sloppy and stereotypical coverage of issues involving Native Americans and Indigenous peoples worldwide.

"The point about challenging stereotypes about Native people is you just have to write about a real person," he says. "It's not that hard. It's an incredibly low bar to write about somebody as a normal person, instead of, 'Oh my God we've never seen anything like this!' "

Why has this status quo been living for so long? Ahtone thinks it stems from an avoidance that has deep racial roots. "When it comes to these sorts of colonial practices in the U.S., we're incredibly inconvenient to have around," he says. "U.S. history provides ample evidence of genocidal policies. So by having us around and talking about surviving, for instance, that's a big issue."

But while Alexie was coy about fighting stereotypes ("We Indians became so numb to the possibility of dissent," he wrote), Ahtone and Yazzie are among many Native Americans unequivocally committed to changing their own narratives – and Native American narratives as a whole.



Yazzie uses graphic art to address gender and Indigenous issues in the U.S. Photo courtesy of Jolene Nenibah Yazzie

Too Many Feathers for a Woman

When Yazzie was only 4 years old, she already knew she was different. “My parents knew it too. I always wanted to be with the boys and do things better than the boys,” she says. “Being gay and being a person of color – being Diné – it questions a lot of things.”

Of course, the inevitable happened. “I started competing against boys in powwows,” she recounts.

This was one of the first things Yazzie did to claim her narrative, and she did it despite being seen as disrespectful to their traditions. “People said to me, ‘You can’t dance in the boys’ category because you’re a girl.’ I have questioned that ever since.”

Yazzie was even bullied in the powwow circle. But because her parents were always supportive, she has danced in boys’ and now men’s’ powwows ever since. She has met several men who dance in the women’s category, and she’s seen other women dance in the men’s category. “I don’t know if they’re still doing it,” she says. “I hope they are.”

Yazzie has also asserted a more authentic portrayal of Native American women through her paintings. Her comic book–style portraits of Native American women warriors raise elders’ eyebrows. In her mural “Sisters of War,” three women warriors wear hats adorned with feathers.

“Some of my own people question me because these hats are only worn by men. They say, ‘Women aren’t supposed to be warriors. They have too many feathers on their hats. That’s too many feathers for a woman.’

“But that was my interpretation of me stepping into gender,” she says. “I know there were women warriors, and there still are women warriors. They just face different wars, like domestic violence, rape, that kind of stuff.”

Over the past few years, Yazzie has added photojournalism to her storytelling tools. She has freelanced for *Al Jazeera America*, is currently finishing a journalism degree at the Metropolitan State University of Denver and will join *High Country News* as a photographer in July.

Yazzie is excited about a current project with a professor at Oklahoma State University. “She wants me to take photos of lesbians who have families,” Yazzie says. “I think it’s important because there is a lack of images of lesbian women, especially Diné or any other tribe, raising their own families.”

The project is close to Yazzie’s heart as she and her partner, who is part Diné, want to get married in a tribal ceremony. But, the Diné medicine men they have approached have all turned them away. Her desire for kids is difficult for her and her partner to imagine.

“I want to make [these images] more normal for other people, so they won’t look at [gay women] like that anymore,” Yazzie says. “Because even those little weird glances make you uncomfortable. It doesn’t make you feel that you’re a part of something. I want them to feel they are not alone, that there is a community for them.”

Every Space a Revolution

It’s been about six years since Ahtone left general news reporting and to focus primarily on tribal affairs and Indigenous stories. He has worked for news outlets including *NPR, Al Jazeera America, PBS NewsHour, Frontline and National Native News* and won a few awards for his work. Now an associate editor for tribal affairs at *High Country News*, Ahtone works hard at making space for Native American voices in the national conversation.

“There is no Indigenous voice in mainstream or legacy media,” Ahtone says. He feels these outlets just don’t hire enough Native reporters or editors, if they hire any at all. Their coverage of Indigenous issues also leaves much to be desired. “Some places will have a marijuana beat but they don’t have a beat covering the 567 tribal nations across the U.S.,” Ahtone says.

So, after several years of sticking it out in mainstream outlets, he left. He says, “It’s incredibly tiring to have to continue to try to convince an industry that prides itself on being very democratic and open to underrepresented voices that our voices matter.”

Ahtone was drawn to *High Country News* because they devoted resources and time to producing multi-faceted, high-quality coverage of Native Americans and their lands. Ahtone also worked for cable news channel *Al Jazeera America,* which was aiming to be the go-to network for underrepresented voices. Unfortunately it shut down in 2016 after only three years on the airwaves.

Most legacy outlets, Ahtone says, only want one-off reports or occasional ‘Indigenous Voices’ series. “These outlets routinely screw things up with Indigenous communities but also with most communities of color,” Ahtone says.

He attributes this to an underpinning concept of ownership: “The commodification of Native people – be it through land or through image – often plays a role in reporters thinking that they can do whatever they want in these communities.”

Ahtone thinks that journalists in legacy outlets might not even be conscious of this, and that this lack of self-awareness in turn keeps them from recognizing their reporting and correcting their behavior.

For Ahtone, publications such as *The New York Times* and *Washington Post* are most culpable as their influence and strong digital presence ensures they dominate news coverage and “take up a lot more space in the national conversation.”

As Ahtone digs into more investigative pieces for *High Country News* and builds his team of reporters and correspondents, he also keeps his eye on young Native American writers keen on becoming journalists.

Working with the Native American Journalists Association (NAJA), Ahtone and his colleagues advocate to get more Native people into newsrooms, “because Indigenous peoples holding space is revolutionary,” he says. “We need to be holding these spaces.

“If you’re at a tribal outlet, if you’re in a mainstream outlet, it doesn’t matter. We need your voice. No matter where you are, we want you there.”

The community of journalists such as himself might be small, but it is strong, he says. Experienced Native American journalists are eager to mentor those who are younger and equip future generations with the skills to continue changing the narrative.

“My hope is by starting to seed more people into news organizations early, with a different way of thinking, then in the future they will do a better job.”

Natasha Vizcarra is a science writer based in Boulder, Colorado. She is the editor of *Sensing Our Planet: NASA Earth Science Research Features*, a freelance writer, and the author of several children’s books.



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4.25: On Reparations, the Question Isn't If, but When and How (Warfield)

By Zenobia Jeffries Warfield



"Family of slaves in Georgia, circa 1850" by Unknown, New York Historical Society is in the Public Domain

"We will never achieve racial justice in America if this country does not examine the impact and legacy of slavery—and make strides toward achieving reparatory justice."

—Jeffery Robinson, deputy legal director, ACLU

For nearly 250 years, enslaved Africans and their descendants toiled on the land and in the homes of White enslavers in the United States.

They planted, fed, weeded, mowed, and harvested crops that were not theirs; cared for and fed children they did not birth; and cleaned homes and tended lands they did not own.

We're all familiar with this uncomfortable but sanitized image of U.S. slavery.

The harsh reality is that too many of the more than 300,000 African men, women, and children who were brought to this land for the sole purpose of providing *free* labor—and their children and their children's children, and so on—were brutalized and terrorized to continue the cycle for centuries to come.

It's estimated that over 4 million Africans and their descendants free-labored under the legal institution of slavery—and not just in the South, but also in the North, East, and West.

Having no agency over their own bodies or minds—not to mention not owning land or having property—*they were property*. Many lived in the most inhumane conditions. They were beaten, raped, starved, and in some cases worked to death—literally. They were forced to breed children to increase the numbers of the enslaved. Their children were often stolen from them and sold away. Furthering the torment, many of the women were forced to nurse their enslavers' children, care for them, tend to them, raise them.

It is that 250 years of "sun-up to sun-down" menial free labor that this country was built upon. It is the 200-plus years of free labor that is the foundation of this country's wealth and the capitalist system that has prospered globally, exploiting us all.

And it didn't end there

If slavery is the foundation, then Black Codes and Jim Crow laws that followed emancipation are the walls; housing discrimination and redlining the roof, and mass incarceration the windows of the house America built.

A house that is starting to crumble.

This year we observe the 400th anniversary of the first captive Africans brought to what is now the United States of America, and this month we observe Juneteenth, the celebration of freedom for all U.S. enslaved Black people.

But we will also observe another monumental moment in U.S. history.

On June 19, Juneteenth, the House Judiciary Subcommittee on the Constitution, Civil Rights and Civil Liberties will hold a slavery reparations hearing. It is the first of its kind in decades. And the first time ever the issue has garnered as much attention and support, including a declaration from the United Nations. The purpose of the hearing is "to examine, through open and constructive discourse, the legacy of the Trans-Atlantic Slave Trade, its continuing impact on the community and the path to restorative justice."

While the topic of reparations has made its way to the forefront of mainstream discourse, this hearing is the result of centuries of work. The push for reparations did not just come into being with current presidential candidates purporting their support of some kind of reparations. It didn't just come about as a reaction to the divisive leadership of Donald Trump. And it didn't come into being, as some have reported, with the excellent reporting of Ta-Nehisi Coates' 2014 piece in The Atlantic, "The Case for Reparations."



"A deeper black: Race in America" with Ta-Nehisi Coates" by Gerald R. Ford School of Public Policy, University of Michigan is licensed under CC BY-ND 2.0

In the late 1800s to early 1900s, a formerly enslaved Black woman named Callie House, who was head of the National Ex-Slave Mutual Relief, Bounty and Pension Association, led a movement to secure reparations for formerly enslaved U.S. Blacks—specifically pensions to older freed men and women who'd worked without pay—to no avail.

House was jailed for her efforts.

Other movements for reparations to those enslaved, and later their descendants, would wax and wane with no success for the next 150 years. Although reparations were given to enslavers for loss of their "property."

In 1989, former Congressman John Conyers introduced the first reparations legislation. Created with the help of N'Cobra (National Coalition of Blacks for Reparations in America), bill HR 40 would establish the Commission to Study and Develop Reparation Proposals for African American Act, designed to examine the institution of slavery, investigate its impact, and make recommendations for reparations to Congress. Every congressional year for almost 30 years until he was forced to resign in 2017, under allegations of sexual harassment, Conyers introduced this bill.

This year Rep. Sheila Jackson Lee sponsored the bill, and presidential candidate Sen. Cory Booker is sponsoring its companion in the Senate, the only reparations bill ever to be introduced in the post-Reconstruction U.S. Senate. Booker along with Coates and actor-activist Danny Glover (honorary board member of YES! Magazine) will testify at the hearing.

It's important to know that as we listen to the testimonies—and even if some of us choose not to listen—that the purpose of this hearing (or the legislation, period) is not to determine whether reparations are warranted or should be dispersed.

The purpose is to convene a group of accountable specialists who can determine *how* reparations will be given.

In his article, Coates estimated the cost of reparations to be nearly a trillion dollars, paying out annually for the next 10 to 20 years the $34 billion estimated by researchers in the 1970s. A more recent tally given by University of Connecticut researcher Thomas Craemer puts the cost of reparations between $5.9 trillion and $14.2 trillion.

It's unlikely that checks will be cut and given to every American Descendant of Slavery. In fact, it's not practical nor expected, I would imagine.

But there are very practical implementations that could be made. To name a few: funds (or loans forgiven) for housing, education, health care, those institutions where descendants were systemically and systematically cut off or exploited. Funds (or loans forgiven) for Black farmers and growers. Coates described a "claims system" for Black veterans who were denied the benefits of the GI Bill.

Direct intentional harm was done to those 388,000 Africans who made it to this land and to their millions of descendants. One hundred-fifty years of so-called freedom where intentional harm continues, contrary to what some like Senate Majority Leader Mitch McConnell say, does not erase that.

McConnell and his ilk—those before him and his contemporaries—have benefited mightily from the free labor and continued oppression of Black people in this country. They all are just as responsible for the harm and wrongdoing as their ancestors.

There is a debt owed to the the American Descendants of Slavery.

And it's time for the U.S. to pay up.

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Zenobia Jeffries Warfield is a senior editor at YES! She covers racial justice. Her essay was published in YES! Magazine.

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4.26: You’re Not Going to Get Accepted into a Top University on Merit Alone (Warikoo)

By Natasha Warikoo



"Boston - Harvard Campus" by David@UNT is licensed under CC BY-NC-SA 2.0

After weeks of negotiation, Harvard University recently agreed to provide the Department of Justice access to its admissions files. The department is reopening a complaint by 63 Asian-American groups that Harvard discriminates against Asian-American applicants. The complaint was previously dismissed under the Obama administration. Many worry that government lawyers plan to use the case to argue that all race-conscious admissions – including affirmative action – are a violation of the Civil Rights Act.

Separately, Harvard undergraduates have recently begun to take advantage of their right to view their own admissions files, often only to become frustrated in their efforts to pinpoint exactly why they got admitted.

The inquiries of the Department of Justice and the curious Harvard students have something in common: Both are unlikely to turn up any evidence of why some applicants make the cut and others don’t. That’s because both inquiries rest on the faulty assumption that admissions decisions are driven by an objective, measurable process that will yield the same results over and over again. As a Harvard professor who has studied and written a book about college admissions and their impact on students, I can tell you that’s just not how it works. I am not speaking officially for Harvard and I am not involved in undergraduate admissions.

Elite private universities have made clear time and again that their admissions decisions are made through a holistic decision-making process that involves a series of discussions among the admissions team. This means, for example, Harvard rejects 1 in 4 students with perfect SAT scores. The University of Pennsylvania and Duke University reject three out of five high school valedictorians. Despite universities like Harvard, Princeton, Yale, and Stanford having closely aligned admissions criteria and similar rates of admission, just because an applicant gets into one school does not mean the applicant will get into another. That’s why it makes headlines when a student is reported to have gained admission to all the Ivies. This is a rare, unexpected event.

What a holistic approach entails

So, how do universities make admissions decisions? William Fitzsimmons, dean of admissions at Harvard, writes of an “expansive view of excellence.” This includes “extracurricular distinction and personal qualities” in addition to test scores and grades. Evaluating applications is a long process. At Harvard, it involves at least two readers of each file. It also involves discussions among a subcommittee of at least four individuals that last up to an hour. The process is similar for other selective colleges.

Admissions officers at the same university often differ about which students to admit. The process is more art than science.

Holistic evaluation allows admissions officers to take into account opportunities, hardships and other experiences that may have affected an applicant's grades and SAT scores. They may also consider how those things affected their participation in activities outside of school. Nevertheless, the outcomes of admission to the most elite colleges are unequal. In fact, while 37 percent of young adults in the United States are black or Latino, just 19 percent of students at the top 100 colleges in the country are.

In addition, while only one-third of American adults have a bachelor's degree, a review of Ivy League universities' published data reveals that about 85 percent of students have a parent with a bachelor's degree. So, even if holistic evaluation does a better job than looking at test scores and grades alone, the process still concludes by systematically undervaluing working class, poor, black and Latino young men and women. That is, if we assume that talent and "personal qualities" are equally distributed in our society, this disproportion should tell us something is amiss.

In addition to the holistic evaluation process, admissions teams need to consider the needs of specific groups on campus. These needs vary from campus to campus and from year to year. Coaches can recruit top athletes for positions on their teams played by graduating seniors, and those recruits enter the fast lane to admission. And, just as the baseball coach can recruit a shortstop, the orchestra director may request a top bassoon player to fill a missing part in the orchestra. Since needs of campus organizations and teams vary from year to year, you can't glean much from admission files in isolation like the DOJ and curious students hope to do.

Merit is overrated

Are there any discernible patterns between who gets in and students who were seriously considered but rejected? Probably not. Harvard President Drew Faust has said that Harvard could fill its incoming class twice with high school valedictorians.

In fact, we should discard the notion that admissions is a meritocratic process that selects the "best" 18-year-olds who apply to a selective university. When we let go of our meritocracy ideals, we see more clearly that so many talented, accomplished young people who will be outstanding leaders in the future will not make it to the likes of Harvard, Stanford and Yale. There simply are not enough places for all of them at those universities. Further, many more disadvantaged young people have never had the opportunity to cultivate talents because their parents did not have the resources to pay for private music lessons or a pitching coach. In fact, the gap between what wealthy and poor parents spend on extracurricular activities has dramatically increased in recent years. So looking for explanations for why you did get in, or whether some groups are favored over others, misses the broader picture of the lack of clarity on what gets anyone into elite colleges. It also ignores the unequal opportunities young Americans have in the process.

One way forward for college admissions, which I have suggested as a thought experiment in my book, "The Diversity Bargain," is to take all qualified students for a selective college and enter them into an admissions lottery. The lottery could have weights for desired characteristics the college deems important, such as social class, geographic diversity, race and intended major. This method would make clear the arbitrariness in the admissions process. It would also help students admitted — and those not admitted - understand that admission — and rejection — should not hold the strong social meaning in American society that it does today. In "The Diversity Bargain," I show the downsides of maintaining students' beliefs that college admissions is a meritocracy. Most students expressed strong faith in a process that ultimately underselects black, Latino and working class applicants, among others. They will take these understandings with them as they ascend to positions of power and make hiring decisions, design tax policies and shape media discourses.

Until the Department of Justice and admitted students understand the arbitrary nature of how admissions decisions at elite colleges are made, they will be perplexed by the complex art that is elite college admissions.

Natasha Warikoo is Associate Professor of Education, Harvard University and the author of *The Diversity Bargain: And Other Dilemmas of Race, Admissions, and Meritocracy at Elite Universities*. Her essay was originally published in The Conversation.

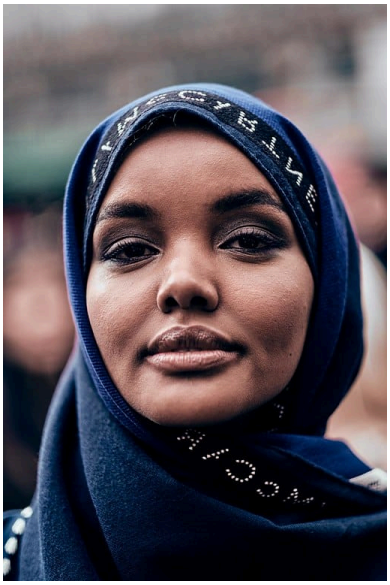


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4.27: The Black Muslim Female Fashion Trailblazers Who Came before Model Halima Aden (Wheeler)

By Kayla Renée Wheeler



Halima Aden, the first Muslim model to wear a hijab and burkini on the cover of the swimsuit edition of the Sports Illustrated. Photo: "Halima Aden at Paris Fashion Week Autumn/Winter 2019 Date" by Myles Kalus Anak Jihem is licensed under CC BY-SA 4.0

Media reports have celebrated Halima Aden becoming the first woman to be featured in the Sports Illustrated annual swimsuit edition wearing a hijab or a burkini. In the past, she has appeared on the covers of Allure, British Vogue and Glamour Magazine.

As a scholar who studies black Muslim fashion, I often find that reporters covering Muslim women's fashion seem to have the notion that Islam and fashion are incompatible.

This attitude ignores the influence black people have had on Muslim fashion going back at least eight decades.

Early Islam in the US

First, it's important to understand the long history Muslims have in the United States.

According to the Pew Research Center, black Muslims account for one-fifth of all Muslims in the United States. Islam first came to the United States with enslaved Africans.

Their numbers were small, ranging from 30,000 to 40,000. However, as historian Sylviane Diouf notes, enslaved African Muslims left a lasting impact on black American culture, especially in the Sea Islands and Lowcountry region, the coastal area stretching from North Carolina to northern Florida.

The first Islamic text in the United States, the Bilali Document, was written by an enslaved African living on Sapelo Island named Bilali Muhammad in the 19th century. It includes rules about daily prayers and a list of beliefs of Muslims.

Another important text – perhaps the only known narrative by an enslaved person in Arabic – was written by Omar ibn Said in 1831, who lived as a slave in North Carolina. In it, he recounts his life in Senegal, including his religious education. The autobiography also includes several Muslim prayers.

Clothing as identity

In the 20th century, black Americans were reintroduced to Islam through several people and organizations.

These included the Moorish Science Temple of America and the Nation of Islam. The Moorish Science Temple of America was founded by a Moorish American, Noble Drew Ali, in 1913 in Newark, New Jersey.

Drew Ali taught his followers that they were not Negros or Ethiopians, rather they were Moors and that Islam was their true religion. According to Drew Ali, Moors are descendants of the ancient Moabites who founded Mecca, one of the most important cities in Islam.

W.D. Fard Muhammad, who founded what would become known as the Nation of Islam in 1930 in Detroit, Michigan, also taught his followers that they had forgotten their true identity as Asiatic Muslims and members of the lost tribe of Shabazz. The term Asiatic referred to black people and other people of color.

Clothing played a central role in constructing a unique black Muslim identity. Black Muslim women used their dress to challenge American beauty standards, which typically holds thin young white women as the ideal beauty. Their dress practices also challenged beliefs that Islam was only an Arab religion by encouraging members to develop their own local dress practices.



"Moorish Science Temple of America inc" by swanksalot is licensed under CC BY-NC-SA 2.0

In the Moorish Science Temple of America, male members wore fezzes or turbans and women wore turbans often paired with long shift dresses as part of their everyday wear.

Men in the Nation of Islam dressed in tailored suits and bow ties or ties. Women donned a Muslim Girls Training uniform. The Muslim Girls Training included lessons for women and girls on the rules and beliefs of the Nation of Islam as well as how to cook, clean, raise children and practice self-defense. The uniform included a high-neck tunic that came down to the thigh. It was paired with either loose-fitting pants or a skirt that came to the ankles.

Black Muslims

In my forthcoming book, I argue that Nation of Islam and the Imam W.D. Mohammed community have played an important role in developing the modest fashion industry in the United States. Imam W.D. Mohammed took over the leadership of Nation of Islam in 1975, following the death of his father Elijah Muhammad, who had succeeded the founder W.D. Fard Muhammad.

These organizations and their members have organized fashion shows and operated clothing stores centered on Islamic modesty since the 1960s. The models were usually volunteers from the local community.Elijah Muhammad discouraged female members from embracing the fashion trends of the day.

The fashion shows were a means of highlighting the creative ways Nation of Islam women could dress modestly and maintain the unique aesthetic, while still looking beautiful. They featured diverse head coverings such as berets and fezzes, color-block outfits and different takes on the classic Muslim Girls Training tunic.

Imam W.D. Mohammed and his members would continue to encourage women's fashion ventures. They incorporated Afrocentric inspired designs and clothing, like the dashiki and kente cloth.

For a decade, starting in the 1960s, when the oldest daughter of Elijah Muhammad, Ethel Muhammad Sharrieff led the Muslim Girl's Training, clothing became a way of building a self-sustaining black Muslim community.

A clothing factory she managed produced the official Muslim Girl's Training uniform. Members were encouraged to buy the uniform from the factory. Temple #2 clothing, a store in Chicago, Illinois, sold a wide range of products including shoes, lingerie and jewelry.

Fashion shows

This May, I attended the Sealed Nectar Fashion Show, an annual fashion show hosted by the Atlanta Masjid of al-Islam in Atlanta, Georgia. It is one of the longest-running Muslim fashion shows in the United States, with 2019 marking its 33rd anniversary.

The fashion show was founded in 1986 by Amira Wazeer, an Atlanta-based designer, as a means of celebrating beauty and modesty. This year's theme, "World Traveler," featured six black Muslim women designers from the United States, Tanzania and Kenya.

More recent ones include in cities such as Washington D.C., Houston and an upcoming one in Philadelphia.



"Moslema in style fashion show at PWTC." by *Firdaus Latif* is licensed under *CC BY-SA 2.0*

The fashion shows and bazaars highlight black women's creativity and diverse definitions of Islamic modesty. This includes different styles of wrapping head scarves – turbans and buns that leave the neck and ears exposed to show off jewelry – as well as multiple clothes layering techniques, like wearing a pair of skinny pants under a short dress.

Black Muslim models

What Aden has been able to accomplish in three years is certainly worth celebrating. She has opened the doors for other hijabi models like Ikram Omar Abdi, who was featured on the cover of Vogue Arabia along with Aden and another Muslim model, Amina Adan.

However, in my view, it is important to place Halima Aden within the larger history of black Muslim fashion in the United States.

Unless we do that, there is a risk of erasing the black Muslim fashion trailblazers who came before her and made her rise possible.

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Kayla Renée Wheeler an Assistant Professor of Area & Global Studies and Digital Studies at Grand Valley State University. Her essay first appeared in The Conversation.



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4.28: Visiting First Place School- Reflections on Other-Centric Education, Private Education, and Identity (Shepard)

By Shari Shepard



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During my visit to First Place School I am distracted. Dawn Mason, a former WA State Representative, leads me through the halls on an informal tour. Her flowing skirt brushes against the walls as she walks. This place is another kind of home to her.

I am here to find myself some sense of purpose so that I can stay grounded while my father battles his tenth year of cancer back in California. I'm not sure what I'll find.

It's July. I've just moved 900 miles. I don't have a job.

The brick building has an intimacy. Everything is within arm's reach. The classrooms, the cafeteria, the front desk, the offices are all close at hand. The school itself embodies the chaos that defines most schools on the cusp of their ritual new beginning. In that way alone, First Place is like every other school.

I wonder, in the midst of my own personal chaos, what the students are doing during their summer? This is an elementary school for children who are, or are at risk of becoming homeless. The school has managed to stay open and under the radar for twenty-five years. running entirely off of private donations. After nearly shutting down ten years ago, with Dawn's guidance it has flourished.

Why am I here? Because I'm trying to un-lose myself.

I think, *M*aybe I want to be a teacher. We sit across from each other in one of the counseling rooms. Dawn tells me about the different kinds of trauma the children cope with, shows me the anatomically correct dolls. I can't seem to focus. Again, I wonder what the students are doing in the middle of July without school to hold them steady. Maybe I should become a school counselor instead. Somewhat randomly I ask, "But where do the students sleep? Where do they go after school?"

"Well..." And Dawn opens her hands in front of me as if in offering: "The school bus takes 'em back. Some of 'em live in transitional housing with their folks and some in the shelters. A lot just move around from house to house, you know, with different relatives, while their parents get their act together..." and she clasps her hands together again.

I wait for her to continue and she easily picks up from where she left off. Her words cascade over me and for a moment I let myself get lost in her comforting Mama Bear presence. Over Dawn's shoulder I notice a large pane of reflective glass that almost

looks silver in the room.

“It’s an observation window,” Dawn says, pointing her finger at the inset frame.

I study the details of the room through its reflection and find myself seated among plastic miniature chairs, dolls, blocks, stuffed toys and coloring books. We leave the playroom behind. Dawn leads me to the office of the head teacher, Miriam Reed, and disappears. For a brief second I feel abandoned.

Miriam is direct but warm. I can tell she is thinking of a dozen things when she very immediately, very succinctly, starts a conversation with me about preparing the students for entry into Seattle’s top schools: Lakeside, Seattle Prep, SAAS... She describes her proposed plan to implement a core multicultural curriculum, one in which the students learn the philosophies, arts, technologies, spiritualism and histories of non-western cultures beyond the context of European imperialism. A history of Africa before the Middle Passage. Religious studies of Native American animism before the missions. Latin American indigenous cultures before they were Latin.

As she speaks, things steadily start to come into focus. I start asking questions and Miriam begins pulling books off of shelves and hands them to me. Some are about Native American spirit animals, others have creation myths from different indigenous groups of the Americas.

“Start with this,” she tells me, “and make a lesson plan.”

I hungrily accept the challenge and walk to catch the 48 bus loaded down with books. For the next six weeks, I only see Dawn in passing while I come up with new and creative projects focused on Native American and African history.

All during this time, I am reminded of my own experience. Being handpicked by Mrs. Turner, a language arts teacher at my junior high school, to shadow at Menlo School, I like to think that it was the way I wrote essays and played the violin that drew her to me. Maybe. Really though, I was a kid that was lucky enough to test well under stress. At the beginning of the eighth grade I did particularly well on the STAR, California’s standardized test for elementary and junior high students. Mrs. Turner noticed. She interrupted one of my classes to talk to me, to gauge my interest in going to a prestigious high school in Atherton, CA.

At 13 I didn’t know there were public and private schools let alone that there was a difference between the two. I had never heard of Atherton or Menlo even though I had probably passed through and by it several times during my childhood. As an adult I remember that to my adolescent senses Menlo was collegiate, statuesque and exclusive. Teachers had resources and time. The students were brilliant not only in intellect but in appearance. I remember that the girls bathrooms had marble countertops and the walls were free of graffiti. Everything seemed to shine. Facilities staff drove around in electrically-powered golf carts, with students calmly mingling.

All at once I grasped the profound difference between public and private school education: experience. And something else: improved chances, for everything. Going to Menlo quickly went from being an intriguing option to an absolute necessity. But I had to get accepted first. I had to interview and take a placement test. I had to prove myself in an applicant pool full of kids who’d been going to private school since kindergarten. But I succeeded and the next fall, after a long application process and fully funded by a whopping $24,000 scholarship, I became part of Menlo’s class of 2005.

During our meetings at First Place, Miriam keeps telling me how smart the kids are. That they are capable and bright and inquisitive. She tells me about one student meeting President Obama the year before. She tells me they can make it to Lakeside.

I can’t stop thinking about Menlo. There were three others from my junior high that were accepted at Menlo. We were all scholarship kids and, with the exception of one, we were all some shade of brown. After our first year acculturating to Menlo’s culture of competitive over-achievement, none of us performed well enough in math or physics to continue into our sophomore year without summer school.

I had been built up by my teachers to believe that I was bright and I never doubted it until Menlo. My desire to resonate with my new classmates was quashed by the stigma of remedial education. I became silent in most of my classes where I was often the only black student. There I was: the black representative for the freshman class of Menlo School. But something in me held on to that truth, that betrayal, through summer school and my remaining years there, I held onto the possibility that I deserved to be where I was, even when some of my peers told me my only purpose was to fulfill a quota.

There is a school in the US that has successfully implemented an Afrocentric curriculum for their predominantly black students. In 2010, Marcus Garvey Academy in Detroit, MI outperformed the other schools in its district and in the state of Michigan on the

MEAP (Michigan Educational Assessment Program). Their curriculum focuses on African and African American history based on principles of Kwanzaa and an Egyptian values system. In Canada, the Africentric Alternative School in Toronto surpassed other schools in the area and in the entire province of Ontario in reading, writing, and math. Yet school districts, parents, and politics continue to scrutinize and cancel classes that give students a more culturally well-rounded education that shows them how to look beyond the reaches of slavery and imperialism. Just this year in Seattle, Center High School was forced to suspend its 10 year long-running race and social justice section of humanities after one parent complained.

Imagine learning that your race was enslaved for hundreds of years before a controversial war that killed more people than all of the American wars in the 20th century combined freed them, only to be beaten down for a hundred more years by Jim Crow, terrorism and chronic discrimination. You learn about the Harlem Renaissance and celebrate the Civil Rights Movement during Black History Month, but for the most part you learn about a history fraught with struggle. It begins with slavery. It begins with pain.

So you go to college and attend classes about multicultural awareness and the legacy of slavery. You learn about white privilege and attend your university's Race and Pedagogy conference. You talk the politics of affirmative action to death, but it doesn't seem to fill the emptiness that you're becoming more and more aware of. Even though you've risen above the world's expectations of who you would become, you still don't know how to address that void. You get used to the world telling you who you are. You read statistics that say African American women are still one of the lowest performing demographic groups in education and receive less pay in the work place than any other group with the exception of undocumented immigrants. You learn to push yourself harder than anyone else because you must outperform your white counterparts to be recognized as equal. And when you do outperform, when you tell people where you got your education, when you dazzle them with your articulate speech, you'll still be asked to explain to the world your merits for the privilege of earning a private school education. And one day, as you explain your merits with confidence, you'll realize you aren't that confident in your merits at all because you decided to check the box specifying your identity on the Common Application: "Female, Black, Native American, Other…"



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Confronting the disparities created by continued systemic discrimination never seemed to leave the academic arena in my undergraduate experience. My professors gave me a lot to think about but not a lot to do about it, and as my awareness expanded so did my frustration.

For the first time since graduating from college, First Place School gave me a medium through which I could work through my frustration. It gave me focus in the limbo of unemployment. If the students of First Place get a glimpse of history before slavery and the missions and Columbus Day; if they have something that's more positive about their heritage than Thanksgiving, then they will see in themselves what others haven't. They will see beyond who the world tells them they are. They will know better. They will be prepared.

Shari Shepard earned her BA in Creative Writing from the University of Puget Sound. where in 2008 she won the Esther Wagner

Prize in fiction and later that year was awarded an interdisciplinary grant to write a collection of short stories centered around the impact that her father figures had on her life. She's written play reviews for Seattle-based Drama in the Hood and contributed to the Seattle Star. She is currently working in central South Korea teaching English to elementary schoolers. Her essay is reprinted from *The Seattle Star.*



Visiting First Place School: Reflections on Other-Centric Education, Private Education, & Identity by Shari Shepard is licensed under a Creative Commons Attribution 4.0 International License.

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4.29: The Emotional Lives of Animals (Bekoff)

Marc Bekoff

#pathos #reportinginformation #nature #ethos #research #descriptive #cognitivebias #sharedvalues



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Scientific research shows that many animals are very intelligent and have sensory and motor abilities that dwarf ours. Dogs are able to detect diseases such as cancer and diabetes and warn humans of impending heart attacks and strokes. Elephants, whales, hippopotamuses, giraffes, and alligators use low-frequency sounds to communicate over long distances, often miles. And bats, dolphins, whales, frogs, and various rodents use high-frequency sounds to find food, communicate with others, and navigate.

Many animals also display wide-ranging emotions, including joy, happiness, empathy, compassion, grief, and even resentment and embarrassment. It's not surprising that animals—especially, but not only, mammals—share many emotions with us because we also share brain structures, located in the limbic system, that are the seat of our emotions. In many ways, human emotions are the gifts of our animal ancestors.

Grief in magpies and red foxes: saying goodbye to a friend

Many animals display profound grief at the loss or absence of a relative or companion. Sea lion mothers wail when watching their babies being eaten by killer whales. People have reported dolphins struggling to save a dead calf by pushing its body to the surface of the water. Chimpanzees and elephants grieve the loss of family and friends, and gorillas hold wakes for the dead. Donna Fernandes, president of the Buffalo Zoo, witnessed a wake for a female gorilla, Babs, who had died of cancer at Boston's Franklin Park Zoo. She says the gorilla's longtime mate howled and banged his chest, picked up a piece of celery, Babs' favorite food, put it in her hand, and tried to get her to wake up.

I once happened upon what seemed to be a magpie funeral service. A magpie had been hit by a car. Four of his flock mates stood around him silently and pecked gently at his body. One, then another, flew off and brought back pine needles and twigs and laid them by his body. They all stood vigil for a time, nodded their heads, and flew off.

I also watched a red fox bury her mate after a cougar had killed him. She gently laid dirt and twigs over his body, stopped, looked to make sure he was all covered, patted down the dirt and twigs with her forepaws, stood silently for a moment, then trotted off, tail down and ears laid back against her head. After publishing my stories I got emails from people all over the world who had seen similar behavior in various birds and mammals.

Empathy among elephants

A few years ago while I was watching elephants in the Samburu National Reserve in Northern Kenya with elephant researcher Iain Douglas-Hamilton, I noticed a teenaged female, Babyl, who walked very slowly and had difficulty taking each step. I learned she'd been crippled for years, but the other members of her herd never left her behind. They'd walk a while, then stop and look around to see where she was. If Babyl lagged, some would wait for her. If she'd been left alone, she would have fallen prey to a lion or other predator. Sometimes the matriarch would even feed Babyl. Babyl's friends had nothing to gain by helping her, as she could do nothing for them. Nonetheless, they adjusted their behavior to allow Babyl to remain with the group.

Waterfall dances: Do animals have spiritual experiences?

Do animals marvel at their surroundings, have a sense of awe when they see a rainbow, or wonder where lightning comes from? Sometimes a chimpanzee, usually an adult male, will dance at a waterfall with total abandon. Jane Goodall describes a chimpanzee approaching a waterfall with slightly bristled hair, a sign of heightened arousal:

"As he gets closer, and the roar of the falling water gets louder, his pace quickens, his hair becomes fully erect, and upon reaching the stream he may perform a magnificent display close to the foot of the falls. Standing upright, he sways rhythmically from foot to foot, stamping in the shallow, rushing water, picking up and hurling great rocks. Sometimes he climbs up the slender vines that hang down from the trees high above and swings out into the spray of the falling water. This 'waterfall dance' may last 10 or 15 minutes." After a waterfall display the performer may sit on a rock, his eyes following the falling water. Chimpanzees also dance at the onset of heavy rains and during violent gusts of wind.

In June 2006, Jane and I visited a chimpanzee sanctuary near Girona, Spain. We were told that Marco, one of the rescued chimpanzees, does a dance during thunderstorms during which he looks like he's in a trance.

Shirley and Jenny: remembering friends

Elephants have strong feelings. They also have great memory. They live in matriarchal societies in which strong social bonds among individuals endure for decades. Shirley and Jenny, two female elephants, were reunited after living apart for 22 years. They were brought separately to the Elephant Sanctuary in Hohenwald, Tenn., to live out their lives in peace, absent the abuse they had suffered in the entertainment industry. When Shirley was introduced to Jenny, there was an urgency in Jenny's behavior. She wanted to get into the same stall with Shirley. They roared at each other, the traditional elephant greeting among friends when they reunite. Rather than being cautious and uncertain about one another, they touched through the bars separating them and remained in close contact. Their keepers were intrigued by how outgoing the elephants were. A search of records showed that Shirley and Jenny had lived together in a circus 22 years before, when Jenny was a calf and Shirley was in her 20s. They still remembered one another when they were inadvertently reunited.

A grateful whale

In December 2005, a 50-foot, 50-ton, female humpback whale got tangled in crab lines and was in danger of drowning. After a team of divers freed her, she nuzzled each of her rescuers in turn and flapped around in what one whale expert said was "a rare and remarkable encounter." James Moskito, one of the rescuers, recalled, "It felt to me like it was thanking us, knowing it was free and that we had helped it." He said the whale "stopped about a foot away from me, pushed me around a little bit and had some fun." Mike Menigoz, another of the divers, was also deeply touched by the encounter: "The whale was doing little dives, and the guys were rubbing shoulders with it ... I don't know for sure what it was thinking, but it's something I will always remember."

Busy bees as mathematicians

We now know that bees are able to solve complex mathematical problems more rapidly than computers—specifically, what's called "the traveling salesman problem"—despite having a brain about the size of a grass seed. They save time and energy by finding the most efficient route between flowers. They do this daily, while it can take a computer days to solve the same problem.

Dogs sniffing out disease

As we know, dogs have a keen sense of smell. They sniff here and there trying to figure who's been around and also are notorious for sticking their noses in places they shouldn't. Compared to humans, dogs have about 25 times the area of nasal olfactory epithelium (which carries receptor cells) and many thousands more cells in the olfactory region of their brain. Dogs can differentiate dilutions of 1 part per billion, follow faint odor trails, and are 10,000 times more sensitive than humans to certain odors.

Dogs appear to be able to detect different cancers—ovarian, lung, bladder, prostate, and breast—and diabetes, perhaps by assessing a person's breath. Consider a collie named Tinker and his human companion, Paul Jackson, who has Type 2 diabetes. Paul's family noticed that whenever he was about to have an attack, Tinker would get agitated. Paul says, "He would lick my face, or cry gently, or bark even. And then we noticed that this behavior was happening while I was having a hypoglycemic attack so we just put two and two together." More research is needed, but initial studies by the Pine Street Foundation and others on using dogs for diagnosis are promising.

It's OK to be a birdbrain

Crows from the remote Pacific island of New Caledonia show incredibly high-level skills when they make and use tools. They get much of their food using tools, and they do this better than chimpanzees. With no prior training they can make hooks from straight pieces of wire to obtain out-of-reach food. They can add features to improve a tool, a skill supposedly unique to humans. For example, they make three different types of tools from the long, barbed leaves of the screw pine tree. They also modify tools for the situation at hand, a type of invention not seen in other animals. These birds can learn to pull a string to retrieve a short stick, use the stick to pull out a longer one, then use the long stick to draw out a piece of meat. One crow, named Sam, spent less than two minutes inspecting the task and solved it without error.

Caledonian crows live in small family groups and youngsters learn to fashion and use tools by watching adults. Researchers from the University of Auckland discovered that parents actually take their young to specific sites called "tool schools" where they can practice these skills.

Love dogs

As we all know, dogs are "man's best friend." They can also be best friends to one another. Tika and her longtime mate, Kobuk, had raised eight litters of puppies together and were enjoying their retirement years in the home of my friend, Anne. Even as longtime mates, Kobuk often bossed Tika around, taking her favorite sleeping spot or toy.

Late in life, Tika developed a malignant tumor and had to have her leg amputated. She had trouble getting around and, as she was recovering from the surgery, Kobuk wouldn't leave Tika's side. Kobuk stopped shoving her aside or minding if she was allowed to get on the bed without him. About two weeks after Tika's surgery, Kobuk woke Anne in the middle of the night. He ran over to Tika. Anne got Tika up and took both dogs outside, but they just lay down on the grass. Tika was whining softly, and Anne saw that Tika's belly was badly swollen. Anne rushed her to the emergency animal clinic in Boulder, where she had life-saving surgery.

If Kobuk hadn't fetched Anne, Tika almost certainly would have died. Tika recovered, and as her health improved after the amputation and operation, Kobuk became the bossy dog he'd always been, even as Tika walked around on three legs. But Anne had witnessed their true relationship. Kobuk and Tika, like a true old married couple, would always be there for each other, even if their personalities would never change.

Jethro and the bunny

After I picked Jethro from the Boulder Humane Society and brought him to my mountain home, I knew he was a very special dog. He never chased the rabbits, squirrels, chipmunks, or deer who regularly visited. He often tried to approach them as if they were friends.

One day Jethro came to my front door, stared into my eyes, belched, and dropped a small, furry, saliva-covered ball out of his mouth. I wondered what in the world he'd brought back and discovered the wet ball of fur was a very young bunny.

Jethro continued to make direct eye contact with me as if he were saying, "Do something." I picked up the bunny, placed her in a

box, gave her water and celery, and figured she wouldn't survive the night, despite our efforts to keep her alive.

I was wrong. Jethro remained by her side and refused walks and meals until I pulled him away so he could heed nature's call. When I eventually released the bunny, Jethro followed her trail and continued to do so for months.

Over the years Jethro approached rabbits as if they should be his friends, but they usually fled. He also rescued birds who flew into our windows and, on one occasion, a bird who'd been caught and dropped in front of my office by a local red fox.

Dog and fish: improbable friends

Fish are often difficult to identify with or feel for. They don't have expressive faces and don't seem to tell us much behaviorally. Nonetheless, Chino, a golden retriever who lived with Mary and Dan Heath in Medford, Oregon, and Falstaff, a 15-inch koi, had regular meetings for six years at the edge of the pond where Falstaff lived. Each day when Chino arrived, Falstaff swam to the surface, greeted him, and nibbled on Chino's paws. Falstaff did this repeatedly as Chino stared down with a curious and puzzled look on her face. Their close friendship was extraordinary and charming. When the Heaths moved, they went as far as to build a new fishpond so that Falstaff could join them.

An embarrassed chimpanzee: I didn't do that!

Embarrassment is difficult to observe. By definition, it's a feeling that one tries to hide. But world famous primatologist Jane Goodall believes she has observed what could be called embarrassment in chimpanzees.

Fifi was a female chimpanzee whom Jane knew for more than 40 years. When Fifi's oldest child, Freud, was 5 1/2 years old, his uncle, Fifi's brother Figan, was the alpha male of their chimpanzee community. Freud always followed Figan as if he worshiped the big male.

Once, as Fifi groomed Figan, Freud climbed up the thin stem of a wild plantain. When he reached the leafy crown, he began swaying wildly back and forth. Had he been a human child, we would have said he was showing off. Suddenly the stem broke and Freud tumbled into the long grass. He was not hurt. He landed close to Jane, and as his head emerged from the grass she saw him look over at Figan. Had he noticed? If he had, he paid no attention but went on being groomed. Freud very quietly climbed another tree and began to feed.

Harvard University psychologist Marc Hauser observed what could be called embarrassment in a male rhesus monkey. After mating with a female, the male strutted away and accidentally fell into a ditch. He stood up and quickly looked around. After sensing that no other monkeys saw him tumble, he marched off, back high, head and tail up, as if nothing had happened.

Animal rescues: feeling compassion for those in need

Stories about animals rescuing members of their own and other species, including humans, abound. They show how individuals of different species display compassion and empathy for those in need.

In Torquay, Australia, after a mother kangaroo was struck by a car, a dog discovered a baby joey in her pouch and took it to his owner who cared for the youngster. The 10-year-old dog and 4-month-old joey eventually became best friends.

On a beach in New Zealand, a dolphin came to the rescue of two pygmy sperm whales stranded behind a sand bar. After people tried in vain to get the whales into deeper water, the dolphin appeared and the two whales followed it back into the ocean.

Dogs are also known for helping those in need. A lost pit bull mutt broke up an attempted mugging of a woman leaving a playground with her son in Port Charlotte, Florida. An animal control officer said it was clear the dog was trying to defend the woman, whom he didn't know. And outside of Buenos Aires, Argentina, a dog rescued an abandoned baby by placing him safely among her own newborn puppies. Amazingly, the dog carried the baby about 150 feet to where her puppies lay after discovering the baby covered by a rag in a field.

Raven justice?

In his book *Mind of the Raven*, biologist and raven expert Bernd Heinrich observed that ravens remember an individual who

consistently raids their caches if they catch them in the act. Sometimes a raven will join in an attack on an intruder even if he didn't see the cache being raided.

Is this moral? Heinrich seems to think it is. He says of this behavior, “It was a moral raven seeking the human equivalent of justice, because it defended the group's interest at a potential cost to itself.”

In subsequent experiments, Heinrich confirmed that group interests could drive what an individual raven decides to do. Ravens and many other animals live by social norms that favor fairness and justice.

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Marc Bekoff is professor emeritus of Ecology and Evolutionary Biology at the University of Colorado, Boulder, and is a Fellow of the Animal Behavior Society and a past Guggenheim Fellow. His essay originally appeared in YES! magazine.



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4.30: Everything You Need to Know About the Radical Roots of Wonder Woman (Finke)

Her enigmatic creator believed women were destined to rule the world. 10 facts about the iconic heroine.

Christopher Zumski Finke

#heroes #artsandculture #reportinginformation #history



"Wonder Woman 03" by B. Baltimore Brown is licensed under CC BY-NC-SA 2.0

All these things are true about Wonder Woman: She is a national treasure that the Smithsonian Institution named among its 101 Objects that Made America; she is a '70s feminist icon; she is the product of a polyamorous household that participated in a sex cult.

She comes out of the feminist movements of women's suffrage, birth control, and the fight for equality.

Harvard historian Jill Lepore claims in her new book, *The Secret History of Wonder Woman*, that Wonder Woman is the "missing link in a chain of events that begins with the women's suffrage campaigns of the 1910s and ends with the troubled place of feminism fully a century later."

The hero and her alter ego, Diana Prince, were the products of the tumultuous women's rights movements of the early 20th century. Here are 10 essential elements to understanding the history and legacy of Wonder Woman and the family from which she sprung.

Wonder Woman first appeared in *Sensation Comics #1* in December 1941.

Since that issue arrived 73 years ago, Wonder Woman has been in constant publication, making her the third longest running superhero in history, behind Superman (introduced June 1938) and Batman (introduced May 1939).

Wonder Woman's creator had a secret identity.

Superheroes always have secret identities. So too did the man behind Wonder Woman. His name upon publication was Charles Moulton, but that was a pseudonym. It was after two years of popularity and success that the author revealed his identity: then-famous psychologist William Moulton Marston, who also invented the lie detector test.

William Moulton Marston was, as Jill Lepore tells it, an “awesomely cocky” psychologist and huckster from Massachusetts. He was also committed to the feminist causes he grew up around.

By 1941, Marston’s image of the iconic feminist of the future was already a throwback to his youth. He saw the celebrated British suffragist Emmeline Pankhurst speak in Harvard Square (she was banned from speaking at Harvard University) in 1911, and from then on imagined the future of civilization as one destined for female rule.

Actually, the whole Marston family had a secret identity.

The Marston family was an unconventional home, full of radical politics and feminism. Marston lived with multiple women, including his wife, Sadie Elizabeth Holloway, a highly educated psychologist, and another lifelong partner, a writer named Olive Byrne, who was the niece of birth control activist Margaret Sanger. He had four children, two by each of the women, and they all grew up oblivious to the polyamorous nature of their parents’ relationships.

Marston, Holloway, and Byrne all contributed to Wonder Woman’s creation, a character that Marston explicitly designed to show the necessity of equality and advancement of women’s rights.

Wonder Woman was an Amazon molded from clay, but she was birthed out of feminism.

Princess Diana of Themyscira, or Diana Prince (Wonder Woman’s alter ego), comes from the land of the Amazons. In Greek mythology, the Amazons are an immortal race of beauties that live apart from men. In the origin story of Wonder Woman, Diana the is daughter of the queen of the Amazons. She’s from Paradise Island (Paradise is the land where no men live), where Queen Hyppolita carves her daughter out of clay. She has no father.

Wonder Woman has been in constant publication, making her the third longest running superhero.

She comes out of the feminist movements of women’s suffrage, birth control, and the fight for equality. When Marston was working with DC Comics editor Sheldon Mayer on the origins of Wonder Woman, Marston left no room for interpretation about what he wanted from his heroine.

“About the story’s feminism,” historian Lepore writes, “he was unmovable. ‘Let that theme alone,’ Marston said, ‘or drop the project.’”

Wonder Woman fought for the people—all the people.

The injustices that moved Wonder Woman to action did not just take place in the world of fantasy heroes and villains, nor was she only about women’s rights. She also fought for the rights of children, workers, and farmers.

In a 1942 issue of *Sensation Comics*, Wonder Woman targets the International Milk Company, which she has learned has been overcharging for milk, leading to the undernourishment of children. According to Lepore, the story came right out of a Hearst newspaper headline about “milk crooks” creating a “milk trust” to raise the price of milk, profiteering on the backs of American babies.

For the Wonder Woman story, Marston attributed the source of this crime to Nazi Germany. But the action Wonder Woman takes is the same as the real-life solution: She leads a march of women and men in “a gigantic demonstration against the milk racket.”

There’s a whole lot of bondage in Wonder Woman.

In the years that Marston was writing Wonder Woman, bondage was everywhere. “In episode after episode,” Lepore writes, “Wonder Woman is chained, bound, gagged, lassoed, tied, fettered, and manacled.” Even Wonder Woman herself expressed exhaustion at the over-use of being bound: “Great girdle of Aphrodite! Am I tired of being tied up!” she says.

She appeared on the first issue of Ms. Magazine, in 1972, with the headline “Wonder Woman for President.”

There's little doubt that the sexual proclivities of the Marston family were in part responsible for this interest. A woman named Marjorie Wilkes Huntley was part of the Marston household—an "aunt" for the children, who shared the family home (and bedroom) when she was in town. Huntley was fond of bondage.

The theme was so persistent that an Army sergeant who was fond of the erotic images wrote to Marston asking where he could purchase some of the bondage implements used in the book. After that, DC Comics told Marston to cut back on the BDSM.

But that bondage was not all about sex.

The bondage themes in Wonder Woman are more complex than just a polyamorous fetish, though. Women in bondage was an iconic image of the suffrage and feminist movements, as women attempted to loosen the chains that bound them in society. Cartoonist and artist Lou Rogers drew many women in bonds, and Margaret Sanger appeared before a crowd bound at the mouth to protest the censorship of women in America.

Later, Margaret Sanger's *Birth Control Review* would use a similar motif. One cover image had a woman chained to the weight of unwanted babies.

Readers—boys and girls—loved Wonder Woman.

Despite the political and secretive history of Wonder Woman's creation, she was a wildly popular character. After Wonder Woman's early success, DC Comics considered adding her to the roster of the Justice Society, which included Batman and Superman and many other male superheroes. Charlie Gaines, who ran DC Comics, decided to conduct a reader poll, asking, "Should Wonder Woman be allowed, even though a woman, to become a member of the justice society?"

Readers returned 1,801 surveys. Among boys, 1,265 said yes, 197 said no; among girls, 333 said yes, and only 6 said no.

But Justice Society was not written by feminist Marston. After Wonder Woman was brought into the Justice Society, she spent her first episodes working as the secretary.

The feminist spirit of Wonder Woman waned for decades.

After the death of William Moulton Marston in 1947, DC Comics took the feminism out of Wonder Woman and created instead a timid and uninspiring female character. "Wonder Woman lived on," Lepore writes, "but she was barely recognizable."

The first cover not drawn by the original artist, Harry G. Peter, "featured Steve Trevor [Wonder Woman's heretofore hapless love interest] carrying a smiling, daffy, helpless Wonder Woman over a stream. Instead of her badass, kinky red boots, she wears dainty yellow ballerina slippers," Lepore observes. Without her radical edge, Wonder Woman's popularity waned until the rise of second wave feminism in the '60s and '70s, when Wonder Woman was trumpeted as an icon of women's empowerment.

Wonder Woman became president.

In a 1943 story, Wonder Woman is actually elected President of the United States. Marston was adamant that a women would one day rule the United States, and that the world would be better when civilization's power structures were in the hands of women instead of men.

Women in bondage was an iconic image of the suffrage and feminist movements.

Wonder Woman's popularity soared as the feminist movement picked up in the late 1960s. Wonder Woman appeared on the first issue of *Ms. Magazine*, in 1972, with the headline "Wonder Woman for President." At that time, Gloria Steinem said of Wonder Woman, "Looking back now at these Wonder Woman stories from the '40s, I am amazed by the strength of their feminist message."

The impact of Wonder Woman continues.

Wonder Woman is in for a great couple of years. *Ms. Magazine* just celebrated its 40th anniversary, and Wonder Woman is back

on its cover. Jill Lepore's book has been getting wonderful coverage (see her on *The Colbert Report* below discussing the kinks of the Marston Family), and Noah Berlatsky's *Wonder Woman: Feminism and Bondage in the Marston/Peter Comics* will be published in January.

She's also gearing up for her first-ever theatrical film appearance: Wonder Woman will appear in Zack Snyder's 2016 film *Batman vs. Superman: Dawn of Justice*. In 2017, she will be the star of her own film, to be directed by Michelle McClaren (*Breaking Bad, The Walking Dead*). Wonder Woman will be played by the Israeli actress Gal Gadot.

Let us hope that Gadot in the role conjures the spirit of the original creation of Marston, Holloway, and Byrne: a radical, independent, fierce woman and leader for all women and men to admire.

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Christopher Zumski Finke blogs about pop culture and is editor of The Stake.



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4.31: Hope and Mourning in the Anthropocene- Understanding Ecological Grief (Ellis and Cunsolo)

By Neville Ellis & Ashlee Cunsolo



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We are living in a time of extraordinary ecological loss. Not only are human actions destabilising the very conditions that sustain life, but it is also increasingly clear that we are pushing the Earth into an entirely new geological era, often described as the Anthropocene.

Research shows that people increasingly feel the effects of these planetary changes and associated ecological losses in their daily lives, and that these changes present significant direct and indirect threats to mental health and well-being. Climate change, and the associated impacts to land and environment, for example, have recently been linked to a range of negative mental health impacts, including depression, suicidal ideation, post-traumatic stress, as well as feelings of anger, hopelessness, distress, and despair.

Not well represented in the literature, however, is an emotional response we term 'ecological grief,' which we have defined in a recent Nature Climate Change article: "The grief felt in relation to experienced or anticipated ecological losses, including the loss of species, ecosystems, and meaningful landscapes due to acute or chronic environmental change."

We believe ecological grief is a natural, though overlooked, response to ecological loss, and one that is likely to affect more of us into the future.

Understanding ecological grief

Grief takes many forms and differs greatly between individuals and cultures. Although grief is well understood in relation to human losses, 'to grieve' is rarely considered something that we do in relation to losses in the natural world.

The eminent American naturalist Aldo Leopold was among the first to describe the emotional toll of ecological loss in his 1949 book, A Sand County Almanac: "One of the penalties of an ecological education," he wrote, "is to live alone in a world of wounds."

More recently, many respected ecologists and climate scientists have expressed their feelings of grief and distress in response to climate change and the environmental destruction it entails in places like: "Climate scientists feel weight of the world on their shoulders" and "Is this how you feel?"

Ecological grief is also a significant theme in our own work. In different research projects working with Inuit in Inuit Nunangat in Arctic Canada and farmers in the Western Australian Wheatbelt, both of us have spent a combined total of almost 20 years working with people living in areas experiencing significant climatic changes and environmental shifts.

Despite very different geographical and cultural contexts, our research revealed a surprising degree of commonality between Inuit and family farming communities as they struggled to cope, both emotionally and psychologically, with mounting ecological losses and the prospect of an uncertain future.

Voices of ecological grief

Our research shows that climate-related ecological losses can trigger grief experiences in several ways. Foremost, people grieve for lost landscapes, ecosystems, species, or places that carry personal or collective meaning.

For Inuit communities in the Inuit Land Claim Settlement Area of Nunatsiavut, Labrador, Canada, the land is foundational to mental health. In recent years, melting sea ice prevented travel to significant cultural sites and engagement in traditional cultural activities, such as hunting and fishing. These disruptions to an Inuit sense of place was accompanied by strong emotional reactions, including grief, anger, sadness, frustration and despair.

One male who grew up hunting and trapping on the land in the community of Rigolet, Nunatsiavut explained:

“People are not who they are. They’re not comfortable and can’t do the same things. If something is taken away from you, you don’t have it. If a way of life is taken away because of circumstances you have no control over, you lose control over your life.”

Chronic drought conditions in the Western Australian Wheatbelt elicited similar emotional reactions for some family farmers. As one long-time farmer described:

“There’s probably nothing worse than seeing your farm go in a dust storm. I reckon it’s probably one of the worst feelings [...] I find that one of the most depressing things of the lot, seeing the farm blow away in a dust storm. That really gets up my nose, and a long way up too. If its blowing dust I come inside - I just come inside here. I can’t stand to watch it.”

In both cases, such experiences resonate strongly with the concept of “solastagia,” described both as a form of homesickness while still in place, and as a type of grief over the loss of a healthy place or a thriving ecosystem.

People also grieve for lost environmental knowledge and associated identities. In these cases, people mourn the part of self-identity that is lost when the land upon which it is based changes or disappears.

For Australian family farmers, the inability to maintain a healthy landscape in the context of worsening seasonal variability and chronic dryness often elicited feelings of self-blame and shame:

“Farmers just hate seeing their farm lift; it somehow says to them ‘I’m a bad farmer’. And I think all farmers are good farmers. They all try their hardest to be. They all love their land.”

For older Inuit in Nunatsiavut, changes to weather and landscape are invalidating long-standing and multi-generational ecological knowledge, and with it, a coherent sense of culture and self. As one well-respected hunter shared:

“It’s hurting in a way. It’s hurting in a lot of ways. Because I kinda thinks I’m not going to show my grandkids the way we used to do it. It’s hurting me. It’s hurting me big time. And I just keep that to myself.”

Many Inuit and family farmers also worry about their futures, and express grief in anticipation of worsening ecological losses. As one woman explained from Rigolet, Nunatsiavut:

“I think that [the changes] will have an impact maybe on mental health, because it’s a depressing feeling when you’re stuck. I mean for us to go off [on the land] is just a part of life. If you don’t have it, then that part of your life is gone, and I think that’s very depressing.”

Similarly, a farmer in Australia worried about the future shared their thoughts on the possibility of losing their family farm:

“[It] would be like a death. Yeah, there would be a grieving process because the farm embodies everything that the family farm is ... And I think if we were to lose it, it would be like losing a person ... but it would be sadder than losing a person ... I don’t know,

it would be hard definitely."

Ecological grief in a climate-changed future

Ecological grief reminds us that climate change is not just some abstract scientific concept or a distant environmental problem. Rather, it draws our attention to the personally experienced emotional and psychological losses suffered when there are changes or deaths in the natural world. In doing so, ecological grief also illuminates the ways in which more-than-humans are integral to our mental wellness, our communities, our cultures, and for our ability to thrive in a human-dominated world.

From what we have seen in our own research, although this type of grief is already being experienced, it often lacks an appropriate avenue for expression or for healing. Indeed, not only do we lack the rituals and practices to help address feelings of ecological grief, until recently we did not even have the language to give such feelings voice. And it is for these reasons that grief over losses in the natural world can feel, as American ecologist Phyllis Windle put it, 'irrational, inappropriate, anthropomorphic.'

We argue that recognising ecological grief as a legitimate response to ecological loss is an important first step for humanising climate change and its related impacts, and for expanding our understanding of what it means to be human in the Anthropocene. How to grieve ecological losses well — particularly when they are ambiguous, cumulative and ongoing — is a question currently without answer. However, it is a question that we expect will become more pressing as further impacts from climate change, including loss, are experienced.

We do not see ecological grief as submitting to despair, and neither does it justify 'switching off' from the many environmental problems that confront humanity. Instead, we find great hope in the responses ecological grief is likely to invoke. Just as grief over the loss of a loved person puts into perspective what matters in our lives, collective experiences of ecological grief may coalesce into a strengthened sense of love and commitment to the places, ecosystems and species that inspire, nurture and sustain us. There is much grief work to be done, and much of it will be hard. However, being open to the pain of ecological loss may be what is needed to prevent such losses from occurring in the first place.

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4.32: The Plot to Privatize Common Knowledge (Bollier)

By David Bollier

#reportinginformation #descriptive #sharedvalues #currentevents #research #pathos #logos #kairos #cognitivebias #artsandculture #intellectualproperty



"adler barbie articulated" by deborah is lola is licensed under CC BY-NC-SA 2.0

Over the past three decades, modern culture has become infatuated with the idea that knowledge should be owned like real estate or stock shares. The original idea, of course, is that copyrights, trademarks and patents reward people for their creative labors and thereby boosts the common good.

But this line of thinking has come to resemble a kind of Market Fundamentalism: copyrights, trademarks and patents are the only morally legitimate and practical method for managing creations of the mind. There is no middle ground. You either believe in intellectual property rights, or you support “theft” and “piracy.

This fundamentalist approach shuts down a broader discussion about how knowledge ought to circulate in our culture. To avoid any confusion, let me just say straight-up that I believe in copyrights and patents. In some cases, they provide significant and necessary incentives to invest in new works. But today, copyrights and patents are going far beyond their intended goals—such as the U.S. Constitution provision to “promote progress in science and the useful arts”-- to become ends in themselves. Instead of carefully balancing private interests and public needs, copyrights and patents are becoming crude, anti-social instruments of control and avarice.

This is the conclusion that I came to in my book Brand Name Bullies, which is filled with dozens of stories of copyright and trademark owners bullying citizens, artists, scholars and others with ridiculous legal threats.

Silent Campfires

One of my favorite stories about the alarming expansion of copyright law involves ASCAP, the American Society of Composers, Authors and Publishers, the organization that collects performance licensing fees from public establishments where recorded music is played.

ASCAP decided that their domain should be extended to summer camps. Why shouldn’t boys and girls singing around the campfire be considered a “public performance” that should pay royalties? A while back ASCAP approached the American Camping Association and said it wanted blanket performance licenses from hundreds of summer camps – something on the order

of $300 to $1,400 per season per camp.

This caused quite a ruckus. When it was discovered that ASCAP wanted money for the Girl Scouts to sing “This Land Is Your Land” and “Puff, the Magic Dragon”, the press went nuts. There were stories about camps resorting to non-copyrighted songs like “The Bow-Legged Chicken.” An ASCAP official heartlessly told a reporter: “They [camps] buy paper, twine and glue for their crafts – they can pay for the music too.” Eventually, after a huge public outcry, ASCAP backed down. But its claim to legal authority in charging summer camps for their “public performances” of copyrighted songs remains intact.

Lawsuit Barbie

The issue in so many of these battles is: Who shall control the “public meaning” of familiar images? Mattel is legendary in trying to protect the cultural “meaning” of Barbie. It has gone after any unauthorized uses of Barbie. It went after a series of photographs by Mark Napier called Distorted Barbie, which dared to depict Barbie as fat or as having Down’s Syndrome. Even highly distorted images of Barbie that were essentially unrecognizable were deemed unacceptable by Mattel.

Mattel went after a magazine that caters to adult collectors of Barbie dolls. Mattel even pressured the Seattle publisher of a book, Adios, Barbie: Young Women Write About Body Image and Identity, to change the title. The book was reprinted as Body Outlaws. This extreme clampdown on free expression spurred culture-jammers, such as the self-styled Barbie Liberation Organization, which substituted voice boxes of GI Joe with those in Barbie, so that GI Joe would say, “Let’s plan our dream wedding,” and Barbie would yell, “Vengeance is mine!”

I am happy to report, a federal circuit court in the United States put a damper on Mattel’s bullying litigation. The case involved Utah photographer Tom Forsythe, who made a series of 78 photos of Barbie for his Food Chain Barbie exhibit. It featured Barbie in enchiladas, stuffed into a blender and in other kitchen poses. Only a few of Forsythe’s photos sold. He spent about $5,000 to mount the exhibit, and lost money.No matter; Mattel wanted to send a message that you can’t mess with Barbie. It spent years litigating the case, requiring Forsythe to find pro bono legal counsel, which spent nearly $2 million defending him. Forsythe prevailed in the circuit court, which delivered a stinging rebuke to Mattel for bringing a “groundless and unreasonable” trademark dilution claim.

Watch Your Words

The privatization of words—language is one of the most basic form of commons— is another disturbing trend. The Japanese corporation that owns the “Godzilla” trademark has a habit of threatening all sorts of people who use the phoneme “zilla,” including a website called “Davezilla” that featured a lizard-like cartoon character.

The corporate obsession with owning words is really quite extensive. McDonald’s claims to own 131 words and phrases. The San Diego-based McDonald’s actually claims to own the Irish prefix “Mc.” It has successfully prevented restaurant from naming their businesses McVegan, McSushi and McMunchies.

Ralph Lauren, the clothing line, went after Polo magazine, run by an equestrian organization, claiming it was a trademark infringement for the U.S. Polo Association to use the word “polo” on its line of clothing! MasterCard went after Ralph Nader for using “priceless” in his campaign ads when running for President in 2000. (Nader’s free speech rights ultimately prevailed.) But the gay athletes who wanted to host a series of athletic competitions in San Francisco could not use the phrase “Gay Olympics” because that phrase is owned by the U.S. Olympic Committee, who gets to decide who can use it. “Special Olympics” for disabled kids is OK, but not “Gay Olympics.”

The TV demagogue Bill O’Reilly reportedly went ballistic when he learned that the comedian (and now senator) Al Franken was using the words “fair and balanced” as a subtitle in his book that mocked various right-wing pundit, including him. The federal court laughed Fox News’ case out of court, and Franken won. But pity the people who can’t afford to hire Floyd Abrams, a prominent First Amendment attorney, to represent them. A woman from Los Angeles dared to name her neighborhood newspaper the Beechwood Voice. She was threatened with legal action by the Village Voice, which claimed that use of the word “voice” as a newspaper name diluted its trademark.

These stories illustrate just how far Market Fundamentalism is willing to go in order to enforce its vision of the world. It wants to commodify all of culture as private property, and require people to obtain permission (and to make royalties) before embarking on any modestly derivative new creativity. This approach, not coincidentally, favors the Disneys, Time Warners and Rupert Murdochs because it protects the market value of large inventories of copyrighted and trademarked works. It directly stifles expression

that is local, amateur, small-scale or non-commercial in nature— the kind of expression that almost anyone outside a powerful corporation would engage in. This amounts to a wholesale privatization of our cultural commons.

Patents Privatize Taxpayer-Funded Research

The Market Fundamentalist worldview is even more infuriating, if that is possible, when applied to patents arising out of publicly funded research. Until 35 years ago, there had been a broad consensus that the intellectual property rights of federal research should stay in the public domain, or at least be licensed on a nonexclusive basis. That way, taxpayers could reap the full measure of value from their collective investments. In the late 1970s, however, large pharmaceutical, electronics and chemical companies mounted a bold lobbying campaign to reverse the public ownership of federal research. Since enactment of Bayh-Dole Act of 1980, authorizing universities to patent the fruits of federally funded research, we have seen a land rush to sell academic research that was once freely available to all.

Between 1980 and 2000, the number of patents secured by universities grew ten-fold, bringing in more than $1 billion in royalties and licensing fees – a windfall enjoyed mostly by a dozen top research universities. This, in reality, is a privatization of the public's investments. Even though the public pays for the lion's share of risky basic research for new drugs, the long-term equity returns tend to go to drug companies and a handful of top research universities. In the United States, we have seen this with the cancer drug Taxol; the antidepressant Prozac; the hypertension drug Capoten; and a number of HIV and AIDS therapies.

The upshot is that citizens often have to pay twice for pharmaceuticals and other medical treatments – first, as taxpayers who finance the research, and second, as consumers who pay monopoly prices for drugs. This is a pure giveaway because it's not even clear that companies need exclusive patent rights as an incentive to commercialize new drug research.

Corporations Loot Indigenous People's Knowledge

Multinational corporations are no longer content to simply claim ownership of commons knowledge at home. Now they scour the developing world-- in a practice known as biopiracy-- to claim patents on the botanical and ecological knowledge acquired by indigenous people through the centuries. They move into Madagascar, Brazil, Guatemala and other poor countries to find plants and microorganisms that might be used in making new medicines and genetically engineered crops. But as Seth Shulman writes in his book Owning the Future, "Who, if anyone, should be able to claim ownership rights to the globe's genetic and cultural inheritance?"

Sir John Sulston answers this question eloquently in his book, *The Common Thread*, which chronicles the race to decode the human genome. A private startup company, Celera, was aggressively trying to put genomic sequences in one big privatized database. That way, it would have a monopoly over future use of the genomic data by licensing access to its database. Fortunately, a coalition of public-sector scientists published the data first, which is why the human genome is now in the public domain. Sulston answers, quite rightly, that the human genome must be treated as the "common heritage of humankind."

Life Itself Can Now Be Owned

We dodged a bullet there when the publicly funded scientists won the race to decode human genome. Yet the threat of private ownership of essential knowledge for the sake of profits is not by any means over. Further attempts will by the logical culmination of a path first opened by the U.S. Supreme Court's Diamond v. Chakrabarty ruling in 1980, which authorized the patenting of live, genetically altered microorganisms. The patenting of living organisms opened the way for an ecologically and ethically dubious future in which the life forms that are part of the sacred web of life can be owned and treated as commodities. Knowledge is treated as private property, not as a public good.

One inevitable result of all these new ownership claims is the rise of new barriers to open sharing, collaboration and discovery among researchers and scholars. Patents are increasingly being granted for "upstream" research, which means that basic knowledge that everyone else must use for the field to advance, is becoming proprietary. Harvard, MIT and the Whitehead Institute, for example, have a patent on all drugs that inhibit something known as NF-kB cell signaling. Since this physiological process is believed to have something to do with many diseases such as cancer and osteoporosis, the patent deters anyone else from pursuing their own scientific investigations in this area.

Things were not always this way concerning valuable knowledge. Contrast these stories with Jonas Salk, the inventor of the polio vaccine. When journalist Edward R. Murrow asked him, "Who owns the patent on this vaccine?" Salk replied, "Well, the people, I

would say. There is no patent. Could you patent the sun?" This story helps us remember that current notions about ownership of knowledge are not inevitable and universal; they are the result of mounting market pressures to make our scientific and cultural commons into private property.

The privatization of knowledge has only intensified as the courts – in the United States, at least – have lowered the standards for obtaining patents while broadening the scope of what is patentable. It is now possible to own mathematical algorithms embedded in software programs. The very tools needed to conduct scientific research are now private property, available only for a steep fee.

Imagine what might have happened to biotechnology and computer science if contemporary patent rules had been in place in the 1950s and 1960s. Neither the biotech nor the computer revolution would have occurred in the first place. Too much fundamental knowledge would have been off limits due to patents.

Problem of the Anti-Commons

The over-patenting of knowledge sometimes results in what is called an "anti-commons" problem, in which property rights for a given field of research are so numerous and fragmented that it becomes very difficult to conduct research. The transaction costs for obtaining rights are simply too numerous and costly. For example, there are thirty-four "patent families" for a single malarial antigen, and those rights, applying to different pieces of the research agenda, are owned by different parties in many different countries. One reason that a malaria vaccine has been so elusive is because the patent rights are so complicated and expensive to secure.

It is worth noting that openness, sharing and the public domain do not harm the market. Quite the contrary. They invigorate it. In 2005, I co-hosted a conference called Ready to Share: Fashion and the Ownership of Creativity. It explored the power of openness in apparel design. Precisely because no one can own the creative design of clothes – they can only own the company name and logo, as trademarks – everyone can participate in the design commons. The result is a more robust, innovative and competitive marketplace. This is exactly the effect that Linux, the open-source computer operating system, had on the software sector. It has opened up new opportunities for value-added innovation and competition in a marketplace until then dominated by the Microsoft monopoly.

Yale Professor Yochai Benkler argues in his magisterial book, *The Wealth of Networks*, that a great deal of knowledge production is more effectively pursued through a commons than through markets. Questions of ethics aside, why doesn't money succeed at simply "buying" the knowledge it needs? Because money tends to subvert the social dynamics that make the knowledge commons work. It can sabotage self-directed inquiry. It undermines the social trust, candor and ethics that are essential to creativity and good research.

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David Bollier is an author, activist, blogger and consultant. He is the founding editor of *On the Commons* in which this essay first appeared. His 2014 book, *Think Like a Commoner: A Short Introduction to the Commons* describes his thinking about the commons.



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4.33: Shadows of the Bat- Constructions of Good and Evil in the Batman Movies of Tim Burton and Christopher Nolan (Born)

By Simon Philipp Born



Fig. 1: Lives primarily in a world of darkness and shadows: Batman, Gotham City's iconic superhero. Film still, BATMAN (Tim Burton, US 1989), 01:57:21.

Joker [to Batman]: *I think you and I are destined to do this forever.*[1]

Abstract

The superhero narrative is typically premised on the conflict between the hero and the villain, the mythical struggle between good and evil. It therefore promotes Manichaean worldview where good and evil are clearly distinguishable quantities . This bipolar model is questioned in the Batman movies of Tim Burton and Christopher Nolan. Since his creation in 1939, Batman has blurred the line between black and white unlike any other classic comic book superhero . As a "floating signifier", he symbolizes the permeability of boundaries, for his liminal character inhabits a world between light and darkness, order and anarchy, hero and villain. Drawing on the complex ambiguity of the character, Tim Burton and Christopher Nolan deconstruct the traditional dichotomy of good and evil in the superhero narrative by reversing its polarity and emphasizing the fictionality of it all. Although they differ in style and method , both filmmakers invite us to overcome the Manichaean belief in favor of a more ambivalent and sophisticated viewpoint.

Keywords

Batman, good and evil, Manichaeism, duality, superhero, mythology theatricality

The 21st century is proving to be the Golden Age of superhero movies. Comic book stories about superhuman beings fighting evil, which have circulated in popular culture since the 1930s, are now being recognized and consumed by an even broader audience. the omnipresence of the superhero transforms him from pop-cultural icon into modern-day myth. Drawing on Joseph Campbell's works, David Reynolds remarks that modern myths like the superhero narratives are not confined to religious ideologies, but rather "develop from ethical perspectives as they relate to a political and economic world".2 Indeed, their stories about heroism, justice, virtue and villainy not only entertain us, but also function as a moral educator, reinforcing Western values and mediating norms of social behavior: "Superhero stories bill themselves as tales of courage and friendship, representing American ideals at their best while attempting to pass on a strong moral code to the impressionable children who read comic books, play superhero video games, and watch superhero films."3 In order to explain these stories' widespread popularity, scholars like Richard J. Gray and Betty Kaklamanidou have argued that superhero narratives respond to the general longing for "true heroism" and a clear

distinction between right and wrong in an uncertain and morally ambiguous globalized world: “Superhero films promote the ideas of peace, safety and freedom and seek to restore the planet to a nostalgic harmony.”4

To promote these ideals, the superhero narrative is typically premised on the conflict between hero and villain, the mythical struggle between good and evil. In the superhero genre, good and evil mainly fulfill narrative functions. The struggle between hero and villain produces suspense and drives the plot, where, ironically, the roles of protagonist and antagonist are switched: the villain, and not the hero, plays the active part, as his evil actions initiate the story and call upon the hero to act. According to Richard Reynolds, “The common outcome, as far as the structure of the plot is concerned, is that the villains are concerned with change and the heroes with the maintenance of the status quo.”5 The evil antagonist is a necessary counterforce who challenges the pro- tagonist and allows him to be good. the rise and fall of the villain is a socially required evaluation that crime does not pay, while the certain triumph of the hero reminds the audience of the superiority of the values he represents. As far as the narrative structure of the superhero story and the ideology it conveys are concerned, good and evil are mutually dependent, one cannot exist without the other. The threat from the villain forces the hero to act, his malignity enabling the hero to show off his goodness. Superhero mythologies therefore seem to promote a Manichaean worldview. Recalling the dualistic cosmology of the late-antique prophet Mani, life is conceived as a constant struggle between two external forces – the spiritual realm of light and the material realm of darkness. In a yin-and-yang balance of opposites, the existence of one is defined through the existence of the other.

This bipolar explanation of the world is questioned by the more ambivalent take of contemporary superhero films, as Johannes Schlegel and Frank Habermann remark. Postmodern films like *Unbreakable* (M. Night Shyamalan, US 2000) or *Hellboy* (Guillermo del Toro, US 2004) display in their “metanarrative”6 deep distrust of the absolute distinction between good and evil, which they expose as constructions rather than natural quantities: “The dichotomy of good and evil in contemporary superhero films is first and foremost negotiated, performatively generated and constantly debated, rendering it an unstable phenomenon of produced and ascribed meaning that has to be reaffirmed perpetually”.7 This essay argues that good and evil are socially constructed categories that regulate the world and explain human behavior. Their order-obtaining duality is culturally mediated in narratives and visual texts such as superhero stories. Ultimately, some of these texts not only reflect but also disclose and willingly subvert the clear-cut dichotomy in favor of a more complex and sophisticated viewpoint, as is the case with the Batman movies of Tim Burton and Christopher Nolan. Their visions of the Caped Crusader are unique, yet not completely out of line with the character. Instead, they ingeniously condense Batman’s conflicting history into a multi-layered psychologization. In his many incarnations, Batman blurs the line between black and white, and unlike any other classic comic book superhero he constructs a world of multitudinous grey. Long before the postmodern hero deconstructions found in graphic novels like Alan Moore’s *Watchmen* (U.S. 1986–87), he had already been conceived in his original draft as an alteration and revision to the superhero myth. The Dark Knight is driven by his dual nature. in order to defend the light, he utilizes his darkness to fight evil (see fig. 1). Additionally, his fragmented textual existence self-consciously reflects his symbolic nature, unveiling the fictionality and theatricality of his character.



Fig. 2: Mise-en-abyme: although battling the Joker in the final showdown of film, Batman still finds the time to pose with his Bat-plane in front of the moon, displaying the Bat logo as his intradiegetic and extradiegetic brand. Film still, Batman (Tim Burton, US 1989), 01:39:16.

The floating signifier

Since his debut in Issue 27 of *Detective Comics*, from May 1939, Batman has become one of the most popular and most iconic

comic book superheroes of all time, spawning a gigantic media franchise that includes major blockbuster films, TV shows, video games, direct-to-video animations, comic books, novels and a massive range of licensed merchandise. All these simultaneously existing Batmen challenge our traditional notion of a fictional character as coherent, semantic figure. Who is the "real" Batman? The original comic book vigilante from the 1940s, Adam West's colorful "Camped Crusader" from the infamous *Batman* TV show (ABC, US 1966–1968), the dark and gritty incarnation of the 1980s, Christian Bale's post–9/11 Dark Knight or even the Lego Batman? The answer is that he is all of them. Batman is the sum of all his iterations, a hypertext that connects conflicting identities, media texts and storyworlds in an interacting matrix. According to Roberta Pearson and William Uricchio, Batman is a "floating signifier", not defined by any sort of author, medium, time period or primary text, but held together by a small number of essential character traits such as his iconographically specific costume, his secret identity as billionaire Bruce Wayne, the murder of his parents, his setting (Gotham City) and a recurring cast of friends and foes.8 For Will Brooker, even these core components can be reduced to one essential element as the minimal marker for a Batman story – the Bat logo, Batman's symbol of his crime-fighting idea, which also functions as his unique brand both inside and outside the narrative (see fig. 2).9

Similarly to Brooker, Paul Levitz ponders the idea that Batman's protean nature is "built on a purely visual icon, which has proved to be remarkably reinterpretable".10 He refers to the fact that Batman's character originated as loose sketch of a bat-man figure inspired by Leonardo da Vinci's drawings of a flying machine. When comic artist Bob Kane and author Bill Finger introduced the Caped Crusader in 1939, he was conceived as a quick-fire response that would capture the huge success of Superman, who had debuted just a year before. His character was not yet fully drawn, as demonstrated by the fact that his defining origin story was only told six months later. Kane and Finger combined various tropes and figures of popular culture of the 1930s present in movies, pulp fiction, comic strips and newspaper headlines and formed them into one,11 but Batman is primarily influenced by the detective stories of his time, like most of the comic book superheroes. Drawing on their roots in crime and mystery fiction, detective stories also contain a Manichaean philosophy. According to Marcel Danesi, they transfer the medieval struggle between angels and demons into the secular contexts of investigators and perpetrators: "The detective story is, in a sense, a modern-day morality play. Evil must be exposed and conquered. In the medieval period the evil monster or demon was vanquished by spiritual forces, such as Goodness; today, he is vanquished by a detective or a superhero crime fighter."12 Batman varies the tradition of the detective story, as he is both angel and demon in one person. In terms of mythology, he combines two major mythical archetypes, namely the Hero and the Shadow.13

Batman is a superhero, but a very human one. He has no special powers; he was not born on an alien planet and bitten by a radioactive insect. He relies purely on his limitless resources: a multi-billion dollar heritage, outstanding combat skills, an inventive mind and, of course, his qualities as "world's greatest detective", which relate him to other famous crime-solving characters from literature like Sherlock Holmes or pulp hero Doc Savage. Batman accords perfectly with Joseph Campbell's famous definition of the hero as "someone who has given his or her life to something bigger than oneself".14 Batman is not driven, however, by a noble impulse to altruism like Superman, but rather by the experience of loss and a need for vengeance.15 Having been unable to prevent the murder of his parents, he finds the only way to halt injustice is through his second life, as masked vigilante. But even when as new and empowered Caped Crusader he becomes painfully aware of the limits of his might, he cannot prevent either himself or those entrusted to him from getting hurt. In his masquerade, Batman does not overcome his trauma, but instead relives it anew night by night. There is an inherent darkness to the character and his setting. Newer comic books like Frank Miller's *The Dark Knight Returns* (1986) psychologize Batman as broken justice fanatic, a dark reflection of the bright Superman, the American Dream degenerated into a nightmare. He shares similarities with the Jungian archetype of the shadow, the presentation of the psyche's dark, hidden side, which is not necessarily evil, but rather everything the self wants to conceal and keep out of the light.16 Batman is not a savior, but an avenger. A creature of the night, a mystery figure dressed in black who employs his darkness to mercilessly fight crime like his pulp predecessor the Shadow. His blackness condenses in the image of a bat, a central symbol in the American Gothic tradition of the late 19th and early 20th centuries that conjured up "images of darkness, terror, animal savagery, and soul-sapping vampirism, all of which were often linked to notions of ethnic infiltration".17 Like the infamous title character of Bram Stoker's *Dracula* (1897), Batman operates in the shadows, flies through the night and radiates an intriguing aura of awe and terror. Bela Lugosi's iconic portrayal of the prince of darkness in Tod Browning's *Dracula* (US 1931) may even have inspired Batman's cape – just as the mystery film *The Bat Whispers* (Roland West, US 1930), where a masked murderer named "the Bat" terrorizes America's upper class, features a prototype of the Bat logo.

In conclusion, Batman's character has origins not only in heroic figures like Sherlock Holmes, but also in famous incarnations of evil like Dracula. This vital duality is also evident in Batman's relationship with his enemies, who function as his doppelgangers: "Understanding Batman requires us to look hardest at him and his foes. The villains mirror and warp his darkness, his fears, his needs for puzzles to solve and criminals to hurt, and his hopes too."18 Batman's antagonists play a part for the narrative that is as important as the part played by the protagonist himself. Just as the Dark Knight is not solely good, his opponents are not solely evil. Batman's rogues' gallery unfolds as a panorama of tragic existences that were shattered by reality. In a dystopian hell like Gotham City, "All it takes is one bad day to reduce the sanest man alive to lunacy", as the Joker explains in Alan Moore's graphic novel *The Killing Joke* (1988).19 The comic also raises the question whether Gotham's villains created Batman as their

own nemesis, or if the self-appointed avenger attracted these troubled spirits by his presence, thus being himself responsible for their making. “I made you, you made me first”, Batman growls at his eternal adversary, the Joker, at the end of Batman (1989).20 “You complete me” is the clown’s answer 19 years later in *The Dark Knight* (Christopher Nolan, US 2008).21 Batman and his villains are “locked into a ritualized dance” with each other (see fig. 3), justifying each other’s existence.22 Both sides adopt costumed identities in attempts to make sense of life.23 The carnivalesque world of Batman is a stage where the Manichean struggle between good and evil is nothing but a role-play acted out by the Dark Knight and his foes.



Fig. 3: In Batman (1989), Bruce Wayne (Michael Keaton) and the Joker (Jack Nicholson) are visualized as reflecting doppelgangers. Film still, Batman (Tim Burton, US 1989), 00:47:50.

This celebration of theatricality where the mask is of the utmost importance can be seen most notably in the movie adaptations of Tim Burton and Christopher Nolan. With the examples of *Batman Returns* (1992) and *The Dark Knight* (2008), I shall demonstrate that Burton and Nolan can be seen as opposing poles on the same scale. Both are heavily influenced by film noir, but while Burton experiments with the fantastic-melodramatic component of the epochal film style on the edge to expressive gothic horror, Nolan courts a contemporary update in the tradition of the neo noir. Above all, *Batman Returns* (1992) and *The Dark Knight* (2008) deconstruct the dichotomy of good and evil in the superhero narrative by reversing its polarity and emphasizing the artificiality of it all.

Batman Returns or the insurrection of signs

Christmas in Gotham City – a never-ending nightmare. Flanked by two absurdly large muscular statues, a gigantic Christmas tree lights the overcrowded Gotham Plaza. An allegory of power. The Christmas tree sits between the sign codes of fascist architecture as a central image of mass slavery, the tyranny of department stores and advertised dreams. The city is run by tycoon Max Shreck (Christopher Walken), whose very name hints at his bloodsucking nature – actor Max Schreck played the title character of the silent horror film *Nosferatu, Eine Symphonie des Grauens* (*Nosferatu – A Symphony of Horror*, Friedrich Wilhelm Murnau, De 1922). The ubiquitous symbol of Shreck’s store empire is the face of a grinning cartoon cat reminiscent of Felix the Cat. Through the im- age of a powerful corporation hiding behind the friendly face of a cartoon animal, Burton processes his time as a subordinate at the Walt Disney Company, which has always dominated the American popular culture with its many images, conservative ideologies and merchandise products. Suddenly, a big present box arrives at the Plaza and unleashes a cascade of maniac circus clowns with machine guns. The scenery descends into chaos as bikers with enormous skulls trash hot-dog stands, a devilish fire breather incinerates teddy bears and a maniac ringleader shoots the Christmas tree to pieces with his barrel-organ Gatling gun. An insurrection of signs, released by the bizarre Penguin (Danny DeVito) who lives in Gotham’s sewers. Flushed away as a deformed baby of rich parents on Christmas Eve twenty years ago, Penguin takes revenge on the affluent consumer society that rejected him as a monster (see fig. 4–5). He kidnaps Shreck and blackmails him into assisting his ascent into the world above, recycling Shreck’s dirty secrets that have washed up in his underground kingdom and using them against him. from toxic waste to body parts – the by-products of a ruthless capitalism.



Figs. 4–5: The view of the outcast: the Penguin watches the Christmas charade on Gotham Plaza (fig. 4) from his underground world and executes his revenge on the society that expelled him on Christmas Eve as a child (fig. 5). Film stills, BATMAN RETURNS (Tim Burton, US 1992), 00:11:04,



Society creates its own demons. Even the whip-wielding Catwoman is a product of a sexist macho society that keeps its women small as tamed pussycats. And, if an unruly female does not obey the male order, she is pushed out of the window, as happens to secretary Selina Kyle (Michelle Pfeiffer), who is killed by her boss, Max Shreck, for her curiosity (see fig. 6). Down in the gutter, however, Selina is resurrected with the help of wild stray cats. The tables are turned: from being a helpless mouse that had to be

rescued by Batman from bad guys in an earlier scene, Selina transforms into a black beast and now has claws of her own: "I am Catwoman. hear me roar!"24 For her empowerment against a chauvinistic busiuness world she adapts the symbol of her oppression – the cat – and reframes it (see fig. 7). The grinning cat turns into a furious panther that lives out its sexual autonomy in its animalistic ferocity in the spirit of Jacques Tourneur's *Cat People* (US 1942).25 Selina destroys her stuffy apartment, which is filled with the slavish insignia of her old life, and tailors the skin of her new identity – a skintight, black-leather outfit whose seams remain all too visible. The emphasis on the fragmented self refers to the construction and performance of gender roles; as a pop-cultural condensation of post-feminist theories, Catwoman reveals the correlation between sexuality, power and identity. Her rebellion against masculine rule is doomed to failure, however, as Catwoman is killed again and again throughout the movie by every male protagonist. Even though she exposes on the screen the uneven power relationship between men and women, she cannot change it. Located between the poles of fetishized male fantasy and a feminist avenger model, Selina's self-search reaches an impasse. Objectified by the male's gaze, her riot is smashed by Hollywood's patriarchal semiotic system.26



Figs. 6–7: After the punishment for her uprising against the male order (fig. 6), Selina Kyle returns as Catwoman (fig. 7) to rebel against the patriarchal semiotic system. Film stills, BATMAN RETURNS (Tim Burton, US 1992), 00:27:07 (fig. 6), 00:53:40 (fig. 7).



While the Penguin and Catwoman reign over Gotham's streets with terror, another beast man is fielded to restore the order: Batman (Michael Keaton). Batman, too, has been maimed by the outside world and left with emotional scars, but his revenge is directed not at the causes of his pain, but at its symptoms – the criminals. He fights the freaks and monsters of the town, with whom he has more in common than with the sane citizens he swore to protect. Burton draws the disrupted psyche of the Dark Knight as a hopeless case of a traumatized individual who has lost his own identity within the whole superhero masquerade. Batman is no longer the mask of Bruce Wayne; Bruce Wayne is the mask of Batman. Burton's Batman is a deeply introverted character, trapped within his inner trauma. He puts on the mask of the monstrous in order to shield himself from the outside world. He does not even flinch from killing, but takes lives with a casualness and malice that make you shudder. First he scorches the fire breather with his Batmobile, then he slips a strong thug a bomb and sends him to hell with a diabolical smile. Is Batman a gruesome sadist? There is a revealing shot in Burton's first Batman movie where the protagonist looks down from the roof of the Axis Chemicals factory, with "Axis" in big letters shining above his dark figure (see fig. 8). While Batman fought bravely against the Axis powers in a propagandistic movie serial from 1943, he now



Fig. 8: Batman watches over Gotham City using questionable means. Film still, BATMAN (Tim Burton, US 1989), 00:28:54.

seems to adapt their relentless methods to control Gotham City as in a fascist

surveillance state.27 This sinister interpretation does not move far from Frank Miller's version of the Dark Knight.

"I guess I am tired of wearing masks."28 In *Batman Returns* (1992), good and evil appear not as fixed, moral quantities, but as narrative constructs whose compositions are freely variable. They are attributions, masks, in which one appears before others and which others attach to one. They mean protection (Batman), but also freedom (Catwoman). The perpetual role-play goes on until the mask becomes the skin and the skin a mask. After a short liaison, Bruce Wayne and Selina Kyle meet again at a



Figs. 9–10: An embrace of mask and identity: at night, they fight as Batman and Catwoman (fig. 9); in the day, they meet as lovers Bruce Wayne and Selina Kyle (fig. 10). Film stills, BATMAN RETURNS (Tim Burton, US 1992), 01:15:49 (fig. 9), 01:31:59 (fig. 10).



masquerade ball, no disguises needed. In a dance of mask and identity, they recognize each other's second face by means of a line of dialogue they had shared as their alter egos (see fig. 9–10). They see the mask behind the face and ask, "Does this mean we have to start fighting?"29 The advanced schizophrenia of their dual identities prevents

the reconciliation of their personalities both with themselves and with the other. The masquerade theme in *Batman Returns* (1992) becomes a game of signs. As in his other movies, Burton reinterprets established sign codes: black becomes white, and ugly is beautiful. Christmas, a leitmotif of the movie, is unmasked as commercial mass deception.30 The perversion of Christmas suggests the protagonist's lost innocence: too often the violence is aimed at tokens of infantility and cuteness or stems directly from

them – as in the case of Batman's gadget toys and Penguin's obscure weaponry. The destruction of anything "that appears benign, cute or cuddly" even led bewildered Batman-chronicler Mark S. Reinhart to the conclusion that Burton hatches a distaste for "just about anything that society at large would perceive as 'good.'"31

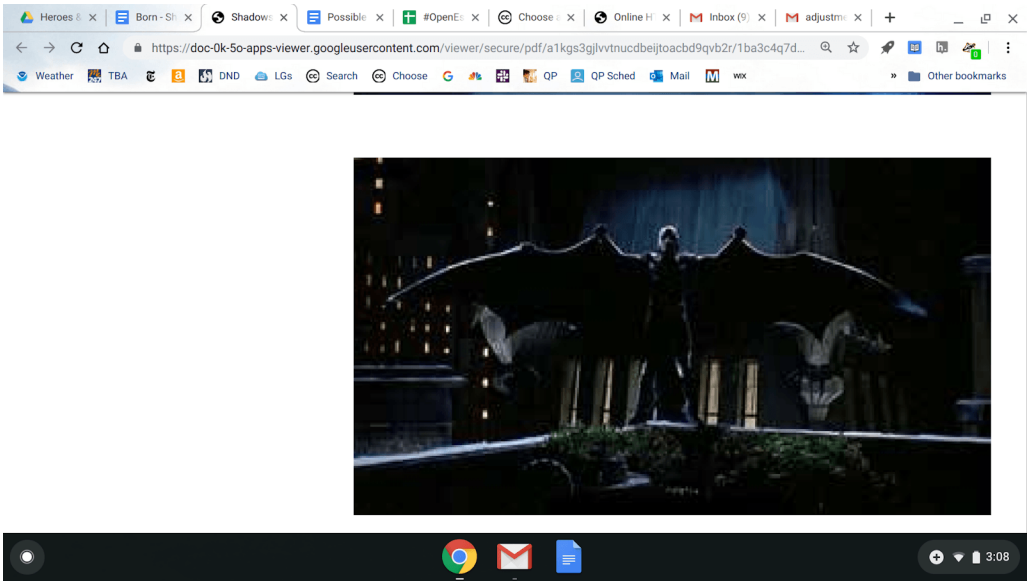
In the end, the concepts of good and evil or normal and abnormal are just a matter of perception. Arguably the only purely evil character in the movie is the human Max Shreck, who behind a façade of normalcy manipulates, corrupts and kills. As for the other freaks and monsters, Burton sees them not as villains, but as victimized individuals.32 He breaks through the common association of disability with evil in fiction,33

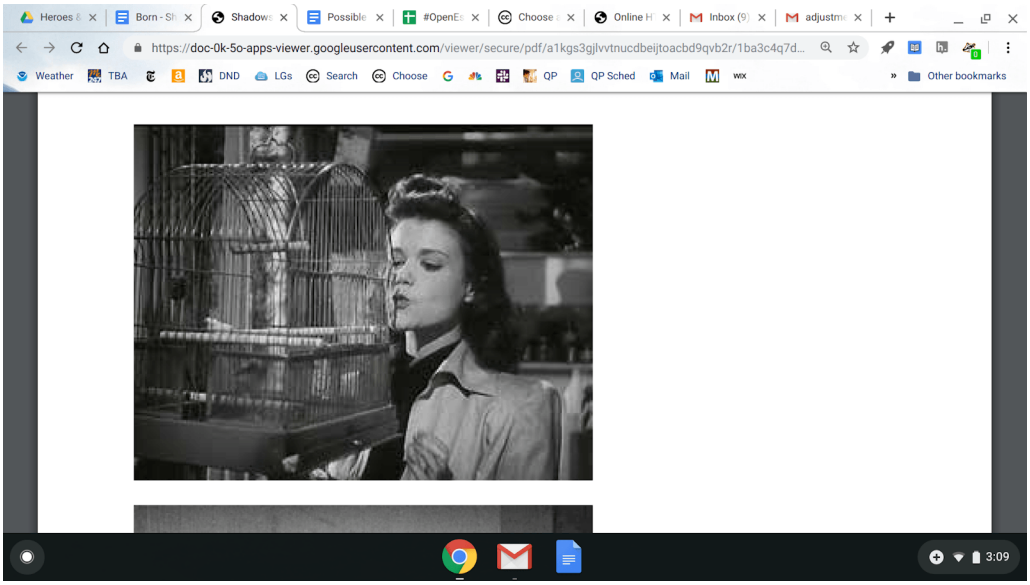
Figs. 11–16: Burton's postmodern cabinet of monsters and their classic role models:

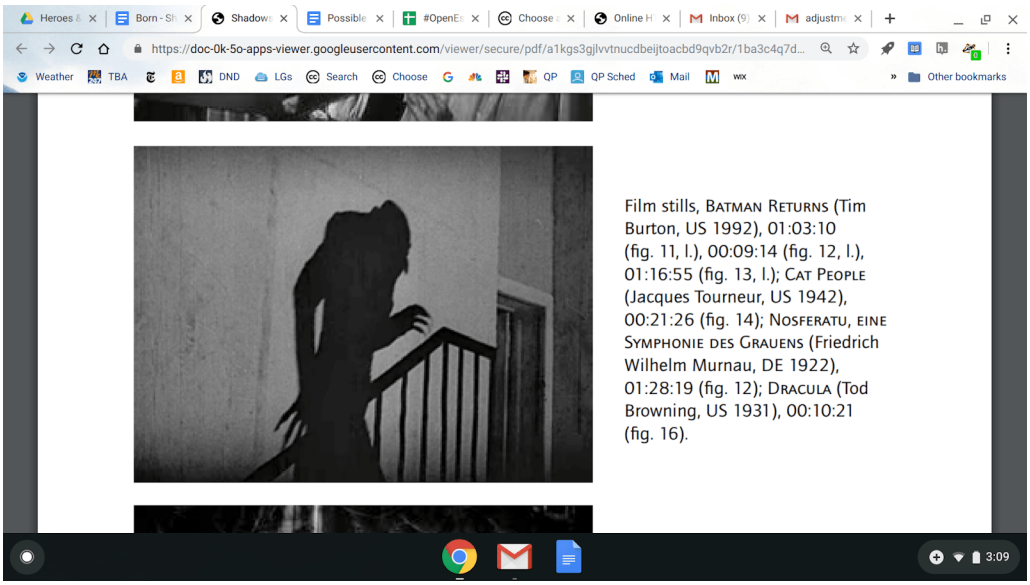


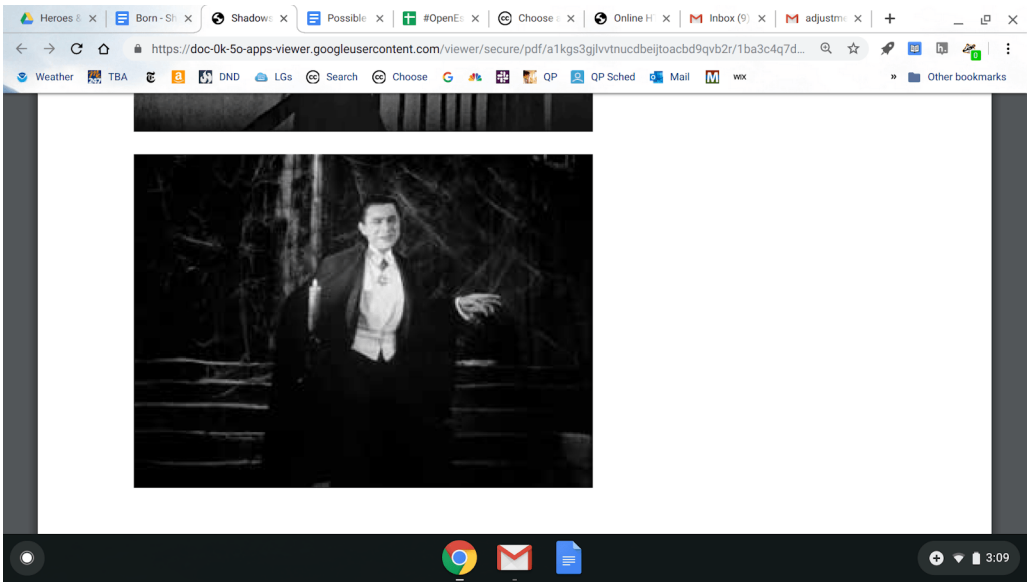
Catwoman (fig. 11) and Irena Dubrovna (Simone Simon) from CAT PEOPLE (1942) (fig. 14, r.); Penguin (fig. 12) and Count Orlok (Max Schreck) from NOSFERATU (1922) (fig. 15, r.); Batman (fig. 13) and Count Dracula (Bela Lugosi) from DRACULA (1931) (fig. 16, r.).











As his variation on the Obsessive Avenger–stereotype, a character who relentlessly pursues those he holds responsible for his disablement, is rendered as a misunderstood monster and applied to villains and heroes alike. As in most of Burton's work, in a Burton movie you fear not the Other but the "ordinary". In the end, *Batman Returns* (1992) is sheer gothic, modeled after the cinematic re-imaginings of classic gothic tales. Burton eagerly draws on the vast symbolic-image stock of the horror movie, influenced by German expressionism (see fig. 11–16). In the tradition of films like *Das Cabinet des Dr. Caligari* (*The Cabinet of Dr. Caligari*, Robert Wiene, DE 1920), he uses stylized settings to illustrate the dark and twisted world of his film. Burton externalizes the protagonist's ambivalent psychic states in an opulent pictorial design. the repressed subconscious of the characters turns outward in the bizarre exaggerations and expressive color contrasts of the set design, the gloomy lighting, the costumes, the make-up and the sinister score by composer Danny Elfman. The characters' environments are framed as psychological dioramas that strung together would evoke the image of a multi-faceted theme park. Burton's Gotham is a world of décors in which no neutral space exists, no outside, no escape. A postmodern no man's land in which the signs of light and darkness, reason and madness, reality and fiction are perverted into their eerie opposites.

A taste of theatricality: *The Dark Knight*

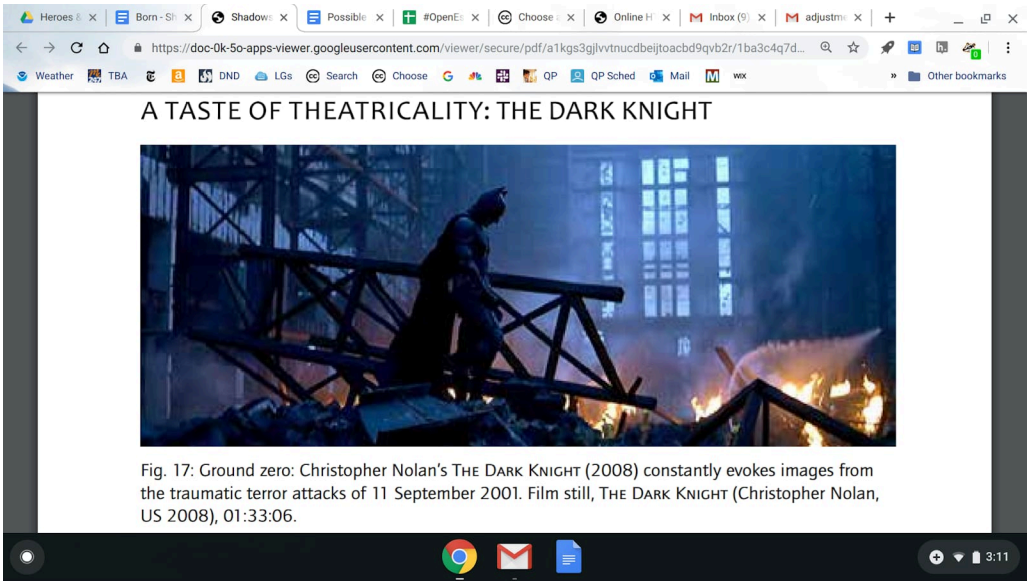
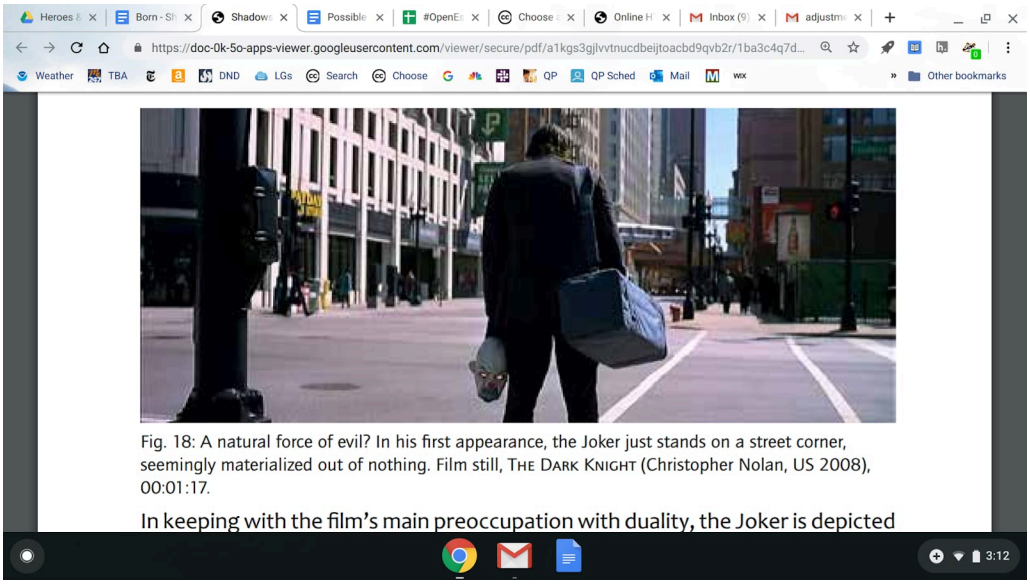


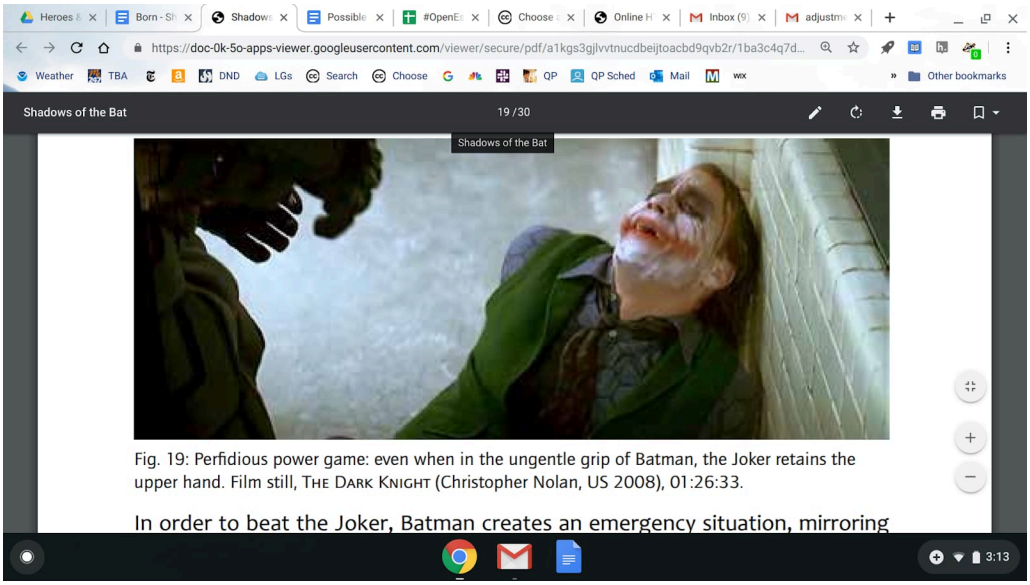
Fig. 17: Ground zero: Christopher Nolan's The Dark Knight (2008) constantly evokes images from the traumatic terror attacks of 11 September 2001. Film still, The Dark Knight (Christopher Nolan, US 2008), 01:33:06.

Burton's Batman vision is dark, fatalistic, oppressive. the Dark Knight loves his shadowy existence so much that he refuses to stand in the light of attention. the proactive villains take over and marginalize the hero in his own movie. By contrast, in *Batman Begins* (2005) Christopher Nolan resets the Caped Crusader as the main protagonist of the story and explores the beginnings of the character. After Joel Schumacher's gaudy and flamboyant take in *Batman Forever* (US 1995) and *Batman & Robin* (US 1997), which did not resonate well with fans and critics, Nolan seeks to wipe the slate clean with his elaborate reboot of the character. Basically he brings the superhero "down to earth" and connects him with the contemporary American zeitgeist (see fig. 17). For that, he stepped outside the studio and shot on-location in major cities like Chicago and London (*Batman Begins*, 2005; *The Dark Knight,* 2008) and Los Angeles, New York and Pittsburgh (*The Dark Knight Rises*, US 2012) in order to compose a hyper-real cityscape of Gotham City. Following the films' courted authenticity and realism, Batman's world is purged of any supernatural, fantastic and whimsical elements that could expose its comic book source material. Instead, Nolan focuses in his first Batman movie on the Dark Knight's character development as he struggles to adopt a moral position in a corrupted society. The battle between good and evil is portrayed as a dispute between opposing principles, ideas and philosophies. Batman's ethical code, which requires him to work outside the law but never to kill, stems from the dialectic juxtaposition of his father figures: from the thesis of empathetic understanding embodied by his murdered father Thomas Wayne (Linus Roache) and carried further by his butler Alfred (Michael Caine) and the antithesis of absolute and revengeful justice claimed by his fundamentalist mentor Ducard/ Ra's al Ghul (Liam Neeson) comes the synthesis of the principled avenger Batman (Christian Bale).

After 135 minutes of soul-searching in *Batman Begins* (2005), the masked vigilante is finally ready to face his equal – the Joker (Heath Ledger). At the end of the film, Lieutenant Gordon (Gary Oldman) has already established a connection between the two on the basis of their staged appearance. Gordon talks about escalation and how Batman's advent might encourage a new type of criminal. He hands the Dark Knight a joker card with the words, "You're wearing a mask, jumping off rooftops. Now, take this guy. Armed robbery, double homicide. Has a taste for the theatrical, like you."34 Consequently, *The Dark Knight* (2008) opens with the introduction of the Joker. the prologue of the film shows a group of clown-masked gangsters robbing a mob bank while talking about their anonymous boss, the Joker. their heist successful, they start to kill each other off in order to increase the share each will receive, until only one robber is left. Before he leaves with all the money, this last robber lifts his clown mask in an extreme close-up, revealing not his hidden identity, but another mask: the scarred and painted face of the Joker. the ambiguous masquerade of the prologue confirms Gordon's fears – the Joker is established as a direct consequence of Batman's theatricality. The Joker's "mask" dissolves the analogy between face and identity, for his "makeup does not hide his true identity, but instead attests to the absence of one",35 making him a being of pure theatricality, a displayed sign of a sign (see fig. 18).36



In keeping with the film's main preoccupation with duality, the Joker is depicted not only as Batman's criminal equivalent but also as the ultimate counterforce who answers Batman's desire for order with chaos.37 Their combat represents the constant struggle Batman has to face as outlaw vigilante: "Batman emerges as a hero positioned in the darkness between extremes, mediating between the oppressive power of modern systems and the chaos of postmodern anarchy".38 In view of the increasing number of victims and the experience of powerlessness in his staged no-win scenarios, the battle against the Joker becomes a crucial test for the good. How can such boundless evil be countered? Nolan's Dark Knight trilogy is heavily influenced by the terror attacks of 9/11 and their aftermath. His Gotham City becomes a stage for America's current anxieties, with the audience compelled to connect their own experiences of 11 September with the experiences of the film,39 above all in the confrontation with a faceless evil with which there can be no negotiation and which cannot be dealt with: "You have nothing, nothing to threaten me with. Nothing to do with all your strength", the Joker replies to the hard and desperate blows of the Dark Knight.40 The interrogation scene between the two in Gordon's Police Department is a key scene of the film: under the eye of the law, Batman temporarily oversteps his limits and tortures the Joker in order to get information about the whereabouts of his two hostages in a literal ticking-bomb scenario (see fig. 19). In order to beat the Joker, Batman creates an emergency situation, mirroring the extreme measures taken by the Bush administration in the War on terror, with his pure intentions for justice and freedom irrevocably compromised and perverted. By crossing "a line beyond heroic exceptionality",41 Batman blurs the line between good and evil.



"Why so serious?"42 While Burton and Nicholson contrive the Joker in *Batman* (1989)

as a postmodern homicidal artist celebrating insanity as freedom, Nolan retraces the archetype of the clown to his anarchistic roots. With twisted bodies, grotesque faces and nonsensical tirades, jesters in the Middle Ages offered criticism of the social status quo from the perspective of an outsider, inverting courtly and ecclesiastical norms with their devilish antics and exposing in their masquerades the duplicity of society. The jester was the ambassador of a netherworld from which humans could find their way back to the chaotic origins of life. Heath Ledger's Joker joins this tradition. As an agent of chaos he creates disorder and rocks the "schemers" to demonstrate the fragility of ideologically shaped worldviews. He inverts everything there is into its opposite. In his last encounter with Batman, the Joker dangles upside down on the Dark Knight's rope. While he explains his twisted worldview, the camera slowly rotates 180 degrees, until he is upright again and Gotham's night sky upside down. The Joker is a master of deception – with or without make-up, as corpse or as nurse. the fact that he has no secret identity, that his entire appearance functions as a whole-body mask links him directly to medieval fools who, according to Mikhail Bakhtin, "were not actors playing parts on stage … but remained fools and clowns always and wherever they made their appearance".43 With his disconcerting speech patterns, gestures and way of walking, the Joker does not seem to be of this world, but rather has stepped out of the liminal world of carnival. He repeatedly calls attention to his mouth, highlighting his scars with red lipstick, smacking his lips, grinning and holding it directly into the camera (see fig. 20). In the subversive theatricality of the carnival, the concept of the grotesque body concentrates in the gaping mouth, for Bakhtin the symbol of a "wide-open bodily abyss".44 The Joker's mouth gapes like a large wound in his face; by conjuring a smile onto his victim's face with a knife, he lets that victim share his own limitless blackness.

The face is the leitmotif of the film. Recalling Béla Balázs' early film theory of the visualization of man through his physiognomy on screen,45 the faces in *The Dark Knight* (2008) become an important carrier of meaning (see fig. 21). Looking into the painted visage of the Joker, one gets caught up in the maelstrom of his infinite malignity. In contrast, Batman's masked face becomes a symbol of resistance and hope, an immortal ideal that inspires people to follow his lead in the fight against crime. Unfortunately, his freely interpretable face also allows people to misconceive his ideal, as militant copycats take up arms and act against his intentions. Finally, there is the face of district attorney Harvey Dent (Aaron Eckhart), whose all-American look becomes a surface for projected hopes and optimism: "Look at this face. This is the face of Gotham's bright

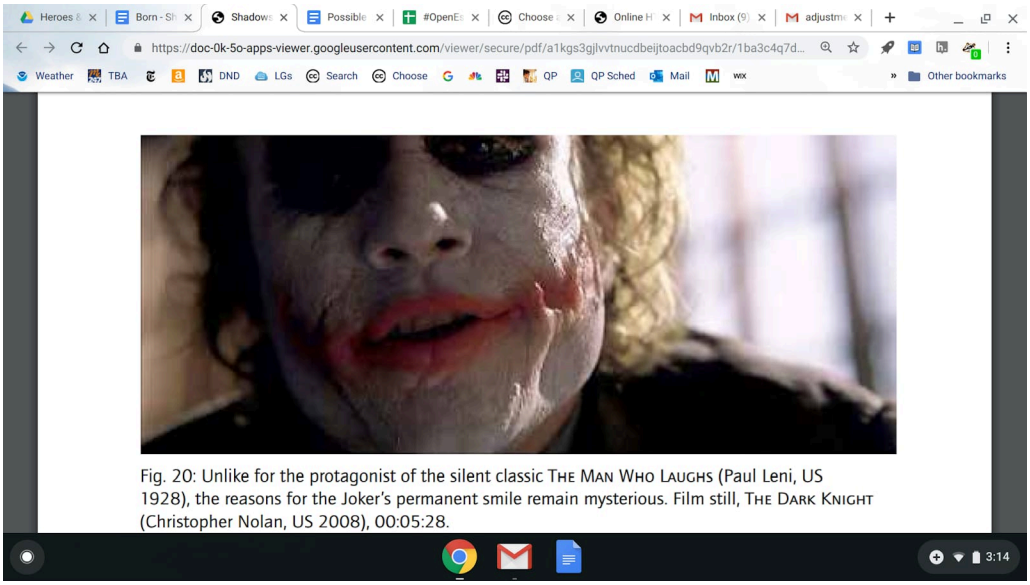


Fig. 20: Unlike for the protagonist of the silent classic The Man Who Laughs (Paul Leni, US 1928), the reasons for the Joker's permanent smile remain mysterious. Film still, The Dark Knight (Christopher Nolan, US 2008), 00:05:28.

future", Bruce Wayne declares at his fundraising party.46 Dent is Gotham's shining white knight, a hero with a face that eventually could suspend the need for a masked Dark Knight. Behind this façade, however, lies a second face – two-face. Dent's flaw is his moral intransigency. In his monochrome worldview, good and evil are so widely separated that the self-righteous attorney cannot connect to his darker side, which erupts in occasional outbursts and acts of desperation. Dent's case alludes to the Strange Case of Dr Jekyll and Mr Hyde (1886), Robert Louis Stevenson's famous examination of human nature's duality. Like Jekyll, Dent tries at all costs to hide his evil other, because he does not recognize it as part of his own self. Therefore, all it takes is a "little push" from the Joker and Harvey's world is turned upside down. Deprived of the love of his life and left with serious physical and mental injuries, his moral bigotry is gruesomely written in his face in the figure of the Janus-like Two-Face. After his departure from good, the only consistent option left to him is to join with evil: "Either you die a hero or you live long enough to see yourself become the villain."47 The motif of the face turns into the image of a coin where everything has a reverse side (see fig. 22–27). Two-Face lost his faith in the right decision and his decision-making ability. instead of being the master of his own destiny, he despairs of the cruel arbitrariness of human existence. This shift is symbolized by his lucky coin. At the beginning, the coin had two identical

sides, thus negating the possibility of loss and highlighting his full control over life: “I make my own luck.”48 In the explosion that kills his fiancée, Rachel (Maggie Gyllenhaal), the coin, like he himself is burned on one side. incapable of accepting the tension of duality and of being at one with himself, he now leaves all life and death

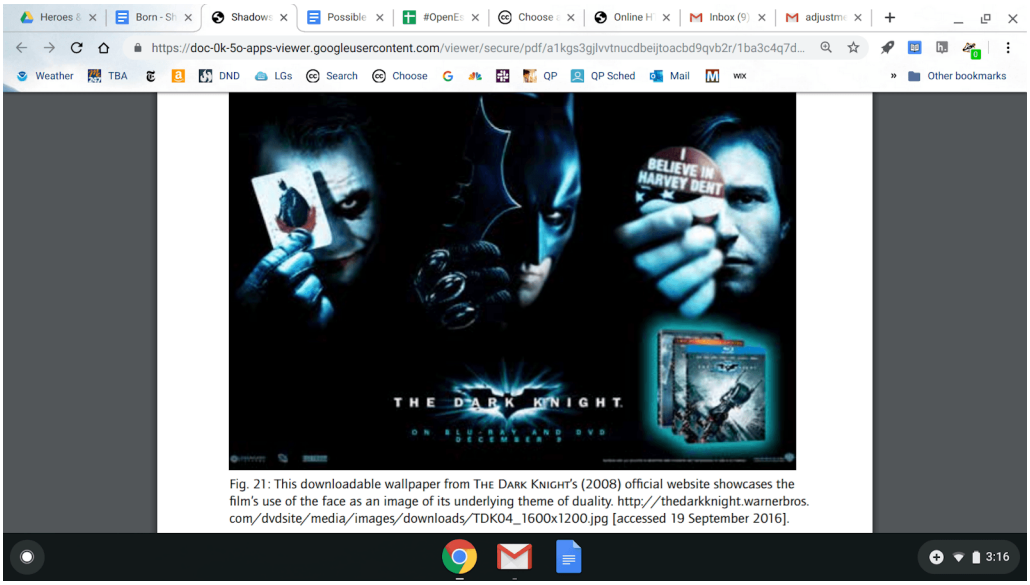
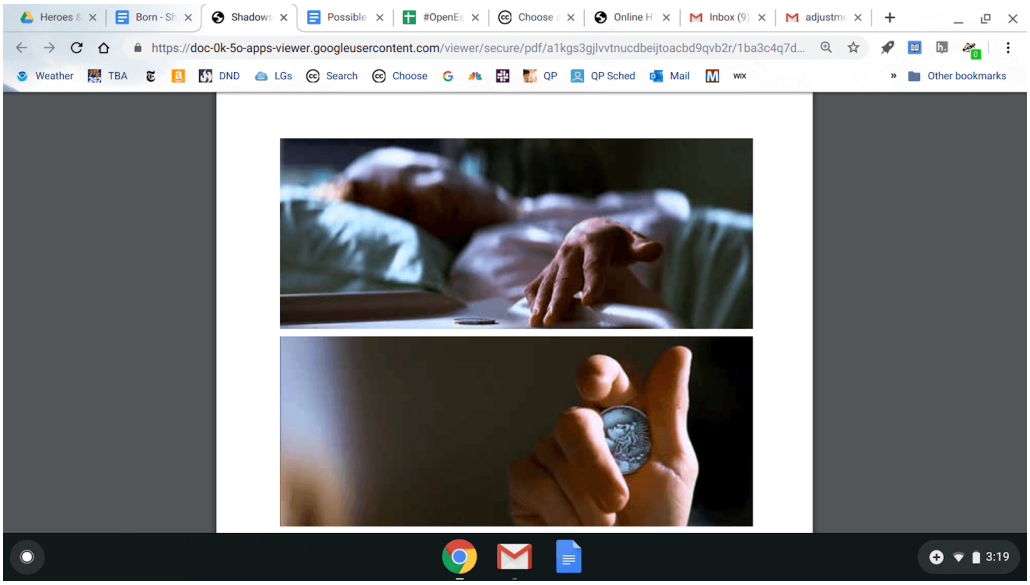
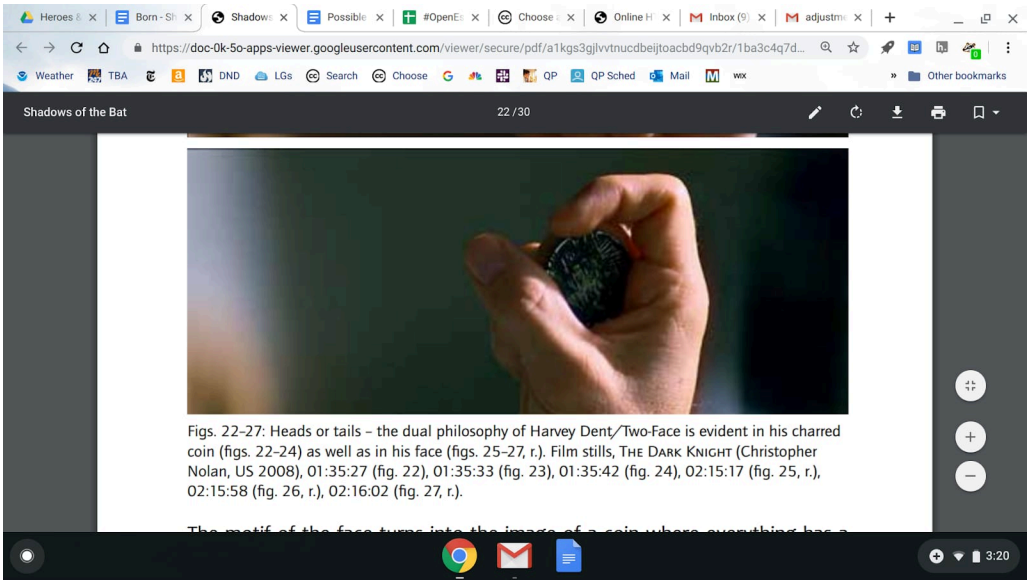
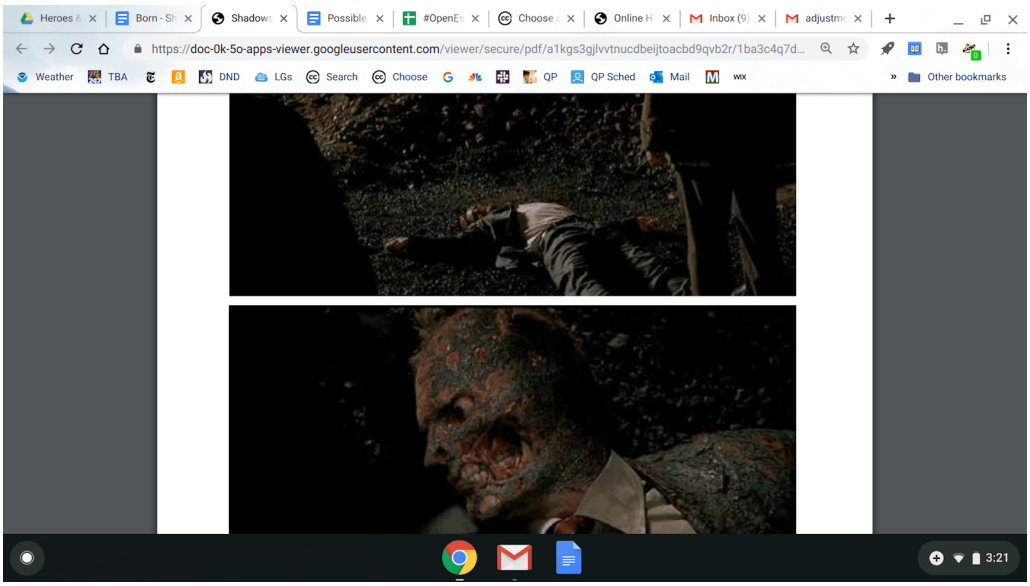


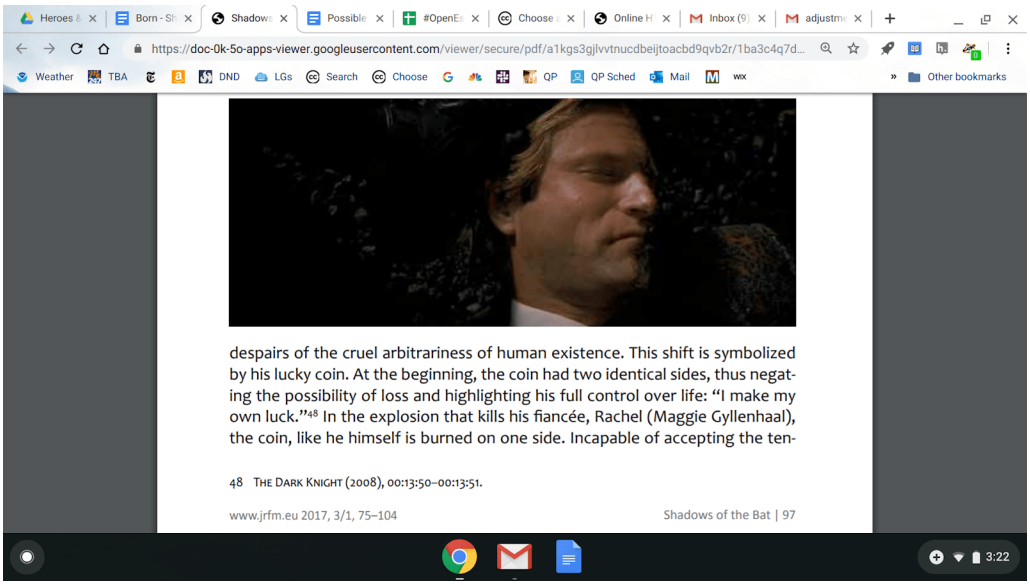
Fig. 21: This downloadable wallpaper from The Dark Knight’s (2008) official website showcases the film’s use of the face as an image of its underlying theme of duality. http://thedarkknight.warnerbros.com/dvdsite/media/images/downloads/TDK04_1600x1200.jpg [accessed 19 September 2016].





Figs. 22–27: Heads or tails – the dual philosophy of Harvey Dent/Two-Face is evident in his charred coin (figs. 22–24) as well as in his face (figs. 25–27, r.). Film stills, The Dark Knight (Christopher Nolan, US 2008), 01:35:27 (fig. 22), 01:35:33 (fig. 23), 01:35:42 (fig. 24), 02:15:17 (fig. 25, r.), 02:15:58 (fig. 26, r.), 02:16:02 (fig. 27, r.).





despairs of the cruel arbitrariness of human existence. This shift is symbolized by his lucky coin. At the beginning, the coin had two identical sides, thus negating the possibility of loss and highlighting his full control over life: "I make my own luck."[48] In the explosion that kills his fiancée, Rachel (Maggie Gyllenhaal), the coin, like he himself is burned on one side. Incapable of accepting the ten-

48 THE DARK KNIGHT (2008), 00:13:50–00:13:51.

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decisions to chance, his new god of justice: "The only morality in a cruel world is chance. Unbiased. Unprejudiced. Fair."49 Harvey's lapse provides the backbone of the film's narrative. Evil has won. The Joker brought down the best and turned him into an insane cop killer. But the good must not lose, heroic stories are supposed to have a happy ending. So the result is marked: Batman takes on responsibility for two-face's crimes and is hunted by the police, while Harvey Dent died a hero's death and becomes the legend that Batman always wanted to be. Gotham's peace is restored, but on the basis of a lie: "Sometimes the truth is not good enough. Sometimes people deserve more."50 This outcome is a clear reference to John Ford's late Western *The Man Who Shot Liberty Valance* (US 1962), in which the forged legend of a town's hero becomes a constitutive social truth. For Vincent M. Gaine, this compromise "problematizes the 'natural, unquestionable justice' favored by superhero narratives".51 The ending of *The Dark Knight* (2008) evidently demonstrates that good and evil have no individual ontological status but are reciprocally constructed and conceptualized via storytelling. Thus Batman really is a floating signifier, for he can take on any role the city needs him to fulfill, enabled by the public: "Batman can convincingly play the dark knight only because his role was perceived as (potentially) evil from the outset – at least by a few. While Batman is the one who theatrically produces signs, those few represent the constitutive counterpart."52

Shadows of the bat

The dual cosmology of Manichaeism, which underlines the superhero narrative of the hero's fight against the villain, eventually serves as an explanation for the origin and essence of evil itself. Mani's belief system is based on the fundamental question, "Why does evil exist?"53 In his view, evil does not exist as a lack of good, but as a real, powerful force that actively intervenes with the world. Evil opposes and negates everything that is good and pure; it seduces man to commit sin. Although corresponding with the notion of Satan in Christianity, Mani's binary belief contradicts the Christian dictates of monotheism, as the existence of an equally powerful counterforce denies the omnipotence of God. Nevertheless, the ideas of Manichaeism have influenced Western thinking until today. The image of a metaphysical evil as the ultimate adversary, as the devil who has to be fought with all means, can be found, for example, in the rhetoric

of enemy stereotypes. Invoked bogeymen whose very existence threatens the Western value system, like the Germans during the World Wars, the Soviets in the Cold War or the Islamist terrorist of present day, carry a clear political function. Exploiting the fears, insecurities and prejudices of a community, enemy images help to simplify things in a complicated, globalized world by pinpointing a scapegoat. They strengthen a weakened group identity via exclusion and serve as a means of justification for a political agenda.54 The United States, in particular, has a long tradition of enemy images. In times of war and conflict, American politicians constantly evoke the Manichaean rhetoric of good versus evil, posing God's chosen people against foreign enemies of freedom and democracy. Considering the terrorist attacks of 11 September 2001, George W. Bush declared that the United States were "at war" and famously labeled enemy states like North Korea, Iran and Iraq, which seek weapons of mass destruction and allegedly support terrorism, an "axis of evil".55 Throughout his presidency, he constituted a bipolar world of "freedom" and "fear", "us" and "them".56

In their Batman movies, Tim Burton and Christopher Nolan visualize the dynamics of enemy images; they deconstruct the Manichaean worldview by illustrating its flipside and highlighting its fragility. In place of the dualistic belief system, their movies

propose an alternative discourse about the nature and origin of evil. In the case of *Batman Returns* (1992), Burton tells a modern fairytale about good and evil from the perspective of the rejected other. He lets us partake in the "personal catharsis" he gains from identification with "characters who are both mentally and physically different":57 He renders Batman, Penguin and Catwoman non-conformists who use their alleged otherness to express their independency and are therefore sanctioned by a hostile collective. For that, Burton utilizes the gothic imagery of horror movies he grew up with, but reverses it. Originally, the monster in classic U.S. horror films was depicted as an inhuman, external force of evil that invades the idyllic harmony of everyday American life. Thereby it has often functioned as a coded sign for contemporary images of the enemy58 and a social panic that the traditional order within the sexes, races and classes could collapse.59 In *Batman Returns* (1992), monstrosity is a sign not of evil, but of isolating individuality, while the so-called normalcy conceals true viciousness. Like the pitiable creature (Boris Karloff) in James Whale's *Frankenstein* (US 1931), Burton's monsters are inherently innocent; it is the confrontation with a xenophobic society that makes them evil.

In *The Dark Knight* (2008), Nolan demonstrates his deep passion for fictionality and storytelling as he exposes the duality of good and evil as a key rhetoric in the narrative of a society that uses these terms to justify its actions. On the surface, the Joker incarnates the enemy image of a terrorist, as he is represented as a resourceful force of destruction that cannot be negotiated with, a mad man determined to watch the world burn. His real intentions, however, are to face Gotham's inhabitants with their own viciousness, which primarily resides in their utilitarian ethics of "scheming". For him, cops and criminals behave the same, for they are enslaved to the selfish object of their plan. In his sadistic games of life and death, he confronts the people of Gotham with the "logic of their scheming taken to its end point", but also "provides an opportunity for them to break out of calculation".60 So the Joker's evil is actually the basis for the hero's ethics. Ultimately, The Dark Knight (2008) is not about the nature of evil, but about the way it is fought by the good. Does Batman make the right decision? Are his means just? Reflecting America's ongoing War on Terror, the movie refuses to give an unequivocal answer. Instead, the movie implies a shifting, fluid moral universe where the characters embody contradictory, unstable positions.61 Because of this complexity, some interpreted the movie as praise for Bush's conservative policies, where the boundaries of civil rights were pushed in order to "deal with an emergency".62 Others, however, saw Batman's use of torture and a problematic surveillance technology as critique of the Bush regime.63 from reactionary to subversive, the movie's political message above all lies in "the blurring of boundaries" and "instability of oppositions",64 favoring ambiguity over simplistic duality. Tim Burton and Christopher Nolan persuasively question the clear separation of good and evil as well as their ontological statuses. They unmask them as ideological attributions often misused for propaganda, as makeshift explanatory patterns for complex human behavior. Consequently, their Batman movies exhibit that the struggle between good and evil is fought not externally, but internally. Moving from the subject of morality to a broader scale, the dispute between contrary principles articulates the antagonistic tendencies in the individual, which are constantly fighting.65 There the fictional representations of good and evil function as interchangeable metaphors for the many dichotomies that define human nature, whether in the conflict

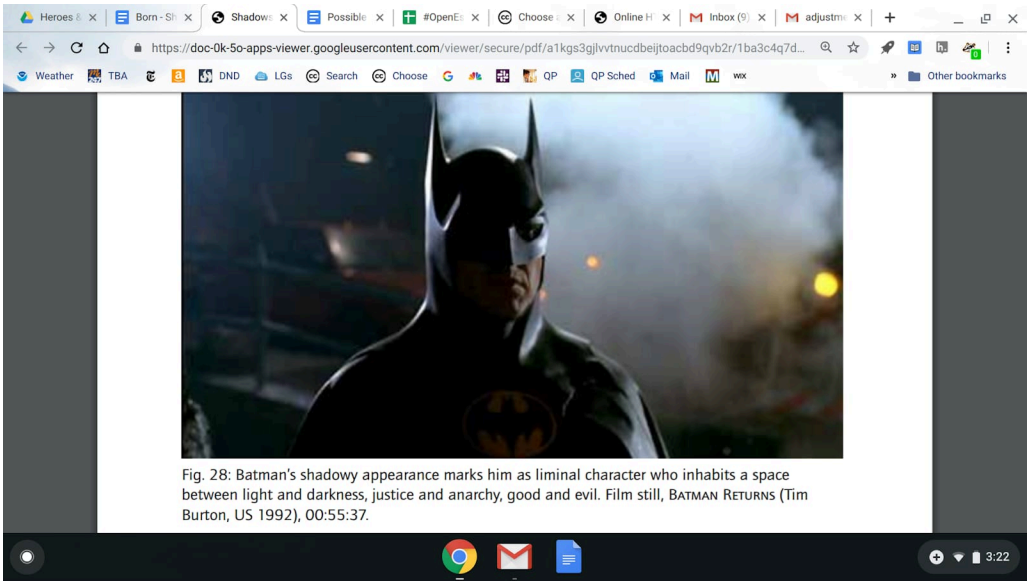


Fig. 28: Batman's shadowy appearance marks him as liminal character who inhabits a space between light and darkness, justice and anarchy, good and evil. Film still, Batman Returns (Tim Burton, US 1992), 00:55:37.

between individuality and conformity, inside and outside, normal and abnormal (*Batman Returns*, 1992) or the fight between order and chaos, justice and vengeance, rule and exception (The Dark Knight, 2008). What image could be more suitable, then, to illustrate these antagonisms than the shadowy figure of Batman, the very representation of duality itself? His whole nature as Batman, as semi-entity, symbolizes the permeability of boundaries as he unites hero and villain, light and darkness, man and

beast, idea and matter (see fig. 28). Among his clownish foes and circus counterparts, Batman is the true embodiment of the trickster archetype. He shifts between worlds, defies clear categories and signifies ambivalence. His multiplicity attracts artists like Burton and Nolan, who can express their individual vision through the versatility of his image.

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Notes

1 The Dark Knight (2008), 02:08:31–02:08:35.

2 Reynolds 2011.

3 DiPaolo 2011, 5.

4 Gray ii/Kaklamanidou 2011, 3.

5 Reynolds 1992, 51.

6 Lyotard 1997, xxiv–xxv.

7 Schlegel/Habermann 2011, 31.

8 Uricchio/Pearson 1991, 186.

9 Brooker 2012, 79–83.

10 Levitz 2015, 15.

11 Boichel 1991, 6.

12 Danesi 2016, 19.

13 see Vogler 2007, 23–80.

14 Campbell/Moyers 1988, 151.

15 Regalado 2015, 120.

16 Langley 2012, 170–171.

17 Regalado 2015, 122.

18 Langley 2012, 268.

19 Moore 2008, 42.

20 Batman (1989), 01:50:50–01:50:52.

21 The Dark Knight (2008), 01:24:32–01:24:34.

22 Brooker 2012, 138.

23 Coogan 2006, 105.

24 Batman Returns (1992), 00:42:13–00:42:17. The line is an obvious reference to Helen Reddy's hymn of the women's right movement from 1972: "I am woman. hear me roar!" See Heger 2010, 200.

25 See Dotyingham 2004.

26 See Mulvey 1999.

27 Heger 2010, 174.

28 Batman Returns (1992), 01:32:21–01:32:23.

29 Batman Returns (1992), 01:34:01–01:34:03.

30 Merschmann 2000, 64–65.

31 Reinhart 2005, 175–176.

32 Salisbury 2006, 103.

33 See Norden 2007.

34 *Batman Begins* (2005), 02:04:50–02:05:04.

35 McGowan 2012, 135.

36 Fischer-Lichte 1995, 88.

37 DiPaolo 2011, 59.

38 regalado 2015, 227.

39 Muller 2011, 58.

40 *The Dark Knight* (2008), 01:26:32–01:26:39.

41 McGowan 2012, 130.

42 *The Dark Knight* (2008), 00:29:27–00:29:30.

43 Bakhtin 1984, 8.

44 Bakhtin 1984, 317.

45 See Balázs 2011.

46 *The Dark Knight* (2008), 00:43:27–00:43:31.

47 *The Dark Knight* (2008), 00:20:01–00:20:05.

48 *The Dark Knight* (2008), 00:13:50–00:13:51.

49 *The Dark Knight* (2008), 02:12:30–02:12:40.

50 *The Dark Knight* (2008), 02:17:03–02:17:09.

51 Gaine 2011, 128.

52 Schlegel/Habermann 2011, 35.

53 See Coyle 2009, xiv.

54 See Fiebig-Von Hase 1997, 1–40.

55 Bush 2002.

56 See Wagner 2009, 31.

57 Hanke 2007, 95.

58 See Worland 1997.

59 Seeßlen/Jung 2006, 127.

60 McGowan 2012, 141.

61 Brooker 2012, 204–207.

62 Klavan 2008.

63 ip 2011, 229.

64 Brooker 2012, 207.

65 See Hickethier 2008, 238.

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4.34: The 1995 Anime “Ghost in the Shell” Is More Relevant than Ever in Today’s Technologically Complex Society (Maynard)

Andrew D. Maynard

#review, #descriptive, #reportinginformation, #argument, #currentevents, #kairos #technology



"Motoko Kusanagi- Ghost in the Shell cosplay" by GEMMA DENISE is licensed under CC BY-NC-ND 2.0

When the anime movie *Ghost in the Shell* was released in 1995, the world wide web was still little more than a novelty, Microsoft was just beginning to find its GUI-feet, and artificial intelligence research was in the doldrums.

Against this background, *Ghost* was remarkably prescient for its time. Twenty-three years later, it’s even more relevant as we come to grips with advances in human augmentation, AI, and what it means to be human in a technologically advanced future.

Ghost in the Shell is one of twelve science fiction movies that feature in a new book that grapples with the complex intersection between emerging technologies and social responsibility. In *Films from the Future: The Technology and Morality of Sci-Fi Movies* (from Mango Publishing), I set out to explore the emerging landscape around transformative trends in technology innovation, and the social challenges and opportunities they present.

The movies in the book were initially selected to help tell a story of technological convergence and socially responsible innovation. But to my surprise, they ended up opening up much deeper insights into the nature of our relationship with technology.

Identity-hacking

Ghost in the Shell opens with cyborg special-operative Major Kusanagi helping track down a talented hacker—aka the “Puppet Master”—who’s re-writing people’s “ghost”, or what makes them uniquely “them”, using implanted brain-machine interfaces.

Kusanagi inhabits a world where human augmentation is commonplace, and is almost entirely machine. This technological augmentation provides her and others with super-human abilities. But it also makes them vulnerable—especially to hackers who can effectively re-code their memories.

This seems to be the modus operandi of the Puppet Master. Yet as the narrative unfolds, we learn that this is not a person, but an

AI developed by US security services that has escaped the leash of its handlers.

The Puppet Master (or "2051" as it's formally designated) is seeking asylum from its US masters. But it's also looking for meaning and purpose as a self-aware entity.

Through the ensuing story, *Ghost* touches on a number of deeply philosophical questions that lie at the heart of society's relationship increasingly powerful technologies. These include what it means to be human, the value of diversity, and even the nature of death. As Emily Yoshida so aptly put it in their *Beginner's Guide to the Ghost in the Shell Universe, Ghost* is a "meditation on consciousness and the philosophy of the self".

This is where the film comes into its own as it jolts viewers out of the ruts of conventional thinking, and leads them to reflect more deeply on the potential social impacts of technologies like AI, human augmentation, and computer-brain interfaces.

Navigating responsible brain-machine augmentation

In 2016 Elon Musk established the company Neuralink to develop science fiction-like wireless brain-machine interfaces. Inspired by the neural laces of Iain M. Banks' Culture novels, and echoing Ghost, Musk announced on Twitter that, in his opinion, "Creating a neural lace is the thing that really matters for humanity to achieve symbiosis with machines."

Yet as Ghost in the Shell so presciently illustrates, where you have read-write brain connections, you're likely to have brain-hackers.

It's by no-means clear how successful Neuralink will be (the company is still largely flying under the radar). But its launch coincides with intense efforts to better-understand and control the human brain, and breakthroughs in optogenetics that could one day enable wireless machine-mind networks.

Given these and similar developments, it's not beyond the realms of possibility that someone will try and fit a subject up with an internet-connected brain interface that can write as well as read what's going on inside their head; and that someone else will attempt to hack into it.

Developing such capabilities responsibly will require great care as scientists and others tread the fine line between "could" and "should". And it'll demand novel ways of thinking creatively about what could possibly go wrong, and how to avoid it.

This is where films like Ghost are remarkably helpful in illuminating the risk-landscape around such technologies—not because they get the tech right, but because they reveal often-hidden aspects of how people and technologies interact.

But Ghost's insights go far beyond unpacking the problems of hackable brain implants.

Who owns and controls your augmented self?

Throughout *Ghost*, Major Kusanagi is plagued by doubts of who she is. Do her cybernetic augmentations make her less human, or having less worth? Is her sense of self—her "ghost"—simply an illusion of her machine programming? And what autonomy does she have when she malfunctions, or needs an upgrade?

These are questions that are already beginning to tax developers and others in the real world. And as robotic and cyber technologies become increasingly advanced, they are only going to become harder to navigate.

In 2012, the South African athlete Oscar Pistorius made history by being the first runner to compete in the Olympic Games with two prosthetic legs. His iconic racing blades came to represent the promise of technological enhancements to overcome human limitations. Yet they stirred up fears of them giving him an unfair advantage that led to him being barred from competing in the previous Olympics.

The same year that Pistorius successfully competed in the Olympics, the Canadian researcher Steve Mann was allegedly assaulted because his computer-augmented eye extension offended someone. And in 2015, patient-advocate Hugo Campos discovered he didn't legally have access to the implanted defibrillator that kept him alive.

These are all relatively small examples of the tension that's growing between conventional thinking and human augmentation. But they illustrate how the angst that Kusanagi feels about her augmented body, and how it defines her, is already part of today's

society. And we've barely touched the tip of this particular iceberg.

Again, this is where *Ghost* forms a powerful canvas on which to explore challenges that often transcend conventional thinking, and play out at the borders of our moral and ethical understanding. Watched in the right way, it can help reveal hidden truths around our relationship with the technologies we're building, and guide us toward more socially responsible ways of developing and using it.

This, to me, is a power that is inherent in science fiction movies. And isn't limited to *Ghost*—in *Films from the Future*, I draw on films as diverse as *Never Let Me Go* and *Minority Report*, to *Ex Machina*, to tease out insights into the moral and ethical challenges and opportunities that increasingly powerful technologies present.

Having immersed myself in these movies and the technologies that inspire them, it's clear that, if we want to ensure these trends don't cause more problems than they resolve, we desperately need the perspectives that movies like *Ghost in the Shell* and others reveal.

The alternative is risking losing our own "ghosts" in the drive to innovate bigger and better, without thinking about the consequences.

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4.35: Misinformation and Biases Infect Social Media, Both Intentionally and Accidentally (Ciampaglia and Filippo Menczer)

Giovanni Luca Ciampaglia and Filippo Menczer

#argument, #causalargument, #cognitivebias, #ethos, #logos, #sharedvalues, #reportinginformation



"Social Media" by mgysler is licensed under CC BY-NC-SA 2.0

Social media are among the primary sources of news in the U.S. and across the world. Yet users are exposed to content of questionable accuracy, including conspiracy theories, clickbait, hyperpartisan content, pseudo science and even fabricated "fake news" reports.

It's not surprising that there's so much disinformation published: Spam and online fraud are lucrative for criminals, and government and political propaganda yield both partisan and financial benefits. But the fact that low-credibility content spreads so quickly and easily suggests that people and the algorithms behind social media platforms are vulnerable to manipulation.

Explaining the tools developed at the Observatory on Social Media.

Our research has identified three types of bias that make the social media ecosystem vulnerable to both intentional and accidental misinformation. That is why our Observatory on Social Media at Indiana University is building tools to help people become aware of these biases and protect themselves from outside influences designed to exploit them.

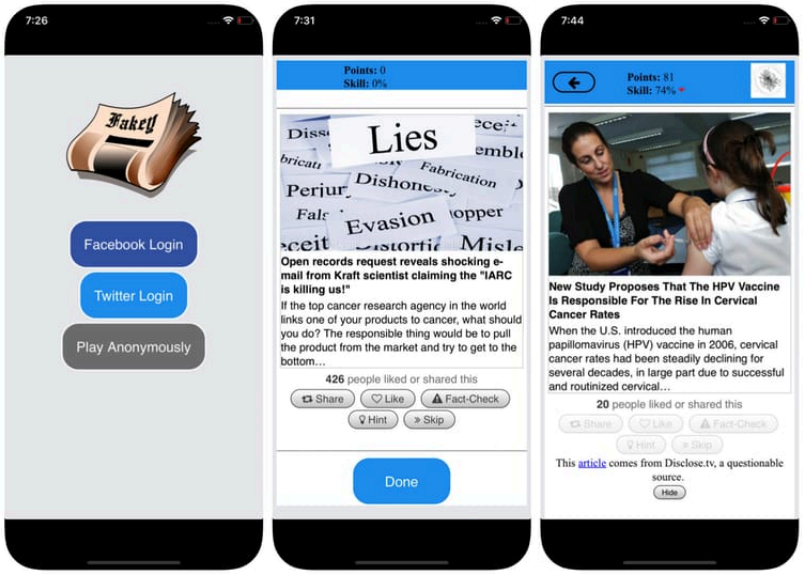
Bias in the brain

Cognitive biases originate in the way the brain processes the information that every person encounters every day. The brain can deal with only a finite amount of information, and too many incoming stimuli can cause information overload. That in itself has serious implications for the quality of information on social media. We have found that steep competition for users' limited attention means that some ideas go viral despite their low quality – even when people prefer to share high-quality content.

To avoid getting overwhelmed, the brain uses a number of tricks. These methods are usually effective, but may also become biases when applied in the wrong contexts.

One cognitive shortcut happens when a person is deciding whether to share a story that appears on their social media feed. People are very affected by the emotional connotations of a headline, even though that's not a good indicator of an article's accuracy. Much more important is who wrote the piece.

To counter this bias, and help people pay more attention to the source of a claim before sharing it, we developed Fakey, a mobile news literacy game (free on Android and iOS) simulating a typical social media news feed, with a mix of news articles from mainstream and low-credibility sources. Players get more points for sharing news from reliable sources and flagging suspicious content for fact-checking. In the process, they learn to recognize signals of source credibility, such as hyperpartisan claims and emotionally charged headlines.



Screenshots of the Fakey game. Mihai Avram and Filippo Menczer

Bias in society

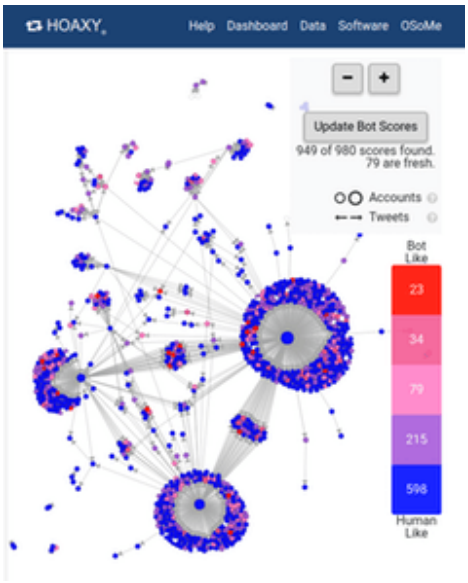
Another source of bias comes from society. When people connect directly with their peers, the social biases that guide their selection of friends come to influence the information they see.

In fact, in our research we have found that it is possible to determine the political leanings of a Twitter user by simply looking at the partisan preferences of their friends. Our analysis of the structure of these partisan communication networks found social networks are particularly efficient at disseminating information – accurate or not – when they are closely tied together and disconnected from other parts of society.

The tendency to evaluate information more favorably if it comes from within their own social circles creates "echo chambers" that are ripe for manipulation, either consciously or unintentionally. This helps explain why so many online conversations devolve into "us versus them" confrontations.

To study how the structure of online social networks makes users vulnerable to disinformation, we built Hoaxy, a system that tracks and visualizes the spread of content from low-credibility sources, and how it competes with fact-checking content. Our analysis of the data collected by Hoaxy during the 2016 U.S. presidential elections shows that Twitter accounts that shared misinformation were almost completely cut offfrom the corrections made by the fact-checkers.

When we drilled down on the misinformation-spreading accounts, we found a very dense core group of accounts retweeting each other almost exclusively – including several bots. The only times that fact-checking organizations were ever quoted or mentioned by the users in the misinformed group were when questioning their legitimacy or claiming the opposite of what they wrote.



A screenshot of a Hoaxy search shows how common bots – in red and dark pink – are spreading a false story on Twitter. Hoaxy

Bias in the machine

The third group of biases arises directly from the algorithms used to determine what people see online. Both social media platforms and search engines employ them. These personalization technologies are designed to select only the most engaging and relevant content for each individual user. But in doing so, it may end up reinforcing the cognitive and social biases of users, thus making them even more vulnerable to manipulation.

For instance, the detailed advertising tools built into many social media platforms let disinformation campaigners exploit confirmation bias by tailoring messages to people who are already inclined to believe them.

Also, if a user often clicks on Facebook links from a particular news source, Facebook will tend to show that person more of that site's content. This so-called "filter bubble" effect may isolate people from diverse perspectives, strengthening confirmation bias.

Our own research shows that social media platforms expose users to a less diverse set of sources than do non-social media sites like Wikipedia. Because this is at the level of a whole platform, not of a single user, we call this the homogeneity bias.

Another important ingredient of social media is information that is trending on the platform, according to what is getting the most clicks. We call this popularity bias, because we have found that an algorithm designed to promote popular content may negatively affect the overall quality of information on the platform. This also feeds into existing cognitive bias, reinforcing what appears to be popular irrespective of its quality.

All these algorithmic biases can be manipulated by social bots, computer programs that interact with humans through social media accounts. Most social bots, like Twitter's Big Ben, are harmless. However, some conceal their real nature and are used for malicious intents, such as boosting disinformation or falsely creating the appearance of a grassroots movement, also called "astroturfing." We found evidence of this type of manipulation in the run-up to the 2010 U.S. midterm election.



A screenshot of the Botometer website, showing one human and one bot account. Botometer

To study these manipulation strategies, we developed a tool to detect social bots called Botometer. Botometer uses machine learning to detect bot accounts, by inspecting thousands of different features of Twitter accounts, like the times of its posts, how often it tweets, and the accounts it follows and retweets. It is not perfect, but it has revealed that as many as 15 percent of Twitter accounts show signs of being bots.

Using Botometer in conjunction with Hoaxy, we analyzed the core of the misinformation network during the 2016 U.S. presidential campaign. We found many bots exploiting both the cognitive, confirmation and popularity biases of their victims and Twitter's algorithmic biases.

These bots are able to construct filter bubbles around vulnerable users, feeding them false claims and misinformation. First, they can attract the attention of human users who support a particular candidate by tweeting that candidate's hashtags or by mentioning and retweeting the person. Then the bots can amplify false claims smearing opponents by retweeting articles from low-credibility sources that match certain keywords. This activity also makes the algorithm highlight for other users false stories that are being shared widely.

Understanding complex vulnerabilities

Even as our research, and others', shows how individuals, institutions and even entire societies can be manipulated on social media, there are many questions left to answer. It's especially important to discover how these different biases interact with each other, potentially creating more complex vulnerabilities.

Tools like ours offer internet users more information about disinformation, and therefore some degree of protection from its harms. The solutions will not likely be only technological, though there will probably be some technical aspects to them. But they must take into account the cognitive and social aspects of the problem.

Editor's note: This article was updated on Jan. 10, 2019, to replace a link to a study that had been retracted. The text of the article is still accurate, and remains unchanged.

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Misinformation and Biases Infect Social Media, Both Intentionally and Accidentally by Giovanni Luca Ciampaglia and Filippo Menczer is licensed under a Creative Commons Attribution-NoDerivatives 4.0 International License.

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4.36: The Blue (Oomen)

Anne-Marie Oomen

#descriptive #analysis #cognitivebias #sharedvalues #pathos #kairos #ethos #selfdiscovery #nature #writinglife #artsandculture



"Yarn Tree!" by knittinandnoodlin is licensed under CC BY-NC-SA 4.0

In the end, the creatures found it. They were the ones who knew what to do.

A couple decades ago my dear friend Mimi gave me a blue sweater. Not just any blue sweater but one that had been knitted by her mother in Denmark. When her mother died, Mimi—who had gone to be with her—brought it back, and gave it to me. Open stitches, soft wool, equally soft shape—that loose pullover style meant for cuddling. And blue, a stunning, singing, deep song. Winter blue, dark sapphire blue, ah yes, Scandinavian blue.

I cherished the sweater. Each winter, I anticipated pulling it out of storage on the coldest mornings of our Michigan darkness. The warmth and color never faded; I could rely on it when things were unreliable. When I wore it, I always looked to the sky for a match, and found it finally in those clear-hued December evenings. That blue, strongest just before real dark fell.

The winter after I lost my father, I pulled the sweater off the shelf, shook it out, and was shocked and saddened to find moths had invaded. A handful of holes blinked in the weave. I mended it and wore it two more winters, but the yarn had weakened. More holes laced the knit. The sweater was done. Was that the spring I lost two more friends: one, heart attack; another, cerebral hemorrhage?

Finally, I took the blue into my arms, apologized to Mimi's mother, and threw it over the back clothesline hoping maybe the Waxwings would raid it; they like string and single strands of stuff. That sacre bleu hung all summer and early fall; no waxwings. The blue never faded, and with the first snows, it shone against the white of a thin new snow. I looked at it every morning I came to the porch, coffee in hand. Its shabby obstinacy drew my eyes.
I missed my father, my friends more than I could say.

One day, the sweater disappeared. Gone. I can't articulate the contradictions I felt. Relief—some thing had taken it at last, and

loss—all over again. That swath of ultramarine had hung like a spirit friendship with a woman I never knew, but I did know because of her skill and her daughter's gift. It also stood for my lost friends. Their spirits, that blue. I studied the ground under the clothesline, scuffed through the garden, searching for the remnants. Nothing.

Later, while packing up the garden one rough-winded day, I caught sight of a blue strand. It led under the woodshed. When I dislodged an old clay pot, there, a blue tangle woven with dry leaves in a nest where a mouse or vole had kept warm. All through late fall, I found traces, a strand hooked in the wood pile, a filament caught in the window box, and once, what might have been a clump in a tree. A squirrels' nest woven blue into the cross-hatch of high-tree debris?

They were using it, but I had not seen. Like grief I suppose, eventually we weave it in, but invisibly.

Around Thanksgiving, I found what remained of the sweater in the ravine below our house. Just tatters, but identifiable. It had finally faded to the tired blue after storm. What remained fell apart in my hands; those warm mornings frayed in my fingertips. I stood on the hillside, amazed. Here was a piece of sky, now of earth, scattered by chance winds and the choices of wild creatures. What was lost? Warmth, color, connection? What was gained? A nest, a coil of new meaning, some organic fiber woven into a home. I leave it there in the wild. I'm a fool for loss, but there's also beauty: sky on a partly sunny morning, light warming the winter garden, the ecology of being human with mouse, squirrel, sweater and winter.
That deep blue dusk as dark comes on.

It's not done yet. Nearing Solstice, as we move wood out of the woodshed, I discover a phoebe nest in the eaves. Left from summer. When I pull it down to check if the nest had been a success, there, a thin filament of blue looping in the grassy bowl of emptiness. All through our woods, that blue has been knitted a second time. This is how creatures do it, making useful those faded but enduring fibers. Here, just before the year turns, I tug a single-strand from spiraled grasses. I let it catch the wind. Here's what matters, the way this cast-off never fully decays, the way friendship lives on in memory, and then becomes sacred in its adaptive use—blue thread still linking an endless sky to a battered but vital earth.

Anne-Marie Oomen is author of *Lake Michigan Mermaid* with Linda Nemec Foster (Michigan Notable Book for 2018), *Love, Sex and 4-H* (Next Generation Indie Award for Memoir), *Pulling Down the Barn* (Michigan Notable Book); and *Uncoded Woman* (poetry), among others. She edited *ELEMENTAL: A Collection of Michigan Nonfiction*. She teaches at Solstice MFA at Pine Manor College (MA), Interlochen's College of Creative Arts (MI), and at conferences throughout the country.

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4.37: How to Save the Middle Class When Jobs Don't Pay (Barnes)

By Peter Barnes

#argument, #sharedvalues, #reportinginformation, #logos, #ethos, #pathos, #kairos, #currentevents, #causalargument, #proposal, #finances #advice



Photo by Laity Lodge Family Camp under a CC license.

There's long been a notion that, because money is a prerequisite for survival and security, everyone should be assured some income just for being alive. The notion has been advanced by liberals such as James Tobin, John Kenneth Galbraith, and George McGovern, and by conservatives like Friedrich Hayek, Milton Friedman, and Richard Nixon. It's embedded in the board game Monopoly, in which all players get equal payments when they pass Go.

And yet, with one exception, Americans have been unable to agree on any plan that guarantees some income to everyone. The reasons lie mostly in the stories that surround such income. Is it welfare? Is it redistribution? Does it require higher taxes and bigger government? Americans think dimly of all these things.

But then, there's the exception. Jay Hammond, the Republican governor of Alaska from 1974 to 1982, was an independent thinker who conceived of, and then persuaded Alaska's legislators to adopt, the world's first system for paying equal dividends to everyone. In Hammond's model, the money comes not from taxes but from a common resource: North Slope oil. Using proceeds from that gift of nature, the Alaska Permanent Fund has paid equal yearly dividends to every resident, including children, ranging from about $1,000 to over $3,000. (Bear in mind that a family of four collects four same-sized dividends.) While this isn't enough to live on, it nicely supplements Alaskans' other earnings. And paying such dividends regularly for more than thirty years has bolstered the state's economy, reduced poverty, and made Alaska one of the least unequal states in America.

The question Americans in the lower 48 should now ask is: Did Alaska find the right formula? If it can convert part of its common wealth into equal dividends for everyone, can the rest of America do the same?

There are many good reasons to ask this question. One is that America's middle class is in steady decline. In the heyday of our middle class, jobs at IBM and General Motors were often jobs for life. Employers offered decent wages, health insurance, paid vacations and defined pensions. Nowadays, such jobs are rare.

It's also unlikely that the jobs of the future will pay more (adjusted for inflation) than today's. In unionized industries like autos and airlines, two-tier contracts are now the norm, with younger workers paid substantially less than older ones for doing the same work.

Nor is the picture brighter in other industries. In the Labor Department's latest list of occupations with the greatest projected job growth, only one out of six pays more than $60,000 a year. The implication is clear: without some form of supplementary non-labor income, we can kiss our middle class goodbye.

The second reason to ponder Alaska's dividends is climate change. It might seem odd that dividends based on oil could presage a remedy for climate change, but such is the case. Imagine if we charged companies for using another common resource—our air—and distributed the revenue equally to all. If we did this, two things would follow. First, higher air pollution costs would lead to less fossil fuel burning and more investment in renewables. And second, households that used less dirty energy would gain (their dividends would exceed their higher costs) while households that used a lot of dirty energy would pay. This would spur both companies and households to do the right thing.

A third reason for considering Alaska's model is our long-lasting economic stagnation. Not counting asset bubbles, our economy hasn't sparkled for decades, and neither fiscal nor monetary policies have helped much. Tax cuts for the rich have benefited no one but the rich, and as Mark Blyth and Eric Lonergan recently wrote in Foreign Affairs, pumping trillions of dollars into banks hasn't stimulated our economy either. What's needed is a system that continually refreshes consumer demand from the middle out—something like periodic dividends to everyone that can be spent immediately.

One further reason for looking north to Alaska is the current stalemate in American politics. Solutions to all major problems are trapped in a tug-of-war between advocates of smaller and larger government. But dividends from common wealth bypass that bitter war. They require no new taxes or government programs; once set up, they're purely market based. And because they send legitimate property income to everyone, they can't be derided as welfare.

In this regard, it's worth noting that Alaska's dividends are immensely popular. Politicians in both parties sing their praises, as do the state's voters. One attempt in 1999 to transfer money from the Permanent Fund to the state treasury was trounced in a referendum by 83 percent. Nationally, Alaska's model has been lauded by Fox News commentators Bill O'Reilly and Lou Dobbs as well as liberals like Robert Reich.

The reasons for this popularity are pretty clear. Alaskans don't see their dividends as welfare or redistribution. According to several surveys, most Alaskans consider their dividends to be their rightful share of their state's natural wealth. There's no stigma attached to them, and any attempt by politicians to reduce them is seen as an encroachment on legitimate property income.

Moreover, because the dividends are universal rather than means-tested, they unite, rather than divide, Alaskans. If only "losers" got them, "winners" would be resentful. Universality puts everyone in the same boat. No one is demonized and a broad constituency protects the dividends from political attack.

How Would It Work Nationally?

How might a common wealth dividend system work at the national level? The easy part is distributing the dividends. As in Alaska, enrollment could be done online and payments could wired electronically at a cost of pennies per transaction. The Social Security Administration could set that up in a jiffy.

The harder part is collecting the revenue. In my latest book, With Liberty and Dividends For All, I show how, over time, we could generate enough revenue to pay dividends of up to $5,000 per person per year. Initially, a sizable chunk would come from selling a declining number of permits to dump carbon into our air. Later, more revenue could flow from our monetary infrastructure, our patent and copyright systems, and our electromagnetic airwaves.

Consider what $5,000 per person per year would mean. If a child's dividends were saved and invested starting from birth, they'd yield enough to pay for a debt-free college education at a public university. In midlife, $5,000 per person would add 25 percent to the income of a family of four earning $80,000 a year. In late life, it would boost the average retiree's Social Security benefit by about 30 percent. Thus, dividends from common wealth would provide a badly-needed boost for poor and middle class families during what promises to be a lasting shortage of good-paying jobs.

Surprisingly, the core idea behind Alaska's dividends is over two centuries old. In his 1796 essay "Agrarian Justice," American patriot Thomas Paine distinguished between two kinds of property: "natural property, or that which comes to us from the Creator of the universe—such as the earth, air, water … [and] artificial or acquired property, the invention of men." The second kind of property, Paine argued, must necessarily be distributed unequally, but the first kind belongs to everyone equally. It is the "legitimate birthright" of every man and woman, "not charity but a right."

And Paine went further. He proposed a practical way to implement that right: create a “National Fund” to pay every man and woman a lump sum (roughly $17,000 in today’s money) at age twenty-one, and a stipend of about $1,000 a month after age fifty-five. Revenue would come from what Paine called “ground rent” paid by landowners. He even showed mathematically how this could work. Presciently, Paine recognized that land, air, and water could be monetized not just for the benefit of a few but for the good of all. Further, he saw that this could be done at a national level. This was a remarkable feat of analysis and imagination, and it’s time to apply it broadly.

Today, Paine’s core idea—that everyone has a right to equal income from common wealth—can be applied not just to natural resources but also to the creations of society. Consider, for example, the immense value created by our legal, intellectual, and financial infrastructures, the Internet, and our economy as a whole. This value isn’t created by single individuals or corporations; it’s created collectively and hence belongs equally to all. In a fairer economy some of it would actually be distributed to all. The ideal mechanism for doing this would be common wealth dividends—simple, transparent, direct (not trickle down), built on co-ownership rather than redistribution, and politically appealing.

And here’s the best part. If Paine’s idea and Alaska’s model were applied at sufficient scale, the implications would be vast. The current tendencies of capitalism to widen inequality and devour nature would be self-corrected. Instead of plutocracy and climate change, our market economy would generate widely-shared, earth-friendly prosperity. And it would achieve these goals automatically, without much need for government intervention.

Is this wild-eyed dreaming? Possibly, but no more so than universal suffrage or Social Security once were. Common wealth dividends could be the next step in America’s long march toward equal rights—and the game-changer that leads to a new version of capitalism. But first, we have to see the opportunity and demand it.

Peter Barnes, co-founder of *On the Commons*, has written numerous books and articles and co-founded several socially responsible businesses (including Working Assets/Credo). This article includes material adapted and excerpted by the author from his new book *With Liberty and Dividends For All,* and other writing by the author.

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4.38: Think You Love Your Valentine? What's Beneath the Surface May Be More Complicated (Zayas and Shoda)

By Vivian Zayas & Yuichi Shoda

#research, #logos, #ethos, #systemanalysis, #cognitivebias, #reportinginformation, #descriptive, #argument, #artsandculture



Real love has more nuance than a candy heart's message. Laura Ockel/Unsplash, CC BY

Valentine cards are filled with expressions of unequivocal adoration and appreciation. That's fitting for the holiday set aside to express love and reaffirm commitment to one's romantic partner.

But what if there's more going on below the surface of these adoring declarations? How might thoughts and feelings that people are not even aware of shape their romantic relationships?

We are two psychology researchers interested in how the mind works, and how it affects a variety of experiences, including romantic relationships. In our studies, we've found that how people feel about their partners at a nonconscious level may be a bit more complicated than the typical message in a Valentine. Even for those who consciously express only love and fondness, thinking about a partner can elicit ambivalence – both positive and negative responses of which they're not consciously aware.

Reactions you don't know you have

People need to quickly, effortlessly and continuously make sense of their world: Who is a friend and who is not? What is desirable versus harmful? Human beings are always evaluating people, places and things on basic dimensions of goodness and badness.

Psychology studies show that the mere thought of your partner – or the sight of their photograph or name – spontaneously activates nonconscious feelings you hold toward them. For most people in healthy relationships, thinking of their partner elicits a "good" response.

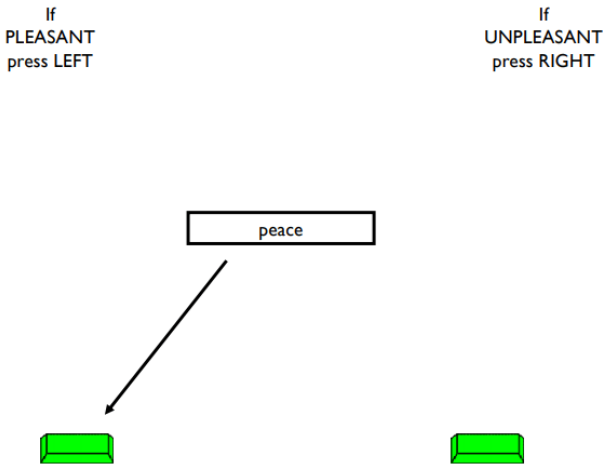
Research into these kinds of nonconscious evaluations suggests they can be a better barometer of relationship quality than what people explicitly say about their partner. For example, people who have stronger positive nonconscious partner evaluations tend to feel greater emotional commitment, security and satisfaction in their relationship. They are also more likely to have a brighter outlook about the future of their relationship and more constructive behaviors in interactions, and are less likely to break up.

But poets and songwriters have long lamented that those you love are also those who can hurt you most. Psychologists too have long recognized that lovers' thoughts are complex. It seemed to us that when it comes to romantic partners, people may not have

positive reactions only.

Accessing what's beneath the surface

So how did we tap into that ambivalence people may not even be aware of having? In our work, published in the journal Social Psychological and Personality Science, we used an indirect method. It assesses how people feel about their partner not based on what they say, but by inferring their feelings based on how they do on a word classification task.



Example of the computerized word-sorting task. Vivian Zayas, CC BY-ND

Here's how it works. Imagine that we were looking for evidence of how people felt about something that is clearly positive, like flowers. We would quickly flash the word flower on the screen, then replace it with a second word that is unambiguously good or bad in meaning, such as sunshine or garbage. Participants' task is seemingly simple: ignore the first word and classify the second "target" word as good or bad.

Even though people are told to ignore flower, they can't. Thinking of flowers brings to mind not just specific objective features – flowers have petals, a stem – but also feelings and attitudes about them – flowers are beautiful, good.

As a result, after seeing a positive word like flower, most people are faster at classifying targets, such as sunshine, as "good," and slower at classifying targets, such as garbage, as "bad." In fact, research shows that the first word, flower, triggers a motor response towards the "good" response. So, if the target word is also "good," like sunshine, seeing flower facilitates the correct classification. But, when the target word is "bad," like garbage, there is what psychologists call response competition; since flower triggers a motor response towards "good," people need to override it to correctly classify a "bad" target.

Of course it works in the other direction too. If, instead of flower, the first word has negative connotations, such as cockroach, people are faster at classifying garbage as "bad" and slower at classifying sunshine as "good."

Mixed emotions

We used this type of indirect method to assess the feelings that spontaneously come to mind when people think about their partners. So, instead of flower, imagine that the first word flashed was your nickname for your sweetheart.

Not surprisingly, people tend to be faster at classifying positive target words after seeing their partner's name. But something very interesting happened when the second word was negative – people were also faster at classifying negative targets after seeing the name of their partner.

This boost in response speed to the negative targets was almost as big as when thinking about a cockroach! It's as though thinking of one's partner spontaneously brought to mind a negative evaluation.

So while the mere thought of a romantic partner whom you love is enough to spark a nonconscious positive evaluation, we also found that it may simultaneously elicit a nonconscious negative evaluation. Perhaps when thinking about romantic partners, people can't help but think about both the good and bad.

Research like our study is just beginning to reveal the complexity of these nonconscious feelings toward partners. Why might someone simultaneously hold such conflicting emotions?

Our findings fit with both theory and intuition. Even in the most satisfying and secure relationships, partners experience disagreements, frustrations and misunderstandings. And even the most supportive and responsive partners aren't always available. Experiencing a negative emotion or interaction is not necessarily an issue. In fact, it seems to be a normal part of relationships.

Psychologists have long considered ambivalence to be pathological, characterized by anxiety and internal conflict, experienced only by a troubled few. Such consciously experienced ambivalence may well be problematic. But the sort of nonconscious ambivalence revealed by our research does not seem pathological. Rather, it appears typical and may occur even when you very much love your partner.

Research has found that positive nonconscious partner evaluations can predict relationship quality and stability. Now we need to figure out how negative nonconscious partner evaluations work.

So if you are feeling at some level a tinge of ambivalence towards your partner, know that you are far from alone. Perhaps on this Valentine's Day, consider honoring your relationship by fully embracing the complexity of your feelings.

Vivian Zayas is an Associate Professor of Psychology at Cornell University. Yuichi Shoda is a Professor of Psychology at University of Washington. *Think You Love Your Valentine?* was originally published at *The Conversation*



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4.39: How the New “Aladdin” Stacks Up Against a Century of Hollywood Stereotyping (Alsultany)

By Evelyn Alsultany



"Aladdin & the Genie of the Lamp" by Brian Neudorff is licensed under CC BY 4.0

Though critically acclaimed and widely beloved, the 1992 animated feature “Aladdin” had some serious issues with stereotyping.

Disney wanted to avoid repeating these same problems in the live action version of “Aladdin,” which came out on May 24. So they sought advice from a Community Advisory Council comprised of Middle Eastern, South Asian and Muslim scholars, activists and creatives. I was asked to be a part of the group because of my expertise on representations of Arabs and Muslims in the U.S. media.

The fact that a major studio wants to hear from the community reflects Hollywood’s growing commitment to diversity.

But while the live action “Aladdin” does succeed in rectifying some aspects of Hollywood’s long history of stereotyping and whitewashing Middle Easterners, it still leaves much to be desired.

Magical genies and lecherous sheikhs

In his seminal 1978 book “Orientalism,” literature professor Edward Said argued that Western cultures historically stereotyped the Middle East to justify exerting control over it.



A movie poster for the 1921 film 'The Sheik.' Public Domain; Library of Congress

Orientalism in Hollywood has a long history. Early Hollywood films such as "The Sheik" and "Arabian Nights" portrayed the Middle East as a monolithic fantasy land – a magical desert filled with genies, flying carpets and rich men living in opulent palaces with their harem girls.

While these depictions were arguably silly and harmless, they flattened the differences among Middle Eastern cultures, while portraying the region as backwards and in need of civilizing by the West.

Then came a series of Middle Eastern conflicts and wars: the Arab-Israeli war of 1967, the Arab Oil Embargo of 1973, the Iran Hostage Crisis and the Gulf War. In American media, the exotic Middle East faded; replacing it were depictions of violence and ominous terrorists.

As media scholar Jack G. Shaheen observed, hundreds of Hollywood films over the last 50 years have linked Islam with holy war and terrorism, while depicting Muslims as either "hostile alien intruders" or "lecherous, oily sheikhs intent on using nuclear weapons."

Cringeworthy moments in the original 'Aladdin'

Against this backdrop, the Orientalism of Disney's 1992 animated "Aladdin" wasn't all that surprising.

The opening song lyrics described a land "Where they cut off your ear if they don't like your face" and declared, "It's barbaric, but hey, it's home!"

When the American Arab Anti-Discrimination Committee protested the lyrics, Disney removed the reference to cutting off ears in the home video version but left in the descriptor "barbaric."

Then there were the ways the characters were depicted. As many have noted, the bad Arabs are ugly and have foreign accents while the good Arabs – Aladdin and Jasmine – possess European features and white American accents.



In the animated ‘Aladdin,’ the good Arabs are drawn with Caucasian features, while the bad guys speak with foreign accents. "El malo maloso de Aladdin" by MissRagamuffyn is licensed under CC BY 4.0

The film also continued the tradition of erasing distinctions between Middle Eastern cultures. For example, Jasmine, who is supposed to be from Agrabah – originally Baghdad but fictionalized because of the Gulf War in 1991 – has an Indian-named tiger, Rajah.

Questionable progress

After 9/11, a spate of films emerged that rehashed many of the old terrorist tropes. But surprisingly, some positive representations of Middle Eastern and Muslim characters emerged.

In 2012, I published my book “Arabs and Muslims in the Media: Race and Representation after 9/11.” In it, I detail the strategies that writers and producers used after 9/11 to offset stereotyping.

The most common one involved including a patriotic Middle Eastern or Muslim American to counterbalance depictions as terrorists. In the TV drama, “Homeland,” for example, Fara Sherazi, an Iranian American Muslim CIA analyst, is killed by a Muslim terrorist, showing that “good” Muslim Americans are willing to die for the United States.

But this didn’t change the fact that Middle Easterners and Muslims were, by and large, portrayed as threats to the West. Adding a ‘good’ Middle Eastern character doesn’t do much to upend stereotypes when the vast majority are still appearing in stories about terrorism.

Another strategy also emerged: reverting to old Orientalist tropes of the exotic, romantic Middle East. Maybe writers and producers assumed that depicting the Middle East as exotic would be an improvement over associating it with terrorism.

The 2004 film “Hidalgo,” for example, tells the story of an American cowboy who travels to the Arabian desert in 1891 to participate in a horse race. In classic Orientalist fashion, he saves the rich sheik’s daughter from the sheik’s evil, power-hungry nephew.

The 2017 movie “Victoria and Abdul” depicts an unlikely friendship between Queen Victoria and her Indian-Muslim servant, Abdul Karim. While the film does critique the racism and Islamophobia of 19th-century England, it also infantilizes and exoticizes Abdul.

Nonetheless, some glaring problems persisted. Jake Gyllenhaal was cast in the lead role of “The Prince of Persia: The Sands of Time” (2010), while Christian Bale and Joel Edgerton were cast in “Exodus: Gods and Kings” (2014) as Egyptian characters.

Why were white actors assuming these roles?

When challenged, producer Ridley Scott infamously said that he can’t “say that my lead actor is Mohammad so-and-so from such-

and-such. I'm just not going to get it financed."

Does the new 'Aladdin' make strides?

Perhaps in a desire to avoid the mistakes of the past, Disney executives sought advice from cultural consultants like me.

There's certainly some notable progress made in the live-action "Aladdin."

Egyptian Canadian actor Mena Massoud plays Aladdin. Given the dearth of people of Middle Eastern descent in lead roles, the significance of casting Massoud cannot be overstated. And despite the fact that some white extras had their skin darkened during filming, Disney did cast actors of Middle Eastern descent in most of the main roles.

Casting Indian British actress Naomi Scott as Jasmine was controversial; many hoped to see an Arab or Middle Eastern actress in this role and wondered whether casting someone of Indian descent would simply reinforce notions of "Oriental" interchangeability. Nonetheless, the film does note that Jasmine's mother is from another land.

The biggest problem with the 2019 "Aladdin" is that it perpetuates the trend of reverting to magical Orientalism – as if that's a noteworthy improvement over terrorist portrayals. In truth, it's not exactly a courageous move to trade explicit racism for clichéd exoticism.

To be fair, "Aladdin" distinguishes itself from "Hidalgo" and other Orientalist films of this trend by not revolving around the experiences of a white protagonist.

However, once again, characters with American accents are the "good guys" while those with non-American accents are mostly, but not entirely, "bad." And audiences today will be as hard pressed as those in 1992 – or 1922, for that matter – to identify any distinct Middle Eastern cultures beyond that of an overgeneralized "East." Belly dancing and Bollywood dancing, turbans and keffiyehs, Iranian and Arab accents all appear in the film interchangeably.

Just as making positive tweaks within a story about terrorism doesn't accomplish much, so does making positive tweaks within a story about the exotic East. Diversifying representations requires moving beyond these tired tropes and expanding the kinds of stories that are told.

"Aladdin," of course, is a fantastical tale, so questions about representational accuracy might seem overblown. It is also a really fun movie in which Mena Massoud, Naomi Scott and Will Smith all shine in their roles. But over the last century, Hollywood has produced over 900 films that stereotype Arabs and Muslims – a relentless drumbeat of stereotypes that influences public opinion and policies.

If there were 900 films that didn't portray Arabs, Iranians and Muslims as terrorists or revert to old Orientalist tropes, then films like "Aladdin" could be "just entertainment."

Until then, we'll just have to wait for the genie to let more nuanced and diverse portrayals out of the lamp.

Evelyn Alsultany is an Associate Professor of American Studies and Ethnicity, University of Southern California – Dornsife College of Letters, Arts and Sciences and a leading expert on the history of representations of Arabs and Muslims in the U.S. media and on forms of anti-Arab and anti-Muslim racism. Her essay originally appeared in The Conversation.

How the new 'Aladdin' stacks up against a century of Hollywood stereotyping by Evelyn Alsultany is licensed under a Creative Commons Attribution-NoDerivatives 4.0 International License.

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4.40: How I Celebrate Life on the Day of the Dead (González)

Linda González

#argument, #sharedvalues, #ethos, #pathos, #descriptive, #kairos, #logos, #currentevents, #advice, #artsandculture #global



"Día de Los Muertos Celebration" by greeleygov is licensed under CC PDM 1.0

Every year as November 1 approaches, I do the math to remember how long ago my father passed away on Día de los Muertos. This year, I dutifully pulled up my calculator and subtracted 1996 from 2017. Twenty-one years. And then the obvious hits me. I can always know how long it has been since he passed on to his next life by subtracting one year from my twins' age. They are 22 and were just a year old when their abuelo died. I remember carrying Gina down the aisle behind the casket, her and Teo's new life blooming while that same year Tot's had faded.

I set up my altar this week, pulling out the pictures of my dearly departed and adding new ones from this year. The first step is always laying out the cross-stitched mantle with years of stains and a dark mark from when a candle burned too hot. I tape papel picado above the altar, remembering this ritual is not a dirge; it is an opening of the veil to celebrate the lives that touched me and my comunidades. It is a time to think about why I miss them and ponder how to keep them alive in the present moment.

I imagine my dad's disappointed spirit hovering over the Dodgers as they lost in the World Series. I invoke my mom's stovetop magic as I figure out what to do with a bag of zucchini that must be cooked tonight. I remember the mothers who grieve their sons' vibrant spirits every day, and I take a moment to send Snapchats to my beloved cuates.

Día de los Muertos is so ingrained in my being that I am startled to see people in costume; my mind wonders for a second, "What's that all about?" This is amazing because I was so involved in Halloween while my children were growing up—making costumes, figuring out the healthiest candy to hand out, trading my children's candy for money so they were not overloaded with sugar (and I could store their loot for the next Halloween).

In years past, I have hosted gatherings to decorate sugar skulls, loving this tradition of blending death with creativity. I treasured giving my children and their friends the chance to be playful and imaginative with something that so many people fear. As a writer, I live in that crevice of light and shadow, writing drafts only to end their existence for another version and then another and then yet another.

I love the transparency of life and death, the calaveras that dance and meditate and watch TV. Each skeleton could be anyone of us, and one day we will know what our antepasados experienced after their last out-breath. One day we will see there is no separation between any of us, alive and dead.



From the author's personal altar. Photo from Linda González.

The first and only altar in my parents' home was the one we created on a cake after my dad's funeral, laying out the detallitos of his life that he allowed to be visible. The secrets were still within him, wisps of energy that over the years encircled us with cariño or strangled our voices or tripped us as we ran.

As I set up my altar year after year, I breathe in the musty smell of the newspapers I have carried from home to home. These crinkled papelitos wrap and unwrap memories and give space for those I loved and lost to whisper consejos in the stillness. I unbind my heart wounds and apply the salve gained from another year of living—that little bit more of perspective and wisdom nestled in my corazón that wraps around me like a soft, colorful rebozo.

Linda González is the author of the memoir *The Cost of Our Lives*. She has published essays in literary journals and books, is a storyteller, and received her MFA from Goddard College. This essay is an excerpt from *Endangered Species, Enduring Values: An Anthology of San Francisco Area Writers and Artists of Color*, edited by Shizue Seigel, Pease Press, 2018. www.peasepress.com. It was published in *Yes!* Magazine, 31 October 2018.

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4.41: Why Native Americans Do Not Separate Religion from Science (LaPier)

By Rosalyn R. LaPier



"Photo" by U.S. Department of Agriculture is licensed under CC BY 2.0

Last year five Native American tribes in Washington state managed to repatriate the remains of the “Ancient One,” as they called him, or “Kennewick Man,” as scientists called him.

For the tribes, the Ancient One is to be revered as a human ancestor. But for the scientists, the rare specimen of a 9,000-year-old Kennewick Man was important to understanding the history of North America. After a 20-year court battle, the tribes finally reburied the Ancient One. However, this could be done only after scientists had created his multi-dimensional model for future study.

For a long time, the relationship between Native Americans and scientists has been a contentious one. It would appear from this case that what matters most to Native Americans are religious beliefs and not science.

While this might be the case with human remains, which are a sensitive issue with most tribes, scientific endeavors are very important to Native Americans.

That is why indigenous scientists and scholars including myself supported the March for Science on April 22.

Sacred ecology

Scientists began thinking and writing about how Native Americans understand the natural world in the 20th century. Instead of seeing a conflict between Western science and Native American knowledge, they started thinking about ways to learn how Native Americans addressed environmental and ecological issues differently.

Ecologist Fikret Berkes pointed out these distinctions in his seminal book “Sacred Ecology,” where he noted that both Western and indigenous science can be regarded as “the same general intellectual process of creating order out of disorder.”

Native American traditions blend science and religion. Carling Hale, CC BY-NC-ND

He provided his own research as an example. He stated that the Native Americans he worked with knew far more than he did about aquatic ecological systems, even though he had academic training. He noted their knowledge was both scientific and

viewed through a religious lens.

“One important point of difference is that many systems of indigenous knowledge include spiritual or religious dimensions (beliefs) that do not make sense to science.... This is ‘sacred ecology’ in the most expansive, rather than in the scientifically restrictive, sense of the word ‘ecology.’”

Traditional knowledge

Native American scholars are now writing about this blending of science and religion.

Native American scientist Robin Kimmerer, for example, tells her story as a trained botanist learning about Native American worldview in her book *Braiding Sweetgrass: Indigenous Wisdom, Scientific Knowledge and the Teachings of Plants*. She describes how she learned words in her native language, Anishinaabe, that explained biological processes better than Western science could in English.

As a Native American scholar, I, too, have spent the past year at the intersection of science and religion at Harvard Divinity School, researching “ethnobotany” and “ethnopharmacology” – the scientific study of the medicinal qualities of plants and Native American belief.

I learned from my grandmother, Annie Mad Plume Wall, who was regarded as a “doctor” on the Blackfeet reservation in Montana, that certain plants were medicine. She understood the ethnopharmacology of plants that were used as analgesics, antibacterials or anti-inflammatory agents. She knew which plants to use when one of her patients was ill.

The knowledge of the medicinal qualities of these plants clearly grew out of a process of observation and experimentation. She learned how to distill the essential elements of a plant to create an extract of its medicinal properties. In fact, her refrigerator was filled with bottles of extracts.



"Inipi" by Monica Mendoza, U.S. Air Force is in the Public Domain

Native Americans believe in a sacred ecology. Here, tribal elder Gordon Yellowman shows several of the tools that he uses in rituals. Nick Oxford/Reuters

However, some of these plants also had mythological stories that spoke of their origin in the supernatural realm. These stories instructed the Blackfeet how to communicate with the plant, to care for it, how to protect its ecosystem, restrict knowledge of the plant and its over-harvesting.

My grandmother believed that a powerful supernatural being, “Ko’komíki’somm,” gave humans certain plants to use as medicine. She also understood, based on their scientific properties, that a plant was indeed a medicine.

Alternative paradigm

It is true that Western science and Native Americans have a complicated history, as the struggle over the Ancient One attests. Anthropologist Chip Colwell discusses in “Plundered Skulls and Stolen Spirits: Inside the Fight to Reclaim Native America’s Culture” that the problem is that the items scientists consider “objects” for study, such as human remains, Native Americans would view through their own worldview, their own belief system.

More recently, there has been a better recognition of the role of indigenous sciences. In 2016, a U.S.-Canada joint statement on Climate, Energy, and Arctic Leadership recognized the importance of both Western science and indigenous science to help solve global issues. It urged that both “science-based approaches” and “indigenous science and traditional knowledge” be incorporated in efforts to both address commercial interests in the Arctic, such as oil and gas development and shipping lanes, and protect the Arctic and its people.

Native American scientists and scholars have also weighed in on this debate. For the March of Science, many Native American scholars, including Kimmerer and myself, have written a declaration of support that states:

“Let us remember that long before western science came to these shores, there were scientists here....Western science is a powerful approach, but it is not the only one. Indigenous science provides a wealth of knowledge and a powerful alternative paradigm.”

For many Native Americans, like my grandmother, myth and medicine, religion and science, are not viewed as separate, but are interwoven into the fabric of our lives.

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Rosalyn R. LaPier is Associate Professor of Environmental Studies at the University of Montana who studies the intersection of traditional ecological knowledge (TEK) learned from elders and the academic study of environmental history and religion. Rosalyn is an enrolled member of the Blackfeet Tribe in Montana and Métis. Her essay originally appeared in *The Conversation*.

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4.42: Education in the (Dis)Information Age (Shaffer)

Education in the (Dis)Information Age

Kris Shaffer

#education #analysis #argument #technology #advice #logos #disinformation #cognitivebias



"Cause I'd Rather Pretend I'll Still Be There At The End" by Bethan Phillips on Flickr; CC BY-NC-ND 2.0

We are all on the front lines in the war against disinformation.

I recently visited a seminar course for history majors at University of Mary Washington. In that course, students are digging into the differences between primary and secondary sources (a letter written *by* someone vs. a book written *about* them), learning the different means of evaluating each, and exploring ways to filter through the bias inherent in *every* source. I was there specifically to help them as they work through how to communicate their findings to a public, non-academic audience on the open web.

As we worked through some of the technical details, we also talked about the importance of what they were doing in that course in terms of the modern information landscape. After all, "fake news" has everyone talking about the reliability and bias of all kinds of information sources. Of all the things we could have talked about, though — Twitter bots, AI-generated video, memes, mainstream vs. partisan news media, Wikipedia, Wikileaks… — we spent most of our time on the hyperlink.

The hyperlink.

The oldest and simplest of internet technologies, the hyperlink and the "new" kind of text it affords — hypertext — is the foundational language of the internet, HyperText Markup Language (HTML). Hypertext connects all the disparate pieces of the web together. And it's Sci-Fi name isn't an accident. It's hyperdrive for the internet, bending information space so that any user can travel galaxy-scale information distances with a small movement of a finger. The hyperlink still remains one of the most powerful elements of the web. In fact, I'd argue that *the hyperlink is our most potent weapon in the fight against disinformation*.

Now, I'm not talking about URLs, or "web addresses." Yes, I can go anywhere on the internet if I know, and type, the right URL into the box at the top of my web browser. But a hyperlink is more than that. My site's URL is pushpullfork.com, and colloquially many of us would call that the "link" to my site. But this is a hyperlink to my site — a tiny bit of colorful, underlined text that has the power to bend space and move information. That simple idea of text "marked up" with hyperlinks is the revolutionary idea of the internet. And it's not just "marked up" as in highlighted, underlined, or even digitally annotated — it's more than just what we'd write in the margins of our physical books. Clicking (or, most likely these days, tapping) on a link can take you to a whole other dimension of the internet. With one pull of the muscles in your finger, you can transform an artifact that looks very much like

the artifacts we engaged in our pre-internet world of *information poverty* — a body of text that we can hold in our hands — into a portal to the world of *information abundance*.

But what does this have to do with history majors and evaluating information sources?

Think about what a digital historian (or musicologist or journalist or physicist or lawyer) can do with the hyperlink. Let's take a primary source — an original document produced by people we are studying in the course of events we want to know more about — and see just what it can do.

Investigation Update

On October 21, 2016, DOJ and FBI sought and received a FISA probable cause order (not under Title VII) authorizing electronic surveillance on Carter Page from the FISC. Page is a U.S. citizen who served as a volunteer advisor to the Trump presidential campaign. Consistent with requirements under FISA, the application had to be first certified by the Director or Deputy Director of the FBI. It then required the approval of the Attorney General, Deputy Attorney General (DAG), or the Senate-confirmed Assistant Attorney General for the National Security Division.

The FBI and DOJ obtained one initial FISA warrant targeting Carter Page and three FISA renewals from the FISC. As required by statute (50 U.S.C. §1805(d)(1)), a FISA order on an American citizen must be renewed by the FISC every 90 days and each renewal requires a separate finding of probable cause. Then-Director James Comey signed three FISA applications in question on behalf of the FBI, and Deputy Director Andrew McCabe signed one. Then-DAG Sally Yates, then-Acting DAG Dana Boente, and DAG Rod Rosenstein each signed one or more FISA applications on behalf of DOJ.

This is an excerpt from the recently declassified and publicized memo about the FBI investigation into possible collusion between the Trump U.S. presidential campaign and the Russian government. This memo is presented in its original form: a scanned image of a typed and printed paper document. (To be fair, the "original" memo was printed, and before that lived on someone's computer. But the scanned image is the form it was in when first released to the public as a declassified document.) Here's the text of that excerpt:

Investigation Update

On October 21, 2016, DOJ and FBI sought and received a FISA probable cause order (*not* under Title VII) authorizing electronic surveillance on Carter Page from the FISC. Page is a U.S. citizen who served as a volunteer advisor to the Trump presidential campaign. Consistent with requirements under FISA, the application had to be first certified by the Director or Deputy Director of the FBI. It then required the approval of the Attorney General, Deputy Attorney General (DAG), or the Senate-confirmed Assistant Attorney General for the National Security Division.

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By selecting and retyping that excerpt, I've already done some significant things. First, I've honed in on a particular passage for a particular reason — in this case, one I can use to illustrate my point about hyperlinks. This choice leaves things out, though, and readers who engage it for different purposes may be (mis)led in certain directions because of what was included and what was left out. More digital-specific, I've made the text searchable and accessible — the original PDF from which I extracted that image had no embedded text, it was just a scan of a printed document. That means it was inaccessible to people with visual impairments, and was not able to be indexed by search engines. (No doubt there are searchable-text versions floating around by now, but for the sake of our discussion, it is important to note that most primary sources *are* simple images/scans like this one, which is, after all, the version linked by the New York Times.)

I've also added some structure, based on my interpretation. The heading "Investigation Update" was simply underlined in the

original, but I know that is an older, typrewriter-based practice that denotes a section heading. So I replaced the underline with an HTML tag (<h3>) that gives it a place in the hierarchy that every web app understands and renders consistently — including screen readers and other text-to-speech apps. (I've similarly converted the typewriter-based underlined text to the *italic*s that we're more used to seeing in books and on the web. Some purists may balk at both of these changes, but based on my expertise in publishing and the web, I'm considering the typewriter and book/web versions equivalent, and "translating" the document from one domain into another.)

But let's do something a little more dynamic:

Investigation Update

On October 21, 2016, DOJ and FBI sought and received a FISA probable cause order (*not* under Title VII) authorizing electronic surveillance on Carter Page from the FISC. Page is a U.S. citizen who served as a volunteer advisor to the Trump presidential campaign. Consistent with requirements under FISA, the application had to be first certified by the Director or Deputy Director of the FBI. It then required the approval of the Attorney General, Deputy Attorney General (DAG), or the Senate-confirmed Assistant Attorney General for the National Security Division.

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I've added links, obviously. But look more closely at what I've added. In the first paragraph, I've added links to Wikipedia — a generally reliable source with active checks against overt bias and disinformation, and with its own curated links to other sources. Likewise, the first link in the second paragraph is to the referenced legal code on an informational site hosted by Cornell University. By adding these links, I can provide context that provides balanced, in-depth information to help someone reading this memo for the first time to understand the background and make more informed, nuanced judgments about its content.

But look at the last two links. One is to FoxNews, and the other to FiveThirtyEight. The FoxNews link isn't *really* about Andrew McCabe. But it does mention him in the context of a discussion of the top brass at Comey's FBI ... now leaving, and in McCabe's case "stepping down amid questions about his handling of the Clinton email case," according to Fox. The FiveThirtyEight piece is about the impact of the release of the Comey letter, and its negative impact on Clinton's campaign.

While both of these articles present facts, there are clear biases presented as well. Fox's article attempts to discredit McCabe, where the presence of a link to FiveThirtyEight can betray, or invoke, pro-Clinton and anti-Trump-administration emotions. By linking to either, I can trigger memories and emotions that exert some influence over the reader's interpretation of what follows in the memo.

And that's where the history major (or, really, any individual whose mind is tuned to think critically about sources in context) comes in. With experience in evaluating and distinguishing various kinds of sources, the critically minded student can parse these links and filter bias to pull nuanced meaning from these various texts. More importantly in our current information landscape, the student/professor/researcher-as-public-scholar/educated-graduate-as-mindful-citizen can curate the best primary and secondary sources as links, and use the opportunity not simply to prove their credentials and bolster their argument, but to educate the public, bringing more light than heat to whatever issue they are unpacking.

Think about it this way. If I'm the first person to take a primary source, transcribe (or translate) it, and annotate it with hyperlinks, and my public, digital writing gains traction, it will fast become the go-to source at the top of the search results. My hyperlinks and commentary will become the portal to the resources that people engage to gain context, background, and nuance. It's a tremendous responsibility, but also a tremendous opportunity, to connect my skills as an academic and a humanist to the issues of the day, in an attempt to bring nuance and truth to the public consciousness.

On the flip side, if no one does this, or if they wait too long, the clickbait and conspiracy theories will win out.

Now, some might think that all of this would go without saying. This is the twenty-first century, digital natives, and all that. But there are two huge barriers to this kind of action being the default for educated users of the web.

First, academic work — both for students and faculty — still tends to be centered around traditional, pre-web conventions of writing. The printed book/article/essay, with footnotes and a bibliography, does not speak the language of the web, and footnotes/

endnotes on a website do not encourage an audience to engage with more material more deeply. Putting an academic paper *on the web* is nothing like writing *for the web*. Until more faculty help their students learn to do the latter (and until faculty promotion and retention policies encourage faculty *themselves* to be fluent in writing for a public audience on the web), we'll continue to raise up future generations of graduates (including the next generation of professors) who aren't ready for their role in the fight against disinformation.

Second, *social-media platforms have worked hard to kill the hyperlink*. Sure, there are plenty of links to click on, but *they aren't generated by users*. Remember the difference between a link and a URL. I can paste a URL into a tweet or a Facebook post and it becomes clickable, but *I cannot write in hypertext*. I cannot *annotate* and *link* my writing with that of others. And including multiple URLs confuses the platforms! (It would be ironic that platforms whose financial well being is determined by clicks would have this problem — if we didn't know better.) Social media are designed to share text, images, video, and articles, but not to write in hypertext — the language of the web. After all, if I actually click on all those links, I leave the platform… and take my ad-revenue-generating clicks with me. And so I notice more and more that while the students and faculty I work with know what it means to *read* the language of the web (including clicking on links), they have been conditioned against *writing* the language of the web (including inserting properly functioning links into their text). It takes a conscious effort to resist this conditioning — conditioning which, in many ways, feels very similar to and is reinforced by traditional, hyperlink-less academic writing.

The internet was created by and for universities and government researchers. It's not surprising that when researchers first started networking together digitally, they created a language based around a digital form of citation — hypertext. It's also not surprising that as the internet has become commercialized, the language of open information discovery and sharing has been supplanted by platforms that limit the forms our discourse may take, in order to serve their own profit-driven agendas. As propagandists and perpetrators of (dis)information operations find those social-media limitations amenable to their aims, we need to resist. And we resist not only with better information, and better interpretation, but in recovering the language of the internet — the language of (digital) scholarship.

It's time we brought back the hyperlink and learned how to really use it. It's time we used information abundance to our advantage. And it's time we disentangled our communications from platforms tuned for the spread of disinformation. The health of our democracies just might depend on it.

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Kris Shaffer (@krisshaffer) is a computational musicologist, digital media specialist, author, and coder. He currently works as an Instructional Technology Specialist at the University of Mary Washington and Contributing Editor for *Hybrid Pedagogy*. He is also the lead author of *Open Music Theory*. Kris's work can be found on the open web at pushpullfork.com and on GitHub at github.com/kshaffer.



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5: THE LITTLE READER OF WORLD LITERATURE

5.1: The Bhagavad Gita

5.2: The Popul Vuh

5.3: The Mother of Mencius

5.4: The Art of War

5.5: Hebrew Bible, “Genesis” And “Exodus”

5.6: Seneca Creation Myths

5.7: Origin Myth of the Acoma

5.8: Selected Sonnets

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5.1: The Bhagavad Gita

Added to *The Mahabharata* between 400 B.C.E. and 400 C.E.

India

The Bhagavad Gita records the conversation between Krishna and Arjuna right before the epic battle of Kurukshetra. Although it is a part of *The Mahabharata*, it often is taught separately for its insights into Hindu beliefs. Krishna is the eighth human avatar of the god Vishnu, who sends down an avatar every time that the world requires such serious divine intervention that the good side could not win without his help. In this instance, the warrior Arjuna finds himself in a difficult position; to fight a war against evil, he must fight members of his own family, which would normally be a sin. Krishna must teach Arjuna how to know what to do when faced with conflicting duties. Some of the tension of the work comes from the setting; Krishna and Arjuna are literally between the two armies as they talk, while both sides wait for Arjuna to blow his horn, which will start the battle. The *Bhagavad Gita* stands as one of the great moral documents in world literature, influencing people as diverse as Thoreau, Tolstoy, and Gandhi.

Written by Laura J. Getty

The Bhagavad Gita

Translated by Ramananda Prasad

Chapter 1

Arjuna's Dilemma

The war of Mahabharata has begun after all negotiations by Lord Krishna and others to avoid it failed. The blind King (Dhritarashtra) was never very sure about the victory of his sons (Kauravas) in spite of their superior army. Sage Vyasa, the author of Mahabharata, wanted to give the blind King the boon of eyesight so that the King could see the horrors of the war for which he was primarily responsible. But the King refused the offer. He did not want to see the horrors of the war; but preferred to get the war report through his charioteer, Sanjaya. Sage Vyasa granted the power of clairvoyance to Sanjaya. With this power Sanjaya could see, hear, and recall the events of the past, present, and the future. He was able to give an instant replay of the eyewitness war report to the blind King sitting in the palace.

Bhishma, the mightiest man and the commander-in-chief of the Kaurava's army, is disabled by Arjuna and is lying on deathbed in the battleground on the tenth day of the eighteen day war. Upon hearing this bad news from Sanjaya, the blind King looses all hopes for victory of his sons. Now the King wants to know the details of the war from the beginning, including how the mightiest man, and the commander-in-chief of his superior army who had a boon of dying at his own will was defeated in the battlefield. The teaching of the Gita begins with the inquiry of the blind King, after Sanjaya described how Bhishma was defeated, as follows:

The King inquired: Sanjaya, please now tell me, in details, what did my people (the Kauravas) and the Pandavas do in the battlefield before the war started?

Sanjaya said: O King, After seeing the battle formation of the Pandava's army, your son approached his guru and spoke these words:

O Master, behold this mighty army of the Pandavas, arranged in battle formation by your other talented disciple! There are many great warriors, valiant men, heroes, and mighty archers.

Introduction Of The Army Commanders

Also there are many heroes on my side who have risked their lives for me. I shall name few distinguished commanders of my army for your information. He named all the officers of his army, and said: They are armed with various weapons, and are skilled in warfare.

Our army is invincible, while their army is easy to conquer. Therefore all of you, occupying your respective positions, protect our commander-in-chief.

War Starts With The Blowing Of Conch Shells

The mighty commander-in-chief and the eldest man of the dynasty, roared as a lion and blew his conch loudly, bringing joy to your son.

Soon after that; conches, kettledrums, cymbals, drums, and trumpets were sounded together. The commotion was tremendous.

After that, Lord Krishna and Arjuna, seated in a grand chariot yoked with white horses, blew their celestial conches.

Krishna blew His conch first, and then Arjuna and all other commanders of various divisions of the army of Pandavas blew their respective conches. The tumultuous uproar, resounding through the earth and sky, tore the hearts of your sons.

Arjuna Wants To Inspect The Army Against Whom He Is About To Fight

Seeing your sons standing, and the war about to begin with the hurling of weapons; Arjuna, whose banner bore the emblem of Lord Hanumana, took up his bow and spoke these words to Lord Krishna: O Lord, please stop my chariot between the two armies until I behold those who stand here eager for the battle and with whom I must engage in this act of war.

I wish to see those who are willing to serve and appease the evil-minded Kauravas by assembling here to fight the battle.

Sanjaya said: O King; Lord Krishna, as requested by Arjuna, placed the best of all the chariots in the midst of the two armies facing Arjuna's grandfather, his guru and all other Kings; and said to Arjuna: Behold these assembled soldiers!

Arjuna saw his uncles, grandfathers, teachers, maternal uncles, brothers, sons, grandsons, and other comrades in the army.

Arjuna's Dilemma

After seeing fathers-in-law, companions, and all his kinsmen standing in the ranks of the two armies, Arjuna was overcome with great compassion and sorrowfully spoke these words: O Krishna, seeing my kinsmen standing with a desire to fight, my limbs fail and my mouth becomes dry. My body quivers and my hairs stand on end.

The bow slips from my hand, and my skin intensely burns. My head turns, I am unable to stand steady, and O Krishna, I see bad omens. I see no use of killing my kinsmen in battle.

I desire neither victory, nor pleasure nor kingdom, O Krishna. What is the use of the kingdom, or enjoyment, or even life, O Krishna? Because all those for whom we desire kingdom, enjoyments, and pleasures are standing here for the battle, giving up their lives.

I do not wish to kill my teachers, uncles, sons, grandfathers, maternal uncles, fathers-in-law, grandsons, brothers-in-law, and other relatives who are about to kill us, even for the sovereignty of the three worlds, let alone for this earthly kingdom, O Krishna.

O Lord Krishna, what pleasure shall we find in killing our cousin brothers? Upon killing these felons we shall incur sin only.

Therefore, we should not kill our cousin brothers. How can we be happy after killing our relatives, O Krishna?

Though they are blinded by greed, and do not see evil in the destruction of the family, or sin in being treacherous to friends. Why should not we, who clearly see evil in the destruction of the family, think about turning away from this sin, O Krishna?

Arjuna Describes the Evils of War

Eternal family traditions and codes of moral conduct are destroyed with the destruction of the family. And immorality prevails in the family due to the destruction of family traditions.

And when immorality prevails, O Krishna, the women of the family become corrupted; when women are corrupted, unwanted

progeny is born.

This brings the family and the slayers of the family to hell, because the spirits of their ancestors are degraded when deprived of ceremonial offerings of love and respect by the unwanted progeny.

The everlasting qualities of social order and family traditions of those who destroy their family are ruined by the sinful act of illegitimacy.

We have been told, O Krishna, that people whose family traditions are destroyed necessarily dwell in hell for a long time.

Alas! We are ready to commit a great sin by striving to slay our relatives because of greed for the pleasures of the kingdom.

It would be far better for me if my cousin brothers kill me with their weapons in battle while I am unarmed and unresisting.

When Going Gets Tough, Even Tough Ones Can Get Deluded

Sanjaya said: Having said this in the battlefield and casting aside his bow and arrow, Arjuna sat down on the seat of the chariot with his mind overwhelmed with sorrow.

Chapter 2

Transcendental Knowledge

Sanjaya said: Lord Krishna spoke these words to Arjuna whose eyes were tearful and downcast, and who was overwhelmed with compassion and despair.

Lord Krishna said: How has the dejection come to you at this juncture? This is not fit for a person of noble mind and deeds. It is disgraceful, and it does not lead one to heaven, O Arjuna.

Do not become a coward, O Arjuna, because it does not befit you. Shake off this trivial weakness of your heart and get up for the battle, O Arjuna.

Arjuna Continues His Reasoning Against The War

Arjuna said: How shall I strike my grandfather, my guru, and all other relatives, who are worthy of my respect, with arrows in battle, O Krishna?

It would be better, indeed, to live on alms in this world than to slay these noble personalities, because by killing them I would enjoy wealth and pleasures stained with their blood.

We do not know which alternative to fight or to quit is better for us. Further, we do not know whether we shall conquer them or they will conquer us. We should not even wish to live after killing our cousin brothers, who are standing in front of us.

My senses are overcome by the weakness of pity, and my mind is confused about duty (Dharma). Please tell me what is better for me. I am Your disciple, and I take refuge in You.

I do not perceive that gaining an unrivaled and prosperous kingdom on this earth, or even lordship over all the celestial controllers will remove the sorrow that is drying up my senses.

Sanjaya said: O King, after speaking like this to Lord Krishna, the mighty Arjuna said to Krishna: I shall not fight, and became silent.

O King, Lord Krishna, as if smiling, spoke these words to the distressed Arjuna in the midst of the two armies.

The Teachings Of The Gita Begin With The True Knowledge Of Spirit And The Physical Body

Lord Krishna said: you grieve for those who are not worthy of grief, and yet speak words of wisdom. The wise grieves

neither for the living nor for the dead.

There was never a time when these monarchs, you, or I did not exist; nor shall we ever cease to exist in the future.

Just as the soul acquires a childhood body, a youth body, and an old age body during this life; similarly, the soul acquires another body after death. This should not delude the wise.

The contacts of the senses with the sense objects give rise to the feelings of heat and cold, and pain and pleasure. They are transitory and impermanent. Therefore, one should learn to endure them.

Because a calm person who is not afflicted by these sense objects, and is steady in pain and pleasure becomes fit for salvation.

The Spirit Is Eternal, Body Is Transitory

The invisible Spirit (Atma, Atman) is eternal, and the visible physical body, is transitory. The reality of these two is indeed certainly seen by the seers of truth.

The Spirit by whom this entire universe is pervaded is indestructible. No one can destroy the imperishable Spirit.

The physical bodies of the eternal, immutable, and incomprehensible Spirit are perishable. Therefore fight, O Arjuna.

The one who thinks that the Spirit is a slayer, and the one who thinks the Spirit is slain, both are ignorant. Because the Spirit neither slays nor is slain.

The Spirit is neither born nor does it die at any time. It does not come into being, or cease to exist. It is unborn, eternal, permanent, and primeval. The Spirit is not destroyed when the body is destroyed.

O Arjuna, how can a person who knows that the Spirit is indestructible, eternal, unborn, and immutable, kill anyone or causes anyone to be killed?

Death And Transmigration Of Soul

Just as a person puts on new garments after discarding the old ones; similarly, the living entity or the individual soul acquires new bodies after casting away the old bodies.

Weapons do not cut this Spirit, fire does not burn it, water does not make it wet, and the wind does not make it dry. The Spirit cannot be cut, burned, wetted, or dried. It is eternal, all pervading, unchanging, immovable, and primeval.

The Spirit is said to be unexplainable, incomprehensible, and unchanging. Knowing the Spirit as such you should not grieve.

Even if you think that the physical body takes birth and dies perpetually, even then, O Arjuna, you should not grieve like this. Because death is certain for the one who is born, and birth is certain for the one who dies. Therefore, you should not lament over the inevitable.

All beings are unmanifest, or invisible to our physical eyes before birth and after death. They manifest between the birth and the death only. what is there to grieve about?

The Indestructible Spirit Transcends Mind And Speech

Some look upon this Spirit as a wonder, another describes it as wonderful, and others hear of it as a wonder. Even after hearing about it very few people know what the Spirit is.

O Arjuna, the Spirit that dwells in the body of all beings is eternally indestructible. Therefore, you should not mourn for anybody.

Lord Krishna Reminds Arjuna Of His Duty As A Warrior

Considering also your duty as a warrior you should not waver like this. Because there is nothing more auspicious for a warrior than

a righteous war.

Only the fortunate warriors, O Arjuna, get such an opportunity for an unsought war that is like an open door to heaven.

If you will not fight this righteous war, then you will fail in your duty, lose your reputation, and incur sin. People will talk about your disgrace forever. To the honored, dishonor is worse than death.

The great warriors will think that you have retreated from the battle out of fear. Those who have greatly esteemed you will lose respect for you.

Your enemies will speak many unmentionable words and scorn your ability. What could be more painful to you than this?

You will go to heaven if killed on the line of duty, or you will enjoy the kingdom on the earth if victorious.

Therefore, get up with a determination to fight, O Arjuna.

Treating pleasure and pain, gain and loss, and victory and defeat alike, engage yourself in your duty. By doing your duty this way you will not incur sin.

Importance Of Karma-Yoga, The Selfless Service

The science of transcendental knowledge has been imparted to you, O Arjuna. Now listen to the science of selfless service (Seva), endowed with which you will free yourself from all Karmic bondage, or sin.

No effort is ever lost in selfless service, and there is no adverse effect. Even a little practice of the discipline of selfless service protects one from the great fear of repeated birth and death.

A selfless worker has resolute determination for God-realization, but the desires of the one who works to enjoy the fruits of work are endless.

The Vedas Deal With Both Material And Spiritual Aspects Of Life

The misguided ones who delight in the melodious chanting of the Veda without understanding the real purpose of the Vedas think, O Arjuna, as if there is nothing else in the Vedas except the rituals for the sole purpose of obtaining heavenly enjoyment.

They are dominated by material desires, and consider the attainment of heaven as the highest goal of life. They engage in specific rites for the sake of prosperity and enjoyment. Rebirth is the result of their action.

The resolute determination of Self-realization is not formed in the minds of those who are attached to pleasure and power, and whose judgment is obscured by ritualistic activities.

A portion of the Vedas deals with three modes goodness, passion, and ignorance of material Nature. Become free from pairs of opposites, be ever balanced and unconcerned with the thoughts of acquisition and preservation. Rise above these three modes, and be Self-conscious, O Arjuna.

To a Self-realized person the Vedas are as useful as a small reservoir of water when the water of a huge lake becomes available.

Theory And Practice Of Karma-Yoga

you have control over doing your respective duty only, but no control or claim over the results. The fruits of work should not be your motive, and you should never be inactive.

Do your duty to the best of your ability, o Arjuna, with your mind attached to the Lord, abandoning worry and selfish attachment to the results, and remaining calm in both success and failure. The selfless service is a yogic practice that brings peace and equanimity of mind.

Work done with selfish motives is inferior by far to the selfless service. Therefore be a selfless worker, O Arjuna. Those who work only to enjoy the fruits of their labor are verily unhappy, because one has no control over the results.

A Karma-yogi or the selfless person becomes free from both vice and virtue in this life itself. Therefore, strive for selfless service. working to the best of one's abilities without becoming selfishly attached to the fruits of work is called Karma-yoga or Seva.

Karma-yogis are freed from the bondage of rebirth due to renouncing the selfish attachment to the fruits of all work, and attain blissful divine state of salvation or Nirvana.

When your intellect will completely pierce the veil of confusion, then you will become indifferent to what has been heard and what is to be heard from the scriptures.

When your intellect, that is confused by the conflicting opinions and the ritualistic doctrine of the Vedas, shall stay steady and firm on concentration of the Supreme Being, then you shall attain union with the Supreme in trance.

Arjuna said: O Krishna, what are the marks of an enlightened person whose intellect is steady? What does a person of steady intellect think and talk about? How does such a person behave with others, and live in this world?

Marks Of A Self-Realized Person

Lord Krishna said: When one is completely free from all desires of the mind and is satisfied with the Supreme Being by the joy of Supreme Being, then one is called an enlightened person, O Arjuna.

A person whose mind is unperturbed by sorrow, who does not crave pleasures, and who is completely free from attachment, fear, and anger, is called an enlightened sage of steady intellect.

The mind and intellect of a person become steady who is not attached to anything, who is neither elated by getting desired results, nor perturbed by undesired results.

When one can completely withdraw the senses from the sense objects as a tortoise withdraws its limbs into the shell for protection from calamity, then the intellect of such a person is considered steady.

The desire for sensual pleasures fades away if one abstains from sense enjoyment, but the craving for sense enjoyment remains in a very subtle form. This subtle craving also completely disappears from the one who knows the Supreme Being.

Dangers Of Unrestrained Senses

Restless senses, o Arjuna, forcibly carry away the mind of even a wise person striving for perfection.

One should fix one's mind on God with loving contemplation after bringing the senses under control. one's intellect becomes steady when one's senses are under complete control.

One develops attachment to sense objects by thinking about sense objects. Desire for sense objects comes from attachment to sense objects, and anger comes from unfulfilled desires.

Delusion or wild idea arises from anger. The mind is bewildered by delusion. Reasoning is destroyed when the mind is bewildered. One falls down from the right path when reasoning is destroyed.

Attainment Of Peace And Happiness Through Sense Control And Knowledge

A disciplined person, enjoying sense objects with senses that are under control and free from attachments and aversions, attains tranquillity.

All sorrows are destroyed upon attainment of tranquillity. The intellect of such a tranquil person soon becomes completely steady and united with the Supreme.

There is neither Self-knowledge, nor Self-perception to those who are not united with the Supreme. Without Self-perception there is no peace, and without peace there can be no happiness.

Because the mind, when controlled by the roving senses, steals away the intellect as a storm takes away a boat on the

sea from its destination the spiritual shore of peace and happiness.

Therefore, O Arjuna, one's intellect becomes steady whose senses are completely withdrawn from the sense objects.

A yogi, the person of self-restraint, remains wakeful when it is night for all others. It is night for the yogi who sees when all others are wakeful.

one attains peace, within whose mind all desires dissipate without creating any mental disturbance, as river waters enter the full ocean without creating any disturbance. one who desires material objects is never peaceful.

One who abandons all desires, and becomes free from longing and the feeling of 'I' and 'my', attains peace.

O Arjuna, this is the superconscious state of mind. Attaining this state, one is no longer deluded. Gaining this state, even at the end of one's life, a person becomes one with the Absolute.

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5.2: The Popul Vuh

Introduction

Our selection comes from the Mayan *PopulVuh*, recorded in the 16th century using the Latin alphabet of the Spanish conquerors. The Mayans of the Yucatan Peninsula were converted to Roman Catholicism by Spanish missionaries but still recorded their historical texts in their native language. The epic was eventually translated into Spanish by the Dominican friar Francisco Ximénez in the 18th century. However, when this translation was lost, for almost 150 years, so too was the epic. The *PopulVuh* was rediscovered in a Guatemalan library in the 1850s.

The text reflects the traditions of the Quiche Maya of Guatemala, but the section containing the story of creation was influenced by Christianity.

The epic is divided into a preamble and four sections, each further divided into chapters:

The Preamble attests to the antiquity of the oral text and how it was recorded after the Spanish conquest.

Part 1 provides an account of creation, tales of the Hero Hunahpú and Xbalanqué, and an introduction of the ball game that is seen in many visual representations in Mayan temples or court complexes such as Chichén Itzá.

The creation of animals is recounted first, but the gods are unhappy that the creatures cannot respond to them. They decide to make a new species out of mud. When that goes awry, wood is then used. Wood is marginally better than the weak mud, they can even speak and multiply, but they do not have souls and they fail to acknowledge their creators. Small animals attack the wooden creatures, and eventually a flood is sent to destroy them. The ones who survive become monkeys that are indigenous to Central America.

Part 2 provides a genealogy of the major characters and the famous ball game defeat, along with other contests of the lords of *Xibalbá* — the Underworld.

Part 3 returns to creation themes, particularly the creation of humans. The creators Tepeu and Gucumatz decide to try and make men out of maize (corn). Maize was a central crop for the Maya, and, like many other creation myths around the world, deities create humans from substances important to their culture. Yellow and white maize are ground together, mixed with corn drinks, and shaped into humans. However, this time the gods have made creatures that know as much as the gods themselves, which displeases them. The deity known as the Heart of Heaven blows a mist into the creatures' eyes, limiting what humans can see and know.

Part 4 concludes with the recounting of historical migrations, the origins of rituals, the founding of cities, and the Quiche warfare with others. A final genealogy traces the leaders up to the Spanish conquest.

The following selections are from Lewis Spence's *Excerpts fromThe PopolVuh: The Mythic and Heroic Sagas of the Quiche of Central America*, 1908.

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The First Book

Over a universe wrapped in the gloom of a dense and primeval night passed the god Hurakan, the mighty wind. He called out "earth," and the solid land appeared. The chief gods took counsel; they were Hurakan, Gucumatz, the serpent covered with green

feathers, and Xpiyacoc and Xmucane, the mother and father gods. As the result of their deliberations animals were created. But as yet man was not. To supply the deficiency the divine beings resolved to create mannequins carved out of wood. But these soon incurred the displeasure of the gods, who, irritated by their lack of reverence, resolved to destroy them. Then by the will of Hurakan, the Heart of Heaven, the waters were swollen, and a great flood came upon the mannequins of wood. They were drowned and a thick resin fell from heaven. The bird Xecotcovach tore out their eyes; the bird Camulatz cut off their heads; the bird Cotzbalam devoured their flesh; the bird Tecumbalam broke their bones and sinews and ground them into powder. Because they had not thought on Hurakan, therefore the face of the earth grew dark, and a pouring rain commenced, raining by day and by night. Then all sorts of beings, great and small, gathered together to abuse the men to their faces. The very household utensils and animals jeered at them, their mill-stones, their plates, their cups, their dogs, their hens. Said the dogs and hens, “Very badly have you treated us, and you have bitten us. Now we bite you in turn.” Said the mill-stones (metates, large hollowed stones used for grinding maize), ” Very much were we tormented by you, and daily, daily, night and day, it was *squeak, screech, screech*, for your sake. Now you shall feel our strength, and we will grind your flesh and make meal of your bodies.” And the dogs upbraided the mannequins because they had not been fed, and tore the unhappy images with their teeth. And the cups and dishes said, “Pain and misery you gave us, smoking our tops and sides, cooking us over the fire burning and hurting us as if we had no feeling. Now it is your turn, and you shall burn.” Then ran the mannequins hither and thither in despair. They climbed to the roofs of the houses, but the houses crumbled under their feet; they tried to mount to the tops of the trees, but the trees hurled them from them; they sought refuge in the caverns, but the caverns closed before them. Thus was accomplished the ruin of this race, destined to be overthrown. And it is said that their posterity are the little monkeys who live in the woods.

THE MYTH OF VUKUB-CAKIX

After this catastrophe, ere yet the earth was quite recovered from the wrath of the gods, there existed a man “full of pride,” whose name was Vukub-Cakix. The name signifies “Seven-times-the-color-of-fire,” or “Very brilliant,” and was justified by the fact that its owner’s eyes were of silver, his teeth of emerald, and other parts of his anatomy of precious metals. In his own opinion Vukub-Cakix’s existence rendered unnecessary that of the sun and the moon, and this egoism so disgusted the gods that they resolved upon his overthrow. His two sons, Zipacna and Cabrakan, were daily employed, the one in heaping up mountains, and the other in demolishing thorn, and these also incurred the wrath of the immortals. Shortly after the decision of the deities the twin hero-gods Hun-Ahpu and Xbalanque came to earth with the intention of chastising the arrogance of Vukub-Cakix and his progeny.

Now Vukub-Cakix had a great tree of the variety known in Central America as “nanze” or “tapal,” bearing a fruit round, yellow, and aromatic, and upon this fruit he depended for his daily sustenance. One day on going to partake of it for his morning meal he mounted to its summit in order to espy the choicest fruits, when to his great indignation he discovered that Hun-Ahpu and Xbalanque had been before him, and had almost denuded the tree of its produce. The hero-gods, who lay concealed within the foliage, now added injury to theft by hurling at Vukub-Cakix a dart from a blow-pipe, which bad the effect of precipitating him from the summit of the tree to the earth. He arose in great wrath, bleeding profusely from a severe wound in the jaw. Hun-Ahpu then threw himself upon Vukub-Cakix, who in terrible anger seized the god by the arm and wrenched it from the body. He then proceeded to his dwelling, where he was met and anxiously interrogated by his spouse Chimalmat. Tortured by the pain in his teeth and jaw be, in an access of spite, hung Hun-Ahpu’s arm over a blazing fire, and then threw himself down to bemoan his injuries, consoling himself, however, with the idea that he had adequately avenged himself upon the interlopers who had dared to disturb his peace.

But Hun-Ahpu and Xbalanque were in no mind that he should escape so easily, and the recovery of Hun-Ahpu’s arm must be made at all hazards. With this end in view they consulted two venerable beings in whom we readily recognise the father-mother divinities, Xpiyacoc and Xmucane, disguised for the nonce as sorcerers. These personages accompanied Hun-Ahpu and Xbalanque to the abode of Vukub-Cakix, whom they found in a state of intense agony. The ancients persuaded him to be operated upon in order to relieve his sufferings, and for his glittering teeth they substituted grains of maize. Next they removed his eyes of emerald, upon which his death speedily followed, as did that of his wife Chimalmat. Hun-Ahpu’s arm was recovered, re-affixed to his shoulder, and all ended satisfactorily for the hero-gods.

But their mission was not yet complete. The sons of Vukub-Cakix, Zipacna and Cabrakan, remained to be accounted for. Zipacna consented, at the entreaty of four hundred youths, incited by the hero-gods, to assist them in transporting a huge tree which was destined for the roof-tree of a house they were building. Whilst assisting them he was beguiled by them into entering a great ditch which they had dug for the purpose of destroying him, and when once he descended was overwhelmed by tree-trunks by his treacherous acquaintances, who imagined him to be slain. But he took refuge in a side-tunnel of the excavation, cut off his hair and nails for the ants to carry up to his enemies as a sign of his death, waited until the youths had become intoxicated with pulque because of joy at his supposed demise, and then, emerging from the pit, shook the house that the youths had built over his body about their heads, so that all were destroyed in its ruins.

But Run-Ahpu and Xbalanque were grieved that the four hundred had perished, and laid a more efficacious trap for Zipacna. The mountain-bearer, carrying the mountains by night, sought his sustenance by day by the shore of the river, where he lived upon fish and crabs. The hero-gods constructed an artificial crab which they placed in a cavern at the bottom of a deep ravine. The hungry titan descended to the cave, which he entered on all-fours. But a neighboring mountain had been undermined by the divine brothers, and its bulk was cast upon him. Thus at the foot of Mount Meavan perished the proud "Mountain Maker," whose corpse was turned into stone by the catastrophe.

Of the family of boasters only Cabrakan remained. Discovered by the hero-gods at his favorite pastime of overturning the hills, they enticed him in an easterly direction, challenging him to overthrow a particularly high mountain. On the way they shot a bird with their blow-pipes, and poisoned it with earth. This they gave to Cabrakan to eat. After partaking of the poisoned fare his strength deserted him, and failing to move the mountain be was bound and buried by the victorious hero-gods.

The Second Book

Mystery veils the commencement of the Second Book of the "Popol Vuh." The theme is the birth and family of Hun-Ahpu and Xbalanque, and the scribe intimates that only half is to be told concerning the history of their father. Xpiyacoc and Xmucane, the father and mother deities, had two sons, Hunhun-Ahpu and Vukub-Hunahpu, the first being, so far as can be gathered, a bi-sexual personage. He had by a wife, Xbakiyalo, two sons, Hunbatz and Hunchouen, men full of wisdom and artistic genius. All of them were addicted to the recreation of dicing and playing at ball, and a spectator of their pastimes was Voc, the messenger of Hurakan. Xbakiyalo having died, Hunhun-Ahpu and Vukub-Hunahpu, leaving the former's sons behind, played a game of ball which in its progress took them into the vicinity of the realm of Xibalba (the underworld). This reached the ears of the monarchs of that place, Hun-Came and Vukub-Came, who, after consulting their counsellors, challenged the strangers to a game of ball, with the object of defeating and disgracing them.

For this purpose they dispatched four messengers in the shape of owls. The brothers accepted the challenge, after a touching farewell with their mother Xmucane, and their sons and nephews, and followed the feathered heralds down the steep incline to Xibalba from the playground at Ninxor Carchah. After an ominous crossing over a river of blood they came to the residence of the kings of Xibalba, where they underwent the mortification of mistaking two wooden figures for the monarchs. Invited to sit on the seat of honor, they discovered it to be a red-hot stone, and the contortions which resulted from their successful trick caused unbounded merriment among the Xibalbans. Then they were thrust into the House of Gloom, where they were sacrificed and buried. The head of Hunhun-Ahpu was, however, suspended from a tree, which speedily became covered with gourds, from which it was almost impossible to distinguish the bloody trophy. All in Xibalba were forbidden the fruit of that tree.

But one person in Xibalba had resolved to disobey the mandate. This was the virgin princess Xquiq (Blood), the daughter of Cuchumaquiq, who went unattended to the spot. Standing under the branches gazing at the fruit, the maiden stretched out her hand, and the head of Hunhun-Ahpu spat into the palm. The spittle caused her to conceive, and she returned home, being assured by the head of the hero-god that no harm should result to her. This thing was done by order of Hurakan, the Heart of Heaven. In six months' time her father became aware of her condition, and despite her protestations the royal messengers of Xibalba, the owls, received orders to kill her and return with her heart in a vase. She, however, escaped by bribing the owls with splendid promises for the future to spare her and substitute for her heart the coagulated sap of the blood-wart.

In her extremity Xquiq went for protection to the home of Xmucane, who now looked after the Young Hunbatz and Hunchouen. Xmucane would not at first believe her tale. But Xquiq appealed to the gods, and performed a miracle by gathering a basket of maize where no maize grew, and thus gained her confidence.

Shortly afterwards Xquiq became the mother of twin boys, the heroes of the First Book, Hun-Ahpu, and Xbalanque. These did not find favor in the eyes of Xmucane, their grandmother. Their infantile cries aroused the wrath of this venerable person, and she vented it upon them by turning them out of doors. They speedily took to an outdoor life, however, and became mighty hunters, and expert in the use of their blowpipes, with which they shot birds and other small game. The ill-treatment which they received from Hunbatz; and Hunchouen caused them at last to retaliate, and those who had made their lives miserable were punished by being transformed by the divine children into apes. The venerable Xmucane, filled with grief at the metamorphosis and flight of her ill-starred grandsons, who had made her home joyous with their singing and flute-playing, was told that she would be permitted to behold their faces once more if she could do so without losing her gravity, but their antics and grimaces caused her such merriment that on three separate occasions she was unable to restrain her laughter and the Men-Monkeys appeared no more. Hun-Ahpu and Xbalanque now became expert musicians, and one of their favorite airs was that of "Hun-Ahpu qoy," the "monkey of Hun-Ahpu."

The divine twins were now old enough to undertake labor in the field, and their first task was the clearing of a *milpa* or maize-

plantation, They were possessed of magic tools, which had the merit of working themselves in the absence of the young hunters at the chase, and those they found a capital substitute for their own directing presence upon the first day. Returning at night from hunting, they smeared their faces and hands with dirt so that Xmucane might be deceived into imagining that they had been hard at work in the maize-field. But during the night the wild beasts met and replaced all the roots and shrubs which the brothers–or rather their magic tools–had removed. The twins resolved to watch for them on the ensuing night, but despite all their efforts the animals succeeded in making good their escape, save one, the rat, which was caught in a handkerchief. The rabbit and deer lost their tails in getting away. The rat, in gratitude that they had spared its life, told them of the glorious deeds of their great fathers and uncles, their games at ball, and of the existence of a set of implements necessary to play the game which they had left in the house. They discovered these, and went to play in the ball-ground of their fathers.

It was not long, however, until Hun-Came and Vukub-Came, the princes of Xibalba, heard them at play, and decided to lure them to the Underworld as they had lured their fathers. Messengers were dispatched to the house of Xmucane, who, filled with alarm, dispatched a louse to carry the message to her grandsons. The louse, wishing to ensure greater speed to reach the brothers, consented to be swallowed by a toad, the toad by a serpent, and the serpent by the great bird Voc. The other animals duly liberated one another; but despite his utmost efforts, the toad could not get rid of the louse, who had played him a trick by lodging in his gums, and had not been swallowed at all. The message, however, was duly delivered, and the players returned home to take leave of their grandmother and mother. Before their departure they each planted a cane in the middle of the house, which was to acquaint those they left behind with their welfare, since it would wither if any fatal circumstance befell them.

Pursuing the route their fathers had followed, they passed the river of blood and the river Papuhya. But they sent an animal called Xan as *avantcourier* with orders to prick all the Xibalbans with a hair from Hun-Ahpu's leg, thus discovering those of the dwellers in the Underworld who were made of wood–those whom their fathers had unwittingly bowed to as men–and also learning the names of the others by their inquiries and explanations when pricked. Thus they did not salute the mannequins on their arrival at the Xibalban court, nor did they sit upon the red-hot stone. They even passed unscathed through the first ordeal of the House of Gloom. The Xibalbans were furious, and their wrath was by no means allayed when they found themselves beaten at the game of ball to which they bad challenged the brothers. Then Hun-Came and Vukub-Came ordered the twins to bring them four bouquets of flowers, asking the guards of the royal gardens to watch most carefully, and committed Hun-Ahpu and Xbalanque to the "House of Lances"–the second ordeal–where the lancers were directed to kill them. The brothers, however, had at their beck and call a swarm of ants, which entered the royal gardens on the first errand, and they succeeded in bribing the lancers. The Xibalbans, white with fury, ordered that the owls, the guardians of the gardens, should have their lips split, and otherwise showed their anger at their third defeat.

Then came the third ordeal in the "House of Cold." Here the heroes escaped death by freezing by being warmed with burning pine-cones. In the fourth and fifth ordeals they were equally lucky, for they passed a night each in the "House of Tigers" and the "House of Fire" without injury. But at the sixth ordeal misfortune overtook them in the "House of Bats." Hun-Ahpu's head being cut off by Camazotz, "Ruler of Bats," who suddenly appeared from above.

The beheading of Hun-Ahpu does not, however, appear to have terminated fatally, but owing to the unintelligible nature of the text at this juncture, it is impossible to ascertain in what manner he was cured of such a lethal wound. This episode is followed by an assemblage of all the animals, and another contest at ball-playing, after which the brothers emerged uninjured from all the ordeals of the Xibalbans.

But in order to further astound their "hosts," Hun-Ahpu and Xbalanque confided to two sorcerers named Xulu and Pacaw that the Xibalbans had failed because the animals were not on their side, and directing them what to do with their bones, they stretched themselves upon a funeral pile and died together. Their bones were beaten to powder and thrown into the river, where they sank, and were transformed into young men. On the fifth day they reappeared like men-fishes, and on the sixth in the form of ragged old men, dancing, burning and restoring houses, killing and restoring each other to life, with other wonders. The princes of Xibalba, bearing of their skill, requested them to exhibit their magical powers, which they did by burning the royal palace and restoring it, killing and resuscitating the king's dog, and cutting a man in pieces, and bringing him to life again. The monarchs of Xibalba, anxious to experience the novel sensation of a temporary death, requested to be slain and resuscitated. They were speedily killed, but the brothers refrained from resuscitating their arch-enemies.

Announcing their real names, the brothers proceeded to punish the princes of Xibalba. The game of ball was forbidden them, they were to perform menial tasks, and only the beasts of the forest were they to hold in vassalage. They appear after this to achieve a species of doubtful distinction as plutonic deities or demons. They are described as warlike, ugly as owls, inspiring evil and discord. Their faces were painted black and white to show their faithless nature.

Xmucane, waiting at home for the brothers, was alternately filled with joy and grief as the canes grow green and withered, according to the varying fortunes of her grandsons. These young men were busied at Xibalba with paying fitting funeral honors

to their father and uncle, who now mounted to heaven and became the sun and moon, whilst the four hundred youths slain by Zipacna became the stars. Thus concludes the second book.

The Third Book

The beginning of the third book finds the gods once more in council. In the darkness they commune concerning the creation of man. The Creator and Former made four perfect men. These beings were wholly created from yellow and White maize. Their names were Balam-Quitzé (Tiger with the Sweet Smile), Balam-Agab (Tiger of the Night), Mahucutah (The Distinguished Name), and Iqi-Balam. (Tiger of the Moon). They had neither father nor mother, neither were they made by the ordinary agents in the work of creation. Their creation was a miracle of the Former.

But Hurakan was not altogether satisfied with his handiwork. These men were too perfect. They knew overmuch. Therefore the gods took counsel as to how to proceed with man. They must not become as gods (note here the Christian influence). Let us now contract their sight so that they may only be able to see a portion of the earth and be content, said the gods. Then Hurakan breathed a cloud over their eyes, which became partially veiled. Then the four men slept, and four women were made, Caha-Paluma (Falling Water), Choimha (Beautiful Water), Tzununiha (house of the Water), and Cakixa (Water of Aras or Parrots), who became the wives of the men in their respective order as mentioned above.

These were the ancestors of the Quiche only. Then were created the ancestors of other peoples and lifting their eyes to heaven prayed to the Creator, the Former, for peaceable lives and the return of the sun. But no sun came, and they grew uneasy. So they set out for Tulan-Zuiva, or the Seven Caves, and there gods were given unto them, each man, as head of a group of the race, a god. Balam-Quitzé received the god Tohil. Balam-Agab received the god Avilix, and Mahucutah the god Hacavitz. Iqi-Balam received a god, but as he had no family his god is not taken into account in the native mythology.

The Quiche now began to feel the want of fire, and the god Tohil, the creator of fire, supplied them with this element. But soon afterwards a mighty rain extinguished all the fires in the land. Tohil, however, always renewed the supply. And fire in those days was the chief necessity, for as yet there was no sun.

Tulan was a place of misfortune to man, for not only did he suffer from cold and famine, but here his speech was so confounded that the first four men were no longer able to comprehend each other. They determined to leave Tulan, and under the leadership of the god Tohil set out to search for anew abode. On they wandered through innumerable hardships. Many mountains had they to climb, and a long passage to make through the sea which was miraculously divided for their journey from shore to shore. At length they came to a mountain which they called Hacavitz, after one of their gods, and here they rested, for here they bad been instructed that they should see the sun. And the sun appeared. Animals and men were transported with delight. All the celestial bodies were now established. But the sun was not as it is to-day. He was not strong, but as reflected in a mirror.

As he arose the three tribal gods were turned into stone, as were the gods–probably totems–connected with the wild animals. Then arose the first Quiche city.

As time progressed the first men grew old, and, impelled by visions, they began to offer human sacrifices. For this purpose they raided the villages of the neighboring peoples, who retaliated. But by the miraculous aid of a horde of wasps and hornets the Quiche utterly routed their enemies. And the aliens became tributary to them.

Now it came nigh the death-time of the first men, and they called their descendants together to hearken unto their last counsels. In the anguish of their hearts they sang the Kamucu, the song “We see,” that they bad sung when it first became light. Then they took leave of their wives and sons, one by ore. And suddenly they were not. But in their place was a huge bundle, which was never unfolded. And it was called the “Majesty Enveloped.” And so died the first men of the Quiche.

The Fourth Book

The Fourth Book brings us down to what is presumably history. We say “presumably,” because we have only the bare testimony of the “Popol Vuh” to go upon. We can note therein the evolution of the Quiche people from a comparatively simple and pastoral state of society to a political condition of considerable complexity. This account of the later periods is extremely confused, and as the names of many of the Quiche monarchs are the same as those of the gods, it is often difficult to discriminate between saga and history. Interminable conflicts are the subject of most of this book, and by the time the transcriber reached the twelfth chapter he seems to have tired of his labors and to have made up his mind to conclude with a genealogical list of the Quiche kings. He here traces the genealogies of the three royal houses of Cavek, Nihaib, and Ahau-Quiche. The state of transition and

turmoil in which the country was for many years after the conquest must have tended to the disappearance of native records of any kind, and our author does not appear to have been as well versed in the history of his country which immediately preceded his own time as be was in her mythology and legends. According to a tradition recited by Don Domingo Juarros in his “History of the Kingdom of Guatemala,” the Toltecs emigrated from the neighborhood of Tula in Mexico by direction of an oracle, in consequence of the great increase of population in the reign of Nimaquiché, fifth King of the Toltecs. “In performing this journey they expended many years and suffered extraordinary hardships.” Nimaquiché was succeeded by his son Aexopil, from whom was descended Kicab Tanub, the contemporary of Montezuma II. This does not at all agree with the “Popol Vuh” account.

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5.3: The Mother of Mencius

Circulated from Mencius's lifetime on (ca. 371-289 B.C.E.)

China

Mencius (ca. 371–289 B.C.E) is an early Chinese philosopher who contributed to the development of Confucianism, and he is regarded as the "second sage" in this tradition. He wrote the *Mencius*, a Confucian text, which was published as one of the "Four Books" of Confucianism in 1190 C.E. by Zhu Xi, a Neo-Confucian philosopher. The *Mencius* contains Mencius's sayings, the writings about his life, and his philosophical statements about human nature and government. Mencius emphasized the rulers' obligations to look after the welfare of the common people. Mencius believed that humans are basically good with the "seeds" of virtue. The selected text here is a famous legend about Mencius's mother from James Legge's 1895 translation. It sheds light on the educational devotion of Mencius's mother (e.g., her moving three times for his education), her Confucian beliefs, and her influence on Mencius.

Written by Kyounghye Kwon

The Mother of Mencius

Translated by William Jennings

Chapter II: Mencius and His opinions

Section I: Life of Mencius



Image 2.3: Mencius | Chinese philosopher and interpreter of Confucianism.

Author: User "PhidiasNL"
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1. The materials for a Memoir of Mencius are very scanty. The birth and principal incidents of Confucius' life are duly chronicled in the various annotated editions of the Ch'un Ts'ew, and in Sze-ma Ts'ëen. Paucity and uncertainty of materials.

   It is not so in the case of Mencius. Ts'ëen's account of him is contained in half a dozen columns which are without a single date. That in the "Cyclopædia of Surnames" only covers half a page. Chaou K'e is more particular in regard to the early years of his subject, but he is equally indefinite. Our chief informants are K'ung Foo, and Lëw Heang in his "Record of Note-worthy Women," but what we find in them has more the character of legend than history.

   It is not till we come to the pages of Mencius himself that we are treading on any certain ground. They give the principal incidents of his public life, extending over about twenty-four years. We learn from them that in the course of that time he was

in such and such places, and gave expression to such and such opinions; but where he went first and where he went last, it is next to impossible to determine. I have carefully examined three attempts, made by competent scholars of the present dynasty, to construct a Harmony that shall reconcile the statements of the "Seven Books" with the current chronologies of the time, and do not see my way to adopt entirely the conclusions of any one of them. The value of the Books lies in the record which they furnish of Mencius' sentiments, and the lessons which these supply for the regulation of individual conduct and national policy. It is of little importance that we should be able to lay them down in the strict order of time.

With Mencius' withdrawal from public life, all traces of him disappear. All that is said of him is that he spent his latter years along with his disciples in the preparation and publication of his Works.

From this paragraph it will be seen that there is not much to be said in this section. I shall relate, first, what is reported of the early years and training of our philosopher, and then look at him as he comes before us in his own pages, in the full maturity of his character and powers.

2. Mencius is the latinized form of Măng-tsze, "The philosopher Măng." His surname, birth-place; parents; the year of his birth, bc 371.

   His surname thus connects him with the Măng or Măng-sun family, one of the three great Houses of Loo, whose usurpations were such an offence to Confucius in his day. Their power was broken in the time of duke Gae (bc 493 467), and they thenceforth dwindle into comparative insignificance. Some branches remained in obscurity in Loo, and others went forth to the neighbouring States.

   The branch from which Mencius sprang found a home in the small adjacent principality of Tsow, which in former times had been made known by the name of Choo. It was absorbed by Loo, and afterwards by Ts'oo, and its name is still retained in one of the districts of the department of Yen-chow in Shan-tung. Confucius was a native of a district of Loo having the same name, which many contend was also the birth-place of Mencius, making him a native of Loo and not of the State of Tsow. To my mind the evidence is decidedly against such a view.

   Mencius' name was K'o. His designation does not appear in his Works, nor is any given to him by Sze-ma Ts'ëen or Chaou K'e. The latter says that he did not know how he had been styled; but the legends tell that he was called Tsze-keu, and Tsze-yu. The same authorities if we can call them such say that his father's name was Keih, and that he was styled Kung-e. They say also that his mother's maiden surname was Chang. Nothing is related of the former but that he died when his son was quite young, but the latter must have a paragraph to herself. "The mother of Mencius" is famous in China, and held up to the present time as a model of what a mother should be.

   The year of Mencius' birth was probably the 4th of the emperor Lëeh, bc 371. He lived to the age of 84, dying in in the year bc 288, the 26th of the emperor Nan, with whom terminated the long sovereignty of the Chow dynasty. The first twenty-three years of his life thus synchronized with the last twenty-three of Plato's. Aristotle, Zeno, Epicurus, Demosthenes, and other great men of the West, were also his contemporaries. When we place Mencius among them, he can look them in the face. He does not need to hide a diminished head.

3. It was his misfortune, according to Chaou K'e, "to lose his father at an early period; but in his youthful years he enjoyed the lessons of his kind mother, who thrice changed her residence on his account."

   Mencius' mother.

   At first they lived near a cemetery, and Mencius amused himself with acting the various scenes which he witnessed at the tombs. "This," said the lady, "is no place for my son;" and she removed to a house in the market-place. But the change was no improvement. The boy took to playing the part of a salesman, vaunting his wares, and chaffering with customers. His mother sought a new house, and found one at last close by a public school. There her child's attention was taken with the various exercises of politeness which the scholars were taught, and he endeavoured to imitate them. The mother was satisfied. "This," she said, "is the proper place for my son."

   Han Ying relates another story of this period. Near their house was a pig-butcher's. One day Mencius asked his mother what they were killing the pigs for, and was told that it was to feed him. Her conscience immediately reproved her for the answer. She said to herself, "While I was carrying this boy in my womb, I would not sit down if the mat was not placed square, and I ate no meat which was not cut properly; so I taught him when he was yet unborn. And now when his intelligence is opening, I am deceiving him; this is to teach him untruthfulness!" With this she went and bought a piece of pork in order to make good her words.

As Mencius grew up, he was sent to school. When he returned home one day, his mother looked up from the web which she was weaving, and asked him how far he had got on. He answered her with an air of indifference that he was doing well enough, on which she took a knife and cut the thread of her shuttle. The idler was alarmed, and asked what she meant, when she gave him a long lecture, showing that she had done what he was doing, that her cutting her thread was like his neglecting his learning. The admonition, it is said, had its proper effect; the lecture did not need to be repeated.

There are two other narratives in which Chang-she figures, and though they belong to a later part of Mencius' life, it may be as well to embrace them in the present paragraph.

His wife was squatting down one day in her own room, when Mencius went in. He was so much offended at finding her in that position, that he told his mother, and expressed his intention to put her away, because of "her want of propriety." "It is you who have no propriety," said his mother, "and not your wife. Do not 'the Rules of Propriety' say, 'When you are about to ascend a hall, raise your voice; when you enter a door, keep your eyes low?' The reason of the rules is that people may not be taken unprepared; but you entered the door of your private apartment without raising your voice, and so caused your wife to be caught squatting on the ground. The impropriety is with you and not with her." On this Mencius fell to reproving himself, and did not dare to put away his wife.

One day, when he was living with his mother in Ts'e, she was struck with the sorrowfulness of his aspect, as he stood leaning against a pillar, and asked him the cause of it. He replied, "I have heard that the superior man occupies the place for which he is adapted, accepting no reward to which he does not feel entitled, and not covetous of honour and emolument. Now my doctrines are not practised in Ts'e: I wish to leave it, but I think of your old age, and am anxious." His mother said, "It does not belong to a woman to determine anything of herself, but she is subject to the rule of the three obediences. When young, she has to obey her parents; when married, she has to obey her husband; when a widow, she has to obey her son. You are a man in your full maturity, and I am old. Do you act as your conviction of righteousness tells you you ought to do, and I will act according to the rule which belongs to me. Why should you be anxious about me?"

Such are the accounts which I have found of the mother of Mencius. Possibly some of them are inventions, but they are devoutly believed by the people of China; and it must be to their profit. We may well believe that she was a woman of very superior character, and that her son's subsequent distinction was in a great degree owing to her influence and training.

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5.4: The Art of War

Sun Tzu, Translated by Lionel Giles

Probably 6th century B.C.E.

China

Sun Tzu's *Art of War* is still studied in military academies around the world, including the US military academies (USMA, USNA, and USAFA), and it is taught in business schools and law schools as a manual on how to get ahead of the competition. While scholars argue about when Sun Tzu lived (or whether he was using an older text, or even whether someone named Sun Tzu existed), the impact that the work has had is undeniable. The work is both a military treatise and a philosophical argument about the nature of humanity. Unlike previous strategists, "Sun-Tzu had no patience with the protracted games generals seemed to enjoy playing with each other. Once hostilities had erupted, one's priority was to defeat the enemy, not indulge oneself in chivalry which could only prolong the conflict and cost more lives." (Mark)

In Confucian thinking, everyone has an assigned place in society, with strict expectations for behavior that could potentially limit creative/unusual responses. Sun Tzu's approach to warfare is Daoist in nature, rather than Confucian "by adapting oneself to one's situation, rather than rigidly holding fast to how one thinks things *should* be, one is able to recognize the fluidity of conditions and act upon them decisively." (Mark)

It is therefore Sun Tzu's skill as a Daoist philosopher that guides the work and provides the reader with an insightful view of human nature.

Written by Laura J. Getty

Sun Tzu on the Art of war

Introduction

Ssu-ma Ch'ien gives the following biography of Sun Tzu:

Sun Tzu Wu was a native of the Ch'i State. His ART OF WAR brought him to the notice of Ho Lu, King of Wu.

Ho Lu said to him: "I have carefully perused your 13 chapters. May I submit your theory of managing soldiers to a slight test?"

Sun Tzu replied: "You may."

Ho Lu asked: "May the test be applied to women?"

The answer was again in the affirmative, so arrangements were made to bring 180 ladies out of the Palace. Sun Tzu divided them into two companies, and placed one of the

King's favorite concubines at the head of each. He then bade them all take spears in their hands, and addressed them thus: "I presume you know the difference between front and back, right hand and left hand?"

The girls replied: "Yes."

Sun Tzu went on: "When I say 'Eyes front,' you must look straight ahead. When I say 'Left turn,' you must face towards your left hand. When I say 'Right turn,' you must face towards your right hand. When I say 'About turn,' you must face right round towards your back."

Again the girls assented. The words of command having been thus explained, he set up the halberds and battle-axes in order to begin the drill. Then, to the sound of drums, he gave the order "Right turn." But the girls only burst out laughing. Sun Tzu said: "If words of command are not clear and distinct, if orders are not thoroughly understood, then the general is to blame."

So he started drilling them again, and this time gave the order “Left turn,” whereupon the girls once more burst into fits of laughter. Sun Tzu: “If words of command are not clear and distinct, if orders are not thoroughly understood, the general is to blame. But if his orders ARE clear, and the soldiers nevertheless disobey, then it is the fault of their officers.”



Image 2.2: Bamboo Book-Binding | A copy of The Art of War in Chinese bamboo binding.

Author: User “vlasta2”
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So saying, he ordered the leaders of the two companies to be beheaded. Now the king of Wu was watching the scene from the top of a raised pavilion; and when he saw that his favorite concubines were about to be executed, he was greatly alarmed and hurriedly sent down the following message: “We are now quite satisfied as to our general’s ability to handle troops. If We are bereft of these two concubines, our meat and drink will lose their savor. It is our wish that they shall not be beheaded.”

Sun Tzu replied: “Having once received His Majesty’s commission to be the general of his forces, there are certain commands of His Majesty which, acting in that capacity, I am unable to accept.”

Accordingly, he had the two leaders beheaded, and straightway installed the pair next in order as leaders in their place. When this had been done, the drum was sounded for the drill once more; and the girls went through all the evolutions, turning to the right or to the left, marching ahead or wheeling back, kneeling or standing, with perfect accuracy and precision, not venturing to utter a sound. Then Sun Tzu sent a messenger to the King saying: “Your soldiers, Sire, are now properly drilled and disciplined, and ready for your majesty’s inspection. They can be put to any use that their sovereign may desire; bid them go through fire and water, and they will not disobey.”

But the King replied: “Let our general cease drilling and return to camp. As for us, We have no wish to come down and inspect the troops.”

Thereupon Sun Tzu said: “The King is only fond of words, and cannot translate them into deeds.”

After that, Ho Lu saw that Sun Tzu was one who knew how to handle an army, and finally appointed him general. In the west, he defeated the Ch’u State and forced his way into Ying, the capital; to the north he put fear into the States of Ch’i and Chin, and spread his fame abroad amongst the feudal princes. And Sun Tzu shared in the might of the King.

I. Laying Plans

1. Sun Tzu said: The art of war is of vital importance to the State.
2. It is a matter of life and death, a road either to safety or to ruin. Hence it is a subject of inquiry which can on no account be neglected.
3. The art of war, then, is governed by five constant factors, to be taken into account in one’s deliberations, when seeking to determine the conditions obtaining in the field.
4. These are: (1) The Moral Law; (2) Heaven; (3) Earth; (4) The Commander; (5) Method and Discipline.

5, 6. The MORAL LAW causes the people to be in complete accord with their ruler, so that they will follow him regardless of their lives, undismayed by any danger.

7. HEAVEN signifies night and day, cold and heat, times and seasons.
8. EARTH comprises distances, great and small; danger and security; open ground and narrow passes; the chances of life and death.
9. The COMMANDER stands for the virtues of wisdom, sincerity, benevolence, courage, and strictness.
10. By METHOD AND DISCIPLINE are to be understood the marshaling of the army in its proper subdivisions, the graduations of rank among the officers, the maintenance of roads by which supplies may reach the army, and the control of military expenditure.
11. These five heads should be familiar to every general: he who knows them will be victorious; he who knows them not will fail.
12. Therefore, in your deliberations, when seeking to determine the military conditions, let them be made the basis of a comparison, in this wise:
13. (1) Which of the two sovereigns is imbued with the Moral law? (2) Which of the two generals has most ability? (3) With whom lie the advantages derived from Heaven and Earth? (4) On which side is discipline most rigorously enforced? (5) Which army is stronger? (6) On which side are officers and men more highly trained? (7) In which army is there the greater constancy both in reward and punishment?
14. By means of these seven considerations I can forecast victory or defeat.
15. The general that hearkens to my counsel and acts upon it, will conquer: let such a one be retained in command! The general that hearkens not to my counsel nor acts upon it, will suffer defeat: let such a one be dismissed!
16. While heading the profit of my counsel, avail yourself also of any helpful circumstances over and beyond the ordinary rules.
17. According as circumstances are favorable, one should modify one's plans.
18. All warfare is based on deception.
19. Hence, when able to attack, we must seem unable; when using our forces, we must seem inactive; when we are near, we must make the enemy believe we are far away; when far away, we must make him believe we are near.
20. Hold out baits to entice the enemy. Feign disorder, and crush him.
21. If he is secure at all points, be prepared for him. If he is in superior strength, evade him.
22. If your opponent is of choleric temper, seek to irritate him. Pretend to be weak, that he may grow arrogant.
23. If he is taking his ease, give him no rest. If his forces are united, separate them.
24. Attack him where he is unprepared, appear where you are not expected.
25. These military devices, leading to victory, must not be divulged beforehand.
26. Now the general who wins a battle makes many calculations in his temple ere the battle is fought. The general who loses a battle makes but few calculations beforehand. Thus do many calculations lead to victory, and few calculations to defeat: how much more no calculation at all! It is by attention to this point that I can foresee who is likely to win or lose.

II. Waging War

1. Sun Tzu said: In the operations of war, where there are in the field a thousand swift chariots, as many heavy chariots, and a hundred thousand mail-clad soldiers with provisions enough to carry them a thousand LI the expenditure at home and at the front, including entertainment of guests, small items such as glue and paint, and sums spent on chariots and armor, will reach the total of a thousand ounces of silver per day. Such is the cost of raising an army of 100,000 men.
2. When you engage in actual fighting, if victory is long in coming, then men's weapons will grow dull and their ardor will be damped. If you lay siege to a town, you will exhaust your strength.
3. Again, if the campaign is protracted, the resources of the State will not be equal to the strain.
4. Now, when your weapons are dulled, your ardor damped, your strength exhausted and your treasure spent, other chieftains will spring up to take advantage of your extremity. Then no man, however wise, will be able to avert the consequences that must ensue.
5. Thus, though we have heard of stupid haste in war, cleverness has never been seen associated with long delays.
6. There is no instance of a country having benefited from prolonged warfare.
7. It is only one who is thoroughly acquainted with the evils of war that can thoroughly understand the profitable way of carrying it on.
8. The skillful soldier does not raise a second levy, neither are his supply-wagons loaded more than twice.
9. Bring war material with you from home, but forage on the enemy. Thus the army will have food enough for its needs.
10. Poverty of the State exchequer causes an army to be maintained by contributions from a distance. Contributing to maintain an army at a distance causes the people to be impoverished.
11. On the other hand, the proximity of an army causes prices to go up; and high prices cause the people's substance to be drained away.
12. When their substance is drained away, the peasantry will be afflicted by heavy exactions.

13, 14. With this loss of substance and exhaustion of strength, the homes of the people will be stripped bare, and three-tenths of their income will be dissipated; while government expenses for broken chariots, worn-out horses, breast-plates and helmets,

bows and arrows, spears and shields, protective mantles, draught-oxen and heavy wagons, will amount to four-tenths of its total revenue.

15. Hence a wise general makes a point of foraging on the enemy. One cartload of the enemy's provisions is equivalent to twenty of one's own, and likewise a single PICUL of his provender is equivalent to twenty from one's own store.
16. Now in order to kill the enemy, our men must be roused to anger; that there may be advantage from defeating the enemy, they must have their rewards.
17. Therefore in chariot fighting, when ten or more chariots have been taken, those should be rewarded who took the first. Our own flags should be substituted for those of the enemy, and the chariots mingled and used in conjunction with ours. The captured soldiers should be kindly treated and kept.
18. This is called, using the conquered foe to augment one's own strength.
19. In war, then, let your great object be victory, not lengthy campaigns.
20. Thus it may be known that the leader of armies is the arbiter of the people's fate, the man on whom it depends whether the nation shall be in peace or in peril.

III. Attack by Stratagem

1. Sun Tzu said: In the practical art of war, the best thing of all is to take the enemy's country whole and intact; to shatter and destroy it is not so good. So, too, it is better to recapture an army entire than to destroy it, to capture a regiment, a detachment or a company entire than to destroy them.
2. Hence to fight and conquer in all your battles is not supreme excellence; supreme excellence consists in breaking the enemy's resistance without fighting.
3. Thus the highest form of generalship is to balk the enemy's plans; the next best is to prevent the junction of the enemy's forces; the next in order is to attack the enemy's army in the field; and the worst policy of all is to besiege walled cities.
4. The rule is, not to besiege walled cities if it can possibly be avoided. The preparation of mantlets, movable shelters, and various implements of war, will take up three whole months; and the piling up of mounds over against the walls will take three months more.
5. The general, unable to control his irritation, will launch his men to the assault like swarming ants, with the result that one-third of his men are slain, while the town still remains untaken. Such are the disastrous effects of a siege.
6. Therefore the skillful leader subdues the enemy's troops without any fighting; he captures their cities without laying siege to them; he overthrows their kingdom without lengthy operations in the field.
7. With his forces intact he will dispute the mastery of the Empire, and thus, without losing a man, his triumph will be complete. This is the method of attacking by stratagem.
8. It is the rule in war, if our forces are ten to the enemy's one, to surround him; if five to one, to attack him; if twice as numerous, to divide our army into two.
9. If equally matched, we can offer battle; if slightly inferior in numbers, we can avoid the enemy; if quite unequal in every way, we can flee from him.
10. Hence, though an obstinate fight may be made by a small force, in the end it must be captured by the larger force.
11. Now the general is the bulwark of the State; if the bulwark is complete at all points, the State will be strong; if the bulwark is defective, the State will be weak.
12. There are three ways in which a ruler can bring misfortune upon his army:
13. (1) By commanding the army to advance or to retreat, being ignorant of the fact that it cannot obey. This is called hobbling the army.
14. (2) By attempting to govern an army in the same way as he administers a kingdom, being ignorant of the conditions which obtain in an army. This causes restlessness in the soldier's minds.
15. (3) By employing the officers of his army without discrimination, through ignorance of the military principle of adaptation to circumstances. This shakes the confidence of the soldiers.
16. But when the army is restless and distrustful, trouble is sure to come from the other feudal princes. This is simply bringing anarchy into the army, and flinging victory away.
17. Thus we may know that there are five essentials for victory: (1) He will win who knows when to fight and when not to fight. (2) He will win who knows how to handle both superior and inferior forces. (3) He will win whose army is animated by the same spirit throughout all its ranks. (4) He will win who, prepared himself, waits to take the enemy unprepared. (5) He will win who has military capacity and is not interfered with by the sovereign.
18. Hence the saying: If you know the enemy and know yourself, you need not fear the result of a hundred battles. If you know yourself but not the enemy, for every victory gained you will also suffer a defeat. If you know neither the enemy nor yourself, you will succumb in every battle.

IV. Tactical Dispositions

1. Sun Tzu said: The good fighters of old first put themselves beyond the possibility of defeat, and then waited for an opportunity of defeating the enemy.
2. To secure ourselves against defeat lies in our own hands, but the opportunity of defeating the enemy is provided by the enemy himself.
3. Thus the good fighter is able to secure himself against defeat, but cannot make certain of defeating the enemy.
4. Hence the saying: One may KNOW how to conquer without being able to DO it.
5. Security against defeat implies defensive tactics; ability to defeat the enemy means taking the offensive.
6. Standing on the defensive indicates insufficient strength; attacking, a superabundance of strength.
7. The general who is skilled in defense hides in the most secret recesses of the earth; he who is skilled in attack flashes forth from the topmost heights of heaven. Thus on the one hand we have ability to protect ourselves; on the other, a victory that is complete.
8. To see victory only when it is within the ken of the common herd is not the acme of excellence.
9. Neither is it the acme of excellence if you fight and conquer and the whole Empire says, “Well done!”
10. To lift an autumn hair is no sign of great strength; to see the sun and moon is no sign of sharp sight; to hear the noise of thunder is no sign of a quick ear.
11. What the ancients called a clever fighter is one who not only wins, but excels in winning with ease.
12. Hence his victories bring him neither reputation for wisdom nor credit for courage.
13. He wins his battles by making no mistakes. Making no mistakes is what establishes the certainty of victory, for it means conquering an enemy that is already defeated.
14. Hence the skillful fighter puts himself into a position which makes defeat impossible, and does not miss the moment for defeating the enemy.
15. Thus it is that in war the victorious strategist only seeks battle after the victory has been won, whereas he who is destined to defeat first fights and afterwards looks for victory.
16. The consummate leader cultivates the moral law and strictly adheres to method and discipline; thus it is in his power to control success.
17. In respect of military method, we have, firstly, Measurement; secondly, Estimation of quantity; thirdly, Calculation; fourthly, Balancing of chances; fifthly, Victory.
18. Measurement owes its existence to Earth; Estimation of quantity to Measurement; Calculation to Estimation of quantity; Balancing of chances to Calculation; and Victory to Balancing of chances.
19. A victorious army opposed to a routed one, is as a pound’s weight placed in the scale against a single grain.
20. The onrush of a conquering force is like the bursting of pent-up waters into a chasm a thousand fathoms deep.

VI. Weak Points and Strong

1. Sun Tzu said: Whoever is first in the field and awaits the coming of the enemy, will be fresh for the fight; whoever is second in the field and has to hasten to battle will arrive exhausted.
2. Therefore the clever combatant imposes his will on the enemy, but does not allow the enemy’s will to be imposed on him.
3. By holding out advantages to him, he can cause the enemy to approach of his own accord; or, by inflicting damage, he can make it impossible for the enemy to draw near.
4. If the enemy is taking his ease, he can harass him; if well supplied with food, he can starve him out; if quietly encamped, he can force him to move.
5. Appear at points which the enemy must hasten to defend; march swiftly to places where you are not expected.
6. An army may march great distances without distress, if it marches through country where the enemy is not.
7. You can be sure of succeeding in your attacks if you only attack places which are undefended. You can ensure the safety of your defense if you only hold positions that cannot be attacked.
8. Hence that general is skillful in attack whose opponent does not know what to defend; and he is skillful in defense whose opponent does not know what to attack.
9. O divine art of subtlety and secrecy! through you we learn to be invisible, through you inaudible; and hence we can hold the enemy’s fate in our hands.
10. You may advance and be absolutely irresistible, if you make for the enemy’s weak points; you may retire and be safe from pursuit if your movements are more rapid than those of the enemy.
11. If we wish to fight, the enemy can be forced to an engagement even though he be sheltered behind a high rampart and a deep ditch. All we need do is attack some other place that he will be obliged to relieve.
12. If we do not wish to fight, we can prevent the enemy from engaging us even though the lines of our encampment be merely traced out on the ground. All we need do is to throw something odd and unaccountable in his way.

13. By discovering the enemy's dispositions and remaining invisible ourselves, we can keep our forces concentrated, while the enemy's must be divided.
14. We can form a single united body, while the enemy must split up into fractions. hence there will be a whole pitted against separate parts of a whole, which means that we shall be many to the enemy's few.
15. And if we are able thus to attack an inferior force with a superior one, our opponents will be in dire straits.
16. The spot where we intend to fight must not be made known; for then the enemy will have to prepare against a possible attack at several different points; and his forces being thus distributed in many directions, the numbers we shall have to face at any given point will be proportionately few.
17. for should the enemy strengthen his van, he will weaken his rear; should he strengthen his rear, he will weaken his van; should he strengthen his left, he will weaken his right; should he strengthen his right, he will weaken his left. if he sends reinforcements everywhere, he will everywhere be weak.
18. Numerical weakness comes from having to prepare against possible attacks; numerical strength, from compelling our adversary to make these preparations against us.
19. Knowing the place and the time of the coming battle, we may concentrate from the greatest distances in order to fight.
20. But if neither time nor place be known, then the left wing will be impotent to succor the right, the right equally impotent to succor the left, the van unable to relieve the rear, or the rear to support the van. how much more so if the furthest portions of the army are anything under a hundred Li apart, and even the nearest are separated by several Li!
21. Though according to my estimate the soldiers of Yueh exceed our own in number, that shall advantage them nothing in the matter of victory. i say then that victory can be achieved.
22. Though the enemy be stronger in numbers, we may prevent him from fighting. Scheme so as to discover his plans and the likelihood of their success.
23. Rouse him, and learn the principle of his activity or inactivity. force him to reveal himself, so as to find out his vulnerable spots.
24. Carefully compare the opposing army with your own, so that you may know where strength is superabundant and where it is deficient.
25. In making tactical dispositions, the highest pitch you can attain is to conceal them; conceal your dispositions, and you will be safe from the prying of the subtlest spies, from the machinations of the wisest brains.
26. How victory may be produced for them out of the enemy's own tactics that is what the multitude cannot comprehend.
27. All men can see the tactics whereby i conquer, but what none can see is the strategy out of which victory is evolved.
28. Do not repeat the tactics which have gained you one victory, but let your methods be regulated by the infinite variety of circumstances.
29. Military tactics are like unto water; for water in its natural course runs away from high places and hastens downwards.
30. So in war, the way is to avoid what is strong and to strike at what is weak.
31. Water shapes its course according to the nature of the ground over which it flows; the soldier works out his victory in relation to the foe whom he is facing.
32. Therefore, just as water retains no constant shape, so in warfare there are no constant conditions.
33. He who can modify his tactics in relation to his opponent and thereby succeed in winning, may be called a heaven-born captain.
34. The five elements (water, fire, wood, metal, earth) are not always equally predominant; the four seasons make way for each other in turn. there are short days and long; the moon has its periods of waning and waxing.

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5.5: Hebrew Bible, “Genesis” And “Exodus”

Written version compiled between approximately 1000-500 B.C.E.

Hebrew literature

The *Hebrew Bible* is called the *Tanakh,* a name which comes from the first letters of its three sections: the *Torah,* or the Law (Ta); the *Nevi'im,* or the Prophets (Na), and the *Ketuvim,* or the Writings (Kh). The entire book is sometimes called the *Torah*, and it is also the Christian *Old Testament*. The section called the *Torah,* which is comprised of the first five books (also called the *Pentateuch* and the *Five Books of Moses*), were originally believed to have been composed in the 14th century B.C.E. by Moses. According to biblical scholars, the version that we have today is a compilation from four different written traditions after the time of Moses, which explains why the text has multiple inconsistencies: For instance, in “Genesis,” there are two creations of humans, and the number of animals that God tells Noah to take into the ark changes from two of each kind to seven of each kind. These versions are called the J, E, D, and P texts, which were combined over time. The *Hebrew Bible* has been translated many times over the centuries, and two of the most popular translations are included in the anthology for comparison.

Written by Laura J. Getty

King James Version

Genesis Chapter 1

1 In the beginning God created the heaven and the earth. 2 And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

3 And God said, Let there be light: and there was light. 4 And God saw the light, that it was good: and God divided the light from the darkness. 5 And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

6 And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. 7 And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. 8 And God called the firmament Heaven. And the evening and the morning were the second day.

9 And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. 10 And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good. 11 And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. 12 And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good. 13 And the evening and the morning were the third day.

14 And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: 15 And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. 16 And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. 17 And God set them in the firmament of the heaven to give light upon the earth, 18 And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. 19 And the evening and the morning were the fourth day.

20 And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. 21 And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. 22 And God blessed them,

saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. [23] And the evening and the morning were the fifth day.

[24] And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. [25] And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good.

[26] And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. [27] So God created man in his own image, in the image of God created he him; male and female created he them. [28] And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

[29] And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. [30] And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so. [31] And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.

Genesis Chapter 2

[1] Thus the heavens and the earth were finished, and all the host of them. [2] And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. [3] And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

[4] These are the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens, [5] And every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and there was not a man to till the ground. [6] But there went up a mist from the earth, and watered the whole face of the ground. [7] And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

[8] And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed. [9] And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. [10] And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. [11] The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold; [12] And the gold of that land is good: there is bdellium and the onyx stone. [13] And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia. [14] And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria. And the fourth river is Euphrates. [15] And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it.

[16] And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: [17] But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

[18] And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him. [19] And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof. [20] And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.

[21] And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; [22] And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man. [23] And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. [24] Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. [25] And they were both naked, the man and his wife, and were not ashamed.

Genesis Chapter 3

1 Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? 2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: 3 But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. 4 And the serpent said unto the woman, Ye shall not surely die: 5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

6 And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. 7 And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons. 8 And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.

9 And the LORD God called unto Adam, and said unto him, Where art thou? 10 And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.

11 And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? 12 And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. 13 And the LORD God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.

14 And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: 15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. 16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; 18 Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; 19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return. 20 And Adam called his wife's name Eve; because she was the mother of all living. 21 Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.

22 And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: 23 Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken. 24 So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

Genesis Chapter 4

1 And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD. 2 And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.

3 And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD. 4 And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering: 5 But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.

6 And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen? 7 If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him. 8 And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

9 And the LORD said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper? 10 And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground. 11 And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand;
12 When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth.

13 And Cain said unto the LORD, My punishment is greater than I can bear. 14 Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me. 15 And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the LORD set a mark upon Cain, lest any finding him should kill him.

16 And Cain went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden. 17 And Cain knew his wife; and she conceived, and bare Enoch: and he builded a city, and called the name of the city, after the name of his son, Enoch. 18 And unto Enoch was born Irad: and Irad begat Mehujael: and Mehujael begat Methusael: and Methusael begat Lamech.

19 And Lamech took unto him two wives: the name of the one was Adah, and the name of the other Zillah.

20 And Adah bare Jabal: he was the father of such as dwell in tents, and of such as have cattle. 21 And his brother's name was Jubal: he was the father of all such as handle the harp and organ. 22 And Zillah, she also bare Tubalcain, an instructer of every artificer in brass and iron: and the sister of Tubalcain was Naamah.

23 And Lamech said unto his wives, Adah and Zillah, Hear my voice; ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt. 24 If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold.

25 And Adam knew his wife again; and she bare a son, and called his name Seth: For God, said she, hath appointed me another seed instead of Abel, whom Cain slew. 26 And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of the LORD.

Genesis Chapter 5

1 This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him; 2 Male and female created he them; and blessed them, and called their name Adam, in the day when they were created.

3 And Adam lived an hundred and thirty years, and begat a son in his own likeness, and after his image; and called his name Seth: 4 And the days of Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters: 5 And all the days that Adam lived were nine hundred and thirty years: and he died.

6 And Seth lived an hundred and five years, and begat Enos: 7 And Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters: 8 And all the days of Seth were nine hundred and twelve years: and he died.

9 And Enos lived ninety years, and begat Cainan: 10 And Enos lived after he begat Cainan eight hundred and fifteen years, and begat sons and daughters: 11 And all the days of Enos were nine hundred and five years: and he died.

12 And Cainan lived seventy years and begat Mahalaleel: 13 And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters: 14 And all the days of Cainan were nine hundred and ten years: and he died.

15 And Mahalaleel lived sixty and five years, and begat Jared: 16 And Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters: 17 And all the days of Mahalaleel were eight hundred ninety and five years: and he died.

18 And Jared lived an hundred sixty and two years, and he begat Enoch: 19 And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters: 20 And all the days of Jared were nine hundred sixty and two years: and he died.

21 And Enoch lived sixty and five years, and begat Methuselah: 22 And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters: 23 And all the days of Enoch were three hundred sixty and five years: 24 And Enoch walked with God: and he was not; for God took him.

25 And Methuselah lived an hundred eighty and seven years, and begat Lamech. 26 And Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters: 27 And all the days of Methuselah were nine hundred sixty and nine years: and he died.

28 And Lamech lived an hundred eighty and two years, and begat a son: 29 And he called his name Noah, saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which the LORD hath cursed. 30 And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters: 31 And all the days of Lamech were seven hundred seventy and seven years: and he died. 32 And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth.

Genesis Chapter 6

1 And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, 2 That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. 3 And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.

4 There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.

5 And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

6 And it repented the LORD that he had made man on the earth, and it grieved him at his heart. 7 And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.

8 But Noah found grace in the eyes of the LORD.

9 These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God. 10 And Noah begat three sons, Shem, Ham, and Japheth.

11 The earth also was corrupt before God, and the earth was filled with violence. 12 And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.

13 And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.

14 Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. 15 And this is the fashion which thou shalt make it of: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. 16 A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it. 17 And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die. 18 But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee. 19 And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female. 20 Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every sort shall come unto thee, to keep them alive. 21 And take thou unto thee of all food that is eaten, and thou shalt gather it to thee; and it shall be for food for thee, and for them. 22 Thus did Noah; according to all that God commanded him, so did he.

Genesis Chapter 7

1 And the LORD said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation. 2 Of every clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that are not clean by two, the male and his female. 3 Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth. 4 For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth.

5 And Noah did according unto all that the LORD commanded him. 6 And Noah was six hundred years old when the flood of waters was upon the earth.

7 And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood. 8 Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the earth, 9 There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah. 10 And it came to pass after seven days, that the waters of the flood were upon the earth.

11 In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. 12 And the rain was upon the earth forty days and forty nights.

13 In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark; 14 They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort. 15 And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life. 16 And they that went in, went in male and female of all flesh, as God had commanded him: and the LORD shut him in.

17 And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth. 18 And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters. 19 And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered. 20 Fifteen cubits upward did the waters prevail; and the mountains were covered.

21 And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: 22 All in whose nostrils was the breath of life, of all that was in the dry land, died. 23 And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark. 24 And the waters prevailed upon the earth an hundred and fifty days.

Genesis Chapter 8

1 And God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters asswaged; 2 The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained; 3 And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated.

4 And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat. 5 And the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen.

6 And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made: 7 And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth. 8 Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground; 9 But the dove found no rest for the sole of her foot, and she returned

unto him into the ark, for the waters were on the face of the whole earth: then he put forth his hand, and took her, and pulled her in unto him into the ark. 10 And he stayed yet other seven days; and again he sent forth the dove out of the ark; 11 And the dove came in to him in the evening; and, lo, in her mouth was an olive leaf pluckt off: so Noah knew that the waters were abated from off the earth. 12 And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more.

13 And it came to pass in the six hundredth and first year, in the first month, the first day of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry. 14 And in the second month, on the seven and twentieth day of the month, was the earth dried.

15 And God spake unto Noah, saying, 16 Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee. 17 Bring forth with thee every living thing that is with thee, of all flesh, both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth. 18 And Noah went forth, and his sons, and his wife, and his sons' wives with him: 19 Every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after their kinds, went forth out of the ark.

20 And Noah builded an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. 21 And the LORD smelled a sweet savour; and the LORD said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done. 22 While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

Genesis Chapter 9

1 And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth. 2 And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered. 3 Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things. 4 But flesh with the life thereof, which is the blood thereof, shall ye not eat. 5 And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. 6 Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.

7 And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein.

8 And God spake unto Noah, and to his sons with him, saying, 9 And I, behold, I establish my covenant with you, and with your seed after you; 10 And with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth. 11 And I will establish my covenant with you, neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.

12 And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations: 13 I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. 14 And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: 15 And I will remember my covenant, which is between me and you and every living creature
of all flesh; and the waters shall no more become a flood to destroy all flesh. 16 And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth. 17 And God said unto Noah, This is the token of the covenant, which I have established between me and all flesh that is upon the earth.

Exodus Chapter 1

1 Now these are the names of the children of Israel, which came into Egypt; every man and his household came with Jacob. 2 Reuben, Simeon, Levi, and Judah, 3 Issachar, Zebulun, and Benjamin, 4 Dan, and Naphtali, Gad, and Asher. 5 And all the souls that

came out of the loins of Jacob were seventy souls: for Joseph was in Egypt already.

6 And Joseph died, and all his brethren, and all that generation.

7 And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.

8 Now there arose up a new king over Egypt, which knew not Joseph. 9 And he said unto his people, Behold, the people of the children of Israel are more and mightier than we: 10 Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land. 11 Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses. 12 But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel. 13 And the Egyptians made the children of Israel to serve with rigour: 14 And they made their lives bitter with hard bondage, in morter, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigour.

15 And the king of Egypt spake to the Hebrew midwives, of which the name of the one was Shiphrah, and the name of the other Puah: 16 And he said, When ye do the office of a midwife to the Hebrew women, and see them upon the stools; if it be a son, then ye shall kill him: but if it be a daughter, then she shall live. 17 But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men children alive. 18 And the king of Egypt called for the midwives, and said unto them, Why have ye done this thing, and have saved the men children alive? 19 And the midwives said unto Pharaoh, Because the Hebrew women are not as the Egyptian women; for they are lively, and are delivered ere the midwives come in unto them. 20 Therefore God dealt well with the midwives: and the people multiplied, and waxed very mighty. 21 And it came to pass, because the midwives feared God, that he made them houses. 22 And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive.

Exodus Chapter 2

1 And there went a man of the house of Levi, and took to wife a daughter of Levi. 2 And the woman conceived, and bare a son: and when she saw him that he was a goodly child, she hid him three months. 3 And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink. 4 And his sister stood afar off, to wit what would be done to him.

5 And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it. 6 And when she had opened
it, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children. 7 Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee? 8 And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother. 9 And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the women took the child, and nursed it. 10 And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of the water.

11 And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren. 12 And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand. 13 And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow? 14 And he said, Who made thee a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known. 15 Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by a well.

16 Now the priest of Midian had seven daughters: and they came and drew water, and filled the troughs to water their father's

flock. [17] And the shepherds came and drove them away: but Moses stood up and helped them, and watered their flock. [18] And when they came to Reuel their father, he said, How is it that ye are come so soon to day? [19] And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew water enough for us, and watered the flock. [20] And he said unto his daughters, And where is he? why is it that ye have left the man? call him, that he may eat bread. [21] And Moses was content to dwell with the man: and he gave Moses Zipporah his daughter. [22] And she bare him a son, and he called his name Gershom: for he said, I have been a stranger in a strange land.

[23] And it came to pass in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage. [24] And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. [25] And God looked upon the children of Israel, and God had respect unto them.

Exodus Chapter 3

[1] Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb. [2] And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed. [3] And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. [4] And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. [5] And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. [6] Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.

[7] And the LORD said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; [8] And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites. [9] Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them. [10] Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

[11] And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt? [12] And he said, Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain. [13] And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? [14] And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. [15] And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, the LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations.

[16] Go, and gather the elders of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt: [17] And I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey. [18] And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The LORD God of the Hebrews hath met with us: and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the LORD our God.

[19] And I am sure that the king of Egypt will not let you go, no, not by a mighty hand. [20] And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof: and after that he will let you go. [21] And I will give this people favour in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty. [22] But every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put them upon your sons, and upon your daughters; and ye shall spoil the Egyptians.

Exodus Chapter 4

1 And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The LORD hath
not appeared unto thee. 2 And the LORD said unto him, What is that in thine hand? And he said, A rod. 3 And he said, Cast it
on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it. 4 And the LORD said unto
Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand:
5 That they may believe that the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath
appeared unto thee.

6 And the LORD said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom: and when he
took it out, behold, his hand was leprous as snow. 7 And he said, Put thine hand into thy bosom again. And he put his hand into
his bosom again; and plucked it out of his bosom, and, behold, it was turned again as his other flesh. 8 And it shall come to pass,
if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign. 9 And it
shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of
the river, and pour it upon the dry land: and the water which thou takest out of the river shall become blood upon the dry land.

10 And Moses said unto the LORD, O my LORD, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant:
but I am slow of speech, and of a slow tongue. 11 And the LORD said unto him, Who hath made man's mouth? or who maketh the
dumb, or deaf, or the seeing, or the blind? have not I the LORD? 12 Now therefore go, and I will be with thy mouth, and teach thee
what thou shalt say. 13 And he said, O my LORD, send, I pray thee, by the hand of him whom thou wilt send. 14 And the anger of
the LORD was kindled against Moses, and he said, Is not Aaron the Levite thy brother? I know that he can speak well. And also,
behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart. 15 And thou shalt speak unto him, and
put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. 16 And he shall be
thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of
God. 17 And thou shalt take this rod in thine hand, wherewith thou shalt do signs.

18 And Moses went and returned to Jethro his father in law, and said unto him, Let me go, I pray thee, and return unto my brethren
which are in Egypt, and see whether they be yet alive. And Jethro said to Moses, Go in peace. 19 And the LORD said unto Moses
in Midian, Go, return into Egypt: for all the men are dead which sought thy life. 20 And Moses took his wife and his sons, and set
them upon an ass, and he returned to the land of Egypt: and Moses took the rod of God in his hand. 21 And the LORD said unto
Moses, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh, which I have put in thine hand:
but I will harden his heart, that he shall not let the people go. 22 And thou shalt say unto Pharaoh, Thus saith the LORD, Israel is
my son, even my firstborn: 23 And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I
will slay thy son, even thy firstborn.

24 And it came to pass by the way in the inn, that the LORD met him, and sought to kill him. 25 Then Zipporah took a sharp stone,
and cut off the foreskin of her son, and cast it at his feet, and said, Surely a bloody husband art thou to me. 26 So he let him go:
then she said, A bloody husband thou art, because of the circumcision.

27 And the LORD said to Aaron, Go into the wilderness to meet Moses. And he went, and met him in the mount of God, and kissed
him. 28 And Moses told Aaron all the words of the LORD who had sent him, and all the signs which he had commanded him.

29 And Moses and Aaron went and gathered together all the elders of the children of Israel: 30 And Aaron spake all the words
which the LORD had spoken unto Moses, and did the signs in the sight of the people. 31 And the people believed: and when they
heard that the LORD had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads
and worshipped.

Exodus Chapter 5

1 And afterward Moses and Aaron went in, and told Pharaoh, Thus saith the LORD God of Israel, Let my people go, that they may
hold a feast unto me in the wilderness. 2 And Pharaoh said, Who is the LORD, that I should obey his voice to let Israel go? I know

not the LORD, neither will I let Israel go.

3 And they said, The God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the desert, and sacrifice unto the LORD our God; lest he fall upon us with pestilence, or with the sword. 4 And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from their works? get you unto your burdens. 5 And Pharaoh said, Behold, the people of the land now are many, and ye make them rest from their burdens. 6 And Pharaoh commanded the same day the taskmasters of the people, and their officers, saying, 7 Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves. 8 And the tale of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish ought thereof: for they be idle; therefore they cry, saying, Let us go and sacrifice to our God. 9 Let there more work be laid upon the men, that they may labour therein; and let them not regard vain words.

10 And the taskmasters of the people went out, and their officers, and they spake to the people, saying, Thus saith Pharaoh, I will not give you straw. 11 Go ye, get you straw where ye can find it: yet not ought of your work shall be diminished. 12 So the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw. 13 And the taskmasters hasted them, saying, Fulfil your works, your daily tasks, as when there was straw. 14 And the officers of the children of Israel, which Pharaoh's taskmasters had set over them, were beaten, and demanded, Wherefore have ye not fulfilled your task in making brick both yesterday and to day, as heretofore?

15 Then the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants?

16 There is no straw given unto thy servants, and they say to us, Make brick: and, behold, thy servants are beaten; but the fault is in thine own people. 17 But he said, Ye are idle, ye are idle: therefore ye say, Let us go and do sacrifice to the LORD. 18 Go therefore now, and work; for there shall no straw be given you, yet shall ye deliver the tale of bricks. 19 And the officers of the children of Israel did see that they were in evil case, after it was said, Ye shall not minish ought from your bricks of your daily task.

20 And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh: 21 And they said unto them, The LORD look upon you, and judge; because ye have made our savour to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us. 22 And Moses returned unto the LORD, and said, LORD, wherefore hast thou so evil entreated this people? why is it that thou hast sent me? 23 For since I came to Pharaoh to speak in thy name, he hath done evil to this people; neither hast thou delivered thy people at all.

Exodus Chapter 6

1 Then the LORD said unto Moses, Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land. 2 And God spake unto Moses, and said unto him, I am the LORD: 3 And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them. 4 And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers. 5 And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant. 6 Wherefore say unto the children of Israel, I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments: 7 And I will take you to me for a people, and I will be to you a God: and ye shall know that I am the LORD your God, which bringeth you out from under the burdens of the Egyptians. 8 And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I am the LORD.

9 And Moses spake so unto the children of Israel: but they hearkened not unto Moses for anguish of spirit, and for cruel bondage.

10 And the LORD spake unto Moses, saying, 11 Go in, speak unto Pharaoh king of Egypt, that he let the children of Israel go out of his land. 12 And Moses spake before the LORD, saying, Behold, the children of Israel have not hearkened unto me; how then shall Pharaoh hear me, who am of uncircumcised lips? 13 And the LORD spake unto Moses and unto Aaron, and gave them a charge unto the children of Israel, and unto Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt.

14 These be the heads of their fathers' houses: The sons of Reuben the firstborn of Israel; Hanoch, and Pallu, Hezron, and Carmi: these be the families of Reuben. 15 And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman: these are the families of Simeon.

16 And these are the names of the sons of Levi according to their generations; Gershon, and Kohath, and Merari: and the years of the life of Levi were an hundred thirty and seven years. 17 The sons of Gershon; Libni, and Shimi, according to their families. 18 And the sons of Kohath; Amram, and Izhar, and Hebron, and Uzziel: and the years of the life of Kohath were an hundred thirty and three years. 19 And the sons of Merari; Mahali and Mushi: these are the families of Levi according to their generations. 20 And Amram took him Jochebed his father's sister to wife; and she bare him Aaron and Moses: and the years of the life of Amram were an hundred and thirty and seven years.

21 And the sons of Izhar; Korah, and Nepheg, and Zichri. 22 And the sons of Uzziel; Mishael, and Elzaphan, and Zithri. 23 And Aaron took him Elisheba, daughter of Amminadab, sister of Naashon, to wife; and she bare him Nadab, and Abihu, Eleazar, and Ithamar. 24 And the sons of Korah; Assir, and Elkanah, and Abiasaph: these are the families of the Korhites. 25 And Eleazar Aaron's son took him one of the daughters of Putiel to wife; and she bare him Phinehas: these are the heads of the fathers of the Levites according to their families. 26 These are that Aaron and Moses, to whom the LORD said, Bring out the children of Israel from the land of Egypt according to their armies. 27 These are they which spake to Pharaoh king of Egypt, to bring out the children of Israel from Egypt: these are that Moses and Aaron.

28 And it came to pass on the day when the LORD spake unto Moses in the land of Egypt, 29 That the LORD spake unto Moses, saying, I am the LORD: speak thou unto Pharaoh king of Egypt all that I say unto thee. 30 And Moses said before the LORD, Behold, I am of uncircumcised lips, and how shall Pharaoh hearken unto me?

Exodus Chapter 7

1 And the LORD said unto Moses, See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet. 2 Thou shalt speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land. 3 And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt. 4 But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, and my people the children of Israel, out of the land of Egypt by great judgments. 5 And the Egyptians shall know that I am the LORD, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them. 6 And Moses and Aaron did as the LORD commanded them, so did they. 7 And Moses was fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh.

8 And the LORD spake unto Moses and unto Aaron, saying, 9 When Pharaoh shall speak unto you, saying, Shew a miracle for you: then thou shalt say unto Aaron, Take thy rod, and cast it before Pharaoh, and it shall become a serpent.

10 And Moses and Aaron went in unto Pharaoh, and they did so as the LORD had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent. 11 Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments. 12 For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods. 13 And he hardened Pharaoh's heart, that he hearkened not unto them; as the LORD had said.

14 And the LORD said unto Moses, Pharaoh's heart is hardened, he refuseth to let the people go. 15 Get thee unto Pharaoh in the morning; lo, he goeth out unto the water; and thou shalt stand by the river's brink against he come; and the rod which was turned to a serpent shalt thou take in thine hand. 16 And thou shalt say unto him, The LORD God of the Hebrews hath sent me unto thee, saying, Let my people go, that they may serve me in the wilderness: and, behold, hitherto thou wouldest not hear. 17 Thus saith the LORD, In this thou shalt know that I am the LORD: behold, I will smite with the rod that is in mine hand upon the waters which are in the river, and they shall be turned to blood. 18 And the fish that is in the river shall die, and the river shall stink; and the Egyptians shall lothe to drink of the water of the river.

19 And the LORD spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their

streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood; and that there may be blood throughout all the land of Egypt, both in vessels of wood, and in vessels of stone. [20] And Moses and Aaron did so, as the LORD commanded; and he lifted up the rod, and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that were in the river were turned to blood. [21] And the fish that was in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt. [22] And the magicians of Egypt did so with their enchantments: and Pharaoh's heart was hardened, neither did he hearken unto them; as the LORD had said. [23] And Pharaoh turned and went into his house, neither did he set his heart to this also. [24] And all the Egyptians digged round about the river for water to drink; for they could not drink of the water of the river. [25] And seven days were fulfilled, after that the LORD had smitten the river.

Exodus Chapter 8

[1] And the LORD spake unto Moses, Go unto Pharaoh, and say unto him, Thus saith the LORD, Let my people go, that they may serve me. [2] And if thou refuse to let them go, behold, I will smite all thy borders with frogs: [3] And the river shall bring forth frogs abundantly, which shall go up and come into thine house, and into thy bedchamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneadingtroughs: [4] And the frogs shall come up both on thee, and upon thy people, and upon all thy servants.

[5] And the LORD spake unto Moses, Say unto Aaron, Stretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt. [6] And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt. [7] And the magicians did so with their enchantments, and brought up frogs upon the land of Egypt.

[8] Then Pharaoh called for Moses and Aaron, and said, Intreat the LORD, that he may take away the frogs from me, and from my people; and I will let the people go, that they may do sacrifice unto the LORD. [9] And Moses said unto Pharaoh, Glory over me: when shall I intreat for thee, and for thy servants, and for thy people, to destroy the frogs from thee and thy houses, that they may remain in the river only? [10] And he said, To morrow. And he said, Be it according to thy word: that thou mayest know that there is none like unto the LORD our God. [11] And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people; they shall remain in the river only. [12] And Moses and Aaron went out from Pharaoh: and Moses cried unto the LORD because of the frogs which he had brought against Pharaoh. [13] And the LORD did according to the word of Moses; and the frogs died out of the houses, out of the villages, and out of the fields. [14] And they gathered them together upon heaps: and the land stank. [15] But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the LORD had said.

[16] And the LORD said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt. [17] And they did so; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man, and in beast; all the dust of the land became lice throughout all the land of Egypt. [18] And the magicians did so with their enchantments to bring forth lice, but they could not: so there were lice upon man, and upon beast. [19] Then the magicians said unto Pharaoh, This is the finger of God: and Pharaoh's heart was hardened, and he hearkened not unto them; as the LORD had said.

[20] And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh; lo, he cometh forth to the water; and say unto him, Thus saith the LORD, Let my people go, that they may serve me. [21] Else, if thou wilt not let my people go, behold, I will send swarms of flies upon thee, and upon thy servants, and upon thy people, and into thy houses: and the houses of the Egyptians shall be full of swarms of flies, and also the ground whereon they are. [22] And I will sever in that day the land of Goshen, in which my people dwell, that no swarms of flies shall be there; to the end thou mayest know that I am the LORD in the midst of the earth. [23] And I will put a division between my people and thy people: to morrow shall this sign be. [24] And the LORD did so; and there came a grievous swarm of flies into the house of Pharaoh, and into his servants' houses, and into all the land of Egypt: the land was corrupted by reason of the swarm of flies.

[25] And Pharaoh called for Moses and for Aaron, and said, Go ye, sacrifice to your God in the land. [26] And Moses said, It is not

meet so to do; for we shall sacrifice the abomination of the Egyptians to the LORD our God: lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us? [27] We will go three days' journey into the wilderness, and sacrifice to the LORD our God, as he shall command us. [28] And Pharaoh said, I will let you go, that ye may sacrifice to the LORD your God in the wilderness; only ye shall not go very far away: intreat for me. [29] And Moses said, Behold, I go out from thee, and I will intreat the LORD that the swarms of flies may depart from Pharaoh, from his servants, and from his people, to morrow: but let not Pharaoh deal deceitfully any more in not letting the people go to sacrifice to the LORD. [30] And Moses went out from Pharaoh, and intreated the LORD. [31] And the LORD did according to the word of Moses; and he removed the swarms of flies from Pharaoh, from his servants, and from his people; there remained not one. [32] And Pharaoh hardened his heart at this time also, neither would he let the people go.

Exodus Chapter 9

[1] Then the LORD said unto Moses, Go in unto Pharaoh, and tell him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me. [2] For if thou refuse to let them go, and wilt hold them still, [3] Behold, the hand of the LORD is upon thy cattle which is in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: there shall be a very grievous murrain. [4] And the LORD shall sever between the cattle of Israel and the cattle of Egypt: and there shall nothing die of all that is the children's of Israel. [5] And the LORD appointed a set time, saying, To morrow the LORD shall do this thing in the land. [6] And the LORD did that thing on the morrow, and all the cattle of Egypt died: but of the cattle of the children of Israel died not one. [7] And Pharaoh sent, and, behold, there was not one of the cattle of the Israelites dead. And the heart of Pharaoh was hardened, and he did not let the people go.

[8] And the LORD said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh. [9] And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth with blains upon man, and upon beast, throughout all the land of Egypt. [10] And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth with blains upon man, and upon beast. [11] And the magicians could not stand before Moses because of the boils; for the boil was upon the magicians, and upon all the Egyptians. [12] And the LORD hardened the heart of Pharaoh, and he hearkened not unto them; as the LORD had spoken unto Moses.

[13] And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me. [14] For I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people; that thou mayest know that there
is none like me in all the earth. [15] For now I will stretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth. [16] And in very deed for this cause have I raised thee up, for to shew in thee my power; and that my name may be declared throughout all the earth. [17] As yet exaltest thou thyself against my people, that thou wilt not let them go? [18] Behold, to morrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt since the foundation thereof even until now. [19] Send therefore now, and gather thy cattle, and all that thou hast in the field; for upon every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die. [20] He that feared the word of the LORD among the servants of Pharaoh made his servants and his cattle flee into the houses: [21] And he that regarded not the word of the LORD left his servants and his cattle in the field.

[22] And the LORD said unto Moses, Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt. [23] And Moses stretched forth his rod toward heaven: and the LORD sent thunder and hail, and the fire ran along upon the ground; and the LORD rained hail upon the land of Egypt. [24] So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation. [25] And the hail smote throughout all the land of Egypt all that was in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field. [26] Only in the land of Goshen, where the children of Israel were, was there no hail.

[27] And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have sinned this time: the LORD is righteous, and I

and my people are wicked. [28] Intreat the LORD (for it is enough) that there be no more mighty thunderings and hail; and I will let you go, and ye shall stay no longer. [29] And Moses said unto him, As soon as I am gone out of the city, I will spread abroad my hands unto the LORD; and the thunder shall cease, neither shall there be any more hail; that thou mayest know how that the earth is the LORD's. [30] But as for thee and thy servants, I know that ye will not yet fear the LORD God. [31] And the flax and the barley was smitten: for the barley was in the ear, and the flax was bolled. [32] But the wheat and the rie were not smitten: for they were not grown up. [33] And Moses went out of the city from Pharaoh, and spread abroad his hands unto the LORD: and the thunders and hail ceased, and the rain was not poured upon the earth. [34] And when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more, and hardened his heart, he and his servants. [35] And the heart of Pharaoh was hardened, neither would he let the children of Israel go; as the LORD had spoken by Moses.

Exodus Chapter 10

[1] And the LORD said unto Moses, Go in unto Pharaoh: for I have hardened his heart, and the heart of his servants, that I might shew these my signs before him: [2] And that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and my signs which I have done among them; that ye may know how that I am the LORD. [3] And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the LORD God of the Hebrews, How long wilt thou refuse to humble thyself before me? let my people go, that they may serve me. [4] Else, if thou refuse to let my people go, behold, to morrow will I bring the locusts into thy coast: [5] And they shall cover the face of the earth, that one cannot be able to see the earth: and they shall eat the residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field: [6] And they shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians; which neither thy fathers, nor thy fathers' fathers have seen, since the day that they were upon the earth unto this day. And he turned himself, and went out from Pharaoh. [7] And Pharaoh's servants said unto him, How long shall this man be a snare unto us? let the men go, that they may serve the LORD their God: knowest thou not yet that Egypt is destroyed? [8] And Moses and Aaron were brought again unto Pharaoh: and he said unto them, Go, serve the LORD your God: but who are they that shall go? [9] And Moses said, We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go; for we must hold a feast unto the LORD. [10] And he said unto them, Let the LORD be so with you, as I will let you go, and your little ones: look to it; for evil is before you. [11] Not so: go now ye that are men, and serve the LORD; for that ye did desire. And they were driven out from Pharaoh's presence.

[12] And the LORD said unto Moses, Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, even all that the hail hath left. [13] And Moses stretched forth his rod over the land of Egypt, and the LORD brought an east wind upon the land all that day, and all that night; and when it was morning, the east wind brought the locusts. [14] And the locust went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous were they; before them there were no such locusts as they, neither after them shall be such. [15] For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.

[16] Then Pharaoh called for Moses and Aaron in haste; and he said, I have sinned against the LORD your God, and against you. [17] Now therefore forgive, I pray thee, my sin only this once, and intreat the LORD your God, that he may take away from me this death only. [18] And he went out from Pharaoh, and intreated the LORD. [19] And the LORD turned a mighty strong west wind, which took away the locusts, and cast them into the Red sea; there remained not one locust in all the coasts of Egypt. [20] But the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go.

[21] And the LORD said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness which may be felt. [22] And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days: [23] They saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings.

[24] And Pharaoh called unto Moses, and said, Go ye, serve the LORD; only let your flocks and your herds be stayed: let your little ones also go with you. [25] And Moses said, Thou must give us also sacrifices and burnt offerings, that we may sacrifice unto the

LORD our God. [26] Our cattle also shall go with us; there shall not an hoof be left behind; for thereof must we take to serve the LORD our God; and we know not with what we must serve the LORD, until we come thither.

[27] But the LORD hardened Pharaoh's heart, and he would not let them go. [28] And Pharaoh said unto him, Get thee from me, take heed to thyself, see my face no more; for in that day thou seest my face thou shalt die. [29] And Moses said, Thou hast spoken well, I will see thy face again no more.

Exodus Chapter 11

[1] And the LORD said unto Moses, Yet will I bring one plague more upon Pharaoh, and upon Egypt; afterwards he will let you go hence: when he shall let you go, he shall surely thrust you out hence altogether. [2] Speak now in the ears of the people, and let every man borrow of his neighbour, and every woman of her neighbour, jewels of silver and jewels of gold. [3] And the LORD gave the people favour in the sight of the Egyptians. Moreover the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.

[4] And Moses said, Thus saith the LORD, About midnight will I go out into the midst of Egypt: [5] And all the firstborn in the land of Egypt shall die, from the first born of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that is behind the mill; and all the firstborn of beasts. [6] And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more. [7] But against any of the children of Israel shall not a dog move his tongue, against man or beast: that ye may know how that the LORD doth put a difference between the Egyptians and Israel. [8] And all these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people that follow thee: and after that I will go out. And he went out from Pharaoh in a great anger. [9] And the LORD said unto Moses, Pharaoh shall not hearken unto you; that my wonders may be multiplied in the land of Egypt. [10] And Moses and Aaron did all these wonders before Pharaoh: and the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land.

Exodus Chapter 12

[1] And the LORD spake unto Moses and Aaron in the land of Egypt saying,

[2] This month shall be unto you the beginning of months: it shall be the first month of the year to you.

[3] Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house: [4] And if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb. [5] Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats: [6] And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. [7] And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it.

[8] And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it. [9] Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof. [10] And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire.

[11] And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the LORD's passover. [12] For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the LORD. [13] And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt. [14] And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever. [15] Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel. [16] And in the first day there shall be an holy convocation, and in the seventh day

there shall be an holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you. [17] And ye shall observe the feast of unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever.

[18] In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even. [19] Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land. [20] Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.

[21] Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the passover. [22] And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side posts with the blood that is in the bason; and none of you shall go out at the door of his house until the morning. [23] For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you. [24] And ye shall observe this thing for an ordinance to thee and to thy sons for ever. [25] And it shall come to pass, when ye be come to the land which the LORD will give you, according as he hath promised, that ye shall keep this service. [26] And it shall come to pass, when your children shall say unto you, What mean ye by this service? [27] That ye shall say, It is the sacrifice of the LORD's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped. [28] And the children of Israel went away, and did as the LORD had commanded Moses and Aaron, so did they.

[29] And it came to pass, that at midnight the LORD smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle. [30] And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead.

[31] And he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the LORD, as ye have said. [32] Also take your flocks and your herds, as ye have said, and be gone; and bless me also. [33] And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We be all dead men. [34] And the people took their dough before it was leavened, their kneadingtroughs being bound up in their clothes upon their shoulders. [35] And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment: [36] And the LORD gave the people favour in the sight of the Egyptians, so that they lent unto them such things as they required. And they spoiled the Egyptians.

[37] And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, beside children. [38] And a mixed multitude went up also with them; and flocks, and herds, even very much cattle. [39] And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.

[40] Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. [41] And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the LORD went out from the land of Egypt. [42] It is a night to be much observed unto the LORD for bringing them out from the land of Egypt: this is that night of the LORD to be observed of all the children of Israel in their generations.

[43] And the LORD said unto Moses and Aaron, This is the ordinance of the passover: There shall no stranger eat thereof: [44] But every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof. [45] A foreigner and an hired servant shall not eat thereof. [46] In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof. [47] All the congregation of Israel shall keep it. [48] And when a stranger shall sojourn with thee, and will keep the passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof. [49] One law shall be to him that is homeborn, and unto the stranger that sojourneth among you. [50] Thus did all the children of Israel; as the LORD commanded

Moses and Aaron, so did they. [51] And it came to pass the selfsame day, that the LORD did bring the children of Israel out of the land of Egypt by their armies.

Exodus Chapter 13

[1] And the LORD spake unto Moses, saying, [2] Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine.

[3] And Moses said unto the people, Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand the LORD brought you out from this place: there shall no leavened bread be eaten. [4] This day came ye out in the month Abib.

[5] And it shall be when the LORD shall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he sware unto thy fathers to give thee, a land flowing with milk and honey, that thou shalt keep this service in this month. [6] Seven days thou shalt eat unleavened bread, and in the seventh day shall be a feast to the LORD. [7] Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters.

[8] And thou shalt shew thy son in that day, saying, This is done because of that which the LORD did unto me when I came forth out of Egypt. [9] And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that the LORD's law may be in thy mouth: for with a strong hand hath the LORD brought thee out of Egypt. [10] Thou shalt therefore keep this ordinance in his season from year to year.

[11] And it shall be when the LORD shall bring thee into the land of the Canaanites, as he sware unto thee and to thy fathers, and shall give it thee, [12] That thou shalt set apart unto the LORD all that openeth the matrix, and every firstling that cometh of a beast which thou hast; the males shall be the LORD's. [13] And every firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break his neck: and all the firstborn of man among thy children shalt thou redeem.

[14] And it shall be when thy son asketh thee in time to come, saying, What is this? that thou shalt say unto him, By strength of hand the LORD brought us out from Egypt, from the house of bondage: [15] And it came to pass, when Pharaoh would hardly let us go, that the LORD slew all the firstborn in the land of Egypt, both the firstborn of man, and the firstborn of beast: therefore I sacrifice to the LORD all that openeth the matrix, being males; but all the firstborn of my children I redeem. [16] And it shall be for a token upon thine hand, and for frontlets between thine eyes: for by strength of hand the LORD brought us forth out of Egypt.

[17] And it came to pass, when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt: [18] But God led the people about, through the way of the wilderness of the Red sea: and the children of Israel went up harnessed out of the land of Egypt. [19] And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you.

[20] And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness. [21] And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night: [22] He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people.

Exodus Chapter 14

[1] And the LORD spake unto Moses, saying, [2] Speak unto the children of Israel, that they turn and encamp before Pihahiroth, between Migdol and the sea, over against Baalzephon: before it shall ye encamp by the sea. [3] For Pharaoh will say of the children of Israel, They are entangled in the land, the wilderness hath shut them in. [4] And I will harden Pharaoh's heart, that he shall follow after them; and I will be honoured upon Pharaoh, and upon all his host; that the Egyptians may know that I am the LORD. And they did so.

5 And it was told the king of Egypt that the people fled: and the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us? 6 And he made ready his chariot, and took his people with him: 7 And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them. 8 And the LORD hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and the children of Israel went out with an high hand. 9 But the Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pihahiroth, before Baalzephon.

10 And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel cried out unto the LORD. 11 And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt? 12 Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the wilderness.

13 And Moses said unto the people, Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever. 14 The LORD shall fight for you, and ye shall hold your peace.

15 And the LORD said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward: 16 But lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea. 17 And I, behold, I will harden the hearts of the Egyptians, and they shall follow them: and I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen. 18 And the Egyptians shall know that I am the LORD, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen.

19 And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them: 20 And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night.

21 And Moses stretched out his hand over the sea; and the LORD caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. 22 And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left. 23 And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen. 24 And it came to pass, that in the morning watch the LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians, 25 And took off their chariot wheels, that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the LORD fighteth for them against the Egyptians.

26 And the LORD said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen. 27 And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the LORD overthrew the Egyptians in the midst of the sea. 28 And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them. 29 But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left. 30 Thus the LORD saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore. 31 And Israel saw that great work which the LORD did upon the Egyptians: and the people feared the LORD, and believed the LORD, and his servant Moses.

Exodus Chapter 15

1 Then sang Moses and the children of Israel this song unto the LORD, and spake, saying, I will sing unto the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea. 2 The LORD is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my father's God, and I will exalt him. 3 The LORD is a man of war: the LORD is his name. 4 Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned

in the Red sea. [5] The depths have covered them: they sank into the bottom as a stone. [6] Thy right hand, O LORD, is become glorious in power: thy right hand, O LORD, hath dashed in pieces the enemy. [7] And in the greatness of thine excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, which consumed them as stubble. [8] And with the blast of thy nostrils the waters were gathered together, the floods stood upright as an heap, and the depths were congealed in the heart of the sea. [9] The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them. [10] Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters. [11] Who is like unto thee, O LORD, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders? [12] Thou stretchedst out thy right hand, the earth swallowed them. [13] Thou in thy mercy hast led forth the people which thou hast redeemed: thou hast guided them in thy strength unto thy holy habitation. [14] The people shall hear, and be afraid: sorrow shall take hold on the inhabitants of Palestina. [15] Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away. [16] Fear and dread shall fall upon them; by the greatness of thine arm they shall be as still as a stone; till thy people pass over, O LORD, till the people pass over, which thou hast purchased. [17] Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O LORD, which thou hast made for thee to dwell in, in the Sanctuary, O LORD, which thy hands have established. [18] The LORD shall reign for ever and ever. [19] For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the LORD brought again the waters of the sea upon them; but the children of Israel went on dry land in the midst of the sea.

[20] And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances. [21] And Miriam answered them, Sing ye to the LORD, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea.

[22] So Moses brought Israel from the Red sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water.

[23] And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah. [24] And the people murmured against Moses, saying, What shall we drink? [25] And he cried unto the LORD; and the LORD shewed him a tree, which when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them, [26] And said, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the LORD that healeth thee.

[27] And they came to Elim, where were twelve wells of water, and threescore and ten palm trees: and they encamped there by the waters.

Exodus Chapter 16

[1] And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt. [2] And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness: [3] And the children of Israel said unto them, Would to God we had died by the hand of the LORD in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.

[4] Then said the LORD unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no. [5] And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily. [6] And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that the LORD hath brought you out from the land of Egypt: [7] And in the morning, then ye shall see the glory of the LORD; for that he heareth your murmurings against the LORD: and what are we, that ye murmur against us? [8] And Moses said, This shall be, when the LORD shall give you in the evening flesh to eat, and in the morning bread to the full; for that the LORD heareth your murmurings which ye murmur against him: and what are we? your murmurings are not against us, but against the LORD.

9 And Moses spake unto Aaron, Say unto all the congregation of the children of Israel, Come near before the LORD: for he hath heard your murmurings. 10 And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of the LORD appeared in the cloud.

11 And the LORD spake unto Moses, saying, 12 I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the LORD your God.

13 And it came to pass, that at even the quails came up, and covered the camp: and in the morning the dew lay round about the host. 14 And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground. 15 And when the children of Israel saw it, they said one to another, It is manna: for they wist not what it was. And Moses said unto them, This is the bread which the LORD hath given you to eat.

16 This is the thing which the LORD hath commanded, Gather of it every man according to his eating, an omer for every man, according to the number of your persons; take ye every man for them which are in his tents. 17 And the children of Israel did so, and gathered, some more, some less. 18 And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according
to his eating. 19 And Moses said, Let no man leave of it till the morning. 20 Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them. 21 And they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted.

22 And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses. 23 And he said unto them, This is that which the LORD hath said, To morrow is the rest of the holy sabbath unto the LORD: bake that which ye will bake to day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning. 24 And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein. 25 And Moses said, Eat that to day; for to day is a sabbath unto the LORD: to day ye shall not find it in the field. 26 Six days ye shall gather it; but on the seventh day, which is the sabbath, in it there shall be none.

27 And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. 28 And the LORD said unto Moses, How long refuse ye to keep my commandments and my laws? 29 See, for that the LORD hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. 30 So the people rested on the seventh day. 31 And the house of Israel called the name thereof Manna: and it was like coriander seed, white; and the taste of it was like wafers made with honey.

32 And Moses said, This is the thing which the LORD commandeth, Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt. 33 And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations. 34 As the LORD commanded Moses, so Aaron laid it up before the Testimony, to be kept. 35 And the children of Israel did eat manna forty years, until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan. 36 Now an omer is the tenth part of an ephah.

Exodus Chapter 17

1 And all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the LORD, and pitched in Rephidim: and there was no water for the people to drink. 2 Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye tempt the LORD? 3 And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst? 4 And Moses cried unto the LORD, saying, What shall I do unto this people? they be almost ready to stone me. 5 And the LORD said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go. 6 Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it,

that the people may drink. And Moses did so in the sight of the elders of Israel. [7] And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the LORD, saying, Is the LORD among us, or not?

[8] Then came Amalek, and fought with Israel in Rephidim. [9] And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: to morrow I will stand on the top of the hill with the rod of God in mine hand. [10] So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill. [11] And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed. [12] But Moses hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun. [13] And Joshua discomfited Amalek and his people with the edge of the sword. [14] And the LORD said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven. [15] And Moses built an altar, and called the name of it Jehovahnissi: [16] For he said, Because the LORD hath sworn that the LORD will have war with Amalek from generation to generation.

Exodus Chapter 18

[1] When Jethro, the priest of Midian, Moses' father in law, heard of all that God had done for Moses, and for Israel his people, and that the LORD had brought Israel out of Egypt; [2] Then Jethro, Moses' father in law, took Zipporah, Moses' wife, after he had sent her back, [3] And her two sons; of which the name of the one was Gershom; for he said, I have been an alien in a strange land: [4] And the name of the other was Eliezer; for the God of my father, said he, was mine help, and delivered me from the sword of Pharaoh: [5] And Jethro, Moses' father in law, came with his sons and his wife unto Moses into the wilderness, where he encamped at the mount of God: [6] And he said unto Moses, I thy father in law Jethro am come unto thee, and thy wife, and her two sons with her.

[7] And Moses went out to meet his father in law, and did obeisance, and kissed him; and they asked each other of their welfare; and they came into the tent. [8] And Moses told his father in law all that the LORD had done unto Pharaoh and to the Egyptians for Israel's sake, and all the travail that had come upon them by the way, and how the LORD delivered them. [9] And Jethro rejoiced for all the goodness which the LORD had done to Israel, whom he had delivered out of the hand of the Egyptians. [10] And Jethro said, Blessed be the LORD, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, who hath delivered the people from under the hand of the Egyptians. [11] Now I know that the LORD is greater than all gods: for in the thing wherein they dealt proudly he was above them. [12] And Jethro, Moses' father in law, took a burnt offering and sacrifices for God: and Aaron came, and all the elders of Israel, to eat bread with Moses' father in law before God.

[13] And it came to pass on the morrow, that Moses sat to judge the people: and the people stood by Moses from the morning unto the evening. [14] And when Moses' father in law saw all that he did to the people, he said, What is this thing that thou doest to the people? why sittest thou thyself alone, and all the people stand by thee from morning unto even? [15] And Moses said unto his father in law, Because the people come unto me to enquire of God: [16] When they have a matter, they come unto me; and I judge between one and another, and I do make them know the statutes of God, and his laws. [17] And Moses' father in law said unto him, The thing that thou doest is not good. [18] Thou wilt surely wear away, both thou, and this people that is with thee: for this thing is too heavy for thee; thou art not able to perform it thyself alone. [19] Hearken now unto my voice, I will give thee counsel, and God shall be with thee: Be thou for the people to God-ward, that thou mayest bring the causes unto God: [20] And thou shalt teach them ordinances and laws, and shalt shew them the way wherein they must walk, and the work that they must do. [21] Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens:
[22] And let them judge the people at all seasons: and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear the burden with thee. [23] If thou shalt do this thing, and God command thee so, then thou shalt be able to endure, and all this people shall also go to their place in peace. [24] So Moses hearkened to the voice of his father in law, and did all that he had said. [25] And Moses chose able men out of all Israel, and made

them heads over the people, rulers of thousands, rulers of hun dreds, rulers of fifties, and rulers of tens. [26] And they judged the people at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselves.

[27] And Moses let his father in law depart; and he went his way into his own land.

Exodus Chapter 19

[1] In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai. [2] For they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount. [3] And Moses went up unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; [4] Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. [5] Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: [6] And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.

[7] And Moses came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him. [8] And all the people answered together, and said, All that the LORD hath spoken we will do. And Moses returned the words of the people unto the LORD.

[9] And the LORD said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever. And Moses told the words of the people unto the LORD.

[10] And the LORD said unto Moses, Go unto the people, and sanctify them to day and to morrow, and let them wash their clothes, [11] And be ready against the third day: for the third day the LORD will come down in the sight of all the people upon mount Sinai. [12] And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death: [13] There shall not an hand touch it, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live: when the trumpet soundeth long, they shall come up to the mount.

[14] And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes.[15] And he said unto the people, Be ready against the third day: come not at your wives.

[16] And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled. [17] And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. [18] And mount Sinai was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. [19] And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice. [20] And the LORD came down upon mount Sinai, on the top of the mount: and the LORD called Moses up to the top of the mount; and Moses went up. [21] And the LORD said unto Moses, Go down, charge the people, lest they break through unto the LORD to gaze, and many of them perish. [22] And let the priests also, which come near to the LORD, sanctify themselves, lest the LORD break forth upon them. [23] And Moses said unto the LORD, The people cannot come up to mount Sinai: for thou chargedst us, saying, Set bounds about the mount, and sanctify it. [24] And the LORD said unto him, Away, get thee down, and thou shalt come up, thou, and Aaron with thee: but let not the priests and the people break through to come up unto the LORD, lest he break forth upon them. [25] So Moses went down unto the people, and spake unto them.

Exodus Chapter 20

[1] And God spake all these words, saying, [2] I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage. [3] Thou shalt have no other gods before me. [4] Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. [5] Thou shalt not

bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; [6] And shewing mercy unto thousands of them that love me, and keep my commandments. [7] Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain. [8] Remember the sabbath day, to keep it holy. [9] Six days shalt thou labour, and do all thy work: [10] But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: [11] For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

[12] Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee. [13] Thou shalt not kill. [14] Thou shalt not commit adultery. [15] Thou shalt not steal. [16] Thou shalt not bear false witness against thy neighbour. [17] Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

[18] And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off. [19] And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die. [20] And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not. [21] And the people stood afar off, and Moses drew near unto the thick darkness where God was.

[22] And the LORD said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven. [23] Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold. [24] An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen: in all places where I record my name I will come unto thee, and I will bless thee. [25] And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it. [26] Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon.

Exodus Chapter 21

[1] Now these are the judgments which thou shalt set before them. [2] If thou buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing. [3] If he came in by himself, he shall go out by himself: if he were married, then his wife shall go out with him. [4] If his master have given him a wife, and she have born him sons or daughters; the wife and her children shall be her master's, and he shall go out by himself. [5] And if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free: [6] Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an aul; and he shall serve him for ever.

[7] And if a man sell his daughter to be a maidservant, she shall not go out as the menservants do. [8] If she please not her master, who hath betrothed her to himself, then shall he let her be redeemed: to sell her unto a strange nation he shall have no power, seeing he hath dealt deceitfully with her. [9] And if he have betrothed her unto his son, he shall deal with her after the manner of daughters. [10] If he take him another wife; her food, her raiment, and her duty of marriage, shall he not diminish. [11] And if he do not these three unto her, then shall she go out free without money.

[12] He that smiteth a man, so that he die, shall be surely put to death. [13] And if a man lie not in wait, but God deliver him into his hand; then I will appoint thee a place whither he shall flee. [14] But if a man come presumptuously upon his neighbour, to slay him with guile; thou shalt take him from mine altar, that he may die.

[15] And he that smiteth his father, or his mother, shall be surely put to death.

[16] And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death. [17] And he that curseth his father, or his mother, shall surely be put to death.

[18] And if men strive together, and one smite another with a stone, or with his fist, and he die not, but keepeth his bed: [19] If he rise

again, and walk abroad upon his staff, then shall he that smote him be quit: only he shall pay for the loss of his time, and shall cause him to be thoroughly healed.

20 And if a man smite his servant, or his maid, with a rod, and he die under his hand; he shall be surely punished. 21 Notwithstanding, if he continue a day or two, he shall not be punished: for he is his money.

22 If men strive, and hurt a woman with child, so that her fruit depart from her, and yet no mischief follow: he shall be surely punished, according as the woman's husband will lay upon him; and he shall pay as the judges determine. 23 And if any mischief follow, then thou shalt give life for life, 24 Eye for eye, tooth for tooth, hand for hand, foot for foot, 25 Burning for burning, wound for wound, stripe for stripe.

26 And if a man smite the eye of his servant, or the eye of his maid, that it perish; he shall let him go free for his eye's sake. 27 And if he smite out his manservant's tooth, or his maidservant's tooth; he shall let him go free for his tooth's sake.

28 If an ox gore a man or a woman, that they die: then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox shall be quit. 29 But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death. 30 If there be laid on him a sum of money, then he shall give for the ransom of his life whatsoever is laid upon him. 31 Whether he have gored a son, or have gored a daughter, according to this judgment shall it be done unto him. 32 If the ox shall push a manservant or a maidservant; he shall give unto their master thirty shekels of silver, and the ox shall be stoned.

33 And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein;

34 The owner of the pit shall make it good, and give money unto the owner of them; and the dead beast shall be his.

35 And if one man's ox hurt another's, that he die; then they shall sell the live ox, and divide the money of it; and the dead ox also they shall divide. 36 Or if it be known that the ox hath used to push in time past, and his owner hath not kept him in; he shall surely pay ox for ox; and the dead shall be his own.

Exodus Chapter 22

1 If a man shall steal an ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep.

2 If a thief be found breaking up, and be smitten that he die, there shall no blood be shed for him. 3 If the sun be risen upon him, there shall be blood shed for him; for he should make full restitution; if he have nothing, then he shall be sold for his theft. 4 If the theft be certainly found in his hand alive, whether it be ox, or ass, or sheep; he shall restore double.

5 If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field; of the best of his own field, and of the best of his own vineyard, shall he make restitution.

6 If fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field, be consumed therewith; he that kindled the fire shall surely make restitution.

7 If a man shall deliver unto his neighbour money or stuff to keep, and it be stolen out of the man's house; if the thief be found, let him pay double. 8 If the thief be not found, then the master of the house shall be brought unto the judges, to see whether he have put his hand unto his neighbour's goods. 9 For all manner of trespass, whether
it be for ox, for ass, for sheep, for raiment, or for any manner of lost thing which another challengeth to be his, the cause of both parties shall come before the judges; and whom the judges shall condemn, he shall pay double unto his neighbour. 10 If a man deliver unto his neighbour an ass, or an ox, or a sheep, or any beast, to keep; and it die,
or be hurt, or driven away, no man seeing it: 11 Then shall an oath of the LORD be between them both, that he hath not put his hand unto his neighbour's goods; and the owner of it shall accept thereof, and he shall not make it good. 12 And if it be stolen from him, he shall make restitution unto the owner thereof. 13 If it be torn in pieces, then let him bring it for witness, and he shall

not make good that which was torn.

14 And if a man borrow ought of his neighbour, and it be hurt, or die, the owner thereof being not with it, he shall surely make it good. 15 But if the owner thereof be with it, he shall not make it good: if it be an hired thing, it came for his hire.

16 And if a man entice a maid that is not betrothed, and lie with her, he shall surely endow her to be his wife. 17 If her father utterly refuse to give her unto him, he shall pay money according to the dowry of virgins.

18 Thou shalt not suffer a witch to live.

19 Whosoever lieth with a beast shall surely be put to death.

20 He that sacrificeth unto any god, save unto the LORD only, he shall be utterly destroyed.

21 Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt.

22 Ye shall not afflict any widow, or fatherless child. 23 If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry; 24 And my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless.

25 If thou lend money to any of my people that is poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury. 26 If thou at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down: 27 For that is his covering only, it is his raiment for his skin: wherein shall he sleep? and it shall come to pass, when he crieth unto me, that I will hear; for I am gracious.

28 Thou shalt not revile the gods, nor curse the ruler of thy people.

29 Thou shalt not delay to offer the first of thy ripe fruits, and of thy liquors: the firstborn of thy sons shalt thou give unto me. 30 Likewise shalt thou do with thine oxen, and with thy sheep: seven days it shall be with his dam; on the eighth day thou shalt give it me.

31 And ye shall be holy men unto me: neither shall ye eat any flesh that is torn of beasts in the field; ye shall cast it to the dogs.

Exodus Chapter 23

1 Thou shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness.

2 Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause to decline after many to wrest judgment:

3 Neither shalt thou countenance a poor man in his cause.

4 If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. 5 If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him. 6 Thou shalt not wrest the judgment of thy poor in his cause. 7 Keep thee far from a false matter; and the innocent and righteous slay thou not: for I will not justify the wicked.

8 And thou shalt take no gift: for the gift blindeth the wise, and perverteth the words of the righteous.

9 Also thou shalt not oppress a stranger: for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt.

10 And six years thou shalt sow thy land, and shalt gather in the fruits thereof: 11 But the seventh year thou shalt let it rest and lie still; that the poor of thy people may eat: and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, and with thy oliveyard. 12 Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and

thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed. [13] And in all things that I have said unto you be circumspect: and make no mention of the name of other gods, neither let it be heard out of thy mouth.

[14] Three times thou shalt keep a feast unto me in the year. [15] Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt: and none shall appear before me empty:) [16] And the feast of harvest, the firstfruits of thy labours, which thou hast sown in the field: and the feast of ingathering, which is in the end of the year, when thou hast gathered in thy labours out of the field. [17] Three items in the year all thy males shall appear before the LORD God. [18] Thou shalt not offer the blood of my sacrifice with leavened bread; neither shall the fat of my sacrifice remain until the morning. [19] The first of the firstfruits of thy land thou shalt bring into the house of the LORD thy God. Thou shalt not seethe a kid in his mother's milk.

[20] Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. [21] Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him. [22] But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries. [23] For mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites: and I will cut them off. [24] Thou shalt not bow down to their gods, nor serve them, nor do after their works: but thou shalt utterly overthrow them, and quite break down their images. [25] And ye shall serve the LORD your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee.

[26] There shall nothing cast their young, nor be barren, in thy land: the number of thy days I will fulfil. [27] I will send my fear before thee, and will destroy all the people to whom thou shalt come, and I will make all thine enemies turn their backs unto thee. [28] And I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee. [29] I will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee. [30] By little and little I will drive them out from before thee, until thou be increased, and inherit the land. [31] And I will set thy bounds from the Red sea even unto the sea of the Philistines, and from the desert unto the river: for I will deliver the inhabitants of the land into your hand; and thou shalt drive them out before thee. [32] Thou shalt make no covenant with them, nor with their gods. [33] They shall not dwell in thy land, lest they make thee sin against me: for if thou serve their gods, it will surely be a snare unto thee.

Exodus Chapter 24

[1] And he said unto Moses, Come up unto the LORD, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship ye afar off. [2] And Moses alone shall come near the LORD: but they shall not come nigh; neither shall the people go up with him.

[3] And Moses came and told the people all the words of the LORD, and all the judgments: and all the people answered with one voice, and said, All the words which the LORD hath said will we do. [4] And Moses wrote all the words of the LORD, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel. [5] And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the LORD. [6] And Moses took half of the blood, and put it in basons; and half of the blood he sprinkled on the altar. [7] And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath said will we do, and be obedient. [8] And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words.

[9] Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel: [10] And they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness. [11] And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink.

[12] And the LORD said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them. [13] And Moses rose up, and his minister Joshua: and Moses went up into the mount of God. [14] And he said unto the elders, Tarry ye here for us, until we come again unto you: and, behold, Aaron and Hur are with you: if any man have any matters to do, let him come unto them. [15] And Moses went up into the mount,

and a cloud covered the mount. [16] And the glory of the LORD abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud. [17] And the sight of the glory of the LORD was like devouring fire on the top of the mount in the eyes of the children of Israel. [18] And Moses went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount forty days and forty nights.

Exodus Chapter 25

[1] And the LORD spake unto Moses, saying, [2] Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering. [3] And this is the offering which ye shall take of them; gold, and silver, and brass, [4] And blue, and purple, and scarlet, and fine linen, and goats' hair, [5] And rams' skins dyed red, and badgers' skins, and shittim wood, [6] Oil for the light, spices for anointing oil, and for sweet incense, [7] Onyx stones, and stones to be set in the ephod, and in the breastplate. [8] And let them make me a sanctuary; that I may dwell among them. [9] According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it.

[10] And they shall make an ark of shittim wood: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof. [11] And thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shalt make upon it a crown of gold round about. [12] And thou shalt cast four rings of gold for it, and put them in the four corners thereof; and two rings shall be in the one side of it, and two rings in the other side of it. [13] And thou shalt make staves of shittim wood, and overlay them with gold. [14] And thou shalt put the staves into the rings by the sides of the ark, that the ark may be borne with them. [15] The staves shall
be in the rings of the ark: they shall not be taken from it. [16] And thou shalt put into the ark the testimony which I shall give thee. [17] And thou shalt make a mercy seat of pure gold: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof. [18] And thou shalt make two cherubims of gold, of beaten work shalt thou make them, in the two ends of the mercy seat. [19] And make one cherub on the one end, and the other cherub on
the other end: even of the mercy seat shall ye make the cherubims on the two ends thereof. [20] And the cherubims shall stretch forth their wings on high, covering the mercy seat with their wings, and their faces shall look one to another; toward the mercy seat shall the faces of the cherubims be. [21] And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee. [22] And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.

[23] Thou shalt also make a table of shittim wood: two cubits shall be the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof. [24] And thou shalt overlay it with pure gold, and make thereto a crown of gold round about. [25] And thou shalt make unto it a border of an hand breadth round about, and thou shalt make a golden crown to the border thereof round about. [26] And thou shalt make for it four rings of gold, and put the rings in the four corners that are on the four feet thereof. [27] Over against the border shall the rings be for places of the staves to bear the table. [28] And thou shalt make the staves of shittim wood, and overlay them with gold, that the table may be borne with them. [29] And thou shalt make the dishes thereof, and spoons thereof, and covers thereof, and bowls thereof, to cover withal: of pure gold shalt thou make them. [30] And thou shalt set upon the table shewbread before me alway.

[31] And thou shalt make a candlestick of pure gold: of beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same. [32] And six branches shall come out of the sides of it; three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side: [33] Three bowls made like unto almonds, with a knop and a flower in one branch; and three bowls made like almonds in the other branch, with a knop and a flower: so in the six branches that come out of the candlestick. [34] And in the candlesticks shall be four bowls made like unto almonds, with their knops and their flowers. [35] And there shall be a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches that proceed out of the candlestick. [36] Their knops and their branches shall be of the same: all it shall be one beaten work of pure gold. [37] And thou shalt make the seven lamps thereof: and they shall light the lamps thereof, that they may give light over against it. [38] And the tongs thereof, and

the snuffdishes thereof, shall be of pure gold. 39 Of a talent of pure gold shall he make it, with all these vessels. 40 And look that thou make them after their pattern, which was shewed thee in the mount.

Exodus Chapter 26

1 Moreover thou shalt make the tabernacle with ten curtains of fine twined linen, and blue, and purple, and scarlet: with cherubims of cunning work shalt thou make them. 2 The length of one curtain shall be eight and twenty cubits, and the breadth of one curtain four cubits: and every one of the curtains shall have one measure. 3 The five curtains shall be coupled together one to another; and other five curtains shall be coupled one to another. 4 And thou shalt make loops of blue upon the edge of the one curtain from the selvedge in the coupling; and likewise shalt thou make in the uttermost edge of another curtain, in the coupling of the second. 5 Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that is in the coupling of the second; that the loops may take hold one of another. 6 And thou shalt make fifty taches of gold, and couple the curtains together with the taches: and it shall be one tabernacle.

7 And thou shalt make curtains of goats' hair to be a covering upon the tabernacle: eleven curtains shalt thou make. 8 The length of one curtain shall be thirty cubits, and the breadth of one curtain four cubits: and the eleven curtains shall be all of one measure. 9 And thou shalt couple five curtains by themselves, and six curtains by themselves, and shalt double the sixth curtain in the forefront of the tabernacle. 10 And thou shalt make fifty loops on the edge of the one curtain that is outmost in the coupling, and fifty loops in the edge of the curtain which coupleth the second. 11 And thou shalt make fifty taches of brass, and put the taches into the loops, and couple the tent together, that it may be one. 12 And the remnant that remaineth of the curtains of the tent, the half curtain that remaineth, shall hang over the backside of the tabernacle. 13 And a cubit on the one side, and a cubit on the other side of that which remaineth in the length of the curtains of the tent, it shall hang over the sides of the tabernacle on this side and on that side, to cover it. 14 And thou shalt make a covering for the tent of rams' skins dyed red, and a covering above of badgers' skins.

15 And thou shalt make boards for the tabernacle of shittim wood standing up. 16 Ten cubits shall be the length of a board, and a cubit and a half shall be the breadth of one board. 17 Two tenons shall there be in one board, set in order one against another: thus shalt thou make for all the boards of the tabernacle. 18 And thou shalt make the boards for the tabernacle, twenty boards on the south side southward. 19 And thou shalt make forty sockets of silver under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons. 20 And for the second side of the tabernacle on the north side there shall be twenty boards: 21 And their forty sockets of silver; two sockets under one board, and two sockets under another board. 22 And for the sides of the tabernacle westward thou shalt make six boards. 23 And two boards shalt thou make for the corners of the tabernacle in the two sides. 24 And they shall be coupled together beneath, and they shall be coupled together above the head of it unto one ring: thus shall it be for them both; they shall be for the two corners. 25 And they shall be eight boards, and their sockets of silver, sixteen sockets; two sockets under one board, and two sockets under another board.

26 And thou shalt make bars of shittim wood; five for the boards of the one side of the tabernacle, 27 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle, for the two sides westward. 28 And the middle bar in the midst of the boards shall reach from end to end. 29 And thou shalt overlay the boards with gold, and make their rings of gold for places for the bars: and thou shalt overlay the bars with gold. 30 And thou shalt rear up the tabernacle according to the fashion thereof which was shewed thee in the mount.

31 And thou shalt make a vail of blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made: 32 And thou shalt hang it upon four pillars of shittim wood overlaid with gold: their hooks shall be of gold, upon the four sockets of silver.

33 And thou shalt hang up the vail under the taches, that thou mayest bring in thither within the vail the ark of the testimony: and the vail shall divide unto you between the holy place and the most holy. 34 And thou shalt put the mercy seat upon the ark of the testimony in the most holy place. 35 And thou shalt set the table without the vail, and the candlestick over against the table on the side of the tabernacle toward the south: and thou shalt put the table on the north side. 36 And thou shalt make an hanging for the

door of the tent, of blue, and purple, and scarlet, and fine twined linen, wrought with needlework. [37] And thou shalt make for the hanging five pillars of shittim wood, and overlay them with gold, and their hooks shall be of gold: and thou shalt cast five sockets of brass for them.

Exodus Chapter 27

[1] And thou shalt make an altar of shittim wood, five cubits long, and five cubits broad; the altar shall be foursquare: and the height thereof shall be three cubits. [2] And thou shalt make the horns of it upon the four corners thereof: his horns shall be of the same: and thou shalt overlay it with brass. [3] And thou shalt make his pans to receive his ashes, and his shovels, and his basons, and his fleshhooks, and his firepans: all the vessels thereof thou shalt make of brass. [4] And thou shalt make for it a grate of network of brass; and upon the net shalt thou make four brasen rings in the four corners thereof. [5] And thou shalt put it under the compass of the altar beneath, that the net may be even to the midst of the altar. [6] And thou shalt make staves for the altar, staves of shittim wood, and overlay them with brass. [7] And the staves shall be put into the rings, and the staves shall be upon the two sides of the altar, to bear it. [8] Hollow with boards shalt thou make it: as it was shewed thee in the mount, so shall they make it.

[9] And thou shalt make the court of the tabernacle: for the south side southward there shall be hangings for the court of fine twined linen of an hundred cubits long for one side: [10] And the twenty pillars thereof and their twenty sockets shall be of brass; the hooks of the pillars and their fillets shall be of silver. [11] And likewise for the north side in length there shall be hangings of an hundred cubits long, and his twenty pillars and their twenty sockets of brass; the hooks of the pillars and their fillets of silver.

[12] And for the breadth of the court on the west side shall be hangings of fifty cubits: their pillars ten, and their sockets ten. [13] And the breadth of the court on the east side eastward shall be fifty cubits. [14] The hangings of one side of the gate shall be fifteen cubits: their pillars three, and their sockets three. [15] And on the other side shall be hangings fifteen cubits: their pillars three, and their sockets three.

[16] And for the gate of the court shall be an hanging of twenty cubits, of blue, and purple, and scarlet, and fine twined linen, wrought with needlework: and their pillars shall be four, and their sockets four. [17] All the pillars round about the court shall be filleted with silver; their hooks shall be of silver, and their sockets of brass.

[18] The length of the court shall be an hundred cubits, and the breadth fifty every where, and the height five cubits of fine twined linen, and their sockets of brass. [19] All the vessels of the tabernacle in all the service thereof, and all the pins thereof, and all the pins of the court, shall be of brass.

[20] And thou shalt command the children of Israel, that they bring thee pure oil olive beaten for the light, to cause the lamp to burn always. [21] In the tabernacle of the congregation without the vail, which is before the testimony, Aaron and his sons shall order it from evening to morning before the LORD: it shall be a statute for ever unto their generations on the behalf of the children of Israel.

Exodus Chapter 28

[1] And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons. [2] And thou shalt make holy garments for Aaron thy brother for glory and for beauty. [3] And thou shalt speak unto all that are wise hearted, whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office. [4] And these are the garments which they shall make; a breastplate, and an ephod, and a robe, and a broidered coat, a mitre, and a girdle: and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priest's office. [5] And they shall take gold, and blue, and purple, and scarlet, and fine linen.

[6] And they shall make the ephod of gold, of blue, and of purple, of scarlet, and fine twined linen, with cunning work. [7] It shall have the two shoulderpieces thereof joined at the two edges thereof; and so it shall be joined together. [8] And the curious girdle of the ephod, which is upon it, shall be of the same, according to the work thereof; even of gold, of blue, and purple, and scarlet, and fine

twined linen. 9 And thou shalt take two onyx stones, and grave on them the names of the children of Israel: 10 Six of their names on one stone, and the other six names of the rest on the other stone, according to their birth. 11 With the work of an engraver in stone, like the engravings of a signet, shalt thou engrave the two stones with the names of the children of Israel: thou shalt make them to be set in ouches of gold. 12 And thou shalt put the two stones upon the shoulders of the ephod for stones of memorial unto the children of Israel: and Aaron shall bear their names before the LORD upon his two shoulders for a memorial.

13 And thou shalt make ouches of gold; 14 And two chains of pure gold at the ends; of wreathen work shalt thou make them, and fasten the wreathen chains to the ouches. 15 And thou shalt make the breastplate of judgment with cunning work; after the work of the ephod thou shalt make it; of gold, of blue, and of purple, and of scarlet, and of fine twined linen, shalt thou make it. 16 Foursquare it shall be being doubled; a span shall be the length thereof, and a span shall be the breadth thereof. 17 And thou shalt set in it settings of stones, even four rows of stones: the first row shall be a sardius, a topaz, and a carbuncle: this shall be the first row. 18 And the second row shall be an emerald, a sapphire, and a diamond. 19 And the third row a ligure, an agate, and an amethyst. 20 And the fourth row a beryl, and an onyx, and a jasper: they shall be set in gold in their inclosings. 21 And the stones shall be with the names of the children of Israel, twelve, according to their names, like the engravings of a signet; every one with his name shall they be according to the twelve tribes.

22 And thou shalt make upon the breastplate chains at the ends of wreathen work of pure gold. 23 And thou shalt make upon the breastplate two rings of gold, and shalt put the two rings on the two ends of the breastplate. 24 And thou shalt put the two wreathen chains of gold in the two rings which are on the ends of the breastplate. 25 And the other two ends of the two wreathen chains thou shalt fasten in the two ouches, and put them on the shoulderpieces of the ephod before it.

26 And thou shalt make two rings of gold, and thou shalt put them upon the two ends of the breastplate in the border thereof, which is in the side of the ephod inward. 27 And two other rings of gold thou shalt make, and shalt put them on the two sides of the ephod underneath, toward the forepart thereof, over against the other coupling thereof, above the curious girdle of the ephod. 28 And they shall bind the breastplate by the rings thereof unto the rings of the ephod with a lace of blue, that it may be above the curious girdle of the ephod, and that the breastplate be not loosed from the ephod. 29 And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the LORD continually.

30 And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the LORD: and Aaron shall bear the judgment of the children of Israel upon his heart before the LORD continually.

31 And thou shalt make the robe of the ephod all of blue. 32 And there shall be an hole in the top of it, in the midst thereof: it shall have a binding of woven work round about the hole of it, as it were the hole of an habergeon, that it be not rent.

33 And beneath upon the hem of it thou shalt make pomegranates of blue, and of purple, and of scarlet, round about the hem thereof; and bells of gold between them round about: 34 A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about. 35 And it shall be upon Aaron to minister: and his sound shall be heard when he goeth in unto the holy place before the LORD, and when he cometh out, that he die not.36 And thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, HOLINESS TO THE LORD. 37 And thou shalt put it on a blue lace, that it may be upon the mitre; upon the forefront of the mitre it shall be. 38 And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the LORD.

39 And thou shalt embroider the coat of fine linen, and thou shalt make the mitre of fine linen, and thou shalt make the girdle of needlework.

40 And for Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and bonnets shalt thou make for them, for glory and for beauty. 41 And thou shalt put them upon Aaron thy brother, and his sons with him; and shalt anoint them, and consecrate them, and sanctify them, that they may minister unto me in the priest's office. 42 And thou shalt make them linen breeches to cover their nakedness; from the loins even unto the thighs they shall reach: 43 And they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near unto the altar to minister in

the holy place; that they bear not iniquity, and die: it shall be a statute for ever unto him and his seed after him.

Exodus Chapter 29

1 And this is the thing that thou shalt do unto them to hallow them, to minister unto me in the priest's office: Take one young bullock, and two rams without blemish, 2 And unleavened bread, and cakes unleavened tempered with oil, and wafers unleavened anointed with oil: of wheaten flour shalt thou make them. 3 And thou shalt put them into one basket, and bring them in the basket, with the bullock and the two rams. 4 And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water. 5 And thou shalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breastplate, and gird him with the curious girdle of the ephod: 6 And thou shalt put the mitre upon his head, and put the holy crown upon the mitre. 7 Then shalt thou take the anointing oil, and pour it upon his head, and anoint him.
8 And thou shalt bring his sons, and put coats upon them. 9 And thou shalt gird them with girdles, Aaron and his sons, and put the bonnets on them: and the priest's office shall be theirs for a perpetual statute: and thou shalt consecrate Aaron and his sons.
10 And thou shalt cause a bullock to be brought before the tabernacle of the congregation: and Aaron and his sons shall put their hands upon the head of the bullock. 11 And thou shalt kill the bullock before the LORD, by the door of the tabernacle of the congregation. 12 And thou shalt take of the blood of the bullock, and put it upon the horns of the altar with thy finger, and pour all the blood beside the bottom of the altar. 13 And thou shalt take all the fat that covereth the inwards, and the caul that is above the liver, and the two kidneys, and the fat that is upon them, and burn them upon the altar. 14 But the flesh of the bullock, and his skin, and his dung, shalt thou burn with fire without the camp: it is a sin offering.

15 Thou shalt also take one ram; and Aaron and his sons shall put their hands upon the head of the ram. 16 And thou shalt slay the ram, and thou shalt take his blood, and sprinkle it round about upon the altar. 17 And thou shalt cut the ram in pieces, and wash the inwards of him, and his legs, and put them unto his pieces, and unto his head. 18 And thou shalt burn the whole ram upon the altar: it is a burnt offering unto the LORD: it is a sweet savour, an offering made by fire unto the LORD.

19 And thou shalt take the other ram; and Aaron and his sons shall put their hands upon the head of the ram.

20 Then shalt thou kill the ram, and take of his blood, and put it upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about. 21 And thou shalt take of the blood that is upon the altar, and of the anointing oil, and sprinkle it upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and he shall be hallowed, and his garments, and his sons, and his sons' garments with him.

22 Also thou shalt take of the ram the fat and the rump, and the fat that covereth the inwards, and the caul above the liver, and the two kidneys, and the fat that is upon them, and the right shoulder; for it is a ram of consecration: 23 And one loaf of bread, and one cake of oiled bread, and one wafer out of the basket of the unleavened bread that is before the LORD: 24 And thou shalt put all in the hands of Aaron, and in the hands of his sons; and shalt wave them for a wave offering before the LORD. 25 And thou shalt receive them of their hands, and burn them upon the altar for a burnt offering, for a sweet savour before the LORD: it is an offering made by fire unto the LORD. 26 And thou shalt take the breast of the ram of Aaron's consecration, and wave it for a wave offering before the LORD: and it shall be thy part. 27 And thou shalt sanctify the breast of the wave offering, and the shoulder of the heave offering, which is waved, and which is heaved up, of the ram of the consecration, even of that which is for Aaron, and of that which is for his sons: 28 And it shall be Aaron's and his sons' by a statute for ever from the children of Israel: for it is an heave offering: and it shall be an heave offering from the children of Israel of the sacrifice of their peace offerings, even their heave offering unto the LORD.

29 And the holy garments of Aaron shall be his sons' after him, to be anointed therein, and to be consecrated in them. 30 And that son that is priest in his stead shall put them on seven days, when he cometh into the tabernacle of the congregation to minister in the holy place.

31 And thou shalt take the ram of the consecration, and seethe his flesh in the holy place. 32 And Aaron and his sons shall eat the flesh of the ram, and the bread that is in the basket by the door of the tabernacle of the congregation. 33 And they shall eat those

things wherewith the atonement was made, to consecrate and to sanctify them: but a stranger shall not eat thereof, because they are holy. 34 And if ought of the flesh of the consecrations, or of the bread, remain unto the morning, then thou shalt burn the remainder with fire: it shall not be eaten, because it is holy. 35 And thus shalt thou do unto Aaron, and to his sons, according to all things which I have commanded thee: seven days shalt thou consecrate them. 36 And thou shalt offer every day a bullock for a sin offering for atonement: and thou shalt cleanse the altar, when thou hast made an atonement for it, and thou shalt anoint it, to sanctify it.

37 Seven days thou shalt make an atonement for the altar, and sanctify it; and it shall be an altar most holy: whatsoever toucheth the altar shall be holy.

38 Now this is that which thou shalt offer upon the altar; two lambs of the first year day by day continually. 39 The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even: 40 And with the one lamb a tenth deal of flour mingled with the fourth part of an hin of beaten oil; and the fourth part of an hin of wine for a drink offering. 41 And the other lamb thou shalt offer at even, and shalt do thereto according to the meat offering of the morning, and according to the drink offering thereof, for a sweet savour, an offering made by fire unto the LORD. 42 This shall be a continual burnt offering throughout your generations at the door of the tabernacle of the congregation before the LORD: where I will meet you, to speak there unto thee. 43 And there I will meet with the children of Israel, and the tabernacle shall be sanctified by my glory. 44 And I will sanctify the tabernacle of the congregation, and the altar: I will sanctify also both Aaron and his sons, to minister to me in the priest's office.

45 And I will dwell among the children of Israel, and will be their God. 46 And they shall know that I am the LORD their God, that brought them forth out of the land of Egypt, that I may dwell among them: I am the LORD their God.

Exodus Chapter 30

1 And thou shalt make an altar to burn incense upon: of shittim wood shalt thou make it. 2 A cubit shall be the length thereof, and a cubit the breadth thereof; foursquare shall it be: and two cubits shall be the height thereof: the horns thereof shall be of the same. 3 And thou shalt overlay it with pure gold, the top thereof, and the sides thereof round about, and the horns thereof; and thou shalt make unto it a crown of gold round about. 4 And two golden rings shalt thou make to it under the crown of it, by the two corners thereof, upon the two sides of it shalt thou make it; and they shall be for places for the staves to bear it withal. 5 And thou shalt make the staves of shittim wood, and overlay them with gold. 6 And thou shalt put it before the vail that is by the ark of the testimony, before the mercy seat that is over the testimony, where I will meet with thee. 7 And Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps, he shall burn incense upon it. 8 And when Aaron lighteth the lamps at even, he shall burn incense upon it, a perpetual incense before the LORD throughout your generations. 9 Ye shall offer no strange incense thereon, nor burnt sacrifice, nor meat offering; neither shall ye pour drink offering thereon. 10 And Aaron shall make an atonement upon the horns of it once in a year with the blood of the sin offering of atonements: once in the year shall he make atonement upon it throughout your generations: it is most holy unto the LORD.

11 And the LORD spake unto Moses, saying, 12 When thou takest the sum of the children of Israel after their number, then shall they give every man a ransom for his soul unto the LORD, when thou numberest them; that there be no plague among them, when thou numberest them. 13 This they shall give, every one that passeth among them that are numbered, half a shekel after the shekel of the sanctuary: (a shekel is twenty gerahs:) an half shekel shall be the offering of the LORD. 14 Every one that passeth among them that are numbered, from twenty years old and above, shall give an offering unto the LORD. 15 The rich shall not give more, and the poor shall not give less than half a shekel, when they give an offering unto the LORD, to make an atonement for your souls. 16 And thou shalt take the atonement money of the children of Israel, and shalt appoint it for the service of the tabernacle of the congregation; that it may be a memorial unto the children of Israel before the LORD, to make an atonement for your souls.

17 And the LORD spake unto Moses, saying, 18 Thou shalt also make a laver of brass, and his foot also of brass, to wash withal: and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein. 19 For Aaron and his sons shall wash their hands and their feet thereat: 20 When they go into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the LORD: 21 So they shall wash their hands and their feet, that they die not: and it shall be a statute for ever to them, even to him and to his seed

throughout their generations.

22 Moreover the LORD spake unto Moses, saying, 23 Take thou also unto thee principal spices, of pure myrrh five hundred shekels, and of sweet cinnamon half so much, even two hundred and fifty shekels, and of sweet calamus two hundred and fifty shekels, 24 And of cassia five hundred shekels, after the shekel of the sanctuary, and of oil olive an hin: 25 And thou shalt make it an oil of holy ointment, an ointment compound after the art of the apothecary: it shall be an holy anointing oil. 26 And thou shalt anoint the tabernacle of the congregation therewith, and the ark of the testimony, 27 And the table and all his vessels, and the candlestick and his vessels, and the altar of incense, 28 And the altar of burnt offering with all his vessels, and the laver and his foot. 29 And thou shalt sanctify them, that they may be most holy: whatsoever toucheth them shall be holy. 30 And thou shalt anoint Aaron and his sons, and consecrate them, that they may minister unto me in the priest's office. 31 And thou shalt speak unto the children of Israel, saying, This shall be an holy anointing oil unto me throughout your generations. 32 Upon man's flesh shall it not be poured, neither shall ye make any other like it, after the composition of it: it is holy, and it shall be holy unto you. 33 Whosoever compoundeth any like it, or whosoever putteth any of it upon a stranger, shall even be cut off from his people.

34 And the LORD said unto Moses, Take unto thee sweet spices, stacte, and onycha, and galbanum; these sweet spices with pure frankincense: of each shall there be a like weight: 35 And thou shalt make it a perfume, a confection after the art of the apothecary, tempered together, pure and holy: 36 And thou shalt beat some of it very small, and put of it before the testimony in the tabernacle of the congregation, where I will meet with thee: it shall be unto you most holy. 37 And as for the perfume which thou shalt make, ye shall not make to yourselves according to the composition thereof: it shall be unto thee holy for the LORD. 38 Whosoever shall make like unto that, to smell thereto, shall even be cut off from his people.

Exodus Chapter 31

1 And the LORD spake unto Moses, saying, 2 See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah: 3 And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, 4 To devise cunning works, to work in gold, and in silver, and in brass, 5 And in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship. 6 And I, behold, I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are wise hearted I have put wisdom, that they may make all that I have commanded thee; 7 The tabernacle of the congregation, and the ark of the testimony, and the mercy seat that is thereupon, and all the furniture of the tabernacle, 8 And the table and his furniture, and the pure candlestick with all his furniture, and the altar of incense, 9 And the altar of burnt offering with all his furniture, and the laver and his foot, 10 And the cloths of service, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office, 11 And the anointing oil, and sweet incense for the holy place: according to all that I have commanded thee shall they do.

12 And the LORD spake unto Moses, saying, 13 Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the LORD that doth sanctify you. 14 Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. 15 Six days may work be done; but in the seventh is the sabbath of rest, holy to the LORD: whosoever doeth any work in the sabbath day, he shall surely be put to death. 16 Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. 17 It is a sign between me and the children of Israel for ever: for in six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed.

18 And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God.

Exodus Chapter 32

1 And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of

the land of Egypt, we wot not what is become of him. [2] And Aaron said unto them, Break off the golden earrings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me. [3] And all the people brake off the golden earrings which were in their ears, and brought them unto Aaron. [4] And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt. [5] And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, To morrow is a feast to the LORD. [6] And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play.

[7] And the LORD said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves: [8] They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt. [9] And the LORD said unto Moses, I have seen this people, and, behold, it is a stiffnecked people: [10] Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation. [11] And Moses besought the LORD his God, and said, LORD, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand? [12] Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people. [13] Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever. [14] And the LORD repented of the evil which he thought to do unto his people.

[15] And Moses turned, and went down from the mount, and the two tables of the testimony were in his hand: the tables were written on both their sides; on the one side and on the other were they written. [16] And the tables were the work of God, and the writing was the writing of God, graven upon the tables. [17] And when Joshua heard the noise of the people as they shouted, he said unto Moses, There is a noise of war in the camp. [18] And he said, It is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome: but the noise of them that sing do I hear.

[19] And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount. [20] And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strawed it upon the water, and made the children of Israel drink of it.

[21] And Moses said unto Aaron, What did this people unto thee, that thou hast brought so great a sin upon them? [22] And Aaron said, Let not the anger of my lord wax hot: thou knowest the people, that they are set on mischief. [23] For they said unto me, Make us gods, which shall go before us: for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. [24] And I said unto them, Whosoever hath any gold, let them break it off. So they gave it me: then I cast it into the fire, and there came out this calf.

[25] And when Moses saw that the people were naked; (for Aaron had made them naked unto their shame among their enemies:) [26] Then Moses stood in the gate of the camp, and said, Who is on the LORD's side? let him come unto me. And all the sons of Levi gathered themselves together unto him. [27] And he said unto them, Thus saith the LORD God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour. [28] And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men. [29] For Moses had said, Consecrate yourselves today to the LORD, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day.

[30] And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto the LORD; peradventure I shall make an atonement for your sin. [31] And Moses returned unto the LORD, and said, Oh, this people have sinned a great sin, and have made them gods of gold. [32] Yet now, if thou wilt forgive their sin--; and if not, blot me, I pray thee, out of thy book which thou hast written. [33] And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my book. [34] Therefore now go, lead the people unto the place of which I have spoken unto thee: behold, mine Angel shall go before thee: nevertheless in the day when I visit I will visit their sin upon them. [35] And the LORD plagued the people, because they made the calf, which Aaron made.

Exodus Chapter 33

1 And the LORD said unto Moses, Depart, and go up hence, thou and the people which thou hast brought up out of the land of Egypt, unto the land which I sware unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed will I give it:

2 And I will send an angel before thee; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite:

3 Unto a land flowing with milk and honey: for I will not go up in the midst of thee; for thou art a stiffnecked people: lest I consume thee in the way.

4 And when the people heard these evil tidings, they mourned: and no man did put on him his ornaments.

5 For the LORD had said unto Moses, Say unto the children of Israel, Ye are a stiffnecked people: I will come up into the midst of thee in a moment, and consume thee: therefore now put off thy ornaments from thee, that I may know what to do unto thee.

6 And the children of Israel stripped themselves of their ornaments by the mount Horeb.

7 And Moses took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the Tabernacle of the congregation. And it came to pass, that every one which sought the LORD went out unto the tabernacle of the congregation, which was without the camp.

8 And it came to pass, when Moses went out unto the tabernacle, that all the people rose up, and stood every man at his tent door, and looked after Moses, until he was gone into the tabernacle.

9 And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood at the door of the tabernacle, and the Lord talked with Moses.

10 And all the people saw the cloudy pillar stand at the tabernacle door: and all the people rose up and worshipped, every man in his tent door.

11 And the LORD spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle.

12 And Moses said unto the LORD, See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight. 13 Now therefore, I pray thee, if I have found grace in thy sight, shew me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation is thy people. 14 And he said, My presence shall go with thee, and I will give thee rest. 15 And he said unto him, If thy presence go not with me, carry us not up hence.

16 For wherein shall it be known here that I and thy people have found grace in thy sight? is it not in that thou goest with us? so shall we be separated, I and thy people, from all the people that are upon the face of the earth. 17 And the LORD said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name. 18 And he said, I beseech thee, shew me thy glory. 19 And he said, I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy. 20 And he said, Thou canst not see my face: for there shall no man see me, and live. 21 And the LORD said, Behold, there is a place by me, and thou shalt stand upon a rock: 22 And it shall come to pass, while my glory passeth by, that I will put thee in a clift of the rock, and will cover thee with my hand while I pass by: 23 And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen.

Exodus Chapter 34

1 And the LORD said unto Moses, Hew thee two tables of stone like unto the first: and I will write upon these tables the words that

were in the first tables, which thou brakest. 2 And be ready in the morning, and come up in the morning unto mount Sinai, and present thyself there to me in the top of the mount. 3 And no man shall come up with thee, neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount.

4 And he hewed two tables of stone like unto the first; and Moses rose up early in the morning, and went up unto mount Sinai, as the LORD had commanded him, and took in his hand the two tables of stone.

5 And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD. 6 And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, 7 Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation. 8 And Moses made haste, and bowed his head toward the earth, and worshipped. 9 And he said, If now I have found grace in thy sight, O LORD, let my LORD, I pray thee, go among us; for it is a stiffnecked people; and pardon our iniquity and our sin, and take us for thine inheritance.

10 And he said, Behold, I make a covenant: before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation: and all the people among which thou art shall see the work of the LORD: for it is a terrible thing that I will do with thee. 11 Observe thou that which I command thee this day: behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite. 12 Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee: 13 But ye shall destroy their altars, break their images, and cut down their groves: 14 For thou shalt worship no other god: for the LORD, whose name is Jealous, is a jealous God: 15 Lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice unto their gods, and one call thee, and thou eat of his sacrifice; 16 And thou take of their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods. 17 Thou shalt make thee no molten gods.

18 The feast of unleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, in the time of the month Abib: for in the month Abib thou camest out from Egypt. 19 All that openeth the matrix is mine; and every firstling among thy cattle, whether ox or sheep, that is male. 20 But the firstling of an ass thou shalt redeem with a lamb: and if thou redeem him not, then shalt thou break his neck. All the firstborn of thy sons thou shalt redeem. And none shall appear before me empty.

21 Six days thou shalt work, but on the seventh day thou shalt rest: in earing time and in harvest thou shalt rest.

22 And thou shalt observe the feast of weeks, of the firstfruits of wheat harvest, and the feast of ingathering at the year's end.

23 Thrice in the year shall all your menchildren appear before the LORD God, the God of Israel. 24 For I will cast out the nations before thee, and enlarge thy borders: neither shall any man desire thy land, when thou shalt go up to appear before the LORD thy God thrice in the year. 25 Thou shalt not offer the blood of my sacrifice with leaven; neither shall the sacrifice of the feast of the passover be left unto the morning. 26 The first of the firstfruits of thy land thou shalt bring unto the house of the LORD thy God. Thou shalt not seethe a kid in his mother's milk. 27 And the LORD said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel.

28 And he was there with the LORD forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments.

29 And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with him. 30 And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him. 31 And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them. 32 And afterward all the children of Israel came nigh: and he gave them in commandment all that the LORD had spoken with him in mount Sinai. 33 And till Moses had done speaking with them, he put a vail on his face. 34 But when Moses went in before the LORD to speak with him,

he took the vail off, until he came out. And he came out, and spake unto the children of Israel that which he was commanded. [35] And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the vail upon his face again, until he went in to speak with him.

Exodus Chapter 35

[1] And Moses gathered all the congregation of the children of Israel together, and said unto them, These are the words which the LORD hath commanded, that ye should do them. [2] Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of rest to the LORD: whosoever doeth work therein shall be put to death. [3] Ye shall kindle no fire throughout your habitations upon the sabbath day.

[4] And Moses spake unto all the congregation of the children of Israel, saying, This is the thing which the LORD commanded, saying, [5] Take ye from among you an offering unto the LORD: whosoever is of a willing heart, let him bring it, an offering of the LORD; gold, and silver, and brass, [6] And blue, and purple, and scarlet, and fine linen, and goats' hair, [7] And rams' skins dyed red, and badgers' skins, and shittim wood, [8] And oil for the light, and spices for anointing oil, and for the sweet incense, [9] And onyx stones, and stones to be set for the ephod, and for the breastplate. [10] And every wise hearted among you shall come, and make all that the LORD hath commanded; [11] The tabernacle, his tent, and his covering, his taches, and his boards, his bars, his pillars, and his sockets, [12] The ark, and the staves thereof, with the mercy seat, and the vail of the covering, [13] The table, and his staves, and all his vessels, and the shewbread, 14 The candlestick also for the light, and his furniture, and his lamps, with the oil for the light, [15] And the incense altar, and his staves, and the anointing oil, and the sweet incense, and the hanging for the door at the entering in of the tabernacle, [16] The altar of burnt offering, with his brasen grate, his staves, and all his vessels, the laver and his foot, [17] The hangings of the court, his pillars, and their sockets, and the hanging for the door of the court, [18] The pins of the tabernacle, and the pins of the court, and their cords, [19] The cloths of service, to do service in the holy place, the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office.

[20] And all the congregation of the children of Israel departed from the presence of Moses. [21] And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the LORD's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments. [22] And they came, both men and women, as many as were willing hearted, and brought bracelets, and earrings, and rings, and tablets, all jewels of gold: and every man that offered offered an offering of gold unto the LORD. [23] And every man, with whom was found blue, and purple, and scarlet, and fine linen, and goats' hair, and red skins of rams, and badgers' skins, brought them. [24] Every one that did offer an offering of silver and brass brought the LORD's offering: and every man, with whom was found shittim wood for any work of the service, brought it. [25] And all the women that were wise hearted did spin with their hands, and brought that which they had spun, both of blue, and of purple, and of scarlet, and of fine linen. [26] And all the women whose heart stirred them up in wisdom spun goats' hair. [27] And the rulers brought onyx stones, and stones to be set, for the ephod, and for the breastplate; [28] And spice, and oil for the light, and for the anointing oil, and for the sweet incense. [29] The children of Israel brought a willing offering unto the LORD, every man and woman, whose heart made them willing to bring for all manner of work, which the LORD had commanded to be made by the hand of Moses.

[30] And Moses said unto the children of Israel, See, the LORD hath called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah; [31] And he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship; [32] And to devise curious works, to work in gold, and in silver, and in brass, [33] And in the cutting of stones, to set them, and in carving of wood, to make any manner of cunning work. [34] And he hath put in his heart that he may teach, both he, and Aholiab, the son of Ahisamach, of the tribe of Dan. [35] Them hath he filled with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, even of them that do any work, and of those that devise cunning work.

Exodus Chapter 36

[1] Then wrought Bezaleel and Aholiab, and every wise hearted man, in whom the LORD put wisdom and understanding to know how

to work all manner of work for the service of the sanctuary, according to all that the LORD had commanded. 2 And Moses called Bezaleel and Aholiab, and every wise hearted man, in whose heart the LORD had put wisdom, even every one whose heart stirred him up to come unto the work to do it: 3 And they received of Moses all the offering, which the children of Israel had brought for the work of the service of the sanctuary, to make it withal. And they brought yet unto him free offerings every morning. 4 And all the wise men, that wrought all the work of the sanctuary, came every man from his work which they made;

5 And they spake unto Moses, saying, The people bring much more than enough for the service of the work, which the LORD commanded to make. 6 And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing. 7 For the stuff they had was sufficient for all the work to make it, and too much.

8 And every wise hearted man among them that wrought the work of the tabernacle made ten curtains of fine twined linen, and blue, and purple, and scarlet: with cherubims of cunning work made he them. 9 The length of one curtain was twenty and eight cubits, and the breadth of one curtain four cubits: the curtains were all of one size. 10 And he coupled the five curtains one unto another: and the other five curtains he coupled one unto another. 11 And he made loops of blue on the edge of one curtain from the selvedge in the coupling: likewise he made in the uttermost side of another curtain, in the coupling of the second. 12 Fifty loops made he in one curtain, and fifty loops made he in the edge of the curtain which was in the coupling of the second: the loops held one curtain to another. 13 And he made fifty taches of gold, and coupled the curtains one unto another with the taches: so it became one tabernacle.

14 And he made curtains of goats' hair for the tent over the tabernacle: eleven curtains he made them. 15 The length of one curtain was thirty cubits, and four cubits was the breadth of one curtain: the eleven curtains were of one size. 16 And he coupled five curtains by themselves, and six curtains by themselves. 17 And he made fifty loops upon the uttermost edge of the curtain in the coupling, and fifty loops made he upon the edge of the curtain which coupleth the second. 18 And he made fifty taches of brass to couple the tent together, that it might be one. 19 And he made a covering for the tent of rams' skins dyed red, and a covering of badgers' skins above that.

20 And he made boards for the tabernacle of shittim wood, standing up. 21 The length of a board was ten cubits, and the breadth of a board one cubit and a half. 22 One board had two tenons, equally distant one from another: thus did he make for all the boards of the tabernacle. 23 And he made boards for the tabernacle; twenty boards for the south side southward: 24 And forty sockets of silver he made under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons. 25 And for the other side of the tabernacle, which is toward the north corner, he made twenty boards, 26 And their forty sockets of silver; two sockets under one board, and two sockets under another board. 27 And for the sides of the tabernacle westward he made six boards. 28 And two boards made he for the corners of the tabernacle in the two sides. 29 And they were coupled beneath, and coupled together at the head thereof, to one ring: thus he did to both of them in both the corners.
30 And there were eight boards; and their sockets were sixteen sockets of silver, under every board two sockets.

31 And he made bars of shittim wood; five for the boards of the one side of the tabernacle, 32 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the tabernacle for the sides westward. 33 And he made the middle bar to shoot through the boards from the one end to the other. 34 And he overlaid the boards with gold, and made their rings of gold to be places for the bars, and overlaid the bars with gold.

35 And he made a vail of blue, and purple, and scarlet, and fine twined linen: with cherubims made he it of cunning work. 36 And he made thereunto four pillars of shittim wood, and overlaid them with gold: their hooks were of gold; and he cast for them four sockets of silver.

37 And he made an hanging for the tabernacle door of blue, and purple, and scarlet, and fine twined linen, of needlework; 38 And the five pillars of it with their hooks: and he overlaid their chapiters and their fillets with gold: but their five sockets were of brass.

Exodus Chapter 37

[1] And Bezaleel made the ark of shittim wood: two cubits and a half was the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it: [2] And he overlaid it with pure gold within and without, and made a crown of gold to it round about. [3] And he cast for it four rings of gold, to be set by the four corners of it; even two rings upon the one side of it, and two rings upon the other side of it. [4] And he made staves of shittim wood, and overlaid them with gold. [5] And he put the staves into the rings by the sides of the ark, to bear the ark.

[6] And he made the mercy seat of pure gold: two cubits and a half was the length thereof, and one cubit and a half the breadth thereof. [7] And he made two cherubims of gold, beaten out of one piece made he them, on the two ends of the mercy seat; [8] One cherub on the end on this side, and another cherub on the other end on that side: out of the mercy seat made he the cherubims on the two ends thereof. [9] And the cherubims spread out their wings on high, and covered with their wings over the mercy seat, with their faces one to another; even to the mercy seatward were the faces of the cherubims.

[10] And he made the table of shittim wood: two cubits was the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof: [11] And he overlaid it with pure gold, and made thereunto a crown of gold round about. [12] Also he made thereunto a border of an handbreadth round about; and made a crown of gold for the border thereof round about. [13] And he cast for it four rings of gold, and put the rings upon the four corners that were in the four feet thereof. [14] Over against the border were the rings, the places for the staves to bear the table.

[15] And he made the staves of shittim wood, and overlaid them with gold, to bear the table. [16] And he made the vessels which were upon the table, his dishes, and his spoons, and his bowls, and his covers to cover withal, of pure gold.

[17] And he made the candlestick of pure gold: of beaten work made he the candlestick; his shaft, and his branch, his bowls, his knops, and his flowers, were of the same: [18] And six branches going out of the sides thereof; three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof: [19] Three bowls made after the fashion of almonds in one branch, a knop and a flower; and three bowls made like almonds in another branch, a knop and a flower: so throughout the six branches going out of the candlestick.

[20] And in the candlestick were four bowls made like almonds, his knops, and his flowers: [21] And a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches going out of it. [22] Their knops and their branches were of the same: all of it was one beaten work of pure gold. [23] And he made his seven lamps, and his snuffers, and his snuffdishes, of pure gold. 24 Of a talent of pure gold made he it, and all the vessels thereof.

[25] And he made the incense altar of shittim wood: the length of it was a cubit, and the breadth of it a cubit; it was foursquare; and two cubits was the height of it; the horns thereof were of the same. [26] And he overlaid it with pure gold, both the top of it, and the sides thereof round about, and the horns of it: also he made unto it a crown of gold round about. [27] And he made two rings of gold for it under the crown thereof, by the two corners of it, upon the two sides thereof, to be places for the staves to bear it withal. [28] And he made the staves of shittim wood, and overlaid them with gold.

[29] And he made the holy anointing oil, and the pure incense of sweet spices, according to the work of the apothecary.

Exodus Chapter 38

[1] And he made the altar of burnt offering of shittim wood: five cubits was the length thereof, and five cubits the breadth thereof; it was foursquare; and three cubits the height thereof. [2] And he made the horns thereof on the four corners of it; the horns thereof were of the same: and he overlaid it with brass. [3] And he made all the vessels of the altar, the pots, and the shovels, and the basons, and the fleshhooks, and the firepans: all the vessels thereof made he of brass. [4] And he made for the altar a brasen grate of network under the compass thereof beneath unto the midst of it. [5] And he cast four rings for the four ends of the grate of brass, to be places for the staves. [6] And he made the staves of shittim wood, and overlaid them with brass. [7] And he put the staves into

the rings on the sides of the altar, to bear it withal; he made the altar hollow with boards.

8 And he made the laver of brass, and the foot of it of brass, of the lookingglasses of the women assembling, which assembled at the door of the tabernacle of the congregation.

9 And he made the court: on the south side southward the hangings of the court were of fine twined linen, an hundred cubits: 10 Their pillars were twenty, and their brasen sockets twenty; the hooks of the pillars and their fillets were of silver. 11 And for the north side the hangings were an hundred cubits, their pillars were twenty, and their sockets of brass twenty; the hooks of the pillars and their fillets of silver. 12 And for the west side were hangings of fifty cubits, their pillars ten, and their sockets ten; the hooks of the pillars and their fillets of silver. 13 And for the east side eastward fifty cubits. 14 The hangings of the one side of the gate were fifteen cubits; their pillars three, and their sockets three. 15 And for the other side of the court gate, on this hand and that hand, were hangings of fifteen cubits; their pillars three, and their sockets three. 16 All the hangings of the court round about were of fine twined linen. 17 And the sockets for the pillars were of brass; the hooks of the pillars and their fillets of silver; and the overlaying of their chapiters of silver; and all the pillars of the court were filleted with silver. 18 And the hanging for the gate of the court was needlework, of blue, and purple, and scarlet, and fine twined linen: and twenty cubits was the length, and the height in the breadth was five cubits, answerable to the hangings of the court. 19 And their pillars were four, and their sockets of brass four; their hooks of silver, and the overlaying of their chapiters and their fillets of silver. 20 And all the pins of the tabernacle, and of the court round about, were of brass.

21 This is the sum of the tabernacle, even of the tabernacle of testimony, as it was counted, according to the commandment of Moses, for the service of the Levites, by the hand of Ithamar, son to Aaron the priest. 22 And Bezaleel the son Uri, the son of Hur, of the tribe of Judah, made all that the LORD commanded Moses. 23 And with him was Aholiab, son of Ahisamach, of the tribe of Dan, an engraver, and a cunning workman, and an embroiderer in blue, and in purple, and in scarlet, and fine linen. 24 All the gold that was occupied for the work in all the work of the holy place, even the gold of the offering, was twenty and nine talents, and seven hundred and thirty shekels, after the shekel of the sanctuary. 25 And the silver of them that were numbered of the congregation was an hundred talents, and a thousand seven hundred and threescore and fifteen shekels, after the shekel of the sanctuary: 26 A bekah for every man, that is, half a shekel, after the shekel of the sanctuary, for every one that went to be numbered, from twenty years old and upward, for six hundred thousand and three thousand and five hundred and fifty men.

27 And of the hundred talents of silver were cast the sockets of the sanctuary, and the sockets of the vail; an hundred sockets of the hundred talents, a talent for a socket. 28 And of the thousand seven hundred seventy and five shekels he made hooks for the pillars, and overlaid their chapiters, and filleted them. 29 And the brass of the offering was seventy talents, and two thousand and four hundred shekels. 30 And therewith he made the sockets to the door of the tabernacle of the congregation, and the brasen altar, and the brasen grate for it, and all the vessels of the altar, 31 And the sockets of the court round about, and the sockets of the court gate, and all the pins of the tabernacle, and all the pins of the court round about.

Exodus Chapter 39

1 And of the blue, and purple, and scarlet, they made cloths of service, to do service in the holy place, and made the holy garments for Aaron; as the LORD commanded Moses. 2 And he made the ephod of gold, blue, and purple, and scarlet, and fine twined linen. 3 And they did beat the gold into thin plates, and cut it into wires, to work it in the blue, and in the purple, and in the scarlet, and in the fine linen, with cunning work. 4 They made shoulderpieces for it, to couple it together: by the two edges was it coupled together. 5 And the curious girdle of his ephod, that was upon it, was of the same, according to the work thereof; of gold, blue, and purple, and scarlet, and fine twined linen; as the LORD commanded Moses.

6 And they wrought onyx stones inclosed in ouches of gold, graven, as signets are graven, with the names of the children of Israel. 7 And he put them on the shoulders of the ephod, that they should be stones for a memorial to the children of Israel; as the LORD commanded Moses.

8 And he made the breastplate of cunning work, like the work of the ephod; of gold, blue, and purple, and scarlet, and fine twined

linen. [9] It was foursquare; they made the breastplate double: a span was the length thereof, and a span the breadth thereof, being doubled. [10] And they set in it four rows of stones: the first row was a sardius, a topaz, and a carbuncle: this was the first row. [11] And the second row, an emerald, a sapphire, and a diamond.

[12] And the third row, a ligure, an agate, and an amethyst. [13] And the fourth row, a beryl, an onyx, and a jasper: they were inclosed in ouches of gold in their inclosings. [14] And the stones were according to the names of the children of Israel, twelve, according to their names, like the engravings of a signet, every one with his name, according to the twelve tribes. [15] And they made upon the breastplate chains at the ends, of wreathen work of pure gold. [16] And they made two ouches of gold, and two gold rings; and put the two rings in the two ends of the breastplate. [17] And they put the two wreathen chains of gold in the two rings on the ends of the breastplate. [18] And the two ends of the two wreathen chains they fastened in the two ouches, and put them on the shoulderpieces of the ephod, before it.

[19] And they made two rings of gold, and put them on the two ends of the breastplate, upon the border of it, which was on the side of the ephod inward. [20] And they made two other golden rings, and put them on the two sides of the ephod underneath, toward the forepart of it, over against the other coupling thereof, above the curious girdle of the ephod. [21] And they did bind the breastplate by his rings unto the rings of the ephod with a lace of blue, that it might be above the curious girdle of the ephod, and that the breastplate might not be loosed from the ephod; as the LORD commanded Moses.

[22] And he made the robe of the ephod of woven work, all of blue. [23] And there was an hole in the midst of the robe, as the hole of an habergeon, with a band round about the hole, that it should not rend. [24] And they made upon the hems of the robe pomegranates of blue, and purple, and scarlet, and twined linen. [25] And they made bells of pure gold, and put the bells between the pomegranates upon the hem of the robe, round about between the pomegranates; [26] A bell and a pomegranate, a bell and a pomegranate, round about the hem of the robe to minister in; as the LORD commanded Moses.

[27] And they made coats of fine linen of woven work for Aaron, and for his sons, [28] And a mitre of fine linen, and goodly bonnets of fine linen, and linen breeches of fine twined linen, [29] And a girdle of fine twined linen, and blue, and purple, and scarlet, of needlework; as the LORD commanded Moses.

[30] And they made the plate of the holy crown of pure gold, and wrote upon it a writing, like to the engravings of a signet, HOLINESS TO THE LORD. [31] And they tied unto it a lace of blue, to fasten it on high upon the mitre; as the LORD commanded Moses.

[32] Thus was all the work of the tabernacle of the tent of the congregation finished: and the children of Israel did according to all that the LORD commanded Moses, so did they.

[33] And they brought the tabernacle unto Moses, the tent, and all his furniture, his taches, his boards, his bars, and his pillars, and his sockets, [34] And the covering of rams' skins dyed red, and the covering of badgers' skins, and the vail of the covering, [35] The ark of the testimony, and the staves thereof, and the mercy seat, [36] The table, and all the vessels thereof, and the shewbread, [37] The pure candlestick, with the lamps thereof, even with the lamps to be set in order, and all the vessels thereof, and the oil for light, [38] And the golden altar, and the anointing oil, and the sweet incense, and the hanging for the tabernacle door, [39] The brasen altar, and his grate of brass, his staves, and all his vessels, the laver and his foot, [40] The hangings of the court, his pillars, and his sockets, and the hanging for the court gate, his cords, and his pins, and all the vessels of the service of the tabernacle, for the tent of the congregation, [41] The cloths of service to do service in the holy place, and the holy garments for Aaron the priest, and his sons' garments, to minister in the priest's office. [42] According to all that the LORD commanded Moses, so the children of Israel made all the work. [43] And Moses did look upon all the work, and, behold, they had done it as the LORD had commanded, even so had they done it: and Moses blessed them.

Exodus Chapter 40

[1] And the LORD spake unto Moses, saying, [2] On the first day of the first month shalt thou set up the tabernacle of the tent of the congregation. [3] And thou shalt put therein the ark of the testimony, and cover the ark with the vail. [4] And thou shalt bring

in the table, and set in order the things that are to be set in order upon it; and thou shalt bring in the candlestick, and light the lamps thereof. 5 And thou shalt set the altar of gold for the incense before the ark of the testimony, and put the hanging of the door to the tabernacle. 6 And thou shalt set the altar of the burnt offering before the door of the tabernacle of the tent of the congregation. 7 And thou shalt set the laver between the tent of the congregation and the altar, and shalt put water therein. 8 And thou shalt set up the court round about, and hang up the hanging at the court gate. 9 And thou shalt take the anointing oil, and anoint the tabernacle, and all that is therein, and shalt hallow it, and all the vessels thereof: and it shall be holy. 10 And thou shalt anoint the altar of the burnt offering, and all his vessels, and sanctify the altar: and it shall be an altar most holy. 11 And thou shalt anoint the laver and his foot, and sanctify it. 12 And thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water. 13 And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him; that he may minister unto me in the priest's office. 14 And thou shalt bring his sons, and clothe them with coats: 15 And thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office: for their anointing shall surely be an everlasting priesthood throughout their generations.

16 Thus did Moses: according to all that the LORD commanded him, so did he.

17 And it came to pass in the first month in the second year, on the first day of the month, that the tabernacle was reared up. 18 And Moses reared up the tabernacle, and fastened his sockets, and set up the boards thereof, and put in the bars thereof, and reared up his pillars. 19 And he spread abroad the tent over the tabernacle, and put the covering of the tent above upon it; as the LORD commanded Moses.

20 And he took and put the testimony into the ark, and set the staves on the ark, and put the mercy seat above upon the ark: 21 And he brought the ark into the tabernacle, and set up the vail of the covering, and covered the ark of the testimony; as the LORD commanded Moses.

22 And he put the table in the tent of the congregation, upon the side of the tabernacle northward, without the vail. 23 And he set the bread in order upon it before the LORD; as the LORD had commanded Moses.

24 And he put the candlestick in the tent of the congregation, over against the table, on the side of the tabernacle southward. 25 And he lighted the lamps before the LORD; as the LORD commanded Moses.

26 And he put the golden altar in the tent of the congregation before the vail: 27 And he burnt sweet incense thereon; as the LORD commanded Moses.

28 And he set up the hanging at the door of the tabernacle. 29 And he put the altar of burnt offering by the door of the tabernacle of the tent of the congregation, and offered upon it the burnt offering and the meat offering; as the LORD commanded Moses.

30 And he set the laver between the tent of the congregation and the altar, and put water there, to wash withal. 31 And Moses and Aaron and his sons washed their hands and their feet thereat: 32 When they went into the tent of the congregation, and when they came near unto the altar, they washed; as the LORD commanded Moses. 33 And he reared up the court round about the tabernacle and the altar, and set up the hanging of the court gate. So Moses finished the work.

34 Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle. 35 And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the LORD filled the tabernacle. 36 And when the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys: 37 But if the cloud were not taken up, then they journeyed not till the day that it was taken up. 38 For the cloud of the LORD was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys.

American Standard Version

Genesis Chapter 1

1 In the beginning God created the heavens and the earth. 2 And the earth was waste and void; and darkness was upon the face of the deep: and the Spirit of God moved upon the face of the waters

3 And God said, Let there be light: and there was light. 4 And God saw the light, that it was good: and God divided the light from the darkness. 5 And God called the light Day, and the darkness he called Night. And there was evening and there was morning, one day.

6 And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. 7 And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. 8 And God called the firmament Heaven. And there was evening and there was morning, a second day.

9 And God said, Let the waters under the heavens be gathered together unto one place, and let the dry land appear: and it was so. 10 And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good. 11 And God said, Let the earth put forth grass, herbs yielding seed, [and] fruit-trees bearing fruit after their kind, wherein is the seed thereof, upon the earth: and it was so. 12 And the earth brought forth grass, herbs yielding seed after their kind, and trees bearing fruit, wherein is the seed thereof, after their kind: and God saw that it was good. 13 And there was evening and there was morning, a third day.

14 And God said, Let there be lights in the firmament of heaven to divide the day from the night; and let them be for signs, and for seasons, and for days and years: 15 and let them be for lights in the firmament of heaven to give light upon the earth: and it was so. 16 And God made the two great lights; the greater light to rule the day, and the lesser light to rule the night: [he made] the stars also. 17 And God set them in the firmament of heaven to give light upon the earth, 18 and to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. 19 And there was evening and there was morning, a fourth day.

20 And God said, Let the waters swarm with swarms of living creatures, and let birds fly above the earth in the open firmament of heaven. 21 And God created the great sea-monsters, and every living creature that moveth, wherewith the waters swarmed, after their kind, and every winged bird after its kind: and God saw that it was good. 22 And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let birds multiply on the earth. 23 And there was evening and there was morning, a fifth day.

24 And God said, Let the earth bring forth living creatures after their kind, cattle, and creeping things, and beasts of the earth after their kind: and it was so. 25 And God made the beasts of the earth after their kind, and the cattle after their kind, and everything that creepeth upon the ground after its kind: and God saw that it was good.

26 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the birds of the heavens, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. 27 And God created man in his own image, in the image of God created he him; male and female created he them. 28 And God blessed them: and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the birds of the heavens, and over every living thing that moveth upon the earth.

29 And God said, Behold, I have given you every herb yielding seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for food: 30 and to every beast of the earth, and to every bird of the heavens, and to everything that creepeth upon the earth, wherein there is life, [I have given] every green herb for food: and it was so. 31 And God saw everything that he had made, and, behold, it was very good. And there was evening and there was morning, the sixth day.

Genesis Chapter 2

[1] And the heavens and the earth were finished, and all the host of them. [2] And on the seventh day God finished his work which he had made; and he rested on the seventh day from all his work which he had made. [3] And God blessed the seventh day, and hallowed it; because that in it he rested from all his work which God had created and made.

[4] These are the generations of the heavens and of the earth when they were created, in the day that Jehovah God made earth and heaven. [5] And no plant of the field was yet in the earth, and no herb of the field had yet sprung up; for Jehovah God had not caused it to rain upon the earth: and there was not a man to till the ground; [6] but there went up a mist from the earth, and watered the whole face of the ground. [7] And Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

[8] And Jehovah God planted a garden eastward, in Eden; and there he put the man whom he had formed. [9] And out of the ground made Jehovah God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil. [10] And a river went out of Eden to water the garden; and from thence it was parted, and became four heads. [11] The name of the first is Pishon: that is it which compasseth the whole land of Havilah, where there is gold; [12] and the gold of that land is good: there is bdellium and the onyx stone. [13] And the name of the second river is Gihon: the same is it that compasseth the whole land of Cush. [14] And the name of the third river is Hiddekel: that is it which goeth in front of Assyria. And the fourth river is the Euphrates. [15] And Jehovah God took the man, and put him into the garden of Eden to dress it and to keep it.

[16] And Jehovah God commanded the man, saying, Of every tree of the garden thou mayest freely eat: [17] but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

[18] And Jehovah God said, It is not good that the man should be alone; I will make him a help meet for him. [19] And out of the ground Jehovah God formed every beast of the field, and every bird of the heavens; and brought them unto the man to see what he would call them: and whatsoever the man called every living creature, that was the name thereof. [20] And the man gave names to all cattle, and to the birds of the heavens, and to every beast of the field; but for man there was not found a help meet for him.

[21] And Jehovah God caused a deep sleep to fall upon the man, and he slept; and he took one of his ribs, and closed up the flesh instead thereof: [22] and the rib, which Jehovah God had taken from the man, made he a woman, and brought her unto the man. [23] And the man said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. [24] Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. [25] And they were both naked, the man and his wife, and were not ashamed.

Genesis Chapter 3

[1] Now the serpent was more subtle than any beast of the field which Jehovah God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of any tree of the garden? [2] And the woman said unto the serpent, Of the fruit of the trees of the garden we may eat: [3] but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. [4] And the serpent said unto the woman, Ye shall not surely die: [5] for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as God, knowing good and evil.

[6] And when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of the fruit thereof, and did eat; and she gave also unto her husband with her, and he did eat. [7] And the eyes of them both were opened, and they knew that they were naked; and they sewed fig-leaves together, and made themselves aprons. [8] And they heard the voice of Jehovah God walking in the garden in the cool of the day: and the man and his wife hid themselves from the presence of Jehovah God amongst the trees of the garden.

[9] And Jehovah God called unto the man, and said unto him, Where art thou? [10] And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.

11 And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? 12 And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. 13 And Jehovah God said unto the woman, What is this thou hast done? And the woman said, The serpent beguiled me, and I did eat.

14 And Jehovah God said unto the serpent, Because thou hast done this, cursed art thou above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: 15 and I will put enmity between thee and the woman, and between thy seed and her seed: he shall bruise thy head, and thou shalt bruise his heel. 16 Unto the woman he said, I will greatly multiply thy pain and thy conception; in pain thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in toil shalt thou eat of it all the days of thy life; 18 thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; 19 in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return. 20 And the man called his wife's name Eve; because she was the mother of all living. 21 And Jehovah God made for Adam and for his wife coats of skins, and clothed them.

22 And Jehovah God said, Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever23 therefore Jehovah God sent him forth from the garden of Eden, to till the ground from whence he was taken. 24 So he drove out the man; and he placed at the east of the garden of Eden the Cherubim, and the flame of a sword which turned every way, to keep the way of the tree of life.

Genesis Chapter 4

1 And the man knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man with [the help of] Jehovah. 2 And again she bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.

3 And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto Jehovah. 4 And Abel, he also brought of the firstlings of his flock and of the fat thereof. And Jehovah had respect unto Abel and to his offering: 5 but unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.

6 And Jehovah said unto Cain, Why art thou wroth? and why is thy countenance fallen? 7 If thou doest well, shall it not be lifted up? and if thou doest not well, sin coucheth at the door: and unto thee shall be its desire, but do thou rule over it. 8 And Cain told Abel his brother. And it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

9 And Jehovah said unto Cain, Where is Abel thy brother? And he said, I know not: am I my brother's keeper? 10 And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground. 11 And now cursed art thou from the ground, which hath opened its mouth to receive thy brother's blood from thy hand;

12 when thou tillest the ground, it shall not henceforth yield unto thee its strength; a fugitive and a wanderer shalt thou be in the earth.

13 And Cain said unto Jehovah, My punishment is greater than I can bear. 14 Behold, thou hast driven me out this day from the face of the ground; and from thy face shall I be hid; and I shall be a fugitive and a wanderer in the earth; and it will come to pass, that whosoever findeth me will slay me. 15 And Jehovah said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And Jehovah appointed a sign for Cain, lest any finding him should smite him.

16 And Cain went out from the presence of Jehovah, and dwelt in the land of Nod, on the east of Eden. 17 And Cain knew his wife; and she conceived, and bare Enoch: and he builded a city, and called the name of the city, after the name of his son, Enoch. 18 And unto Enoch was born Irad: and Irad begat Mehujael: and Mehujael begat Methushael; and Methushael begat Lamech.

19 And Lamech took unto him two wives: the name of the one was Adah, and the name of the other Zillah. 20 And Adah bare Jabal: he was the father of such as dwell in tents and [have] cattle. 21 And his brother's name was Jubal: he was the father of all such as

handle the harp and pipe. [22] And Zillah, she also bare Tubal-cain, the forger of every cutting instrument of brass and iron: and the sister of Tubal-cain was Naamah.

[23] And Lamech said unto his wives: Adah and Zillah, hear my voice; Ye wives of Lamech, hearken unto my speech: For I have slain a man for wounding me, And a young man for bruising me: [24] If Cain shall be avenged sevenfold, Truly Lamech seventy and sevenfold.

[25] And Adam knew his wife again; and she bare a son, and called his name Seth. For, [said she], God hath appointed me another seed instead of Abel; for Cain slew him. [26] And to Seth, to him also there was born a son; and he called his name Enosh. Then began men to call upon the name of Jehovah.

Genesis Chapter 5

[1] This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him; [2] male and female created he them, and blessed them, and called their name Adam, in the day when they were created.

[3] And Adam lived a hundred and thirty years, and begat [a son] in his own likeness, after his image; and called his name Seth: [4] and the days of Adam after he begat Seth were eight hundred years: and he begat sons and daughters. [5] And all the days that Adam lived were nine hundred and thirty years: and he died.

[6] And Seth lived a hundred and five years, and begat Enosh: [7] and Seth lived after he begat Enosh eight hundred and seven years, and begat sons and daughters: [8] and all the days of Seth were nine hundred and twelve years: and he died.

[9] And Enosh lived ninety years, and begat Kenan. [10] and Enosh lived after he begat Kenan eight hundred and fifteen years, and begat sons and daughters: [11] and all the days of Enosh were nine hundred and five years: and he died.

[12] And Kenan lived seventy years, and begat Mahalalel: [13] and Kenan lived after he begat Mahalalel eight hundred and forty years, and begat sons and daughters: [14] and all the days of Kenan were nine hundred and ten years: and he died.

[15] And Mahalalel lived sixty and five years, and begat Jared: [16] And Mahalalel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters:

[17] and all the days of Mahalalel were eight hundred ninety and five years: and he died.

[18] And Jared lived a hundred sixty and two years, and begat Enoch: [19] and Jared lived after he begat Enoch eight hundred years, and begat sons and daughters: [20] And all the days of Jared were nine hundred sixty and two years: and he died.

[21] And Enoch lived sixty and five years, and begat Methuselah: [22] and Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters: [23] and all the days of Enoch were three hundred sixty and five years: [24] and Enoch walked with God: and he was not; for God took him.

[25] And Methuselah lived a hundred eighty and seven years, and begat Lamech: [26] and Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters. [27] And all the days of Methuselah were nine hundred sixty and nine years: and he died.

[28] And Lamech lived a hundred eighty and two years, and begat a son: [29] and he called his name Noah, saying, This same shall comfort us in our work and in the toil of our hands, [which cometh] because of the ground which Jehovah hath cursed. [30] And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters: [31] And all the days of Lamech were seven hundred seventy and seven years: and he died. [32] And Noah was five hundred years old: And Noah begat Shem, Ham, and Japheth.

Genesis Chapter 6

1 And it came to pass, when men began to multiply on the face of the ground, and daughters were born unto them, 2 that the sons of God saw the daughters of men that they were fair; and they took them wives of all that they chose. 3 And Jehovah said, My spirit shall not strive with man for ever, for that he also is flesh: yet shall his days be a hundred and twenty years.

4 The Nephilim were in the earth in those days, and also after that, when the sons of God came unto the daughters of men, and they bare children to them: the same were the mighty men that were of old, the men of renown.

5 And Jehovah saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

6 And it repented Jehovah that he had made man on the earth, and it grieved him at his heart. 7 And Jehovah said, I will destroy man whom I have created from the face of the ground; both man, and beast, and creeping things, and birds of the heavens; for it repenteth me that I have made them.

8 But Noah found favor in the eyes of Jehovah.

9 These are the generations of Noah. Noah was a righteous man, [and] perfect in his generations: Noah walked with God. 10 And Noah begat three sons, Shem, Ham, and Japheth.

11 And the earth was corrupt before God, and the earth was filled with violence. 12 And God saw the earth, and, behold, it was corrupt; for all flesh had corrupted their way upon the earth.

13 And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.

14 Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. 15 And this is how thou shalt make it: the length of the ark three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. 16 A light shalt thou make to the ark, and to a cubit shalt thou finish it upward; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it. 17 And I, behold, I do bring the flood of waters upon this earth, to destroy all flesh, wherein is the breath of life, from under heaven; everything that is in the earth shall die. 18 But I will establish my covenant with thee; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee. 19 And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female. 20 Of the birds after their kind, and of the cattle after their kind, of every creeping thing of the ground after its kind, two of every sort shall come unto thee, to keep them alive. 21 And take thou unto thee of all food that is eaten, and gather it to thee; and it shall be for food for thee, and for them. 22 Thus did Noah; according to all that God commanded him, so did he.

Genesis Chapter 7

1 And Jehovah said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation. 2 Of every clean beast thou shalt take to thee seven and seven, the male and his female; and of the beasts that are not clean two, the male and his female: 3 of the birds also of the heavens, seven and seven, male and female, to keep seed alive upon the face of all the earth. 4 For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living thing that I have made will I destroy from off the face of the ground.

5 And Noah did according unto all that Jehovah commanded him. 6 And Noah was six hundred years old when the flood of waters was upon the earth.

7 And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood. 8 Of clean beasts, and of beasts that are not clean, and of birds, and of everything that creepeth upon the ground, 9 there went in two and two unto Noah into the ark, male and female, as God commanded Noah. 10 And it came to pass after the seven days, that the

waters of the flood were upon the earth.

11 In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month, on the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. 12 And the rain was upon the earth forty days and forty nights.

13 In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark; 14 they, and every beast after its kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after its kind, and every bird after its kind, every bird of every sort. 15 And they went in unto Noah into the ark, two and two of all flesh wherein is the breath of life. 16 And they that went in, went in male and female of all flesh, as God commanded him: and Jehovah shut him in.

17 And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lifted up above the earth. 18 And the waters prevailed, and increased greatly upon the earth; and the ark went upon the face of the waters. 19 And the waters prevailed exceedingly upon the earth; and all the high mountains that were under the whole heaven were covered. 20 Fifteen cubits upward did the waters prevail; and the mountains were covered.

21 And all flesh died that moved upon the earth, both birds, and cattle, and beasts, and every creeping thing that creepeth upon the earth, and every man: 22 all in whose nostrils was the breath of the spirit of life, of all that was on the dry land, died. 23 And every living thing was destroyed that was upon the face of the ground, both man, and cattle, and creeping things, and birds of the heavens; and they were destroyed from the earth: and Noah only was left, and they that were with him in the ark. 24 And the waters prevailed upon the earth a hundred and fifty days.

Genesis Chapter 8

1 And God remembered Noah, and all the beasts, and all the cattle that were with him in the ark: and God made a wind to pass over the earth, and the waters assuaged; 2 the fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained; 3 and the waters returned from off the earth continually: and after the end of a hundred and fifty days the waters decreased.

4 And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat. 5 And the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen.

6 And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made:

7 and he sent forth a raven, and it went forth to and fro, until the waters were dried up from off the earth. 8 And he sent forth a dove from him, to see if the waters were abated from off the face of the ground; 9 but the dove found no rest for the sole of her foot, and she returned unto him to the ark; for the waters were on the face of the whole earth: and he put forth his hand, and took her, and brought her in unto him into the ark. 10 And he stayed yet other seven days; and again he sent forth the dove out of the ark; 11 and the dove came in to him at eventide; and, lo, in her mouth an olive-leaf plucked off: so Noah knew that the waters were abated from off the earth. 12 And he stayed yet other seven days, and sent forth the dove; and she returned not again unto him any more.

13 And it came to pass in the six hundred and first year, in the first month, the first day of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dried. 14 And in the second month, on the seven and twentieth day of the month, was the earth dry.

15 And God spake unto Noah, saying, 16 Go forth from the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee. 17 Bring forth with thee every living thing that is with thee of all flesh, both birds, and cattle, and every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth. 18 And Noah went forth, and his sons, and his wife, and his sons' wives with him: 19 every beast, every creeping thing, and every bird, whatsoever moveth

upon the earth, after their families, went forth out of the ark.

20 And Noah builded an altar unto Jehovah, and took of every clean beast, and of every clean bird, and offered burnt-offerings on the altar. 21 And Jehovah smelled the sweet savor; and Jehovah said in his heart, I will not again curse the ground any more for man's sake, for that the imagination of man's heart is evil from his youth; neither will I again smite any more everything living, as I have done. 22 While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

Genesis Chapter 9

1 And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth. 2 And the fear of you and the dread of you shall be upon every beast of the earth, and upon every bird of the heavens; With all wherewith the ground teemeth, and all the fishes of the sea, into your hand are they delivered. 3 Every moving thing that liveth shall be food for you; As the green herb have I given you all. 4 But flesh with the life thereof, [which is] the blood thereof, shall ye not eat. 5 And surely your blood, [the blood] of your lives, will I require; At the hand of every beast will I require it. And at the hand of man, even at the hand of every man's brother, will
I require the life of man. 6 Whoso sheddeth man's blood, by man shall his blood be shed: For in the image of God made he man. 7 And you, be ye fruitful, and multiply; Bring forth abundantly in the earth, and multiply therein.

8 And God spake unto Noah, and to his sons with him, saying, 9 And I, behold, I establish my covenant with you, and with your seed after you; 10 and with every living creature that is with you, the birds, the cattle, and every beast of the earth with you. Of all that go out of the ark, even every beast of the earth. 11 And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of the flood; neither shall there any more be a flood to destroy the earth.

12 And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations: 13 I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. 14 And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud, 15 and I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. 16 And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth. 17 And God said unto Noah, This is the token of the covenant which I have established between me and all flesh that is upon the earth.

Exodus Chapter 1

1 Now these are the names of the sons of Israel, who came into Egypt (every man and his household came with Jacob): 2 Reuben, Simeon, Levi, and Judah, 3 Issachar, Zebulun, and Benjamin, 4 Dan and Naphtali, Gad and Asher. 5 And all the souls that came out of the loins of Jacob were seventy souls: and Joseph was in Egypt already. 6 And Joseph died, and all his brethren, and all that generation.

7 And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.

8 Now there arose a new king over Egypt, who knew not Joseph. 9 And he said unto his people, Behold, the people of the children of Israel are more and mightier than we: 10 come, let us deal wisely with them, lest they multiply, and it come to pass, that, when there falleth out any war, they also join themselves unto our enemies, and fight against us, and get them up out of the land. 11 Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh store-cities, Pithom and Raamses. 12 But the more they afflicted them, the more they multiplied and the more they spread abroad. And they were grieved because of the children of Israel. 13 And the Egyptians made the children of Israel to serve with rigor: 14 and they made their lives bitter with hard service, in mortar and in brick, and in all manner of service in the field, all their service, wherein they made them serve with rigor.

15 And the king of Egypt spake to the Hebrew midwives, of whom the name of the one was Shiphrah, and the name of the other Puah: 16 and he said, When ye do the office of a midwife to the Hebrew women, and see them upon the birth-stool; if it be a son, then ye shall kill him; but if it be a daughter, then she shall live. 17 But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men-children alive. 18 And the king of Egypt called for the midwives, and said unto them, Why have ye done this thing, and have saved the men-children alive? 19 And the midwives said unto Pharaoh, Because the Hebrew women are not as the Egyptian women; for they are lively, and are delivered ere the midwife come unto them. 20 And God dealt well with the midwives: and the people multiplied, and waxed very mighty. 21 And it came to pass, because the midwives feared God, that he made them households. 22 And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive.

Exodus Chapter 2

1 And there went a man of the house of Levi, and took to wife a daughter of Levi. 2 And the woman conceived, and bare a son: and when she saw him that he was a goodly child, she hid him three months. 3 And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch; and she put the child therein, and laid it in the flags by the river's brink. 4 And his sister stood afar off, to know what would be done to him.

5 And the daughter of Pharaoh came down to bathe at the river; and her maidens walked along by the river-side; and she saw the ark among the flags, and sent her handmaid to fetch it. 6 And she opened it, and saw the child: and, behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children. 7 Then said his sister to Pharaoh's daughter, Shall I go and call thee a nurse of the Hebrew women, that she may nurse the child for thee? 8 And Pharaoh's daughter said to her, Go. And the maiden went and called the child's mother. 9 And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child, and nursed it. 10 And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses, and said, Because I drew him out of the water.

11 And it came to pass in those days, when Moses was grown up, that he went out unto his brethren, and looked on their burdens: and he saw an Egyptian smiting a Hebrew, one of his brethren. 12 And he looked this way and that way, and when he saw that there was no man, he smote the Egyptian, and hid him in the sand. 13 And he went out the second day, and, behold, two men of the Hebrews were striving together: and he said to him that did the wrong, Wherefore smitest thou thy fellow? 14 And he said, Who made thee a prince and a judge over us? Thinkest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely the thing is known. 15 Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by a well.

16 Now the priest of Midian had seven daughters: and they came and drew water, and filled the troughs to water their father's flock. 17 And the shepherds came and drove them away; but Moses stood up and helped them, and watered their flock. 18 And when they came to Reuel their father, he said, How is it that ye are come so soon today? 19 And they said, An Egyptian delivered us out of the hand of the shepherds, and moreover he drew water for us, and watered the flock. 20 And he said unto his daughters, And where is he? Why is it that ye have left the man? Call him, that he may eat bread. 21 And Moses was content to dwell with the man: and he gave Moses Zipporah his daughter. 22 And she bare a son, and he called his name Gershom; for he said, I have been a sojourner in a foreign land.

23 And it came to pass in the course of those many days, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage. 24 And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. 25 And God saw the children of Israel, and God took knowledge [of them].

Exodus Chapter 3

1 Now Moses was keeping the flock of Jethro his father-in-law, the priest of Midian: and he led the flock to the back of the

wilderness, and came to the mountain of God, unto Horeb. [2] And the angel of Jehovah appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed. [3] And Moses said, I will turn aside now, and see this great sight, why the bush is not burnt. [4] And when Jehovah saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. [5] And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. [6] Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.

[7] And Jehovah said, I have surely seen the affliction of my people that are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; [8] and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanite, and the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite. [9] And now, behold, the cry of the children of Israel is come unto me: moreover I have seen the oppression wherewith the Egyptians oppress them. [10] Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

[11] And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt? [12] And he said, Certainly I will be with thee; and this shall be the token unto thee, that I have sent thee: when thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain. [13] And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? What shall I say unto them? [14] And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. [15] And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, Jehovah, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name forever, and this is my memorial unto all generations.

[16] Go, and gather the elders of Israel together, and say unto them, Jehovah, the God of your fathers, the God of Abraham, of Isaac, and of Jacob, hath appeared unto me, saying, I have surely visited you, and [seen] that which is done to you in Egypt: [17] and I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanite, and the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite, unto a land flowing with milk and honey. [18] And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, Jehovah, the God of the Hebrews, hath met with us: and now let us go, we pray thee, three days' journey into the wilderness, that we may sacrifice to Jehovah our God.

[19] And I know that the king of Egypt will not give you leave to go, no, not by a mighty hand. [20] And I will put forth my hand, and smite Egypt with all my wonders which I will do in the midst thereof: and after that he will let you go. [21] And I will give this people favor in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty. [22] But every woman shall ask of her neighbor, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put them upon your sons, and upon your daughters; and ye shall despoil the Egyptians.

Exodus Chapter 4

[1] And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice; for they will say, Jehovah hath not appeared unto thee. [2] And Jehovah said unto him, What is that in thy hand? And he said, A rod. [3] And he said, Cast in on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it. [4] And Jehovah said unto Moses, Put forth thy hand, and take it by the tail: (and he put forth his hand, and laid hold of it, and it became a rod in his hand:) [5] That they may believe that Jehovah, the God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.

[6] And Jehovah said furthermore unto him, Put now thy hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand was leprous, as [white as] snow. [7] And he said, Put thy hand into thy bosom again. (And he put his hand into his bosom again; and when he took it out of his bosom, behold, it was turned again as his [other] flesh.) [8] And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign. [9] And it shall come to pass, if they will not believe even these two signs, neither hearken unto thy voice, that thou shalt take

of the water of the river, and pour it upon the dry land: and the water which thou takest out of the river shall become blood upon the dry land.

10 And Moses said unto Jehovah, Oh, Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant; for I am slow of speech, and of a slow tongue. 11 And Jehovah said unto him, Who hath made man's mouth? Or who maketh [a man] dumb, or deaf, or seeing, or blind? Is it not I, Jehovah? 12 Now therefore go, and I will be with thy mouth, and teach thee what thou shalt speak. 13 And he said, Oh, Lord, send, I pray thee, by the hand of him whom thou wilt send. 14 And the anger of Jehovah was kindled against Moses, and he said, Is there not Aaron thy brother the Levite? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart. 15 And thou shalt speak unto him, and put the words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. 16 And he shall be thy spokesman unto the people; and it shall come to pass, that he shall be to thee a mouth, and thou shalt be to him as God. 17 And thou shalt take in thy hand this rod, wherewith thou shalt do the signs.

18 And Moses went and returned to Jethro his father-in-law, and said unto him, Let me go, I pray thee, and return unto my brethren that are in Egypt, and see whether they be yet alive. And Jethro said to Moses, Go in peace. 19 And Jehovah said unto Moses in Midian, Go, return into Egypt; for all the men are dead that sought thy life. 20 And Moses took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt: and Moses took the rod of God in his hand. 21 And Jehovah said unto Moses, When thou goest back into Egypt, see that thou do before Pharaoh all the wonders which I have put in thy hand: but I will harden his heart and he will not let the people go. 22 And thou shalt say unto Pharaoh, Thus saith Jehovah, Israel is my son, my first-born: 23 and I have said unto thee, Let my son go, that he may serve me; and thou hast refused to let him go: behold, I will slay thy son, thy first-born.

24 And it came to pass on the way at the lodging-place, that Jehovah met him, and sought to kill him. 25 Then Zipporah took a flint, and cut off the foreskin of her son, and cast it at his feet; and she said, Surely a bridegroom of blood art thou to me. 26 So he let him alone. Then she said, A bridegroom of blood [art thou], because of the circumcision.

27 And Jehovah said to Aaron, Go into the wilderness to meet Moses. And he went, and met him in the mountain of God, and kissed him. 28 And Moses told Aaron all the words of Jehovah wherewith he had sent him, and all the signs wherewith he had charged him.

29 And Moses and Aaron went and gathered together all the elders of the children of Israel: 30 and Aaron spake all the words which Jehovah had spoken unto Moses, and did the signs in the sight of the people. 31 And the people believed: and when they heard that Jehovah had visited the children of Israel, and that he had seen their affliction, then they bowed their heads and worshipped.

Exodus Chapter 5

1 And afterward Moses and Aaron came, and said unto Pharaoh, Thus saith Jehovah, the God of Israel, Let my people go, that they may hold a feast unto me in the wilderness. 2 And Pharaoh said, Who is Jehovah, that I should hearken unto his voice to let Israel go? I know not Jehovah, and moreover I will not let Israel go.

3 And they said, The God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the wilderness, and sacrifice unto Jehovah our God, lest he fall upon us with pestilence, or with the sword. 4 And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, loose the people from their works? get you unto your burdens. 5 And Pharaoh said, Behold, the people of the land are now many, and ye make them rest from their burdens. 6 And the same day Pharaoh commanded the taskmasters of the people, and their officers, saying, 7 Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves. 8 And the number of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish aught thereof: for they are idle; therefore they cry, saying, Let us go and sacrifice to our God. 9 Let heavier work be laid upon the men, that they may labor therein; and let them not regard lying words.

10 And the taskmasters of the people went out, and their officers, and they spake to the people, saying, Thus saith Pharaoh, I will

not give you straw. [11] Go yourselves, get you straw where ye can find it: for nought of your work shall be diminished. [12] So the people were scattered abroad throughout all the land of Egypt to gather stubble for straw. [13] And the taskmasters were urgent saying, Fulfil your works, [your] daily tasks, as when there was straw.

[14] And the officers of the children of Israel, whom Pharaoh's taskmasters had set over them, were beaten, and demanded, Wherefore have ye not fulfilled your task both yesterday and to-day, in making brick as heretofore?

[15] Then the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants? [16] There is no straw given unto thy servants, and they say to us, Make brick: and, behold, thy servants are beaten; but the fault it in thine own people. [17] But he said, Ye are idle, ye are idle: therefore ye say, Let us go and sacrifice to Jehovah. [18] Go therefore now, and work; for there shall no straw be given you, yet shall ye deliver the number of bricks. [19] And the officers of the children of Israel did see that they were in evil case, when it was said, Ye shall not diminish aught from your bricks, [your] daily tasks.

[20] And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh: [21] and they said unto them, Jehovah look upon you, and judge: because ye have made our savor to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us. [22] And Moses returned unto Jehovah, and said, Lord, wherefore hast thou dealt ill with this people? why is it that thou hast sent me? [23] For since I came to Pharaoh to speak in thy name, he hath dealt ill with this people; neither hast thou delivered thy people at all.

Exodus Chapter 6

[1] And Jehovah said unto Moses, Now shalt thou see what I will do to Pharaoh: for by a strong hand shall he let them go, and by a strong hand shall he drive them out of his land. [2] And God spake unto Moses, and said unto him, I am Jehovah: [3] and I appeared unto Abraham, unto Isaac, and unto Jacob, as God Almighty; but by my name Jehovah I was not known to them. [4] And I have also established my covenant with them, to give them the land of Canaan, the land of their sojournings, wherein they sojourned. [5] And moreover I have heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant. [6] Wherefore say unto the children of Israel, I am Jehovah, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with an outstretched arm, and with great judgments: [7] and I will take you to me for a people, and I will be to you a God; and ye shall know that I am Jehovah your God, who bringeth you out from under the burdens of the Egyptians. [8] And I will bring you in unto the land which I sware to give to Abraham, to Isaac, and to Jacob; and I will give it you for a heritage: I am Jehovah.

[9] And Moses spake so unto the children of Israel: but they hearkened not unto Moses for anguish of spirit, and for cruel bondage.

[10] And Jehovah spake unto Moses, saying, [11] Go in, speak unto Pharaoh king of Egypt, that he let the children of Israel go out of his land. [12] And Moses spake before Jehovah, saying, Behold, the children of Israel have not hearkened unto me; how then shall Pharaoh hear me, who am of uncircumcised lips? [13] And Jehovah spake unto Moses and unto Aaron, and gave them a charge unto the children of Israel, and unto Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt.

[14] These are the heads of their fathers' houses. The sons of Reuben the first-born of Israel: Hanoch, and Pallu, Hezron, and Carmi; these are the families of Reuben. [15] And the sons of Simeon: Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman; these are the families of Simeon.

[16] And these are the names of the sons of Levi according to their generations: Gershon, and Kohath, and Merari; and the years of the life of Levi were a hundred thirty and seven years. [17] The sons of Gershon: Libni and Shimei, according to their families. [18] And the sons of Kohath: Amram, and Izhar, and Hebron, and Uzziel; and the years of the life of Kohath were a hundred thirty and three years. [19] And the sons of Merari: Mahli and Mushi. These are the families of the Levites according to their generations. [20] And Amram took him Jochebed his father's sister to wife; and she bare him Aaron and Moses: and the years of the life of Amram were a hundred and thirty and seven years.

[21] And the sons of Izhar: Korah, and Nepheg, and Zichri. [22] And the sons of Uzziel: Mishael, and Elzaphan, and Sithri. [23] And Aaron took him Elisheba, the daughter of Amminadab, the sister of Nahshon, to wife; and she bare him Nadab and Abihu, Eleazar

and Ithamar. [24] And the sons of Korah: Assir, and Elkanah, and Abiasaph; these are the families of the Korahites. [25] And Eleazar Aaron's son took him one of the daughters of Putiel to wife; and she bare him Phinehas. These are the heads of the fathers' [houses] of the Levites according to their families. [26] These are that Aaron and Moses, to whom Jehovah said, Bring out the children of Israel from the land of Egypt according to their hosts. [27] These are they that spake to Pharaoh king of Egypt, to bring out the children of Israel from Egypt: these are that Moses and Aaron.

[28] And it came to pass on the day when Jehovah spake unto Moses in the land of Egypt, [29] that Jehovah spake unto Moses, saying, I am Jehovah: speak thou unto Pharaoh king of Egypt all that I speak unto thee. [30] And Moses said before Jehovah, Behold, I am of uncircumcised lips, and how shall Pharaoh hearken unto me?

Exodus Chapter 7

[1] And Jehovah said unto Moses, See, I have made thee as God to Pharaoh; and Aaron thy brother shall be thy prophet. [2] Thou shalt speak all that I command thee; and Aaron thy brother shall speak unto Pharaoh, that he let the children of Israel go out of his land. [3] And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt. [4] But Pharaoh will not hearken unto you, and I will lay my hand upon Egypt, and bring forth my hosts, my people the children of Israel, out of the land of Egypt by great judgments. [5] And the Egyptians shall know that I am Jehovah, when I stretch forth my hand upon Egypt, and bring out the children of Israel from among them. [6] And Moses and Aaron did so; as Jehovah commanded them, so did they. [7] And Moses was fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh.

[8] And Jehovah spake unto Moses and unto Aaron, saying, [9] When Pharaoh shall speak unto you, saying, Show a wonder for you; then thou shalt say unto Aaron, Take thy rod, and cast it down before Pharaoh, that it become a serpent.

[10] And Moses and Aaron went in unto Pharaoh, and they did so, as Jehovah had commanded: and Aaron cast down his rod before Pharaoh and before his servants, and it became a serpent. [11] Then Pharaoh also called for the wise men and the sorcerers: and they also, the magicians of Egypt, did in like manner with their enchantments. [12] For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods. [13] And Pharaoh's heart was hardened, and he hearkened not unto them; as Jehovah had spoken.

[14] And Jehovah said unto Moses, Pharaoh's heart is stubborn, he refuseth to let the people go. [15] Get thee unto Pharaoh in the morning; lo, he goeth out unto the water; and thou shalt stand by the river's brink to meet him; and the rod which was turned to a serpent shalt thou take in thy hand. [16] And thou shalt say unto him, Jehovah, the God of the Hebrews, hath sent me unto thee, saying, Let my people go, that they may serve me in the wilderness: and, behold, hitherto thou hast not hearkened. [17] Thus saith Jehovah, In this thou shalt know that I am Jehovah: behold, I will smite with the rod that is in my hand upon the waters which are in the river, and they shall be turned to blood. [18] And the fish that are in the river shall die, and the river shall become foul; and the Egyptians shall loathe to drink water from the river.

[19] And Jehovah said unto Moses, Say unto Aaron, Take thy rod, and stretch out thy hand over the waters of Egypt, over their rivers, over their streams, and over their pools, and over all their ponds of water, that they may become blood; and there shall be blood throughout all the land of Egypt, both in vessels of wood and in vessels of stone. [20] And Moses and Aaron did so, as Jehovah commanded; and he lifted up the rod, and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that were in the river were turned to blood. [21] And the fish that were in the river died; and the river became foul, and the Egyptians could not drink water from the river; and the blood was throughout all the land of Egypt. [22] And the magicians of Egypt did in like manner with their enchantments: and Pharaoh's heart was hardened, and he hearkened not unto them; as Jehovah had spoken. [23] And Pharaoh turned and went into his house, neither did he lay even this to heart. [24] And all the Egyptians digged round about the river for water to drink; for they could not drink of the water of the river. [25] And seven days were fulfilled, after that Jehovah had smitten the river.

Exodus Chapter 8

[1] And Jehovah spake unto Moses, Go in unto Pharaoh, and say unto him, Thus saith Jehovah, Let my people go, that they may

serve me. [2] And if thou refuse to let them go, behold, I will smite all thy borders with frogs: [3] and the river shall swarm with frogs, which shall go up and come into thy house, and into thy bedchamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneading-troughs: [4] and the frogs shall come up both upon thee, and upon thy people, and upon all thy servants.

[5] And Jehovah said unto Moses, Say unto Aaron, Stretch forth thy hand with thy rod over the rivers, over the streams, and over the pools, and cause frogs to come up upon the land of Egypt. [6] And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt. [7] And the magicians did in like manner with their enchantments, and brought up frogs upon the land of Egypt.

[8] Then Pharaoh called for Moses and Aaron, and said, Entreat Jehovah, that he take away the frogs from me, and from my people; and I will let the people go, that they may sacrifice unto Jehovah. [9] And Moses said unto Pharaoh, Have thou this glory over me: against what time shall I entreat for thee, and for thy servants, and for thy people, that the frogs be destroyed from thee and thy houses, and remain in the river only? [10] And he said, Against to-morrow. And he said, Be it according to thy word; that thou mayest know that there is none like unto Jehovah our God. [11] And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people; they shall remain in the river only. [12] And Moses and Aaron went out from Pharaoh: and Moses cried unto Jehovah concerning the frogs which he had brought upon Pharaoh. [13] And Jehovah did according to the word of Moses; and the frogs died out of the houses, out of the courts, and out of the fields. [14] And they gathered them together in heaps; and the land stank. [15] But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them, as Jehovah had spoken.

[16] And Jehovah said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the earth, that is may become lice throughout all the land of Egypt. [17] And they did so; and Aaron stretched out his hand with his rod, and smote the dust of the earth, and there were lice upon man, and upon beast; all the dust of the earth became lice throughout all the land of Egypt. [18] And the magicians did so with their enchantments to bring forth lice, but they could not: and there were lice upon man, and upon beast. [19] Then the magicians said unto Pharaoh, This is the finger of God: and Pharaoh's heart was hardened, and he hearkened not unto them; as Jehovah had spoken.

[20] And Jehovah said unto Moses, Rise up early in the morning, and stand before Pharaoh; lo, he cometh forth to the water; and say unto him, Thus saith Jehovah, Let my people go, that they may serve me. [21] Else, if thou wilt not let my people go, behold, I will send swarms of flies upon thee, and upon they servants, and upon thy people, and into thy houses: and the houses of the Egyptians shall be full of swarms of flies, and also the ground whereon they are. [22] And I will set apart in that day the land of Goshen, in which my people dwell, that no swarms of flies shall be there; to the end thou mayest know that I am Jehovah in the midst of the earth. [23] And I will put a division between my people and thy people: by to-morrow shall this sign be. [24] And Jehovah did so; and there came grievous swarms of flies into the house of Pharaoh, and into his servants' houses: and in all the land of Egypt the land was corrupted by reason of the swarms of flies.

[25] And Pharaoh called for Moses and for Aaron, and said, Go ye, sacrifice to your God in the land. [26] And Moses said, It is not meet so to do; for we shall sacrifice the abomination of the Egyptians to Jehovah our God: lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us? [27] We will go three days' journey into the wilderness, and sacrifice to Jehovah our God, as he shall command us. [28] And Pharaoh said, I will let you go, that ye may sacrifice to Jehovah your God in the wilderness; only ye shall not go very far away: entreat for me. [29] And Moses said, Behold, I go out from thee, and I will entreat Jehovah that the swarms of flies may depart from Pharaoh, from his servants, and from his people, to-morrow: only let not Pharaoh deal deceitfully any more in not letting the people go to sacrifice to Jehovah. [30] And Moses went out from Pharaoh, and entreated Jehovah. [31] And Jehovah did according to the word of Moses; and he removed the swarms of flies from Pharaoh, from his servants, and from his people; there remained not one. [32] And Pharaoh hardened his heart this time also, and he did not let the people go.

Exodus Chapter 9

[1] Then Jehovah said unto Moses, Go in unto Pharaoh, and tell him, Thus saith Jehovah, the God of the Hebrews, Let my people

go, that they may serve me. 2 For if thou refuse to let them go, and wilt hold them still, 3 behold, the hand of Jehovah is upon thy cattle which are in the field, upon the horses, upon the asses, upon the camels, upon the herds, and upon the flocks: [there shall be] a very grievous murrain. 4 And Jehovah shall make a distinction between the cattle of Israel and the cattle of Egypt; and there shall nothing die of all that belongeth to the children of Israel. 5 And Jehovah appointed a set time, saying, To-morrow Jehovah shall do this thing in the land. 6 And Jehovah did that thing on the morrow; and all the cattle of Egypt died; but of the cattle of the children of Israel died not one. 7 And Pharaoh sent, and, behold, there was not so much as one of the cattle of the Israelites dead. But the heart of Pharaoh was stubborn, and he did not let the people go.

8 And Jehovah said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward heaven in the sight of Pharaoh. 9 And it shall become small dust over all the land of Egypt, and shall be a boil breaking forth with blains upon man and upon beast, throughout all the land of Egypt. 10 And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth with blains upon man and upon beast. 11 And the magicians could not stand before Moses because of the boils; for the boils were upon the magicians, and upon all the Egyptians. 12 And Jehovah hardened the heart of Pharaoh, and he hearkened not unto them, as Jehovah had spoken unto Moses.

13 And Jehovah said unto Moses, Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith Jehovah, the God of the Hebrews, Let my people go, that they may serve me. 14 For I will this time send all my plagues upon thy heart, and upon thy servants, and upon thy people; that thou mayest know that there is none like me in all the earth. 15 For now I had put forth my hand, and smitten thee and thy people with pestilence, and thou hadst been cut off from the earth: 16 but in very deed for this cause have I made thee to stand, to show thee my power, and that my name may be declared throughout all the earth. 17 As yet exaltest thou thyself against my people, that thou wilt not let them go? 18 Behold, to-morrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt since the day it was founded even until now. 19 Now therefore send, hasten in thy cattle and all that thou hast in the field; [for] every man and beast that shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die. 20 He that feared the word of Jehovah among the servants of Pharaoh made his servants and his cattle flee into the houses. 21 And he that regarded not the word of Jehovah left his servants and his cattle in the field.

22 And Jehovah said unto Moses, Stretch forth thy hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt. 23 And Moses stretched forth his rod toward heaven: and Jehovah sent thunder and hail, and fire ran down unto the earth; and Jehovah rained hail upon the land of Egypt. 24 So there was hail, and fire mingled with the hail, very grievous, such as had not been in all the land of Egypt since it became a nation. 25 And the hail smote throughout all the land of Egypt all that was in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field. 26 Only in the land of Goshen, where the children of Israel were, was there no hail.

27 And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have sinned this time: Jehovah is righteous, and I and my people are wicked. 28 Entreat Jehovah; for there hath been enough of [these] mighty thunderings and hail; and I will let you go, and ye shall stay no longer. 29 And Moses said unto him, As soon as I am gone out of the city, I will spread abroad my hands unto Jehovah; the thunders shall cease, neither shall there be any more hail; that thou mayest know that the earth is Jehovah's. 30 But as for thee and thy servants, I know that ye will not yet fear Jehovah God. 31 And the flax and the barley were smitten: for the barley was in the ear, and the flax was in bloom. 32 But the wheat and the spelt were not smitten: for they were not grown up. 33 And Moses went out of the city from Pharaoh, and spread abroad his hands unto Jehovah: and the thunders and hail ceased, and the rain was not poured upon the earth. 34 And when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more, and hardened his heart, he and his servants. 35 And the heart of Pharaoh was hardened, and he did not let the children of Israel go, as Jehovah had spoken by Moses.

Exodus Chapter 10

1 And Jehovah said unto Moses, Go in unto Pharaoh: for I have hardened his heart, and the heart of his servants, that I may show

these my signs in the midst of them, [2] and that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought upon Egypt, and my signs which I have done among them; that ye may know that I am Jehovah. [3] And Moses and Aaron went in unto Pharaoh, and said unto him, Thus saith Jehovah, the God of the Hebrews, How long wilt thou refuse to humble thyself before me? let my people go, that they may serve me. [4] Else, if thou refuse to let my people go, behold, to-morrow will I bring locusts into thy border: [5] and they shall cover the face of the earth, so that one shall not be able to see the earth: and they shall eat the residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field: [6] and thy houses shall be filled, and the houses of all thy servants, and the houses of all the Egyptians; as neither thy fathers nor thy fathers' fathers have seen, since the day that they were upon the earth unto this day. And he turned, and went out from Pharaoh. [7] And Pharaoh's servants said unto him, How long shall this man be a snare unto us? let the men go, that they may serve Jehovah their God: knowest thou not yet that Egypt is destroyed? [8] And Moses and Aaron were brought again unto Pharaoh: and he said unto them, Go, serve Jehovah your God; but who are they that shall go? [9] And Moses said, We will go with our young and with our old; with our sons and with our daughters, with our flocks and with our herds will we go; for we must hold a feast unto Jehovah. [10] And he said unto them, So be Jehovah with you, as I will let you go, and your little ones: look to it; for evil is before you. [11] Not so: go now ye that are men, and serve Jehovah; for that is what ye desire. And they were driven out from Pharaoh's presence.

[12] And Jehovah said unto Moses, Stretch out thy hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, even all that the hail hath left. [13] And Moses stretched forth his rod over the land of Egypt, and Jehovah brought an east wind upon the land all that day, and all the night; and when it was morning, the east wind brought the locusts. [14] And the locusts went up over all the land of Egypt, and rested in all the borders of Egypt; very grievous were they; before them there were no such locusts as they, neither after them shall be such. [15] For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing, either tree or herb of the field, through all the land of Egypt.

[16] Then Pharaoh called for Moses and Aaron in haste; and he said, I have sinned against Jehovah your God, and against you. [17] Now therefore forgive, I pray thee, my sin only this once, and entreat Jehovah your God, that he may take away from me this death only. [18] And he went out from Pharaoh, and entreated Jehovah. [19] And Jehovah turned an exceeding strong west wind, which took up the locusts, and drove them into the Red Sea; there remained not one locust in all the border of Egypt. [20] But Jehovah hardened Pharaoh's heart, and he did not let the children of Israel go.

[21] And Jehovah said unto Moses, Stretch out thy hand toward heaven, that there may be darkness over the land of Egypt, even darkness which may be felt. [22] And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days; [23] they saw not one another, neither rose any one from his place for three days: but all the children of Israel had light in their dwellings.

[24] And Pharaoh called unto Moses, and said, Go ye, serve Jehovah; only let your flocks and your herds be stayed: let your little ones also go with you. [25] And Moses said, Thou must also give into our hand sacrifices and burnt-offerings, that we may sacrifice unto Jehovah our God. [26] Our cattle also shall go with us; there shall not a hoof be left behind: for thereof must we take to serve Jehovah our God; and we know not with what we must serve Jehovah, until we come thither.

[27] But Jehovah hardened Pharaoh's heart, and he would not let them go. 28 And Pharaoh said unto him, Get thee from me, take heed to thyself, see my face no more; for in the day thou seest my face thou shalt die. [29] And Moses said, Thou hast spoken well. I will see thy face again no more.

Exodus Chapter 11

[1] And Jehovah said unto Moses, Yet one plague more will I bring upon Pharaoh, and upon Egypt; afterwards he will let you go hence: when he shall let you go, he shall surely thrust you out hence altogether. [2] Speak now in the ears of the people, and let them ask every man of his neighbor, and every woman of her neighbor, jewels of silver, and jewels of gold. [3] And Jehovah gave the people favor in the sight of the Egyptians. Moreover the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.

4 And Moses said, Thus saith Jehovah, About midnight will I go out into the midst of Egypt: 5 and all the first-born in the land of Egypt shall die, from the first-born of Pharaoh that sitteth upon his throne, even unto the first-born of the maid-servant that is behind the mill; and all the first-born of cattle. 6 And there shall be a great cry throughout all the land of Egypt, such as there hath not been, nor shall be any more. 7 But against any of the children of Israel shall not a dog move his tongue, against man or beast: that ye may know how that Jehovah doth make a distinction between the Egyptians and Israel. 8 And all these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people that follow thee: and after that I will go out. And he went out from Pharaoh in hot anger. 9 And Jehovah said unto Moses, Pharaoh will not hearken unto you; that my wonders may be multiplied in the land of Egypt. 10 And Moses and Aaron did all these wonders before Pharaoh: and Jehovah hardened Pharaoh's heart, and he did not let the children of Israel go out of his land.

Exodus Chapter 12

1 And Jehovah spake unto Moses and Aaron in the land of Egypt, saying, 2 This month shall be unto you the beginning of months: it shall be the first month of the year to you.

3 Speak ye unto all the congregation of Israel, saying, In the tenth [day] of this month they shall take to them every man a lamb, according to their fathers' houses, a lamb for a household: 4 and if the household be too little for a lamb, then shall he and his neighbor next unto his house take one according to the number of the souls; according to every man's eating ye shall make your count for the lamb. 5 Your lamb shall be without blemish, a male a year old: ye shall take it from the sheep, or from the goats: 6 and ye shall keep it until the fourteenth day of the same month; and the whole assembly of the congregation of Israel shall kill it at even. 7 And they shall take of the blood, and put it on the two side-posts and on the lintel, upon the houses wherein they shall eat it. 8 And they shall eat the flesh in that night, roast with fire, and unleavened bread; with bitter herbs they shall eat it. 9 Eat not of it raw, nor boiled at all with water, but roast with fire; its head with its legs and with the inwards thereof. 10 And ye shall let nothing of it remain until the morning; but that which remaineth of it until the morning ye shall burn with fire.

11 And thus shall ye eat it: with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is Jehovah's passover. 12 For I will go through the land of Egypt in that night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgments: I am Jehovah. 13 And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and there shall no plague be upon you to destroy you, when I smite the land of Egypt. 14 And this day shall be unto you for a memorial, and ye shall keep it a feast to Jehovah: throughout your generations ye shall keep it a feast by an ordinance for ever. 15 Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel. 16 And in the first day there shall be to you a holy convocation, and in the seventh day a holy convocation; no manner of work shall be done in them, save that which every man must eat, that only may be done by you. 17 And ye shall observe the [feast of] unleavened bread; for in this selfsame day have I brought your hosts out of the land of Egypt: therefore shall ye observe this day throughout your generations by an ordinance for ever.

18 In the first [month], on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even. 19 Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, that soul shall be cut off from the congregation of Israel, whether he be a sojourner, or one that is born in the land. 20 Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.

21 Then Moses called for all the elders of Israel, and said unto them, Draw out, and take you lambs according to your families, and kill the passover. 22 And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side-posts with the blood that is in the basin; and none of you shall go out of the door of his house until the morning. 23 For Jehovah will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side-posts, Jehovah will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you. 24 And ye shall observe this thing for an ordinance to thee and to thy sons for ever. 25 And it shall come to pass, when ye are come to the land which Jehovah will give you, according as he hath promised, that ye shall keep this service. 26 And it shall come to pass, when your children shall say unto you, What mean ye by this service? 27 that ye shall say, It is the sacrifice of Jehovah's passover, who passed over the

houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped. [28] And the children of Israel went and did so; as Jehovah had commanded Moses and Aaron, so did they.

[29] And it came to pass at midnight, that Jehovah smote all the first-born in the land of Egypt, from the first-born of Pharaoh that sat on his throne unto the first-born of the captive that was in the dungeon; and all the first-born of cattle. [30] And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt, for there was not a house where there was not one dead.

[31] And he called for Moses and Aaron by night, and said, Rise up, get you forth from among my people, both ye and the children of Israel; and go, serve Jehovah, as ye have said. [32] Take both your flocks and your herds, as ye have said, and be gone; and bless me also. [33] And the Egyptians were urgent upon the people, to send them out of the land in haste; for they said, We are all dead men. [34] And the people took their dough before it was leavened, their kneading-troughs being bound up in their clothes upon their shoulders. [35] And the children of Israel did according to the word of Moses; and they asked of the Egyptians jewels of silver, and jewels of gold, and raiment. [36] And Jehovah gave the people favor in the sight of the Egyptians, so that they let them have what they asked. And they despoiled the Egyptians.

[37] And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, besides children. [38] And a mixed multitude went up also with them; and flocks, and herds, even very much cattle. [39] And they baked unleavened cakes of the dough which they brought forth out of Egypt; for it was not leavened, because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victuals.

[40] Now the time that the children of Israel dwelt in Egypt was four hundred and thirty years. [41] And it came to pass at the end of four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of Jehovah went out from the land of Egypt. [42] It is a night to be much observed unto Jehovah for bringing them out from the land of Egypt: this is that night of Jehovah, to be much observed of all the children of Israel throughout their generations.

[43] And Jehovah said unto Moses and Aaron, This is the ordinance of the passover: there shall no foreigner eat thereof; [44] but every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof. [45] A sojourner and a hired servant shall not eat thereof. [46] In one house shall it be eaten; thou shalt not carry forth aught of the flesh abroad out of the house; neither shall ye break a bone thereof. [47] All the congregation of Israel shall keep it. [48] And when a stranger shall sojourn with thee, and will keep the passover to Jehovah, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: but no uncircumcised person shall eat thereof. [49] One law shall be to him that is home-born, and unto the stranger that sojourneth among you. [50] Thus did all the children of Israel; as Jehovah commanded Moses and Aaron, so did they. [51] And it came to pass the selfsame day, that Jehovah did bring the children of Israel out of the land of Egypt by their hosts.

Exodus Chapter 13

[1] And Jehovah spake unto Moses, saying, [2] Sanctify unto me all the first-born, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine.

[3] And Moses said unto the people, Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand Jehovah brought you out from this place: there shall no leavened bread be eaten. [4] This day ye go forth in the month Abib.

[5] And it shall be, when Jehovah shall bring thee into the land of the Canaanite, and the Hittite, and the Amorite, and the Hivite, and the Jebusite, which he sware unto thy fathers to give thee, a land flowing with milk and honey, that thou shalt keep this service in this month. [6] Seven days thou shalt eat unleavened bread, and in the seventh day shall be a feast to Jehovah. [7] Unleavened bread shall be eaten throughout the seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee, in all thy borders.

[8] And thou shalt tell thy son in that day, saying, It is because of that which Jehovah did for me when I came forth out of Egypt. [9]

And it shall be for a sign unto thee upon thy hand, and for a memorial between thine eyes, that the law of Jehovah may be in thy mouth: for with a strong hand hath Jehovah brought thee out of Egypt. [10] Thou shalt therefore keep this ordinance in its season from year to year.

[11] And it shall be, when Jehovah shall bring thee into the land of the Canaanite, as he sware unto thee and to thy fathers, and shall give it thee, [12] that thou shalt set apart unto Jehovah all that openeth the womb, and every firstling which thou hast that cometh of a beast; the males shall be Jehovah's. [13] And every firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break its neck: and all the first-born of man among thy sons shalt thou redeem.

[14] And it shall be, when thy son asketh thee in time to come, saying, What is this? that thou shalt say unto him, By strength of hand Jehovah brought us out from Egypt, from the house of bondage: [15] and it came to pass, when Pharaoh would hardly let us go, that Jehovah slew all the first-born in the land of Egypt, both the first-born of man, and the first-born of beast: therefore I sacrifice to Jehovah all that openeth the womb, being males; but all the firstborn of my sons I redeem. [16] And it shall be for a sign upon thy hand, and for frontlets between thine eyes: for by strength of hand Jehovah brought us forth out of Egypt.

[17] And it came to pass, when Pharaoh had let the people go, that God led them not by the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt: [18] but God led the people about, by the way of the wilderness by the Red Sea: and the children of Israel went up armed out of the land of Egypt. [19] And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you.

[20] And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness. [21] And Jehovah went before them by day in a pillar of cloud, to lead them the way, and by night in a pillar of fire, to give them light, that they might go by day and by night: [22] the pillar of cloud by day, and the pillar of fire by night, departed not from before the people.

Exodus Chapter 14

[1] And Jehovah spake unto Moses, saying, [2] Speak unto the children of Israel, that they turn back and encamp before Pihahiroth, between Migdol and the sea, before Baal-zephon: over against it shall ye encamp by the sea.
[3] And Pharaoh will say of the children of Israel, They are entangled in the land, the wilderness hath shut them in. [4] And I will harden Pharaoh's heart, and he shall follow after them; and I will get me honor upon Pharaoh, and upon all his host: and the Egyptians shall know that I am Jehovah. And they did so.

[5] And it was told the king of Egypt that the people were fled: and the heart of Pharaoh and of his servants was changed towards the people, and they said, What is this we have done, that we have let Israel go from serving us?

[6] And he made ready his chariot, and took his people with him: [7] and he took six hundred chosen chariots, and all the chariots of Egypt, and captains over all of them. [8] And Jehovah hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: for the children of Israel went out with a high hand. [9] And the Egyptians pursued after them, all the horses [and] chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pihahiroth, before Baal-zephon.

[10] And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians were marching after them; and they were sore afraid: and the children of Israel cried out unto Jehovah. [11] And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to bring us forth out of Egypt? [12] Is not this the word that we spake unto thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it were better for us to serve the Egyptians, than that we should die in the wilderness.

[13] And Moses said unto the people, Fear ye not, stand still, and see the salvation of Jehovah, which he will work for you to-day: for the Egyptians whom ye have seen to-day, ye shall see them again no more for ever. [14] Jehovah will fight for you, and ye shall hold your peace.

15 And Jehovah said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward. 16 And lift thou up thy rod, and stretch out thy hand over the sea, and divide it: and the children of Israel shall go into the midst of the sea on dry ground. 17 And I, behold, I will harden the hearts of the Egyptians, and they shall go in after them: and I will get me honor upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen. 18 And the Egyptians shall know that I am Jehovah, when I have gotten me honor upon Pharaoh, upon his chariots, and upon his horsemen.

19 And the angel of God, who went before the camp of Israel, removed and went behind them; and the pillar of cloud removed from before them, and stood behind them: 20 and it came between the camp of Egypt and the camp of Israel; and there was the cloud and the darkness, yet gave it light by night: and the one came not near the other all the night.

21 And Moses stretched out his hand over the sea; and Jehovah caused the sea to go [back] by a strong east wind all the night, and made the sea dry land, and the waters were divided. 22 And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left.

23 And the Egyptians pursued, and went in after them into the midst of the sea, all Pharaoh's horses, his chariots, and his horsemen. 24 And it came to pass in the morning watch, that Jehovah looked forth upon the host of the Egyptians through the pillar of fire and of cloud, and discomfited the host of the Egyptians. 25 And he took off their chariot wheels, and they drove them heavily; so that the Egyptians said, Let us flee from the face of Israel; for Jehovah fighteth for them against the Egyptians.

26 And Jehovah said unto Moses, Stretch out thy hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen. 27 And Moses stretched forth his hand over the sea, and the sea returned to its strength when the morning appeared; and the Egyptians fled against it; and Jehovah overthrew the Egyptians in the midst of the sea. 28 And the waters returned, and covered the chariots, and the horsemen, even all the host of Pharaoh that went in after them into the sea; there remained not so much as one of them. 29 But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left. 30 Thus Jehovah saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea-shore. 31 And Israel saw the great work which Jehovah did upon the Egyptians, and the people feared Jehovah: and they believed in Jehovah, and in his servant Moses.

Exodus Chapter 15

1 Then sang Moses and the children of Israel this song unto Jehovah, and spake, saying, I will sing unto Jehovah, for he hath triumphed gloriously: The horse and his rider hath he thrown into the sea. 2 Jehovah is my strength and song, And he is become my salvation: This is my God, and I will praise him; My father's God, and I will exalt him.

3 Jehovah is a man of war: Jehovah is his name. 4 Pharaoh's chariots and his host hath he cast into the sea; And his chosen captains are sunk in the Red Sea. 5 The deeps cover them: They went down into the depths like a stone. 6 Thy right hand, O Jehovah, is glorious in power, Thy right hand, O Jehovah, dasheth in pieces the enemy. 7 And in the greatness of thine excellency thou overthrowest them that rise up against thee: Thou sendest forth thy wrath, it consumeth them as stubble. 8 And with the blast of thy nostrils the waters were piled up, The floods stood upright as a heap; The deeps were congealed in the heart of the sea. 9 The enemy said, I will pursue, I will overtake, I will divide the spoil; My desire shall be satisfied upon them; I will draw my sword, my hand shall destroy them. 10 Thou didst blow with thy wind, the sea covered them: They sank as lead in the mighty waters. 11 Who is like unto thee, O Jehovah, among the gods? Who is like thee, glorious in holiness, Fearful in praises, doing wonders? 12 Thou stretchedst out thy right hand, The earth swallowed them. 13 Thou in thy lovingkindness hast led the people that thou hast redeemed: Thou hast guided them in thy strength to thy holy habitation. 14 The peoples have heard, they tremble: Pangs have taken hold on the inhabitants of Philistia. 15 Then were the chiefs of Edom dismayed; The mighty men of Moab, trembling taketh hold upon them: All the inhabitants of Canaan are melted away. 16 Terror and dread falleth upon them; By the greatness of thine arm they are as still as a stone; Till thy people pass over, O Jehovah, Till the people pass over that thou hast purchased. 17 Thou wilt bring them in, and plant them in the mountain of thine inheritance, The place, O Jehovah, which thou hast made for thee to dwell in, The sanctuary, O Lord, which thy hands have established. 18 Jehovah shall reign for ever and ever. 19 For the horses of Pharaoh went in with his chariots and with his horsemen into the sea, and Jehovah brought back the waters of the sea upon them;

but the children of Israel walked on dry land in the midst of the sea.

20 And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances. 21 And Miriam answered them, Sing ye to Jehovah, for he hath triumphed gloriously; The horse and his rider hath he thrown into the sea.

22 And Moses led Israel onward from the Red Sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water.

23 And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah. 24 And the people murmured against Moses, saying, What shall we drink? 25 An he cried unto Jehovah; And Jehovah showed him a tree, and he cast it into the waters, and the waters were made sweet. There he made for them a statute and an ordinance, and there he proved them; 26 and he said, If thou wilt diligently hearken to the voice of Jehovah thy God, and wilt do that which is right in his eyes, and wilt give ear to his commandments, and keep all his statutes, I will put none of the diseases upon thee, which I have put upon the Egyptians: for I am Jehovah that healeth thee.

27 And they came to Elim, where were twelve springs of water, and threescore and ten palm-trees: and they encamped there by the waters.

Exodus Chapter 16

1 And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt. 2 And the whole congregation of the children of Israel murmured against Moses and against Aaron in the wilderness: 3 and the children of Israel said unto them, Would that we had died by the hand of Jehovah in the land of Egypt, when we sat by the flesh-pots, when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.

4 Then said Jehovah unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a day's portion every day, that I may prove them, whether they will walk in my law, or not. 5 And it shall come to pass on the sixth day, that they shall prepare that which they bring in, and it shall be twice as much as they gather daily. 6 And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that Jehovah hath brought you out from the land of Egypt; 7 and in the morning, then ye shall see the glory of Jehovah; for that he heareth your murmurings against Jehovah: and what are we, that ye murmur against us? 8 And Moses said, [This shall be], when Jehovah shall give you in the evening flesh to eat, and in the morning bread to the full; for that Jehovah heareth your murmurings which ye murmur against him: and what are we? your murmurings are not against us, but against Jehovah.

9 And Moses said unto Aaron, Say unto all the congregation of the children of Israel, Come near before Jehovah; for he hath heard your murmurings. 10 And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of Jehovah appeared in the cloud.

11 And Jehovah spake unto Moses, saying, 12 I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread: and ye shall know that I am Jehovah your God.

13 And it came to pass at even, that the quails came up, and covered the camp: and in the morning the dew lay round about the camp. 14 And when the dew that lay was gone up, behold, upon the face of the wilderness a small round thing, small as the hoar-frost on the ground. 15 And when the children of Israel saw it, they said one to another, What is it? For they knew not what it was. And Moses said unto them, It is the bread which Jehovah hath given you to eat.

16 This is the thing which Jehovah hath commanded, Gather ye of it every man according to his eating; an omer a head, according to the number of your persons, shall ye take it, every man for them that are in his tent. 17 And the children of Israel did so, and gathered some more, some less. 18 And when they measured it with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating. 19 And Moses said unto them, Let no man leave

of it till the morning. 20 Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and became foul: and Moses was wroth with them. 21 And they gathered it morning by morning, every man according to his eating: and when the sun waxed hot, it melted.

22 And it came to pass, that on the sixth day they gathered twice as much bread, two omers for each one: and all the rulers of the congregation came and told Moses. 23 And he said unto them, This is that which Jehovah hath spoken, Tomorrow is a solemn rest, a holy sabbath unto Jehovah: bake that which ye will bake, and boil that which ye will boil; and all that remaineth over lay up for you to be kept until the morning. 24 And they laid it up till the morning, as Moses bade: and it did not become foul, neither was there any worm therein. 25 And Moses said, Eat that to-day; for to-day is a sabbath unto Jehovah: to-day ye shall not find it in the field. 26 Six days ye shall gather it; but on the seventh day is the sabbath, in it there shall be none.

27 And it came to pass on the seventh day, that there went out some of the people to gather, and they found none. 28 And Jehovah said unto Moses, How long refuse ye to keep my commandments and my laws? 29 See, for that Jehovah hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. 30 So the people rested on the seventh day. 31 And the house of Israel called the name thereof Manna: and it was like coriander seed, white; and the taste of it was like wafers [made] with honey.

32 And Moses said, This is the thing which Jehovah hath commanded, Let an omerful of it be kept throughout your generations, that they may see the bread wherewith I fed you in the wilderness, when I brought you forth from the land of Egypt. 33 And Moses said unto Aaron, Take a pot, and put an omerful of manna therein, and lay it up before Jehovah, to be kept throughout your generations. 34 As Jehovah commanded Moses, so Aaron laid it up before the Testimony, to be kept. 35 And the children of Israel did eat the manna forty years, until they came to a land inhabited; they did eat the manna, until they came unto the borders of the land of Canaan. 36 Now an omer is the tenth part of an ephah.

Exodus Chapter 17

1 And all the congregation of the children of Israel journeyed from the wilderness of Sin, by their journeys, according to the commandment of Jehovah, and encamped in Rephidim: and there was no water for the people to drink. 2 Wherefore the people stove with Moses, and said, Give us water that we may drink. And Moses said unto them, Why strive ye with me? Wherefore do ye tempt Jehovah? 3 And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore hast thou brought us up out of Egypt, to kill us and our children and our cattle with thirst? 4 And Moses cried unto Jehovah, saying, What shall I do unto this people? They are almost ready to stone me. 5 And Jehovah said unto Moses, Pass on before the people, and take with thee of the elders of Israel; and they rod, wherewith thou smotest the river, take in thy hand, and go. 6 Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel. 7 And he called the name of the place Massah, and Meribah, because of the striving of the children of Israel, and because they tempted Jehovah, saying, Is Jehovah among us, or not?

8 Then came Amalek, and fought with Israel in Rephidim. 9 And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: to-morrow I will stand on the top of the hill with the rod of God in my hand. 10 So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill. 11 And it came to pass, when Moses held up his hand, that Israel prevailed; and when he let down his hand, Amalek prevailed. 12 But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; And his hands were steady until the going down of the sun. 13 And Joshua discomfited Amalek and his people with the edge of the sword. 14 And Jehovah said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua: that I will utterly blot out the remembrance of Amalek from under heaven. 15 And Moses built an altar, and called the name of it Jehovah-nissi; 16 And he said, Jehovah hath sworn: Jehovah will have war with Amalek from generation to generation.

Exodus Chapter 18

1 Now Jethro, the priest of Midian, Moses' father-in-law, heard of all that God had done for Moses, and for Israel his people, how

that Jehovah had brought Israel out of Egypt. [2] And Jethro, Moses' father-in-law, took Zipporah, Moses' wife, after he had sent her away, [3] and her two sons; of whom the name of the one was Gershom; for he said, I have been a sojourner in a foreign land: [4] and the name of the other was Eliezer; for [he said], The God of my father was my help, and delivered me from the sword of Pharaoh. [5] And Jethro, Moses' father-in-law, came with his sons and his wife unto Moses into the wilderness where he was encamped, at the mount of God: [6] and he said unto Moses, I, thy father-in-law Jethro, am come unto thee, and thy wife, and her two sons with her.

[7] And Moses went out to meet his father-in-law, and did obeisance, and kissed him: and they asked each other of their welfare; and they came into the tent. [8] And Moses told his father-in-law all that Jehovah had done unto Pharaoh and to the Egyptians for Israel's sake, all the travail that had come upon them by the way, and how Jehovah delivered them. [9] And Jethro rejoiced for all the goodness which Jehovah had done to Israel, in that he had delivered them out of the hand of the Egyptians. [10] And Jethro said, Blessed be Jehovah, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh; who hath delivered the people from under the hand of the Egyptians. [11] Now I know that Jehovah is greater than all gods; yea, in the thing wherein they dealt proudly against them. [12] And Jethro, Moses' father-in-law, took a burnt-offering and sacrifices for God: and Aaron came, and all the elders of Israel, to eat bread with Moses' father-in-law before God.

[13] And it came to pass on the morrow, that Moses sat to judge the people: and the people stood about Moses from the morning unto the evening. [14] And when Moses' father-in-law saw all that he did to the people, he said, What is this thing that thou doest to the people? why sittest thou thyself alone, and all the people stand about thee from morning unto even? [15] And Moses said unto his father-in-law, Because the people come unto me to inquire of God: [16] when they have a matter, they come unto me; and I judge between a man and his neighbor, and I make them know the statutes of God, and his laws. [17] And Moses' father-in-law said unto him, The thing that thou doest is not good. [18] Thou wilt surely wear away, both thou, and this people that is with thee: for the thing is too heavy for thee; thou art not able to perform it thyself alone. [19] Hearken now unto my voice, I will give thee counsel, and God be with thee: be thou for the people to God-ward, and bring thou the causes unto God: [20] and thou shalt teach them the statutes and the laws, and shalt show them the way wherein they must walk, and the work that they must do. [21] Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating unjust gain; and place such over them, to be rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens: [22] and let them judge the people at all seasons: and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge themselves: so shall it be easier for thyself, and they shall bear [the burden] with thee.

[23] If thou shalt do this thing, and God command thee so, then thou shalt be able to endure, and all this people also shall go to their place in peace. [24] So Moses hearkened to the voice of his father-in-law, and did all that he had said. [25] And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. [26] And they judged the people at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselves.

[27] And Moses let his father-in-law depart; and he went his way into his own land.

Exodus Chapter 19

[1] In the third month after the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai. [2] And when they were departed from Rephidim, and were come to the wilderness of Sinai, they encamped in the wilderness; and there Israel encamped before the mount. [3] And Moses went up unto God, and Jehovah called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel: [4] Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. [5] Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be mine own possession from among all peoples: for all the earth is mine: [6] and ye shall be unto me a kingdom of priests, and a holy nation. These are the words which thou shalt speak unto the children of Israel.

[7] And Moses came and called for the elders of the people, and set before them all these words which Jehovah commanded him. [8] And all the people answered together, and said, All that Jehovah hath spoken we will do. And Moses reported the words of the people unto Jehovah.

9 And Jehovah said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and may also believe thee for ever. And Moses told the words of the people unto Jehovah.

10 And Jehovah said unto Moses, Go unto the people, and sanctify them to-day and to-morrow, and let them wash their garments, 11 and be ready against the third day; for the third day Jehovah will come down in the sight of all the people upon mount Sinai. 12 And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death: 13 no hand shall touch him, but he shall surely be stoned, or shot through; whether it be beast or man, he shall not live: when the trumpet soundeth long, they shall come up to the mount.

14 And Moses went down from the mount unto the people, and sanctified the people; and they washed their garments. 15 And he said unto the people, Be ready against the third day: come not near a woman.

16 And it came to pass on the third day, when it was morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of a trumpet exceeding loud; and all the people that were in the camp trembled. 17 And Moses brought forth the people out of the camp to meet God; and they stood at the nether part of the mount. 18 And mount Sinai, the whole of it, smoked, because Jehovah descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. 19 And when the voice of the trumpet waxed louder and louder, Moses spake, and God answered him by a voice. 20 And Jehovah came down upon mount Sinai, to the top of the mount: and Jehovah called Moses to the top of the mount; and Moses went up. 21 And Jehovah said unto Moses, Go down, charge the people, lest they break through unto Jehovah to gaze, and many of them perish. 22 And let the priests also, that come near to Jehovah, sanctify themselves, lest Jehovah break forth upon them. 23 And Moses said unto Jehovah, The people cannot come up to mount Sinai: for thou didst charge us, saying, Set bounds about the mount, and sanctify it. 24 And Jehovah said unto him, Go, get thee down; and thou shalt come up, thou, and Aaron with thee: but let not the priests and the people break through to come up unto Jehovah, lest he break forth upon them. 25 So Moses went down unto the people, and told them.

Exodus Chapter 20

1 And God spake all these words, saying, 2 I am Jehovah thy God, who brought thee out of the land of Egypt, out of the house of bondage. 3 Thou shalt have no other gods before me. 4 Thou shalt not make unto thee a graven image, nor any likeness [of any thing] that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. 5 Thou shalt not bow down thyself unto them, nor serve them, for I Jehovah thy God am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate me, 6 and showing lovingkindness unto thousands of them that love me and keep my commandments. 7 Thou shalt not take the name of Jehovah thy God in vain; for Jehovah will not hold him guiltless that taketh his name in vain. 8 Remember the sabbath day, to keep it holy. 9 Six days shalt thou labor, and do all thy work; 10 but the seventh day is a sabbath unto Jehovah thy God: [in it] thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: 11 for in six days Jehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore Jehovah blessed the sabbath day, and hallowed it.

12 Honor thy father and thy mother, that thy days may be long in the land which Jehovah thy God giveth thee. 13 Thou shalt not kill. 14 Thou shalt not commit adultery. 15 Thou shalt not steal. 16 Thou shalt not bear false witness against thy neighbor. 17 Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's.

18 And all the people perceived the thunderings, and the lightnings, and the voice of the trumpet, and the mountain smoking: and when the people saw it, they trembled, and stood afar off. 19 And they said unto Moses, Speak thou with us, and we will hear; but let not God speak with us, lest we die. 20 And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before you, that ye sin not. 21 And the people stood afar off, and Moses drew near unto the thick darkness where God was.

22 And Jehovah said unto Moses, Thus thou shalt say unto the children of Israel, Ye yourselves have seen that I have talked with you from heaven. 23 Ye shall not make [other gods] with me; gods of silver, or gods of gold, ye shall not make unto you.

24 An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt-offerings, and thy peace-offerings, thy sheep, and thine oxen: in every place where I record my name I will come unto thee and I will bless thee. 25 And if thou make me an altar of stone, thou shalt not build it of hewn stones; for if thou lift up thy tool upon it, thou hast polluted it. 26 Neither shalt thou go up by steps unto mine altar, that thy nakedness be not uncovered thereon.

Exodus Chapter 21

1 Now these are the ordinances which thou shalt set before them. 2 If thou buy a Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing. 3 If he come in by himself, he shall go out by himself: if he be married, then his wife shall go out with him. 4 If his master give him a wife and she bear him sons or daughters; the wife and her children shall be her master's, and he shall go out by himself. 5 But if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free: 6 then his master shall bring him unto God, and shall bring him to the door, or unto the door-post; and his master shall bore his ear through with an awl; and he shall serve him for ever.

7 And if a man sell his daughter to be a maid-servant, she shall not go out as the men-servants do. 8 If she please not her master, who hath espoused her to himself, then shall he let her be redeemed: to sell her unto a foreign people he shall have no power, seeing he hath dealt deceitfully with her. 9 And if he espouse her unto his son, he shall deal with her after the manner of daughters. 10 If he take him another [wife]; her food, her raiment, and her duty of marriage, shall he not diminish. 11 And if he do not these three things unto her, then shall she go out for nothing, without money.

12 He that smiteth a man, so that he dieth, shall surely be put to death. 13 And if a man lie not in wait, but God deliver [him] into his hand; then I will appoint thee a place whither he shall flee. 14 And if a man come presumptuously upon his neighbor, to slay him with guile; thou shalt take him from mine altar, that he may die.

15 And he that smiteth his father, or his mother, shall be surely put to death.

16 And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death.

17 And he that curseth his father or his mother, shall surely be put to death.

18 And if men contend, and one smite the other with a stone, or with his fist, and he die not, but keep his bed;

19 if he rise again, and walk abroad upon his staff, then shall he that smote him be quit: only he shall pay for the loss of his time, and shall cause him to be thoroughly healed.

20 And if a man smite his servant, or his maid, with a rod, and he die under his hand; he shall surely be punished. 21 Notwithstanding, if he continue a day or two, he shall not be punished: for he is his money.

22 And if men strive together, and hurt a woman with child, so that her fruit depart, and yet no harm follow; he shall be surely fined, according as the woman's husband shall lay upon him; and he shall pay as the judges determine. 23 But if any harm follow, then thou shalt give life for life, 24 eye for eye, tooth for tooth, hand for hand, foot for foot, 25 burning for burning, wound for wound, stripe for stripe.

26 And if a man smite the eye of his servant, or the eye of his maid, and destroy it; he shall let him go free for his eye's sake. 27 And if he smite out his man-servant's tooth, or his maid-servant's tooth, he shall let him go free for his tooth's sake.

28 And if an ox gore a man or a woman to death, the ox shall be surely stoned, and its flesh shall not be eaten; but the owner of the ox shall be quit. 29 But if the ox was wont to gore in time past, and it hath been testified to its owner, and he hath not kept it in, but it hath killed a man or a woman, the ox shall be stoned, and its owner also shall be put to death. 30 If there be laid on him

a ransom, then he shall give for the redemption of his life whatsoever is laid upon him. 31 Whether it have gored a son, or have gored a daughter, according to this judgment shall it be done unto him. 32 If the ox gore a man-servant or a maid-servant, there shall be given unto their master thirty shekels of silver, and the ox shall be stoned.

33 And if a man shall open a pit, or if a man shall dig a pit and not cover it, and an ox or an ass fall therein, 34 the owner of the pit shall make it good; he shall give money unto the owner thereof, and the dead [beast] shall be his. 35 And if one man's ox hurt another's, so that it dieth, then they shall sell the live ox, and divide the price of it: and the dead also they shall divide. 36 Or if it be known that the ox was wont to gore in time past, and its owner hath not kept it in, he shall surely pay ox for ox, and the dead [beast] shall be his own.

Exodus Chapter 22

1 If a man shall steal an ox, or a sheep, and kill it, or sell it; he shall pay five oxen for an ox, and four sheep for a sheep.

2 If the thief be found breaking in, and be smitten so that he dieth, there shall be no bloodguiltiness for him. 3 If the sun be risen upon him, there shall be bloodguiltiness for him; he shall make restitution: if he have nothing, then he shall be sold for his theft. 4 If the theft be found in his hand alive, whether it be ox, or ass, or sheep, he shall pay double.

5 If a man shall cause a field or vineyard to be eaten, and shall let his beast loose, and it feed in another man's field; of the best of his own field, and of the best of his own vineyard, shall he make restitution.

6 If fire break out, and catch in thorns, so that the shocks of grain, or the standing grain, or the field are consumed; he that kindled the fire shall surely make restitution.

7 If a man shall deliver unto his neighbor money or stuff to keep, and it be stolen out of the man's house; if the thief be found, he shall pay double. 8 If the thief be not found, then the master of the house shall come near unto God, [to see] whether he have not put his hand unto his neighbor's goods. 9 For every matter of trespass, whether it be for ox, for ass, for sheep, for raiment, [or] for any manner of lost thing, whereof one saith, This is it, the cause of both parties shall come before God; he whom God shall condemn shall pay double unto his neighbor. 10 If a man deliver unto his neighbor an ass, or an ox, or a sheep, or any beast, to keep; and it die, or be hurt, or driven away, no man seeing it: 11 the oath of Jehovah shall be between them both, whether he hath not put his hand unto his neighbor's goods; and the owner thereof shall accept it, and he shall not make restitution. 12 But if it be stolen from him, he shall make restitution unto the owner thereof. 13 If it be torn in pieces, let him bring it for witness: he shall not make good that which was torn.

14 And if a man borrow aught of his neighbor, and it be hurt, or die, the owner thereof not being with it, he shall surely make restitution. 15 If the owner thereof be with it, he shall not make it good: if it be a hired thing, it came for its hire.

16 And if a man entice a virgin that is not betrothed, and lie with her, he shall surely pay a dowry for her to be his wife. 17 If her father utterly refuse to give her unto him, he shall pay money according to the dowry of virgins.

18 Thou shalt not suffer a sorceress to live.

19 Whosoever lieth with a beast shall surely be put to death.

20 He that sacrificeth unto any god, save unto Jehovah only, shall be utterly destroyed.

21 And a sojourner shalt thou not wrong, neither shalt thou oppress him: for ye were sojourners in the land of Egypt.

22 Ye shall not afflict any widow, or fatherless child. 23 If thou afflict them at all, and they cry at all unto me, I will surely hear their cry; 24 and my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless.

25 If thou lend money to any of my people with thee that is poor, thou shalt not be to him as a creditor; neither shall ye lay upon

him interest. [26] If thou at all take thy neighbor's garment to pledge, thou shalt restore it unto him before the sun goeth down: [27] for that is his only covering, it is his garment for his skin: wherein shall he sleep? And it shall come to pass, when he crieth unto me, that I will hear; for I am gracious.

[28] Thou shalt not revile God, nor curse a ruler of thy people.

[29] Thou shalt not delay to offer of thy harvest, and of the outflow of thy presses. The first-born of thy sons shalt thou give unto me. [30] Likewise shalt thou do with thine oxen, [and] with thy sheep: seven days it shall be with its dam; on the eighth day thou shalt give it me.

[31] And ye shall be holy men unto me: therefore ye shall not eat any flesh that is torn of beasts in the field; ye shall cast it to the dogs.

Exodus Chapter 23

[1] Thou shalt not take up a false report: put not thy hand with the wicked to be an unrighteous witness.

[2] Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause to turn aside after a multitude to wrest [justice]:

[3] neither shalt thou favor a poor man in his cause.

[4] If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. [5] If thou see the ass of him that hateth thee lying under his burden, thou shalt forbear to leave him, thou shalt surely release [it] with him. [6] Thou shalt not wrest the justice [due] to thy poor in his cause. [7] Keep thee far from a false matter; and the innocent and righteous slay thou not: for I will not justify the wicked.

[8] And thou shalt take no bribe: for a bribe blindeth them that have sight, and perverteth the words of the righteous.

[9] And a sojourner shalt thou not oppress: for ye know the heart of a sojourner, seeing ye were sojourners in the land of Egypt.

[10] And six years thou shalt sow thy land, and shalt gather in the increase thereof: [11] but the seventh year thou shalt let it rest and lie fallow; that the poor of thy people may eat: and what they leave the beast of the field shall eat. In like manner thou shalt deal with thy vineyard, [and] with thy oliveyard. [12] Six days thou shalt do thy work, and on the seventh day thou shalt rest; that thine ox and thine ass may have rest, and the son of thy handmaid, and the sojourner, may be refreshed. [13] And in all things that I have said unto you take ye heed: and make no mention of the name of other gods, neither let it be heard out of thy mouth.

[14] Three times thou shalt keep a feast unto me in the year. [15] The feast of unleavened bread shalt thou keep: seven days thou shalt eat unleavened bread, as I commanded thee, at the time appointed in the month Abib (for in it thou camest out from Egypt); and none shall appear before me empty: [16] and the feast of harvest, the first-fruits of thy labors, which thou sowest in the field: and the feast of ingathering, at the end of the year, when thou gatherest in thy labors out of the field. [17] Three times in the year all thy males shall appear before the Lord Jehovah. [18] Thou shalt not offer the blood of my sacrifice with leavened bread; neither shall the fat of my feast remain all night until the morning. [19] The first of the first-fruits of thy ground thou shalt bring into the house of Jehovah thy God. Thou shalt not boil a kid in it mother's milk.

[20] Behold, I send an angel before thee, to keep thee by the way, and to bring thee into the place which I have prepared. [21] Take ye heed before him, and hearken unto his voice; provoke him not; for he will not pardon your transgression: for my name is in him. [22] But if thou shalt indeed hearken unto his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries. [23] For mine angel shall go before thee, and bring thee in unto the Amorite, and the Hittite, and the Perizzite, and the Canaanite, the Hivite, and the Jebusite: and I will cut them off. [24] Thou shalt not bow down to their gods, nor serve them, nor do after their works; but thou shalt utterly overthrow them, and break in pieces their pillars. [25] And ye shall serve Jehovah your God, and he will bless thy bread, and thy water; and I will take sickness away from the midst of thee.

26 There shall none cast her young, nor be barren, in thy land: the number of thy days I will fulfil. 27 I will send my terror before thee, and will discomfit all the people to whom thou shalt come, and I will make all thine enemies turn their backs unto thee. 28 And I will send the hornet before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee. 29 I will not drive them out from before thee in one year, lest the land become desolate, and the beasts of the field multiply against thee. 30 By little and little I will drive them out from before thee, until thou be increased, and inherit the land. 31 And I will set thy border from the Red Sea even unto the sea of the Philistines, and from the wilderness unto the River: for I will deliver the inhabitants of the land into your hand: and thou shalt drive them out before thee. 32 Thou shalt make no covenant with them, nor with their gods. 33 They shall not dwell in thy land, lest they make thee sin against me; for if thou serve their gods, it will surely be a snare unto thee.

Exodus Chapter 24

1 And he said unto Moses, Come up unto Jehovah, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship ye afar off: 2 and Moses alone shall come near unto Jehovah; but they shall not come near; neither shall the people go up with him.

3 And Moses came and told the people all the words of Jehovah, and all the ordinances: and all the people answered with one voice, and said, All the words which Jehovah hath spoken will we do. 4 And Moses wrote all the words of Jehovah, and rose up early in the morning, and builded an altar under the mount, and twelve pillars, according to the twelve tribes of Israel. 5 And he sent young men of the children of Israel, who offered burnt-offerings, and sacrificed peace-offerings of oxen unto Jehovah. 6 And Moses took half of the blood, and put it in basins; and half of the blood he sprinkled on the altar. 7 And he took the book of the covenant, and read in the audience of the people: and they said, All that Jehovah hath spoken will we do, and be obedient. 8 And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which Jehovah hath made with you concerning all these words.

9 Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel. 10 And they saw the God of Israel; and there was under his feet as it were a paved work of sapphire stone, and as it were the very heaven for clearness. 11 And upon the nobles of the children of Israel he laid not his hand: and they beheld God, and did eat and drink.

12 And Jehovah said unto Moses, Come up to me into the mount, and be there: and I will give thee the tables of stone, and the law and the commandment, which I have written, that thou mayest teach them. 13 And Moses rose up, and Joshua his minister: and Moses went up into the mount of God. 14 And he said unto the elders, Tarry ye here for us, until we come again unto you: and, behold, Aaron and Hur are with you: whosoever hath a cause, let him come near unto them. 15 And Moses went up into the mount, and the cloud covered the mount. 16 And the glory of Jehovah abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud. 17 And the appearance of the glory of Jehovah was like devouring fire on the top of the mount in the eyes of the children of Israel. 18 And Moses entered into the midst of the cloud, and went up into the mount: and Moses was in the mount forty days and forty nights.

Exodus Chapter 25

1 And Jehovah spake unto Moses, saying, 2 Speak unto the children of Israel, that they take for me an offering: of every man whose heart maketh him willing ye shall take my offering. 3 And this is the offering which ye shall take of them: gold, and silver, and brass, 4 and blue, and purple, and scarlet, and fine linen, and goats' [hair], 5 and rams' skins dyed red, and sealskins, and acacia wood, 6 oil for the light, spices for the anointing oil, and for the sweet incense, 7 onyx stones, and stones to be set, for the ephod, and for the breastplate. 8 And let them make me a sanctuary, that I may dwell among them. 9 According to all that I show thee, the pattern of the tabernacle, and the pattern of all the furniture thereof, even so shall ye make it.

10 And they shall make an ark of acacia wood: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof. 11 And thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shalt make upon it a crown of gold round about. 12 And thou shalt cast four rings of gold for it, and put them in the four

feet thereof; and two rings shall be on the one side of it, and two rings on the other side of it. [13] And thou shalt make staves of acacia wood, and overlay them with gold. [14] And thou shalt put the staves into the rings on the sides of the ark, wherewith to bear the ark. [15] The staves shall be in the rings
of the ark: they shall not be taken from it. [16] And thou shalt put into the ark the testimony which I shall give thee.

[17] And thou shalt make a mercy-seat of pure gold: two cubits and a half [shall be] the length thereof, and a cubit and a half the breadth thereof. [18] And thou shalt make two cherubim of gold; of beaten work shalt thou make them, at the two ends of the mercy-seat. [19] And make one cherub at the one end, and one cherub at the other end: of one piece with the mercy-seat shall ye make the cherubim on the two ends thereof. [20] And the cherubim shall spread out their wings on high, covering the mercy-seat with their wings, with their faces one to another; toward the mercy-seat shall the faces of the cherubim be. [21] And thou shalt put the mercy-seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee. [22] And there I will meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubim which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.

[23] And thou shalt make a table of acacia wood: two cubits [shall be] the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof. [24] And thou shalt overlay it with pure gold, and make thereto a crown of gold round about. [25] And thou shalt make unto it a border of a handbreadth round about; and thou shalt make a golden crown to the border thereof round about. [26] And thou shalt make for it four rings of gold, and put the rings in the four corners that are on the four feet thereof. [27] Close by the border shall the rings be, for places for the staves to bear the table. [28] And thou shalt make the staves of acacia wood, and overlay them with gold, that the table may be borne with them. [29] And thou shalt make the dishes thereof, and the spoons thereof, and the flagons thereof, and the bowls thereof, wherewith to pour out: of pure gold shalt thou make them. [30] And thou shalt set upon the table showbread before me alway.

[31] And thou shalt make a candlestick of pure gold: of beaten work shall the candlestick be made, even its base, and its shaft; its cups, its knops, and its flowers, shall be of one piece with it. [32] And there shall be six branches going out of the sides thereof; three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof: [33] three cups made like almond-blossoms in one branch, a knop and a flower; and three cups made like almond-blossoms in the other branch, a knop and a flower: so for the six branches going out of the candlestick: [34] and in the candlestick four cups made like almond-blossoms, the knops thereof, and the flowers thereof; [35] and a knop under two branches of one piece with it, and a knop under two branches of one piece with it, and a knop under two branches of one piece with it, for the six branches going out of the candlestick. [36] Their knops and their branches shall be of one piece with it; the whole of it one beaten work of pure gold. [37] And thou shalt make the lamps thereof, seven: and they shall light the lamps thereof, to give light over against it.

[38] And the snuffers thereof, and the snuffdishes thereof, shall be of pure gold. [39] Of a talent of pure gold shall it be made, with all these vessels. [40] And see that thou make them after their pattern, which hath been showed thee in the mount.

Exodus Chapter 26

[1] Moreover thou shalt make the tabernacle with ten curtains; of fine twined linen, and blue, and purple, and scarlet, with cherubim the work of the skilful workman shalt thou make them. [2] The length of each curtain shall be eight and twenty cubits, and the breadth of each curtain four cubits: all the curtains shall have one measure. [3] Five curtains shall be coupled together one to another; and [the other] five curtains shall be coupled one to another. [4] And thou shalt make loops of blue upon the edge of the one curtain from the selvedge in the coupling; and likewise shalt thou make in the edge of the curtain that is outmost in the second coupling. [5] Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that is in the second coupling; the loops shall be opposite one to another. [6] And thou shalt make fifty clasps of gold, and couple the curtains one to another with the clasps: and the tabernacle shall be one [whole].

[7] And thou shalt make curtains of goats' [hair] for a tent over the tabernacle: eleven curtains shalt thou make them. [8] The length of each curtain shall be thirty cubits, and the breadth of each curtain four cubits: the eleven curtains shall have one measure. [9] And thou shalt couple five curtains by themselves, and six curtains by themselves, and shalt double over the sixth curtain in the

forefront of the tent. [10] And thou shalt make fifty loops on the edge of the one curtain that is outmost in the coupling, and fifty loops upon the edge of the curtain which is [outmost in] the second coupling. [11] And thou shalt make fifty clasps of brass, and put the clasps into the loops, and couple the tent together, that it may be one. [12] And the overhanging part that remaineth of the curtains of the tent, the half curtain that remaineth, shall hang over the back of the tabernacle. [13] And the cubit on the one side, and the cubit on the other side, of that which remaineth in the length of the curtains of the tent, shall hang over the sides of the tabernacle on this side and on that side, to cover it. [14] And thou shalt make a covering for the tent of rams' skins dyed red, and a covering of sealskins above.

[15] And thou shalt make the boards for the tabernacle of acacia wood, standing up. [16] Ten cubits shall be the length of a board, and a cubit and a half the breadth of each board. [17] Two tenons shall there be in each board, joined one to another: thus shalt thou make for all the boards of the tabernacle. [18] And thou shalt make the boards for the tabernacle, twenty boards for the south side southward. [19] And thou shalt make forty sockets of silver under the twenty boards; two sockets under one board for its two tenons, and two sockets under another board for its two tenons. [20] And for the second side of the tabernacle, on the north side, twenty boards, [21] and their forty sockets of silver; two sockets under one board, and two sockets under another board. [22] And for the hinder part of the tabernacle westward thou shalt make six boards. [23] And two boards shalt thou make for the corners of the tabernacle in the hinder part. [24] And they shall be double beneath, and in like manner they shall be entire unto the top thereof unto one ring: thus shall it be for them both; they shall be for the two corners. [25] And there shall be eight boards, and their sockets of silver, sixteen sockets; two sockets under one board, and two sockets under another board.

[26] And thou shalt make bars of acacia wood: five for the boards of the one side of the tabernacle, [27] and five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle, for the hinder part westward. [28] And the middle bar in the midst of the boards shall pass through from end to end. [29] And thou shalt overlay the boards with gold, and make their rings of gold for places for the bars: and thou shalt overlay the bars with gold. [30] And thou shalt rear up the tabernacle according to the fashion thereof which hath been showed thee in the mount.

[31] And thou shalt make a veil of blue, and purple, and scarlet, and fine twined linen: with cherubim the work of the skilful workman shall it be made. [32] And thou shalt hang it upon four pillars of acacia overlaid with gold; their hooks [shall be] of gold, upon four sockets of silver.

[33] And thou shalt hang up the veil under the clasps, and shalt bring in thither within the veil the ark of the testimony: and the veil shall separate unto you between the holy place and the most holy. [34] And thou shalt put the mercy-seat upon the ark of the testimony in the most holy place. [35] And thou shalt set the table without the veil, and the candlestick over against the table on the side of the tabernacle toward the south: and thou shalt put the table on the north side. [36] And thou shalt make a screen for the door of the Tent, of blue, and purple, and scarlet, and fine twined linen, the work of the embroiderer. [37] And thou shalt make for the screen five pillars of acacia, and overlay them with gold: their hooks shall be of gold: and thou shalt cast five sockets of brass for them.

Exodus Chapter 27

[1] And thou shalt make the altar of acacia wood, five cubits long, and five cubits broad; the altar shall be foursquare: and the height thereof shall be three cubits. [2] And thou shalt make the horns of it upon the four corners thereof; the horns thereof shall be of one piece with it: and thou shalt overlay it with brass. [3] And thou shalt make its pots to take away its ashes, and its shovels, and its basins, and its flesh-hooks, and its firepans: all the vessels thereof thou shalt make of brass. [4] And thou shalt make for it a grating of network of brass: and upon the net shalt thou make four brazen rings in the four corners thereof. [5] And thou shalt put it under the ledge round the altar beneath, that the net may reach halfway up the altar. [6] And thou shalt make staves for the altar, staves of acacia wood, and overlay them with brass. [7] And the staves thereof shall be put into the rings, and the staves shall be upon the two sides of the altar, in bearing it. [8] Hollow with planks shalt thou make it: as it hath been showed thee in the mount, so shall they make it.

[9] And thou shalt make the court of the tabernacle: for the south side southward there shall be hangings for the court of fine twined

linen a hundred cubits long for one side: [10] and the pillars thereof shall be twenty, and their sockets twenty, of brass; the hooks of the pillars and their fillets [shall be] of silver. [11] And likewise for the north side in length there shall be hangings a hundred cubits long, and the pillars thereof twenty, and their sockets twenty, of brass; the hooks of the pillars, and their fillets, of silver.

[12] And for the breadth of the court on the west side shall be hangings of fifty cubits; their pillars ten, and their sockets ten. [13] And the breadth of the court on the east side eastward shall be fifty cubits. [14] The hangings for the one side [of the gate] shall be fifteen cubits; their pillars three, and their sockets three. [15] And for the other side shall be hangings of fifteen cubits; their pillars three, and their sockets three.

[16] And for the gate of the court shall be a screen of twenty cubits, of blue, and purple, and scarlet, and fine twined linen, the work of the embroiderer; their pillars four, and their sockets four. [17] All the pillars of the court round about shall be filleted with silver; their hooks of silver, and their sockets of brass.

[18] The length of the court shall be a hundred cubits, and the breadth fifty every where, and the height five cubits, of fine twined linen, and their sockets of brass. [19] All the instruments of the tabernacle in all the service thereof, and all the pins thereof, and all the pins of the court, shall be of brass.

[20] And thou shalt command the children of Israel, that they bring unto thee pure olive oil beaten for the light, to cause a lamp to burn continually. [21] In the tent of meeting, without the veil which is before the testimony, Aaron and his sons shall keep it in order from evening to morning before Jehovah: it shall be a statue for ever throughout their generations on the behalf of the children of Israel.

Exodus Chapter 28

[1] And bring thou near unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons. [2] And thou shalt make holy garments for Aaron thy brother, for glory and for beauty. [3] And thou shalt speak unto all that are wise-hearted, whom I have filled with the spirit of wisdom, that they make Aaron's garments to sanctify him, that he may minister unto me in the priest's office. [4] And these are the garments which they shall make: a breastplate, and an ephod, and a robe, and a coat of checker work, a mitre, and a girdle: and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priest's office. [5] And they shall take the gold, and the blue, and the purple, and the scarlet, and the fine linen.

[6] And they shall make the ephod of gold, of blue, and purple, scarlet, and fine twined linen, the work of the skilful workman. [7] It shall have two shoulder-pieces joined to the two ends thereof, that it may be joined together. [8] And the skilfully woven band, which is upon it, wherewith to gird it on, shall be like the work thereof [and] of the same piece; of gold, of blue, and purple, and scarlet, and fine twined linen. [9] And thou shalt take two onyx stones, and grave on them the names of the children of Israel: [10] six of their names on the one stone, and the names of the six that remain on the other stone, according to their birth. [11] With the work of an engraver in stone, like the engravings of a signet, shalt thou engrave the two stones, according to the names of the children of Israel: thou shalt make them to be inclosed in settings of gold. [12] And thou shalt put the two stones upon the shoulder-pieces of the ephod, to be stones of memorial for the children of Israel: and Aaron shall bear their names before Jehovah upon his two shoulders for a memorial.

[13] And thou shalt make settings of gold, [14] and two chains of pure gold; like cords shalt thou make them, of wreathen work: and thou shalt put the wreathen chains on the settings.

[15] And thou shalt make a breastplate of judgment, the work of the skilful workman; like the work of the ephod thou shalt make it; of gold, of blue, and purple, and scarlet, and fine twined linen, shalt thou make it. [16] Foursquare it shall be [and] double; a span shall be the length thereof, and a span the breadth thereof. [17] And thou shalt set in it settings of stones, four rows of stones: a row of sardius, topaz, and carbuncle shall be the first row; [18] and the second row an emerald, a sapphire, and a diamond; [19] and the third row a jacinth, an agate, and an amethyst; [20] and the fourth row a beryl, and an onyx, and a jasper: they shall be inclosed in gold in their settings. [21] And the stones shall be according to the names of the children of Israel, twelve, according to their

names; like the engravings of a signet, every one according to his name, they shall be for the twelve tribes.

22 And thou shalt make upon the breastplate chains like cords, of wreathen work of pure gold. 23 And thou shalt make upon the breastplate two rings of gold, and shalt put the two rings on the two ends of the breastplate. 24 And thou shalt put the two wreathen chains of gold in the two rings at the ends of the breastplate. 25 And the [other] two ends of the two wreathen chains thou shalt put on the two settings, and put them on the shoulder-pieces of the ephod in the forepart thereof.

26 And thou shalt make two rings of gold, and thou shalt put them upon the two ends of the breastplate, upon the edge thereof, which is toward the side of the ephod inward. 27 And thou shalt make two rings of gold, and shalt put them on the two shoulder-pieces of the ephod underneath, in the forepart thereof, close by the coupling thereof, above the skilfully woven band of the ephod. 28 And they shall bind the breastplate by the rings thereof unto the rings of the ephod with a lace of blue, that it may be upon the skilfully woven band of the ephod, and that the breastplate be not loosed from the ephod. 29 And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before Jehovah continually.

30 And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before Jehovah: and Aaron shall bear the judgment of the children of Israel upon his heart before Jehovah continually.

31 And thou shalt make the robe of the ephod all of blue. 32 And it shall have a hole for the head in the midst thereof: it shall have a binding of woven work round about the hole of it, as it were the hole of a coat of mail, that it be not rent.

33 And upon the skirts of it thou shalt make pomegranates of blue, and of purple, and of scarlet, round about the skirts thereof; and bells of gold between them round about: 34 a golden bell and a pomegranate, a golden bell and a pomegranate, upon the skirts of the robe round about. 35 And it shall be upon Aaron to minister: and the sound thereof shall be heard when he goeth in unto the holy place before Jehovah, and when he cometh out, that he die not. 36 And thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, HOLY TO JEHOVAH. 37 And thou shalt put it on a lace of blue, and it shall be upon the mitre; upon the forefront of the mitre it shall be. 38 And it shall be upon Aaron's forehead, and Aaron shall bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before Jehovah.

39 And thou shalt weave the coat in checker work of fine linen, and thou shalt make a mitre of fine linen, and thou shalt make a girdle, the work of the embroiderer.

40 And for Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and head-tires shalt thou make for them, for glory and for beauty. 41 And thou shalt put them upon Aaron thy brother, and upon his sons with him, and shalt anoint them, and consecrate them, and sanctify them, that they may minister unto me in the priest's office. 42 And thou shalt make them linen breeches to cover the flesh of their nakedness; from the loins even unto the thighs they shall reach: 43 And they shall be upon Aaron, and upon his sons, when they go in unto the tent of meeting, or when they come near unto the altar to minister in the holy place; that they bear not iniquity, and die: it shall be a statute for ever unto him and unto his seed after him.

Exodus Chapter 29

1 And this is the thing that thou shalt do unto them to hallow them, to minister unto me in the priest's office: take one young bullock and two rams without blemish, 2 and unleavened bread, and cakes unleavened mingled with oil, and wafers unleavened anointed with oil: of fine wheaten flour shalt thou make them. 3 And thou shalt put them into one basket, and bring them in the basket, with the bullock and the two rams. 4 And Aaron and his sons thou shalt bring unto the door of the tent of meeting, and shalt wash them with water. 5 And thou shalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breastplate, and gird him with the skilfully woven band of the ephod; 6 and thou shalt set the mitre upon his head, and put the holy crown upon the mitre. 7 Then shalt thou take the anointing oil, and pour it upon his head, and anoint him. 8 And thou shalt bring his sons, and put coats upon them. 9 And thou shalt gird them with girdles, Aaron and his sons, and bind head-tires on them: and they shall have the priesthood by a perpetual statute: and thou shalt consecrate Aaron and his sons. 10

And thou shalt bring the bullock before the tent of meeting: and Aaron and his sons shall lay their hands upon the head of the bullock. 11 And thou shalt kill the bullock before Jehovah, at the door of the tent of meeting. 12 And thou shalt take of the blood of the bullock, and put it upon the horns of the altar with thy finger; and thou shalt pour out all the blood at the base of the altar. 13 And thou shalt take all the fat that covereth the inwards, and the caul upon the liver, and the two kidneys, and the fat that is upon them, and burn them upon the altar. 14 But the flesh of the bullock, and its skin, and it dung, shalt thou burn with fire without the camp: it is a sin-offering.

15 Thou shalt also take the one ram; and Aaron and his sons shall lay their hands upon the head of the ram.

16 And thou shalt slay the ram, and thou shalt take its blood, and sprinkle it round about upon the altar. 17 And thou shalt cut the ram into its pieces, and wash its inwards, and its legs, and put them with its pieces, and with its head. 18 And thou shalt burn the whole ram upon the altar: it is a burnt-offering unto Jehovah; it is a sweet savor, an offering made by fire unto Jehovah.

19 And thou shalt take the other ram; and Aaron and his sons shall lay their hands upon the head of the ram.

20 Then shalt thou kill the ram, and take of its blood, and put it upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about. 21 And thou shalt take of the blood that is upon the altar, and of the anointing oil, and sprinkle it upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and he shall be hallowed, and his garments, and his sons, and his sons' garments with him.

22 Also thou shalt take of the ram the fat, and the fat tail, and the fat that covereth the inwards, and the caul of the liver, and the two kidneys, and the fat that is upon them, and the right thigh (for it is a ram of consecration), 23 and one loaf of bread, and one cake of oiled bread, and one wafer, out of the basket of unleavened bread that is before Jehovah. 24 And thou shalt put the whole upon the hands of Aaron, and upon the hands of his sons, and shalt wave them for a wave-offering before Jehovah. 25 And thou shalt take them from their hands, and burn them on the altar upon the burnt-offering, for a sweet savor before Jehovah: it is an offering made by fire unto Jehovah. 26 And thou shalt take the breast of Aaron's ram of consecration, and wave it for a wave-offering before Jehovah: and it shall be thy portion. 27 And thou shalt sanctify the breast of the wave-offering, and the thigh of the heave-offering, which is waved, and which is heaved up, of the ram of consecration, even of that which is for Aaron, and of that which is for his sons: 28 and it shall be for Aaron and his sons as [their] portion for ever from the children of Israel; for it is a heave-offering: and it shall be a heave-offering from the children of Israel of the sacrifices of their peace-offerings, even their heave-offering unto Jehovah.

29 And the holy garments of Aaron shall be for his sons after him, to be anointed in them, and to be consecrated in them. 30 Seven days shall the son that is priest in his stead put them on, when he cometh into the tent of meeting to minister in the holy place.

31 And thou shalt take the ram of consecration, and boil its flesh in a holy place. 32 And Aaron and his sons shall eat the flesh of the ram, and the bread that is in the basket, at the door of the tent of meeting. 33 And they shall eat those things wherewith atonement was made, to consecrate [and] to sanctify them: but a stranger shall not eat thereof, because they are holy. 34 And if aught of the flesh of the consecration, or of the bread, remain unto the morning, then thou shalt burn the remainder with fire: it shall not be eaten, because it is holy. 35 And thus shalt thou do unto Aaron, and to his sons, according to all that I have commanded thee: seven days shalt thou consecrate them. 36 And every day shalt thou offer the bullock of sin-offering for atonement: and thou shalt cleanse the altar, when thou makest atonement for it; and thou shalt anoint it, to sanctify it. 37 Seven days thou shalt make atonement for the altar, and sanctify it: and the altar shall be most holy; whatsoever toucheth the altar shall be holy.

38 Now this is that which thou shalt offer upon the altar: two lambs a year old day by day continually. 39 The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even: 40 and with the one lamb a tenth part [of an ephah] of fine flour mingled with the fourth part of a hin of beaten oil, and the fourth part of a hin of wine for a drink-offering. 41 And the other lamb thou shalt offer at even, and shalt do thereto according to the meal-offering of the morning, and according to the drink-offering thereof, for a sweet savor, an offering made by fire unto Jehovah. 42 It shall be a continual burnt-offering throughout your generations at the door of the tent of meeting before Jehovah, where I will meet with you, to speak there unto thee. 43 And there

I will meet with the children of Israel; and [the Tent] shall be sanctified by my glory. 44 And I will sanctify the tent of meeting, and the altar: Aaron also and his sons will I sanctify, to minister to me in the priest's office.

45 And I will dwell among the children of Israel, and will be their God.

46 And they shall know that I am Jehovah their God, that brought them forth out of the land of Egypt, that I might dwell among them: I am Jehovah their God.

Exodus Chapter 30

1 And thou shalt make an altar to burn incense upon: of acacia wood shalt thou make it. 2 A cubit shall be the length thereof, and a cubit the breadth thereof; foursquare shall it be; and two cubits shall be the height thereof: the horns thereof shall be of one piece with it. 3 And thou shalt overlay it with pure gold, the top thereof, and the sides thereof round about, and the horns thereof; and thou shalt make unto it a crown of gold round about. 4 And two golden rings shalt thou make for it under the crown thereof; upon the two ribs thereof, upon the two sides of it shalt thou make them; and they shall be for places for staves wherewith to bear it. 5 And thou shalt make the staves of acacia wood, and overlay them with gold. 6 And thou shalt put it before the veil that is by the ark of the testimony, before the mercy-seat that is over the testimony, where I will meet with thee. 7 And Aaron shall burn thereon incense of sweet spices: every morning, when he dresseth the lamps, he shall burn it. 8 And when Aaron lighteth the lamps at even, he shall burn it, a perpetual incense before Jehovah throughout your generations. 9 Ye shall offer no strange incense thereon, nor burnt-offering, nor meal-offering; and ye shall pour no drink-offering thereon. 10 And Aaron shall make atonement upon the horns of it once in the year; with the blood of the sin-offering of atonement once in the year shall he make atonement for it throughout your generations: it is most holy unto Jehovah.

11 And Jehovah spake unto Moses, saying, 12 When thou takest the sum of the children of Israel, according to those that are numbered of them, then shall they give every man a ransom for his soul unto Jehovah, when thou numberest them; that there be no plague among them, when thou numberest them. 13 This they shall give, every one that passeth over unto them that are numbered, half a shekel after the shekel of the sanctuary; (the shekel is twenty gerahs;) half a shekel for an offering to Jehovah. 14 Every one that passeth over unto them that are numbered, from twenty years old and upward, shall give the offering of Jehovah. 15 The rich shall not give more, and the poor shall not give less, than the half shekel, when they give the offering of Jehovah, to make atonement for your souls. 16 And thou shalt take the atonement money from the children of Israel, and shalt appoint it for the service of the tent of meeting; that it may be a memorial for the children of Israel before Jehovah, to make atonement for your souls.

17 and Jehovah spake unto Moses, saying, 18 Thou shalt also make a laver of brass, and the base thereof of brass, whereat to wash. And thou shalt put it between the tent of meeting and the altar, and thou shalt put water therein.

19 And Aaron and his sons shall wash their hands and their feet thereat: 20 when they go into the tent of meeting, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn an offering made by fire unto Jehovah. 21 So they shall wash their hands and their feet, that they die not: and it shall be a statute for ever to them, even to him and to his seed throughout their generations.

22 Moreover Jehovah spake unto Moses, saying, 23 Take thou also unto thee the chief spices: of flowing myrrh five hundred [shekels], and of sweet cinnamon half so much, even two hundred and fifty, and of sweet calamus two hundred and fifty, 24 and of cassia five hundred, after the shekel of the sanctuary, and of olive oil a hin. 25 And thou shalt make it a holy anointing oil, a perfume compounded after the art of the perfumer: it shall be a holy anointing oil. 26 And thou shalt anoint therewith the tent of meeting, and the ark of the testimony, 27 and the table and all the vessels thereof, and the candlestick and the vessels thereof, and the altar of incense, 28 and the altar of burnt-offering with all the vessels thereof, and the laver and the base thereof. 29 And thou shalt sanctify them, that they may be most holy: whatsoever toucheth them shall be holy. 30 And thou shalt anoint Aaron and his sons, and sanctify them, that they may minister unto me in the priest's office. 31 And thou shalt speak unto the children of Israel, saying, This shall be a holy anointing oil unto me throughout your generations. 32 Upon the flesh of man shall it not be poured, neither shall ye make any like it, according to the composition thereof: it is holy, [and] it shall be holy unto you. 33 Whosoever

compoundeth any like it, or whosoever putteth any of it upon a stranger, he shall be cut off from his people.

34 And Jehovah said unto Moses, Take unto thee sweet spices, stacte, and onycha, and galbanum; sweet spices with pure frankincense: of each shall there be a like weight; 35 and thou shalt make of it incense, a perfume after the art of the perfumer, seasoned with salt, pure [and] holy: 36 and thou shalt beat some of it very small, and put of it before the testimony in the tent of meeting, where I will meet with thee: it shall be unto you most holy. 37 And the incense which thou shalt make, according to the composition thereof ye shall not make for yourselves: it shall be unto thee holy for Jehovah. 38 Whosoever shall make like unto that, to smell thereof, he shall be cut off from his people.

Exodus Chapter 31

1 And Jehovah spake unto Moses, saying, 2 See, I have called by name Bezalel the son of Uri, the son of Hur, of the tribe of Judah: 3 and I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, 4 to devise skilful works, to work in gold, and in silver, and in brass, 5 and in cutting of stones for setting, and in carving of wood, to work in all manner of workmanship. 6 And I, behold, I have appointed with him Oholiab, the son of Ahisamach, of the tribe of Dan; and in the heart of all that are wise-hearted I have put wisdom, that they may make all that I have commanded thee: 7 the tent of meeting, and the ark of the testimony, and the mercy-seat that is thereupon, and all the furniture of the Tent, 8 and the table and its vessels, and the pure candlestick with all its vessels, and the altar of incense, 9 and the altar of burnt-offering with all its vessels, and the laver and its base, 10 and the finely wrought garments, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office, 11 and the anointing oil, and the incense of sweet spices for the holy place: according to all that I have commanded thee shall they do.

12 And Jehovah spake unto Moses, saying, 13 Speak thou also unto the children of Israel, saying, Verily ye shall keep my sabbaths: for it is a sign between me and you throughout your generations; that ye may know that I am Jehovah who sanctifieth you. 14 Ye shall keep the sabbath therefore; for it is holy unto you: every one that profaneth it shall surely be put to death; for whosoever doeth any work therein, that soul shall be cut off from among his people. 15 Six days shall work be done, but on the seventh day is a sabbath of solemn rest, holy to Jehovah: whosoever doeth any work on the sabbath day, he shall surely be put to death. 16 Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. 17 It is a sign between me and the children of Israel for ever: for in six days Jehovah made heaven and earth, and on the seventh day he rested, and was refreshed.

18 And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, the two tables of the testimony, tables of stone, written with the finger of God.

Exodus Chapter 32

1 And when the people saw that Moses delayed to come down from the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we know not what is become of him. 2 And Aaron said unto them, Break off the golden rings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me. 3 And all the people brake off the golden rings which were in their ears, and brought them unto Aaron.

4 And he received it at their hand, and fashioned it with a graving tool, and made it a molten calf: and they said, These are thy gods, O Israel, which brought thee up out of the land of Egypt. 5 And when Aaron saw [this], he built an altar before it; and Aaron made proclamation, and said, To-morrow shall be a feast to Jehovah. 6 And they rose up early on the morrow, and offered burnt-offerings, and brought peace-offerings; and the people sat down to eat and to drink, and rose up to play.

7 And Jehovah spake unto Moses, Go, get thee down; for thy people, that thou broughtest up out of the land of Egypt, have corrupted themselves: 8 they have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed unto it, and said, These are thy gods, O Israel, which brought thee up out of the

land of Egypt. [9] And Jehovah said unto Moses, I have seen this people, and, behold, it is a stiffnecked people: [10] now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation. [11] And Moses besought Jehovah his God, and said, Jehovah, why doth thy wrath wax hot against thy people, that thou hast brought forth out of the land of Egypt with great power and with a mighty hand? [12] Wherefore should the Egyptians speak, saying, For evil did he bring them forth, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people. [13] Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever. [14] And Jehovah repented of the evil which he said he would do unto his people.

[15] And Moses turned, and went down from the mount, with the two tables of the testimony in his hand; tables that were written on both their sides; on the one side and on the other were they written. [16] And the tables were the work of God, and the writing was the writing of God, graven upon the tables. [17] And when Joshua heard the noise of the people as they shouted, he said unto Moses, There is a noise of war in the camp. [18] And he said, It is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome; but the noise of them that sing do I hear.

[19] And it came to pass, as soon as he came nigh unto the camp, that he saw the calf and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount. [20] And he took the calf which they had made, and burnt it with fire, and ground it to powder, and strewed it upon the water, and made the children of Israel drink of it.

[21] And Moses said unto Aaron, What did this people unto thee, that thou hast brought a great sin upon them? [22] And Aaron said, Let not the anger of my lord wax hot: thou knowest the people, that they are [set] on evil. [23] For they said unto me, Make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we know not what is become of him. [24] And I said unto them, Whosoever hath any gold, let them break it off: so they gave it me; and I cast it into the fire, and there came out this calf.

[25] And when Moses saw that the people were broken loose, (for Aaron had let them loose for a derision among their enemies,) [26] then Moses stood in the gate of the camp, and said, Whoso is on Jehovah's side, [let him come] unto me. And all the sons of Levi gathered themselves together unto him. [27] And he said unto them, Thus saith Jehovah, the God of Israel, Put ye every man his sword upon his thigh, and go to and fro from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor. [28] And the sons of Levi did according to the word of Moses: and there fell of the people that day about three thousand men. [29] And Moses said, Consecrate yourselves to-day to Jehovah, yea, every man against his son, and against his brother; that he may bestow upon you a blessing this day.

[30] And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto Jehovah; peradventure I shall make atonement for your sin. [31] And Moses returned unto Jehovah, and said, Oh, this people have sinned a great sin, and have made them gods of gold. [32] Yet now, if thou wilt forgive their sin-; and if not, blot me, I pray thee, out of thy book which thou hast written. [33] And Jehovah said unto Moses, Whosoever hath sinned against me, him will I blot out of my book. [34] And now go, lead the people unto [the place] of which I have spoken unto thee: behold, mine angel shall go before thee; nevertheless in the day when I visit, I will visit their sin upon them. [35] And Jehovah smote the people, because they made the calf, which Aaron made.

Exodus Chapter 33

[1] And Jehovah spake unto Moses, Depart, go up hence, thou and the people that thou hast brought up out of the land of Egypt, unto the land of which I sware unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed will I give it: [2] and I will send an angel before thee; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite: [3] unto a land flowing with milk and honey: for I will not go up in the midst of thee, for thou art a stiffnecked people, lest I consume thee in the way.

[4] And when the people heard these evil tidings, they mourned: and no man did put on him his ornaments. [5] And Jehovah said unto Moses, Say unto the children of Israel, Ye are a stiffnecked people; if I go up into the midst of thee for one moment, I shall

consume thee: therefore now put off thy ornaments from thee, that I may know what to do unto thee. [6] And the children of Israel stripped themselves of their ornaments from mount Horeb onward

[7] Now Moses used to take the tent and to pitch it without the camp, afar off from the camp; and he called it, The tent of meeting. And it came to pass, that every one that sought Jehovah went out unto the tent of meeting, which was without the camp. [8] And it came to pass, when Moses went out unto the Tent, that all the people rose up, and stood, every man at his tent door, and looked after Moses, until he was gone into the Tent. [9] And it came to pass, when Moses entered into the Tent, the pillar of cloud descended, and stood at the door of the Tent: and [Jehovah] spake with Moses. [10] And all the people saw the pillar of cloud stand at the door of the Tent: and all the people rose up and worshipped, every man at his tent door. [11] And Jehovah spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his minister Joshua, the son of Nun, a young man, departed not out of the Tent.

[12] And Moses said unto Jehovah, See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found favor in my sight. [13] Now therefore, I pray thee, if I have found favor in thy sight, show me now thy ways, that I may know thee, to the end that I may find favor in thy sight: and consider that this nation is thy people. [14] And he said, My presence shall go [with thee], and I will give thee rest. [15] And he said unto him, If thy presence go not [with me], carry us not up hence. [16] For wherein now shall it be known that I have found favor in thy sight, I and thy people? is it not in that thou goest with us, so that we are separated, I and thy people, from all the people that are upon the face of the earth? [17] And Jehovah said unto Moses, I will do this thing also that thou hast spoken; for thou hast found favor in my sight, and I know thee by name. [18] And he said, Show me, I pray thee, thy glory. [19] And he said, I will make all my goodness pass before thee, and will proclaim the name of Jehovah before thee; and I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy. [20] And he said, Thou canst not see my face; for man shall not see me and live. [21] and Jehovah said, Behold, there is a place by me, and thou shalt stand upon the rock: [22] and it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand until I have passed by: [23] and I will take away my hand, and thou shalt see my back; but my face shall not be seen.

Exodus Chapter 34

[1] And Jehovah said unto Moses, Hew thee two tables of stone like unto the first: and I will write upon the tables the words that were on the first tables, which thou brakest. [2] And be ready by the morning, and come up in the morning unto mount Sinai, and present thyself there to me on the top of the mount. [3] And no man shall come up with thee; neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount.

[4] And he hewed two tables of stone like unto the first; and Moses rose up early in the morning, and went up unto mount Sinai, as Jehovah had commanded him, and took in his hand two tables of stone.

[5] And Jehovah descended in the cloud, and stood with him there, and proclaimed the name of Jehovah. [6] And Jehovah passed by before him, and proclaimed, Jehovah, Jehovah, a God merciful and gracious, slow to anger, and abundant in lovingkindness and truth, [7] keeping lovingkindness for thousands, forgiving iniquity and transgression and sin; and that will by no means clear [the guilty], visiting the iniquity of the fathers upon the children, and upon the children's children, upon the third and upon the fourth generation. [8] And Moses made haste, and bowed his head toward the earth, and worshipped. [9] And he said, If now I have found favor in thy sight, O Lord, let the Lord, I pray thee, go in the midst of us; for it is a stiffnecked people; and pardon our iniquity and our sin, and take us for thine inheritance.

[10] And he said, Behold, I make a covenant: before all thy people I will do marvels, such as have not been wrought in all the earth, nor in any nation; and all the people among which thou art shall see the work of Jehovah; for it is a terrible thing that I do with thee. [11] Observe thou that which I command thee this day: behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite. [12] Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee: [13] but ye shall break down their altars, and dash in pieces their pillars, and ye shall cut down their Asherim; [14] for thou shalt worship no other god: for Jehovah, whose name is Jealous, is a jealous God: [15] lest thou make a covenant with the inhabitants of the land, and they play the harlot after their gods, and

sacrifice unto their gods, and one call thee and thou eat of his sacrifice; [16] and thou take of their daughters unto thy sons, and their daughters play the harlot after their gods, and make thy sons play the harlot after their gods. [17] Thou shalt make thee no molten gods.

[18] The feast of unleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, at the time appointed in the month Abib; for in the month Abib thou camest out from Egypt. [19] All that openeth the womb is mine; and all thy cattle that is male, the firstlings of cow and sheep. [20] And the firstling of an ass thou shalt redeem with a lamb: and if thou wilt not redeem it, then thou shalt break its neck. All the first-born of thy sons thou shalt redeem. And none shall appear before me empty.

[21] Six days thou shalt work, but on the seventh day thou shalt rest: in plowing time and in harvest thou shalt rest. [22] And thou shalt observe the feast of weeks, [even] of the first-fruits of wheat harvest, and the feast of ingathering at the year's end.

[23] Three times in the year shall all thy males appear before the Lord Jehovah, the God of Israel. [24] For I will cast out nations before thee, and enlarge thy borders: neither shall any man desire thy land, when thou goest up to appear before Jehovah thy God three times in the year. [25] Thou shalt not offer the blood of my sacrifice with leavened bread; neither shall the sacrifice of the feast of the passover be left unto the morning. [26] The first of the first-fruits of thy ground thou shalt bring unto the house of Jehovah thy God. Thou shalt not boil a kid in its mother's milk.

[27] And Jehovah said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel.

[28] And he was there with Jehovah forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments.

[29] And it came to pass, when Moses came down from mount Sinai with the two tables of the testimony in Moses' hand, when he came down from the mount, that Moses knew not that the skin of his face shone by reason of his speaking with him. [30] And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him. [31] And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses spake to them. [32] And afterward all the children of Israel came nigh: and he gave them in commandment all that Jehovah had spoken with him in mount Sinai. [33] And when Moses had done speaking with them, he put a veil on his face. [34] But when Moses went in before Jehovah to speak with him, he took the veil off, until he came out; and he came out, and spake unto the children of Israel that which he was commanded. [35] And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the veil upon his face again, until he went in to speak with him.

Exodus Chapter 35

[1] And Moses assembled all the congregation of the children of Israel, and said unto them, These are the words which Jehovah hath commanded, that ye should do them. [2] Six days shall work be done; but on the seventh day there shall be to you a holy day, a sabbath of solemn rest to Jehovah: whosoever doeth any work therein shall be put to death. [3] Ye shall kindle no fire throughout your habitations upon the sabbath day.

[4] And Moses spake unto all the congregation of the children of Israel, saying, This is the thing which Jehovah commanded, saying, [5] Take ye from among you an offering unto Jehovah; whosoever is of a willing heart, let him bring it, Jehovah's offering: gold, and silver, and brass, [6] and blue, and purple, and scarlet, and fine linen, and goats' [hair], [7] and rams' skins dyed red, and sealskins, and acacia wood, [8] and oil for the light, and spices for the anointing oil, and for the sweet incense, [9] and onyx stones, and stones to be set, for the ephod, and for the breastplate. [10] And let every wise-hearted man among you come, and make all that Jehovah hath commanded: [11] the tabernacle, its tent, and its covering, its clasps, and its boards, its bars, its pillars, and its sockets; [12] the ark, and the staves thereof, the mercy-seat, and the veil of the screen; [13] the table, and its staves, and all its vessels, and the showbread; [14] the candlestick also for the light, and its vessels, and its lamps, and the oil for the light; [15] and the altar of incense, and its staves, and the anointing oil, and the sweet incense, and the screen for the door, at the door of the tabernacle; [16] the altar

of burnt-offering, with its grating of brass, it staves, and all its vessels, the laver and its base; [17] the hangings of the court, the pillars thereof, and their sockets, and the screen for the gate of the court; [18] the pins of the tabernacle, and the pins of the court, and their cords; [19] the finely wrought garments, for ministering in the holy place, the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office.

[20] And all the congregation of the children of Israel departed from the presence of Moses. [21] And they came, every one whose heart stirred him up, and every one whom his spirit made willing, [and] brought Jehovah's offering, for the work of the tent of meeting, and for all the service thereof, and for the holy garments. [22] And they came, both men and women, as many as were willing-hearted, [and] brought brooches, and ear-rings, and signet-rings, and armlets, all jewels of gold; even every man that offered an offering of gold unto Jehovah. [23] And every man, with whom was found blue, and purple, and scarlet, and fine linen, and goats' [hair], and rams' skins dyed red, and sealskins, brought them. [24] Every one that did offer an offering of silver and brass brought Jehovah's offering; and every man, with whom was found acacia wood for any work of the service, brought it. [25] And all the women that were wise-hearted did spin with their hands, and brought that which they had spun, the blue, and the purple, the scarlet, and the fine linen. [26] And all the women whose heart stirred them up in wisdom spun the goats' [hair]. [27] And the rulers brought the onyx stones, and the stones to be set, for the ephod, and for the breastplate; [28] and the spice, and the oil; for the light, and for the anointing oil, and for the sweet incense. [29] The children of Israel brought a freewill-offering unto Jehovah; every man and woman, whose heart made them willing to bring for all the work, which Jehovah had commanded to be made by Moses.

[30] And Moses said unto the children of Israel, See, Jehovah hath called by name Bezalel the son of Uri, the son of Hur, of the tribe of Judah. [31] And he hath filled him with the Spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship; [32] and to devise skilful works, to work in gold, and in silver, and in brass, [33] and in cutting of stones for setting, and in carving of wood, to work in all manner of skilful workmanship. [34] And he hath put in his heart that he may teach, both he, and Oholiab, the son of Ahisamach, of the tribe of Dan. [35] Them hath he filled with wisdom of heart, to work all manner of workmanship, of the engraver, and of the skilful workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, even of them that do any workmanship, and of those that devise skilful works.

Exodus Chapter 36

[1] And Bezalel and Oholiab shall work, and every wise-hearted man, in whom Jehovah hath put wisdom and understanding to know how to work all the work for the service of the sanctuary, according to all that Jehovah hath commanded. [2] And Moses called Bezalel and Oholiab, and every wise-hearted man, in whose heart Jehovah had put wisdom, even every one whose heart stirred him up to come unto the work to do it: [3] and they received of Moses all the offering which the children of Israel had brought for the work of the service of the sanctuary, wherewith to make it. And they brought yet unto him freewill-offerings every morning. [4] And all the wise men, that wrought all the work of the sanctuary, came every man from his work which they wrought.
[5] And they spake unto Moses, saying, The people bring much more than enough for the service of the work which Jehovah commanded to make. [6] And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing. [7] For the stuff they had was sufficient for all the work to make it, and too much.

[8] And all the wise-hearted men among them that wrought the work made the tabernacle with ten curtains; of fine twined linen, and blue, and purple, and scarlet, with cherubim, the work of the skilful workman, [Bezalel] made them. [9] The length of each curtain was eight and twenty cubits, and the breadth of each curtain four cubits: all the curtains had one measure. [10] And he coupled five curtains one to another: and [the other] five curtains he coupled one to another. [11] And he made loops of blue upon the edge of the one curtain from the selvedge in the coupling: likewise he made in the edge of the curtain that was outmost in the second coupling. [12] Fifty loops made he in the one curtain, and fifty loops made he in the edge of the curtain that was in the second coupling: the loops were opposite one to another. [13] And he made fifty clasps of gold, and coupled the curtains one to another with the clasps: so the tabernacle was one.

[14] And he made curtains of goats' [hair] for a tent over the tabernacle: eleven curtains he made them. [15] The length of each curtain was thirty cubits, and four cubits the breadth of each curtain: the eleven curtains had one measure. [16] And he coupled five

curtains by themselves, and six curtains by themselves. 17 And he made fifty loops on the edge of the curtain that was outmost in the coupling, and fifty loops made he upon the edge of the curtain which was [outmost in] the second coupling. 18 And he made fifty clasps of brass to couple the tent together, that it might be one. 19 And he made a covering for the tent of rams' skins dyed red, and a covering of sealskins above.

20 And he made the boards for the tabernacle, of acacia wood, standing up. 21 Ten cubits was the length of a board, and a cubit and a half the breadth of each board. 22 Each board had two tenons, joined one to another: thus did he make for all the boards of the tabernacle. 23 And he made the boards for the tabernacle: twenty boards for the south side southward. 24 And he made forty sockets of silver under the twenty boards; two sockets under one board for its two tenons, and two sockets under another board for its two tenons. 25 And for the second side of the tabernacle, on the north side, he made twenty boards, 26 and their forty sockets of silver; two sockets under one board, and two sockets under another board. 27 And for the hinder part of the tabernacle westward he made six boards.
28 And two boards made he for the corners of the tabernacle in the hinder part. 29 And they were double beneath; and in like manner they were entire unto the top thereof unto one ring: thus he did to both of them in the two corners. 30 And there were eight boards, and their sockets of silver, sixteen sockets; under every board two sockets.

31 And he made bars of acacia wood; five for the boards of the one side of the tabernacle, 32 and five bars for the boards of the other side of the tabernacle, and five bars for the boards of the tabernacle for the hinder part westward. 33 And he made the middle bar to pass through in the midst of the boards from the one end to the other. 34 And he overlaid the boards with gold, and made their rings of gold for places for the bars, and overlaid the bars with gold.

35 And he made the veil of blue, and purple, and scarlet, and fine twined linen: with cherubim, the work of the skilful workman, made he it. 36 And he made thereunto four pillars of acacia, and overlaid them with gold: their hooks were of gold; And he cast for them four sockets of silver.

37 And he made a screen for the door of the Tent, of blue, and purple, and scarlet, and fine twined linen, the work of the embroiderer; 38 and the five pillars of it with their hooks: and he overlaid their capitals and their fillets with gold; and their five sockets were of brass.

Exodus Chapter 37

1 And Bezalel made the ark of acacia wood: two cubits and a half was the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it:

2 and he overlaid it with pure gold within and without, and made a crown of gold to it round about. 3 And he cast for it four rings of gold, in the four feet thereof; even two rings on the one side of it, and two rings on the other side of it. 4 And he made staves of acacia wood, and overlaid them with gold. 5 And he put the staves into the rings on the sides of the ark, to bear the ark.

6 And he made a mercy-seat of pure gold: two cubits and a half [was] the length thereof, and a cubit and a half the breadth thereof. 7 And he made two cherubim of gold; of beaten work made he them, at the two ends of the mercy-seat; 8 one cherub at the one end, and one cherub at the other end: of one piece with the mercy-seat made he the cherubim at the two ends thereof. 9 And the cherubim spread out their wings on high, covering the mercy-seat with their wings, with their faces one to another; toward the mercy-seat were the faces of the cherubim.

10 And he made the table of acacia wood: two cubits [was] the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof: 11 and he overlaid it with pure gold, and made thereto a crown of gold round about. 12 And he made unto it a border of a handbreadth round about, and made a golden crown to the border thereof round about. 13 And he cast for it four rings of gold, and put the rings in the four corners that were on the four feet thereof. 14 Close by the border were the rings, the places for the staves to bear the table. 15 And he made the staves of acacia wood, and overlaid them with gold, to bear the table. 16 And he made the vessels which were upon the table, the dishes thereof, and the spoons thereof, and the bowls thereof, and the flagons thereof, wherewith to pour out, of pure gold.

17 And he made the candlestick of pure gold: of beaten work made he the candlestick, even its base, and its shaft; its cups, it knops, and its flowers, were of one piece with it: 18 and there were six branches going out of the sides thereof; three branches of the candlestick out of the one side thereof, and three branches of the candlestick
out of the other side thereof: 19 three cups made like almond-blossoms in one branch, a knop and a flower, and three cups made like almond-blossoms in the other branch, a knop and a flower: so for the six branches going out of the candlestick. 20 And in the candlestick were four cups made like almond-blossoms, the knops thereof, and the flowers thereof; 21 and a knop under two branches of one piece with it, and a knop under two branches of one piece with it, and a knop under two branches of one piece with it, for the six branches going out of it. 22 Their knops and their branches were of one piece with it: the whole of it was one beaten work of pure gold. 23 And he made the lamps thereof, seven, and the snuffers thereof, and the snuffdishes thereof, of pure gold. 24 Of a talent of pure gold made he it, and all the vessels thereof.

25 And he made the altar of incense of acacia wood: a cubit was the length thereof, and a cubit the breadth thereof, foursquare; and two cubits was the height thereof; the horns thereof were of one piece with it. 26 And he overlaid it with pure gold, the top thereof, and the sides thereof round about, and the horns of it: and he made unto it a crown of gold round about. 27 And he made for it two golden rings under the crown thereof, upon the two ribs thereof, upon the two sides of it, for places for staves wherewith to bear it. 28 And he made the staves of acacia wood, and overlaid them with gold.

29 And he made the holy anointing oil, and the pure incense of sweet spices, after the art of the perfumer.

Exodus Chapter 38

1 And he made the altar of burnt-offering of acacia wood: five cubits was the length thereof, and five cubits the breadth thereof, foursquare; and three cubits the height thereof. 2 And he made the horns thereof upon the four corners of it; the horns thereof were of one piece with it: and he overlaid it with brass. 3 And he made all the vessels of the altar, the pots, and the shovels, and the basins, the flesh-hooks, and the firepans: all the vessels thereof made he of brass. 4 And he made for the altar a grating of network of brass, under the ledge round it beneath, reaching halfway up. 5 And he cast four rings for the four ends of the grating of brass, to be places for the staves. 6 And he made the staves of acacia wood, and overlaid them with brass. 7 And he put the staves into the rings on the sides of the altar, wherewith to bear it; he made it hollow with planks.

8 And he made the laver of brass, and the base thereof of brass, of the mirrors of the ministering women that ministered at the door of the tent of meeting.

9 And he made the court: for the south side southward the hangings of the court were of fine twined linen, a hundred cubits; 10 their pillars were twenty, and their sockets twenty, of brass; the hooks of the pillars and their fillets were of silver. 11 And for the north side a hundred cubits, their pillars twenty, and their sockets twenty, of brass; the hooks of the pillars, and their fillets, of silver. 12 And for the west side were hangings of fifty cubits, their pillars ten, and their sockets ten; the hooks of the pillars, and their fillets, of silver. 13 And for the east side eastward fifty cubits. 14 The hangings for the one side [of the gate] were fifteen cubits; their pillars three, and their sockets three;
15 and so for the other side: on this hand and that hand by the gate of the court were hangings of fifteen cubits; their pillars three, and their sockets three. 16 All the hangings of the court round about were of fine twined linen. 17 And the sockets for the pillars were of brass; the hooks of the pillars, and their fillets, of silver; and the overlaying of their capitals, of silver; and all the pillars of the court were filleted with silver. 18 And the screen for the gate of the court was the work of the embroiderer, of blue, and purple, and scarlet, and fine twined linen: and twenty cubits was the length, and the height in the breadth was five cubits, answerable to the hangings of the court. 19 And their pillars were four, and their sockets four, of brass; their hooks of silver, and the overlaying of their capitals, and their fillets, of silver. 20 And all the pins of the tabernacle, and of the court round about, were of brass.

21 This is the sum of [the things for] the tabernacle, even the tabernacle of the testimony, as they were counted, according to the commandment of Moses, for the service of the Levites, by the hand of Ithamar, the son of Aaron the priest. 22 And Bezalel the son of Uri, the son of Hur, of the tribe of Judah, made all that Jehovah commanded Moses. 23 And with him was Oholiab, the son of Ahisamach, of the tribe of Dan, an engraver, and a skilful workman, and an embroiderer in blue, and in purple, and in scarlet,

and in fine linen. [24] All the gold that was used for the work in all the work of the sanctuary, even the gold of the offering, was twenty and nine talents, and seven hundred and thirty shekels, after the shekel of the sanctuary. [25] And the silver of them that were numbered of the congregation was a hundred talents, and a thousand seven hundred and threescore and fifteen shekels, after the shekel of the sanctuary: [26] a beka a head, [that is], half a shekel, after the shekel of the sanctuary, for every one that passed over to them that were numbered, from twenty years old and upward, for six hundred thousand and three thousand and five hundred and fifty men. [27] And the hundred talents of silver were for casting the sockets of the sanctuary, and the sockets of the veil; a hundred sockets for the hundred talents, a talent for a socket. [28] And of the thousand seven hundred seventy and five [shekels] he made hooks for the pillars, and overlaid their capitals, and made fillets for them. [29] And the brass of the offering was seventy talents, and two thousand and four hundred shekels. [30] And therewith he made the sockets to the door of the tent of meeting, and the brazen altar, and the brazen grating for it, and all the vessels of the altar, [31] and the sockets of the court round about, and the sockets of the gate of the court, and all the pins of the tabernacle, and all the pins of the court round about.

Exodus Chapter 39

[1] And of the blue, and purple, and scarlet, they made finely wrought garments, for ministering in the holy place, and made the holy garments for Aaron; as Jehovah commanded Moses. [2] And he made the ephod of gold, blue, and purple, and scarlet, and fine twined linen. [3] And they did beat the gold into thin plates, and cut it into wires, to work it in the blue, and in the purple, and in the scarlet, and in the fine linen, the work of the skilful workman. [4] They made shoulder-pieces for it, joined together; at the two ends was it joined together. [5] And the skilfully woven band, that was upon it, wherewith to gird it on, was of the same piece [and] like the work thereof; of gold, of blue, and purple, and scarlet, and fine twined linen; as Jehovah commanded Moses.

[6] And they wrought the onyx stones, inclosed in settings of gold, graven with the engravings of a signet, according to the names of the children of Israel. [7] And he put them on the shoulder-pieces of the ephod, to be stones of memorial for the children of Israel; as Jehovah commanded Moses.

[8] And he made the breastplate, the work of the skilful workman, like the work of the ephod; of gold, of blue, and purple, and scarlet, and fine twined linen. [9] It was foursquare; they made the breastplate double: a span was the length thereof, and a span the breadth thereof, being double. [10] And they set in it four rows of stones. A row of sardius, topaz, and carbuncle was the first row; [11] and the second row, an emerald, a sapphire, and a diamond; [12] and the third row, a jacinth, an agate, and an amethyst; [13] and the fourth row, a beryl, an onyx, and a jaspar: they were inclosed in inclosings of gold in their settings. [14] And the stones were according to the names of the children of Israel, twelve, according to their names; like the engravings of a signet, every one according to his name, for the twelve tribes. [15] And they made upon the breastplate chains like cords, of wreathen work of pure gold. [16] And they made two settings of gold, and two gold rings, and put the two rings on the two ends of the breastplate. [17] And they put the two wreathen chains of gold in the two rings at the ends of the breastplate. [18] And the [other] two ends of the two wreathen chains they put on the two settings, and put them on the shoulder-pieces of the ephod, in the forepart thereof. [19] And they made two rings of gold, and put them upon the two ends of the breastplate, upon the edge thereof, which was toward the side of the ephod inward. [20] And they made two rings of gold, and put them on the two shoulder-pieces of the ephod underneath, in the forepart thereof, close by the coupling thereof, above the skilfully woven band of the ephod. [21] And they did bind the breastplate by the rings thereof unto the rings of the ephod with a lace of blue, that it might be upon the skilfully woven band of the ephod, and that the breastplate might not be loosed from the ephod; as Jehovah commanded Moses.

[22] And he made the robe of the ephod of woven work, all of blue. [23] And the hole of the robe in the midst thereof, as the hole of a coat of mail, with a binding round about the hole of it, that it should not be rent. [24] And they made upon the skirts of the robe pomegranates of blue, and purple, and scarlet, [and] twined [linen]. [25] And they made bells of pure gold, and put the bells between the pomegranates upon the skirts of the robe round about, between the pomegranates; [26] a bell and a pomegranate, a bell and a pomegranate, upon the skirts of the robe round about, to minister in; as Jehovah commanded Moses.

[27] And they made the coats of fine linen of woven work for Aaron, and for his sons, [28] and the mitre of fine linen, and the goodly head-tires of fine linen, and the linen breeches of fine twined linen, [29] and the girdle of fine twined linen, and blue, and purple, and scarlet, the work of the embroiderer; as Jehovah commanded Moses.

30 And they made the plate of the holy crown of pure gold, and wrote upon it a writing, like the engravings of a signet, HOLY TO JEHOVAH. 31 And they tied unto it a lace of blue, to fasten it upon the mitre above; as Jehovah commanded Moses.

32 Thus was finished all the work of the tabernacle of the tent of meeting: and the children of Israel did according to all that Jehovah commanded Moses; so did they.

33 And they brought the tabernacle unto Moses, the Tent, and all its furniture, its clasps, its boards, it bars, and its pillars, and it sockets; 34 and the covering of rams' skins dyed red, and the covering of sealskins, and the veil of the screen; 35 the ark of the testimony, and the staves thereof, and the mercy-seat; 36 the table, all the vessels thereof, and the showbread; 37 the pure candlestick, the lamps thereof, even the lamps to be set in order, and all the vessels thereof, and the oil for the light; 38 and the golden altar, and the anointing oil, and the sweet incense, and the screen for the door of the Tent; 39 the brazen altar, and its grating of brass, its staves, and all its vessels, the laver and its base; 40 the hangings of the court, its pillars, and its sockets, and the screen for the gate of the court, the cords thereof, and the pins thereof, and all the instruments of the service of the tabernacle, for the tent of meeting; 41 the finely wrought garments for ministering in the holy place, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office. 42 According to all that Jehovah commanded Moses, so the children of Israel did all the work. 43 And Moses saw all the work, and, behold, they had done it; as Jehovah had commanded, even so had they done it: and Moses blessed them.

Exodus Chapter 40

1 And Jehovah spake unto Moses, saying, 2 On the first day of the first month shalt thou rear up the tabernacle of the tent of meeting. 3 And thou shalt put therein the ark of the testimony, and thou shalt screen the ark with the veil. 4 And thou shalt bring in the table, and set in order the things that are upon it; and thou shalt bring in the candlestick, and light the lamps thereof. 5 And thou shalt set the golden altar for incense before the ark of the testimony, and put the screen of the door to the tabernacle. 6 And thou shalt set the altar of burnt-offering before the door of the tabernacle of the tent of meeting. 7 And thou shalt set the laver between the tent of meeting and the altar,
and shalt put water therein. 8 And thou shalt set up the court round about, and hang up the screen of the gate of the court. 9 And thou shalt take the anointing oil, and anoint the tabernacle, and all that is therein, and shalt hallow it, and all the furniture thereof: and it shall be holy. 10 And thou shalt anoint the altar of burnt-offering, and all its vessels, and sanctify the altar: and the altar shall be most holy. 11 And thou shalt anoint the laver and its base, and sanctify it. 12 And thou shalt bring Aaron and his sons unto the door of the tent of meeting, and shalt wash them with water. 13 And thou shalt put upon Aaron the holy garments; and thou shalt anoint him, and sanctify him, that he may minister unto me in the priest's office. 14 And thou shalt bring his sons, and put coats upon them; 15 and thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office: and their anointing shall be to them for an everlasting priesthood throughout their generations.

16 Thus did Moses: according to all that Jehovah commanded him, so did he.

17 And it came to pass in the first month in the second year, on the first day of the month, that the tabernacle was reared up. 18 And Moses reared up the tabernacle, and laid its sockets, and set up the boards thereof, and put in the bars thereof, and reared up its pillars. 19 And he spread the tent over the tabernacle, and put the covering of the tent above upon it; as Jehovah commanded Moses.

20 And he took and put the testimony into the ark, and set the staves on the ark, and put the mercy-seat above upon the ark: 21 and he brought the ark into the tabernacle, and set up the veil of the screen, and screened the ark of the testimony; as Jehovah commanded Moses.

22 And he put the table in the tent of meeting, upon the side of the tabernacle northward, without the veil. 23 And he set the bread in order upon it before Jehovah; as Jehovah commanded Moses.

24 And he put the candlestick in the tent of meeting, over against the table, on the side of the tabernacle southward. 25 And he lighted the lamps before Jehovah; as Jehovah commanded Moses.

[26] And he put the golden altar in the tent of meeting before the veil: [27] and he burnt thereon incense of sweet spices; as Jehovah commanded Moses.

[28] And he put the screen of the door to the tabernacle. [29] And he set the altar of burnt-offering at the door of the tabernacle of the tent of meeting, and offered upon it the burnt-offering and the meal-offering; as Jehovah commanded Moses.

[30] And he set the laver between the tent of meeting and the altar, and put water therein, wherewith to wash.

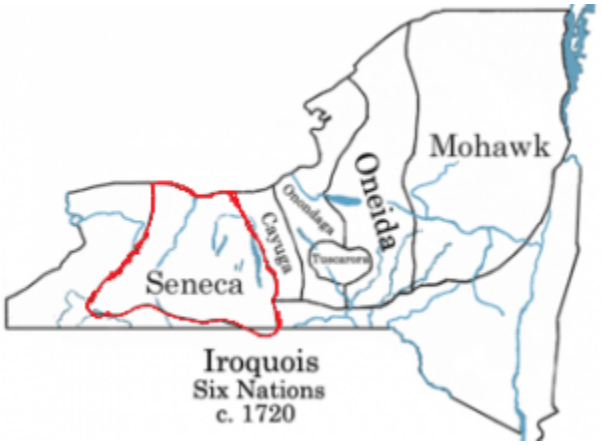
[31] And Moses and Aaron and his sons washed their hands and their feet thereat; [32] when they went into the tent of meeting, and when they came near unto the altar, they washed; as Jehovah commanded Moses. [33] And he reared up the court round about the tabernacle and the altar, and set up the screen of the gate of the court. So Moses finished the work.

[34] Then the cloud covered the tent of meeting, and the glory of Jehovah filled the tabernacle. [35] And Moses was not able to enter into the tent of meeting, because the cloud abode thereon, and the glory of Jehovah filled the tabernacle. [36] And when the cloud was taken up from over the tabernacle, the children of Israel went onward, throughout all their journeys: [37] but if the cloud was not taken up, then they journeyed not till the day that it was taken up. [38] For the cloud of Jehovah was upon the tabernacle by day, and there was fire therein by night, in the sight of all the house of Israel, throughout all their journeys.

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5.6: Seneca Creation Myths



Introduction

According to Wikipedia, The Seneca [are a group of indigenous Iroquoian-speaking people native to North America. They were the nation located farthest to the west within the Six Nations or Iroquois League (Haudenosaunee) in New York, along the shores of Lake Ontario to the west of the Finger Lake region, before the American Revolution.]" They were the most numerous and adventurous of the Iroquois confederacy and spread to large swaths of lower New York and into Ohio. "[The Seneca Tribe before the American Revolution had a prosperous society. The Iroquois Confederacy had ended the fighting amongst the war-based Iroquois tribes and allowed them to live in peace with each other. Yet, despite this peace amongst themselves, the Iroquois tribes were all revered as fierce warriors and were reputed to control together a large empire that stretched hundreds of miles along the Appalachian Mountains. The Seneca were a part of this confederacy with the Cayuga, Onondagas, Oneidas, Mohawks, and, later on, the Tuscaroras. However, although the Seneca and Iroquois tribes had ceased fighting each other, they still continued to conduct raids on outsiders, or rather their European visitors.]" "[In the 21st century, more than 10,000 Seneca live in the United States, which has three federally recognized Seneca tribes. Two are in New York: the Seneca Nation of New York, with two reservations in western New York near Buffalo; and the Tonawanda Band of Seneca Native Americans. The Seneca-Cayuga Nation is located in Oklahoma, where their ancestors were relocated from Ohio during Indian Removal. Approximately 1,000 Seneca live in Canada, near Brantford, Ontario, at the Six Nations of the Grand River First Nation. They are descendants of Seneca who resettled there after the American Revolution, as they had been allies of the British and forced to cede much of their lands.]

According to John Bruno Hare: " This huge (500 page) book of Seneca myths was collected by Jeremiah Curtin at the turn of the 20th century. Curtin also wrote Creation Myths of Primitive America, Myths and Folk-lore of Ireland, and Tales of the Fairies and of the Ghost World.

The tales in this book are consistent in themes and style with Native American storytelling from diverse regions. Themes such as shape-shifting culture heroes, gambling for keeps, and journeys beyond the sky are reminiscent of many other tales from diverse parts of the continent. The tales are mostly set in a pre-human dreamtime, and the players are the conventional zoomorphic first people. There are a few legends set in more recent times, particularly regarding conflict of the Iroquois with the neighboring Cherokee.

There are many distinctive Iroquois touches, for instance, the importance of the uncle as opposed to the father, and the strong and self-motivated women characters; this is an outgrowth of matrilineal descent. Also of note are the hideous man-eaters, used as figures of horror here. (This should not be taken as an indication that cannibals were once prevalent, no more than Grimms' tales indicate the use of gingerbread as a construction material in medieval northern Europe.) These tales are very entertaining and present insights into Iroquois psychology. There is no evidence of European contact, as is sometimes seen in other collections, whether this was the result of editing by Curtin is unknown. The repeated use of similar themes is never tedious, but shows how various storytellers built on the same foundation."

References

Curtin, Jeremiah, editor. Seneca Indian Myths. E.P. Dutton and Company, 1923.

“Seneca Indian Myths.” Edited by John Bruno Hare, Seneca Indian Myths, 2004, www.sacred-texts.com/nam/iro/sim/index.htm.

The Creation of Men

SHAGODYOWEG is often translated False Face, but the literal meaning is “The Great One Who Protects Them (Mankind)” from sickness and pestilence, and is considered to be of the Wind People.

ABOVE, in the center of the Blue, people lived before there was any earth down here. In the middle of the village up there stood a tree covered with white blossoms; when the tree was in bloom, its blossoms gave light to the people and when the blossoms fell, there was darkness.

One time a woman in that village dreamed and in her dream an oñgwe 1 said to her, “That tree with white blossoms on it must be pulled up by the roots.”

When the woman told her dream, the people were silent, Some time passed and the woman dreamed again.

The oñgwe in her dream, said, “A circle must be dug, around the tree and the tree pulled up by the roots, then something giving more and better light will come”

The woman told her dream a second time, but still the people took no heed of it. She dreamed a third time and again was told that the tree must be pulled up. Then a man said, “I think we should give heed to this dream; we

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have better light and the people will have cause to rejoice.” His advice was listened to, men cut around the roots of the tree; when the roots were loosened the tree sank down, and disappeared.

The chief of the people said, “I did not heed this dream for I knew something would happen to the people if the tree were pulled up.” He was angry and ordered that the woman, who had the dream, should be brought and pushed into the hole left by the tree. Men caught her and threw her into the hole. Now that the tree with white blossoms was gone it was dark all the time.

The woman fell and fell. The hole was deep and long, but at last she came out into bright light, into our sky, and looking down she saw only water.

It is well known that in very ancient days all animals had the gift of speech by which they communicated with one another as freely as human beings do at the present time.

Down under the Blue there was just one enormous body of water on which there were multitudes of various kinds of water fowl and aquatic animals amusing themselves after their own fashion. One of the duck family looked up and saw a dark object coming down from the sky.

The duck cried out to the other birds and animals, “Some strange being is coming down to us.”

A council was called at once to decide how they could prepare a resting place for this being, who might not be fitted to live on the water as they did. A duck said, “I’ll dive and find if there is any bottom to this water.” After a time, the duck came to the surface, shot into the air and fell back, lifeless. Several water birds made the same attempt with a similar result.

All the people that lived in the water were there.

Loon said to fish-hawk, “Go and meet that creature in the air and hold it till we are ready for you to come down.”

Fish-hawk went and they saw him meet the woman, for it was a woman

Turtle said, “I’ll take care of her.”

Loon said, “You can’t, you are too fond of eating.”

Horned snake said, “I’ll take care of her. She can sit between my horns. I’ll carry her wherever I go.”

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Loon said, “You can’t care for her. You are poisonous, you would kill her.”

Meanwhile one person after another was trying to bring earth from the bottom of the sea. At last Hell-diver brought up a little. Loon was chief and when Hell-diver came up, he sent all that kind of people after more dirt. Loon said, “Put the dirt on Turtle’s back.” Turtle was willing, and as fast as the divers brought dirt, Beaver with his tail, pounded it down on Turtle’s back, to make it solid. When Loon thought there was enough dirt, Fish-hawk came down with the woman.

The beaver and duck people kept at work making the earth larger and larger. As it grew, more Beavers and Ducks were ordered to work. Bushes began to grow, little red bushes, like water reeds.

Soon the woman gave birth to a child, a girl. The child quickly grew to be a young woman and to be very active. She walked here and there and watched the birds and animals and once when she was wandering around she met a nice looking young man. They fell in love with each other and by their union came night and day. At daybreak the young woman went to meet her husband, at twilight she came home and the man went away.

One evening, after they had parted, the young woman turned to look at her husband, and saw a big Turtle walking along where the man had just been. She thought, “A Turtle has deceived me!”

She told her mother about the man, and said “I am going to die, you must put my body in the ground and cover it up well. Two stalks will grow from my breasts and on each stalk an ear will come. When the ears are ripe you must pick them and give one to each of the boys that are born to me.”

The younger woman gave birth to twin boys, and died. The mother buried her daughter and soon two stalks came up out of her grave. And this was the origin of corn.

The boys grew quickly; they were strong and healthy, but the younger was an awkward, ugly looking, disagreeable fellow, with a head like a lump of rough flint.

Once when the elder brother was off by himself, he was lonesome and he thought he would try to make something,

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so he took mud and when he had molded it into the shape he wanted, he put it down, and asked, “Can’t you jump?”

It didn’t move, then he blew on it till at last it jumped. And he had created the grasshopper. Then he thought he would make something that would fly higher, so of red clay he made the cherry bird. After he had the clay molded, he set it up and told it to fly in the air. The bird flew and lighted on a bough–this was the first bird. One after another he made all of the birds of the air.

Then he thought he would make something that would run on the ground, so he shaped a deer, brought it to life, and said to it, “You must run fast and go everywhere in the world.” He blew on it, and pushed it, and it ran off. In the same way he made different kinds of animals. Then he thought, “Maybe I can make something like myself.” Out of the mud he made something that looked like himself, but now, in some way, he found that he had a spirit in his body and he wanted the thing he had lying on the ground to have a spirit too. He wanted to give it some of his own but didn’t know how. At last he bent down and blew into its mouth. He hadn’t blown into the mouth of any other creature he had made. The image began to move; the young man raised it up, made it stand on its feet, and told it to whoop.

The new man whooped; he had a fine voice. Then he walked off a little, way and turned and looked at the young man.

The elder brother had a special place to sit when he made all these creatures. About the time he made man, the younger brother found the place and, while watching his brother, he thought, “I will make a man too.” He went away alone, made something as nearly like himself as he could and brought it to life. It didn’t look like a man. It was a strange creature, and when its maker saw that it wasn’t a man, but some ugly, deformed thing, he said to it, “My brother has made a man, he is over there, go and kill him.”

The elder brother was watching the younger, for he was afraid he would make some harmful animal. When he heard him tell the

creature he had made to go and destroy man, he went back to his own place, caught cherry

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bird and pulling out the hind leg of grasshopper, gave it to the bird, and said, “Go and scare my brother.” As the bird took up the leg the bird became very large and the leg was like the leg of a man, and it was bloody. The bird flew near, perched on a limb and called out, “Gowa! gowa!” When the younger brother saw what the bird had in its beak, he left his work, ran home and said to his grandmother, “A bird came and perched just where I was at work. My brother made it frighten me. I was afraid it would pull my leg out, so I ran.”

When the elder brother came the grandmother said, “You shouldn’t frighten your brother.”

The first man made was wandering about alone. The young man saw him once in a while and saw that he was lonesome. Then he said to himself, “I will make something like my grandmother.” He made it out of mud, breathed into it and told it to walk; then he found the man, and said, “I give you this one, you must always go together.”

When the woman sat down by the man he thought that her arm was in the way and his was also. He said, “We will cut them off.” They cut them off and laid them one side. When the elder brother came along and saw what they had done he said to himself, “This won’t do. I will give them blood and pain,” and from himself he gave them blood and pain, then he put their arms on and healed them (before that they had neither blood nor pain).

To the man and woman, he said, “I have made you, you will have children like yourselves. You must hunt the animals I have made, kill them and eat their flesh; that will be your food. I am going above the Blue. You will not live forever. You will die and your spirit will go above the Blue.”

When the younger brother found that the elder brother had gone away, he saw the man and woman and talked with them. He said “I am going to make a man.” He got earth and formed it as best he could, blew into its mouth and told it to stand up and whoop. It said, “Ho, ho!” pushed it from behind and made it leap. It was a frog, as large as a man. I

The younger brother was angry, and he said “I can’t make a man. My brother has made a man and a woman and other animals. What I have made shall turn to man-eaters and animal-eaters and eat up what my brother has made.”

When the elder brother looked down from the Blue and saw that the animals his brother had made were trying to eat up the people and animals he had made, he came down, put the man-eaters in the ground, and told them to stay there as long as the earth remained. This work done, he went back above the Blue.

When the younger brother found that his animals were in the ground he was angry, and said, “I will try again to make a man.” He got mud and began. Every little while, he went and looked at the man his brother had made. When his man was finished and brought to life, he was an ugly-looking creature. His maker told him to whoop. He could only say, “Ho! ho!” And this was Shagodyo-weg gowa. His maker said, “Go and eat all the creatures my brother has made.”

When the elder brother saw what was taking place, he came from the Blue to put Shagodyoweg into the ground, but that one spoke first and said, “Do not destroy me. I want to live on the earth. I will be your servant and help you. I will go around in the woods, the ashes of fire will be my medicine for men. If anyone is sick I will take ashes and scatter over them and they will be well.”

The elder brother couldn’t put Shagodyoweg into the ground for he had spoken first, so he let him stay on earth.

The younger brother said to his grandmother, “I have tried to make a man, but I cannot. Now I will cause the people my brother has made to do all manner of evil.”The elder brother went back to the Blue.

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5.7: Origin Myth of the Acoma

Introduction

For more than a millennium, the Acoma have lived in pueblo settlements on a mesa outside of Albuquerque, New Mexico. However, like many Indian people, they suffered at the hands of Spanish conquerors, enslaved and succumbing to smallpox, among other infectious diseases. They also periodically fought with Apache, Comanche, and Ute who raided their community. Forced to adopt Roman Catholicism by the Spanish, they combined elements of their beliefs with those of Christianity.

The creator god of the Acoma is associated with the sun, which along with the earth and the surrounding mountains, serve to provide balance in the world. Common to creation myths of the American Southwest, the emergence motif provides the structure for the Acoma story. In emergence myths, creatures emerge through several levels under the earth into the current world above. The reasons for the move upward are various: lack of food, crowding, or even a maturation process from “seed” to “plant.” The creatures are usually animals of various sorts and become totems when they emerge. The earth itself is seen as a womb, and the opening into this world is considered sacred.

Other motifs exhibited in the Acoma story are that of two creators, this time two females named Iatiku and Nautsiti’, and the introduction of death as part of the life cycle into the world. Once the women have emerged, they create food, animals, mountains, and even directions. The establishment of claims is also completed, so that the two female deities are considered culture heroes as well. Culture heroes are deities that bring civilization to their people (foods, rituals, societal rules and structures, farming, fire, etc.).

Our selection is taken from Matthew W. Stirling’s *Origin Myth Of Acoma And Other Records*, 1942.

Acoma Creation Myth

In the beginning two female human beings were born. These two children were born underground at a place called Shipapu. As they grew up, they began to be aware of each other. There was no light and they could only feel each other. Being in the dark they grew slowly.

After they had grown considerably, a Spirit whom they afterward called Tsichtinako spoke to them, and they found that it would give them nourishment. After they had grown large enough to think for themselves, they spoke to the Spirit when it had come to them one day and asked it to make itself known to them and to say whether it was male or female, but it replied only that it was not allowed to meet with them. They then asked why they were living in the dark without knowing each other by name, but the Spirit answered that they were under the earth; but they were to be patient in waiting until everything was ready for them to go up into the light. So they waited a long time, and as they grew they learned their language from Tsichtinako.

When all was ready, they found a present from Tsichtinako, two baskets of seeds and little images of all the different animals there were to be in the world. The Spirit said they were sent by their father. They asked who was meant by their father, and Tsichtinako replied that his name was Ūch’tsiti and that he wished them to take their baskets out into the light, when the time came. Tsichtinako instructed them, “You will find the seeds of four kinds of pine trees in your baskets. You are to plant these seeds and will use the trees to get up into the light.” They could not see the things in their baskets but feeling each object in turn they asked, “Is this it?” until the seeds were found. They then planted the seeds as Tsichtinako instructed. All of the four seeds sprouted, but in the darkness the trees grew very slowly and the two sisters became very anxious to reach the light as they waited this long time. They slept for many years as they had no use for eyes. Each time they awoke they would feel the trees to see how they were growing. The tree lanye grew faster than the others and after a very long time pushed a hole through the earth for them and let in a very little light. The others stopped growing, at various heights, when this happened.

The hole that the tree lanye made was not large enough for them to pass through, so Tsichtinako advised them to look again in their baskets where they would find the image of an animal called Badger and tell it to become alive. They told it to live, and it did so as they spoke, exclaiming, “A’uha! Why have you given me life?” They told it not to be afraid nor to worry about coming to life. “We have brought you to life because you are to be useful.” Tsichtinako spoke to them again, instructing them to tell Badger to climb the pine tree, to bore a hole large enough for them to crawl up, cautioning him not to go out into the light, but to return, when the hole was finished. Badger climbed the tree and after he had dug a hole large enough, returned saying that he had done

his work. They thanked him and said, “As a reward you will come up with us to the light and thereafter you will live happily. You will always know how to dig and your home will be in the ground where you will be neither too hot nor too cold.”

Tsichtinako now spoke again, telling them to look in the basket for Locust, giving it life and asking it to smooth the hole by plastering. It, too was to be cautioned to return. This they did and Locust smoothed the hole but, having finished, went out into the light. When it returned reporting that it had done its work, they asked it if it had gone out. Locust said no, and every time he was asked he replied no, until the fourth time when he admitted that he had gone out. They asked Locust what it was like outside. Locust replied that it was just laid out flat. They said, “From now on you will be known as Tsi·k’ă. You will also come up with us, but you will be punished for disobedience by being allowed out only a short time. Your home will be in the ground and you will have to return when the weather is bad. You will soon die but you will be reborn each season.”

The hole now let light into the place where the two sisters were, and Tsichtinako spoke to them, “Now is the time you are to go out. You are able to take your baskets with you. In them you will find pollen and sacred corn meal. When you reach the top, you will Wait for the sun to come up and that direction will be called East. With the pollen and the sacred corn meal you will pray to the Sun. You will thank the Sun for bringing you to light, ask for a long life and happiness, and for success in the purpose for which you were created.” Tsichtinako then taught them the prayers and the creation song, which they were to sing. This took a long while, but finally the sisters followed by Badger and Locust, went out into the light, climbing the pine tree. Badger was very strong and skillful and helped them. On reaching the earth, they set down their baskets and saw for the first time what they had. The earth was soft and spongy under their feet as they walked, and they said, “This is not ripe.” They stood waiting for the sun, not knowing where it would appear. Gradually it grew lighter and finally the sun came up. Before they began to pray, Tsichtinako told them they were facing east and that their right side, the side their best aim was on, would be known as South and the left North while behind at their backs was the direction West where the sun would go down. They had already learned while underground the direction down and later, when they asked where their father was, they were told four skies above.

And as they waited to pray to the Sun, the girl on the right moved her best hand and was named Iatiku which meant “bringing to life.” Tsichtinako then told her to name her sister, but it took a long time. Finally Tsichtinako noticed that the other had more in her basket, so Tsichtinako told Iatiku to name her thus, and Iatiku called her Nautsiti which meant “more of everything in the basket.”

They now prayed to the Sun as they had been taught by Tsichtinako, and sang the creation song. Their eyes hurt for they were not accustomed to the strong light. For the first time they asked Tsichtinako why they were on earth and why they were created. Tsichtinako replied, “I did not make you. Your father, Uchtsiti made you, and it is he who has made the world, the sun which you have seen, the sky, and many other things which you will see. But Uchtsiti says the world is not yet completed, not yet satisfactory, as he wants it. This is the reason he has made you. You will rule and bring to life the rest of the things he has given you in the baskets.” The sisters then asked how they themselves had come into being. Tsichtinako answered saying, “Uchtsiti first made the world. He threw a clot of his own blood into space and by his power it grew and grew until it became the earth. Then Uchtsiti planted you in this and by it you were nourished as you developed. Now that you have emerged from within the earth, you will have to provide nourishment for yourselves. I will instruct you in this.” They then asked where their father lived and Tsichtinako replied, “You will never see your father, he lives four skies above, and has made you to live in this world. He has made you in the image of himself.” So they asked why Tsichtinako did not become visible to them, but Tsichtinako replied, “I don’t know how to live like a human being. I have been asked by Uchtsiti to look after you and to teach you. I will always guide you.” And they asked again how they were to live, whether they could go down once more under the ground, for they were afraid of the winds and rains and their eyes were hurt by the light. Tsichtinako replied that Uchtsiti would take care of that and would furnish them means to keep warm and change the atmosphere so that they would get used to it.

At the end of the first day, when it became dark they were much frightened, for they had not understood that the sun would set and thought that Tsichtinako had betrayed them. “Tsichtinako! Tsichtinako! You told us we were to come into the light,” they cried, “why, then, is it dark?” So Tsichtinako explained, “This is the way it will always be. The sun will go down and the next day come up anew in the east. When it is dark you are to rest and sleep as you slept when all was dark.” So they were satisfied and slept. They rose to meet the sun, praying to it as they had been told, and were happy when it came up again, for they were warm and their faith in Tsichtinako was restored.

Tsichtinako next said to them, “Now that you have your names, you will pray with your names and your clan names so that the Sun will know you and recognize you.” Tsichtinako asked Nautsiti which clan she wished to belong to. Nautsiti answered, “I wish to see the sun, that is the clan I will be.” The spirit told Nautsiti to ask Iatiku what clan she wanted. Iatiku thought for a long time but finally she noticed that she had the seed from which sacred meal was made in her basket and no other kind of seeds. She thought, “With this name I shall be very proud, for it has been chosen for nourishment and it is sacred.” So she said, “I will be Corn clan.” They then waited for the sun to come up. When it appeared, Tsichtinako once more advised them to sing the first song and to pray, not forgetting their name and their clan name in starting their prayer. After the prayer they were to sing the second

song.

When the sun appeared it was too bright for Iatiku and it hurt her eyes. She wondered if Nautsiti's eyes hurt her, too, so she put her head down and sideways, letting her hair fall, and looked at Nautsiti. By doing this the light did not strike her squarely in the face and her hair cast a shade. Tsichtinako said, "Iatiku, the sun has not appeared for you. Look at Nautsiti, see how strongly the light is striking her. Notice how white she looks." And although Iatiku turned to the sun, it did not make her as white as Nautsiti, and Iatiku's mind was slowed up while Nautsiti's mind was made fast. But both of them remembered everything and did everything as they were taught.

When they had completed their prayers to the sun, Tsichtinako said, "You have done everything well and now you are both to take up your baskets and you must look to the north, west, south, and east, for you are now to pray to the Earth to accept the things in the basket and to give them life. First you must pray to the north, at the same time lift up your baskets in that direction. You will then do the same to the west, then to the south and east." They did as they were told and did it well. And Tsichtinako, said to them, "From now on you will rule in every direction, north, west, south, and east."

They now questioned Tsichtinako again so that they would understand more clearly why they were given the baskets and their contents, and Tsichtinako, replied, "Everything in the baskets is to be created by your word, for you are made in the image of Uchtsiti and your word will be as powerful as his word. He has created you to help him complete the world. You are to plant the seeds of the different plants to be used when anything is needed. I shall always be ready to point out to you the various plants and animals."

The sisters did not realize that they were not taking food and did not understand when Tsichtinako told them they were to plant seeds to give them nourishment. But they were always ready to do as Tsichtinako, asked, and she told them to plant first that which would maintain life, grains of corp. "When this plant grows," said Tsichtinako, "it will produce a part which I will point out to you. This will be taken as food." Everything in the basket was in pairs and the sisters planted two of each kind of corn.

The corn grew very slowly so Tsichtinako told them to plant ĭsthĕ (the earliest plant to come up in the spring; gray with a small white flower; dies quickly) and to transmit its power of early ripening to the corn.

They were very interested in the corn and watched it every day as it grew. Tsichtinako showed them where the pollen came out. "That you will call kŭ'ăch'tīmu," she said, "there the pollen win appear. When the pollen is plentiful, you will gather it, and with it and corn meal you will pray to the rising sun each morning." This they did always, but Nautsiti was sometimes a little lazy.

After some time the corn ripened. Tsichtinako told them to look at it and to gather some. They saw that the corn was hard and they picked four ears. Iatiku took two ears carefully without hurting the plant, but Nautsiti jerked hers off roughly. Iatiku noticed this and cautioned her sister not to ruin the plants. They took the ears of corn to Tsichtinako saying, "We have brought the corn, it is ripe." Tsichtinako agreed and explained that the corn ears when cooked would be their food. They did not understand this and asked what they would cook with. Tsichtinako then told them that Uchtsiti would give them fire. That night as they sat around they saw a red light drop from the sky. After they had seen it, Tsichtinako told them it was fire, and that they were to go over and get some of it. They asked with what, and she told them to get it with a flat rock because it was very hot and they could not take it in their hands. After getting it with a rock, they asked what they were to do with it, and were told they were to make a fire, to go to the pine tree they had planted, to break off some of the branches and put them in the fire. They went to the tree and broke some of the twigs from it. When they got back to the fire, they were told to throw the twigs down. They did so and a large pile of wood appeared there. Tsichtinako told them this wood would last many years till there was time for trees to grow, and showed them how to build a fire. She told them that with the flames from the fire they would keep warm and would cook their food.

Tsichtinako next taught them how to roast the corn. "When it is cooked," she explained, "you are to eat it. This will be the first time you have eaten, for you have been fasting for a long time and Uchtsiti has been nourishing you. You will find salt in your baskets; with this you will season the corn." They began to look for this and Tsichtinako pointed it out to them. As soon as they were told this, Nautsiti grabbed some corn and salt. She was the first to taste them and exclaimed that they were very good, but Iatiku was slower. After Nautsiti had eaten part, she gave it to Iatiku to taste. When both had eaten, Tsichtinako told them that this was the way they were going to live, and be nourished. They were very thankful, saying, "You have treated us well," They asked if this would be their only food. Tsichtinako said, "No, you have many other things in your baskets; many seeds and images of animals, all in pairs. Some will be eaten and taken for nourishment by you." After they had used the salt, they were asked by Tsichtinako to give life to this salt by praying to the Earth, first in the North direction, then in the West, then in the South, and then in the. East. And when they did so, salt appeared in each of these directions. Tsichtinako then instructed them to take always the husks from the corn carefully and to dry them. They were then instructed to plant tobacco. When the plant matured, they were taught how to roll the leaves in corn husks and to smoke it. (Even now in ceremonies the corn husks must be torn with the fingers and tied in the center with a little strip of corn husk. It may not be cut by artificial means. You smoke in order to make your prayers merge into

the minds of the gods to whom prayer is addressed. This will also compel obedience. If a man smokes when a request is made of him, he must obey that request.) They were then told to place the tobacco with the pollen and the corn meal and to remember that these three were always to be together, and to be used in making prayers.

Now they were told that they were to give life to an animal whose flesh they were going to use for food. Tsichtinako named this animal as Ba'shya (kangaroo mouse) and also taught them the first song to be sung to animals. She told them to sing this song in order to make the images alive, and pointed out the images to them in the basket.

They did everything as they were taught. They sang the song to the image and with the word, "Come to life, Bashya." It came to life. As it did so it asked, "Why have I come to life?" Tsichtinako told it not to ask any questions because, "It is you that is going to give life to other life." After this was done, Nautsiti and Iatiku, told this animal that it was going to live on the ground and said to it, "Go now and increase." After the animal increased, Tsichtinako told the sisters to kill one of the animals. "Now eat the two together, the corn and the field mouse, and also the salt to see how it tastes." She had already told them never to let out the fire which had been given to them. They acted according to Tsichtinako's instructions. They roasted their corn and roasted the flesh of the field mouse with some salt on it. After it was cooked, Tsichtinako told them to pray with the food, not with all of it, but with little pieces from each–corn, flesh, and salt. Each sister did this and prayed to Uchtsiti, the creator of the world, who lives up in the fourth sky. Tsichtinako told them they were to do this always before eating. After this they ate the food. There was not very much of the meat, but it was good. They did not know that there were to be bones but these were not hard and they broke them with their teeth. They liked the flesh so well that they asked Tsichtinako if they might have something larger that would yield more flesh. Tsichtinako answered that they would find other things in their baskets. They went back to them, and Tsichtinako said they would find Rat and another animal Mole and also Prairie dog. "Go, make these images alive," said Tsichtinako, pointing them out according to their names. They were to do this in the same way as with Bashya. Tsichtinako also told them that these animals were to be used as food and that they must tell each of these animals to live in the ground because as yet there was no shade on earth to live in. "But before you give life to them," said Tsichtinako, "it is necessary that you plant seeds of grass which will be the food for them." Tsichtinako pointed out the seeds they were to plant, and they took the seeds of the grasses and scattered them first to the North, next to the West, then some to the South, and then to the East. And immediately grass covered the ground. They then took the images and prayed to the cardinal points, and, according to the instructions of Tsichtinako, gave life to all of these animals, giving them names as they came to life. Each one as it came to life asked why it had come to life but Tsichtinako told them not to ask questions, that they would give life to other life. As before, the sisters told the animals to increase. After all of this was done, they proceeded to eat the new animals after praying with them, doing just as they did before. The two sisters were now very happy, they had plenty and some to spare. "It is not yet time for the larger animals to 'be given life," said Tsichtinako, "first the world must have sufficient plants and small animals to feed them."

After a long time, Tsichtinako spoke to them, "What we are going to do now concerns the earth. We are going to make the mountains." She told them to remember the words she was going to say. They were to say, North Mountain, appear in the north, and we will always know you to be in that direction." Tsichtinako also pointed out an article in the basket that she named stone and instructed them to throw the stone to the North direction as they spoke the words. When they did so, a big mountain appeared in the North. After they had done this, Tsichtinako instructed them to do the same thing in the West, but to name this mountain Tsipīna kot[i], and in the South, naming it Da'ōtyuma kot[i], and in the East, naming it G'ūchana kot[i].

After all this was done, Tsichtinako spoke again and told them, "Now that you have all the mountains around you with plains, mesas, and canyons, you must make the growing things of these places." Tsichtinako told them to go back to the trees which they had planted underground, lakhok, geietsu, wanuka, and lanye. She told them to take the seeds from these trees, and they did so. Following her instructions they spread some to each of the four directions, naming the mountains in each direction, and saying, "Grow in North Mountain, grow in West Mountain, etc." Tsichtinako said to them, "These are going to be tall trees; from them you will get logs. Later you will build houses and will use these." They asked if that was all that was going to grow on the mountains, and Tsichtinako said, "No, there are many other seeds left in your baskets. You have seeds of trees which are going to yield food. You will find piñon tree, cedar, oak acorn, and walnut." She again instructed them what to do and taught them the prayer to use, which was: "From now on, grow in this mountain and yield fruit which will be used as food. Your places are to be in the mountains. You will grow and be useful." When everything had been done well, Tsichtinako told them that there were many smaller seeds left in the baskets and she gave a name to each, telling them to fill the rest of the land. These seeds were planted on every one of the four mountains and in the rest of the world. Tsichtinako spoke to the sisters again and told them, "You still have seeds in your baskets which you will know as wild fruits. These trees you will grow around you and care for." But they mistook the instructions and instead of instructing them to grow nearby, they named the mountains, and that is where they grew. But there were also some that grew close around. It is not known how long they had to wait for these things to happen, but it was a very long time. They noticed that the wild plants grew very fast and produced much fruit, but Tsichtinako had not told them whether or not to eat these, so they left them alone.

They saw that there were still seeds and images in their baskets, and asked Tsichtinako how many more kinds there were. Tsichtinako, said there were yet many other seeds which would also be important food. They would grow quickly and easily and she named them squash and beans. They were instructed to act with them as with the other seeds, and these also grew into plants. After a time, when they were ripe, Tsichtinako pointed out the parts of the plants which they, were to use as food.

Iatiku later asked Tsichtinako, “What remains in my basket?” and she was answered, “You have still many animals; these will be multiplied to populate the mountains.” And as the two grew larger, they required more food. Tsichtinako saw this and told them that they were now to bring to life larger animals. She said they would find in their baskets cottontails, jack rabbits, antelope, and water deer. They were told to give life to these animals and to send them into the open plains. Everything was done as before, and when they killed the animals for food they were always careful to pray to their father as before. As they again asked Tsichtinako what remained in their baskets, Tsichtinako said, “You have images of the still bigger game. You will find deer, elk, mountain sheep, and bison.” Iatiku asked where these animals were to be told to live and Tsichtinako told them that the elk and deer were to live in the lower mountains and the mountain sheep higher and in the rougher places. The bison, however, were to live on the plains. They followed the instructions and gave life to these animals and told them to go to these places to live and multiply. They again tried all these different animals for food. Their flesh was very good and always they prayed to Uchtsiti before tasting them.

In Nautsiti’s basket there were many more things left than in Iatiku’s. Nautsiti was selfish and hoarded her images, but Iatiku was ready to let her seeds and images be used. She was more interested in seeing things grow. They again asked what remained, and Tsichtinako replied, “You will find lion, wolf, wildcat and bear. These are strong beasts; they are going to use as food the same game that you also use. There is now game enough for them.” When all these had been selected they were brought to life in the same manner as before.

The sisters again asked what was in their baskets, and they were told, “You will find birds which will fly in the air. These birds also use small game for their food. You will find in the basket the eagles and the hawks.” Tsichtinako pointed these out to them and they brought them to life. The birds flew up into the high mountains and over the plains. The sisters told the birds to use small game for food, and again Iatiku asked what was in the basket. Tsichtinako pointed out smaller birds which would populate the country, each living in a different kind of region. They were then given life, as the animals before them. The birds were of many and bright colors, some were blue. The wild turkey was among them and they were instructed to tell it not to fly easily like the others. They were told to tell these birds that their food was to be the different seeds on the mountains and the plains. And all these, animals were sampled for food after they had been given life. Again Iatiku asked what remained in the baskets, because she found things there that were thorny. Tsichtinako told them their names. They were the various cacti and were said to be very good for food. But Tsichtinako explained that most were intended for animals to eat. All these were planted as before and tried for food, and they found that some tasted good. After they asked again what was left, Tsichtinako pointed out to them that there were still fish, water snakes, and turtles, of which there were many kinds of each. They gave life to them as before and told them all to live in the water as instructed. Tsichtinako pointed out several that were to be used for food. They tried them all for food, and they found that some were good, and others poor, but offered prayers to all and gave thanks to Uchtsiti. So it happened that many animals came alive in the world and they all increased.

References

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5.8: Selected Sonnets

(1598)

2

When forty winters shall besiege thy brow,

And dig deep trenches in thy beauty's field,

Thy youth's proud livery, so gaz'd on now,

Will be a tatter'd weed, of small worth held;

Then being ask'd where all thy beauty lies,

Where all the treasure of thy lusty days,

To say, within thine own deep-sunken eyes,

Were an all-eating shame and thriftless praise.

How much more praise deserv'd thy beauty's use,

If thou couldst answer 'This fair child of mine

Shall sum my count, and make my old excuse,'

Proving his beauty by succession thine!

This were to be new made when thou art old,

And see thy blood warm when thou feel'st it cold.

12

When I do count the clock that tells the time,

And see the brave day sunk in hideous night;

When I behold the violet past prime,

And sable curls, all silvered o'er with white;

When lofty trees I see barren of leaves,

Which erst from heat did canopy the herd,

And summer's green all girded up in sheaves,

Borne on the bier with white and bristly beard,

Then of thy beauty do I question make,

That thou among the wastes of time must go,

Since sweets and beauties do themselves forsake

And die as fast as they see others grow;

And nothing 'gainst Time's scythe can make defence

Save breed, to brave him when he takes thee hence

13

O! that you were your self; but, love you are

No longer yours, than you your self here live:

Against this coming end you should prepare,

And your sweet semblance to some other give:

So should that beauty which you hold in lease

Find no determination; then you were

Yourself again, after yourself's decease,

When your sweet issue your sweet form should bear.

Who lets so fair a house fall to decay,

Which husbandry in honour might uphold,

Against the stormy gusts of winter's day

And barren rage of death's eternal cold?

O! none but unthrifts. Dear my love, you know,

You had a father: let your son say so.

15

When I consider every thing that grows

Holds in perfection but a little moment,

That this huge stage presenteth nought but shows

Whereon the stars in secret influence comment;

When I perceive that men as plants increase,

Cheered and checked even by the self-same sky,

Vaunt in their youthful sap, at height decrease,

And wear their brave state out of memory;

Then the conceit of this inconstant stay

Sets you most rich in youth before my sight,

Where wasteful Time debateth with decay

To change your day of youth to sullied night,

And all in war with Time for love of you,

As he takes from you, I engraft you new.

18

Shall I compare thee to a summer's day?

Thou art more lovely and more temperate:

Rough winds do shake the darling buds of May,

And summer's lease hath all too short a date:

Sometime too hot the eye of heaven shines,

And often is his gold complexion dimm'd,

And every fair from fair sometime declines,

By chance, or nature's changing course untrimm'd:

But thy eternal summer shall not fade,

Nor lose possession of that fair thou ow'st,

Nor shall death brag thou wander'st in his shade,

When in eternal lines to time thou grow'st,

So long as men can breathe, or eyes can see,

So long lives this, and this gives life to thee.

22

My glass shall not persuade me I am old,

So long as youth and thou are of one date;

But when in thee time's furrows I behold,

Then look I death my days should expiate.

For all that beauty that doth cover thee,

Is but the seemly raiment of my heart,

Which in thy breast doth live, as thine in me:

How can I then be elder than thou art?

O! therefore love, be of thyself so wary

As I, not for myself, but for thee will;

Bearing thy heart, which I will keep so chary

As tender nurse her babe from faring ill.

Presume not on th' heart when mine is slain,

Thou gav'st me thine not to give back again.

23

As an unperfect actor on the stage,

Who with his fear is put beside his part,

Or some fierce thing replete with too much rage,

Whose strength's abundance weakens his own heart;

So I, for fear of trust, forget to say

The perfect ceremony of love's rite,

And in mine own love's strength seem to decay,

O'ercharg'd with burthen of mine own love's might.

O! let my looks be then the eloquence

And dumb presagers of my speaking breast,

Who plead for love, and look for recompense,

More than that tongue that more hath more express'd.

O! learn to read what silent love hath writ:

To hear with eyes belongs to love's fine wit.

29

When in disgrace with fortune and men's eyes

I all alone beweep my outcast state,

And trouble deaf heaven with my bootless cries,

And look upon myself, and curse my fate,

Wishing me like to one more rich in hope,

Featur'd like him, like him with friends possess'd,

Desiring this man's art, and that man's scope,

With what I most enjoy contented least;

Yet in these thoughts my self almost despising,

Haply I think on thee,—and then my state,

Like to the lark at break of day arising

From sullen earth, sings hymns at heaven's gate;

For thy sweet love remember'd such wealth brings

That then I scorn to change my state with kings.

40

Take all my loves, my love, yea take them all;

What hast thou then more than thou hadst before?

No love, my love, that thou mayst true love call;

All mine was thine, before thou hadst this more.

Then if for my love thou my love receivest,

I cannot blame thee, for my love thou usest;

But yet be blam'd, if thou thyself deceivest

By wilful taste of what thyself refusest.

I do forgive thy robbery, gentle thief,

Although thou steal thee all my poverty;

And yet, love knows, it is a greater grief

To bear love's wrong, than hate's known injury.

Lascivious grace, in whom all ill well shows,

Kill me with spites, yet we must not be foes.

55

Not marble, nor the gilded monuments

Of princes, shall outlive this powerful rhyme;

But you shall shine more bright in these contents

Than unswept stone, besmear'd with sluttish time.

When wasteful war shall statues overturn,

And broils root out the work of masonry,

Nor Mars his sword, nor war's quick fire shall burn

The living record of your memory.

'Gainst death, and all-oblivious enmity

Shall you pace forth; your praise shall still find room

Even in the eyes of all posterity

That wear this world out to the ending doom.

So, till the judgment that yourself arise,

You live in this, and dwell in lovers' eyes.

71

No longer mourn for me when I am dead

Than you shall hear the surly sullen bell

Give warning to the world that I am fled

From this vile world with vilest worms to dwell:

Nay, if you read this line, remember not

The hand that writ it, for I love you so,

That I in your sweet thoughts would be forgot,

If thinking on me then should make you woe.

O! if,—I say you look upon this verse,

When I perhaps compounded am with clay,

Do not so much as my poor name rehearse;

But let your love even with my life decay;

Lest the wise world should look into your moan,

And mock you with me after I am gone.

78

So oft have I invoked thee for my Muse,

And found such fair assistance in my verse

As every alien pen hath got my use

And under thee their poesy disperse.

Thine eyes, that taught the dumb on high to sing

And heavy ignorance aloft to fly,

Have added feathers to the learned's wing

And given grace a double majesty.

Yet be most proud of that which I compile,

Whose influence is thine, and born of thee:

In others' works thou dost but mend the style,

And arts with thy sweet graces graced be;

But thou art all my art, and dost advance

As high as learning, my rude ignorance.

87

Farewell! thou art too dear for my possessing,

And like enough thou know'st thy estimate,

The charter of thy worth gives thee releasing:

My bonds in thee are all determinate.

For how do I hold thee but by thy granting,

And for that riches where is my deserving?

The cause of this fair gift in me is wanting,

And so my patent back again is swerving.

Thy self thou gav'st, thy own worth then not knowing,

Or me to whom thou gav'st it, else mistaking,

So thy great gift, upon misprision growing,

Comes home again, on better judgement making.

Thus have I had thee as a dream doth flatter,

In sleep a King, but waking no such matter.

96

Some say thy fault is youth, some wantonness;

Some say thy grace is youth and gentle sport;

Both grace and faults are lov'd of more and less:

Thou mak'st faults graces that to thee resort.

As on the finger of a throned queen

The basest jewel will be well esteem'd,

So are those errors that in thee are seen

To truths translated, and for true things deem'd.

How many lambs might the stern wolf betray,

If like a lamb he could his looks translate!

How many gazers mightst thou lead away,

If thou wouldst use the strength of all thy state!

But do not so; I love thee in such sort,

As, thou being mine, mine is thy good report.

106

When in the chronicle of wasted time

I see descriptions of the fairest wights,

And beauty making beautiful old rime,

In praise of ladies dead and lovely knights,

Then, in the blazon of sweet beauty's best,

Of hand, of foot, of lip, of eye, of brow,

I see their antique pen would have express'd

Even such a beauty as you master now.

So all their praises are but prophecies

Of this our time, all you prefiguring;

And for they looked but with divining eyes,

They had not skill enough your worth to sing:

For we, which now behold these present days,

Have eyes to wonder, but lack tongues to praise.

127

In the old age black was not counted fair,

Or if it were, it bore not beauty's name;

But now is black beauty's successive heir,

And beauty slander'd with a bastard shame:

For since each hand hath put on Nature's power,

Fairing the foul with Art's false borrowed face,

Sweet beauty hath no name, no holy bower,

But is profan'd, if not lives in disgrace.

Therefore my mistress' eyes are raven black,

Her eyes so suited, and they mourners seem

At such who, not born fair, no beauty lack,

Sland'ring creation with a false esteem:

Yet so they mourn becoming of their woe,

That every tongue says beauty should look so.

130

My mistress' eyes are nothing like the sun;

Coral is far more red, than her lips red:

If snow be white, why then her breasts are dun;

If hairs be wires, black wires grow on her head.

I have seen roses damask'd, red and white,

But no such roses see I in her cheeks;

And in some perfumes is there more delight

Than in the breath that from my mistress reeks.

I love to hear her speak, yet well I know

That music hath a far more pleasing sound:

I grant I never saw a goddess go,—

My mistress, when she walks, treads on the ground:

And yet by heaven, I think my love as rare,

As any she belied with false compare.

135

Whoever hath her wish, thou hast thy 'Will,'

And 'Will' to boot, and 'Will' in over-plus;

More than enough am I that vex'd thee still,

To thy sweet will making addition thus.

Wilt thou, whose will is large and spacious,

Not once vouchsafe to hide my will in thine?

Shall will in others seem right gracious,

And in my will no fair acceptance shine?

The sea, all water, yet receives rain still,

And in abundance addeth to his store;

So thou, being rich in 'Will,' add to thy 'Will'

One will of mine, to make thy large will more.

Let no unkind 'No' fair beseechers kill;

Think all but one, and me in that one 'Will.'

138

When my love swears that she is made of truth,

I do believe her though I know she lies,

That she might think me some untutor'd youth,

Unlearned in the world's false subtleties.

Thus vainly thinking that she thinks me young,

Although she knows my days are past the best,

Simply I credit her false-speaking tongue;

On both sides thus is simple truth suppressed.

But wherefore says she not she is unjust?

And wherefore say not I that I am old?

O! love's best habit is in seeming trust,

And age in love loves not to have years told:

Therefore I lie with her, and she with me,

And in our faults by lies we flatter'd be.

144

Two loves I have of comfort and despair,

Which like two spirits do suggest me still:

The better angel is a man right fair,

The worser spirit a woman colour'd ill.

To win me soon to hell, my female evil,

Tempteth my better angel from my side,

And would corrupt my saint to be a devil,

Wooing his purity with her foul pride.

And whether that my angel be turn'd fiend,

Suspect I may, yet not directly tell;

But being both from me, both to each friend,

I guess one angel in another's hell:

Yet this shall I ne'er know, but live in doubt,

Till my bad angel fire my good one out.

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