

Sample Alt Text Descriptions

This document provides examples for common types of visual elements that would require accessible image descriptions, including visual art, photographs, maps, and diagrams.

There are two major types of accessible image descriptions:

- **Alt text:** a short description (maximum 250 characters, not including spaces) of a visual element such as an image, chart, or table that is accessed through assistive technology. All images that are not purely decorative should have alt text.
- **Extended description:** a detailed description of complex visual elements such as maps or visual elements that require a text transcription; supplied in addition to alt text.

Visual Art

Example 1

From Jodi Cranston, *Animal Sightings: Art, Animals, and European Court Culture, 1400–1550* (University Park, PA: Penn State University Press, 2025).



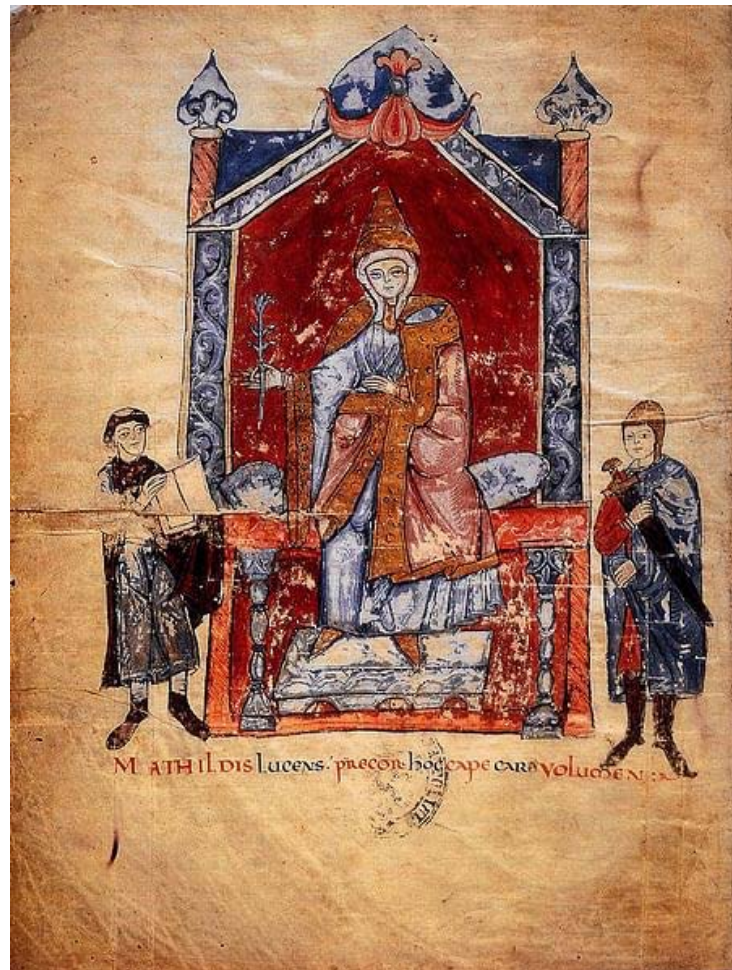
<caption> Albrecht Dürer, *Apollo and Diana*, ca. 1503. Engraving. 11.5 × 7.2 cm. Gift of Henry Walters, 1917, Metropolitan Museum of Art, New York.

<alt text> Apollo stands with his bow half-drawn in front of Diana, who is seated with a stag's head resting on her lap. (89 characters)

<surrounding text> We know from letters as well as extant artworks, such as the prints made of *Apollo and Diana* (figs. 56 and 57), that the two artists were aware of each other (beginning in 1495 in Venice) and each other's work.

Example 2

Figure in a book focusing on iconography



<caption> Dedication page from Donizo of Canossa's *Vita Mathildis*.

<alt text> Matilda of Tuscany enthroned with two figures standing on either side of her. On her right, a tonsured monk holds an open codex and on her left, a knight holds a sheathed sword. Matilda holds a flower in one hand and is dressed in rich blue and pink robes trimmed with gold.
(223 characters)

Photographs

Example 3

From Jennifer Clary-Lemon, *Nestwork: New Material Rhetorics for Precarious Species* (University Park, PA: Penn State University Press, 2023), 139.



<caption> Ray Lammens's tarped barn. Photo: Marcel O'Gorman.

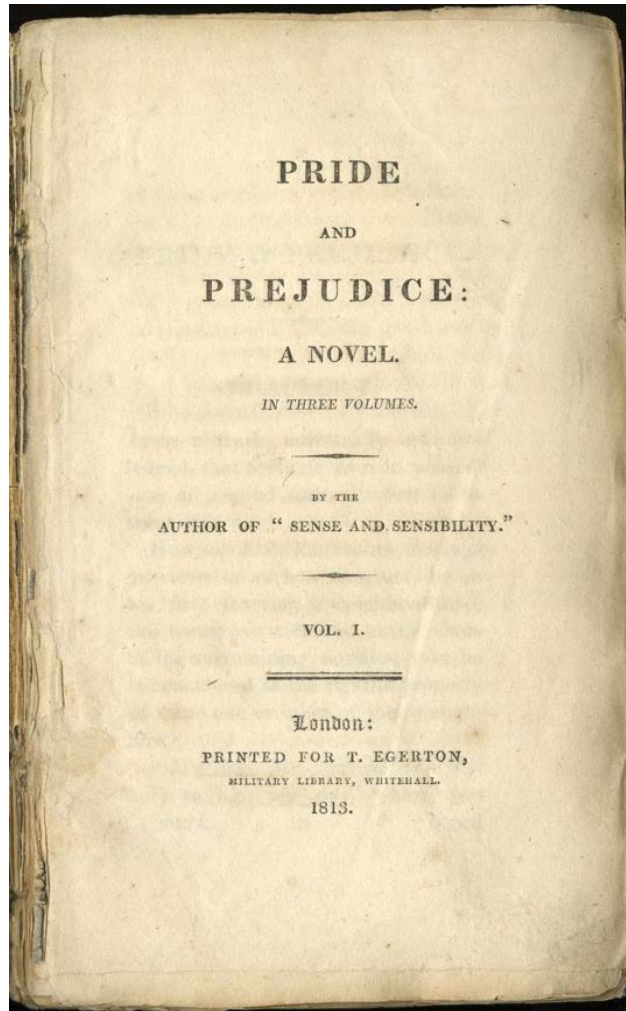
<alt text> Photograph of the inside of Ray Lammens's barn showing the industrial tarp installed to protect the nesting swallows along the roof from the farming equipment below.

<surrounding text> Examining the ceiling, it is clear to see the care by which the tarp was installed. Pieced together from large industrial tarps that have had rivets punched into all sides and laced together like a large quilt, the tarp, reminiscent of circus-tent draping, separates the loft space (which Ray leaves open with a small access door to the outside) from the barn below.

Documentary Materials

Example 4

Figure in a book on publishing history



<caption> First edition of Jane Austen's *Pride and Prejudice* (1813).

<alt text> Printed title page of the first volume of *Pride and Prejudice* containing information about the author and printer. (97 characters)

<extended description> The title page reads, *Pride and Prejudice*, a novel in three volumes by the author of *Sense and Sensibility*. Volume 1. London. Printed for T. Egerton, Military Library, Whitehall, 1813. (155 characters)

Maps

Example 5

From Briana L. Wong, *Cambodian Evangelicalism: Cosmological Hope and Diasporic Resilience* (University Park, PA: Penn State University Press, 2023), 2.



<caption> Trajectory of my research.

<alt text> World map showing the author's travel to various field sites for research, beginning in Pennsylvania, with stops in California, France, and Cambodia. (128 characters)

<surrounding text> Based primarily on ethnographic fieldwork carried out between June 2018 and June 2019 in the metropolitan areas of Philadelphia, Pennsylvania; Los Angeles, California; Paris, France; and Phnom Penh, Cambodia, this book explores questions of religious identity and the search for meaning within the context of transnational Cambodian evangelicalism, particularly with respect to conversion, cosmology, spirituality, and mission. (371 characters)

Example 6

From Malka Z. Simkovich, *Letters from Home: The Creation of Diaspora in Jewish Antiquity* (University Park, PA: Eisenbrauns, 2024), xiv–xv.



<caption> Map of the Ptolemaic Kingdom, ca. 240 BCE. Map by Simeon Netchev.

<alt text> Map of the eastern Mediterranean Sea outlining the territorial borders of the Ptolemaic Kingdom, Macedonian Kingdom, and the Seleucid Empire as well as the major cities in each region. (156 characters)

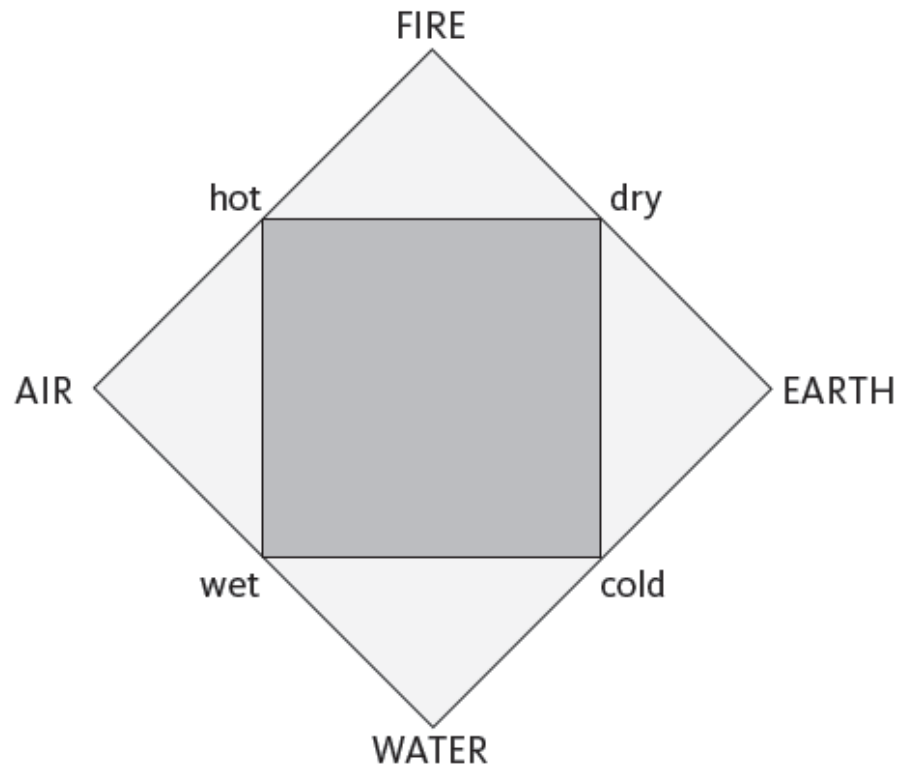
<extended description> The territory of the Ptolemaic Kingdom includes modern-day Egypt, the northern coast of Libya, the island of Cyprus, and the coast of Turkey. Territories in modern Israel and Palestine are marked as having been lost by the Ptolemaic Kingdom before the reign of Cleopatra VII. The territory of the Macedonian Kingdom is restricted to modern-day Greece,

and the Seleucid Empire includes the southern half of modern-day Turkey and stretches east.
(443 characters)

Diagrams

Example 7

From David Howes, *Sensorial Investigations: A History of the Senses in Anthropology, Psychology and Law* (University Park, PA: Penn State University Press, 2023), 119.



<caption> The Four Elements of classical Greek cosmology. Image: Wikimedia Commons.

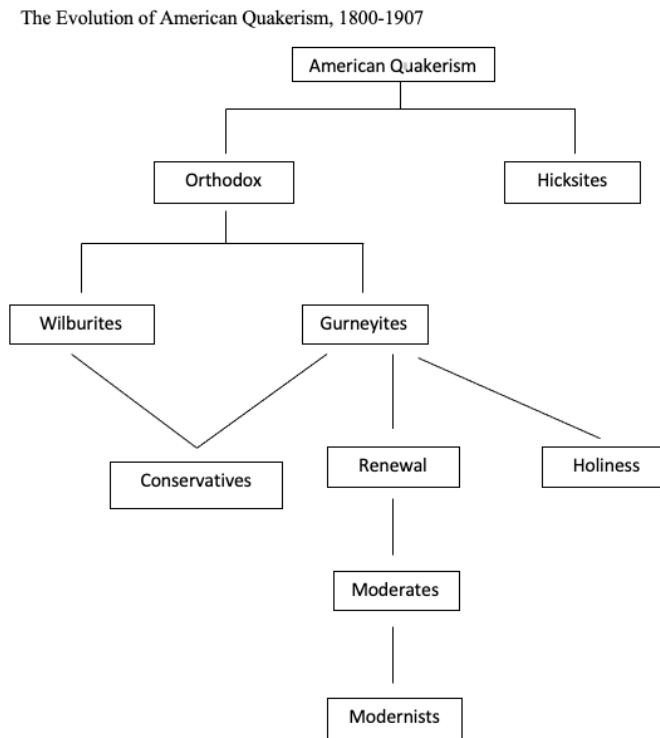
<alt text> Diagram depicting the four elements of fire, earth, air, and water on points of a diamond with their corresponding qualities listed along the sides of the diamond between each element. (155 characters)

<surrounding text> According to classical science—or “the Aristotelian worldview”—the universe was composed of the Four Elements: fire, air, earth, and water. Each element was distinguished by a different combination of tactile qualities: hot and cold, wet and dry. Thus, the

element of earth was categorized—or qualified—as cold and dry, fire as hot and dry, water as cold and wet, and air as hot and wet.

Example 8

From Stephen W. Angell, Pink Dandelion, and David Harrington Watt, *The Creation of Modern Quaker Diversity, 1830–1937* (University Park, PA: Penn State University Press, 2023), 5.



<caption> The Evolution of American Quakerism, 1800–1907. From Thomas D. Hamm, *The Transformation of American Quakerism: Orthodox Friends, 1800–1907* (Bloomington: Indiana University Press, 1988), 176. © Indiana University Press.

<alt text> A diagram depicting the branching and converging lines of American Quaker groups in the nineteenth and early twentieth century. (109 characters)

<extended description> The overall group “American Quakerism” splits into two groups: the Orthodox and the Hicksites. The Orthodox group then splits into two groups: the Wilburites and the Gurneyites. The Gurneyites split into three groups: the Conservatives, who recombined with the Wilburites, the Renewal, and the Holiness. The Renewal would evolve into the Moderates and finally the Modernists. (320 characters)

<surrounding text> The 1830–1937 period saw the end of a single Quaker tradition and its subsequent splintering into multiple schismatic tendencies—a splintering that occurs when counterbalancing emphases are separated from one another. As Carole Spencer’s chapter in this volume attests, wholly new variants of the Quaker faith emerged during this period, with a pattern of four main groupings taking shape by the end of the nineteenth century: revival evangelical, renewal evangelical, conservative, and modernist.

[The introduction also includes information on the specific beliefs of the individual branches of Quakerism.]