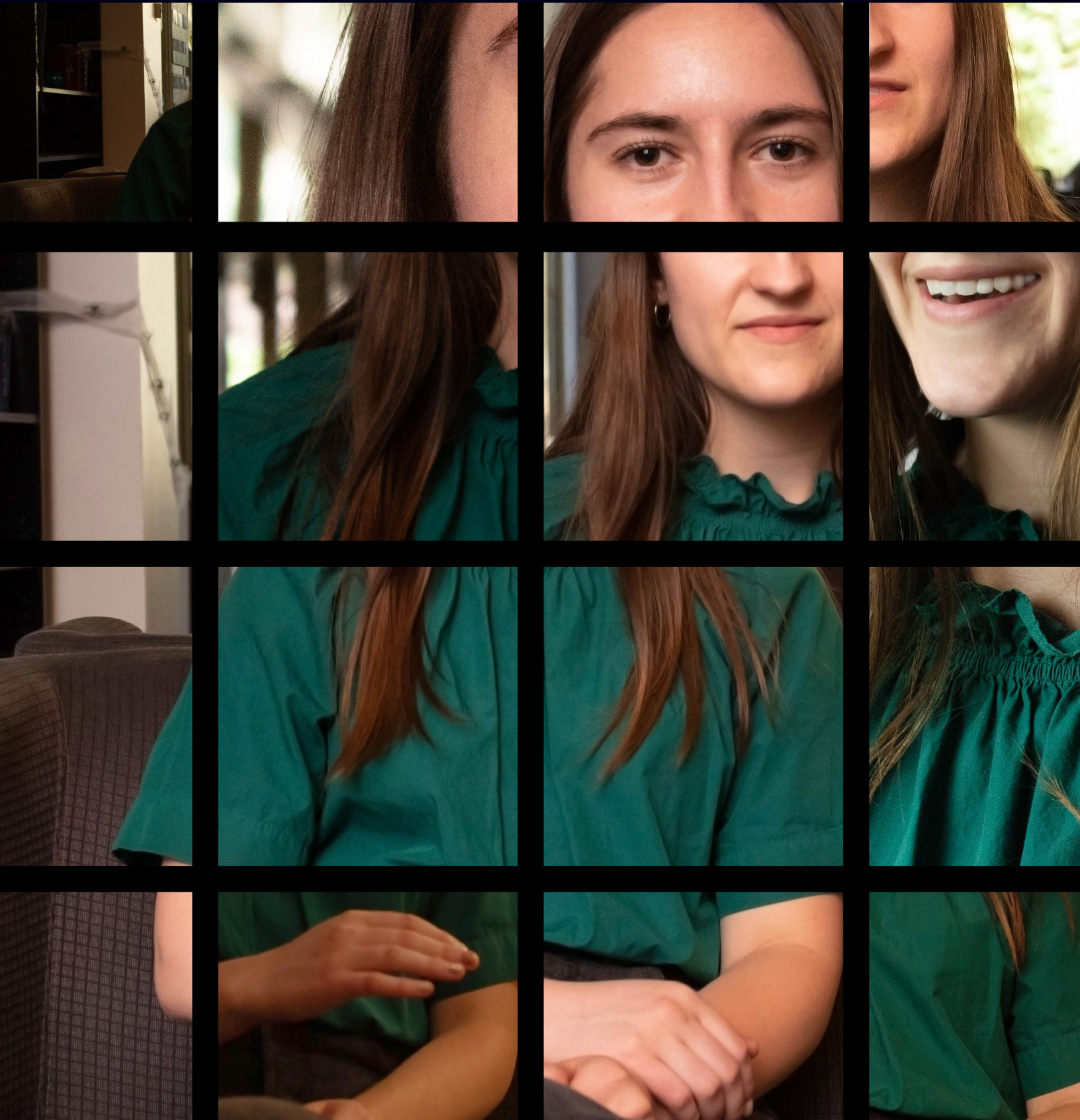


HUMANITIES

BRIGHAM YOUNG UNIVERSITY COLLEGE OF HUMANITIES FALL 2019



Life, Translated



By Dean J. Scott Miller

WE ARE ALL translators, even if we are monolingual. Translation is not just a verbal activity; the word “translate” is rooted in the sense of something being “carried across” from one place to another, and our lives are filled with such trans-
 portive acts. Every day—when we get dressed, when we exercise, when we interact with others—we transform who we are into a persona we deem suitable for those who will be reading us. Reading is, itself, an act of translation, for we bring our unique combination of life experiences and understanding to everything we read, making something of the written lines that is never exactly what the authors, based on their life experiences and understandings, intended to capture with their carefully chosen words.

The College is abuzz with activities located somewhere on translation’s broad spectrum. Our world language students, for example, quickly come to learn the challenges and pleasures of words for which there are no English equivalents. Our faculty carry literary works in various world languages across the linguistic gap into English and other tongues, or update obscure texts through commentaries and contextualization. Some examine the way film and theater adapt literary works in creatively staged performances. For decades, some of our faculty have been studying how to harness computers to translate languages while others have made contributions to the growing body of theories behind various modes of translation. More recently, students can learn the art of commercial translation from seasoned practitioners, and now there is even a translation and localization minor that prepares them to enter a dynamic, growing, and lucrative professional field. (Ever noticed multilingual ATM machines? That’s localization!)

When we think of the word “translation” in a literary context, we usually imagine a kind of seamless correspondence that

translators achieve by making an equivalent version of the original in the target language. Yet, as Wilhelm von Humboldt noted, translation is *einer unmöglichen Aufgabe* (an impossible task),¹ and an Italian proverb reads “*Traduttori traditori!*” (Translators are traitors!) Such maxims arise because the nature of human interaction is more complex than it seems, and so, in even very simple and seemingly straightforward communications (Google translate notwithstanding), factors such as setting, tone, and nuance can turn seeming equivalence on its head. Translation is a task that requires translators to understand context, employ creativity, adaptability, and especially empathy even as they aim for

Translation can,
and should,
be an act of love.

a hopelessly high standard. So impossible is that task that we find great, perhaps cathartic, pleasure in hilarious examples of mistranslations into English, the more absurd the better: “Please use the restroom beautifully!” (For another example from the College, see the sidebar below.)

One consequence I have found in the recent emphasis on using the formal name of BYU’s sponsoring church is to see it as an invitation to translate my worldly identity: I have been transformed from Mormon to saint! While, in my case, most observers would see this as a gross mistranslation, perhaps the collective impact of millions of renamed “saints” might help us revise, or more accurately reclaim, the meaning of the term to define one who sets oneself up as an example of a deeply flawed soul who places trust in a higher power to elevate them above their natural capacity. In the context of translation, perhaps we might

understand God’s work and glory—“to bring to pass the immortality and eternal life of man”²—to be the ultimate act of localization, wherein we are transformed, identities intact, from flawed denizens of a terrestrial planet into immortal beings living in exaltation across the eternities.

Perhaps the greatest challenge of living a saint’s life in the midst of a very imperfect and confusing world is to allow the magnitude of our conviction to draw out the divine from our human-habituated souls. Reaching out to others in a combination of sacrifice and love, yielding to promptings, and acting upon spontaneous bursts of inspiration are all ways in which we engage in translating our souls from natural man to saint. Likewise, training our skills of observation to see the divine within the all-too-human can translate mundane or even negative human interactions into transformational experiences. When we interpret life through a nobler vision of humanity we can find ourselves and others translated from modest but myopic, egocentric beings into creatures reflecting the glory of our Creator.

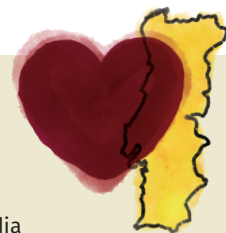
In this regard, then, translation can, and should, be an act of love, of respect, a vote of confidence in the direction of mutual understanding and human connection. May the experiences we have in life render us into something quite different from what we started out as, yet, as in all good translations, may something of the original—the best part—remain. Along the way, our ongoing education in both the humanities and humanity can help us gain, rather than lose, something in our ultimate translation.

1. Noted in a letter to A. W. Schlegel, 23 July 1796. Phillip Matson, ed. *Wilhelm von Humboldt Briefe. Historisch-kritische Ausgabe* (De Gruyter, 2017), vol. 3, p. 274.

2. Moses 1:39

“It Started as a Religious Mission in the USA and Ended with Them *Surrendered* to Portugal”

THE TITLE ABOVE, Google-translated from its Portuguese news media source (*italics added*), illustrates the need for careful translation in order to avoid misunderstandings. In June 2019, associate professor of Portuguese Rex Nielson and six study abroad students were interviewed about how they came to love the Portuguese language and culture by local news outlet SAPO 24. Fortunately for everyone involved, no one was taken prisoner during the exchange. But you could say the group was *won over* by their host country. To read the rest of the article in the original Portuguese or the Google approximation, visit bit.ly/Portugallove.





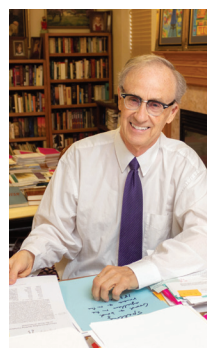
HUMANITIES | FALL 2019



14 Translation, Four Ways

Thomas Wayment's monumental endeavor to translate the New Testament and make the Bible more accessible to modern readers utilized four major translation studies fields in the College.

By Thomas Wayment and Erin Jackson



18 A Critical Text: An Interview with Royal Skousen

Royal Skousen and his friend and colleague Dan Peterson discuss the Book of Mormon critical text project to which Skousen has dedicated his career.

By Daniel C. Peterson and Royal Skousen

2 | RESPONSE

Have something to add to the conversation? Send us your feedback!—Timeline—Crossword Solution

4 | PERSPECTIVE

Before They Evaporate

6 | ANTHOLOGY

Translate—Thank You, Ira Fulton—No Debate: BYU Arabic Speakers Crush the Competition—Eye Trackers Trek to Michigan State—Empathy and Foreign Language Learning

10 | HUMANITIES REVIEW

What have we been up to lately? Don't miss these faculty and student highlights.

26 | RETROSPECTIVES

Alumni Update: Belief in Change and Divine Potential—Faculty Farewells—Alumni Survey Responses: In Your Own Words

28 | VOX HUMANA

Why Judges (and Others) Wear Robes

29 | CROSSROADS

The Other Side of a Tapestry

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Feedback? We would like to hear your views, your memories of campus, or an update on your life since leaving BYU. Please send email to humanitiespr@byu.edu.

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"Seeking Successive Autumns"

AS AN MA CANDIDATE at BYU, my feelings about applying to a PhD program vacillate daily at this time of year. I am in the throes of those crucial couple of weeks that will determine whether I take the plunge this cycle and apply to a dozen or so programs, or take a gap year to strengthen my application and apply next cycle. I wonder whether my passion and work ethic are sufficient and genuine—or if I'm just competitive to a fault. And then there's always the possibility that the decision will be made for me. I'm putting my fate squarely in the hands of a group of strangers who will read only a snapshot of my work and review a couple test scores (if the school even requires those—many don't these days) in a stack of hundreds of applications, and from that, determine whether I'll be a good fit.

Indeed, there is a unique kind of anxiety in the PhD application game—an anxiety which has always existed, but is perhaps compounded by the general affect and direction of the humanities field. For example, I attended a regional MLA conference a couple weeks ago. It was small and very friendly to grad student presenters, for which I was grateful as a first-timer. One of the nights, they conducted a panel where a recently graduated PhD student and two seasoned, tenured professors talked about the state of the job market with the intent of helping attendees improve their CVs. However, the conversation quickly turned less-than-productive as the older academics talked in various iterations of "Well, in my day . . . but now . . ." They warned us about the rapid disappearance of tenured positions (replaced with underpaid adjunct jobs), shrinking humanities departments, and ambiguous postdoc positions. The "Crisis in the Humanities" talk isn't new.

I've been hearing this talk since I first decided to pursue this career three years ago. It was a choice

born from a sincere one-on-one conversation with my London Theatre professor as we walked down the streets of London, making our way to the National Theatre for our show that night. Over the following days and weeks in that study abroad program, I realized my dissatisfaction with the previous internships and jobs I'd held and my predilection for constant learning. I chose to pursue academia, and—though I continue to look to either side of me—I haven't looked back. I am charging headlong into a career that I'm not even certain will have a place for me by the time I finish training for it.

So, considering the mountain of reasons piled against me, what keeps me here? I'm brought back to the fall, this brief season of brilliant change. It is, perhaps, the season perfectly representative of education because of the way education, at its best, is fundamentally transformative to the human spirit; we shed old ideals and habits of thought to make space for different perspectives, lenses, and philosophies. I look back at who I was when I entered the BYU English program and realize I now think in far more empathetic, nuanced, and complex ways. In short, I am a better person as a result of my humanities training, which has brought me both deep discomfort and personal fulfillment over and over again—must that come to an end? Am I to blame for wanting to continue chasing that betterment?

George Eliot once wrote in a letter,

Is not this a true autumn day? Just the still melancholy that I love—that makes life and nature harmonise . . . delicious autumn! My very soul is wedded to it, and if I were a bird I would fly about the earth seeking the successive autumns.

I believe, in pursuing these academic dreams, I am a bird seeking successive autumns, striving for continual improvement and the opportunity to help others find the same.

—MORGAN LEWIS, BA ENGLISH '18 AND
CURRENT HUMANITIES CENTER INTERN

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READER
RESPONSE TO
HUMANITIES
MAGAZINE

Want more thought-provoking discussion with fellow BYU Humanities alums? Connect with us between issues of *Humanities* on social media!



The views and opinions expressed here are those of the authors and do not necessarily represent the faculty, administration, or staff of the BYU College of Humanities. Submissions may be edited for length, grammar, appropriateness, and clarity.



SPRING/SUMMER 2019

TIMELINE

MAY Assistant professor of Arabic Kevin Blankinship, along with two colleagues, was awarded a Project 1 Grant of approximately \$430,000 from the Danish Independent Research Fund (DFR), comparable to the National Endowment for the Humanities (NEH) in the US. Their project, called "Medieval

Self-Commentaries beyond Europe: A Transcultural Perspective" will include journal articles, a monograph, an edited volume, and a digitized manuscript. bit.ly/DFRgrant.

JUNE Associate professor of Spanish & Portuguese David Laraway was appointed the new department chair of the Department of Philosophy. Laraway follows outgoing department chair Joseph Parry (Department of Comparative Arts & Letters), who served as chair for three years.

JUNE 17–27 The College hosted the third annual Humanities and Belief Workshop, Defining and Refining the Scholar of Faith for PhD candidates nationwide. For information about next summer's workshop, visit humanitiesandbelief.byu.edu.

JULY 2 Professor of English Chris Crowe delivered the devotional "'The Undiscover'd Country': Navigating Toward the Future." <https://speeches.byu.edu/talks/chris-crowe/undiscoverd-country-navigating-toward-future/>.

JULY 8–12 The second annual BYU Young Adult Novelist Conference for current undergraduates hosted keynote speakers Sarah Anderson, Lindsey Leavitt, Jessica Day George, Sara Zarr, and Brandon Mull.

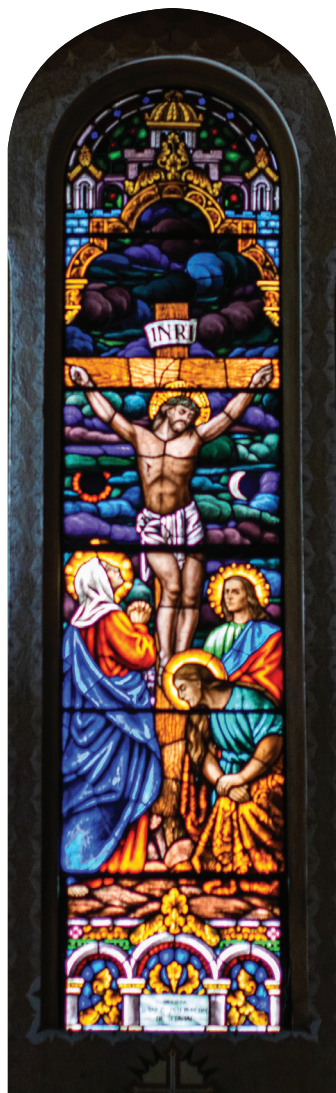
AUGUST 19–23 Thirteen faculty from the College of Humanities presented at 2019 BYU Education Week. To read a feature of one of these presentations, see page 14.

AUGUST 28 Dean J. Scott Miller delivered the annual College Meeting address, "On Ladders," <https://humanities.byu.edu/speeches/>.

A Translation of Pain into Poetry

Last semester, in a conversation with a student, Shannon Bairett, we compared finding truth to assembling shards of a stained-glass window, the collective result of which transcends the pieces alone and offers a stunning glimpse into eternity. I am forwarding a poem that she penned subsequent to our conversation, which I think represents a most sublime expression of wholeness.

—TONY BROWN, PROFESSOR OF
GERMAN & RUSSIAN



Stained Glass

A shard pressed in the palm draws blood.
Turned delicately, by its edges, the light
stabs too.

Admiration—pain; and truth—
Truth is violence.

I didn't ask for pieces.
I came here for wholes and found holes.
I pulled a nail from my shoe the other day
Without thinking to ask where it came
from.

Only that it found its rest in my sole.
That drew blood too.

What can I tell you? Two decades isn't long
for research,
However assiduous.
This doesn't even rhyme.
Most truths I find in fragments by the road.

A wise man said
That wayside seeds don't grow.
But I protest that sometimes they shatter
And those of us who aren't rooted yet
Seek out what sustenance we can.

Where do my fragments leave me?
Bleeding out handfuls of glass on the same
road I've always walked.
There are several roads, they say, but I've
only ever found this one.
In sunlight, the gravel shimmers like gold
And I cover my eyes.

Thinking back, the nail probably came
from the burning church

It was old, and the antique glass I found
there

Bubbled over, distorted, but more intact
than most

Offered a fuller reflection
Than any yet.

I retrace my steps.

Before the altar I found the nail. And now,
I look up to find:

Another hole.

A bleeding palm.

Sandals worn from roads lonelier than
mine

(And from mine too.)

An impeccable reflection in eyes that finally
teach me who I am.

Weary in worn and punctured sneakers
Beneath a roof burned through to heaven
Rays shine down to
Bathe me in colors.
A spectrum born of the Son.

And standing
Splashed
In pieces of white,
I finally understand
Why we paint the Savior in stained
fragments made whole.

— SHANNON BAIRETT,
NEUROSCIENCE AND RUSSIAN '21

CROSSWORD SOLUTION

DOWN
1. Translate 2. Went 3. ENG 4. LTE 5. Verb
6. Erect 7. Pl 8. Including 9. Veto 12. Eyed 13. DHN
14. Seem 16. Deal 21. Yes 23. Mail 25. APA 26. Text
28. He 30. Procedure 32. Kg 33. NRSV 35. DS 36. Alma
38. Ed 39. Air 40. LA 42. Clasp 44. Fall 45. EB 46. Wrote
47. Race 48. Years 50. Oct 52. IMO 53. UN 56. Oat
57. Are 59. UT

ACROSS
1. Twelve 7. Phi 10. Renter 15. Angered
17. Scythe 18. NT 19. BCE 20. Leone 22. Talmud
24. Later 27. AD 29. Apes 31. Liken 34. Tax 35. Drawing
37. TESOL 39. ASL 41. CM 43. Viva 44. Few 47. Really
49. Abroad 51. A, E, I 54. Occur 55. Samoan 58. Letter
59. Uproad 60. Eat 61. Ten

FALL 2019

SEPTEMBER 13–14 The
BYU Humanities Center
hosted the symposium
"On Being Vulnerable,
Part II: Faith after the
Anthropocene."

SEPTEMBER 30 The
President of Kiribati
attended a reception
and program in his honor
hosted by the students
in Kiribati 330. **See pages**
12–13 and 16–17.

OCTOBER 17 Trevor
Packer delivered the
annual Alumni Honoree
Lecture, "Noticing the
Unnoticed: Applying the
Skills of a Humanities
Degree to Fight
Poverty." **See page 26.**

OCTOBER 22 NY Times
columnist David Brooks
met for a small-group
discussion with
humanities students

ahead of his forum,
"Finding the Road to
Character," [https://
speeches.byu.edu/
talks/david-brooks/
finding-the-road-to-
character/](https://speeches.byu.edu/talks/david-brooks/finding-the-road-to-character/).

OCTOBER 31 2018's
"Frankenreads"
event inspired us to
continue the Halloween
tradition with "Haunted
Humanities: Scare



Reads." Students from
across campus read
scary short stories
(some in foreign
languages), played
games, and won prizes.

NOVEMBER 15 Department
chair and professor of
Spanish & Portuguese
Jeff Turley delivered the
annual Barker Lecture titled
"Eggcorns, Hobson-Jobsons,
and Mondegreens: What
Language Errors Reveal
about Human Nature."

NOVEMBER 20–21 The
first annual Experiential
Learning Summit took
place at BYU and included
a keynote from Associate
Academic Vice President
and professor of Spanish
& Portuguese John
Rosenberg.

DECEMBER Throughout
the holiday season, we
celebrated with concerts
in Welsh, German,
Swedish, and more. To
attend the next language
choir performances,
watch our College
calendar at [https://
humanities.byu.
.edu/calendar/](https://humanities.byu.edu/calendar/).



Before They Evaporate

SOMETIMES there are no words to translate a place into memory. At least, that is what English major Amelia Scott experienced during her spring 2019 study abroad in England. Students in the program, called British Literature and Landscape, study the literature of the British Isles while walking through the places that inspired it. One of the program directors, associate dean and professor Leslee Thorne-Murphy, noticed Scott's particular preoccupation with capturing the sites visually.

"I had one student . . . who carried her watercolor paints and equipment with her wherever we went. She painted constantly, whenever we sat down for a few minutes, and so she created quite a collection of landscapes showing the various places we traveled." This collection, which Scott called her mixed-media journal, was a mostly watercolor compendium. In the way that compendia summarize, in brief, larger works, Scott's depictions in water and hue lay down not just the details or proportions of these landscapes but also strove to capture the feeling of the days as they slipped by.

Scott described her effort to distill her experience into tangible media using her limited art tools as follows. "The one I recall best is the docks in Boscastle, England. It was seven o'clock in the morning and our bus was leaving in an hour. So I sat on the cold, wet dock while the sun rose. I'd hoped to incorporate the light I saw shining off the stone and morning dew but only succeeded by bolding the lines with ink for a stained glass effect." Like most artists, Scott shares the sense that she has not yet fully conveyed what she sees in her mind's eye. She added, "There wasn't nearly enough time spent in Boscastle, but it is one of the locations I remember most fondly and will definitely visit again." In the meantime, she generously offers us this window into one student's impressions of her time abroad.



From top left: *The Docks at Boscastle, England; Lighthouse at Dover; Tintern Abbey, Wales; Sunken Garden at Kensington Palace; Tower of London*



QUOTE

The emergence of indigenous languages [is] a galvanizing force at BYU: not a relic from the past but an innovator shaping the future of the university and affecting every aspect of its intellectual life, taking higher education into the twenty-first century and beyond.

WAI CHEE DIMOCK, WILLIAM LAMPSON PROFESSOR OF ENGLISH AND AMERICAN STUDIES, YALE UNIVERSITY
EXCERPT FROM THE EDITOR'S COLUMN OF *PMLA* 134.3 (MAY 2019): 442

LEXICON

translate [/'TRANZ'LĀT/]

verb. To convert or render (a word, a work, an author, a language, etc.) into another language; to express or convey the meaning of (a word or text) using equivalent words in a different language.¹

BROADLY, the field of translation studies examines how processes of translation and publication transform, recontextualize, and even reconstitute an “original” or source text. Translation studies scholars move away from a value-driven approach to translation (e.g. “You should only read *Don Quixote* in Spanish!”) toward a descriptive rather than prescriptive understanding of translation and interpretation (e.g. “How does the ‘Lord’s Prayer’ differ in the King James Version of the Bible and in David Bentley Hart’s more ‘literal’ translation of the New Testament?”).

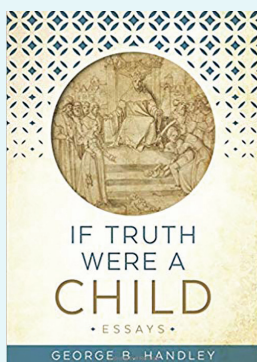
St. Jerome, Martin Luther, Jorge Luis Borges, and Gayatri Spivak are among those who have engaged in the heated debates about translation. Contemporary scholars reprise age-old questions (whether to translate a poem into verse or prose and whether to bring the text to the world of the reader or to bring the reader to the world of the text), and they also confront ethical and political problems of translation: problems with gender-laden metaphors (“*plus qu'elle est belle, elle n'est pas fidèle . . .*”)²,

consequences of the hierarchical relationship between “original” texts and their translations, and problems associated with the cultural expectation of an “invisible” translator.

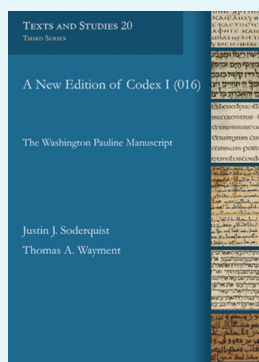
Some innovative projects emphasize translation gains rather than losses and revel in texts’ assorted afterlives. [Borges’s] claims that “the *Odyssey*, thanks to [his] opportune ignorance of Greek, is a library of works in prose and verse.”³

—MARLENE ESPLIN, ASSISTANT PROFESSOR,
DEPARTMENT OF COMPARATIVE ARTS & LETTERS

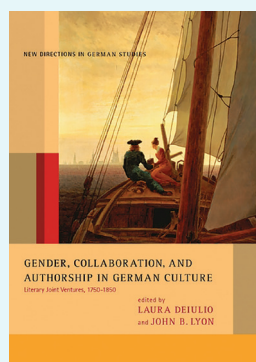
1. *OED*, “translate,” v. I.1.a. accessed December 4, 2019, <https://www.oed.com/view/Entry/204841?rskey=MxawTB&result=2#eid>
2. “The more beautiful (she is) the less faithful . . .”
3. Jorge Luis Borges and Suzanne Jill Levine, “Some Versions of Homer,” *PMLA*, Vol. 107 (1992):1136, <http://www.jstor.org/page/info/about/policies/terms.jsp>



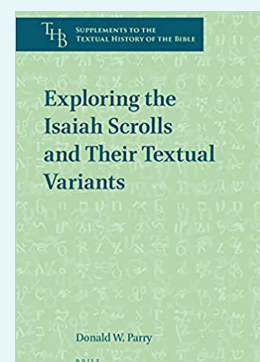
George Handley
If Truth Were a Child: Essays



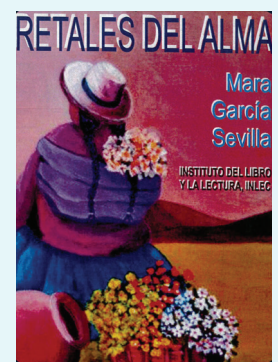
Thomas Wayment
A New Edition of Codex I (016) The Washington Pauline Manuscript



Michelle Stott James and Rob McFarland
Gender, Collaboration, and Authorship in German Culture: Literary Joint Ventures, 1750-1850



Donald W. Parry
Exploring the Isaiah Scrolls and Their Textual Variants



Mara García Sevilla
Retales del Alma



No Debate: BYU Arabic Speakers Crush the Competition

IN OCTOBER visiting instructor Ahmad Karout and his team of Arabic-speaking students participated in the first-ever US Arabic Debating Championship at Harvard. The team was chosen as the best non-native Arabic-speaking team from among the 22 teams competing for the trophy. Each student also received a prize individually, with Dan Harker (pictured right) receiving the prize for best non-native speaker.

—JENSYN EUBANK, ENGLISH '19



Sidney Francis, Heidi Willden, Hannah Miller, Ahmad Karout (Arabic Flagship) and Dan Harker

Thank You, Ira Fulton

DEAN MILLER and associate dean and Center for Language Studies (CLS) director Ray Clifford visited Ira Fulton on October 15 to thank Fulton for his ongoing support of the CLS and to talk about the President of Kiribati's recent visit. For more about the Kiribati language students, including a photoessay of the visit, [see pages 12–13 and 16–17](#).

Eye Trackers Trek to Michigan State

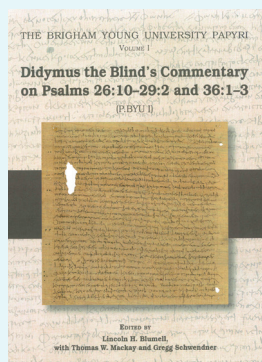
AS PART of BYU's competitive new Interdisciplinary Research (IDR) Origination Award, faculty and students currently involved in eye tracking and second language reading recently traveled to the Second Language Research Forum (SLRF) at Michigan State University to present their research. SLRF is a prestigious, international conference that aims to “foster dialogue among disciplines within second language acquisition.”

—TROY COX, ASSOCIATE PROFESSOR, DEPARTMENT OF LINGUISTICS

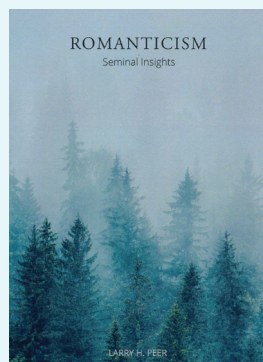


TROY COX

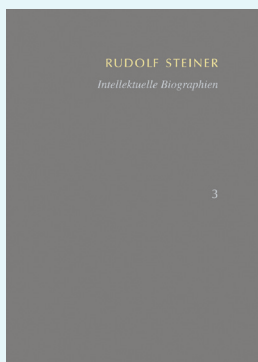
The research team right to left: Rachel Liu Yu (A&NEL), Michael Child (SPAN/PORT), Jennifer Bown (GERM/RUSS), Steven Luke (PSYCH), Logan Blackwell (graduate student studying linguistics), Anastasia Rybakova (graduate student studying second language teaching) Robert Reynolds (DIGHT), Grant Eckstein (LING), Troy Cox (CLS, not pictured).



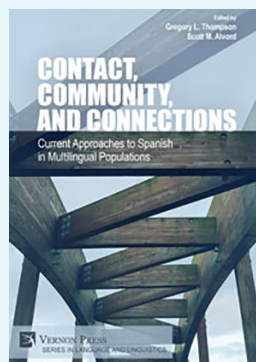
Daniel W. Graham and James L. Siebach
Didymus the Blind's Commentary on Psalms 26:10–29:2 and 36:1–3



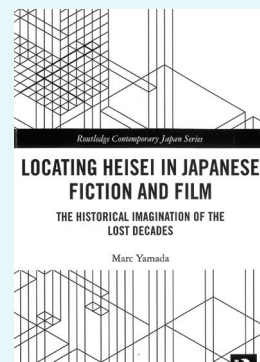
Larry H. Peer
Romanticism: Seminal Insights



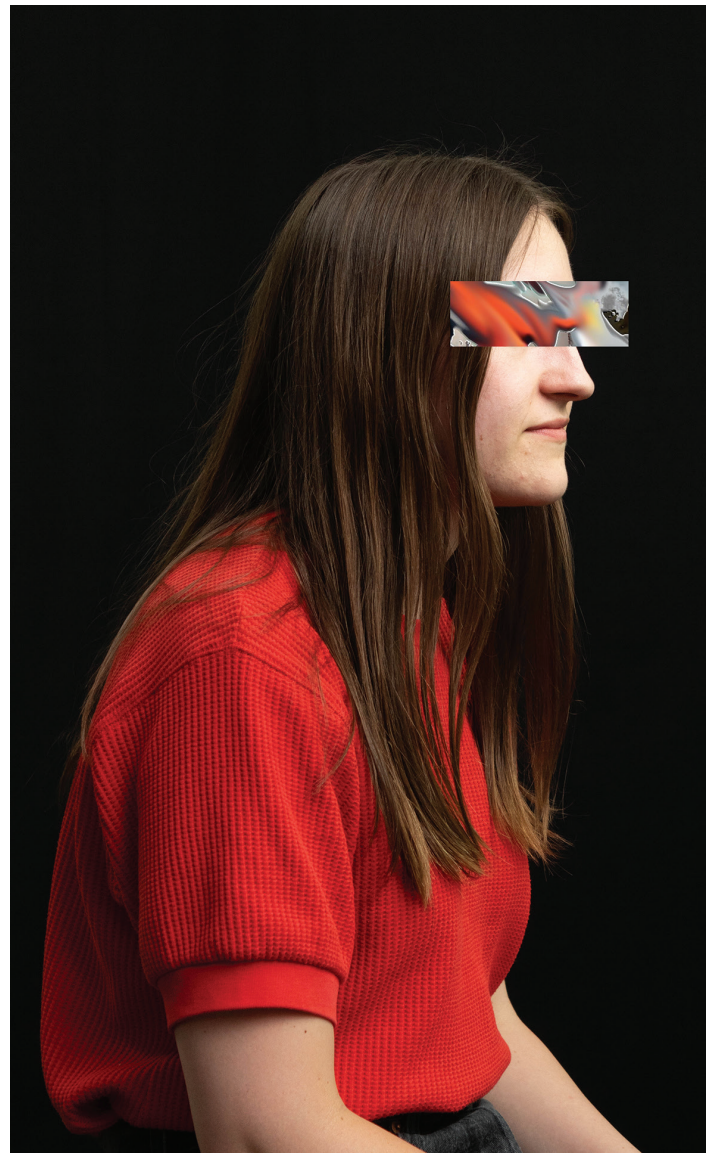
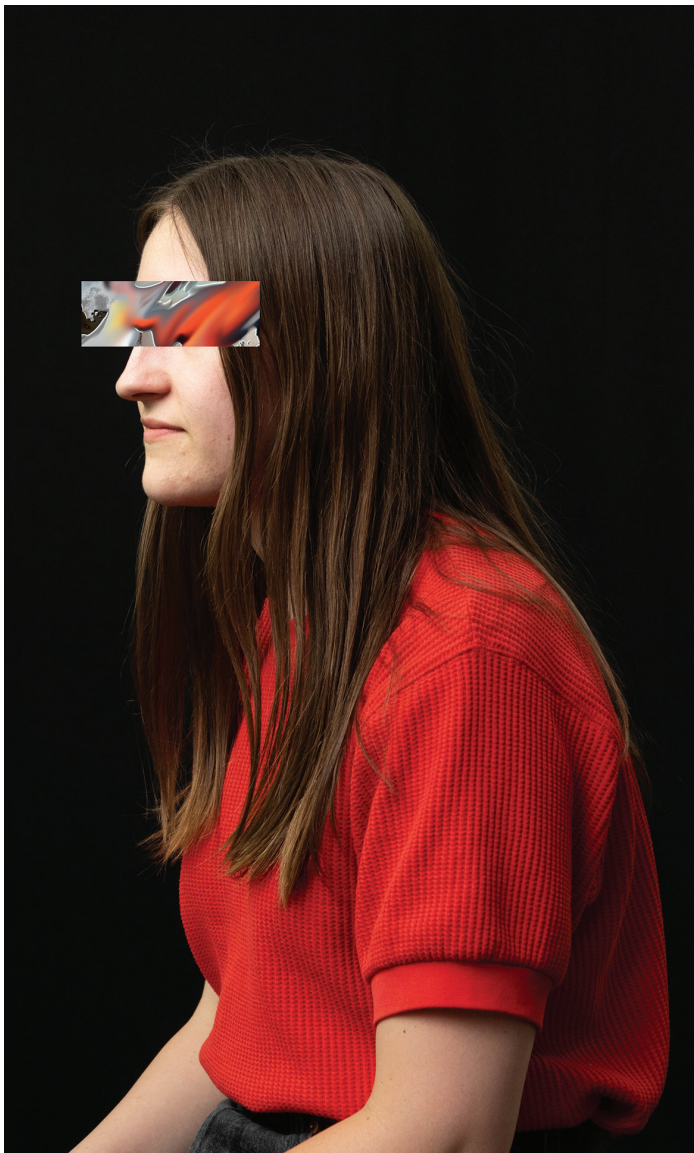
Christian Clement
Rudolf Steiner: Intellektuelle Biographien



Gregory L. Thompson and Scott M. Alvord
Contact, Community, and Connections: Current Approaches to Spanish in Multilingual Populations



Marc Yamada
Locating Heisei in Japanese Fiction and Film: The Historical Imagination of the Lost Decades



Empathy and Foreign Language Learning

AS I WAS writing this, my husband called from Germany, where he was visiting family. During the course of our conversation, we experienced some confusion over our plans for the coming days—a confusion born of the eight-hour time zone difference. Since it was 10:00 at night for me, but 6:00 in the morning for my husband, my “tomorrow” was his “today.” We resolved the confusion and had a laugh about our initial failure to see the other’s frame of reference. This was a small example of a failure of empathy. Empathy is broadly defined as an ability to interpret experience from another’s perspective and to recognize the ways in which one’s own interpretations of experience are necessarily limited by one’s place in the world.

Much has been made in recent years of the decline of civility and empathy in public discourse. This decline in empathy is readily apparent to anyone who has spent time on social media. Perhaps more troubling are hints that empathy may be on the decline in higher education. In a

“Learning another
language
is like becoming
another person.”

relatively recent article in *Liberal Education*, Nadine Dolby, a professor of multicultural education, wrote of a striking example of students’ inability to see the perspectives of others. Students in one class were presented with a case study of a group of Americans who, in the aftermath of the 2010 earthquake in Haiti, collected toys to donate to an orphanage in Haiti. The toys included stuffed animals, battery-operated toys, and construction sets with hundreds of pieces. One year later, one of the Americans involved in the toy drive had occasion to visit the orphanage and was disappointed to discover that the toys were deemed unsuitable and had never been used.

Dolby asked her students to analyze what had gone wrong. To her dismay, the students were unable to understand the problems—that stuffed animals are germ magnets, that batteries are not readily available in orphanages in a country experiencing a state of emergency. Even as she attempted to help her students understand the point of

view of the orphanage administrators, her students clung to their own beliefs, insisting that the toy drive was a success. Indeed, the students accused the recipients of being ungrateful.¹

Dolby's anecdotal experience is backed up by empirical evidence on the decline of empathy among college-aged young adults. A 2011 meta-analysis of 72 studies on empathy in college students conducted from 1972 to 2009 indicates a decline in empathy of up to 40 percent during that time period, with the most precipitous drop occurring around the turn of the century.²

The decline of empathy among college students is alarming since it is precisely at universities that students should develop empathy and compassion. Among the goals of a liberal arts education are intercultural knowledge and global learning, which involve an ability to "exercise empathy for and take the perspective of individuals from diverse backgrounds."³ Indeed, the Modern Language Association's 2009 "Report to the Teagle Foundation on the Undergraduate Major in Language and Literature" states that university students should "experience people and places that are different and distant from . . . [their] home communities" and should "apply moral reasoning to ethical problems," emphasizing the value of cross-cultural literacy.⁴

Perhaps one of the best ways to develop empathy, particularly intercultural empathy, among college students is the study of foreign languages. The American Council of Trustees and Alumni (ACTA) asserts the need for foreign language study as part of effective and rigorous general education programs, stating that

There is no better tool for understanding the perspectives of different cultures than the study of foreign languages. To learn a culture's history or art or traditions is second-hand knowledge; to learn its language is the first step to true understanding. In an increasingly interconnected world, competency in a foreign language molds students into informed participants in the international community—and highly prized employees.⁵

In a recent blog post, Julie Allen argued for the importance of foreign language learning. As she writes, when you learn a foreign language you "gradually learn to think differently, to conceptualize things that your native language isn't capable of, and to stretch your mind around new ways of seeing the world, other people, and yourself."⁶

The renowned Japanese writer, Haruki Murakami, has said that "Learning another language is like becoming another person."⁷ Those who speak another language can attest to the ways in which knowing a language and interacting with native speakers of that language open up new worlds. My daughter, after spending time with me in Russia, remarked to my husband, "Mom is a different person when she speaks Russian." And I am. When in Russia, I try to interact in culturally appropriate ways. Speaking the language is not enough, one must also develop a "pluricultural identity" that will enable one to serve as a mediator among and between cultures.⁸ Paul, in his first epistle to the Corinthians (9:19–23), speaks of a pluricultural identity—of an ability to interact appropriately with peoples of various backgrounds:

For though I be free from all men, yet have I made myself servant unto all, that I might gain the more.

And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law.

To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some.

And this I do for the gospel's sake, that I might be partaker thereof with you.

Developing a pluricultural identity, however, is not possible without advanced-level language proficiency. Learning another language is, of course, not a guarantee that students will develop cultural understanding—and with it, empathy. In fact, foreign language educators are increasingly concerned with methods and curricula for incorporating culture-learning into language classes. But learning a language is an important step in becoming a global citizen and an empathetic, compassionate person capable of navigating an increasingly contentious and multiethnic world.

Given the enormous potential of foreign language study to facilitate the development of empathy and compassion, it is alarming that many universities are dropping their foreign language requirements. Even here at BYU, which prides itself on its foreign languages, we are examining new general education models that do not include foreign language study. Our

increasingly ethnically diverse society requires citizens who understand the languages, traditions, and histories of other cultures. Delving into other languages and learning to read complex literary texts ranks among the most powerful means available for developing empathy and compassion and meeting the goals of a liberal education. The postsecondary level, according to the MLA's report to the Teagle foundation cited above "is where most students gain the riches that will be their intellectual capital for the rest of their lives." If the world truly is to be BYU's campus, then its students will need to continue to study and speak foreign languages—to "become acquainted with all good books, and with languages, tongues, and people" (D&C 90:15). If the education that we provide at BYU is to be intellectually enlarging, spiritually strengthening, and character building, the study of foreign languages should remain an essential part of the equation.

—JENNIFER BOWN

Jennifer Bown is a professor in the Department of German & Russian and Humanities Center Faculty Fellow. This article was first published on the BYU Humanities Center blog and reprinted with permission, <https://humanitiescenter.byu.edu/empathy-and-foreign-language-learning/>

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DEPARTMENT NOTES

ASIAN AND NEAR EASTERN LANGUAGES



BYU senior Josh Robinson (center), who finished third in a global Chinese proficiency contest this summer

Credit Well Deserved

SOMETIMES EXTRA CREDIT does more than change your grade—it changes your life! Such proved the case for BYU senior Josh Robinson when he entered a global Chinese proficiency contest last summer for a few extra credit points—and left with a “pretty sweet trophy and a very good scholarship.” The contest consisted of a vocal solo, a stand-up comedy routine, and a three-minute oral presentation, not to mention complicated questions regarding early Chinese poetry, idioms, and ancient folk tales. The contest required dynamic, well-rounded individuals, and Robinson proved himself to be such, taking first place in North America and third overall in the worldwide competition. For more, visit <https://news.byu.edu/intellect/byu-student-josh-robinson-finishes-in-top-3-at-global-chinese-competition>

—ZANDER SMITH, ENGLISH '20

CENTER FOR THE STUDY OF
CHRISTIAN VALUES IN LITERATUREA Lifelong Love of *Silence*

TRANSLATING a literary work from its original language to a foreign language, according to professor Van C. Gessel, is a labor of love too often met with criticism. Despite the lack of recognition given in the field, Gessel, an accomplished Japanese-to-English translator, has found higher meaning in the art of translation:

Both translator and reader gain a better understanding—and I hope greater empathy—for those who are unlike themselves.

We come to see more of the great and beautiful diversity of the peoples and cultures that God, in league with humankind, has created. And surely this is one of the ways we can learn to love the Other.

Gessel's journey in translation began with one life-changing novel. After reading the original Japanese version of *Silence* by the late, acclaimed author Endō Shūsaku, Gessel's passion for modern Japanese literature inspired him to reach out to Shūsaku, who became a great friend and colleague. In the course of Gessel's career, he has translated six novels and two story collections of Shūsaku's; although *Silence* is not included in this collection, Gessel has remained a dedicated scholar of the text. The novel and its protagonist Father Rodrigues, a young Christian missionary ministering in Japan at a time when Christians were not welcome, became something of a companion to Gessel; his professional and personal life were profoundly impacted by his study of *Silence*. His analysis of the novel in its original language combined with his personal relationship with Shūsaku allowed Gessel to understand the core message of the book in a way that other scholars did not.

He was so intimately familiar with the intended message of the book, in fact, that he was called upon by filmmaker Martin Scorsese to help adapt *Silence* into a movie. Scorsese consulted Gessel on a variety of matters, including details from the original Japanese text, in the attempt to make the

movie faithful to the novel. After months of communicating with Gessel, Scorsese produced a film that was “a staggeringly powerful examination of the challenges that beset those who attempt to maintain faith in a world of callous pragmatism and brutality,” according to Gessel.

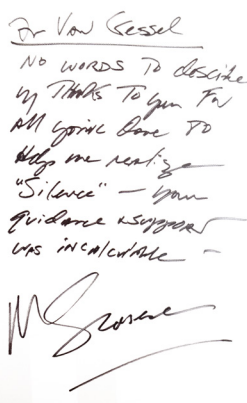
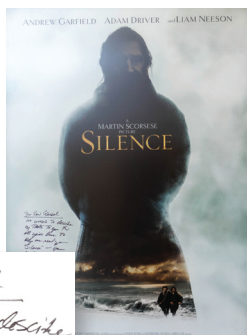
Scorsese thanked Gessel with an inscribed movie poster for the film that now hangs in his office on campus. Spanning more than 40 years, Gessel's connection with *Silence* has altered his career as a teacher and translator and has reinforced his faith in God. Read the full articles depicting Gessel's experience with *Silence*, Shūsaku, and Scorsese in the most recent issue of *Literature and Belief*, BYU's peer-reviewed scholarly journal that bridges the gap between faith and literary scholarship, <https://christianvalues.byu.edu/>.

—TORI HAMILTON,
EDITING & PUBLISHING '20

ENGLISH AND
SPANISH & PORTUGUESEWaking the Sixteenth Century
to Acclaim

THE SOCIETY for the Study of Early Modern Women and Gender (SSEM WG) recently awarded two BYU professors, Brandie R. Siegfried and Valerie Hegstrom with two distinguished honors. Siegfried, an associate professor in the Department of English, won the Josephine Roberts Award for the best scholarly edition on women and gender in 2018.

Siegfried has long researched Margaret Cavendish's work as an author and poet although the late-sixteenth-century duchess explored other academic pursuits in the sciences as well. To her surprise, Siegfried found through her research that editions of Cavendish's poetry remained underdeveloped. This led her to produce a new edition of Cavendish's *Poems and Fancies*. SSEMWG had this to say regarding Siegfried's work: “Your skilled editing brings to light the important and singular literary and philosophical voice of Margaret Cavendish



Poster inscription:
“Dear Van Gessel, No words to describe my thanks to you for all you've done to help me realize 'Silence.' Your guidance and support was incalculable.”
—Martin Scorsese

through erudite and thorough contextualization of [her] diverse intellectual interests and reading in the natural sciences, literature, classics, mathematics, and philosophy. Your edition makes the most complex aspects of Cavendish's writings—such as her 'atomic' theories—accessible to the modern reader."

Hegstrom, coordinator for the Global Women's Studies Program and professor of Spanish & Portuguese, also won an award from the SSEMWG for her work in the translation of sixteenth-century Spanish playwright Ángelade Azevedo's play, *El muerto de similitado*—or Presumed Dead. Although now beginning to reap the rewards of her research, Hegstrom recalled that the road she took to eventually receiving the award had been a long one.

In the 1990s, Hegstrom had traveled to Madrid in hopes of finding unknown female authors from the Renaissance era whom she could study. "No one was talking about women from Spain back then," Hegstrom said. Upon returning to the United States, Hegstrom did her best to develop a curriculum surrounding the play, and, in 2004, she introduced the play to her Spanish theater class.

Since then, the group has taken the play on tour throughout Utah, Idaho, New Mexico, Arizona, and Texas. In 2016, Hegstrom and her research partner Katherine Larson (University of Indiana) decided that it was time to produce a new edition of the play, one fully translated to English. Hegstrom used both her Spanish and Portuguese language skills as de Azevedo had originally written the play in Spanish but was, herself, of Portuguese origin and had set the play in Lisbon. Her knowledge of languages and cultural contexts allowed Hegstrom to find and utilize Portuguese words, idioms, and locations in the play that would have otherwise been neglected. On her experience with the translation process, Hegstrom said, "Even though it was a couple of years ago now, it really was wonderful being able to view the play through both Spanish and Portuguese lenses . . . [T]hat really helped with the translation."

—ZANDER SMITH, ENGLISH '20

OFFICE OF DIGITAL HUMANITIES

Heralding "The Harold"

RECENTLY RETIRED member of the Office of Digital Humanities Harold Hendricks was honored by the International

Association for Language Learning Technology (IALLT) at their biannual conference, June 19–22, with the establishment of an award named in his honor: the Harold Hendricks Award for Sustained Leadership in IALLT. Hendricks is a former IALLT president and executive secretary/programs director.

The award was also given for the first time at the conference. The first recipient of "The Harold" was Jonathan Perkins (University of Kansas) for his service to the organization in multiple areas.

—ROB REYNOLDS
ASSISTANT RESEARCH PROFESSOR
OFFICE OF DIGITAL HUMANITIES

MULTIPLE DEPARTMENTS

The Case for Learning a Second Language



French Team members Tyler Orr, Jacob Larsen, and Dallin Christensen with Bruce Money, director of BYU's Global Management Center



Chinese Team members Travis Oldham, Madison Osborne, and Ryder Seamons with associate professor Steve Riep

THE 2019 BYU Business Language Case Competition was held November 7–8, 2019, at the Marriott School. According to the competition's website, it gives non-native student speakers of Mandarin Chinese, Spanish, French, or Arabic a chance to present an international business case and "Showcase their international business acumen and language skills, hone their presentations skills, and network."

BYU teams placed in three out of four languages, tying for first place in French, winning second place in Chinese, and taking third place in Spanish.

Keeping Your Mission Language Alive



Editing & publishing major Tori Hamilton pointing at her mission area, Rome, Italy.

TOO OFTEN, BYU students and alumni find themselves in a common predicament—losing the foreign language skills that took years to hone. On a linguistically talented campus (more than 65 percent of students speak a second language), dialectal diversity doesn't prove an issue; rather, maintaining those abilities in the years following missionary service or other initial language learning makes for a tall task. "Believe it or not, people can have almost near or total loss in 10 or 15 years," explained professor Dana Bourgerie, department chair in the Department of Asian & Near Eastern Languages.

In hopes of finding ways to buck the trend, student writer Joseph Carson from the *Universe* interviewed five BYU professors of language and linguistics: Dana Bourgerie (Asian & Near Eastern Languages), Scott Alvord (Spanish & Portuguese), Christopher Flood (French & Italian), Aino Larsen (Comparative Arts & Letters), and Troy Cox (Linguistics). The consensus? Among other things, they agreed that being realistic, frequently studying (whether formal or not), and speaking the language as often as possible are essential.

"The opportunity to learn a language is a gift that a lot of people don't have," said Cox. "When you . . . quit using it, then it will just go away." Listen to the complete discussion at <https://universe.byu.edu/2019/08/22/how-to-keeping-up-your-mission-language/>

—SAMUEL BENSON, SOCIOLOGY '22

Kiribati 330 Students Meet the President

THE PEOPLE of Kiribati (pronounced “Keer-e-bus”) are becoming climate refugees. In 2014, president Anote Tong consulted the experts and made a judgement call: the Kiribati nation would purchase 2,200 hectares on the Fijian island of Vanua Levu. They would be forced by rising seas to abandon their ancestral homeland.

According to projections, Tong conceded the country had “reached the point of no return.” Sea levels were rising and showed no signs of slowing down. First, their drinking water would become contaminated with the salty brine of the ocean. Next, crops would be devastated, and their economy would be destabilized with the loss of arable land. Eventually, with a population of 117,000 people spread over 33 islands, no Kiribati would escape the effects of rising tides. Rather than import earth to build up their islands, Tong chose to pursue “migration with dignity.”

Throughout this tumultuous period in the small island’s history, one resident of Kiribati was being faced with a few difficult decisions of her own, decisions that, unbeknownst to her, would lead to the possible preservation of the Kiribati language and culture. Tereua Kainitoka moved to Kiribati from Fiji in 2005, when her father, a Methodist minister, was reassigned to Banaba Island. Five years later, it was there that she met two missionaries for the Church of Jesus Christ of Latter-day Saints. Kainitoka was surprised not only that the missionaries could communicate in the Kiribati language, but they brought with them a new scripture, the Kiribati translation of the Book of Mormon. As she met with them, she began to feel the truth of their message and was faced with a new decision: should she forsake her Methodist upbringing and join the Church? Kainitoka said, “I knew that I had felt the Spirit of God. I knew the Book of Mormon was true. And I knew that I had to be baptized. It didn’t feel like I was leaving my religion—just adding more to what my family had already given me.”

After her baptism, Tereua encountered both immediate opportunity and opposition. She had just turned eighteen, and some friends and a missionary couple began helping her apply for BYU–Hawaii. Her parents were still understandably skeptical of her new religion and choice of school, a school that was more than 5,000 kilometers away. After much prayer and debate, it was decided that she would attend. Once there, she chose to major in intercultural studies: peace-building communications. When asked why she chose such a major, Kainitoka responded,

My life up to that point had been about adapting and building relationships with people from around the world. I realized there were ways I could communicate with people that went beyond language. The missionaries, the people of Fiji, and the people at BYU–Hawaii all helped me realize I wanted to do this as a career. Through the Spirit, I felt like [this] was my calling in life.

After Kainitoka graduated, her close friend Charleene Tiatia was attending BYU in 2018. At that time, as missionaries returned home from the Marshall Islands/Kiribati Mission after contact with the Kiribati language (sometimes referred to as Gilbertese), they were eager to learn more. But unfortunately no college in the world offered Kiribati courses. So, the Center for Language Studies (CLS) officially began surveying student interest. When Instructional Programs and

Language Assessment Coordinator Dave Nielsen reached out to Tiatia about teaching Kiribati, she knew exactly whom to call.

“I was nervous when she asked me to apply!” said Kainitoka. “I was like, ‘Me? A college professor?’” But the idea began to grow on her. Eventually, Kainitoka chose to submit an application to BYU in the hopes of becoming the first professor of Kiribati on any college campus in US history. Kainitoka’s language classes would offer an unprecedented step in teaching and actively preserving the Kiribati culture. When the call came offering Kainitoka a position as an adjunct professor, she explained, “I was really worried about moving all the way to Utah. I had never really left the islands. And the program was so young. With so few students, they didn’t know if it would even last more than a semester. My husband and I definitely prayed about it a lot.” However, upon receiving their answer, Kainitoka and her husband James Oliphant decided to make the move to Provo.

Now, with two semesters behind her, Kainitoka is getting comfortable in the classroom. In fact, one of her students is a missionary who taught her after her baptism. She said, “My students are the main reason all of this is now possible. Each of them played a key role in where I am right now. I’ve never been prouder as an I-Kiribati to have come to meet students who have so much enthusiasm and love for the culture and language of Kiribati!”

And her enthusiasm has not gone unnoticed. On September 30, 2019, by invitation of the Church, the current president of Kiribati, His Excellency Te Beretitenti Taneti Maamau, attended Kainitoka’s Kiribati 330 class on campus. The class had practiced a cultural program, including singing, dancing, and reading stories for weeks, in preparation for the visit. One assignment Kainitoka had given her students was to write and illustrate picture books in Kiribati to send to displaced schoolchildren. After the program, President Maamau took the stage and told the students that he was “grateful for their efforts in preserving his people’s language” and called BYU a “leading edge” university.

Though the future of the Kiribati islands remains unsure, one thing is certain: at BYU Kainitoka has found friends to help make sure her culture and language will not be lost with her homeland.

For more photos from the president’s visit, turn to pages 16–17, or to read the *BYU Magazine* or Church News story, visit <https://magazine.byu.edu/article/keeping-kiribati-afloat/> or <https://www.mormonnewsroom.org.nz/article/kiribati-president-visits-church-headquarters->

—ZANDER SMITH, ENGLISH '20



Kaleb Barker shaking hands with the President of Kiribati following a reading in Kiribati of a picture book he wrote for a class assignment.



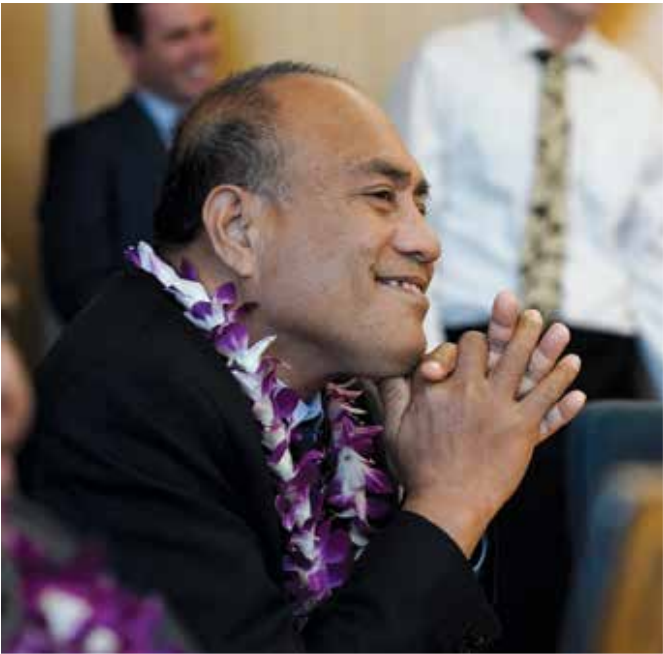
Sitting-front: Matthew Breckenridge, Seth Jackson.

Standing (left to right): Jacob Roberts, Isaiah Pratt, Zack Pugliani, David Morley, Erik Parry, Jared Schoeny, Michael Lutz, Kray Jubeck, Kaleb Barker, visiting student, Issac Murri, Wyatt Holbrook, Tereua Kainitoka, His Excellency Beretitenti Taneti Maamau, Hayden Weenig, First Lady Teiraeng Tentoa Maamau, Tyler Graham, Matthew Clark, Connor Jensen, Megan Wood.



Kiribati 330 Students Meet the President continued

The highlight of the visit was the Kiribati cultural program presented to His Excellency Taneti Maamau, in which Kiribati course instructor Tereua Kainitoka and her Kiribati 330 students danced, sang, and read original picture books that they had written as a class assignment to demonstrate the College's cultural literacy and language proficiency professional competencies. These picture books will be donated to Kiribati schoolchildren to help keep the Kiribati language alive, no matter where their families may settle.



Following a reception held in his honor, President Taneti Maamau and First Lady Teiraeng Maamau greeted Kainitoka personally and thanked her for the "wonderful" student program.





The president also surprised one student, David Morley (pictured below), by asking him to translate an impromptu 20-minute speech. Morley, who returned from his mission in Kiribati three years ago and had only completed one semester of Kiribati recently on campus, gave what Kainitoka called an "outstanding performance."

translation

4 ways



ation,

Mapping the field of translation studies through Thomas Wayment's monumental endeavor to translate the New Testament

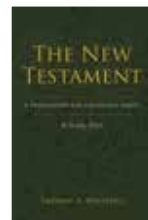


“Are you insane? Do you hate the Bible?” Thomas Wayment, a professor in the Department of Comparative Arts & Letters, described some colleagues’ reactions to his decision to create a new translation of the New Testament. While some of his friends assumed he might want to “fix” the Bible, others supposed he just loved it so much he couldn’t get enough. But according to Wayment, the “why” was multifaceted. As he worked, his process engaged several of the major translation areas of study, and his motivations evolved. What might have begun as an attempt to make the New Testament more accessible to modern readers developed into an experience he called “transformative.” Wayment said, “I had a chance personally to read every word and ponder on a very intellectual level, and it shaped me in ways I never thought it would. I wanted to do that for everyone.”

As in all ambitious scholarship, Wayment pursued questions that didn’t fall neatly into narrow definitions within the College of Humanities. However, to contextualize his work within the four major areas of study encompassing translation in the College, Wayment shared examples from these fields for this issue of *Humanities*: translation and interpretation, literary studies, localization and translation, and literary translation.

by Thomas Wayment
and Erin Jackson

Unfold for more





► 1. TRANSLATION & INTERPRETATION

Perhaps the most familiar field, translation and interpretation involves converting communication from one language into another in written and spoken forms.

Traditionally “translation” refers to the converting of texts while “interpretation” refers to spoken renditions that often occur simultaneously. However, as older papyri and newer technologies are discovered, even text translations can become available instantaneously. And, like localization, scholars in this field agree that the best translations or interpretations depend not only on the translator’s or interpreter’s knowledge of vocabulary in both languages but also their knowledge of the subject matter being communicated. Wayment recommends three online resources that put Bible translation options at your fingertips.

Biblegateway.com This resource allows readers to compare Bible texts with literal translations to those that attempt to adhere more to the author’s intent. Here, Wayment’s top recommendations are the English Standard Version (ESV) or the New Revised Standard Version (NRSV), both of which offer differing points of emphasis. According to Wayment, “The ESV is more literal, and the NRSV tends to focus on the meaning rather than on word for word literalness.”

The NET Bible Wayment recommends this version due to its extensive translation notes, sometimes 50 or more footnotes per chapter. These alternate wordings provide context for the translators’ choices. Wayment called these “the best free notes available online.”

blueletterbible.org This online Bible provides Strong’s concordance numbers and Hebrew translations, which Wayment describes this way:

If you know, for example, a verse in the Hebrew Bible or the New Testament speaks of ‘atonement’ or speaks of ‘anger’ or any word that’s loaded in meaning, you can click on that word and choose to find out what the optional definitions are. What’s also fascinating about Strong’s concordance is it will typically give you almost all of the other instances that word appears in the New Testament. You don’t have to rely on someone to tell you what it means; you can look up the meaning of the word on your own and see how other authors used the term, and you don’t need training in Hebrew to do so.

As older papyri and newer technologies are discovered, more Bible translations become available to us.



► 2. LITERARY STUDIES

Literary studies is the study of literature and the use of literary methods for examining the human experience. This area of study includes analyses of histories, race, class, gender, the arts, and more.

By analyzing the text of the New Testament from the word choice to the overarching message, Wayment hoped to create a new translation that modern readers would, like him, want to engage with personally.

To illustrate where the King James Version (KJV) translators' choices limited readers' engagement, Wayment cited the example that Greek genders were often reduced to the masculine in the KJV English. He said,

The Greek word ἀδελφός, which is typically translated as “brother,” means “brother” only when it is clear there are only men there. This is the general New Testament term for a “group of believers.” . . . We absolutely need to remember that these audiences, these people, were men and women equally. But in all of those examples, when we do know it's only men in the group—I try to note that in my translation as well.

While gender, race, class, and other issues might seem like hot buttons in modern media, Wayment recommends the Bible as a resource to talk about issues as a family.

Someone I know very well said, “I like reading the Old Testament but it's sometimes like an R-rated soap opera.” I tell her not to say that in church! But she's not totally wrong. You can't get 34 chapters into the Book of Genesis without the rape of a sister of the twelve sons of Israel and the annihilation of a whole people. And the Bible allows and creates opportunities to discuss things that our age needs. So, for example without reading it, with the Bible's becoming impenetrable to us, we don't take the opportunities to deal with the Hebrew Bible's genocide. Whole peoples are annihilated. I'm not saying that the Bible has the answer. I'm saying that you and the Spirit have the answer, and the Bible creates the story. . . . What do we do about these things today? The Bible has a story about a prophetically guided experience.



**not
even
close**

Myriad references for translation of the New Testament are known today. To visualize: the yellow dot represents the eight manuscripts the KJV translators used. For scale, the blue circle represents the wealth of manuscripts available for comparison today: 5,300.



Saint Paul, the human

"I think Paul is the one who shaped me the most. I got to look at his anger, his frustration. And it may make you a little uncomfortable, but he loses control in a number of places. When you translate every single word that he wrote, it really makes you feel close to him. When you, yourself, have moments in your life when you're about to lose control, fortunately you don't write a letter that will be recorded for 2000 years. Paul did! But the moment that I think really came to the fore, when I grew to love Paul, is when I started to watch him apologize in Galatians after getting so frustrated."

▶ 3. LITERARY TRANSLATION

Literary translation is the translation of literature into other languages. This includes the translation of ancient languages into modern renditions so that they can reach a wider, contemporary audience.

When translating an author's work, especially that of an ancient author, Wayment pointed out,

One of the big things that modern scholarship does is question traditional authorship. . . . A modern scholar is looking at these texts and saying, well, does the Gospel of Matthew look like a Galilean tax collector's language? That's a legitimate question. With Paul or others, are all of the Pauline letters written by the same person? We question the tradition that Matthew wrote [the Gospel of] Matthew because nowhere in it does he say that he wrote it. . . . It's not a confrontation to faith to question the authorship, it's an awareness of what's going on.

One of the most famous examples literary translation scholars have identified as incorrect is in Matthew 5:22, "If any is angry with his brother without cause. . . ." According to Wayment,

"Without cause" is a single Greek word, and Joseph Smith crossed it out in his Bible. We now know manuscript-wise that this word creeps in during the fifth or sixth century to justify anger. It's not part of the original Gospel of Matthew.

Along with Matthew, throughout his process of translating Paul's letters, Wayment grew to love Paul more. He said, "For the entire Christian world, Romans is the most important book in the New Testament, full stop. It's the book of books, it's the reason we have the New Testament. It's the reason that Paul is so important." Still, he acknowledges that Paul's letters are often poorly understood if not disliked compared to other books of scripture. One of the reasons for this, suspects Wayment, is the impenetrability of the KJV translation in Paul's letters. In order to make each verse seem equally important, the KJV translators incorporated into the running text things like hymns and poems that Paul had quoted. Wayment said,

When you start to realize that there are hymns in Timothy, the Gospel of John, Philippians, and Colossians, then you start to realize that these people, whoever wrote the hymns, in fact, predated Paul. These hymns are almost certainly not Paul's authorship, or John's. They included grammar and language that bear the marks of other authors. And now we have one of the earliest things ever written about Jesus. And that's kind of cool to me.

The difference translation makes

1 Corinthians 1:30: "And because of him, you are in Christ Jesus, who became for us wisdom from God. Righteousness, sanctification, and redemption.' As a translator, I puzzled over that for a long moment. The word 'became' is a passive form of the verb, and

it says, that Christ became righteous. That would imply that He progressed from one state of wisdom to another state of wisdom, from one state of righteousness to another. Now, that works really well for 'redemption.' He wasn't 'redemption,' and then He was 'redemption.'

He was in one state of sanctification and then existed in another state of sanctification; he was in one state of righteousness and he became righteousness. It's really hard to convey what Paul is saying. There is no single word in English to capture this. He progressed from a state of grace to another state of

grace. D&C 93 does a wonderful job to help clarify this. But we don't have that option to understand Christ's progression when we're dealing with a single translation that doesn't clearly draw attention to this topic."

► 4. LOCALIZATION

Localization is translation for an audience in a specific locale, recognizing the subtle differences in culture, word choice, and usage in a particular geographical region or among a culturally specific group.

As the Church grows globally, it is essential to provide translations of scriptures to new congregations. But should those translations be created from the KJV, the original Greek, or more modern, reader-friendly translations? Significantly, the Church's scriptures in Portuguese and Spanish were translated into modern vernacular in 2009 and 2015. President Nelson, Elder Holland, and Elder Uchtdorf have quoted other modern language translations in recent talks.

Imagine what's it's like
to be a Filipino Latter-
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It's impossible. It's like
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through Shakespeare.

To highlight this issue, Wayment said, “Imagine what it’s like to be a Filipino Latter-day Saint speaking English as a second language reading a Shakespearean Bible. It’s impossible. It’s like understanding Jesus through Shakespeare.” And the Church’s growth is not limited to non-English-speaking members. Wayment explained,

We are creating an elite group who can read the KJV translation . . . we’re the elites. We read it, we get it, we can conjugate those verbs and pray in KJV English, but so few people can. . . . And so, that’s our challenge. We want to communicate; we want to be part of a larger Bible culture. But our Bible isn’t part of American Bible culture anymore. And that’s part of the thing that’s pushing me, as a translator, to go into this space that’s very uncomfortable, that’s very hard to exist in and has some challenges.

I want to ask the hard question. The Bible needs to communicate the Word of God. It needs to communicate the idea that it’s scripture, whatever translation we’re using. And the question is, can the KJV still do that? And my contention is that it does for you but not for a lot of other people. It does to some of my ward members, and to some it doesn’t. It’s great if we’re over 40 or 50, but it’s not great to a younger crowd. When you see frustration on your youth’s faces and in your family studies . . . that’s because it’s a foreign language to many of them.

The more and more a Bible becomes a foreign language to us, the more we miss the force of stories that really are saying something. When there’s a kind of fixation on any kind of translation, whether it be the KJV or the NIV or any other, it tends to miss the fact that there’s a richness out there that’s available to us. . . . There’s a lot of value in thinking of the Bible not as a single fixed translation that’s 400+ years old. The Bible itself is subject to new translation in productive ways that don’t have to be confrontational to us.

I want to introduce what the Bible in a modern language can do for us. Modern translations can ask new questions and help us see new things.

Thomas Wayment is a professor in the Department of Comparative Arts & Letters. This article is adapted from his 2019 BYU Education Week series “Translating the New Testament: Our Latter-day Saint Bible Heritage” that took place on BYU campus August 19–23, 2019.



A CRITICAL



TEXT

An Interview with Royal Skousen

Conducted between Royal Skousen and his friend and colleague Dan Peterson regarding the Book of Mormon critical text project to which Skousen has dedicated his career

What is a critical text of the Book of Mormon? In fact, what is a critical text?

A critical text provides, first of all, the original text of a work, to the extent it can be determined. Then there is what is called an apparatus printed either on each page or at the end of the work that gives in a succinct way a description of the history of that text, namely, how the original text has changed over time and when and who made the changes.

Why is there a need for a critical text, especially of the Book of Mormon since Joseph Smith declared he dictated it “by the gift and power of God”?

Many readers of the Book of Mormon assume that the modern printed edition contains the same text that Joseph Smith originally dictated to his scribes in 1828–29, but in fact even the 1830 edition of the Book of Mormon ended up with a considerable number of changes, including ones that entered the text during its dictation. More changes were made when the scribes transcribed the printer’s manuscript from the original manuscript; and finally there were changes the typesetter introduced into the text when he set the type for the 1830 edition. And subsequent editions have continued to make changes in the text, including a considerable number of grammatical emendations that have attempted to eliminate the nonstandard English from the original text of the Book of Mormon. All these layers of change have resulted in a very complex text, one that has led to a massive scholarly project.



PHOTOS BY LUPITA HERRERA, PHOTOGRAPHY '23

In case after case, the original reading makes the actual doctrine come through better, or it makes the historical account more accurate or consistent.

Was the original goal of the critical text project to do all this kind of analysis, or was it simpler and more narrowly defined?

The original goal of this project was to make detailed transcripts of the two manuscripts of the Book of Mormon, the original manuscript and the printer's manuscript, and then to publish those transcripts since prior to this project there had never been any published transcripts of either manuscript. The original manuscript (O) is the manuscript the scribes wrote down as Joseph Smith dictated the Book of Mormon, initially in 1828 (including the first 116 pages, which were lost, and the beginning portion of the book of Mosiah) and then in 1829 (basically, the Book of Mormon as we have it today). Oliver Cowdery was the main scribe. Joseph placed this manuscript in the cornerstone of the Nauvoo House in October 1841; when it was retrieved in 1882, most of the manuscript had been destroyed by water and mold. Today, only about 28% remains, most of which is held by the Church of Jesus Christ of Latter-day Saints. The printer's manuscript (P) is a copy of O that the scribes made and took to E. B. Grandin's print shop in Palmyra for the printing of the 1830 edition of the Book of Mormon. Their copywork

took time, from August 1829 through January 1830. Again, Oliver Cowdery was the main scribe. This copy—but what a copy!—is extant except for three lines of text from the bottom of the first leaf. P was earlier owned by the Reorganized Church of Jesus Christ of Latter Day Saints (now the Community of Christ), but P is now owned by our Church.

So when did you start doing the transcripts?

In the summer of 1988, more than 30 years ago, my colleague John W. Welch arranged for me to get on loan a set of clear photographs for both manuscripts: black-and-white photographs of O taken in ultraviolet light and a large photocopy of P.

From these photographs, I was able to make my initial transcripts, then check them against the actual manuscripts, including newly discovered fragments of O held by the Wilford Wood family that accounted for 2% of the original text.

And have these transcripts been published?

Yes, after 13 years of work my complete transcripts of O and P were published by the Foundation for Ancient Research and Mormon Studies (FARMS) and BYU in 2001. I was also able to publish a few photographs of each manuscript. There are two volumes: Volume 1 covers O, while Volume 2 covers P and was published in two parts.

Are there plans to publish the transcripts with all the photographs?

Yes, this second step is being done as part of the publications of the Joseph Smith Papers (JSP). In fact, my transcript of P along with color photographs of P was published by the JSP in 2015, again in two parts. For each individual manuscript page, the JSP volume presents the photograph on the left and my transcript on the right. Our plan is to do the same for O.

So what is the status of publishing the photographs of the original manuscript?

It's going to take a lot more time to produce the JSP volume for O. The damaged manuscript is being photographed using multispectral imaging, and then for each leaf of O all the photographs for the individual fragments ("the puzzle pieces") will have to be put together to produce a composite photograph to go alongside the transcript. It is



currently estimated that the JSP version of O will appear in 2022.

But isn't it true that the critical text has become much more than publishing photographs and transcripts?

Yes, and that happened right from the beginning of my work on the transcripts. By August 1988, I had discovered about two dozen differences in the original manuscript, from 1 Nephi and 2 Nephi alone, differences that had never been noticed before and had never appeared in the Church's editions of the Book of Mormon.

Can you give some examples?

Here are three that were published early on (in the Winter 1990 issue of *BYU Studies*); each represents an error that Oliver Cowdery made when he copied the text from O into P:

1 Nephi 8:31 "and he also saw other multitudes **pressing** (O) > **feeling** (P) their way towards that great and spacious building"

1 Nephi 22:8 "it is likened unto the being **nursed** (O) > **nourished** (P) by the Gentiles"

2 Nephi 1:5 "yea the Lord hath **consecrated** (O) > **covenanted** (P) this land unto me"

The current standard texts have the secondary readings. These mistakes work, in a sense; that's why they've remained in the text. But they are contradicted by usage elsewhere in the text. The original readings are clearly superior.

So how many changes have you found overall?

In the published critical text of the Book of Mormon, I identify 612 new readings that have never appeared in any standard edition of the Book of Mormon (this includes RLDS editions as well as LDS editions). All of these new readings come from the manuscripts or by conjectural emendation:

216 readings are found only in O

In each of these cases, the scribe incorrectly copied the text from O into P.

188 readings are found only in P

O is no longer extant or it contains an impossible reading (an obvious primitive error); the typesetter changed the original reading when he set the type for the 1830 edition.

88 readings in both O and P

The 1830 typesetter changed the original reading when he set the type for the 1830 edition.

2 readings in copies of the title page

Multiple copies of the Book of Mormon title page were made; these provide additional support for the original reading.

118 conjectural emendations

But how many of these changes really make a difference in meaning?

Another way to ask this question is: How many of these would show up as differences in translations of the Book of Mormon into foreign languages? Of the 612, it turns out that 246 of them would require change in a word or a phrase. This is true for the three example changes listed earlier from 1 Nephi and 2 Nephi.

Do any of the changes make a real difference, like changing church doctrine or the historical account?

No, none of them alter church doctrine or the basic story. In case after case, the original reading just makes the actual doctrine come through better, or it makes the historical account more accurate or consistent.

Are there any changes to the Book of Mormon names?

In all, there are 15 name changes, including a few significant ones, such as (1) the youngest son of King Zedekiah is *Muloch* rather than *Mulek*, and (2) in Alma 21–43, the Amalekites are actually the Amlicites who were mentioned earlier in Alma 2–3. So we replace *Amalekite(s)* with *Amlicite(s)* in 19 cases.

You noted that most of the changes are recoverable from the manuscripts, but what are these "conjectural emendations"?

Sometimes we have a passage where the reading just doesn't make sense. When anyone proposes a new reading for a questionable passage, one that they believe works better, we examine all the evidence for accepting (and rejecting) that conjectural emendation. In all, I have considered 1,346 proposed conjectural emendations, but have accepted only about a fourth of them.

Can you give us an example of a conjectural emendation that you have accepted?

In 1 Nephi 7:5, the original manuscript has an impossible reading: "the Lord did soften the heart of Ishmael and also his **hole hole**." Some kind of conjectural emendation is required here. Oliver Cowdery, when he copied the text from O into P, interpreted *hole hole* as a mistake for *household*, thus P reads "the Lord did soften the heart of Ishmael and also his **household**." Based on usage elsewhere in the text and considering what could have caused the scribe of O to write *hole hole*, I have proposed that the original reading was "the Lord did soften the heart of Ishmael and also his

whole household" (here *whole* stands for the first *hole* and the *hold* in *household* stands for the second *hole*).

You have 118 new conjectural emendations in the text. Isn't that quite a lot?

Actually, one might think so, but it's really quite conservative. Conjectural emendations have always been a part of the text: Oliver Cowdery and other scribes made conjectures when they copied the text, as did the 1830 typesetter when he set the type. Later editors have made numerous conjectural emendations, especially Joseph Smith for the 1837 and 1840 editions as well as James E. Talmage for the 1920 edition. Conjectural emendations are not at all rare in the history of the text. In fact, the current LDS text has a total of 654 conjectural emendations, while the critical text has only about half that many, 354; yet both texts agree in having 187 of the same conjectures.

So where can we find all these original readings for the Book of Mormon?

First of all, they are all published in the Yale edition of the Book of Mormon: namely, *The Book of Mormon: The Earliest Text* (Yale University Press, 2009). The appendix to the Yale edition lists 719 significant textual changes in the history of the Book of Mormon.

But going beyond the list, where can we find the arguments for (and against) these changes in the text?

They are all published in Volume 4 of the critical text, *Analysis of Textual Variants of the Book of Mormon*, which is composed of six large maroon books. The first edition was published one book per year over a period of six years, from 2004 through 2009, with a total of 4,060 pages, and is now freely available online from the Interpreter Foundation or from Book of Mormon Central. A second, corrected edition of Volume 4, again in six books but now with 4,106 pages, was printed in 2017.

Okay, so that's Volume 4. But you've skipped Volume 3! What's in Volume 3?

Volume 3 is called *The History of the Text of the Book of Mormon*, and when completed it's going to contain 8 parts (that is, eight books). Thus far the first 4 parts have been published, with 2 more parts to be published in the next few months, and the last 2 parts by 2021. These books range from 450 to 700 pages long, and each is bound in forest green, to distinguish them from the other books in the project.

That's a lot of writing. So what's in these 8 parts?

The first 2 parts are called *Grammatical Variation*. They form a set and comprise 1,273 pages in which I discuss all the bad grammar in the original text of the Book of Mormon. This nonstandard grammar has been largely removed from our current text. These two books describe in detail all the grammatical editing that the Book of Mormon has undergone.

What are some examples of this nonstandard English?

Here are two notorious examples: (1) “they **was** angry with me” (Alma 9:31), which was emended to “they **were** angry with me” by Joseph Smith in his editing for the second edition of the Book of Mormon (published in Kirtland, Ohio, in 1837); (2) “in **them** days” (Helaman 7:8), which was first emended to “in **those** days” in the 1906 large-print edition (published in Salt Lake City).

Haven't people always thought this nonstandard English simply represented Joseph Smith's dialect?

Yes, right from the beginning this has been the opinion of both members and nonmembers who read the book. But in 2014 Stanford Carmack, now my research colleague, proposed that this bad grammar was actually acceptable language usage that dated from Early Modern English, that it could be found in scholarly writing printed in the 1500s and 1600s. In fact,

THE BOOK OF NEPHI, His Reign and Ministry

*An account of Lehi and his wife Sariah and his four sons,
being called, beginning at the eldest,
Laman, Lemuel, Sam, and Nephi.*

*The Lord warns Lehi to depart out of the land of Jerusalem
because he prophesieth unto the people concerning their iniquity
and they seek to destroy his life.*

He taketh three days' journey into the wilderness with his family.

*Nephi taketh his brethren and returns to the land of Jerusalem
after the record of the Jews.*

The account of their sufferings.

They take the daughters of Ishmael to wife.

They take their families and depart into the wilderness.

Their sufferings and afflictions in the wilderness.

The course of their travels.

They come to the large waters.

Nephi's brethren rebelleth against him.

He confoundeth them and buildeth a ship.

They call the name of the place Bountiful.

They cross the large waters into the promised land etc.

*This is according to the account of Nephi,
or in other words, I Nephi wrote this record.*

- 1 | 1 I Nephi having been born of goodly parents,
therefore I was taught somewhat in all the learning of my father.
And having seen many afflictions in the course of my days,
nevertheless having been highly favored of the Lord in all my days,

With sense-lines, each line of text is a coherent phrase or clause.

in *Grammatical Variation* we show for each case of nonstandard English that examples of its usage can be found in Early Modern English texts. This finding vindicates my decision to restore the nonstandard English in the Yale edition of the Book of Mormon, despite the fact that the normal reader will misunderstand it as simply bad English.

Is there anything else striking about the Yale edition?

I published the text using sense-lines. With sense-lines, each line of text is a coherent phrase or clause. It looks like poetry to most readers, but this is not its function. First of all, readers have found the sense-line format much easier to read. Traditional formats make it hard for the reader, whether it is set in paragraphs (as with the original 1830 edition) or in two narrow columns with numbered paragraphs for the verses (the LDS text since 1920). The latter follows the traditional format dating from 1560 of publishing the English Bible in two columns and verse paragraphs. This format is helpful in finding passages for citation, yet it is extremely awkward for actually reading the text. But there is a second aspect to the use of sense-lines: it replicates how Joseph Smith would have dictated the text to his scribes. It would have been in sense-lines, with him pausing at the end of phrases and short clauses for the scribe to keep up with him, but he would not have dictated full sentences unless they were short—and definitely not whole paragraphs without breaking them up. So reading the Yale edition out loud, we get a sense of how listeners would have heard the Book of Mormon as Joseph Smith originally dictated it.

Returning to Volume 3 of the critical text: What comes after *Grammatical Variation*?

It's called *The Nature of the Original Language*. It was published just last year as parts 3 and 4, again with the collaboration of Stanford Carmack.

“The nature of the original language” . . . of what original language?

It's about the English language that the Book of Mormon was originally translated into. And as with *Grammatical Variation*, we have found that in general the English language of the Book of Mormon appears to be based on Early Modern English. In the late 1990s, a research assistant of mine, Renee Bangerter, made an important discovery: a number of words, in order to make sense of how they are used in the Book of Mormon, had meanings that were dating from the 1500s and 1600s, not from the early 1800s. Bangerter published her surprising findings in her MA thesis in 1998, but it was not until 2003 that I started to concentrate on extending her results to all the words in the text of the Book of Mormon. And in 2014 Stanford Carmack began to assist me in this research by concentrating on the syntax (the sentence structure) of the Book of Mormon. Our basic finding in *The Nature of the Original*

Language is that the meanings of the words in the English translation of the Book of Mormon date from the 1530s up through the 1730s, at least a hundred years before Joseph Smith dictated the text of the book to his scribes.

Yet the words and phrases in the original text don't seem to have these old meanings, do they?

Normally, we readers of the book try to interpret the strange word uses according to their current meanings, which doesn't always work. As I studied these cases (and later with the help of Stanford Carmack), I began to identify example after example in the original text of archaic vocabulary, phrases, grammar, expressions, and syntax. Our findings are all listed in the first part of *The Nature of the Original Language*; here I give an example of each type:

ARCHAIC VOCABULARY

39 lexical items with meanings no longer in use

Alma 52:19 “that they might **flatter** them out of their strong holds”

Here *flatter* means ‘to coax or entice’ and that word is still in the text.

ARCHAIC PHRASES

25 phrases no longer in use

Mosiah 3:19 “**but if** he yieldeth to the enticings of the Holy Spirit”

The conjunctive phrase *but if* originally meant ‘unless’; this was emended to *unless* by James E. Talmage in the 1920 edition.

ARCHAIC GRAMMAR

13 grammatical forms no longer in use

Alma 12:31 “to act according to their **wills and pleasures**”

This unusual plural construction is still in the text.

ARCHAIC EXPRESSIONS

3 expressions no longer in use

3 Nephi 19:26 “**never the less** they did not cease to pray”

This phrase, *never the less*, originally meant ‘not in any way less’, but has always been set in the text as a single word, *nevertheless*, despite its contradiction with Jesus's preceding words: “and Jesus saith unto them: pray on”.

ARCHAIC SYNTAX

4 syntactic constructions no longer in use

3 Nephi 29:4 “he will **cause it that it** shall soon overtake you”

This complex complement construction for the verb *cause* has never been emended to the infinitival expression expected in modern English: “he will **cause it to** soon overtake you”.

So why was the Book of Mormon translated into the language of Early Modern English and not Joseph Smith's own English?

We don't know the answer to this question, although there has been a lot of speculation. The evidence, in my opinion, is overwhelming that the original English-language text of the Book of Mormon has this

I view it as my job to study the text, to analyze the original language in all of its aspects, and to describe it accurately. It is a complex endeavor.

archaic nature. I'm willing to wait for the Lord to give us an explanation. In the meantime, I view it as my job to study the text, to analyze the original language in all of its aspects, and to describe it accurately. It is a complex endeavor.

So what's going to be in part 5 that will be published this fall?

It's called *The King James Quotations in the Book of Mormon*, with 440 pages. It will analyze the use of the King James Bible in the Book of Mormon and will list 36 literal quotations as well as numerous examples of paraphrastic quotations, biblical expressions, and passages where King James phraseology has been woven into the text of the Book of Mormon. The use of the King James Bible parallels the findings of parts 1–4, namely, that the Book of Mormon is a creative and cultural translation of the Nephite record and its translation is grounded in the 1500s and 1600s.

And what about part 6?

It's going to be published shortly after part 5, probably at the beginning of the new year (2020). Its subject matter dates from Joseph Smith's time, namely, the spellings in the two manuscripts and in the printed editions.

What can English spelling tell us about the Book of Mormon?

First of all, part 6 will reverse the common belief among LDS people that spelling had not yet been standardized when the 1830 edition was published. Although in the early 1800s individuals showed great variety in spelling in their own writing, typesetters had been using an informally agreed upon spelling standard for English, one that dated from the mid-1700s. John Gilbert, the typesetter for the 1830 edition, set the type for that edition using standardized spellings, not Oliver Cowdery's misspellings. In part 6, I will also measure the error rate in spelling for John Gilbert as well as Oliver Cowdery and the other Book of Mormon scribes: John and Christian Whitmer, Martin Harris, and Hyrum Smith. Oliver Cowdery deserves his reputation as an excellent scribe. Although he was a second-rate speller, he made relatively few scribal slips. We can also show that his spelling improved as he proofed the 1830 typeset sheets against his manuscript copy; unlike the other scribes, he was learning how to spell better as the 1830 Book of Mormon was being printed.

And what about those two final parts, to be published by 2021?

These two parts are as follows:

part 7: *The Transmission of the Text: From the Manuscripts Through the Editions*

The first half of part 7 will deal with how the text was transmitted in its earliest stages: from Joseph Smith's dictation of the text to the scribe writing down his dictation (the original manuscript), then the copying of the text (the printer's manuscript), and finally the typesetting of the 1830 edition from the two manuscripts. The second half of part 7 will treat the transmission of the text through succeeding editions, from the 1830 edition up to the current editions and will deal with two aspects: (1) how the text has been emended, and (2) how the format for the Book of Mormon has been altered over time and how that has affected our reading of the text.

part 8: *Book of Mormon Textual Criticism*

In this part, I will deal with how well the principles of textual criticism have held up. There is considerable evidence that in the early transmission of the Book of Mormon text the tendency was to create more difficult readings and shorter readings, which goes against what most textual critics have assumed to be the normal way a text should change over time. I will also deal with the difficult issue of conjectural emendation, and will argue that conjectures occur on a regular basis in the history of a text; it is not a rare occurrence. I will list all of the proposed conjectural emendations and identify those I have accepted. I will also discuss some of the earlier translations of the Book of Mormon (such as the 1852 French edition) and show that in many cases those translators independently came up with some of the conjectures proposed by this project. Finally, I will close this final part with a history of the Book of Mormon critical text project and how it compares with earlier critical text work on the book.

And so that's it? Anything else?

Yes, one final publication, an electronic one. After all four printed volumes have been published, I will release Volume 5, the computerized collation of the critical text. This collation is a lined-up comparison of the two manuscripts and 20 editions of the Book of Mormon (from 1830 through 1981). The collation will be in a WordCruncher format and



Royal with his wife Sirkku

you will be able to look up any word or phrase and see all of its examples and how they've changed over time. For instance, you will be able to look up every original instance of "it came to pass" (all 1,399 of them), including the 47 that were removed by Joseph Smith in his editing for the 1837 edition of the Book of Mormon. I have been using this electronic collation since the year 2000 as the basis for everything that appears in volumes 3 and 4 of the critical text.

So where can we get copies of the books that have already been published?

The Yale edition, entitled *The Book of Mormon: The Earliest Text*, is most readily available on Amazon.com.

Volumes 1–2 (now out of print) are superseded by the corresponding volumes being published by the Joseph Smith Papers. Volumes 3 and 4, *The History of the Text* (thus far, the first 6 out of 8 parts) and the second edition of *Analysis of Textual Variants* (all 6 parts, published in 2017) are available from BYU Studies.

And what about your personal testimony of the Book of Mormon? How has all this work, over 30 years, affected your belief in this book?

My testimony of the Book of Mormon is not based on my work on the critical text, but rather on my own personal witness from 40 years ago that this book records events which really

happened (even though its English translation, given by the Lord to Joseph Smith, is a cultural and creative one). The Book of Mormon truly is "a marvelous work and a wonder." Working on this project has continually amazed me since its details have provided explicit textual evidence that the Book of Mormon is indeed a revelation from the Lord and that it was given word for word to Joseph Smith, which he then faithfully dictated to his scribes. We would do well to heed its message.

Royal Skousen is a professor in the Department of Linguistics, and Daniel C. Peterson is a professor in the Department of Asian & Near Eastern Languages. This interview was conducted September 10, 2019, via email.

ALUMNI UPDATE

Belief in Change and Divine Potential



In his work at the College Board, 2019 honored alumni speaker Trevor Packer strives to expand opportunities for young people to earn college credit while still in high school.

AN INTENTIONAL, honest study of the humanities will result in a rejuvenated belief in the power of all human beings to change and to reach their divine potential. That is the claim of Trevor Packer, Senior Vice President of Advanced Placement (AP) and Instruction for the College Board. Packer spoke to the College during

Homecoming Week as the College of Humanities' 2019 Alumni Honoree in a talk titled "Noticing the Unnoticed: Applying the Skills of a Humanities Degree to Fight Poverty."

Coming from a middle-class family, Packer acknowledges the privilege that was afforded to him while growing up and the lack of privilege that many others experience. He argues that segregating students based on characteristics arbitrary to their potential, e.g. designations as "gifted" or "not gifted," school district boundaries based on neighborhood incomes, and other widespread practices can be harmful to students' true ability to prevail in educational pursuits. Citing a variety of recent media encouraging a shift from higher education to trades, Packer called on all of the faculty and students present to protect every child's sacred opportunity to learn, saying, "Why is there so much energy around telling us that we do not need to educate all students? We have no room to say, 'Well, some of us have privilege and can go to college. Others do not need that, and they will be fine.'"

He observed that students of the humanities are encouraged to explore a diversity of values and artifacts of human creativity and that such

an education fosters celebration and respect for difference. Furthermore, he claimed, it reduces skepticism about all of humanity's ability to participate in the divine.

Packer expanded on this idea by referencing the Book of Mormon and its continual attention to race, class, migration, and integration. The book tells stories of racial persecution and acceptance, greed juxtaposed with generosity, and migrating tribes. Citing Alma 23:6–7, he pointed out that this passage describes the reintegration of the Lamanites into the Nephite community and that verse 6 is the only verse of scripture

that includes the oath "as the Lord liveth" twice, seeming to emphasize the people's ability to change. Why, Packer asked, would we be told this book was written and preserved for our day unless these issues were the most important of our generation?

—TORI HAMILTON, EDITING & PUBLISHING '20

NAME:

Trevor Packer

CURRENT POSITION:

Senior VP of AP and Instruction for the College Board

DEGREES:

BA and MA in English from BYU

RECOMMENDED READING:

Eichmann in Jerusalem: A Report on the Banality of Evil by Hannah Arendt

We have no room to say, "Well, some of us have privilege and can go to college. Others do not need that, and they will be fine."

WE WANT TO HEAR FROM YOU!

HOW DID a study of humanities at BYU affect your life? How do you apply the humanities daily? We'd love to hear about the classes, teachers, books, ideas, or experiences that have made a difference to you.

Please share your story in 50–200 words, and we will consider it for publication in a future issue of the magazine. Email humanitiespr@byu.edu. Submissions may be edited for length, grammar, appropriateness, and clarity.

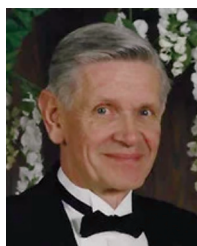
OBITUARIES



Jim Siebach
Philosophy



Elray Pedersen
English



O. Glade Hunsaker
English

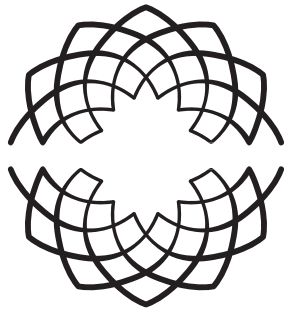


Karen Lynn Davidson
English

RETIREMENT



Brian McGhie
Office of Digital
Humanities



IN THE SPRING College of Humanities alumni survey, we asked whether your language skills have benefited you professionally. Please enjoy this sample of alumni's responses! To weigh in next time, email humanitiespr@byu.edu.

EDUCATION, particularly in the humanities, is never wasted, whatever the chosen career. Language arts are the foundation in comprehending the often unfamiliar languages of many professions, whether they be in the sciences, physical and mental fields, teaching, counseling, or even repairing cars. The facility I have gained in language has earned me the confidence and admiration of people I interact with or teach. It has helped me express, and make convincing, spiritual concepts and their relevance. Language arts enhance my ability and desire to read and think and further educate myself; they have led me to aid and encourage my children in their own abilities. Although I am now in my 80s, having facility with language continues to enrich my life and keep me actively searching current ideas and philosophies.

WE LIVED six years in Norway, and my German major enabled me to learn the language well enough to not only help my family thrive but to translate at church and teach the youth. It helped in pursuing my family history, which includes Swiss-German and German immigrants. It also gave me the confidence to tackle learning a computer language, which was intimidating but turns out to be far less difficult than German! I am now completing a certificate in web development and doing work for a nonprofit coalition.

MY LANGUAGE (Japanese) was the primary reason I got my first job out of business school. It was a springboard for me to rapidly advance beyond peers that had a purely business degree. As my career has progressed, no other capability has been as valuable as my ability to connect to and communicate effectively with leaders, customers, partners, and employees.

I HAVE BEEN ABLE to use my skills in Spanish and translating throughout my life. Professionally, I was a translator for a short time soon after graduation. Although I became a stay-at-home mom after that, I have been able to use my skills in the community and in my ward. I also got a degree in English, and have been able to use my editing skills to help my family and others in their educational pursuits.

I AM AN ATTORNEY, and my ability to read thoroughly and speak and write clearly are extremely important in my career. BYU prepared me very well for this.

I AM CERTIFYING as bilingual to build my business. Language abilities open more opportunities in my career because communication, especially clear and understandable communication, is essential in keeping your business partners and clients informed and satisfied.

MAJORING in English and minoring in TESOL were the best decisions I made in my college career. I'm retired from teaching, but I volunteer one day per week as a teacher of ESL at St. Jude Children's Research Hospital, helping foreign postdocs improve their English. Via FaceTime, I also help two granddaughters who live in Thailand with their English three evenings per week.

LANGUAGE STUDY has broadened my perspective. I enjoy listening to a French podcast during my commute every day to get a foreign perspective on current events. I think there's value in learning how other cultures perceive our world. It's also helping me gain a deeper appreciation for journalism and the importance of the free, independent press.

Why Judges (and Others) Wear Robes

The robe calls us to be someone different and better.

By Thomas B. Griffith

IT WAS A HAPPY DAY. The Senate had just confirmed my nomination by the President, and I would soon take the oath of office and become a federal appeals court judge in Washington, DC. A number of friends called me that day in my office at BYU, offering their congratulations. One had been a law clerk both to a judge on the court I was about to join and to a justice of the US Supreme Court. “Tom, may I give you some advice about being a judge?” he asked. “Please do,” I replied. “I am teachable.” I could think of few people I knew better qualified to be my tutor. “I’ll tell you what my first judge told me on my first day in his chambers. ‘This is how we go about our work,’ he said. ‘First, we learn the facts of the case as best we can. People deserve to know that we understand their predicament. Next, we think long and hard about the fair result, the just outcome. Once we have figured that out, we find law to support our decision.’” Because the purpose of his call was congratulatory and not to engage in a discussion about the proper role of a judge under Article III of the Constitution, I thanked my friend for his words. But when I hung up the phone, I took a vow that I would do my best to heed the first part of his advice—learn the facts of the case as best I could—and to studiously avoid the second part.

Under the Constitution, it is the responsibility of We, the People to elect representatives who make laws that express their value choices as to what is fair and just. Remember the cartoon from high school civics, “How a Bill Becomes a Law,” or its more recent form, “I’m Just a Bill” from *Schoolhouse Rock*? There is no judge in either because there is no role for a judge in the carefully-crafted lawmaking process set forth in the Constitution. In the words of the legendary Supreme Court justice Felix Frankfurter, the judge is “merely the translator of another’s command.”¹ That other is We, the People. Their command is the law created

by their politically accountable representatives and set forth in the Constitution, statutes, and regulations. The judge is the translator of those commands. In other words, she must apply the law that expresses the values chosen by We, the People to resolve the dispute before her. What the judge may not do is resolve the dispute according to her own sense of what is fair and just. As BYU’s own Brett Scharffs explains, “Following the law places a judge in a role that is, in large part, clerical, where he labors largely as a functionary, applying and implementing the law. To be sure, the volume, variety, and complexity of the issues that a judge encounters make his work difficult, but

the judge’s primary task is to find and follow the law.”²

Which is why judges wear black robes (purchased with our own money!). Although the robe may be imposing to the litigants—we don’t do much robing in America—it is

The judge is
“merely the translator
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That other is
We, the People.

intended to do something quite different for the judge. The robe is a reminder that we must be transformed by the oath of office. All federal judges must take an oath to support “the Constitution and laws of the United States . . . So help me God.”³ The words of that oath were set forth in the first Act of the first Congress. The judicial oath has a long history, rooted in a belief that it can transform its taker. The oath is not empty ritual or just ceremony. (For a moving portrayal of the transformative power of the oath, check out the dialogue between a young Elizabeth and her father George on his coronation day in Episode 5 of Season 1 of *The Crown*.) In the oath, the judge makes a solemn promise, with God as his witness and his help, that, when acting as a judge, he will be a different person than when he is not acting as a judge; that he will resist the temptation to displace the law created by We, the People with his own wishes about who should prevail in court.

I first donned a robe of any sort when I was a teenage acolyte at St. John’s Episcopal Church. Although no one who knew me then would have mistaken me as someone who was

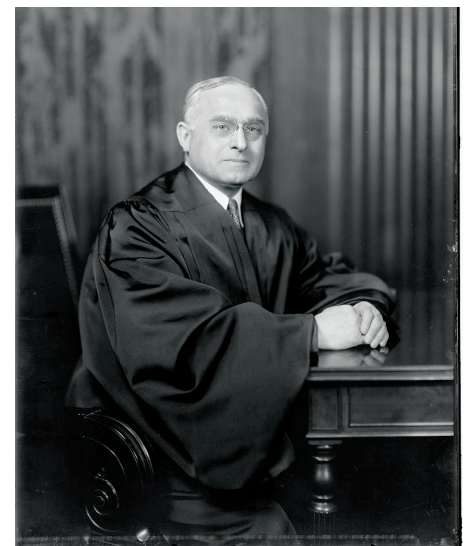
devout, when I put on the white robe, slipped the crucifix around my neck, and helped the priest prepare Holy Communion, I felt different. I sensed that I was in the presence of something holy. Later, as an adult Latter-day Saint wearing a white robe in the temple, I felt different as well. The robe was a symbol of an effort to be bound to Christ so that I could better love and serve others. The robe I wear as a judge has no religious function. Indeed, it is a reminder to me that my primary allegiance when acting as a judge is to the Constitution and not to God. (I’ve never yet found those to be in tension. If they are, my obligation is clear. While wearing the robe, it’s Caesars all the way down!) But just as the white robe I wore as an acolyte and now wear as a temple patron remind me that my true self is not at home in this fallen world, so the black robe I wear as a judge reminds me that when adjudicating disputes, I must leave behind my own views. I must strive to be a “translator of another’s commands.”

Thomas B. Griffith, a BYU humanities graduate, is a judge on the US Court of Appeals for the DC Circuit. He has served as BYU general counsel and as legal counsel to the US Senate.

1. Felix Frankfurter, *Some Reflections on the Reading of Statutes*, 47 Colum. L. Rev. 527, 534 (1947).

2. Brett Scharffs, *The Role of Humility In Exercising Practical Wisdom*, 32 U. C. Davis L. Rev. 127, 187, 189–90 (1998).

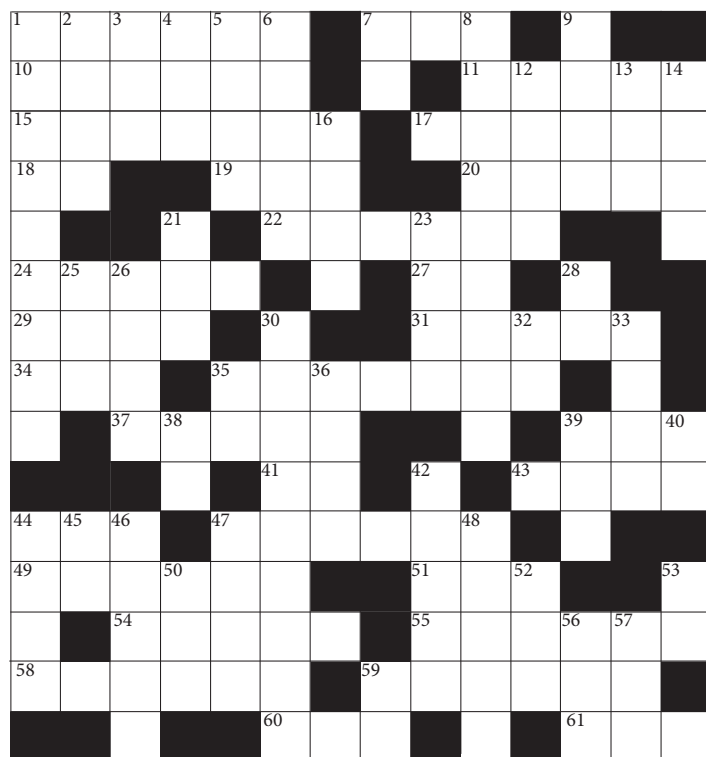
3. 5 U. S. C. Sec. 1331.



Supreme Court justice Felix Frankfurter served on the Court from 1939–1962.

The Other Side of a Tapestry

by Samuel Benson



Check your answers on page 3 or visit us online at humanities.byu.edu/magazine.

ACROSS

1. __ Days of Christmas
7. Twenty-first letter of the Greek alphabet
10. Tenant
15. Infuriated; upset
17. Traditional tool used for reaping crops
18. Scripture unique to Christendom, abbreviated
19. Religiously neutral alternative to "BC"
20. Sierra __
22. Jewish text comprising the Mishnah and the Gemara
24. Plant now, harvest __
27. *Anno Domini*, "in the year of our Lord"
29. Human superfamily, in taxonomy
31. Compare; often in context of scripture and one's personal life
34. __ Day (April 15)
35. Doodle
37. Teachers of English to Speakers of Other Languages
39. Language using classifier gestures
41. One one-hundredth of a meter
43. __ la Vida
44. Gonzaga basketball coach
47. Truthfully; in actuality
49. Foreign study
51. First three vowels
54. Happen
55. Most spoken Polynesian language
58. Building block of language
59. In an __; expression of outrage
60. Cougar__: BYU dining location that recently added the Milk and Cookies Bar
61. Dollar bill featuring Alexander Hamilton

DOWN

1. To change from one language to another
2. Traveled
3. Largest department in the College of Humanities, abbreviated
4. High-speed mobile connection
5. Action word
6. To construct a monument
7. 3.14159 . . .
8. Incorporating
9. Presidential rejection
12. Van Morrison classic "Brown __ Girl"
13. Digital humanities in the Nordic countries
14. Does this crossword __ different to you?
16. First and last word of Howie Mandel game show
21. Affirmative reply
23. French-speaking country in West Africa
25. Social sciences writing style
26. SMS
28. Masculine pronoun
30. Minor surgical operation
32. Unit of mass
33. National Council of Churches' 1989 Bible translation
35. Nintendo __
36. Spanish *soul*
38. Editor, abbreviated
39. __ _ bnb
40. Largest city in California
42. Grasp
44. Singular Niagara
45. __ White, author of *Charlotte's Web*
46. He __ a "Dear Jane" letter
47. BYUtv program *Relative* __
48. Oscar-winning film 12 __ A Slave
50. Month of Halloween, abbreviated
52. Internet slang for "in my opinion"
53. International peace-keeping organization
56. Quaker Mill Company's flagship product
57. __ You There, God? It's Me, Margaret.
59. The Beehive State

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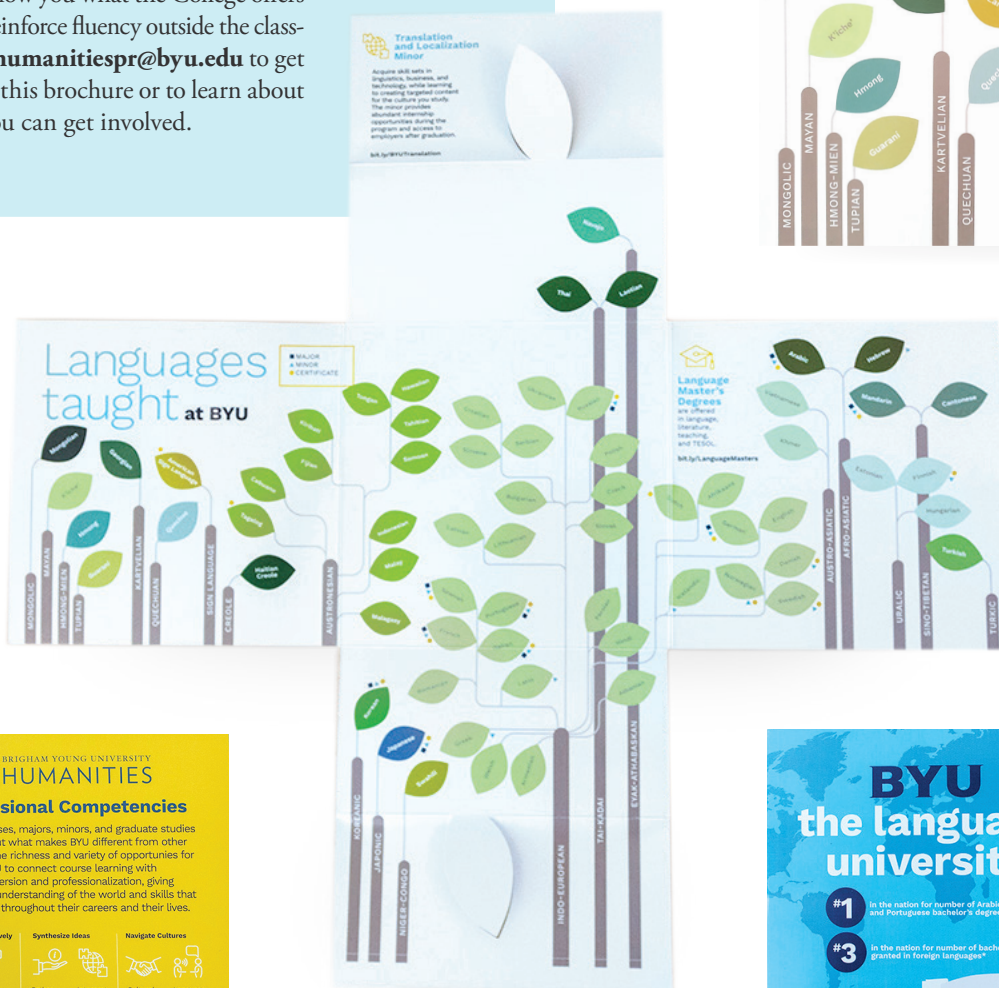
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
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For information about giving to the college, please contact any dean, department chair, director, or coordinator. Thank you.

Samuel Benson is studying sociology and plans to graduate in 2023.

If you're a student, prospective student, parent, alum, or even an employer interested in hiring a second- or third-language speaker, we'd love to show you what the College offers to build and reinforce fluency outside the classroom. Email humanitiespr@byu.edu to get a free copy of this brochure or to learn about other ways you can get involved.








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