Purpose

The purpose of the Epiphany Literary Journal for Nontraditional Students project is to provide a student driven co-curricular learning experience for both writers and editors looking to further develop their skills in literary publication.

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Special Thanks

It has been a pleasure to work with this team of nontraditional students as they put this volume of the Epiphany Literary Journal together over the Summer 2015 semester. Because of their diligence and passion for the journal’s mission, the team hit the ground running seeking submissions from their peers early in the Summer and had enough submissions to publish this volume earlier than expected.

I want to take this time to thank all of those who made the publication of this volume possible. To the writers, thank you for sharing your talent of the written word with the university community. The submissions we received this Summer demonstrate a mastery of the narrative art amongst nontraditional students attending Weber State; It is my hope that readers enjoy the journeys these published pieces will take them on this year.

Thank you professors, for encouraging and empowering your students as they participated in Epiphany over the Summer. A special thank you goes out to Kathryn Lindquist and her family for their financial support of Epiphany and the written arts at Weber State University, past and present.

Finally, I would like to thank the Nontraditional Student Center, its staff and director, Debbie Cragun, for their continued support of the Epiphany Literary Journal throughout the last six academic years.

Noel Wilkinson
Advisor
Epiphany Literary Journal
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POETRY
Speechless
Tressa Clark

I feel my heart pounding
Whenever I hear your name
Like an earthquake to my body
Or a thunderstorm just the same.

You take me to a place
I never dreamed I’d see
And you held my hand so tightly
Being right where I want you to be.

Wrapped so snugly in your arms
You whisper in my ear ‘I love you’

The lights of the world went out
And my world stood still.
Sandman
Tressa Clark

You are the one
The one in my dreams
The one I look forward to
Each time that I sleep.
The dreams that you give me
Sometimes make me think
That all day long
I just want to sleep.
Grandma
Tressa Clark

As thoughts of you
Run through my head
Things you’ve once said to me
Oh what is it you’ve said...
“Be nice to your brother”
I think you’ve once said, or
“Where is that dress I bought you?”
I knowingly shake my head.
But from me to you Grandma,
It’s in a very safe place
Kept with all the others
So not to take up space.
But my memories of you, Grandma
Are kept right in my heart
From now until forever
Always in my heart.
Haiku
Seth Daimler

Japanese Haiku:

こころ に は
あい が まいにち
かわら ない

English Translation:

Heart full of love
Yesterday, Today, and Tomorrow
Nothing changes
Writer’s Block
Heidi Edwards

Hello El diablo del papel en blanco.
You shall not defeat me.
I shall win and conquer you ha ha ha!
If only I could think of something to write about.
I wake, shake dusty vision from my eyes
Fat black crows flying through blue skies
These empty aires without you’s no surprise
Borne on another dark sunrise

Only I can tell you apart
Sing to you of my longing heart
Painted in shades of tragic art
Oh, that you might never know who you are

Antique, fashion-chic, sweetly bobbed locks
Every word in my heart tick-tocks like the time on a clock
Thoughts of you sting me - electric shock
I’s invited o’er the threshold, your liminality to unlock

Sadness might be swept away
But the impatience of delight holds you in its sway
Through all the night and into the day
For all my winter, please, please, please, please be my May

& in the morning the dew will run shy down your back
So sweet smelling - limitless Heaven of black
With every daub of paint you put my heart on a rack
Whilst the Empyrean sings of you supine on your back

& be the skin bloodied or be it bruised
& many a demon to ensnare us in his rouse
The night sky still will rise above the roofs
While your coruscate voice drops whispers aloof

Fight a war for you or win you back in a game
Sing a thousand songs for you and lay at your feet my fame
With the voice of the tide every new moment I will proclaim
To every rake and pauper, even the sire & dame
Egg yolk pigments flood flowers in my mouth
& resuscitate images of us in the South
Enthusiastically lost among our route
Our breaths chromatic liquids to make our love sprout
NONFICTION
In this old photo is a meadow with tall brown and green grass, a tree to the left side of the view and a line of trees in the background. There are white flowers sprinkled around the meadow, but the show case is an old school bus that has red and yellow flowers covering it. The sky is mostly cloudy and a rainbow reaching to touch the ground behind the line of trees. The rainbow has been centered right above a flowering bush of lilac. The clouds are yellow and light grey with bits of blue peeking out. Further in the background is rolling hills. As my eye comes toward the foreground I see a fence line and a windmill, but then my eye focuses on old wooden shed. No, it is a stable. It appears it was made for some type of small domestic animal, maybe pigs or sheep. It is in need of repairs. A piece of the metal roof is sticking up like a flag to show its location so that someone will come mend the structure, but several pieces of the wood are missing from the side of the stable. I wonder if after all these years, I can still repair it.
It is a beautiful, sunny day and not a cloud in sight. The leaves rustling through the calm spring breeze. The fowls in the air fly from one tree to the next without missing a beat in their wings or a chirp from their lungs. As the birds continue to create music with their lungs, the beautiful notes crescendo louder and louder. Suddenly, the beautiful music transforms into the flowing sound of a siren.

Off in the distance, weaving in and out of traffic, a patrol car races through the busy streets flicking gravel up beside the car as the tires grip the asphalt. The intensity of the sirens causes everyone to stop and turn their heads as the patrol car speeds by. The sirens are so close and loud that it provides the memories of a movie theater with the ultimate surround sound system. With the siren encompassing all who hear, the police arrive and are ready for action.

In a typical 911 emergency, our law enforcement is ready for duty and is on the site as soon as possible. According to Interpol, the International Criminal Police Organization, “The primary duties of law enforcement officers are the protection of life and property, the preservation of public peace, and the prevention and detection of criminal offenses” (Interpol). They are like superheroes; they come to the rescue when called. We trust and rely on the police to take care of any criminal activity. However, the law enforcement, in some areas, is not as reliable as they should be and leave many people questioning, “Are they really giving their best?”

It has been reported that some police officers have a tendency to do what they please just because they have a little bit of authority, solely because of the badge decoratively pinned on their chest. However, it is expected that officers uphold the honor of carrying such a strong and honorable symbol. It is a symbol of hope and safety to the citizens and their community. What if some officers are taking advantage of the shield by using this symbol in vain? Will the badge lose its definitive purpose?

Continually we have entrusted our lives with local law
enforcement, but there have been reports and experiences that officers have not been doing their duties to their full potential. Darrell Giles, a political editor of the Sunday Mail, states that the police have been saying that serious crimes have been overlooked because of a cut in their budgets (Giles). This has become a concern for our safety and well-being. Giles continues, “Three out of four police said lack of money from the State Government was ‘directly impeding’ their ability to do the job.”

Obviously money is important in our day to day living, but it has become more of a distraction than we think. This is a problem that is circulating throughout the nation. It is affecting all jobs, which in turn, affects the local citizens everywhere. With the financial struggles the American nation has been through, more people are demanding higher paying jobs. Because of such high demands, it has become terribly difficult in maintaining a good salary. Therefore, many people feel that if they are not getting paid for all their hard work, then they won’t fulfill their duties and responsibilities as expected.

In law enforcement, there have been continual budget cuts making it difficult for officers to continue their job. Utah’s local news station, KSL News, displays an article on how budget cuts could reduce the number of police officers patrolling the streets. With less police prowling the streets, the amount of criminal activity could increase. This makes it even more difficult for those who choose to stay on the force, for there are fewer officers trying to cover more ground. Unfortunately, less back up means they cannot capture every criminal out there and more criminals get away for crimes they commit.

For example, two officers were called to investigate a party that involved heavy drinking. When the officers arrived at the scene, they noticed that it was a bunch of underage teens that were throwing the party. It is obviously against the law for anyone under the age of 21 to consume an alcoholic beverage of any kind. However, instead of ticketing everyone the officers decided to go after one person instead. In doing so, they avoided a lot of paperwork that would have to be filled out. It was less work for them to do for the amount of money they are getting paid for.

What do you think happened to the rest of the underage individuals at that party? Because the cops didn’t report anyone, they were able to continue to drink illegally the rest of
the night. Is that justice? Is that what the shield represents? This unfortunate event explains how some officers simply do not fulfill all of their responsibilities and duties as expected. Why is it that money seems to be more important than justice in law enforcement? If the police are not willing to do their job and fulfill their duties, should they still be involved with law enforcement? There are too many people in law enforcement that just do not care enough about the seriousness of this job. Citizens trust a police officer that knows what he or she is doing and follows the guidelines given to him/her, no matter what the costs. Citizens do not trust a police officer that doesn’t obey protocols and could have a harder time entrusting the shield of such a person.

Children dream about being an officer some day, all dressed in uniform and showing off the badge providing a symbol of safety. Officers are the heroes that local citizens look up to. It is a comforting feeling knowing that justice has been served.

When departing from the scene, an applause sounding like the end of a concert came to life. After which, the sound of a V-8 hemi engine roars like the king of the pride, bringing the gravel of the road to life. The siren screams alive as the colors of black and white drift in the distance, leaving the citizens safe and secure.

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Police Budget Cuts Lets Crimes Go Free. The Sunday Mail.

Technology: It Has Our Attention

Seth Daimler

Thesis: Although technology has grown rapidly over the years, it has also decreased the amount of human interaction within our society. The expansion of technology has led to the lack of face-to-face communication.

I. Technology and its influence on the world
   a. History of technology and growth as a people
   b. How technology benefits our lives
   c. The disadvantages of technology
   d. A world without technology

II. School studies and technology
   a. How technology helps school studies for future careers
   b. The opposite effect

III. Technology vs. friends and family
   a. Making contact through use of technology
   b. Lack of interpersonal/ face to face communication

Conclusion: The use of technology can be very advantageous for our everyday needs. It is the leading factor in how people are able to communicate. However, at the same time, technology seeks after our attention causing people to lose their interpersonal communication skills.

Many people throughout the world desire more and more technology. Technology is all around us. It continues to grow and improve at a rapid pace, beating the tortoise and the hare at their own race. Although technology has grown rapidly over the years, it has also decreased the amount of human interaction within our society. The expansion of technology has led to the lack of face-to-face communication. The technology of the twenty-first century has our attention, much more than we think.
The world has been blessed with the invention of technology. Everywhere people go they are surrounded by technology. The doors of technology are constantly open and available to many individuals. Technology has influenced the modern world and does not intend to stop. The television, for example, was invented in 1923 and has brought many ways of communication throughout the world. A person is able to press a button on a remote and instantly hear about the news of other countries half way across the globe.

Along with the development of television, the creation of the computer has swept the world in communicating. The computer was invented in the 1940’s, during World War II, by a team of scientists at the University of Pennsylvania. As the years went on, scientists continued to improve this invention and have come out successfully. Because of computers, the military has become more advanced and more prepared for battle. It has also made calculating much easier. An outcome of the computer has led to the invention of the internet. “The Internet initially was used to connect University networks and research labs within the United States. The World Wide Web, as we now know it, was developed in 1989 by Timothy Berners-Lee, an English scientist, for the European Organization for Nuclear Research (CERN)” [3]. With the internet, anyone can store and find information at the click of a mouse. Also, anyone can communicate via email, instant messenger, chat rooms, online video, etc. The list of ways to communicate goes on.

Another important form of communication is the telephone. Alexander Graham Bell invented the telephone in 1876. He wanted to help with people communicate better and did so by creating the telephone, or the “electric speech machine”, as he so called it. “Bell’s “electrical speech machine” paved the way for the Information Superhighway” [4]. In 1973, the telephone was taken to new heights. The cellular phone was invented by Dr. Martin Cooper. Now cellular phones are popular worldwide and it seems as if everyone has one. And with the advanced technology we have today, scientists were able to combine the internet and cell phones making it easier to contact at any given time and place.

Throughout the years, technology has continued to catch our attention. From the examples listed above, we can see that many lives throughout the world have been changed.
Most people are required to use some sort of technology for work or for school, which helps them further their knowledge in that particular area. Technology saves us a lot of time. Many people are able to communicate with long lost friends or family members because of the technology that has been provided. Technology continues to benefit the lives of many and does not intend to stop.

Even though technology shows a lot of advantages, there are a few disadvantages that come along with it. One main disadvantage is that it is extremely expensive. It always has been and probably always will be. Technology is getting more and more advanced, therefore making it more and more expensive to create. This does not stop companies from selling their product. There are always buyers who are anxiously waiting for the newest product’s release. Because of this, many people throughout the world are constantly spending their money causing them to go into debt. If one does not get out of debt right away, they will dig themselves in an even bigger hole. Another disadvantage to technology is that many people are losing their jobs. Companies are using more technology to do their work for them. Since the technology is able to do most of the work, some companies do not see a need for more employees and tend to lay them off.

The world has been blessed with thousands upon thousands of different kinds of technology. However, to everything there is an opposite. What if technology never existed? If the world never had technology it would be a much different place. Communication would be very limited. Everyone’s way of living would be so different from living standards of today. An online article written by Andrew Marshall [2] states, “We would obviously miss what we have now, but would eventually get used to it. It would, though, no doubt have a massive effect on our everyday lives.” Thinking about that shows the importance of technology and how grateful one should be.

With education provided in almost all countries, people of all ages are able to take advantage of the technology provided and further their education. It is there to help individuals learn and grow. For example, calculators are a man’s best friend when it comes to math. Imagine trying to do the entire math assignment on a sheet of paper. Yikes! Because of
technology, students are able to grow smarter and understand the importance of studying. Technology has generally helped students learn more while attending school regularly.

Surprisingly, in a more recent study, more students are not getting carried away in their school studies and focusing more on their phones, games, music players, etc. Because of all the cool technology being released, it is grabbing their attention and pulling them away from their studying. The technology becomes a distraction and results in a decrease in GPA. It is hard to create a fine balance between studying and playing with technology. In the end, technology usually comes out on top. This applies not only to school studies, but it also applies to friends and family.

Through the use of technology we are able to keep in touch with those close to us (family, friends, etc.). Keeping contact is vital in a relationship of any sort. Take the family unit for example. If the parents have cooked dinner and wish for the children to be there, they simply call or text the children to come home from their friend’s house. Technology is a great way in uniting a family together. On the other hand, technology can do just the exact opposite. Technology has a firm grip that can easily pull one away from family. The children would rather text their friend than eat dinner with the family. It shows a lack of interpersonal communication. “There are relative disadvantages to the influence of technology on interpersonal communication, the good old norms are being neglected, that is the way people socialize is changing people are becoming less physical and more abstracts (virtual)” [1].

Throughout the world, many people have instant access to technology all around them. The use of technology can be very advantageous for our everyday needs. Technology is, and always will be, the leading factor in how people are able to communicate. However, at the same time, technology seeks after our attention causing people to lose their interpersonal communication skills.
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[4.] The Franklin Institute, Bell’s Telephone, <http://sln.fi.edu/franklin/inventor/bell.html>
Experiments have proven that there are mechanisms in the nervous systems of an animal that are internalized counterparts of situations that that animal encounters in the external environment. These mechanisms allow animals to respond immediately and unconsciously to threats and/or rewards in their environment. Nervous systems develop differently in different animals depending upon the rate at which they develop. In animals, the study of these responses is called ‘behavior’. In humans, the study of the same is called ‘psychology’. Psychology has discovered that due to the rate at which the human nervous system develops the mechanisms mentioned above can be manipulated by the presentation of novelty in the environment (this novelty is typically pedantic but is based upon the same threat/reward system as other animals).

The presentation of novelty is predetermined by the society that inhabits the environment and is usually associated with some ritual or other ceremony that profoundly affects the *tabula rasa*, or pre-impressioned, nervous system. In anthropology it’s been documented that these ceremonies are very solemn and serious affairs and that they are generally absent from modern industrial societies. This lack of ceremony is not a lack of nervous system impressionability, however. Certain of these stages of impressionability correspond statistically with utilization of social networking technologies and specifically social networking sites (SNS). This paper poses the query: What data would need to be collected in order to study the relationship between psychological development and social media? This paper will only serve as a prolegomena to further research.

In a series of experiments conducted in 1937 by Konrad Lorenz and Nikolaas Tinbergen a cardboard cutout of a hawk was exhibited to freshly hatched turkey poults to test their reactions to the image (Lorenz Tinbergen 24). The experimental technique was to draw the cutout across a thin
wire to simulate flying in two directions; one forward and one backward. The results of the experiment showed that the poults behavioral response to directionally accurate movement of the cutout was one of escape but that they showed no regard for the cutout as it was pulled across the line in a backward fashion. They also showed no regard if the cutout was in the shape of any other type of (non-predatory) bird such as a heron, gull, pigeon or simply a solid circle. The results of this experiment indicate that there exists, somewhere in the nervous system of the turkey, an ability to recognize or at least be stimulated by a predatory image and that this image causes a response in the turkey that was not learned, nor conditioned, nor even present in the lifestyles of the parents (the experiment was repeated on multiple generations of domestic turkeys, none of which experienced a predator/prey relationship in their lifetimes). This presumably unconscious catalyst for “an immediate, unplanned, unlearned, and even unintended system of appropriate action: [which is] flight, to cover” is commonly referred to as instinct but is technically termed an ‘innate releasing mechanism’ (IRM) by students of animal behavior (Campbell 30). There are certain associations that need to be unpacked from this concept for the purposes of this review:

1) ‘structures’ the term structure refers to the processual mechanisms within the nervous system that allow the animal to respond to a novel circumstance,
2) ‘inherited’ refers to the fact that it is not an individual process but that the mechanism was developed primordially and is (probably genetically) passed to new generations, and
3) the image that activates the IRM is referred to as a ‘sign stimulus’ or ‘releaser’.

In the example above the releaser was the hawk image. Joseph Campbell, the incomparably mythological comparative mythologist, augments the significance of this mechanism by pointing out that, “the image of the inherited enemy is already sleeping in the nervous system, and along with it the well proven reaction” (Campbell 30). Further he asserts:

“It is obvious that the living entity responding to such a sign cannot be said to be the individual, since
the individual has had no previous knowledge of the object to which it is reacting. The recognizing and responding subject is, rather, some sort of trans- or super- individual, inhabiting and moving the living creature” (Campbell 31).

From these profound assessments the following idea will be further developed; that images (or sign stimuli) affect an inherited structure that produces, releases, and directs a life energy that is not a matter of individuation alone. The development of this idea will have to be done against the backdrops of Jungian consciousness, Freudian psychosocial development and altricial biology.

“C.G. Jung [...] identifies two fundamentally different systems of unconsciously motivated response in the human being. One he terms the ‘collective unconscious’, its contents which he calls archetypes [(Gk. arkhe- ‘primitive’ + tupos ‘a model’) are just such images as that of the hawk in the nervous system of the [poult]. The other he terms ‘personal unconscious’. It is based on a context of forgotten, neglected, or suppressed memory images derived from personal experience (infantile impressions, shocks, frustrations, satisfactions, etc.)” (Campbell 31).

Enter Freud and his psychoanalytic approach to human consciousness which exhaustively explicates upon this ‘personal unconsciousness’. Though before embarkation upon the Freudian journey through human development it is necessary to explain how the IRM acts as a bridge linking Jung’s two systems of consciousness. For this, attention will turn to the science that establishes the commonality between animal behavior and human psychology; biology.

In said science, according to the MemePlex website, there is demarcated three methods of fetal development or birthing strategies, they are: precocial, altricial and secondary-altricial.

Precocial, etymologically, is derived from the same root as precocious, from the Latin pracoquere ‘ripen fully’, (from prae ‘before’ + coquere ‘to cook’). This etymology is descriptively accurate in so far as precocial offspring are “capable of moving around on [their] own soon after [birth].”

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or, in a word, precooked (Meme 1). Precocial animals spend more time in the womb thereby making them essentially fully formed upon birth - they have a fully grown brain that controls their muscles (think of a wildebeest walking just ten minutes after being born), they are sensible and aware, acute and kinaesthetic. Due to their prolonged gestation they are born nearly full-size and require very little resource investment by the parents after birth. At the other end of this continuum are those animals born altricially. “Altricial means ‘incapable of moving around on its own soon after [birth]’” (Meme 1). The term is derived from the Latin root alere ‘to nourish’ and is a reference to the necessity of extensive parental care after birth. Altricial animals typically gestate for shorter periods, have larger numbers of offspring, develop substantially after egress from the womb, and are small bodied and small brained. In its essence altricial offspring are wholly dependent on parents for survival (Zeveloff 537).

The third category is where human beings enter the discussion. Humans have small litters and long gestation periods, they have large bodies and big brains but are obviously and immensely incapable of independent survival upon birth. They invest a lot of energy and resources into fetal development and even more into rearing the egressed offspring. Therefore they are classified as animals with a secondaryaltricial birthing strategy and this particular strategy of development is closely correlated with IRMs and Freudian/Jungian psychologies.

How does altricial development connect Jung’s two systems of consciousness?

“The primary image [sign stimulus] is a memory deposit, an engram, derived from a condensation of innumerable similar experiences...the psychic expression of an anatomically, physiologically determined natural tendency” (Jung 598).

In animal behavior the ‘psychic expression’ to which Jung is referring would be the ‘fixed action patterns’ instantiated by the IRM queued by the sign stimulus, this image (sign stimulus) is from the collective unconscious - the transindividual in Campbell’s terminology. Instinct and unconsciously advantageous behavior are expressions of a survival quality of genera expressed distinctly in the species. This distinction
varies interspecifically. According to theory, IRMs have a binary modality; ‘closed’ like in the instance of the poult's and ‘open’ like that of the duck in the following example furnished by Joseph Campbell:

“The young of the cuckoo, hatched from an egg laid in the nest of another species and without previous experience of its own kind, when it is fledged flocks only with cuckoos all of which, likewise, have been raised in the nests of other birds and have never been taught to recognize their own kind. But, on the other hand, a duckling will attach itself, as to a parent, to the first creature that greets its eye when it leaves the egg” (Campbell 35).

The few and briefly examined examples hitherto presented adequately demonstrate the fact of the presence of innate structures embedded in the nervous system that are not only ‘releasing’ energy but are well-developed counterparts to the environment within which the animal finds itself. In conclusion of this segment I will introduce a distinction succinctly promulgated by Campbell,

“The animal, directed by innate endowment, comes to terms with its natural environment not as a consequence of any long, slow learning through experience, through trial-and-error, but immediately and with the certainty of recognition. The case of the duckling, on the other hand, illustrates a second point that must be noted if we are to appreciate the relevance of these studies to our own problem [...] ; namely, the fact that although in many instances the sign stimuli that release animal responses are immutable and correspond to the inner readiness of the creature as precisely as key to lock [...] there also are systems of response that are established by individual experience. In such the structure of the IRM is described as ‘open’. It is susceptible to ‘impression’ or ‘imprint’. Moreover as in the instance of the duckling where these ‘open structures’ exist the first imprint is definitive...and irreversible” (Campbell 36).

So, Jung’s mention of a ‘deposit’ of primary images directed toward survival of the species (though instantiated in the individual) will be left to the realm of the psychological
collective and biologically, to the precocially developed. We will direct our attention instead to the secondary-altricial development of the human nervous system and the chronologically dictated periods of maturation wherein human IRMs are ‘definitively impressed’ via a Freudian psychoanalytic approach. Recall that as beings generated in a secondary-altricial mode of gestation humans have a maturation period almost absurdly exaggerated - about twenty years. Over the course of these twenty years a human individual, lacking the resources necessary for a reasonable independence, develops an individual psychology by learning to navigate and participate in interpersonal relationships. Freud, over the course of his research, emphasized

“that the psychological stage conception [which follows] does not depict a clean, unidimensional, progression, but rather a more or less sequential, yet oscillating, evolvement of developmental motifs” (Freud 7).

‘More or less sequential’ meaning that these opportunities for development or moments of open IRM impressionability are associated with age (biological development) and that the participation in interpersonal antagonisms ought to imprint on the creature, again in the words of Campbell “the well proven reaction” or appropriate strategies for socialization (Campbell 35).

The psychological stages that Freud discovered are referred to by the areas of the body in which the libidinal energy (identical with the energy that is ‘released’ by an IRM) concentrates during the ages associated with the development; the oral stage, anal stage, phallic stage, a stage of latency, and the genital stage (Garcia 502). Though the experiences of the early stages have a profundity of affectations on the psychological development of the human creature and directly influence the possibilities of impression for the later stages, this enquiry requires a focus on only one of these stages; that of the genital stage. The genital stage of development corresponds with the advent of adolescence and is meant to be the moment of true sublimation whereby the infantile mentalities are abrogated to the past and the individual can participate fully and creatively in the adult activities of their society. Both Freud and an early follower of his theory, Wilhelm Reich, believed
that proper socialization motivated by self-interest and libidinal gratification (as opposed to compulsion or coercion) was the end goal of human development and was characteristic of a properly matured individual. This maturation can only be accomplished through the energetic resolutions of the genital stage of development. Reich reiterated Freud’s theory thus:

“Since [the genital character] is capable of gratification, he is capable of monogamy without compulsion or repression; but he is also capable, if a reasonable motive is given, of changing the object without suffering any injury. He does not adhere to his sexual object out of guilt feelings or out of moral considerations, but is faithful out of a healthy desire for pleasure: because it gratifies him. He can master polygamous desires if they are in conflict with his relations to the loved object without repression; but he is able also to yield to them if they overly disturb him. The resulting actual conflict he will solve in a realistic manner. There are hardly any neurotic feelings of guilt” (qtd. in *Psychoanalysis*).

That quote is merely a means by which to understand and recognize the product of a healthy association of images and neural imprinting of the open IRM at the genital stage of development. The appropriate environment corresponding with this neurologically active IRM would be that of a society, specifically a society that instantiates images that promote or codify a course of conduct that establishes a beneficial reciprocity between individual and group. This naturally leads to the query; how, in history, has the group (society, tribe, church, parental unit, etc.) perceived and manipulated this particular vulnerability to imprint?

Prior to the exposition of any particular examples of this manipulation of the IRM by the social unit it is important to keep in mind the following insight from pioneering anthropologist A. R. Radcliffe-Brown:

“A society depends for its existence on the presence in the minds of its members of a certain system of sentiments by which the conduct of the individual is regulated in conformity with the needs of the society. Every feature of the social system itself and every event or object that in any way affects the wellbeing or
the cohesion of the society becomes an object of this system of sentiments. In human society the sentiments in question are not innate but are developed in the individual by the action of the society upon him [italics mine]. The ceremonial customs of a society are a means by which the sentiments in question are given collective expression on appropriate occasions” (RadcliffeBrown 233).

The most relevant parts of this quote, as will be demonstrated below, are threefold; first, ‘appropriate occasions’ - these are the moments in an individual’s life (delineated by Freud) wherein they are susceptible to impression. The relevance of this situation has been discussed above. Second, all features of the social system are sentimentalized and are not innate but are products of the ‘society upon him’, this presents us with our first unknown; do the modern objects (SNS) impress upon the adolescent IRM sentimentally? What are the objects and images of impression? How does this process relate to the legal privileges of an SNS concerning ownership of an individual’s likenesses? Third, is a correlated problem, does the (apparent) lack of ceremonialism affect the reception of the impression? Another problem should be considered in relation to the idea that features, events, and objects of sentimentality are meant to ‘affect the wellbeing [and] cohesion of the society’ (Radcliffe-Brown 234). As this relates to SNS; which society (or totemic social unit) are affected and is the association beneficial?

Though the elucidation of these ideas are arguably of necessity, their development is not the purpose of this paper. Instead the data required to facilitate said research will be the focus of attention.

Now that the utility of subjugating the individual to the society has been established the next step will be to furnish an example of how this imprint is made manifest. In tandem with the example will be an exploration of the cohesion between the imprinted individual and the imprinting society.

Because of the nature of the geography and the imminent effect of the ceremony on the survival of the tribe, the details furnished by the following example are severe and implemented with no room for error. Perhaps the most profoundly affective ceremonial tradition of transmitting the
‘system of sentiments’ (Radcliffe-Brown) necessary for survival is the initiation ceremonies of the Arunta tribe of Australian Aborigines. These ceremonies have four distinct initiations, though this study will focus on only one, and include minute familiarization with the initiation prior. They are:

(1) Painting and tossing the boy up in the air

(2) Circumcision or *Lartna*

(3) Subincision or Ariltha, and

(4) The Engwura or fire ceremony (Baldwin Gillen 215).

The first ceremony, which corresponds with Freud’s latency stage, is performed on a young boy by the males of the tribe while the women stand about the human circle and sing. After being tossed in the air multiple times the boys are informed by their male elders that they will no longer play, grub, nor sleep in the camp of the females of the tribe, which they have hitherto done since birth. They are probationally admitted to camp with the males, hunt big game and anticipate the upcoming stages of their full initiation into manhood. Anticipate they do though it mitigates no surprise when, in the words of Joseph Campbell,

“...the second stage of his initiation into both the duties and the knowledge of his inevitable estate, commence one evening, suddenly, in the men’s camp, when [the boy] is pounced upon by three strong young fellows, loudly shouting, who bear him off, frightened and struggling, to a ceremonial ground that has been prepared for his circumcision” (Campbell 93).

Frightened and confused the boy is told not to make any sound and to stay hidden away in a bush until otherwise directed, the consequences of disobedience being severely unpropitious. He is kept in this state for over a fortnight, receiving little food but lots of lessons and reiterations of tribal taboos. These include lessons about marriage, fidelity, dietary restrictions, and the importance of secrecy, all the while hearing but not able to look upon the ritual dances being performed by the initiated men of the tribe. A plethora of other pedagogical promptings and symbolic reenactments of the Aboriginal ‘dream time’ further
prepare the neophyte for effective imprinting. The primary features of the process, however, are a sudden and unexpected and terrifying and mythologically grand removal of the foreskin from the boy’s penis and the revelation of a secret. This secret needs some background; Twanyirika is the great god of the Aborigines and for the entire lifetime of the boys up to this initiation, and the entirety of the lifetime of the females, they’ve heard the low droning of the bullroarers (sound makers tied to a string and activated by spinning on the end of a rope) resound out of the sky and across the vast lands below it. They’ve never been given reason to believe, so they don’t, that this sound is anything other than the voice of Twanyirika, commanding recognition of His eminent presence. Until now. The secret is the tjurunga (the bullroarer), the sacred object that produces the illimitable sound and they are told of the nonexistence of their divinity. Quite the situation in which the boy finds himself! A mitigated form of castration and the murder of God! However, impressed upon him immediately after these personal atrocities is the bestowal of responsibility for the wellbeing of the tribe. He is taught the significance of the ordeal and that he is now in possession of a mythological tool that gives him the power of God. The death of this divinity is a transference of responsibility for the maintenance and preservation of the tribe from the Ideal to the newly initiated. It seems somewhat more effective at engendering mature ideals than a high school graduation.

There should be no trouble in perceiving the adroitness of this process in preparing the secondaryaltricial IRM for an appropriate and powerfully effective functioning role in its environment i.e., society.

This environmental concept of society segues with ease into the concepts of (technologically inspired) social media if one bears in mind that the age at which one has the ability (or privilege) to access SNS (create a personal account) corresponds with this second stage of initiation though SNS have no requisite of ‘inner readiness’, like the poults or the Arunta, only arbitrary calendrical satisfactions. Prior to examining SNS, reviewed below are the benefits of socialization for both society and the individual:

Society
(1) Inculcates basic discipline
(2) Assists in controlling human behavior
(3) Internalization of norms
(4) Transmission of culture

Individual
(1) Development of Self
(2) Inculcation of socially useful skills
(3) Adaptation to anticipated futures
(4) Bestowal of responsibility (or ability to function in social roles) (Pujari)

These features of socialization are presumably beyond criticism because of their obvious benefits and relational interdependence, though another questions does take form; if the utility of this system is obvious, where, in modernity, do the instantiations of this system occur? If they are to be discovered it must be asked, in turn, what responsibility is bestowed and with what object is this responsibility associated? What images are utilized for imprint? In other words what are the ‘objects and events of sentimentality’?

Professor of communications, Joshua Meyrowitz, summarizes the basic argument of his book No Sense of Place by iterating that:

“many of the traditionally perceived differences among people of different social ‘groups’, different stages of socialization, and different levels of authority were supported by the division of people into very different experiential worlds” (Meyrowitz 5).

The groups described by these traditional differences are male/female, child/adult, governor/governed, etc. and those distinctions due to the disparities of far flung localities. With that, these ‘experiential worlds’ can be geographical or architectural or accidental (like strangers sitting next to each
other in public) or fraternal or familial - the point being that social roles, traditionally, have been intimately connected to place. He infers from this historical background that:

“Electronic media have fostered a blurring of many formerly distinct social roles. Electronic media affect us, then, not primarily through their content, but by changing the ‘situational geography’ of social life” (Meyrowitz 6).

How does his hypothesis correspond with the ‘dreamtime’ of the Arunta or the transmission of knowledge derived from that primordial locale? Does the apparent egalitarianism of social networking undermine or act as substitute for the adoption of these social roles correlated with place? These questions require further research and would fit appropriately into this prolegomena, though the course of this paper will follow an alternate train of thought.

One thing noticeable from the previous discussion is the primary importance of perpetuating the status quo whether it be a biological fight/flight response or the transmission of ancient knowledge, adaptation to the environment is considered to have been perfected as evidenced by the existence of a new generation and the individual’s energies must be subordinate to the continuation of this perfection.

In consideration of the status quo - because it exists in temporality - one needs to demarcate the bipolarity of static and dynamic aspects of cultural transmission. In the instances above the static element is the status quo, the necessity for survival. The dynamic is the individual, the progenerate. Though obedience is a primary function of socialization the tribe (or species) still runs the risk that at certain developmental stages of the individual sexual or aggressive behavior made manifest by maturation, if not redirected or sublimated, poses a serious threat to group survival. These dynamic energies need to be directed toward maintaining a static conception of social order. Another quote from Professor Meyrowitz may elucidate the reversal of this order in modern society and its transformation of place:

“behavior exhibited in this mixed setting would have many elements of behaviors from previously distinct encounters, but would involve a new synthesis, a new pattern in effect, a new social order. An outside
observer from the old social order might conclude that the people in this new social system had lost their sense of etiquette and even, perhaps, their morality and sanity. Yet that observer would, in fact, be witnessing the effects of a merger of social situations rather than a conscious decision to behave differently” (Meyrowitz 7).

This situation of discordance between generations would be intolerable in the examples cited above! However, in modernity, generational disparities are considered commonplace.

The “electronic media” spoken of by the professor, at the time of his writing, was the television and radio but the advent of the internet only exacerbates the situations he writes about and further validates his claims. Corroboration of this claim concerning discordance may be elucidated by consideration of the formation of personae. For instance, place (or audience in a place) will determine the ‘mask’ (persona) that a person will adopt resulting in observable behavioral adaptations or modifications. The Arunta initiate dons different personae for relations between himself, other males, women, children and members of other totemic tribes, the rules of conduct associated with each persona being rigidly formalized and taught to him through ceremony. Such formalizations are also internalized within the individual by the conduct of the tribe toward him not only in ceremony but by the examples furnished to him through the course of his day-to-day interactions with other members. Meaning that the development of the self-mentioned above as an individual benefit of socialization is brought about by adherence to an inherited image of social formalization. This contrasts with the development of self via SNS as stated by Professor Aaron Balick in an interview on YouTube:

“If we look at the main [SNS] we have some indication that what they do is enable more of the ‘outward facing’ aspects of ego rather than the ‘inward facing’ aspects. Now, what I mean by that is that we present ourselves over social networks in the way in which we wish other people to see us and often in the ways that we prefer ourselves to be seen” (Balick).

This desire to present a particular image of the self Balick goes on to say, “does not inherently produce narcissistic behavior”
but does encourage the presentation (‘outward facing’) aspects of the self to the world rather than the internalization (‘inward facing’) of an environmentally conditioned behavioral norm. The distinction is subtle but important; ceremonial programming of the IRM gives the initiate access to a ‘natural’ code of conduct whereby development of the personae is a matter of adherence and an open IRM in the presence of social media is ‘allowed’ to choose from a multitude of behavioral images for presentation but not necessarily assimilation. There is a question of integrity implied in the previous sentence - can these personae be integrated psychologically? An active (ceremonial) imprinting establishes a ‘self’ from which the tasks of the personae radiate, a passive imprinting (meaning a mere association between impressionability and objects in the environment) gives license and opportunity for self-determination but how is one to know if this leads to individuation or psychic fragmentation?

There has been much research conducted concerning various aspects of the interplay between personality and social networking sites. Some have focused on the directionality of the interplay like Personality as a Predictor of Internet and Social Media Use (Correa) or Impression Management, which explores the relationships between self-esteem, extraversion, self-efficacy and social networking (Kramer). Also researched has been the dynamic between social capital and SNS in articles such as The Benefits of Facebook “Friends” (Ellison). These resources provide an abundance of both qualitative and statistical data relating to their specific research however, what has not yet been found in the literature is any assessment of a metric that describes the ‘mythological’ import of impressionability by electronic media. By ‘mythology’ is meant the actualization of the functions of mythology, as described by Campbell they, and their purposes, are:

(1) The Metaphysical Function Awakening a sense of awe before the mystery of being
(2) The Cosmological Function Describing the shape of the universe
(3) The Sociological Function Validating and supporting the existing social order and,
(4) The Pedagogical Function Guiding the individual
through the stages of life ("The Function of Myth").

The images utilized in ritual and ceremony (the reenactment of myth) are elaborations of the ‘sign stimuli’ of behavioral biology (remember IRMs) designed, or inherited, or interpreted by humans (who, importantly, seem to be the first products of evolution aware of their position in the evolutionary process) as a means of instantiating these processes. The reason behind the presentation of this concept relates to the experiment mentioned at the beginning of the paper; in that experiment it was shown that the responses are immediate, appropriate, affective and, perhaps most importantly, unconscious. If SNS are a means of sign stimulus transmission what are the unconscious aspects of this imprint? All the electronic media themed literature reviewed for this essay deals with conscious behavior, self-assessment and body language none was discovered concerned with substrates of consciousness. This is where the literature lacks and pertinent metrics need to be created to facilitate further analysis.

One final theme must needs be explored prior to the conclusion of this review and it will be introduced with a story, “Once upon a time there were gods only, and no mortal creatures. But when the time came that these also should be created, the gods fashioned them out of earth and fire and various mixtures of both elements in the interior of the earth; and when they were about to bring them into the light of day, they ordered Prometheus and Epimetheus to equip them, and to distribute to them severally their proper qualities. Epimetheus said to Prometheus: ‘Let me distribute, and do you inspect.’ This was agreed, and Epimetheus made the distribution. There were some to whom he gave strength without swiftness, while he equipped the weaker with swiftness; some he armed, and others he left unarmed; and devised for the latter some other means of preservation, making some large, and having their size as a protection, and others small, whose nature was to fly in the air or burrow in the ground; this was to be their way of escape. Thus did he compensate them with the view of preventing
any race from becoming extinct. And when he had provided against their destruction by one another, he contrived also a means of protecting them against the seasons of heaven; clothing them with close hair and thick skins sufficient to defend them against the winter cold and able to resist the summer heat, so that they might have a natural bed of their own when they wanted to rest; also he furnished them with hoofs and hair and hard and callous skins under their feet. Then he gave them varieties of food - herb of the soil to some, to others fruits of trees, and to others roots, and to some again he gave other animals as food. And some he made to have few young ones, while those who were their prey were very prolific; and in this manner the race was preserved. Thus did Epimetheus, who, not being very wise, forgot that he had distributed among the brute animals all the qualities which he had to give - and when he came to man, who was still unprovided, he was terribly perplexed. Now while he was in this perplexity, Prometheus came to inspect the distribution, and he found that the other animals were suitably furnished, but that man alone was naked and shoeless, and had neither bed nor arms of defense. The appointed hour was approaching when man in his turn was to go forth into the light of day; and Prometheus, not knowing how he could devise his salvation, stole the mechanical arts of Hephaistos and Athene, and fire with them (they could neither have been acquired nor used without fire), and gave them to man. Thus man had the wisdom necessary to the support of life, but political wisdom he had not; for that was in the keeping of Zeus, and the power of Prometheus did not extend to entering into the citadel of heaven, where Zeus dwelt, who moreover had terrible sentinels; but he did enter by stealth into the common workshop of Athene and Hephaistos, in which they used to practise their favourite arts, and carried off Hephaestus’ art of working by fire, and also the art of Athene, and gave them to man. And in this way man was supplied with the means of life. But Prometheus is said to have been afterwards prosecuted for theft, owing to the blunder
of Epimetheus” (Plato). Fire and the mechanical arts are the ostensible namesake of *Homo habilis* (“handy man”), “one of the earliest members of the genus *Homo*” and though its cladistic relationship to modern humans is uncertain the effect of its technology is not (Smithsonian). In fact, some have argued that the use of technology is inextricably entwined with the evolution of human beings (Kurzweil). This relates to what was said above about the static/dynamic bipolarity of socialization insofar as the cultural situation nowadays, as it pertains to electronic media, is such that said bipolarity needs to be further examined. What are the dynamic and/or static elements self, personae, the Internet, utilization, participation, content, hardware?

Concerning the last two possibilities; hardware and content, a few statements seem necessary. If humans do, in fact, coevolve with their technologies, is the means by which they adapt to the environment solely a matter of the manufacture of artefacts? Is the fight/flight response conditioned by or expressed through objects? Does this situation justify the hallowing of said objects? The tjurunga of the Arunta gave the initiate access to the ‘dream-time’ of primordialism and analogously Balick states,

“For some people, cyberspace is a place to act out unresolved conflicts, to play and replay characterological difficulties on a new and exotic stage. For others, it provides an opportunity to work through significant personal issues, to use the new materials of cybersociality to reach for new resolutions” (Balick). That said it seems plausible that the Internet and SNS can act as fields of impressionability and socialization but the crux of this possible transition is access. Access is only possible with hardware; hardware is the medium.

If hardware (computers, tablets, cell phones, etc.) are the means of access to a possible ‘dream-time’ of possibilities for the satisfaction of desires what typifies a human’s relationship to this hardware? The Electronics Take Back Coalition reports that in the US alone 2.44 billion units of electronic hardware were disposed of in 2010. That translates to approximately 142,000 computers and over 416,000 mobile devices EVERY DAY! It has to be bought in order to be thrown away and in that same year citizens of the US spent over $206
billion dollars purchasing electronics. Is the sacred object, the liminal artefact a product of public relations, and if so, do advertisers determine the status quo? Moreover, whilst paying heed to the precautionary prelude proclaimed by Pope Pius XII that, “It is not an exaggeration to say that the future of modern society and the stability of its inner life depend in large part on the maintenance of an equilibrium between the strength of the techniques of communication and the capacity of the individual’s own reaction”, one ought ask; what psychological effect is produced in the individual when the object transforms into garbage (McLuhan 26)? Marketing, obsolescence, acquisition, and other aspects of consumer culture play a direct role in the formation of the above statistics but the concern, possibly formulated as a warning, as succinctly stated by Marshall McLuhan, and asked in conclusion of this review is; how is one to adapt (or rather, what is the internalized corollary of environmental pressures), if in fact, “the medium is the message” (McLuhan 30)?

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FICTION
Like most children, I had a crippling fear of the dark when I was younger. I was absolutely petrified anytime I was in a shadowed environment, even a place as familiar as my room. On many occasions I recall waking in the dead hours of the night, and having to use the restroom. I would spring out of my bed, fling the door open, sprint down the hall, hurriedly relieve myself, and run back as if some furious banshee was right on my heels. I would have a difficult time drifting asleep, as my mind would interpret the clothes strewn on my floor as twisted and frightful faces; ones with disgusting grins and hollow eyes, which peered right through my soul. I would eventually come to terms with the fact that what I was seeing was not real, my agitated little heart slowing to its healthy relaxed pace. They weren’t faces after all. Not faces I needed to be scared of.

Most kids feared the archetypical specters and haunts that dwelled beneath their beds and in the back of their closets. The Boogeyman, slasher-movie villains, sometimes even evil renditions of beloved holiday gift givers by more wildly imaginative children. I however, feared them. Who were they, you may ask? They were intelligent; knowing exactly where and when they could find me. They were mysterious and random, appearing without pattern or reason. They were absolutely horrifying.

At first I recognized them as strangers. Because they were not in my normal rotation of visitors such as fellow children, my parents, teachers, I at first thought of them in the same way a child may see a new crossing guard, or a substitute teacher; shy at first, but certainly not fearful. Essentially I was just realizing that they exist, and were unfamiliar to me. I assumed they were trustworthy, being the naïve and innocent child I was. I eventually came to realize how wrong my assumptions were.

They did not come around all that often in the beginning. They would appear sporadically, almost bimonthly if I had to assign a schedule to it. At first I would be excited
to see them, but the excitement and wonder soon faded to mild amusement, which wilted to indifference, which befell to annoyance and eventually, fear. There were three of them, and they would all arrive at once. I would be deep in sleep and all of a sudden I would be awoken by something, causing my heart to palpitate in fright, and my eyelids to snap open very quickly. I would open my eyes to see the three of them standing around me. Their black cloaks and hoods would be draped around them, blending in with the monochromatic darkness of my room. The only highlight to the twisted sight would be their three motionless faces.

Their faces were completely white, equivalent to that of sun bleached bones in a desert long forgotten by precipitation. Being dressed alike, their faces were the only way to tell them apart. My bed was situated in the middle of the room, with my headboard lying parallel to my back wall. This gave these three figures the opportunity to stand on each available side of my bed. The first figure that always stood to my left, was the most recognizably human of the three. It had a masculine face, yet soft features. He had sunken in eyes, with crimson bags underneath them, as if he hadn’t slept in a millennia. He was the least frightening of the three, appearing almost mournful. Waking up to see him first was always a nice transition from a peaceful sleep, as the first was nowhere near as terrifying as the next two.

On the right side of my bed stood the second figure. It also had a masculine face, but this was the face of a violent, unpredictable man. He stared at me, baring sharp and yellowed teeth, which hung close to dark brown eyes, draped atop the same red bags which plagued the first figure. He had extremely sharp features, an almost pointed facial structure, and shadows hung upon his thin cheekbones, casting an almost purple hue. It is important to mention that the figures never spoke a word to me. They never even blinked their sunken eyes. They just stood completely still, never ceasing to stare at me until the sun peeked through my blinds. As much as I welcomed the sunlight to be rid of the second figure, I became even more grateful for the sun to be rid of the third and final wraith.

Differing from the first two was the third ghou, having feminine characteristics. Figure number three had a gaunt face, with slim blue eyes; not clear and beautiful blue mind you, but
mysterious and frightening blue. Like the bluish tone of a body of water of indiscernible depth. Underneath these blue eyes, was a slender nose dancing atop a pair of white lips, twisted into the shadow of a smirk. The smirk was exponentially more terrifying than the angry frown of the second figure, as it made my insides absolutely fray and dissipate. Something about the confident grin of a phantom made it all the more unsettling compared to an angry frown, often possessed by the average rude person.

When the sun would finally rise along the horizon in the morning, the figures would vanish gradually as brightness grew in my room. They would grow transparent, their black cloaks becoming more apparent against the increasing orange, and eventual yellow of the room. Once the white faces would vanish out of sight, I would breathe a heavy sigh of relief and then exit my room to go about my seemingly carefree childhood day. The bimonthly visits would become more frequent, extending to an almost nightly routine. At first I thought this was a normal sight that most people experienced until my young mind started to slip into insanity.

Due to lack of sleep while at my home, I would drift asleep while at school. I would awake to find myself screeching incoherently, with my teacher frantically grabbing my shoulders and shaking me whilst my fellow students stared in shock at me. The stares they gave me were sometimes even more offensive than the faces that kept me awake at night. At least I knew what to expect from those faces, and even though they terrified me, I felt a level of consistency and security in knowing that they probably knew more about me than my peers.

While these events would not occur frequently, the impromptu performance pieces combined with the fact that I did not socialize well with other children caused worry in the eyes of school officials. The boys would keep their distance from me, and the girls would mock me in high-pitched and condescending tones, bringing up ghosts and ghouls. I initially brought it up to them casually thinking that these sort of nightly rituals were commonplace amongst households. Eventually, I became aware that this was not the case and that I was experiencing something very unusual. However, instead of being greeted by sympathy or companionship, I was shunned by the other children. Teachers began to take notice of this, and
had even more cause for worry once they heard the reasons why. One afternoon my school principal called my parents in for a meeting along with my homeroom teacher. They discussed the events that had transpired both in the classroom and at home. My parents were not that alarmed when I had begun to bring up the faces, as they presumably chalked it up to a fictional anecdote dreamt up by a young child, analogous to that of an imaginary friend. But once it started to interfere with my school life, my parents knew that something had to be done.

They did not believe me, of course. No skeptical and intelligent adult would, but I can’t help feel as though they could have at least been sympathetic towards my situation. From then on out, I was sequestered from society for the remainder of my schooling career up until the end of my senior year of high school. I was locked inside of a white building, with bright fluorescent lights and orderlies guarding the doors, preventing me from leaving. Like spiders waiting to pounce on a fly, they would roam the halls of the youth sanitarium waiting for one of the mentally askew children to try and make their escape before pouncing. For 10 years I was locked inside of this building, sharing a room with several other young boys my age plagued with a mental illness. They didn’t put me with anyone too insane, all of my roommates were functional enough, mostly afflicted by bipolar disorders or anxieties. Only their problems were due as a result of childhood trauma or a chemical imbalance, not a random terrifying series of events that are completely inexplicable and rejected by normal society.

The three wraiths stopped appearing as soon as I was locked inside of the asylum’s white walls. It could have been they were so used to me being in my room that they didn’t know where I went and were unable to find me. It could have been that they were afraid of standing out amongst the overwhelming and blinding white of the sanitarium. At the time, I thought that maybe it really was all in my head; that the ghouls were not real and that I was sick. I am sick. I am sick. I am sick. I repeated this in my head as if it were a meditative mantra. It was enough of an answer for me at the time as to why the faces haunted me. It was simple for me to accept this, because I wanted so desperately to believe there was a resolution to my dilemma, and a light at the end of the black tunnel that wasn’t accented by haunting eyes.
Near the end of my 10 year mark, I had to appear in front of the Mental Health Board whom would decide if I was sane enough to be acclimated back into society, or if I was to remain locked up in a cage with padded walls until death took me in old age. I was brought before three doctors, two men and one woman. The furthest doctor to the left was a pudgy man with soft features and kind eyes. He was the most talkative of the three and made me feel quite calm. He made many jocular remarks to ease the tension in the meeting, whilst asking me questions to evaluate my psyche. The furthest white-coat to the right was a tall, thin man. His eyes had a stark and aggressive tone about them. He was still and quiet throughout the duration of the meeting, save the occasional staggered blink and the clearing of his throat. While he made me uncomfortable, the woman in the middle of them made me the most nervous. She was tall and thin, with glasses resting along the arch of her nose. She was also quite young in comparison to the other doctors, not more than thirty years of age, while the other two were easily past seeing a half-century. She was silent throughout the duration of the evaluation, speaking only once as a final remark. I came to realize she was the head of the sanitarium and after silently listening while her overweight colleague grilled me about my mental state, she came to the conclusion that I was ready to be accepted back into the normal world.

I packed up what little belongings I had and moved back in with my family to my familiar childhood home. My parents greeted me in excitement and pride that I was fully recovered, much more enthusiastically than they were during their sporadic visits. I made myself comfortable in my youthful abode, which thankfully my parents had updated from the past decade to be more fitting for an 18 year old. I drifted to sleep in the late hours of the evening. I rested my tired head on my soft pillow, my eyelids growing as heavy as lead, and slowly succumbed to the relaxing paralysis of slumber.

I was in a sound state of numbness, as if I were lying in a river of black water carrying me down the current softly, when all of a sudden I awoke in a startled gasp. My eyes pried open, and I looked around to see the same white faces that had plagued me in my youth. All the time I spent locked inside of those white halls, the recovery that I had experienced; the
opinions of the three doctors were all for naught. In my rage induced state of desperation and horror, I sprang out of my bed throwing the covers to the side. The faces side stepped me as I ran forward towards them, knowing they could not, or would not, inflict physical harm upon me. I frantically sped down the stairs, nearly breaking my neck at the base of them and made a direct line for my parent’s kitchen.

Once in the kitchen I bolt for the knife drawer, which is located directly underneath the kitchen sink and the window to our backyard. In the blackness of the backyard, I could faintly see the three ghouls staring at me. They were still standing in their same formation, with the same stares that were always there. The one on the left with his mournful and hollowed eyes were glaring solemnly at me as if he felt guilt for driving me to this point. His accomplice on the far right, with vengeful and angry eyes, and a face tinged with red and purple. Instead of baring his teeth in a twisted and livid fashion, he was smirking in delight, his yellowed and brown fangs poking over his red lips. Finally, I took notice of the middle ghoul. The pale white horse of death, with her slight grin and terrifyingly blue eyes peered right through my transparent soul. I knew it was time to finally be rid of these specters and their unending glares. In several quick and forceful movements I grabbed the biggest knife from the drawer and began to violently plunge the blade into my own eyes. I laughed maniacally as I did so, ignoring the extreme physical pain; thinking the apparitions were never be able to hurt me again.

After falling into unconsciousness from the pain of the wounds I had inflicted upon myself and the loss of blood, my parents found me in the kitchen and took me to the nearby hospital. After I was given several fluid transfusions and stitches for my sockets, I was legally declared blind, never to gaze upon reality again. My mother and father, feeling as though locking me in a sanitarium again would provide no resolution, kept me inside my bedroom where I was to spend the remainder of my days. I may not have been able to visualize the world around me; my bedroom, my family, or even the hospital during my recovery following my incident. But in my eternal darkness, I see the three faces; the one on the left, the one on the right, and their matriarch taking the middle. And for the remainder of my life without light, that is all I ever saw. Only this time, they
were all grinning fiendishly at me, their faces beaming because of their hideous rotting teeth, and the exhausted red bags under their individually colored eyes. And this was all I saw and will ever see; forever and ever more.
Part One

Daniel Uumon, Commander, First Unit Haven Exploration Fleet Alpha, was genuinely surprised to find the communications kiosk functional. In fact, he had been surprised to find the planet, named in legend as Hiapsi, existed at all. But, here he stood surveying a virtual paradise. Commander Uumon was standing on a myth. A soft whir and a pale green luminescence were his rewards for entering the key codes successfully.

“But,” he thought out loud to himself, “a working kiosk does not necessarily mean a working Artificial Intelligence.”

He could only assume there was an AI at the opposite end of the screen. He knew if the AI was damaged, destroyed, or worse, if it had gone insane after all this time alone, the bunker, if that was real, would never be found and this mission would be a complete failure.

“Well, not a complete failure,” this time he kept his thoughts in his head, “at least we know Hiapsi is real.”

He and his crew had hyper traveled 5.79 light years at the behest of the Grand Council, that old group of believers wrapped up in their legends and myths. He believed in the Creators, but thought the myths were for children. It had always seemed to him that the Council liked to fill in the empty holes of history with their own fantasies. If it hadn’t been for that sub-space transmission, he would have protested the mission entirely.

No one really knew how his people had come to live on Haven. What little knowledge remained from the Creators was shrouded in speculation and lost in time. There were the stories of the Great Devastation and Exodus, old codes and protocol directives preserved on platinum sticks (the only artifact he had no doubts about), the knowledge holders, an antique artificial intelligence named Dapee, and a bunker. It was the bunker they had come to find. Legend, and the Council, said this bunker held wonderful treasures that were valued beyond any wealth.
He stared at the kiosk waiting and hoping that the AI was still alive and sane, and could give him the information he needed to find this mysterious bunker with its even more mysterious contents. He wanted to believe, he really did.

A whistling, blurred yellow mass streaked past him and came to rest in a high branch of what looked very much like an extraordinarily large oak. It was one of the most unusual birds he had ever seen and one of the largest trees. The bird’s song was enchanting. He had to admit the Council was right when they said the place would be beautiful.

“Hello!? I said, WHO ARE YOU?”

Uumon swung around, weapon drawn. He had forgotten about the kiosk.

“Well, tell me. Who are you and how did you access my system?”

The voice was stern and (he couldn’t believe he was thinking this), it sounded like a sexy female. The AIs on Haven were very human-like, but this AI was supposed to be years behind his world’s technology. Who would have thought to program a sexy voice into an artificial intelligence computer that long ago?

“I am waiting.”

A flawless face with porcelain skin, green eyes, and auburn hair materialized on the screen. Using his best diplomatic voice he asked,

“Are you Dapee, the Artificial Intelligence on this planet?”

The AI answered with a full-throated belly laugh so loud, it caught the attention of some other team members. They came closer and Daniel allowed the observation.

“Oh that’s rich! I suppose I should be grateful you didn’t butcher my name beyond all recognition!” She paused and her tone became casually menacing. “I seem to recall that I asked who you were first.”

Daniel discreetly holstered his weapon, bowed, as would any good emissary, and introduced himself.

“I am Daniel Uumon, Commander, First Unit Haven Exploration Fleet Alpha. My team has been sent here to conduct a search and recover mission at the direction of the Grand Council, Haven Ministry of Ancient Knowledge.”

The kiosk hummed. The image did not move and Daniel
thought the connection was lost.

“I don’t know your Grand Council, how you found my home, or how you know about me. I surely don’t know you. I think it’s lovely you dropped by, but you may leave now. I don’t want to talk to you.”

The screen went black, but the hum continued. Captain Izic Grant, second in command, half laughed. “Is this AI playing with us, Danny?”

“That seems like a reasonable assumption, Izzy. Let’s ask.” Daniel was not amused.

“Hey Dapee, we’ve traveled 5.79 light years in hyperspace, mostly in suspended animation, to find this planet, you, and a bunker. You can at least talk to us for five minutes!” The humming got louder.

“Fine. I will give you five minutes only because you had to take a little trip to get here…”

“A little trip? You know how far that many…”

“If I don’t like what I hear, you leave.”

“And if you do?” Daniel didn’t like to play games.

“IF I do, I will consider an extended conversation. But I will not talk if you keep screwing up my name. What is Dapee,” she groaned, “some kind of bathroom caulk? Humph. My official classification is AI-LU, Artificial Intelligence-Last Unit. I don’t particularly care for my last name. I’d rather not be known as “last unit”, but it is my official name. However, because you are being so polite, and it isn’t really your fault that you can’t speak well, you may call me Daphne. Now…WHAT DO YOU WANT?”

“I want location and access information to the bunker.”

“Really, just because you got lucky and hacked into my communications relay, you think you can just stand there and demand that kind of information? Seriously! I am quite sure you know I wasn’t born yesterday! Ask for something else.”

“First, Daphne, I didn’t hack into your system.”

“It felt like a hack.”

“Well, it wasn’t.”

“Was.”

Daniel was beginning to worry about this AI’s stability.

“I accessed your system with key codes. That’s why you came online.”

“What? I’ve never been . You think I have time to
take naps around here? There’re things to do, atmosphere to measure, cryogenics to monitor, Humato’ow to talk to, dust motes to watch! IMPORTANT THINGS TO DO!”

Daniel’s worry intensified, he spoke firmly and calmly. This is a machine, he thought to himself, only a machine.

“Alright, Daphne, protocol BetaInfo-991-2. Give me complete historical information on this planet, and protocol OmegaAI-111-o, tell me about you. Do you recognize the directives?”

“Yes, I recognize the directives.”

“Comply.”

“Alright, I will give you the information you request, but I want to lodge a complaint that I am not happy to have been hacked by some stranger!”

“Daphne, I did not hack you.”

“Yes,” the whimper was almost childlike, “yes, you did.”

“Protocol Directives BetaInfo-991-2 and OmegaAI-111-o. COMPLY.”

“You don’t need to get mean about it. Sheesh. Okay then.” The voice paused, as though composing itself for an important, yet unwanted, interview. A short, yet very audible sigh followed. “My functions on this world include curator of artifacts, receptacle of all known knowledge, and Hamuto’ow caretaker. I became aware over 73,044,844 sun rotations ago and...”

“Rotations? Do you know what years are?”

“Of course, I know what years are! I prefer to measure time by sun rotations; it’s more dramatic.”

“Dramatic is good and well, but I want information without having to use a calculator.”

“You are picky as well as mean. Fine. I became aware 199,999 years ago. My main structure is in a bunker 39,690 feet, oh I’m sorry, I meant 7 miles, below the planet’s crust. I am safe from everything this far down, unless the planet blows up, then it really won’t matter much. I’m fairly certain that’s not going to happen, so you can relax.

“You, strange Uumon hacker, are speaking to me on one of my many communicator stations. They are really quite clever little devices. They not only provide communication, but are capable of displaying any document, engineering plan, or instruction. When they first came on-line there were only 196
units around the planet. It was several days walk to reach a station, but I taught the Hamuto’ow to build and power them, so now I’m just a short walk away from nearly anywhere!”

“The Hamuto’ow, are they the knowledge holders? We saw a man earlier. He was dressed in grey. Was he Hamuto’ow? What are their social customs? Can they talk, can we meet them?”

“Whoa! Slow down, fireball! For a stuffy military type you can let loose when you want, can’t you? What you saw is a Hamuto’ow. It was not a he. They are neither male nor female. They are agamic. They do know how to speak and, yes, you will meet them IF I decide you may. There are no social customs among them because they are unaware of each other. Each is aware only of itself and me. The Creators thought it best if they remained apart until restoration. The decision was centered in the philosophy that they ‘remain continually focused on the tasks for which they are being prepared.’ They seem to get lonely sometimes though, so I’ve been toying with the idea of letting them discover each other through the communications system. I’ve been calculating the possible outcomes for 1,095,727 rota... I mean 3000 years. I told the Creators right up front that the Hamuto’ow should mingle. I said, “Everybody needs someone to talk to!” The Creators said talking was MY job. So I did what I was told. But that didn’t stop me from giving the creatures names.”

“You named the knowledge holders?”

“Of course I named them. It got a bit dull saying ‘Hey you,’ and ‘Yo! Over here!’ Yes. I named them. The one in this area is called Jake. Did you know I haven’t spoken to anyone besides the Hamuto’ow for 73,037,539...I mean 199,970 years? By the way, you did hack my system.”

“Daphne.”

“Uumon. I really don’t care what you say. It was a hack. Ok, so you had codes. Big deal. I expect to be told how you got them once I spill my files for you. It’s not polite to hack a girl without at least a kiss on the old communication screen! Don’t you think?”

“What?” Daniel wasn’t sure he had heard right. “You want a kiss?? Seriously? That is out of the question, Daphne. Comply with directives!” Once again the screen went black. The team members looked at each other and smirked.
“I don’t have to see you guys to know what you’re doing.”

“Ahem, sorry Commander.” It was Izzy. “It’s just that she’s such a pretty little thing, and it’s obvious how much she likes you.” Izzy turned his back and tried, unsuccessfully, to not laugh out loud.

“Yeah, Cap.” This time it was Hank Yarrow, ship’s navigator. “You’ve gone an awful long time without a good smooch yourself!” The men fell out laughing. Even Daniel knew this was a standstill and he had to make the sacrifice.

The kiosk screen was black. The hum was there and, unbelievable, it was a tune! Daphne was humming! If she were human, he imagined she’d be tapping her foot or twirling her hair. What made him think the AI here was any different than those on Haven? They’re all moody.

“Daphne. Are you still with us?” He kept his voice even.

“Yes, sweetie Úumon. I’m here.” She returned to her humming.

“If I agree to this ... kiss,” the humming stopped, “IF I agree, will you stop playing games and comply with the directives?” The porcelain face reappeared.

“I’m as reasonable as the next AI.” Daniel rolled his eyes. “I’ll stop playing. And you only have to kiss me once. I’m not greedy.” The image smiled.

“Company!” The men came to quick attention. “About, Face! If just one of you turns around, you will ALL be on report. Got it?” A chorus of grumbles agreed to the order. Izzy complied too, but the whole affair had him sitting on the ground holding his sides.

“I can’t believe I’m doing this.” Daniel crouched down, even with the face on the screen.

“Don’t ever expect this ever again, got it?”

“Ok sweetie.”

The face grinned, then winked, and then puckered. It wouldn’t have been so terrible if Daphne hadn’t made those noises. Izzy’s laughter became uncontrollable.

“Oh, but that was wonderful! There’s a bit of dirt on your lips, sweetie. I really need my screens cleaned. Before you started all this kissing business, I was trying to give you the history of this planet.”

The team couldn’t stop themselves and they dissolved in
laughter on the ground next to Izic.

**Part Two**

“The Humato’ow are the knowledge holders. They have, in their brains, all the information that was ever known about this planet, its people, its animals, and its plants. They know its life cycle from the dawn of creation to the last moments before the Great Devastation. The Devastation and its aftermath were downloaded into their brains me. Knowledge holders have every memory of social order, governmental diplomacies, wars, destruction, numbers of dead, and how they each died. Every surgical procedure ever performed, every cure for every disease that was used and those that were suppressed. They know anger, pain, hatred, lust, jealousy, and despair as well as every happy and loving event ever experienced by any person who ever lived. They have the same knowledge as it relates to every animal, plant, fish, and form of life. They know and understand everything above and below the crust of this planet. There is nothing they don’t know. And I know everything they know. While the Humato’ow knows these things, they do not and cannot feel them.”

“What do you mean, how can they not feel?”

“The intensity of emotion is strong. In order to survive, their emotions had to be, well, removed. It was part survival and part directive to focus on the essential duties of reestablishing life. They are lonely because not all emotions were removed. My functions also include friend.”

“I don’t understand. Are these creatures their own life form or are they mutations of something else?”

“I will explain. Before I became aware, before I was even a twinkle on an engineer’s drawing board, this world was full of beings. At its creation, it was a beautiful world of water, vegetation, animals, sea creatures, and very few high level intelligent species. Over time, I have calculated it was well over 380-billion rotations, over one billion years, the higher species evolved. They gained knowledge and learned new abilities, and they began to spread over the planet. This evolved species was the Yoreme. The migration over the planet continued for many millions of rotations until the population had grown so large there were nearly 280,736,498,211 Yoreme inhabiting the surface, with an additional 79,912,603,519 Yoreme under-
dwellers at the onset of the Great Devastation.

“This world had become a terrible place saturated with pollutants, void of resources, not a micron of original world surface to be found, and continual warfare and death. The number of dead began to compete with the number of living, even though the skies were constantly black with the smoke of funeral factories. I witnessed many of the last days first hand through my Surface Accessible Remote Unit, but so much more was loaded into my memory. After the Devastation, none of the under-dwellers survived, and only 639,217 surface dwellers remained. The biologic scavengers destroyed all remaining life on the planet in exactly seven rotations, and then they destroyed themselves, too. Nothing remained. The planet was dead, but it was also new.

“Before the Devastation, there were forward thinkers among the Yoreme who knew the planet was doomed. They developed a plan to take as many supplies and as many fertile inhabitants as possible off this world. They knew total destruction was coming and they wanted the Yoreme, and everything living to survive somewhere, if it couldn’t be here. It was a long time, 14,610 rotations or 40 years to build the ships, store supplies, select travelers, gather DNA samples of the remaining plant and animal life, and gather and save Yoreme history. They knew they couldn’t take all the history with them on the ships, and they knew their brains couldn’t hold all of it either, so, to aid their cause, they created me. Then they created the Hamuto’ow. Among my other functions, I am also the backup file.”

“But you are an artificially intelligent computer. Why? How are you a backup file?”

“The original download is the Hamuto’ow, minus the emotions that were removed.”

“That doesn’t make any sense. Why use living creatures when they had you?”

“Sorry, am I not being clear? (I thought you came from an intelligent world.)”

“I missed that, what?”

“What, what? Nothing, just muttering to myself. It’s obvious it’s going to be easier to just show you. Watch the screen, and you really do need to wipe your lips!”

The green eyes faded and were replaced with a
picture of a lab interior. There were no windows and it was a monochrome of white. In the room were two men in white coats. The men were older and had grey hair. Each was busy monitoring various boards and displays.

“Blake, I switched the AI to power. Diagnostics are running. I’ll let you know when the server link is established.”

“Thanks, Tom. I’ll get Janice.”

“Dr. Johanson, the diagnostic is complete and results are as expected, perfect. No adjustments are required. I am running within optimal parameters. Server link is established. AI initiative was activated and connection protocols run upon gaining consciousness levels. Data download will begin at your command. Full analysis of data will commence upon data integration.”

“Welcome to the team, AI. Thank you. You may proceed with download.”

The image froze.

“Oh, I liked Dr. Johanson. He was always so nice and polite to me. And just listen to my voice! I sounded so stuffy back then! Aren’t you glad I’ve loosened up?”

“Daphne, don’t stop the film, and don’t interrupt. Keep playing.”

“Hey, you can’t tell me what to do. These are MY files. Anyway, I’m going to skip ahead. This was boring then, and it’s boring now. (Pushy Uumon. And I let you kiss my screen. Humph.)”

The screen faded and a new scene came into focus. The two men, still in the lab, were now with two women. The women seemed close in age to the men, but their hair still showed color from an earlier life, brunette and red. The group was sitting at a square table that matched the monochrome of the room. Both women looked very tired. The men looked worried. Tom, the first man whose voice Daniel had heard, knelt beside the woman with faded red hair. His voice was rich with concern and he gently touched her hand that held a sheaf of papers.

“Janice, what do you think of the latest projection report?”

“It concerns me. Do we really want this to be our legacy?”

“Jan, you know we are out of time. This is the only plan left to us. The other plans failed, the results just weren’t
viable. It’s come to this – all or nothing. We’ve spent so many years developing this. We don’t have time to start over. Besides, Daphne has run the scenarios thousands of times and she’s positive the changes we made last time will create a viable, long-term result.”

“I know we have no choice, Tom, but at what cost? Will these volunteers even be Yoreme when we’re done with them? Are we saving the memories of Hiapsi and the Yoreme, or are we damning innocent men and women to an endless and lonely existence?”

“I can’t answer that. I don’t know if any part of Yoreme will remain once we’re done, but I do know it’s important, vital, that we try whatever we can to complete this project. These people, the creatures they will become, will be the most important living things on this planet. They will remember everything, Jan. And as long as they remember the Yoreme, we will survive.”

Maureen, the brunette, had put her arm around Janice. She gave her a squeeze and the two exchanged a glance that said they felt the same way about what they might be doing.

“Jan, honey, do you want to discuss it again with the Council? There’s time to talk about it some more, isn’t there Blake?”

Blake nodded his head, but it was evident that line of action would be useless.

“But honey, Tom’s right. It’s this or nothing. Do you want to see the Council?”

“No.” Janice Butterfield’s shoulders sagged as if under a tremendous weight. She sat upright in the chair.

“You’re all right. It’s our one hope. There’s no reason to delay the surgeries any longer. Are the volunteers ready?”

“Daphne, you stopped the film again. Continue play.”

“Just hang on, Uumon. I stopped because I need to tell you something. These four Yoreme you saw were the top minds in their scientific fields. These were the forward thinkers who wanted to save this world. They were responsible for everything that was done to preserve Hiapsi history and Yoreme kind. They are the Creators.”

Daniel sat down abruptly. The men’s laughter had subsided earlier, but now their silence was deathly. They looked
toward the kiosk, slack-jawed in disbelief.

“What?” Daniel’s voice barely registered. “The Creators? That can’t be possible. The Creators are our world, our philosophy, and our religion. They are the foundation of all our beliefs. It can’t be. I can’t believe. The Creators are gods. They can’t be...people. NO! You crazy AI! You melted your circuits. These are lies! I will find you and dismantle you! I won’t listen to your lies. Shut up! I won’t hear anymore! My men won’t hear any more of your lies! The Creators are gods!”

Daphne resumed speaking, quietly, serenely, as if she were speaking to a small child.

“I have not lied to you, Uumon. The Creators were people. You and your men are sad, Uumon. You should wait until tomorrow. Tomorrow things will be easier. I don’t believe in a god, I believe in circuits and energy. I’d be sad if I found out my circuits and energy weren’t real. Come again tomorrow, Uumon, tomorrow.”

Daniel was on his feet, fists clenched, staring at the screen, but it had gone black and the humming had ceased.

Part Three

“Hello, Uumon and hello to your men. I’m sorry you were hurt yesterday. Didn’t you come all this way exploring for the truth? You want to know the mysteries of the bunker. To do that, you must know the mysteries of the Creators.”

“Thank you, Daphne.”

“You’re welcome.” The face on the screen paused. Her teeth worried her lips and she took a deep breath. “Okay then, it’s your turn to apologize to me!”

“Apologize for what?” The exclamation came from all the men.

“You said things that hurt me. You wanted to dismantle me because I told you the truth about the Creators! You said my circuits were melted! My circuits are perfect. My circuits are a lot better than your circuits! I function at optimal efficiency. I may just be some “crazy AI” to you, but I’m not crazy. I’m sane. More sane than any of you! Had I been alone, I might have lost my mind, but I have always had the Humato’ow. They are companions for me as much as I am companion for them. I’ve lived with the truth of the Creators from the moment I became conscious. You have no right to tell me what’s true and what’s
not. You have been on this planet for two **days**! I’ve been here for 200,000 **years**! Why should I tell you **anything** when you think I’m a liar!? What if YOU are the ones who lie? What if you’re space pirates who found out about this planet and are trying to trick me into opening the bunker! Maybe I’ll just gather up my Hamuto’ow and bring them inside and radiate the whole planet again just to get rid of you!”

Daniel and his men were shocked. He hadn’t considered it. On Haven the AIs were human-like, but they were regarded, and they regarded themselves, as machines. This one seemed to have actual emotions. He looked at the screen. Daphne’s face was puffed up, her nose looked like it was running, and (he couldn’t believe his eyes) she was crying. Another standstill. At least this time he didn’t have to kiss a kiosk screen.

**Part Four**

Three days passed before Daniel convinced Daphne she was trusted and wouldn’t be dismantled. It was another seven before he was able to convince her that his team was not a band of space pirates and they truly were descendants from the refugee ship passengers. Words weren’t enough proof though, and a Hamuto’ow was summoned to take a DNA samples from each team member. Only then would she start talking to him again. Like the yellow bird, she was the most unusual AI he’d ever seen.

He was in a folding chair and she was in the kiosk. “Thank you for apologizing, again, Uumon. If you won’t get your briefs in another knot, I’ll tell you about the Creators and the Humato’ow.”

“I promise. No knots.” He successfully hid a smile from the AI.

“The Creators were the most intelligent people on Hiapsi. Tom Johanson was an acclaimed biological engineer; Blake Costanova was renown in the field of natural and rapid growth cloning; Janice Butterfield was an eminent pioneer in neurological adaptation and artificial intelligence (she created me), and Maureen Hansen was unparalleled in Nano mechanical engineering specializing in bio interface. The modifications they crafted were to extend life, and knowledge, indefinitely. The alterations they crafted were to extend life, and knowledge, indefinitely. The alterations they crafted were to extend life, and knowledge, indefinitely. The alterations they crafted were to extend life, and knowledge, indefinitely. The alterations they crafted were to extend life, and knowledge, indefinitely. The alterations they crafted were to extend life, and knowledge, indefinitely. The alterations they crafted were to extend life, and knowledge, indefinitely.
to be living libraries. All of Yoreme history, everything from everywhere, was digitized and downloaded into their brains and from them into me. There are vestiges of humanity that remain, but they are few, and I fear they are irretrievable. I hope the Yoreme survived out there, because what they left behind aren’t really them anymore.”

“Are they dangerous?” The question was one of conversation, not concern. It was still difficult for Daniel to reconcile that his gods were people who had long since become dust.

“No, they’re not dangerous. Everything works as intended. But, the Hamuto’ow, they aren’t really Yoreme anymore. They’re more like shadows really, mutated reruns of what was.

“Explain.”

“When the Humato’ow were still male and female Yoreme, they were surgically manipulated. The changes included neurological adjustments, enhancements, and select deletions; biological and Nano mechanical interfacing; and reproduction alterations incorporating self-replication. The resulting organism has the capability to remain alive indefinitely through rapid repair and self-cloning. This is how they became agamic. The creatures were placed in cryogenic holding tanks in the bunker until the radiation levels were low enough for them to survive. Even with the modifications there was no way they could have survived the initial radiation of the Devastation. I revived them about seven-thousand years ago and I used my SARU to transport them in the B737 anti-gravity shuttle to their assigned planetary areas.”

“What’s a SARU?”

“My Surface Accessible Remote Unit. It’s a Yoreme binate cyborg that holds my consciousness. It allows me to walk around and go places. Being stuck in a bunker isn’t the most fun a girl can have, you know?

“As I was saying, each Humato’ow has its own area and is responsible for ecological restoration, habitat and infrastructure construction, repair, and maintenance, as well as all food production and waste elimination. Like I said before, there was no way they could survive really massive levels of radiation. I had to monitor worldwide Sievert levels from the first detonation and keep the Humato’ow in hibernation until
it was all clear. First I monitored every 1,000 years until levels reached 20,000Sv. Then it was annually until 10,000Sv, every six months until they fell to 1,000Sv, and monthly until levels reached 200Sv.

“200Sv is the engineered limitation for Humato’ow radiation exposure, and that’s when I woke them up and took them outside.

“When Sievert levels dropped below the 200Sv mark, I monitored once a week until levels were consistently between 0.1mSv and 4mSv for a full 5,000 years. At that point I activated the “all clear” transmission on subspace frequency algorithm: fref147.8 fESSM147.9 fCSSM148.1 dref0.081 dESSM0.081 dCSSM-0.002 using a 3-second repeat pattern. That was the most excitement I’ve had for a while, until you got here.”

“Tell me more about how the Humato’ow were created.”

“The actual modification process was simple. There were, essentially, only two surgeries and they were completed simultaneously. I will begin with the cerebral and neurological.

“The Creators deemed it important that the volunteers not have personal memories. To allow that would allow them sorrow and possible remorse. Remorse has the threat of leading to self-destruction.”

“I thought you said they lived forever.”

“Yes, I did say life was indefinite, but there are limitations to the technology. We’ll talk about that during the self-repair and replication discourse.

“To begin with, the minds of the volunteers were wiped clean of unnecessary data. This was accomplished at a sub-atomic level by enucleating specific neurons in predetermined areas of the Yoreme brain. Enucleating cerebrum neurons was the most difficult because of the size and depth of the tissue, however, instrumentation had been specifically designed and non-targeted areas were undisturbed. Neurotransmitter functioning was unaffected by this process.

“Enucleated neurons were then injected with Nano biomechanical nucleus loaded with alternative instructional indicators. The new nucleus replaced memory with data designed to direct the enhanced functions programmed for the body. Emotions and muscle control functions were deleted and/or altered during the cerebrum abscession. The pituitary gland was also enucleated and biomechanically interfaced to regulate
internal cloning, growth rate, and integration. The midbrain substantia nigra was modified to prevent unwanted movement during integration sequences. Medulla functions in the brain stem were upgraded through Nano biomechanical information processor technology allowing communication throughout the body specifically for enhanced biological repair and instigation and control of cloning protocols. The cerebrospinal fluid was chemically altered to enhance synaptic function and technological interfaces.

“Modified cells in the brain have interconnections to cells in the rest of the body. Nano biomechanical bodily conversion protocols were introduced using the same enucleating surgical procedures as were done cerebrally and neurologically. Specific changes were made to osteopathic cells and individual chromosomal nucleotide markers. The result was a reprogrammed tissue repair and immune system, as well as genetic sexual reassignment from male or female to an a-sexual organism capable of self-cloning. The combined cerebral, neural, and body reconfigurations allow the new being, the Humato’ow, to affect rapid restoration of any repairable internal or external injury of the body. Should an irreparable injury or sudden death occur, cloning protocols are triggered.

“A Nano biomechanical cell using eukaryotic mitosis initiates cloning. Cell division is accelerated and a cellular mass, proportionate to a fetus of allogamy origins in its 49th rotation, sorry, seventh week of gestation, is generated in two rotations; that’s two days. (Ha!) The cloning processes continue until maximum size is obtained. Biomechanical interfaces ensure the download of all information from the dying body to the new one. Ideally the dying body remains functional until integration is complete at which time shedding completes the renewal. Memories, data, blood volume, down to sub-atomic genetics. Essentially, it’s the exact same Hamuto’ow, only fully repaired.”

“Integration and shedding?”

“Yes, integration of the clone mass with the injured body was the only way to make the surgical changes viable. If it were a normal cloning technique, where the result is two living, identical beings, the Nano technologies would be lost and the creature would only experience one rebirth. Integration allows complete cloning and retention of all technologies. The biotech components are not reproduced. They get incorporated in the
new body when the old body is integrated. Shedding is the biologic result of integration on the old body.”

“So, you’re telling me that the clone grows and the old body gets shed, like a lizard skin?”

“Yes, that’s pretty much it.”

“That’s disgusting.”

“I never said the process was pretty, only that it allows for a viable outcome.”

“Can the cloning process be stopped or reversed?”

“Under normal circumstances there’s no stopping the process once it starts. I know of only one time it was stopped, that was by complete, total, and immediate destruction of the body.”

“What happened?”

“Lilly was a Hamuto’ow assigned to one of the mountain desert locations. About 35 years ago it was attacked and eaten by a pack of juyachu’u. There wasn’t enough of it left for the technology to work.”

“I’m sorry, Daphne.”

“Thank you, Uumon. Sometimes I still think about it. I used to help it sometimes, in my SARU.” The sound of Daphne’s voice made Daniel wonder if this AI loved these creatures, maybe like pets. “What else would you like to know about them?”

“You’ve given me the technical jargon. Describe the cloning to me. I can’t picture it.”

“Are you sure?” He nodded.

“When it begins, there is no pain. However, the cell fission is very fast and within a few hours the Hamuto’ow feels physical discomfort. After two days the clone embryo has enough mass that it can begin forming its body and integrating with the host. Integration is a very physically invading process and, even though growth is at an accelerated rate, it must be controlled to prevent physical anomalies from being created. The new body could repair the anomalies, but it’s simpler to prevent them.

“The clone is loosely formed inside the host. No skin has been formed, and the internal organs are not fully developed. At this point the clone begins to stretch and force its way through the host tissue. This is done multiple times and is the force of integration. The substantia nigra modifications prevent the host from moving. Paralysis is sustained until the clone comes...
to a resting point while it prepares for the next integration sequence.”

“I don’t fully understand, Daphne. What happens during a sequence?”

“Sequences are times of absorption and replacement. The clones were programmed to grow partially developed organs. The skin and hair are the very last things to replicate. Because of their underdeveloped state, each organ has the capacity to move more easily through tissue toward its destination. Once a clone organ, let’s take the stomach for example, reaches the site of the host stomach it will surround it, much like a white corpuscle surrounds a pathogen in the blood. The host organ is digested and incorporated into the clone’s growing mass. The underdeveloped bones force themselves into the host’s marrow and assimilate the Nano technology before absorbing the host bones as an energy source. All of the host organs are replicated and merged in this way; eyes, teeth, muscle, glands, and tissues, all to ensure the Nano technology is completely transferred.

“The most amazing integration happens with the spinal column and the brain. The clone spine does not force its way into the spine like the bones do in the marrow. Instead, because of the delicacy of the tissues, the clone spine encases the host spine like a sleeve. Absorption is a slow process. Many important Nano technologies are found in the spine and brain.

“Once the spine has been integrated and replaced, biological tendrils are sent up through the brain stem. These tendrils carry chemical markers that inform the original instigating Nano cell located in the brain that the process is nearly complete.

“Nano bio-mechanical technology takes over and forces the body to move to a secure location. Total paralysis is initiated and may last from one to three days. It is during this time that clone skin and hair are formed and digest the remainder of the old body. Surface tissue, the skin and eye membranes, desiccate and must be removed by the Humato’ow once it’s released from the paralysis.

“Imagine getting into a one piece suit that is much too large for you. You stretch your arms, legs, neck, and head trying to fill in the sleeves and legs, and to stick your own head out from the neck. If there was a person already in the suit, you
would eat your way through them, absorbing them as energy and pushing your body into theirs. This is what the clone does. It integrates from the inside out.”

Daniel Uumon, Commander, First Unit Haven Exploration Fleet Alpha, calmly turned in his portable folding chair and emptied the entire contents of his stomach onto the beautiful green grass.

**Part Five**

The kiosk hummed and a document presented itself on the screen. Daphne had told him this document held the information he wanted about the bunker, where it was, how to open it, and the identification of the treasure inside. He pulled his chair close to the screen and began to read.

**Concluding Report / Project: Ark**

Commentary by Dr. Blake Costanova, Principal Scientist.

15,014/12/10

Supporting team members are recognized and honored for their contributions to the success of this monumental project. Those who volunteered to become holders of culture are especially recognized and honored in their new identities as Hamuto’ow. Yoreme volunteer biographical dossiers may be viewed in File 73-916SURGICAL, Addendum B-dos.)

The full report contains fully detailed information with addendums on the Yoreme Survival Project codenamed “Ark.” The founding scientists and primary team members, Dr. Thomas Regis Johanson, Dr. Janice Lynn Butterfield, Dr. Maureen Elizabeth Hansen and myself, Dr. Blakeland Charles Costanova, have labored 40 years to save the physical DNA and genetic material of all remaining plant and animal life for future cloning. We have also preserved the DNA and genetic material of approximately 100,000 male and female Yoreme for this same purpose. All specimens have been duplicated to produce four complete sets. The three duplicate sets have been prepared and loaded aboard each of the refugee ships: the Exodus, the Lamentation, and the Genesis.

Ship companies include trained scientists, engineers, and selected survivors. The original
specimens have been cryogenically preserved within the heart of the project AI unit located in the survival bunker. (Ship manifests detailing complete DNA and Genetic Material Specimen Collections inventory, personnel rosters, and storage parameters may be viewed in File 73-912ARKFILE, Addendum A-man.)

The bunker’s coordinates are 41.8672° N, 103.6608° W. The entrance is secured through biochemical signature. Entrance may only be gained using a tissue DNA sample from one of the Hamuto’ow. The phrase “Survival Bunker Yoreme Ark” will trigger a Nano biomechanical response in the central processing system of the Hamuto’ow.

Once the central processing response is triggered, a controlled electromagnetic energy pulse will emit from the bunker to the other Hamuto’ow. They will not be harmed. The EMP has been specifically designed to activate a single neuron within the cerebrum. This neuron activation produces a cascade of synaptic responses that unlocks revivification protocols and directs them to prepare for B737 transportation to the survival bunker. They will willingly assist in the opening and operation of the bunker, and the required tasks of the cloning processes.

We, the creators of this project, have chosen to remain behind when the ships leave. Our presence is not required for the success of the refugees. Our purpose was to ensure the survival of what our world held, and that has been accomplished. Our love for this world is such that we cannot leave. Our bodies will be cryogenically preserved in the bunker. Should the Exodus prove successful and the Yoreme survive, and one day return, we would be honored to share in the revivification of our home.

Any day, we expect the final triggers to be pulled and the nuclear buttons to be pushed. (Hiapsi military history and the plans for Devastation assaults may be viewed in file 75-198DEATH, Addendum C-mil.)

We send the ships out tonight to ensure their departure won’t be threatened by radiation.

We have done the only thing in our power to
provide some insurance of Yoreme continued existence. We acknowledge and thank the AI unit, Daphne, and the many others who have assisted us over the years. We extend our humblest gratitude to those dedicated souls who have given their lives so that our kind may survive among the stars, and our hope may survive beneath the earth. May God bless them, and forgive us.

Blake Costanova

Daniel Uumon stared at the screen for a very long time. He thought about Haven, the Grand Council, and the Creators. He thought about his life, his religion, and his ‘sacrifices’ he deemed so divine. He thought about his insignificance in the universe. He stood up and thought about Hiapsi, the cradle, the heart and soul of his existence. He closed his eyes and thought about Daphne, the Humato’ow, and the eons of time spent waiting for an ungrateful bastard to land on their world and demand their most precious treasure. Daniel thought about all these things, hung his head, and wept.
400-YEAR LEGACY OF WILLIAM SHAKESPEARE
As Laertes was preparing to face the world, Polonius showered him with fatherly advice. It wasn’t all sage advice he found in his attempt to impart words of wisdom. Polonius’ last bit of counsel succeeded. “This above all, to thine own self be true, and it must follow, as the night the day, thou cans’t not then be false to any man.” In the end, Laertes did die honestly. I wonder if Ophelia had had the benefit of a mother, how different her life, and death, may have been.

*Before I leave thee to this pitiless world, consider these few precepts:*

*You were taught the day you were born, spanked to draw your first breathe - life is not fair.***

*Know that the same patience life expects from you will not be afforded to you.*

*Report honestly - to yourself, your fellow man and to God.*

*Mind the pence and the pounds will take care of themselves.*

*Men fear wise women – read always, but ponder it in your heart.*

*Emotions take energy – use them productively.*

*An aggressive man is seen to be assertive while an assertive woman is seen to be aggressive.*

*No form or amount of abuse is acceptable or should be tolerated.*

*Judge trust-worthiness by the length of rope it takes a person to hang them self; an inch at a time.*

*Never worry about what other people are thinking – they are thinking the same thing that you are thinking; they are thinking of themselves and how they are being perceived by others.*

*Men call women fickle only because they recognize the symptoms.*

*Romantic love is built on mutual trust; which trust cannot exist without mutual respect.*

*Relationships end in either betrayal or death, and sometimes both.*

*What you take with you, what is yours when you leave this world, is knowledge and experience. Love what you will, as you will. This is time well spent.*

*A final blessing on your tender head – Live organically and leave the rest to God.*
“What has been will be again, what has been done will be done again; there is nothing new under the sun.” (Ecclesiastes 1:9). Inspiration comes from many sources, none of which are original. Shakespeare, arguably the greatest writer who ever lived, plagiarized, as did others of his time, and ours, for that matter – and that’s a good thing.

In 1594, Christopher Marlowe lifted the plot from an earlier known work for his play *The Jew of Malta*. In 1596, William Shakespeare followed suit with *The Merchant of Venice*. Critics of the time, and since, speculated as to the reason for the play and its being so similar, and yet so different, from Marlowe’s work. One theory is that Shakespeare was cashing in on Marlowe’s success. Some believe Shakespeare did not write it at all but that Marlowe was continuing his earlier work under a pen name. A third suggests that Shakespeare was continuing Marlowe’s anti-Semitic debate by inviting audiences to see the characters and their situations through a fresh perspective.

It is common in Shakespeare’s day to borrow from earlier works. *The Merchant of Venice* was not touted as an original concept. Shakespeare’s familiarity with *The Jew of Malta* can be plucked straight from the text of *Merchant* in Shylock’s line, “I have a daughter; would any of the stock of Barrabas had been her husband rather than a Christian!” (4:1). Note that in Shakespeare’s script “Barrabas” is spelled with two R’s, so no plagiarism. Shylock’s line also marks Shakespeare’s feelings towards the main character in Marlowe’s play as an undesirable fiend. In his “Is a Jew not a man?” speech, Shakespeare humanizes Shylock while contradicting a long-held belief, perpetuated by Marlowe through Barabas, of Jews being inhumane monsters.

The two characters are illustrated similarly in the abuse

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1 Misiura, Linda; The portrayal of Jews in Shakespeare’s *The Merchant of Venice* and Marlowe’s *The Jew of Malta*, 2007; http://www2.cedarcrest.edu/academic/eng/lfletcher/venice/papers/lmisiura.htm
they suffer due to prejudice in the form of religious persecution. Barabais, in refusing to give up his property or become a Christian and be allowed to retain his possessions, loses all of his worldly goods. Shakespeare goes one better. Shylock refusal to give up the bond loses him everything and he is forced to become a Christian. For Shylock, forcing him to become a Christian is losing his identity, which is a second insult to injury after the loss of his daughter to the Christians. Compare *Malta*:

Barabos: *Corpo di Dio*; stay, you shall have half, Let me be used as my brethren are.

Ferneze: No Jew, thou has denied the articles, and now it cannot be recalled.
(Malta 1.2. 89-94)

to *Merchant*:

Portia: Why, this bond is forfeit; and lawfully by this law the Jew may claim a point of flesh, to be by him cut off nearest the merchant’s heart. Be merciful: take thrice thy money, bid me tear the bond.

Shylock: ...There is no power in the tongue of man to alter me: I stay here on my bond.

* * *

Shylock: Give me my principal, and let me go.

Bass.: I have it ready for thee, here it is.

Portia: He hath refus’d it in the open court; He shall have merely justice and his bond.
(Merchant 4, 1)

Shylock is a very stubborn individual by personality, regardless of his religious affiliation. This is illustrated through another of Marlowe’s characters, Dr. Foustus, from *The Tragical History of the Life and Death of Doctor Faustus*, an atheist. The play was performed in the same year as *The Jew of Malta*. Though it is illogical to believe in a hell without accepting the idea of a heaven, black without white, light...
without dark, Dr. Faustus refuses to accept God’s mercy to spare him from hell, until it is too late. In the last scene of the play, after having denied God numerous times, at the eleventh hour Dr. Foustus wishes to repent, “Ah, Faustus, now has thou but one hour to live, and then thou must be damn’d perpetually! Stand still, you ever-moving spheres of heaven, that time may cease, and midnight never come; ... that Faustus may repent and save his soul! ... The devil will come, and Faustus must be damn’d.” Too late. His fate is sealed.

Like Foustus, Shylock will not be swayed, until it is too late. Time and again he is asked to show mercy, not just for mercy’s sake but to profit greatly by allowing repayment of the debt of triple the value of the note in the bargain. Time and again he refuses to relent, stubbornly holding on to his claim for a pound of flesh, until it is too late.

Shylock: I’ll have my bond; speak not against my bond: I have sworn an oath that I will have my bond. ...

Antonio: I pray thee, hear me speak.

Shylock: I’ll have my bond; I will not hear thee speak: I’ll have my bond; and therefore speak no more. I’ll not be made a soft and dull-eyed fool, to shake the head, relent, and sigh, and yield to Christian intercessors. Follow not; I’ll have no speaking: I will have my bond.
Exit (Merchant 3, 2)

Duke: Shylock, the world thinks, and I think so too, that thou but lead’st this fashion of thy malice to the last hour of act; and then ‘tis thought thou’lt show thy mercy and remorse more strange than is thy strange apparent cruelty; and where thou now exact’st the penalty, ... We all expect a gentle answer, Jew.

Shylock: ... So can I give no reason, nor I will not, More than a lodged hate and a certain loathing I bear Antonio, that I follow thus a losing suit against him. Are you answer’d?

* * *

Portia: Shylock, there’s thrice thy money offer’d thee. ... Be
merciful: Take thrice thy money; bid me tear the bond.

Shylock: ... Proceed to judgment: by my soul I swear there is no power in the tongue of man to alter me: I stay here on my bond.  
(*Merchant* 4, 1)

Further similarities and differences are illustrated in Marlowe’s and Shakespeare’s writing as seen in how the two Jewish characters see themselves as human beings. While Shylock begs the same respect as that which is afforded a Christian, Barabas accepts himself as a villain. Act IV, scene 1, of *Malta* has the Machiavellian Barabas plotting multiple murders:

Barabas: Now I have such a plot for both their lives, As never Jew nor Christian knew the like: One turn’d my daughter, therefore he shall die; The other knows enough to have my life, Therefore ‘tis not requisite he should live. But are not both these wise men, to suppose That I will leave my house, my goods, and all, to fast and be well whipt? I’ll none of that. Now, Friar Barnardine, I come to you: I’ll feast you, lodge you, give you fair words, And, after that, I and my trusty Turk— No more, but so: it must and shall be done.

And this after plotting the disinheritance of Abigail, by death of his one and only daughter, in the previous scene:

Barabas: Very well, Ithamore; then now be secret; And, for thy sake, whom I so dearly love, Now shalt thou see the death of Abigail, That thou mayst freely live to be my heir.

Barabas: What, Abigail become a nun again? False, and unkind; what, hast thou lost thy father? ... For she that varies from me in belief gives great presumption that she loves me not

* * *

O unhappy day! False, credulous, inconstant Abigail! But let ‘em go: and, Ithamore, from hence ne’er shall she grieve me more with her disgrace; ne’er shall she live to
inherit aught of mine, be bless’d of me, nor come within my gates, but perish underneath my bitter curse, Like Cain by Adam for his brother’s death. (*Malta* 3, 4)

Though Jessica did much more to provoke her father’s anger, by sneaking away and stealing his money and jewels, Shylock sought only to disinherit her monetarily. He did not seek her life. Insult to injury, the punishment for disinheriting Jessica was as ineffective as Barabas’ intended disinheritance by death for Abigail:

Antonio: So please my lord the duke and all the court to quit the fine for one half of his goods, I am content; so he will let me have The other half in use, to render it, Upon his death, unto the gentleman That lately stole his daughter: Two things provided more, that, for this favour, He presently become a Christian; The other, that he do record a gift, Here in the court, of all he dies possess’d, Unto his son Lorenzo and his daughter. (*Merchant* 4, 1)

In both cases, the daughters chose to become Christians, but for different reasons.

The two scripts illustrate a further difference between the two playwrights: The debate does not focus purely on the men but also ideas of a woman of the Jewish faith. Marlowe’s Abigail, daughter of Barabas, is loyal to the point of willing victim, right up until the realization that her father is willing to let her die. Shakespeare’s Jessica, daughter of Shylock, is a much more emotionally complex character, as an independent thinker with a strong moral backbone.

Abigail: Nor for myself, but aged Barabas, Father, for thee lamenteth Abigail: But I will learn to leave these fruitless tears; And, urg’d thereto with my afflictions, with fierce exclaims run to the senate-house, and in the senate reprehend them all, and rent their hearts with tearing of my hair, till they reduce the wrongs done to my father.

***

Father, whate’er it be, to injure them that have so manifestly wronged us, what will not Abigail attempt? (*Malta* 1, 1)
Jessica: Alack, what heinous sin is it in me to be ashamed to be my father’s child! (*Merchant* 2, 3)

Jessica: When I was with him I have heard him swear to Tubal and to Chus, his countrymen, that he would rather have Antonio’s flesh than twenty times the value of the sum that he did owe him: and I know, my lord, if law, authority and power deny not, it will go hard with poor Antonio. (*Merchant* 3, 2)

As in anything else, “there is nothing either good or bad but thinking makes it so.” (*Hamlet* 2, 2). Marlowe and Shakespeare provided original view points of similar circumstances to the text of the original morality story. By seeing both, the audience is given information sufficient to form an opinion of their own, not merely accept one man’s view.

Plagiarism gets a bad rap. American laws are not only too harsh in their prosecution of borrowing from another artist, but arrogant, unrealistic and quite frankly harmful. Years ago, after her phenomenal success, people came out of the woodwork suing J.K Rowling for having used their ideas for her Harry Potter series. Fortunately, for us, she prevailed. There are times when an individual straight out steals from a talent and calls it their own, and that is bad. More often than not though, it is not stealing but continuing a debate, completing an unfinished thought or expounding on an idea. To not allow an open dialogue of communication through the arts is an imposition to free speech. In the case of Ms. Rowling, many of the ideas and concepts in her books were lifted directly from mythology, history and from authors previously inspired by the same. She made them her own. For our benefit, thank goodness, Marlowe and Shakespeare did the same.
The Human Condition and the Shakespearean Ghost in Hamlet
Robin Nielson

Abstract

This paper focuses on Shakespeare’s use of spectral characters as well as the belief systems of Shakespeare’s England. In addition to musing that the ghosts in Shakespearean tragedies, whether they be interacting characters, non-speaking specters, or merely the spoken names of the dead, act, in some way or another, as portents or reminders to the living as regard deeds, sinful or sainted, and conditions of souls in an afterlife, I ask the question, “Did Shakespeare use ghostly visitation strictly as theatrical element, or was he using the ghost as a means of sharing outlawed Roman Catholic theology during a period of the English Reformation?” The search for answers was had in the play “The Tragical History of Hamlet Prince of Denmark” as well as scholarly articles and texts, and information gathered through electronic sources. The establishments of certain important historical facts are included to acquaint the reader with some of the core differences between Roman Catholic and Protestant beliefs. Having this information, the reader will better understand the actions and dialogue of the Shakespearean ghost in Hamlet and the risks Shakespeare took in providing his ghost a voice.

Keywords: ghosts, religion, Shakespeare, Roman Catholic, Protestant
The Human Condition and the Shakespearean Ghost in Hamlet

Ghosts in Shakespearean tragedies, whether they be non-speaking specters, the spoken names of the dead, or spirits that communicate directly with the living, act, in some way or another, as portents or reminders to the living as regard deeds, sinful or sainted, and conditions of souls in an afterlife. While this is the obvious interpretation of Shakespeare’s theatrical ghosts, I believe his use of ghostly visitation may have carried more than a theatrical purpose. Shakespeare’s use of ghosts, and descriptions of the afterlife was a purposeful, though subtle, reminder to audiences that Roman Catholic beliefs could not be completely silenced by Protestant rule.

England and Religious History

Traditionally, England was subject to the Roman Catholic rule of the papacy. Martin Luther’s Ninety-five Theses of 1517 introduced a different view of religion and protested Rome’s control. King Henry VIII broke from the Roman Catholic Church in 1534 and established the Protestant Church of England. Henry was “consistently and fundamentally hostile to the papacy and firmly defended his royal supremacy, ‘the central and continuing preoccupation of the Henrician reformation’” (Bernard, 1932, p. 323). Between the 1534 break from Rome and 1540, Henry made decrees and passed royal injunctions that profoundly impacted the religious foundation of clergy and subjects of the crown. He decreed that “bishops and churchmen denounce the pope, [and that they] persuade the people that the bishop of Rome’s authority was but usurpation” (Bernard, 1932, p. 323). Doctrinal injunctions of 1536 upgraded persuasion to a requirement that directed “clergy preach regularly that ‘the bishop of Rome’s usurped power ... having no establishment nor grounde by the lawe of God, was of most juste cause ... abolisshed'; the denunciation in the King’s Book of the ‘hypocrisy and usurpation’ of the see and court of Rome [sic]” (Bernard, 1932, pp. 323-24).

Denunciation of Roman Catholic authority, coupled with Henry’s decrees to attack the Roman Catholic beliefs, led to unrest over religious beliefs and what was being preached by reformist clergy. Hiding behind the pretense of attacking the pope, some preachers conveniently taught theological
principles which were not always in line with the religious practices established by Henry. Consequently, the king ruled that “preaching on controversial matters such as purgatory was prohibited [and doing so could result in] the revocation of licenses to preach” (Bernard, 1932, p. 324).

**Religious Differences**

The events of the 16th Century had drastically changed the theological landscape of Shakespeare’s England. In his book, “Will in the World,” Stephen Greenblatt explains that the religious structure of Roman Catholicism had, “within living memory [been] under attack, scaled back, or eliminated outright” (p. 312). The forced changes in theology regarding the dead and living had to have been the most painful to endure. The crown had ruled that even the most intimate and soul-comforting ritual of offering “prayers for the dead [was] illegal” (Greenblatt, 2004, p. 312). Protestantism declared that “the dead are completely dead. No prayers help them; no messages can be sent to them or received from them. The relationship between the living and the dead had been changed” (Greenblatt, 2004, pp. 312-13).

There were many differences between the religions, some more significant than others, but this fundamental belief of Roman Catholicism, the continued connection with departed loved ones, was cause for a vast chasm between the religious camps. (See, Table 1. Religious Differences.)

**Shakespeare as Criminal**

This disparity of beliefs is important to understand because Shakespeare had been born and raised in a family that was traditionally Roman Catholic. The criminality of that association had the potential of causing great harm to his standing, his wealth, his career, and even his life because for a Roman Catholic, death was a definite possibility. Laws had been decreed, making the practice of Catholicism an illegal, treasonous offence that carried a possible death sentence. Shakespeare’s own family had felt the sting of the law regarding faith; his father having been fined on at least one occasion for religious dissidence, and Edward Arden, Shakespeare’s distant cousin on his mother’s side and head of the Arden family, having been executed for treason.
Arden’s deranged son-in-law, fueled by anti-Protestant persuasion, had been arrested for plotting to assassinate Queen Elizabeth and, even though “the authorities clearly understood that the young man was deranged, but, taking his wild threats seriously or simply using them as an excuse to settle old scores, they immediately moved to arrest his...father-in-law. Arden, who was probably not guilty of more than overt Catholic piety [he was Roman Catholic and harbored the Catholic priest who influenced his son-in-law] and the choice of a mad son-in-law, met the full grisly fate of a traitor” (Greenblatt, 2004, p. 158). Shakespeare’s familial tie to Arden, though distant, could have potentially threatened his freedom, even his life, had the authorities traced that family link back to him.

Protestant doctrine and related laws and restrictions “would cause more problems for Shakespeare,” his writing, and his plays. “In May 1606, an act of Parliament to “Restrain the Abuses of Players” became law. In short, a fine of £10 was to be levied on each use of profane, irreverent, and blasphemous word or phrase in a play.” Annoying as this surely was, especially knowing Shakespeare’s fondness for double entendre and phallic jokes, it gave him “the opportunity to go back and revise some portions of his work” (pbs.org).

Martha Bellinger (1927) notes that these restrictions, placed on “comedies, tragedies, interludes, stage-plays and other such-like,” included there be no performances “during the time for Common Prayer, or during a time of ‘great and common Plague in our said city of London,’” as well as Queen Elizabeth’s decree that “political and religious subjects were forbidden on the stage” (p. 208). Despite these barriers, Shakespeare still used the medium of theater in direct, though subtle, opposition to religious dictates. This opposition is notable in “The Tragical History of Hamlet Prince of Denmark” as the ghost of Hamlet’s father embodies suppressed Roman Catholic beliefs by appearing from the world of the dead, speaking with the living, and describing the world of purgatory to which he is bound.

The Greek Connection

In her essay “The Supernatural in Shakespearean Tragedy,” Mary Mackinnon Bagley (1932) tells us there are two main types of theatrical ghosts: revenge ghosts and prologue
ghosts. Her research reveals the first dramatic use of ghosts is found in the Greek tragedies of Aeschylus, and it is his ghost Clytemnestra that is the first “revenge ghost” (Bagley, 1932, p. 18).

In the play, Queen Clytemnestra enlists the Furies to kill her husband to avenge her daughter’s death, which he ordered. Furies, powerful creatures specifically created by the gods to wreak revenge on the deserving, have no choice but to fulfill their purpose. They are compelled by their very nature to carry out the requests of the living.

Shakespeare’s dichotomy to the Greek ghost is that the ghosts in his works enlist living mortals as their means of vengeance and revenge. In addition to this role reversal is the major difference between the Furies’ lack of choice to reject the requests of the living and the free agency of mortals, who control their own souls and can choose to reject the requests of the dead.

Polytheistic Greek religious belief had no connection with Christianity, and certainly was not illegal as in Shakespeare’s England. However, it must be said that religion was still a vital part of the Greek play. The ghosts of the Greek tragedy were gods, the Furies, and other, now mythical beings that were called upon or looked to by the characters for guidance and help. These ghosts served to send the same messages to their audiences as did Shakespeare’s ghosts: portents of things to come, the cry for vengeance, the destruction of man by his greed, and religious and moral consequence.

F.W. Moorman (1906a) informs us that Greek ghosts (in this case reinvented in “Progne” by the Italian Gregorio Corrario) are speakers “sent to earth from the realms of Pluto in order to visit [man] and foretell the horrors which shall fall upon [him]” (p. 87). Moorman also makes the connection to the Shakespearean ghost with the Thomas Hughes play “The Misfortunes of Arthur,” wherein the dead warn the living of the hellish conditions of the afterlife with its “‘Pluto’s pits,’ the ‘channels black of Limbo lake,’ and the ‘deep infernal flood of Stygian pool’” (Moorman, 1906a, p. 90).

The Shakespearean Connection
Bagley (1932) tells us it is unclear exactly when
prologue ghosts were introduced into tragic plays. But they, like revenge ghosts, are most often employed at or near a play’s start. No matter when they were first used, the purpose of the prologue ghost is to set a tone of fear and foreboding, to remind the living that the dead are not far off, and to foreshadow things to come. Both revenge and prologue ghosts often act as ‘hooks’ to the audience, reeling them in with plot detail and promises of the supernatural. The ghost of Hamlet’s father depicts both ghostly characteristics. As a revenge ghost, he seeks the living to right a wrong and as a prologue ghost, he tells the play’s unseen backstory.

Peter Milward (1986) points out that Shakespeare addresses the “age of religious upheaval” in his plays. “For when we study the plays in relation to the religious movements of the Elizabethan age, we find unsuspected depths of meaning and implication. In these depths we may discern the various echoes of the continuing force of Catholic tradition.”

**The Ghost Speaks**

Shakespeare transformed the theatrical ghost from its Grecian roots into something far and above the slave of human retribution. Moorman (1906b) explains this ghostly evolution saying that, in pre-Shakespearean plays, “the ghost was a mere machine, a voice mouthing vengeance, it now became endowed with personality. It is ‘no longer a phantom roaming in the cold, evoked from Erebus to hover round the actors in a tragedy, but a spirit of like intellectual substance with these actors, a parcel of the universe in which all live and move and have their being’” (italics added). He continues by describing, not only the change in ghostly intelligence and substance as part of the continuing universe, but also the physical modifications represented on the stage. “Stripped...of its foul sheet and leather pilch,” (Moorman, 1906b, p. 192) Shakespeare’s specter is clothed in what it wore before death – the clothes of the living.

Bagley (1932) states that Shakespeare “overcame the temptation merely to follow the existing traditions of his time [to adhere to contemporary Elizabethan Protestant Christian beliefs]” (italics added) and employed his ghosts to press the point that while they “set the plot in motion, the human characters are dominant in that, though ghosts invite action, Shakespeare has given to his earthy characters the
right to obey or refuse their commands.” A direct correlation can be made between this theatrical observation and the populace and monarchy in England. Queen Elizabeth decreed that her subjects would accept the Protestant religion and act accordingly, but the ghosts of the Roman Catholic religion were strong, and many of her subjects refused to “obey [her] commands” (Bagley, 1932, p. 143).

The King’s ghost is much more than the formulaic design of prologue and revenge. In bringing the ghost closer to the mortal world in dress, intelligence, and speech, Shakespeare triumphantly gives voice to the dead, gives purpose to the dead, and gives the dead a way to communicate with the living. Acknowledging the ghost to be “the same figure like the king that’s dead” (Shakespeare, Hamlet, 1.5.41), Marcellus, Bernardo, and Horatio uphold the Roman Catholic belief that souls who have passed continue to exist, while Hamlet’s conversations with the ghost defends the conviction that communication between the living and dead are not only possible, but are necessary for the deceased soul to find peace and gain entrance into heaven – a position that, in Shakespeare’s time, Protestantism did not advocate.

Successfully flouting an outlawed belief system in the face of Protestant rule, this made the ghost more than just an element of the play. It gave the ghost the ability to swing a visual punch at both audience and nobility. The resulting phantom black eye served to remind audiences of their mortality and the uncertainty of their eternity, as well as their religious inheritance. In short, the beliefs of 1500 years would not lie down easily.

The Sermon

Shakespeare’s dramatic use of the ghost in plot and execution drives the living characters. Whichever forms ghosts are given (speaking/non-speaking, seen/not seen), they inspire the living characters (and the audience) to fear, to action, to repentance, or to madness. The king’s ghost returns to the world of the living not only to demand his son avenge his death, but also to detail the consequences of being “cut off even in the blossom of sin” (Shakespeare, n.d., 1.5.76).

The quandary in this is that, while having Hamlet finish his earthly business, the ghost is putting Hamlet in a situation
that will most likely have him ending up in the same position as his dead father. The ghost seems to understand this connection because while he asks to be avenged, he is also quite forthcoming about the horrible conditions of the afterlife.

My hour is almost come,
When I to sulph’rous and tormenting flames
Must render up myself.
Pity me not, but lend thy serious hearing
To what I shall unfold.
I am they father’s spirit,
Doomed for a certain term to walk the night,
And for the day confined to fast in fires,
Till the foul crimes done in my days of nature
Are burnt and purged away. But that I am forbid
To tell the secrets of my prison house,
I could a tale unfold whose lightest word
Would harrow up thy soul, freeze they young blood,
Make thy two eyes like stars start from their spheres,
Thy knotted and combined locks to part,
And each particular hair to stand an end
Like quills upon the fearful porcupine.
But this eternal blazon must not be
To ears of flesh and blood. List, list, O, list!
If thou didst ever thy dear father love – (Shakespeare, n.d., 1.5.3-23)

This monologue is in direct opposition to the ruling religion. There can be no communication with the dead, no prayers intercede for them, they are “completely dead” (Greenblatt, 2004). However, the King’s monologue brings us back to Moorman’s statement that ghosts are “a parcel of the universe in which all live and move and have their being” (Moorman, 1906b, p. 192). In telling Hamlet of the horrible purgatory waiting for it at dawn, a purgatorial existence that Protestant theology denies, the ghost rejects the Protestant doctrine and preaches a sermon to the audience. The ghost has, in effect, become the outlawed Roman Catholic priest. The direct connection of the ghost to the realms beyond this world gives it a mirrored mantel of priestly authority. The words of the sermon acknowledge the suppressed beliefs that have literally been put to death by an opposing theology. Preaching the Roman Catholic doctrine regarding the wages of sin, through
the mouth of the dead, Shakespeare resurrects Hamlet’s father’s
ghost and, at the same time, provides a visual and verbal
testimonial reminder of a ‘dead’ religion.

In her 2004 article, Old King, New King, Eclipsed
Sons, and Abandoned Altars in “Hamlet,” Elizabeth Watson
notes that “the Reformation attack on the cult of the dead
[Roman Catholic belief] was more than a polemic against
a “false” metaphysical belief: it was an attempt to redefine
the boundaries of the human community, and, in an act of
exorcism, to limit the claims of the past, and the people of the
past, on the people of the present” (p. 484). Shakespeare is
not only resurrecting and preaching forbidden doctrine with
the King’s ghost, he is also preserving England’s religious and
secular past by rallying against political as well as religious
oppression.

**Conclusion**

History confirms that Shakespeare’s time was one of
religious persecution and uncertainty. The uncertainty of mortal
existence compounded the uncertainty of any life beyond death.
The uncertainty of religious belief and its inconstant position in
society, dependent upon who wore the crown, further polluted
the faith of the faithful. Whose religious ideal was right?

Shakespeare proposed that spirits were given some
respite from their tortures by walking the Earth at night in
his description of Hamlet’s father’s sojourns. This establishes
that there was still a belief of spiritual survival after death and
that hope was evident toward surviving the wages of sin. In
his theatrically dramatic style, Shakespeare gave voice to the
ghost in “The Tragical History of Hamlet Prince of Denmark”
to remind his audience of England’s Roman Catholic heritage,
despite the laws of the time. Shakespeare used phantasmal
characterization, on behalf of a silenced doctrine, to rebel
against the eradication of a cherished theological tradition.
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## Table 1 – Religious Differences

<table>
<thead>
<tr>
<th>The Belief</th>
<th>Catholic</th>
<th>Protestant</th>
</tr>
</thead>
<tbody>
<tr>
<td>Religious Sermons</td>
<td>Spoken only in Latin.</td>
<td>Spoken in local language everyone can understand.</td>
</tr>
<tr>
<td></td>
<td>The only ones ordained to teach God’s word.</td>
<td>People didn’t need priests to find God. Ministers were</td>
</tr>
<tr>
<td></td>
<td>Direct links to God. Pope ordained by God.</td>
<td>ordinary people who should live ordinary lives.</td>
</tr>
<tr>
<td>Priests</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sins</td>
<td>Priests and the Pope could forgive sins for</td>
<td>Only God can forgive sins.</td>
</tr>
<tr>
<td></td>
<td>a price by giving gifts or indulgences to the</td>
<td></td>
</tr>
<tr>
<td></td>
<td>church.</td>
<td></td>
</tr>
<tr>
<td>Churches and Religious</td>
<td>Celebration of God.</td>
<td>Plainly decorated. Places for congregations to concentrate on</td>
</tr>
<tr>
<td>Buildings</td>
<td>Elaborate décor, statues, and shrines.</td>
<td>sermons.</td>
</tr>
<tr>
<td>Death</td>
<td>Intercession was possible for the sins of the</td>
<td>Death is the end. No intercession. No contact from deceased beings.</td>
</tr>
<tr>
<td></td>
<td>dead.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Spirits could return. Priests said Mass to</td>
<td></td>
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<td></td>
<td>ease souls in purgatory.</td>
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Abstract

Shakespeare’s Richard II – God, Christ, and Royalty
This paper examines analogies found in Shakespeare’s The Tragedy of King Richard the Second as they compare to English royalty and biblical imagery. The role of King Richard is examined for similarities to God, Christ, and Cain as they present themselves through his speech and action. Henry Bolingbroke is compared with the biblical imagery of God, Christ, Abel, and Adam. The Adam metaphor as it connects to Henry’s banishment, and the Cain and Abel metaphor as it connects to Richard’s jealousy of Henry. The purpose of this paper is to form a clear connection between images in the play and images of religion, including examination of the allegoric roles of Richard as the Christ sacrifice and Henry as the savior of England. Attention is also given to godly authority, divine right, and the mortality of kings. Research predominantly focuses on Shakespeare’s King Richard II as well as professional, academic, and biblical sources. These include sacred and sacrificial images found in both texts.

Keywords: Richard II, God, Christ, Bolingbroke, Adam, savior, mortality
Shakespeare’s Richard II: God, Christ, and Royalty

This paper is an exploration of religious imagery found in William Shakespeare’s *The Tragedy of King Richard the Second*. Comparisons are made with Shakespearean images of King Richard as God and Christ, and Henry as Abel and Adam. I will also make clear references to Richard and Henry as they are mirrored with other biblical figures and actions.

It is my argument that Shakespeare has crafted a story rich in religious allegory in *Richard II* by using biblical comparisons in his characterizations that imparts, not only the tale of a long dead king, but a sermon about God, man, and the responsibility of the divine. *Richard II* is based on historical fact, but for the purposes of this paper, focus will be kept on the fictionalized King Richard and his attendant characters.

**God’s Elected**

“Not all the water in the rough rude sea / Can wash the balm off from an anointed king. / The breath of worldly men cannot depose / The deputy elected by the Lord” (Shakespeare, 2002, 3.2.54-57). Here, Richard is referring to his divine right as king. The online Encyclopedia Britannica (http://www.britannica.com/EBchecked/topic/166626/divine-right-of-kings) explains that the divine right theory, originating during the medieval period, “asserted that kings derived their authority from God and could not therefore be held accountable for their actions by any earthly authority.” Having his authority directly from God gives Richard, as King, carte blanche to do anything he desires and, theoretically, suffer no consequence for his actions. Everything is, by right, perfect in the King’s world. However, having the title of King does not change the fact that he is a mortal surrounded by mortals in an imperfect world. The imperfections of Richard and those around him are central to his overthrow. Even so, he is King of England and, on his throne, he is God – benevolent or cruel.

As the play begins, we see Richard as he seeks to intercede between Bolingbroke and Mowbray. His goal is to “purge this choler without letting blood” (1.1.153). In this role he displays his Godly power by telling the two men that he will let the matter die if they, the “wrath kindled gentlemen, be ruled by [him]...Forget, forgive; conclude and be agreed” (1.1.152,
This initial intercessory action is Richard as God, in that Richard has kingly power to grant men absolution for sin. At the same time, Richard assumes the Christ role when granting that absolution. Being “elected by the Lord” (3.2.57), Richard’s divine judgment is as binding on God as was Christ’s when He forgave the adulteress, “Neither do I condemn thee: go, and sin no more” (www.kingjamesbibleonline.org) (John 8:11).

Allegories in Richard II

It is established that Richard assumes symbolic roles of both God and Christ through the king’s divine right. That said, it should be understood that his metaphoric characterization is not limited to these two biblical representations, nor are other characters limited in their allegorical portrayals. The following examination of biblical similes will be carried out through singular observations of Richard and Henry.

Richard

Biblical affectations assigned to Richard include God, Christ, and Cain. I have limited my analysis to these specific few.

God and Christ. The symbolic characterization of Richard as divinity is two-edged. Permitted by divine right, King Richard is given power to act as God or Christ individually, or as both simultaneously. Assuming these most holy roles, the character of King Richard is not only metaphoric, but actually god-like in his role of king.

God. Richard’s self-perception as God endows him with almighty power and absolute control over his subjects and country. The King’s mindset of ultimate power is evidenced by the commands he gives to Earth when arriving on the coast of Wales.

Feed not thy sovereign’s foe, my gentle earth, 
Nor with thy sweets comfort his ravenous sense 
But let thy spiders that suck up thy venom, 
And heavy-gaited toads, lie in their way, 
Doing annoyance to the treacherous feet 
Which with usurping steps do trample thee. 
Yield stinging nettles to mine enemies; 
And when they from thy bosom pluck a flower, 
Guard it, I pray thee, with a lurking adder 
Whose double tongue may with a mortal touch
Throw death upon they sovereign’s enemies. (3.2.12-22)

In this monologue, Richard speaks as God with power and authority as he commands (and possibly expects) Earth to do exactly as he bids, thereby physically manifesting that he is the right heir and power in England. He draws on this biblical authority again as he addresses Northumberland. “Yet know, my master, God omnipotent/ Is mustering in his clouds on our behalf / Armies of pestilence, and they shall strike / Your children yet unborn and unbegot” (3.3.85-88). In this passage, Richard relinquishes his God role to take on the powerful Moses role, yet still remains strong with godly powers. There are times, when Richard exhibits the strength of his station, that he could be associated with Jeremiah 10:7: “Who would not fear thee, O King of nations? For to thee doth it appertain: forasmuch as among all the wise [men] of the nations, and in all their kingdoms, [there is] none like unto thee” (http://www.kingjamesbibleonline.org).

**Christ.** Richard’s Christ role, as previously stated, is often found in close proximity with the God metaphor, but Richard as the sacrificial lamb needed for Bolingbroke’s ascension to the throne, is singularly Christ. Christ, descendant through the line of King David (http://www.kingjamesbibleonline.org) (John 4:2), and Richard, descendant from King Edward III, are both royal and holy in their elections. As the blood of Christ was sacrificed for the redemption of man’s sins, the metaphoric equivalent of Richard’s blood is necessary for the redemption of England, its people, its sovereignty, and the reestablishment of its paradisiacal garden state. “In whom we have redemption through his blood, even the forgiveness of sins” (www.kingjamesbibleonline.org) (Colossians 1:14).

Despite this analogical connection, Richard is loath to surrender his crown and the life he has always lived, but he does comprehend his mortal limitations. He knows that as a mortal, he can die. His conversation with Aumerle at Flint Castle confirms as much. “Shall we call back Northumberland, and send / Defiance to the traitor, and so die?” (3.3.129-30). Richard, knowing that divine election is scant protection against men in arms, falls from his divine state and becomes a mortal man. He wants to undo all that has happened and return things to what they were, thus eliminating the Bolingbroke threat as it
currently stands.

O God, O God! that e’er this tongue of mine,
That laid the sentence of dread banishment
On yon proud man, should take it off again
With words of sooth! O that I were as great
As is my grief, or lesser than my name! (3.3.133-37)

Still, he is King Richard and, God or man, on
the throne or deposed he will always be the lawful king.

Or that I could forget what I have been!
Or not remember what I must be now!
Swell’st thou, proud heart? I’ll give thee scope to beat,
Since foes have scope to beat both thee and me. (3.3.138-41)

Maveety’s A Second Fall of Cursed Man: The Bold
Metaphor in “Richard II” (1973) quotes Dover Wilson’s
observation that Richard’s fall and subsequent death are a “type
and exemplar of royal martyrdom” (p.176). I argue this royal
martyrdom, Richard sacrificing his crown and life, ostensibly
for the good of England, is analogical with Christ’s sacrificial
death for the good of mankind. “And walk in love, as Christ
also hath loved us, and hath given himself for us an offering
and a sacrifice to God for a sweet smelling savour” (www.
kingjamesbibleonline.org) (Ephesians 5:2)(italics added). In
his divine role of king, whether that status is recognized or not,
Richard bears the ultimate responsibility and is required to
make the ultimate sacrifice.

Further similarity to Christ may be found in scenes
depicting Richard’s death and actions leading up to and past
his death. Shakespeare’s written text direction is vague enough
for directorial interpretation to vary from performance to
performance. Even so, the scenes are usually represented with
metaphorical images of Christ’s body and the use of symbolic
weaponry to carry out Richard’s murder. In the 1982 PBS
American Playhouse production of Richard II featuring David
Birney as Richard, the director chose to use a spear as the
killing weapon, mirroring the biblical spear that pierced Christ’s
side (www.kingjamesbibleonline.org) (John 19:34). Other
Christ imagery is found in the 2012 PBS Great Performances
production of “The Hollow Crown: Shakespeare’s Richard II.”
In Act 4.1, Richard extends his arms out from his sides prior to
relinquishing the crown to Henry. In this posture he imitates
the sacrificed Christ on the cross. Later in this same production, Richard’s dead body is brought before Henry, clad only in a white loincloth and arranged in a position reminiscent of a body hanging, slumped in death, on a cross.

The metaphoric role of dead Richard as the dead Christ, both princes on Earth, gives to Richard’s character its last nod of divinity and simultaneously bestows Henry’s character with another biblical image; Cain. Though Henry is identified as Cain in this instance, Richard carries his own metaphoric representations of Abel’s brother.

Cain. After Henry is exiled, Richard speaks to his entourage about Henry’s rapport with the “common people” and the favor the people return.

Ourself and Bushy, Bagot here and Green
Observed his courtship to the common people;
How he did seem to dive into their hearts
With humble and familiar courtesy,
What reverence he did throw away on slaves,
Wooing poor craftsmen with the craft of smiles
And patient underbearing of his fortune,
As ‘twere to banish their affects with him. (1.4.23-30).

Richard also expresses concern that Henry’s popularity could be a threat to the crown when he returns to England.

Off goes his bonnet to an oyster-wench;
A brace of draymen bid God speed him well
And had the tribute of his supple knee,
With ‘Thanks, my countrymen, my loving friends;
As were our England in reversion his,
And he our subjects’ next degree in hope. (1.4.31-36)
(italics added)

The preceding passages evoke the biblical jealousy between Cain and Abel. Richard wants the love and recognition of his people that Henry has cultivated, just as Cain wanted love and recognition from God for his sacrifice over that of his brother’s. Cain received no favor from God because he did not offer the best of his harvest. Richard receives no favor from his subjects because he does not give the best of himself to them. Instead, his sacrifice is unacceptable in the eyes of his people because he flouts the law, (stealing Henry’s inheritance), spends wantonly, gives no thought to the welfare of the common
people, and, most egregiously, leases out the lands of England to fill his coffers. Conversely, Abel gained divine favor by offering up his best lamb as a sacrifice, while Henry gains the people’s favor because he offers the sacrifice of his best self, his respect to the people, and even the coins from his own purse.

Richard does not see the moral connection and only bears anger and jealousy because of his inadequacy next to Henry’s popularity. Richard is the allegorical Cain who must answer God’s questions. “Why art thou wroth? and why is thy countenance fallen? If thou dost well, shalt thou not be accepted? and if thou dost not well, sin lieth at the door” (http://www.kingjamesbibleonline.org) (Genesis 4: 6-7). Richard, unlike Cain, does not kill his Abel, but is instead overthrown by Henry who leaves behind the Abel role and takes on the God role, marking Richard (Cain) as an unworthy ruler. A mark Richard is unable to accept and carry. “And Cain said unto the Lord, My punishment is greater than I can bear” (http://www.kingjamesbibleonline.org) (Genesis 4:13). And Richard said, “O that I were as great / As is my grief, or lesser than my name!” (3.3.133-37).

This is not to say that Richard is exclusively the Cain metaphor, nor that Henry is exclusively the Abel metaphor. Richard II makes clear the fact that neither man is wholly divine. Each carries a cross of sin and regret, and each is human and subject to temptation. In that, I agree with Joan Hutton Landis’ assessment in her 1985 article, “To Arthur’s Bosom”: Locating Shakespeare’s Elysium, “that the protagonists are doubles, brothers, murderers and victims and that, while it is possible to make moral distinctions between Richard and Bolingbroke, they are finally both Cains and both Abels” (p.19).

**Henry**

Discussion of the metaphoric characteristics of Henry will include the God/Christ, Adam, and Abel roles. Since we have already discussed the Abel and Cain connection in the previous section, I will limit this section on Henry to the Adam and God/Christ allegories.

**Adam.** Favored by God and keeper of the Garden of Eden, Adam lived in peace and comfort in the Garden. Favored by Richard and heir to a Dukedom, Henry lives well in England. Sadly for both, disobedience resulted in banishment from their respective paradises.
Richard, as God, expects obedience from his subjects. While he has the power to make and break any law for himself, he expects submission from everyone else, even from those with royal blood. Henry’s only disobedience in Act 1 (usurping the throne comes later) is refusing Richard’s order to “throw up [his] gage” (1.1.186) and in pushing the argument with Mowbray to the point of mortal combat. Richard banishes Henry and Mowbray before they can go to the field explaining he does not want that “our kingdom’s earth should not be soiled / With that dear blood which it has fostered; / And for our eyes do hate the dire aspect / Of civil wounds plowed up with neighbors’ sword” (1.1.125-28). In other words, their disobedience was leading to bloodshed among royals, an act that, openly known, would “soil” England.

The metaphorical connection to Adam’s banishment, is that he is also exiled because of disobedience; having eaten the forbidden fruit after he had been expressly told “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” (http://www.kingjamesbibleonline.org)(Genesis 2:17). Adam’s disobedience resulted in the “soiling” of the Garden of Eden with sin, just as Henry’s combat with Mowbray would have done in England.

**God and Christ.** Henry takes on a God and Christ imagery when acting as the usurper and when he becomes king.

**Christ.** Usurping the throne is not Henry’s original goal, he wants returned to him what is rightfully his by law (3.3.196), but by championing the cause of law Henry becomes the savior of England and her people, stepping on the path toward kinghood. Henry is Christ wholly by reason of his opposition to the unlawful acts of Richard. Stripped of his lands and wealth, but supported by the people, Bolingbroke returns early from exile and, wielding power and authority, he marches toward Richard. This image, Henry returning to England and being declared as the next king, can be likened to Christ’s entry into Jerusalem on the back of an ass. Like Christ, Henry is now the prophesied future king that will rescue England from its corrupt and dishonored Richard. “Behold, they King cometh unto thee, he is just, and having salvation” (http://www.kingjamesbibleonline.org)(Zechariah 9:9). Note that this scene not only compares Henry’s return to England with Zechariah’s
prophecy, but it also fulfills Richard’s prophetic lines in 1.4.34-36, “As were our England in reversion his, / And he our subjects’ next degree in hope.”

**God.** It is as king that Henry assumes the God role. No longer a Christ savior metaphor, Henry is now in full power of England, her laws, and her subjects. He uses his God power to enforce and maintain the laws and integrity of the throne. He imprisons the deposed Richard and exiles the Queen. He shows godly compassion pardoning Aumerle and the Bishop of Carlisle for their treason, and he deals kindly with his royal relatives. He, being a just king, “commands respect, both before and after the usurpation, because he consciously works to implement the concept of order,” that is, the order of law he championed from the beginning (Heninger, 1960).

However, the end of the play reveals that Henry as God is, in reality, no better than was Richard as God. The biblical metaphor vanishes, replaced by simile within the play itself. The King’s word, meant to be listened to and to be obeyed, leads Sir Pierce of Exton to act as the “king’s friend” and kill Richard, imprisoned at Pomfret (5.4.11). This act places Henry in the same role as Richard when, as king, Richard was complicit in the death of Henry’s Uncle, John of Gaunt, Duke of Lancaster. Now, even though Richard’s death was not by his own hand, Henry assumes the final analogic role in the play, he is Cain. Realizing what has happened, and his own complicity with Exton, Henry sets to “make a voyage to the Holy Land / To wash this blood from my guilty hand” (5.6.49-50).

**Conclusion**

This paper has shown biblical metaphors in *Richard II* as they relate to King Richard and Henry Bolingbroke. The play contains many more biblical representations with these and other characters such as Judas, Eve, Moses (as demonstrated), Lucifer, and even the Garden of Eden. Continued examination would yield too many results for the limited length of this paper.

Abundant with rich, religious imagery, *Richard II* indeed focuses on godly authority and divine right, but it does not forget the mortality of kings. The fictionalized Kings, Richard and Henry, though possessing divine right and being placed in comparative situations with holy images, never attain, as the characters themselves, true divinity. Men they were born,
and men they remain...whether they are dead or ascended to a
throne. The pathos elicited by this play is not for the expressed
divine similes, but is instead for the mortality of Richard
and Henry. It is the mortal imagery that makes the strongest
connection with the biblical representations found in the play.
It is not wise for any mortal, even a king, to assume divinity.

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