

M̄weñan eo an Jibboñ in Jādede

Eprōl̄ 2, 2011

Kōrā in LDS Rekajoor!

Jen El̄tōr Quentin L. Cook

Jen Doulul eo an Joñoulruo Rijilōk ro

Rijeje im ribwebwenato Wallace Stegner eaar je kōn emakūt eo an Mormon im etal eo aer ñan Salt Lake Valley. E ekar jab bōk tōmak in ad im ilo elōñ wāween ko rekar eppen; mekarta, ekar bwilōñ kōn wujlepl̄ok eo im peran eo an membōr ro an Kabuñ in m̄okta, ełaptata kōrā ro. Eaar kwałok, “Kōrā ro aer rekajoor.”¹ Ij āliji ejja ennain rainin. Kōrā in Armej ro Rekwojarjar ad rekajoor!

Anij eaar likūti ippān kōrā ro rōkōrbab ilo kwojarjar an kajoor, wānōk, iakwe, im kōñaan eo ñan wujlepl̄ok ilo ekkar ñan epepen ko ilju im jeklaj an ajri in jetōb ro Nejin.

Juōn kar ekkatak ilo United States kōn kōrā in aolep kabuñ “ełap tōmak ilo Anij” im koba l̄ok ilo kweilok ko an kabuñ ełapłok jān an armej kōm̄mane. “Kōn eñanin aolep joñak ełapłok aer kabuñ.”²

Ikar jab ilbōk kōn jekjek in, ełaptata ilo aō l̄ōm̄nak kōn jermal eo em̄man an baamle ko im kōrā ro ilo tōmak in ad. Katak ko ad realikkar: Kōrā ro rej jiroñ ro nejin Jemedwōj Ilañ, eo ej iakwe er. Limaro pālele rej juōn wōt ippān l̄ōmaro pāleleir. M̄are ekitbuuj juōn likieo in jemjerā ijo limaro im l̄ōmaro pālele rej jermal ippān doon ñan jelmae aikuj ko an baamle eo.³

Jejełā elōñ apañ ko ñan kōrā ro, ekoba ro rej kajieoñ in mour ilo kojpeł eo.

Jolet an Jejtōr ro M̄okta

Pedped ilo mour ko an pioneer ro jibūd im jim̄aad ej ilo tōmak eo an jejtōr ro. Kōn mour kwojarjar an kōrā ro ewōr menin letok eo ełap im jermal eo ñan kejarok m̄weo im ajri ro im ñan kōkajiriri ilo m̄weo im ilo jikin ko jet. Ilo meram an menin, tōmak eo an jejtōr ro ro raar kōñaan likūt im̄ōko im̄weir ñan kijoone āne ko jab jełā kake im̄aan me ekar im̄we. Ełañne juōn en kar kwałok aikuj eo aer ełap, en kar tōmak im jab pere eo aer ilo jepl̄aaktok in kojpeł eo an Irooj Jisōs Kraist.

Peran in bwebwenato ko in ta eo kōrā in pioneer ro rekar karmejeje im kar kadedełok ilo er rekar

kijoone āne ko ej juōn tōprak in wōnāān nān Kabuñ in. Ij eñjake ipa kōn bwebwenato eo an Elizabeth Jackson, eo ʄeo pāleen Aaron ekar mej ālikin kar kijoone Platte River eo ippān Martin Handcart Company eo. Liin eaar je:

“Ijjab maroñ in kōmʄeʄeʄeik eñjake eo aō ilo loe eō make āinwōt eo emej ʄeo pāleen kōn jilu ajri, iumwin jekjek ko rekōmetak. ... Ij tōmak ... bwe eñtaan ko aō kōn jipadjapd eo an Kōjpeʄ eo enaaj kōkwojarjar makūtkūt eo aō kōn emmān eo aō. ...

“Iaar [kūr] nān Irooj, ... E eo ekar kallimur nān ʄeo pālele nān kōrā eo emej pāleen, im juōn jemen nān ro eʄjeʄok jemeer. Iaar kūr nān e im eaar itok nān jipañ eō.”⁴

Elizabeth eaar ba ej jeik bwebweanto eo ilo etan ro raar kijoone eja jekjek kein kōn kōjatdikdik bwe epepen ko ilju im jeklaj renaaj kōṇaan nān wujleʄok im karmejeete aolep men ko nān aelōñ in kiiñ eo an Anij.⁵

Kōrā ro ilo Kabuñ in Rainin Rōkajoor im Peran

Ij tōmak bwe kōrā in Kabuñ in rainin remaroñ jelmāe apañ in im lukkuun in kajoor im tiljek. Ritōl ro an priesthood ilo Kabuñ in ilo aolep joñak rej mōṇōṇō in kile jermal eo, karmejeete, wujleʄok, im jipañ eo nān jejtōr ro.

Jidik in ta eo jaar kadedeʄok ilo Kabuñ in ej kōn jermal in jipañ eo emake wōt an kōrā ro. Meñe ilo Kabuñ in ak ilo mʄweo, ej juōn men eaiboojoj nān loe priesthood ro im jermal in ippān doon an Doulu eo an Kōrā ro. Kain jemjerā in ej āinwōt juōn ainikien kurup in al emmān, im tōprak in ej imʄwe kōjwōj aolep.

Ke Ikar ijjitōñ nān juōn conference ilo Mission Viejo California Stake, Ikar imʄwe jen juōn bwebwenato in eeb an jodikdik ro ilo New Year’s Eve eo aer kobain stake ko-emen. Ālikin eeb eo, juōn kar ep kar loe ilo eʄjeʄok kakilen an wōn ilo jab kōpeʄloke. Ij kwaʄok ippami mōttan ta eo Jejtōr Monica Sedgwick, būreejtōn eo an Jiroñ ro ilo Laguna Niguel stake, ekar kwaʄok: “Kōmʄ kar jab lukkuun kepaake nān lale; ekar imʄwe jet armej! Im kōmʄ kar kōmānman ilo ad kōpeʄloke im bōke men eo jinoin me ej pād ilōñtata—kōjatdikdik, enaaj kalikar e. Aaet ekar, bōtaab ekar kalikar jet men ko ijeʄokin etan—ekar juōn bok *Non Kokajur Jodrikdik Ro*. Wow! Menin ekar jiroñ kōmʄ kōn e. Innām, kōmʄ kar bar tōpar aitōm eo juōn, juōn bok in jeje jidikdik. Emʄool menin eaar letok nān kōm uwaak ko, bōtaab ejjab kain eo kōm kar kōtmene kake. Peij eo mōktata eaar juon laajrak in eon ko remmān. Eaar wōr bar ʄalem peij ko kōn eon ko kar kanooj je im jeje ko an juon make”

Leddik rein rekar kōṇaan ion leddik in etiljek. Rekar rōṇ nān ep eo nān kakilen an wōn. Rekar

jibwetok bwil, joob, kein ekkapit, im juōn būraj. Emṡan Ippa ennan ko aer: “Oh, men ko remṡan rekar waḷok jān loñin; liin ekar erre eo im pā ko pein repidodo; im liin ej kejparok e make.”

Rekar kijerjer in kōttar menin aorōk eo tok juōn. Kar waḷok juōn ep jidikdik kōmṡan in mṡeo jān juōn cardbord juice carton, im ekar wōr jet jāān ilo juōn pojo in jibōr. Rekar ba, “Ahh, liin ekar kowaḷoke im kepooje!” Rekar eñjake āinwōt ajri jiddik ro ilo jibboñ in Kūrijmōj. Ta eo rekar bōke tokālik kar kabwilōñ er eḷapḷok: juōn iiōk in cake im juōn naan in kakememej nān kōmṡane cake eo nān juōn mṡōttan ilo raan in kemeem. Rekar tin lamōj, Liin ej juōn HOMEMAKER!! ḷōmṡake im jermal in jipañ.” Innām, aaet, āliktata jet kakilen. Ritōl ro an jodikdik reba raar eñjake eḷap kōjeramṡan “nān lale waanjoñak eo an leddik eo edik mour kōn kojpeḷ eo.”⁶

Bwebwenato in ekwaḷok kallimṡur eo an jiroñ ro ad nān joñak ko an Kabuñ in.⁷ Ej barāinwōt juōn waanjoñak in kea, katoktok limo, ritōl ro an Jiroñ Ro rej wujleḷok ilo aolepen laḷ in. Rekajoor!

Jejtōr ro ewōr aer jermal eo eaorōk ilo Kabuñ in, ilo mour an baamḷe, im āinwōt kajjojo ro me reaorōk ilo karōk eo an Jemedwōj Ilañ. Eḷōñ iaan eddo kein rejjab kowaḷok jāān bōtaab rej kwaḷok eñjake im rej reaorōk indeeo. Jemāanḷok juōn lemōḡōḡō im kōrā in nuujpeba ekar kajjitōk kōn juōn meḷeḷe in jermal eo an kōrā in Kabuñ in. Ekar kōmḷeḷeik bwe ritōl ro ilo kabuñ eo aṡ rejjab bōk wōḡāāer. Liin ekar kwaḷok itok limo eo an eaorōktata. Liin ekar ba, “Ijab tōmak leddik ro rejjab kōḡaan bōk wōḡāān jermal.”

Kōmṡ kar kile bwe ejaake eo eaorōktata ioon laḷ in ej baamḷe, ijo “ro jemen im ro jinen rej ... ippān doon.”⁸ Meñe juōn ej kōllā jen an jermal, bōtaab kōjeramṡan ko rej likūt kōmḷeḷe ko. Kōj aaet kar jiroñ e kōn Doulul eo an Kōrā ro, Doulul eo an Jiroñ ro, doulul ko an Būraimere me rej tōl jen kōrā in būreejtōn ro. Jej kile bwe jān bwebwenato ko jimor an emṡaan ro im kōrā ro rej jar, kōmṡan al, leḷok katak ko, im al ilo kumi in al eo, eḷaptata ilo kweiḷok in kwojkwoj eo, kweiḷok eo ad ekwojarjar.

Jemāanḷok bōk in nōpar *American Grace* kar kwaḷok kōn kōrā in kabuñ ko. Kar kwaḷok bwe kōrā in Armej ro Rekwojarjar ilo Raan-kein Āliktata rej make wōt ilo kōrbab kōn jermal in tōl eo aer ilo Kabuñ in.⁹ Ilo kakobaba, Armej ro Rekwojarjar ilo Raan-kein Āliktata āinwōt juōn dipieo, emṡaan im kōrā ro, ewōr kajoor nān tōmak eo aer iaan jabdewōt ekkatak ko an kabuñ.¹⁰

Kōrā ro ad rejjab kajoor kōnke rej lale nān bōbraik apañ ko an mour—jumae ko. Rej kajoor kōnke iaḷ eo rej jelmae ej walōñ walaḷ me ekkā an waḷok apañ ko āinwōt mṡōttan mour. Meñe apañ ko im idajoñjoñ ko an mour rej nān leḷok—ṡare ak jab ṡare, kālōt ko an ajri ro, jabwe mour, jabwe jermal ko, im eḷōñ burabōlemṡ ko jet—ren pād ilo kajoor im dim im ṡool nān kabuñ eo aer. Jejtōr ro ad ipeḷakin Kabuñ in rej “eñjake ṡōjḡo ko, kotak pā ko pāier me reotḷok, im kōkajoorḷok ne ko neer.”¹¹

Juōn būreejtōn an Doulul eo an Kōrā ro ekar kile jermal in ejeņoļok ekar ba, “Meņe jejtōr ro rej jerbale, rej ļōmņak, ‘Eļāņņe Imaroņ in wōt kōmņan eļapļok!’” Meņe rejjab wānōk im aolep niknik ko aer kajjojo rekar eppen, tōmak eo aer nān Jemed ilo Laņ im kallimur eo kōn eņtaan in pinmuur eo an Rilomņor kar waļok ilo mour ko aer.

Jermal eo an Jejtōr ro ilo Kabuņ in

Ilo kar jilu iiō remootļok, Būeejtōnji eo Kein Kajuōn im Doulul eo an Joņoulruo Rijilok ro rekar kwaļok tōl, imņwe, im mōdenļok āinwōt ad kar kapilok kōn priesthood im ritōl ro an radik ko im kar jermal eo ioon bok in bōk meļeļe ko rekāāl an Kabuņ in. Ilo jermal in Ikar eņjake iminene ko reimņwe ilo kaņoolol nān jermal eo eorok an jejtōr ro, jimor rimņare im jab mņare, wōr bwebwenato im kiiō jimor ikkure ilo baamļe eo im ilo Kabuņ eo.

Aolep membōr ro an Kabuņ eo an Jisōs Kraist rej jermal ilo jikin kallib eo an nān lomņren jetōb ko an armej.¹² “Jermal in lomņor [eo] ekoba jermal in mijinede an membōr, dāpij rioktak ro, jermal in kōrooltok membōr ro rejjab kajoor, tample im jermal in menmenbwij an baamļe, ... kwaļok kojpeļ eo,”¹³ im kea kake ro rijeramōl im riaikuj.¹⁴ Jermal in ej tōl eo eļap ilo ward koņņel eo.¹⁵

Ānān kwaļok, ej karok eo ilo bok in bōk meļeļe ko rekāāl me bisop ro, kile im meļeļe eddo ko rekadede waļok, naaj leļok eļapļok eddo ko. Membōr ro reaikuj in kile bwe bisop eo emōj kar katakin nān leļok eddo ko. Membōr ro reaikuj in rejetake im jipaņ e ilo an ļoor koņņel in. Menin enaaj kōtļok bwe bisop eo en joļok eļap iien ippān jodikdik ro, rūmņan ded ro, im baamļe eo an make. E enaaj leļok eddo ko jet reorok nān ritōl ro an priesthood, būreejtōn ro an radik ko im kajjojo emņaan im kōrā ro. Ilo jermal eo an kōrā ro ilo Kabuņ in ilo mņweo eļap kautieje.¹⁶ Āne eo jinen ej bōk juon kūr ilo Kabuņ in me ej aikuji eļap iien ko an, emakijkij an eo jemen naaj leļok juon kūr eo edikļok—an joļok iien nān an maroņ kōweppan wōt juon ilo mour ko an baamļe eo.

Jet iiō remootļok Ikar pād ilo juōn stake conference ilo Tonga. Jibboņin Jabōt eo jia ko jilu imāan in imōn jar eo rekar booļ kōn emņaan ro ikōtaan 26 im 35 iiō. Ikar ļōmņak rekar kumi in emņaan in al. Bōtaab ke jermal ko an conference eo kar kōjekiki, kajjojo iaan emņaan rein, 63 oraer, raar jutak ke etaer kar kūr er im rekar rejetake nān ekkapit nān Melkisedek Priesthood eo. Ikar mōņoņo im ilbōk.

Ālikin mņweinān eo Ikar kajjitok ippān Būreejtōn Mateaki, stake būreejtōn eo, ekōjkan an kabwilōnlōn in kar dedeļok. Ekar jiroņ eō bwe ilo juōn kweiļok an stake koņņel kar kōnono kōn menin. Stake būreejtōn in Doulul eo an Kōrā, Jejtōr Leinata Va’enuku, kar kajjitok eļāņņe ekkar bwe en ba jidik. Ilo an liin kōnono, Jetōb ekar kapen nān būreejtōn eo bwe ta eo liin eaar kakobaba ekar mņool. Liin ekar kōmeļeļeik bwe ewōr bōnbōn ko reļļap an likao ro remņan ilo iiō ko aer 20 im 30 ilo stake eo aer ro rejaņin jerbale mijen ko aer. Liin eaar ba eļōņ iaer rejeļā bisop ro im ritōl ro an priesthood ro rej lukkuun rōjaņ er nān jerbale juon mijen, im rekar eņjake āinwōt kein—karuo

kūlaj in membōr ro an Kabuñ in. Liin ekar kwaļok bwe ļaddik rein rekar lukkuun in rūtto. Liin ekar kwaļok an iakwe im nūrbōktak kōn er. Liin ekar kōmeļeļeik bwe aolep kaiñi ko an ļomqor rej pād wōt nān er im pedped eo eaikuj in ekkapit nān kaiñi ko an priesthood ilo tampeļ. Liin eaar kwaļok bwe jet iaan ļaddik rein rekar jab m̄are, eļōñ iaer em̄oj aer m̄areik kōrā ro reaiboojoj—jet rekajoor, jet rejaniknik, im jet rejjab membōr.

Ālikin kōnono eo ilo stake kōņņel eo, kar kālōt bwe em̄maan ro an priesthood im kōrā in Doulul eo an Kōrā renaaj pukōt lok nān kejparok em̄maan rein im kōrā ro pāleer, ilo an bisop eo joļok eļap iien ippān jodikdik ro im leddik ro ilo ward ko. Ro rej bōk kūņaer ilo kejparok im pedped ilo kepooj er nān priesthood eo, m̄are indeeo, im kaiñi in ļomqor eo an tampeļ. Ilo iiō kane tok ruo, enaņin aolep 63 em̄maan ro rekar rejetak nān Melkisedek Priesthood ilo conference eo Ikar pād ie rekar bōk menin letok kwojarjar eo ilo tampeļ im bwe kōrā ro pāleer ren liāp nān er. Bwebwenato in emake wōt waanjoņak in wāween eņtaan an jejtōr ro ad ro raar jerbale ļomqor ilo ward ko im stake ko ad im wāween aer bōk m̄ōdenļok ilo tupidodo, eļaptata ilo kōņņel ko an baamļe im Kabuñ.¹⁷

Jerbal eo an Jejtōr ro ilo Baamļe

Jej kile bwe ewōr rej jekpen ņae kōrā ro im baamļe ko. Ekkatak ko rekāal rej loe dikļokin wujleplok nān m̄are, kōn juōn dikļok in bōnbōn in rūtto ro rej m̄are.¹⁸ Nān jet, m̄are im baamļe rej erom̄ “jokālōt ijeļokin ejaake pedped eo ioļap in ippān doon eo ad.”¹⁹ Kōrā ro rej ioon eļōñ jokālōt ko im aikuj in lukkuun kōļmenļokjen kōn kālōt ko rej kōm̄mani im ekōjkan an kālōt ko rej jelōt baamļe eo.

Ke Ikar pād ilo New Zealand iiō eo lok, Ikar riiti Auckland nuujpeba eo kōn kōrā ro, ejjab jān tōmak in ad, apañ kōn jekjek in. Juōn jinen ekar ba ekar kile bwe keeij eo an, an kālōt kōn jermal ak pād bajjok ilo m̄weo ekar juōn karpit kāal ak juōn wa me ekar jab lukkuun in kōņaan. Juōn bar kōrā, ijoke, kar eņjake “eļap kōjdat an juon baamļe elem̄ōņōņō ilo mour kar jab kōļļā wōņāan jermal—ekar tipi.” Liin ekar ba bwe baamļe ko rej joļok eļap iien alooj tv im jab elap—iien ippān doon an baamļe.²⁰

Eļap m̄ōņōņō, kālōt ko ad make, bōtaab ewōr ruo pedped ko me jej aikuj in aolep iien ļōmņak kake. Mōktata, ejjeļok juon kōrā eaikuj in eņjake nān aikuj joļok bōd ak eņjake an leļok jipaņ eo edik kōnke e ej wujleplok an eļap kōn kijejeto eo nān kōkajiririik ajri ro nejin. Ejjelok men eļaplok ilo karōk eo an Jemed Ilañ. Kein karuo, jej aikuj aolep jojo kejparoke jab nān ekajet ak ļōmņak bwe jejtōr ro ejaorōk kālet ko aer eļañne rej kālet im kōm̄mane jermal ko itūnamōj in m̄weo. Jej lukkuun in jeļā ak lukkuun in kamolool jekjek ko an armej ro. Lōmaro im limaro pālele reaikuj in kipel doon, nān meļeļe aikuj ko aer nān Anij kōn kālet ko aer.

Kom̄ jejtōr in wujleplok ro rej make iaer kōn jekdoon un būrūwōm ej kamolool kom̄. Rikanaan ro

rekar kalikar “bwe eļōñ pā ko rekar jutak kadede ñan jipañ eok. Irooj ej kea kake eok. Barāinwōt Kabuñ eo An.”²¹ Ij kōjatdikdik bwe Armej ro Rekwojarjar ilo Raan-kein Āliktata rej pād iṃaami ilo ejaake juōn jukjuk in pād ilo jikin jermal me eļap bōk im kadede ilo jimṃor kōrā im emṃaan ro ilo eddo ko aer āinwōt ro jinen im jemen.

Komṃ jejtōr ro reparen im retiljōk, jouj im jeļā bwe kōmij iakwe im kamolool komṃ, im kōmij kile komṃ bwe kōjeramṃan ko an indeeo enaaj ami.

Kōrā in pioneer rein rōkabwilōñlōñ, Emily H. Woodmansee kar kūne al eo “As Sisters in Zion.” Liin ekar jimṃwe bwe “kōrā in kōmṃan jermal ilo kwojarjar.”²² Menin kar kōmeļeļeik āinwōt “ejjab dik jān kōmṃane tōl im ikkejeļ ippān Jemed ilo Lañ, im ‘eñin ej juōn menin letok bwe ... jejtōr ro ... rej bōk.’”²³

Jejtōr ro rejitenbōro, kōmij iakwe im nōpar komṃ. Kōmij kamolool komṃ kōn jermal ko amṃ ko ilo aeļōñ in kiiñ eo an Irooj. Komṃ kajoor! Ij kwaļok kamolool kōn kōrā ro ilo mour eo aō. Ij kamṃool kōn lukkuun Pinmuur eo, kwojarjar eo an Rilṃmṃor, im Jepļaaktok eo an in Kabuñ eo An, ilo etan Jisōs Kraist, amen.

Kakememej

1. Wallace Stegner, *The Gathering of Zion: The Story of the Mormon Trail* (1971), 13.
2. Robert D. Putnam and David E. Campbell, *American Grace: How Religion Divides and Unites Us* (2010), 233.
3. Lale Bok in *Bōk Meļeļe 2: Tōl Kabuñ eo* (2010), 1.3.1; barāinwōt lale Moses 5:1, 4, 12, 27.
4. Ilo Andrew D. Olsen, *The Price We Paid: The Extraordinary Story of the Willie and Martin Handcart Pioneers* (2006), 445.
5. Lale “Leaves from the Life of Elizabeth Horrocks Jackson Kingsford,” Utah State Historical Society, Manuscript A 719; in “Remembering the Rescue,” *Ensign*, Aug. 1997, 47.
6. Combined and shortened from an e-mail written by Monica Sedgwick, stake Young Women president of the Laguna Niguel California Stake, and a talk given by Leslie Mortensen, stake Young Women president of the Mission Viejo California Stake.

7. Ilo juon taitōl in ennaan “Why Do We Let Them Dress Like That?” (*Wall Street Journal*, Mar. 19–20, 2011, C3), a thoughtful Jewish mother advocates for dress standards and modesty and acknowledges the example of Mormon women.

8. “Baamle Eo: Juon Naan in Keanā nān Lal in,” *Liaona Nob*. 2010, 129.

9. Lale Putnam and Campbell, *American Grace*, 244–45.

10. Lale Putnam and Campbell, *American Grace*, 504.

11. Doctrine im Covenants 81:5; lale barāinwōt Mosaia 4:26.

12. Doctrine im Covenants 138:56.

13. *Bok In Bōk Mejele 2: Tōl Kabuñ eo* (2010), peij 22.

14. Lale *Bok in Bōk Mejele 2*, 6.1.

15. Lale *Bok in Bōk Mejele 2*, 4.5.

16. Lale Emily Matchar, “Why I Can’t Stop Reading Mormon Housewife Blogs,” salon.com/life/feature/2011/01/15/feminist_obsessed_with_mormon_blogs. This self-described feminist and atheist acknowledges this respect and says she is addicted to reading Mormon housewife blogs.

17. Jān conversations with Nuku’alofa Tonga Ha’akame Stake president Lehonitai Mateaki (who subsequently served as president of the Papua New Guinea Port Moresby Mission) and stake Relief Society president Leinata Va’enuku.

18. Lale D’Vera Cohn and Richard Fry, “Women, Men, and the New Economics of Marriage,” Pew Research Center, Social and Demographic Trends, pewsocialtrends.org. The number of children being born has also decreased significantly in many countries. This has been called the demographic winter.

19. “A Troubling Marriage Trend,” *Deseret News*, Nov. 22, 2010, A14, quoting a report on msnbc.com.

20. Lale Simon Collins, “Put Family before Moneymaking Is Message from Festival,” *New Zealand Herald*, Feb. 1, 2010, A2.

21. Gordon B. Hinckley, “Women of the Church,” *Ensign*, Nov. 1996, 69; lale barāinwōt Spencer W. Kimball, “Our Sisters in the Church,” *Ensign*, Nov. 1979, 48–49.

22. “As Sisters in Zion,” *Hymns*, no. 309.

23. Karen Lynn Davidson, *Our Latter-Day Hymns: The Stories and the Messages*, rev. ed. (2009), 338–39.