Task: *Read the Original Texts and Student Texts below. Decide if the Student Text employees proper paraphrasing, summarizing, quoting and citation or if there are issues of plagiarism. Discuss.*

***1. Original Text—***from Pinker, S. (2007). The stuff of thought. New York: Viking.

Our consciousness, even more than it is posted in space, unrolls in time. . . . As with every other aspect of human nature, it’s been claimed that there are cultures out there that have no conception of time. The linguist Bernard Comrie examined the claims and has noted that they are not credible. A person belonging to a culture with no conception of time could not generalize that people invariably are born, grow up, age, and then die, and thus would be unsurprised to meet someone who started out as a corpse, came to life as a senior citizen, grew younger and younger, and eventually disappeared into his mother’s womb. Needless to say, there is no society populated by such madmen.

***Student Text***

Whorf proposed that certain American Indian tribal languages, such as Hopi, lack tense and that the people who speak these languages live in the moment of the eternal now. On this account, he argued that language affects how the mind operates—that is, the lack of tense in Hopi prevents speakers of Hopi from having concepts for past and future. The problem with this argument is that it fails to take into account the fact that the Hopi or anyone else with no conception of time would be unable to generalize that people are born, grow up, and die. Such people would not be able to plant crops, follow the track of an animal, or understand the change of the seasons (Pinker).

***2. Original Text***—from Fagan, G. (1999). Bathing in public in the Roman world. Ann Arbor: University of Michigan Press.

In general, it is safe to say that life in a Roman town was considerably more communal than is the case among Westerners today. Study of apartment blocks at Ostia and elsewhere reveals that the living quarters of the humble often lacked amenities considered absolutely fundamental in modern residences; many had no kitchens, latrines, or baths. As a consequence, many functions performed inside in private today were conducted by the Romans outdoors, in full public view. For instance, in the absence of widespread private kitchens, Roman communities tended to have a plethora of taverns and public eating places, distributed so as to serve the populated parts of the town. Public latrines, likewise, show a degree of openness that is shocking to modern sensibilities. Many are multiple-seaters, in which patrons would attend to bodily functions, apparently in full view of others; and there is no indication of male/female segregation. There could hardly be a better illustration of the communality of living in Roman towns.

***Student Text***

Those who argue that people are basically the same everywhere need only look at Roman society to see how wrong they are. According to Garrett Fagan, Romans of more humble means didn’t even have kitchens, toilets, or baths in their homes. When they needed to eat, they had to go to the local tavern. When they had to take care of their biological needs, they used public toilets that didn’t even have partitions to separate people so that they used the toilet in full view of everyone else. In addition, it seems that men and women shared the same facilities, with no effort to provide privacy.

***3. Original Text***—from Tyldesley, J. (1999). Nefertiti: Egypt’s sun queen. New York: Viking.

The predictable behavior of the River Nile made Amenhotep’s own country the most prosperous and fertile in the ancient world. The annual inundation, or flooding, ensured that the Egyptian farmers could, with relatively little effort, grow crops which were the envy of their neighbours, and while the agriculture was under water, provided a vast labour force available for work on state projects. If the Nile failed to flood, or if the waters rose too high, there could be grave problems, but Amenhotep was truly blessed by Amen, and the Nile behaved impeccably throughout his lengthy reign. Grain was grown in vast quantities; it was used to pay the wages and to make the bread and beer which were staples of the Egyptian diet, while any surplus was stored in vast warehouses to provide against future lean times.

***Student Text***

The ability to produce food for the people was central to the success of ancient societies. The Sumerian and the Babylonian societies, for example, collapsed when drought brought on by climate change made it impossible to feed the people (Roberts, 2001). Egypt, more than most other Mediterranean societies, benefitted from a geography—i.e., the Nile River—that to a certain extent protected it from drought. Although Egypt was a desert country even in ancient times, the Nile provided ample water for farming, for its source, Lake Victoria, is more than 4000 miles to the South. So when drought struck Egypt, the river was unaffected. As a result, grain was gown in vast quantities and often was used as payment for work on temples and pyramids. Surplus grain was stored in warehouses and temples to provide food for the people when annual harvests were below expectations and needs.

Adapted from: <http://documents.routledge-interactive.s3.amazonaws.com/9780415640572/plagiarism_exercises.pdf>