

HUMANITIES



Out from the Shadow of Babel

By Dean J. Scott Miller



HOW DOES THE COLLEGE OF HUMANITIES help people improve their connections with others? Language is a powerful communication tool, and in this issue of *Humanities* we celebrate our college legacy of language teaching and research.

We begin with the fabled conflict of the Tower of Babel: a prosperous nation defies God, who then confounds their language. The painting on the cover of this issue by Pieter Bruegel the Elder depicts a 16th-century vision of Babel's Tower, one of nearly a hundred similar portrayals created during as many years,

when the tower loomed large in the Renaissance consciousness. Most artists capture it midconstruction, with a well-dressed and pampered ruler in the foreground playing God's role as he looks approvingly at the busy, or bowing, craftsmen toiling to imitate, even improve upon, God's handiwork. A few artists focus on what happens *after* God confounds human language: weeping and wailing, characters in the foreground strike poses of dismay or confusion, overcome by full-bodied grief. These two snapshots, captured at different points in the tower story, offer contrasting interpretations.

The *midconstruction* view suggests a cautionary tale of human capacity. Before Babel we all spoke the same tongue, allowing us to share ideas and crowd-source ourselves into an architectural hubris that challenged Nature itself: we tried to build our own mountain, to out-create our own Creator, knowledge and cleverness transcending the limits of topography and gravity.

The *confounded* view is a variation on the theme of the Fall, with the great sin being humanity's defiance of God. After trying to build the tower we are hopelessly divided, isolated into silos of mutually unintelligible languages whose difference is designed to prevent us from connecting with one another and waxing too proud for our own good. Both readings of the tower story also offer a kernel of hope: when we speak the same language and work together in faith and obedience we are nearly divine in our collective abilities; and, despite our confounded diversity, if we humble ourselves and reach out to others we can escape the tower's segregating shadow.

Abraham's forefathers fled Babel for Ur, guided away from the incomprehensible multitudes by God. And we have, in the Book of Mormon, a second tale about refugees from the tower upon whom God also smiled: the

story of Jared, who is prescient enough to see where the confusion will lead but apparently speaks little if any of God's language. So he employs his brother—who has achieved fluency in a powerful second language: prayer—to ask God to turn away the curse from immediate family and friends.

Jared's brother builds a spiritual and linguistic bridge to coherence amid confusion, and the reward is a journey to another promised land. Along the way the brother uses his remarkable proficiency to communicate with deity on Mount Shelem, a tower of *God's* making where humanity and divinity meet and converse in the same tongue, face-to-face. From that conversation we receive some of the most sacred truths ever revealed and discover the marvelous metaphor of shining stones, crafted by a man but infused with light by a divine touch that gives them power to pierce Babel's confounding blackness.

One of the challenges we face today, in a world increasingly polarized by confused voices, is to learn to make assets of our differences. George Bernard Shaw is credited with the famous quip "America and England are two nations divided by a common tongue," and in our latter-day world, where we seem globally and linguistically united by the Internet and English, respectively, and build cities and towers like mad, we are nevertheless at risk of falling into mutual misunderstanding. Like those despairing at the base of the tower we can continue to spin in circles,

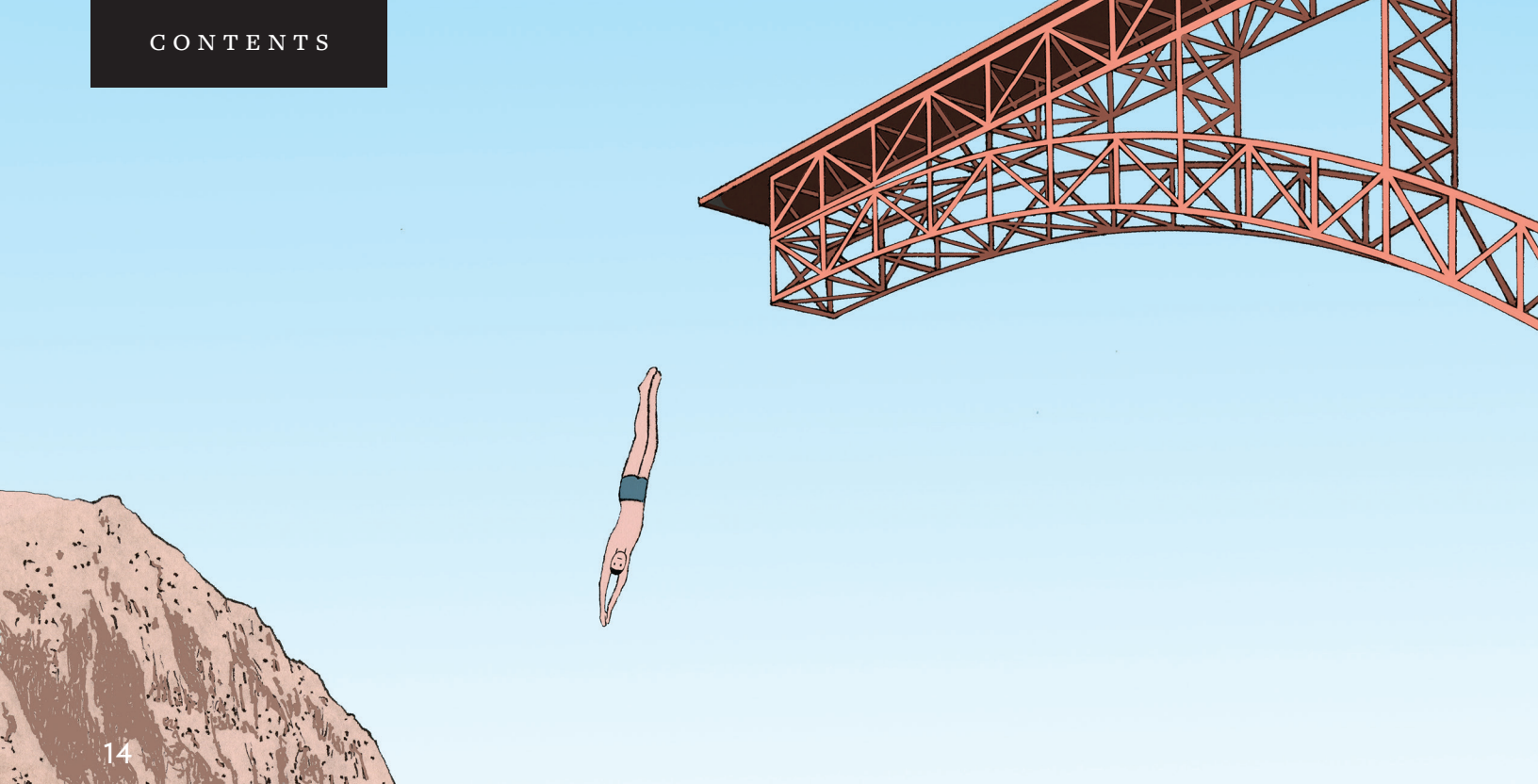
limited by the provincialism of our own language, tribe, and worldview, forever avoiding and denigrating those we do not understand. Or we can reach out to others and seek to bridge the chasm by learning a second tongue.

If, to paraphrase linguist Derek Bickerton, the consummate miracle of the universe is a baby acquiring language, then as adults we are truly on sacred ground when we study a second, or a third. Although our conversations begin as simple acts of faith reaching beyond the narrow world of vernacular comfort, and our first forays may involve only basic words and gestures, as we watch others' reactions and see a hint of recognition in those with whom we speak, we begin to trust in the marvel of communication, eventually reaching the point where we are sharing ideas, feelings, and even lives.

During the course of life's conversations, as we reach out across communication gaps using whatever languages we can acquire, we will repeatedly experience the amazing gift of tongues. Rather than build impossibly tall towers, we better approach God, and rise to our inner divinity, through the simple act of learning other languages, whereby we bring friendships, communities, and even new worlds into being.



Top: Detail from *The Tower of Babel* by Pieter Bruegel the Elder (1563) Bottom: Detail from *The Confusion of Tongues* by Gustave Doré (1866)



HUMANITIES | SPRING 2016



13 Infographic: A Forest of Languages at BYU

BYU's linguistic offerings number in the dozens, with enrollments in the thousands.

14 Bilingual BYU

At BYU, students immerse themselves in one of the best language-learning environments in the world.

By Amanda Kae Fronk

18 English for the World

The English Language Center imports eager students and exports valuable language skills around the globe.

By Kimberly A. Reid

20 Language Builder

Dirk Elzinga seeks to both preserve and produce languages.

By Ashley Busby

02 | PERSPECTIVE

The writing on the bones

04 | ANTHOLOGY

Wistful, woodsy solitude—Arabic connections—the force of art on life

06 | HUMANITIES REVIEW

The language of the rainforest—A life among the Basque—Rebranding the marketability of language skills—Farewells, books, notes, research

22 | RETROSPECTIVES

The humanities in practice

24 | VOX HUMANA

Language study as an act of at-one-ment

25 | CROSSROADS

Linguistically speaking



PUBLISHER J. Scott Miller
EDITOR Melinda Semadeni
ART DIRECTOR Curtis M. Soderborg
EDITORIAL ASSISTANTS Ashley Busby,
 Jeffrey S. McClellan, Kimberly A. Reid

For information about giving
 to the college, contact
 Matthew Christensen
 at 801-422-9151 or
 mbchristensen@byu.edu.

BYU College of Humanities
 4002 JFSB
 Provo, UT 84602
 801-422-2775
 humanities.byu.edu

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.

Writing on the Bones

Inscriptions like this one, incised into the belly shell of a turtle and filled with red cinnabar, represent some of the earliest forms of Chinese writing. Dating from around 1300 BCE, these so-called “oracle bones,” usually ox scapulae (shoulder blades) and sometimes turtle plastrons such as this, have been found by the tens of thousands in pits where they were reverentially discarded after use. During the last few centuries of the ancient Shang dynasty (1776–1122 BCE), shaman kings inscribed paired statements—one positive, one negative (such as “Day X would/would not be auspicious to invade the Qiang barbarians”)—to divine the will of the ancestral spirits. The shaman would apply a hot poker to the text and the resulting crack would signal which statement the spirits endorsed. Oracle-bone writing was first studied in the late 19th century CE when they were discovered for sale in Chinese pharmacies as “dragon bones,” or old bones to be ground up for use in traditional Chinese medicine. Oracle-bone language had a developed grammar and was logographic in nature, meaning that the originally pictographic characters represented words rather than just ideas. Although the characters have evolved through the millennia, some characters, such as “sun” (日), “moon” (月), “bird” (鳥), and “rain” (雨), are still recognizable to readers of Chinese today.





LEXICON

Waldeinsamkeit \ˈvaltʰaɪnzaːmkʰaɪt\

noun. A contemplative solitude in nature

A COMPOUND OF THE GERMAN WORDS *Wald* (“forest”) and *Einsamkeit* (“aloneness” or “solitude”), *Waldeinsamkeit* took on the character of a neologism in 1796, when Ludwig Tieck published his iconic romantic novella *Blond Eckbert*. At a certain point in the story, Tieck’s heroine spends several years in a preternaturally still mountain valley, which she later recollects as a scene of *Waldeinsamkeit*. In the early 19th century, the poet Joseph von Eichendorff used the term repeatedly to evoke a wistful, infinite desire that one can experience best alone in the woods at dusk. In both cases, *Waldeinsamkeit* is an outward symbol for an intense interiority that is beautiful as well as vaguely disturbing. Why disturbing? The inner life might be the secret road to the divine reality hidden behind nature (typified by the *Wald*), but it might also lure us into empty and even dangerous self-referentiality. We can get lost in our own woods, where suppressed things sometimes lie in wait. In any case, the term stuck and has even made its way onto urbandictionary.com, where its meaning has been reduced to “the feeling of being alone in the woods.”

—THOMAS SPENCER, ASSOCIATE PROFESSOR OF GERMAN



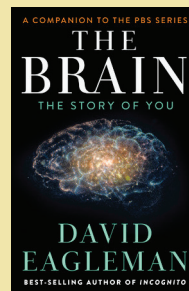
ON SITE

Arabic Connections

EACH YEAR CLASSROOM LEARNING comes to life as students travel to Jordan to study the Arabic language. In 2015 four of the BYU students who traveled to Jordan received the Arabic Study Award from Qatar Foundation International. Only 26 students in the United States received this award. While in Jordan students develop a personal connection with the language and culture as they converse about topics such as the Arab Spring or the Israeli occupation in Palestine. Above: Rachel Lott, Morgan Ferrell, and Kyle Nichols enjoy a traditional meal in the desert of Wadi Rum.

BOOKSHELF

What BYU Humanities professors are reading.



The Brain

This book is specific enough to avoid offering a “brain for dummies” read, yet it is captivating and intelligible to the non-scientific, learned reader. David Eagleman, a neuroscientist, specializes in the human brain’s perception of time and space and how these intersect to form each individual’s understanding of the world. Everything we know happens in the brain—no taste, no touch, no smell, no sounds, no visual experience exist without the brain translating and interpreting these signals in its dark perennial cave (the skull). There could be a lot more to Plato’s and Socrates’s myth of the cave than even they may have suspected.

—ILONA KLEIN,
ASSOCIATE PROFESSOR OF ITALIAN

Lune captive dans un œil mort (Captive Moon in a Dead Eye)

What I enjoy about Pascal Garnier’s novel is that it is everything an American or British pulp crime novel is not. Where American mysteries begin with disorder that the hero puts right by the end, this thriller works in the opposite direction. It is set in a gated retirement community in southern France where people live comfortable and peaceful lives. That order slowly unravels, however, leading to an uncomfortable, chaotic, and discordant conclusion. It is a crime novel that works against crime novels—a thriller that waits until the end to grab its readers by the throat.

—CORY CROPPER, PROFESSOR OF FRENCH

QUOTE

“Wer fremde Sprachen nicht kennt, weiß auch nichts von seiner eigenen.” (“One who has no acquaintance of foreign languages knows nothing of his own.”)

—JOHANN WOLFGANG VON GOETHE, *Sprüche in Prosa: Maximen und Reflexionen*, II

FROM THE WORLD OF HUMANITIES

The Work of Art

IN 1994 the city of Bogotá, Colombia—then the most dangerous city in Latin America—elected a new mayor: Antanas Mockus. He made familiar pledges to implement programs designed to curb corruption and promote civic well-being. Naturally. What else was he supposed to do?

What is interesting is how he fulfilled these pledges. Instead of pouring money into law enforcement, Mockus turned over the city to artists. He deployed mimes to direct traffic. He dispatched painters to design stars on the road where pedestrians had died, literally illustrating safety issues. He instituted a periodic “Women’s Night Out” and ordered the men off the streets, thus partly returning to women a city whose violence had largely confined them at home.

What ensued was a period of civic as well as cultural renaissance. Doris Sommer, who recounts this story in her book *The Work of Art in the World*, remarks that “one important lesson that we learn from Mockus is that without pleasure, social reform and political

How can we better understand the work—the labor—of art? While measuring that influence seems virtually impossible, how can we at least identify the cultural impact proceeding from literature, music, painting, cinema, photography, rhetoric, web design, and all the broadly imagined “arts” disciplines represented in our college?

Our BYU Humanities Center has been addressing such questions recently. At the Annual Symposium in November, Caroline Levine of the University of Wisconsin–Madison spoke about her book *Forms*, in which she makes the powerful case that the structuring principles one finds in a work of fiction—say, the technique of repetition or of binary opposition (e.g., protagonists and antagonists)—also order the world around us. If the kinds of networks that inform the “real world” also structure literature, then literary study becomes a



Mimes in Caracas, Venezuela, encourage traffic safety. This and similar efforts illustrate the power of art to influence everyday life.

Art has the power not only to change the perceptions of other artists and devoted students but also to exert a force on everyday life.

pragmatism shrivel into short-lived, self-defeating pretensions” (p. 18). But the opposite is also true: art, which grants a unique form of pleasure (touching heart as well as mind), has the power not only to change the perceptions of other artists and devoted students but also to exert a force on everyday life.

template for recognizing, and perhaps reconciling, real-world challenges.

In March, Nicholas Mirzoeff of New York University spoke to us about his innovative work on the ways that art helps train us how to see—and see differently. Mirzoeff made the case that the visual arts teach us to reframe

our perception of the life that surrounds us—a principle he puts to poignant effect in discussing cases as diverse as impressionism’s role in shaping our understanding of the changing natural environment and photography’s role in modifying our sense of justice (as is the case, he argued, with the #BlackLivesMatter movement).

We hope these events, in concert with a busy slate of other center activities, collectively underscore the work of art as an act of public as well as personal and, indeed, spiritual significance.

—MATTHEW F. WICKMAN, FOUNDING DIRECTOR OF THE HUMANITIES CENTER

The Humanities Center promotes innovative scholarship and teaching in the language, literature, thought, culture, and history of the human conversation.

The Language of the Rainforest

BYU LINGUISTICS PROFESSOR Janis Nuckolls has spent 30 years learning, examining, documenting, and preserving Quichua, a dialect of the Quechua language. Most recently, in a study published in the *International Journal of American Linguistics*, Nuckolls looks at the use of Quichua ideophones—words that imitate sensory perceptions.

The study, coauthored with former BYU students Joseph Stanley, Elizabeth Nielsen, and Roseanna Hopper, reveals that sound-imitative words in Quichua are different from regular words in this language. Nuckolls's qualitative field experience was combined with Stanley's expertise in digitizing data to detect patterns of sound variation.

Although this study arose out of the BYU Ecuador study abroad program in 2011, Nuckolls also led study abroad trips to the same location in 2013 and 2015, studying more and more of the Quichua language and culture.

Natural Perception

Approximately one million people in the Andean mountains of Ecuador, Colombia, and Peru speak dialects of Quechua, a 2,000-year-old unwritten language.

"Learning about the culture and lives of its speakers has been very exciting, humbling, and thought-provoking," Nuckolls says. "At first I was baffled by their culture. Then I was intrigued. Now I admire them a lot."

Her appreciation for the people has been enhanced by her growing understanding of their connection to the natural environment.

Professor Janis Nuckolls teaches a Quichua class with the help of native speakers Luisa and Elodia.

"Their rainforest surroundings provide a never-ending source of reverence, stimulation, beauty, danger, and humor," Nuckolls says. "Once I began to understand the nature

"Their rainforest surroundings provide a never-ending source of reverence, stimulation, beauty, danger, and humor."

—Janis Nuckolls

of the challenges they face, I developed a lot of respect and affection for individual people who, in turn, treat me like a member of their extended families."

With the trust Nuckolls has gained, and the familial relationships she enjoys, she's been able to conduct unparalleled research in this culture.

One of the most fascinating experiences in 2015 was the discovery of how Quichua people speak about color. Instead of having stand-alone words for each color, the Quichua

people mostly describe color by speaking of a specific item that has that color in it. For example, when describing something that is blue, they would describe it as the color of a toucan's head feather. Nuckolls says she had always wondered why Quichua has so few color terms and why the ones they do have are mostly borrowed from Spanish.



JAREN WILKEY / BYU PHOTO

September 2015

September 30
College of Humanities
Exhibit Opening
Education in
Zion Gallery
"50 Years of Fluency
in the Human
Conversation"



MEAGAN LARSEN / BYU PHOTO

October 2015

October 8
College Honored Alumni Lecture
"How Do Questions Shape Our Lives?"
Marguerite Gong Hancock, executive
director, Center for Entrepreneurship
and Innovation, Computer History
Museum in Silicon Valley



SAVANNA SORESEN / BYU PHOTO

October 9
Ethel L. Handley Reading
English Department
Terry Tempest Williams,
environmental writer,
author of *When Women
Were Birds: Fifty-Four
Variations on Voice*



Sydney Jensen and Nicole Sperry interview a native Quichua speaker as part of their research.

“To me this experience reveals the importance for Quichua people of carefully observing what they perceive around them,” Nuckolls says. “This in turn, helps nurture the special intelligence they have about nature and how it works.”

Authentic Immersion

The Ecuador study abroad was an experience the students will never forget, and for Nuckolls, it’s an experience she wants all of her students to have. There’s something special about being able to immerse yourself in a field of study, a language, and a people.

“It’s a lot different from learning in a classroom,” says Emily Peterson, a linguistic student in the 2015 Ecuador program, “because sometimes in a normal classroom you feel disconnected from the material. But here, when you get to see the lives that the people live who speak the language that you’re studying, you get to look through a different lens and experience their culture in a more authentic way.”

—JON McBRIDE,
BYU UNIVERSITY COMMUNICATIONS

Rebranding Language Skills

“LANGUAGE IS THE HEART of global professional competency,” said Richard Brecht of the University of Maryland at the Symposium on Global Professional Competencies at BYU in October. Leaders from the BYU College of Humanities joined with visiting experts like Brecht to discuss the professional skills students gain from a humanities education and how those skills apply in a global setting.

That workplace is in a constant state of change, said Scott Miller, dean of the BYU College of Humanities. Students need skills that will allow them to adapt to whatever situations they may encounter—skills like flexibility, cultural awareness, and critical thinking.

“In other words,” Miller said, “what we need are close readers and good writers. We need people who are multilingual and multicultural.”

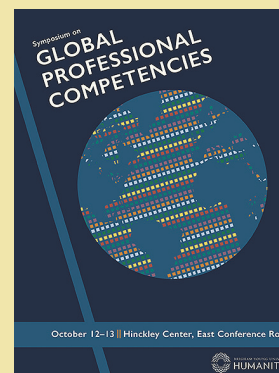
Brecht, founding executive director of the University of Maryland’s Center for Advanced Study of Language, presented a keynote address about “rebranding” language acquisition. Advanced language skills, he said, are directly linked to advanced cognitive abilities, such as creative and critical thinking and tolerance of ambiguity.

Though only 11 percent of employers actively seek language talent in prospective employees, Brecht suggested that language teachers and learners should “rebrand” language acquisition by emphasizing the marketplace value of these advanced cognitive abilities students develop while learning a language.

Individuals who have the language capacity to truly engage the world build global competence not through information but through intercultural relationships, Brecht said.

He added that because advanced second-language speakers must switch back and forth between languages, they are able to intentionally inhibit biases. “An educated human with advanced language will be willing to suspend what they believe long enough to listen to what another believes,” said Brecht. “And that’s what humanities is supposed to be.”

—SAMUEL WRIGHT (¹⁶), KAYLA GOODSON (¹⁷),
SYLVIA CUTLER (¹⁷)



Advanced language skills are directly linked to advanced cognitive abilities, such as creative and critical thinking and tolerance of ambiguity.

October 22

Nan Osmond Grass Lecture

English Department

“My Philosophy on Teaching People to Write”

Phillip Lopate, American film critic, essayist, fiction writer, poet, and teacher

October 22

Todd A. Britsch Lecture

Comparative Arts and Letters Department

“Parrots, Politics, Extinctions”

Lisa Paravisini-Gebert, professor of Hispanic studies, Vassar College



DAVID WILLIAM MITCHELL (1813–1859)

November 2015

November 5

Beauty and Belief Symposium and Women’s Studies Conference

Jeanne Moskal, professor of English and comparative literature, University of North Carolina at Chapel Hill; editor, *Keats-Shelley Journal*

November 11

“My Journey as a Scholar of Faith” Series

BYU Faculty Center and the Education in Zion Gallery

“On Criticism, Compassion, and Charity”

George Handley, associate dean and professor of humanities, BYU

A Life Among the Basque

AS A YOUNG GRADUATE STUDENT, Jacqueline Thursby was driving to work in Caribou County, Idaho, when the way was blocked by an enormous flock of sheep, numbering nearly 2,000. A city girl herself, she watched, fascinated, as the herd was moved along by men on horseback, calling out orders to the sheep and dogs.

She learned that the men were Basque shepherds, moving their flocks for the oncoming winter. In search of a thesis topic, Thursby was intrigued and began to learn more about

the Basque culture. Now a BYU English professor approaching retirement, Thursby delivered the 2015 Wilson Folklore Archives Founders Lecture and shared how her work with the Basque people grew from a graduate thesis to a lifelong pursuit.

The Basque Country straddles the French and Spanish border but has a culture and language all its own; in fact, the Basque language is a genetic language isolate, meaning that it shares nothing in common with any other language on earth. Over the centuries, large

groups of Basque people have emigrated from their homeland, often forming communities and finding work abroad as shepherds, like the men who first sparked Thursby's interest.

Despite their diaspora, the Basque people maintain a strong connection with their homeland and with one another. It is common for Basque Americans to send money back to Europe to maintain important cultural sites. At one time, many Basque hotels existed in the American West for the herders to congregate and speak their own language; many were able to survive in the United States without ever learning English.

In 1999 Thursby published a book, *Mother's Table, Father's Chair: Cultural Narratives of Basque American Women*, detailing her interactions with Basque Americans. "I learned quickly that I had wandered into a population of Americans who strongly valued their ancient homeland, but who were full participants in the American culture," Thursby said. The people she worked with had found many ways to preserve their cultural identity, including foods, games, dances, celebrations, clubs, and summer camps.

Thursby remarked on the incredible hospitality the Basque people showed her during her time studying them both in the United States and in their homeland. "They don't want you as an outside observer," she explained. "They want you to really understand the undercurrent and the ancient beliefs of the Basque people."

—SAMUEL WRIGHT ('16)

"I learned quickly that I had wandered into a population of Americans who strongly valued their ancient homeland, but who were full participants in the American culture."

—Jacqueline Thursby



Basque dancers celebrate their culture at the Basque Center in Boise, Idaho, in June 2013. Basque Americans maintain strong connections to their European homeland.

"BASQUE DANCERS" BY JOSEPH, LICENSED UNDER CC BY-SA 2.0

February 2016

February 4

P.A. Christensen Lecture

"Architecture and Meaning: The Tomb of the First Christian Emperor, Constantine I"

Mark J. Johnson, professor of art history, BYU



COURTESY MARK J. JOHNSON

November 12

James L. Barker Lecture

"In Pursuit of Advanced Proficiency and Beyond"

Tony Brown, professor of Russian, BYU



November 13

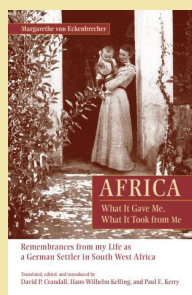
Humanities Center Annual Symposium

"Pattern Recognition: Literature, Habit, Labor"

Caroline Levine, professor and chair of the Department of English, University of Wisconsin-Madison

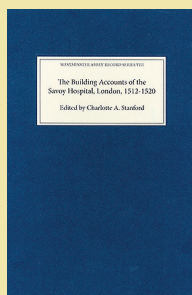
SAVANNA SORENSEN / BYU PHOTO

FACULTY BOOKS



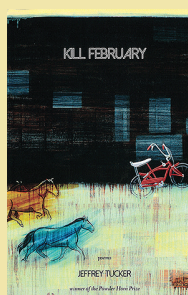
Africa: What It Gave Me, What It Took from Me: Remembrances from My Life as a German Settler in South West Africa

David P. Crandall, Hans-Wilhelm Kelling, and Paul E. Kerry



The Building Accounts of the Savoy Hospital, London, 1512-1520

Charlotte A. Stanford

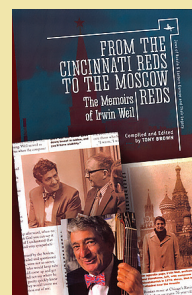


Kill February
Jeffrey Tucker



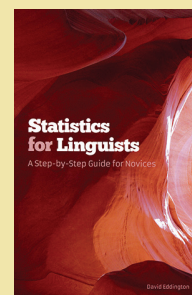
My Wife Wants You to Know I'm Happily Married

Joey Franklin



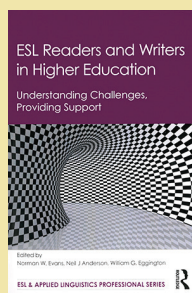
From the Cincinnati Reds to the Moscow Reds: The Memoirs of Irwin Weil

Tony Brown



Statistics for Linguists: A Step-by-Step Guide for Novices

David Eddington



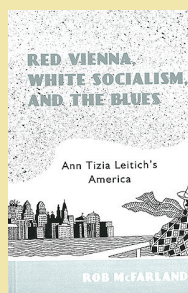
ESL Readers and Writers in Higher Education: Understanding Challenges, Providing Support

Norman W. Evans, Neil J. Anderson, and William G. Eggington



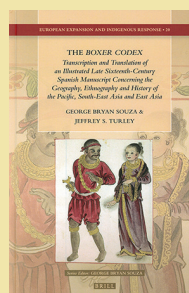
Poets of Guinea-Bissau

Frederick G. Williams



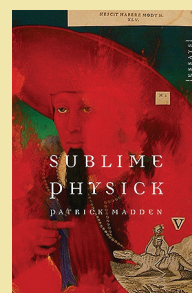
Red Vienna, White Socialism, and the Blues: Ann Tizia Leitch's America

Rob McFarland



The Boxer Codex

George Bryan Souza and Jeffrey S. Turley



Sublime Physick

Patrick Madden



To See Them Run: Great Plains Coyote Coursing

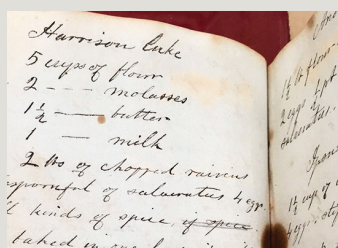
Eric A. Eliason

February 11

English Department Lecture

“Simmering Politics: Manuscript Cookbooks in the Early American Republic”

Mary Eyring, assistant professor of English, BYU



February 11

Linguistics and English Language Department and J. Reuben Clark Law School Lecture

“The Power of Words: Corpus Linguistics and Law”

D. Gordon Smith, Glen L. Farr
Professor of Law, BYU

February 18

French and Italian Department Lecture

“Living through World War II: My Family's Experiences in Ukraine and Nazi-Occupied France”

Maria Tanczak Fiddler



COURTESY MARY EYRING

COURTESY MARIA TANCZAK FIDDLER

Multilingual Explorations

Recent Examples of Faculty Research Published in Foreign Languages

Paris, France

French

Cropper, Corry L. "Prosper Mérimée et le jeu." *Cahiers Mérimée* 4 (2012): 101–110.

Flood, Chris M. "La France satirisée, satyrisée et fragmentée. L'autoreprésentation factionnelle au temps des Guerres de religion." *Littérature et politique: Factions et dissidences de la Ligue à la Fronde*. Eds. Malina Stefanovska and Adrien Paschoud. Paris: Classiques Garnier, 2015. 75–96.

Le Bras, Yvon R. "La Relation de Jacques Bouton: Histoire naturelle et morale de la Martinique." *À la recherche du Caraïbe perdu* 1.1 (2015): 175–185.

Lee, Daryl. "Paris à l'image de Pompéi." *Imaginares urbains du Paris romantique à nos jours*. Ed. Myriam Tsikounas. Paris: Éditions Le Manuscrit, 2011. 35–64.

Stuttgart, Germany

German

Clement, Christian. *Rudolf Steiner: Schriften—Kritische Ausgabe*. Vol. 2: *Philosophische Schriften*. Stuttgart-Bad Cannstatt: frommann-holzboog, 2015.

Berlin, Germany

French

Unlandt, Nicolaas. *Le chansonnier français de la Burgerbibliothek de Berne*. Berlin: Walter de Gruyter, 2011.

Bellaterra, Spain

Portuguese

Williams, Lynn. "Jornada de D. Luis Méndez de Haro y Guzmán a Extremadura, 1658–1659: Implicaciones para la política española internacional del momento." *Manuscripts. Revista d'Història Moderna* 31 (2013): 115–136.

Madrid, Spain

Spanish

Hegstrom, Valerie. "El convento como espacio escénico y la monja como actriz: montajes teatrales en tres conventos de Valladolid, Madrid y Lisboa." *Letras en la celda: Cultura escrita de los conventos femeninos en la España moderna*. Eds. Nieves Baranda Leturio and María Carmen Marín Pina. Madrid: Iberoamericana/Vervuert, 2014. 363–78.

Provo, Utah

Italian

Noble, Cinzia D. "Donne a Siena, donne di Siena: in che modo le diciassette contrade plasmano l'identità e il senso di appartenenza delle loro donne." *Lingua Romana* 11.2 (2013): 78–94.

Mexico City, Mexico

Spanish

Weatherford, Douglas J. "'Texto para cine': *El gallo de oro* en la producción artística de Juan Rulfo." *El gallo de oro*. By Juan Rulfo. Mexico City: Editorial RM, 2010. 41–73.

Santa Catarina, Brazil

Portuguese

Krause, James R. "Aspirações irrealizadas: Influências literárias e extraliterárias na tradução falhada de *Grande sertão: veredas*." *Tradução dos Clássicos*. Eds. Marie-Hélène Catherine Torres, Luana Ferreira de Freitas, and Júlio Cesar Neves Monteiro. Santa Catarina, Brazil: PGET-UFSC, 2013. 215–33.

Brasília, Brazil

Portuguese

Nielson, Rex P. "Reorientando a identidade nacional em *Native speaker*, de Chang-rae Lee, e *O sol se põe em São Paulo*, de Bernardo Carvalho." *Estudos de Literatura Brasileira Contemporânea* 44 (2014): 193–222.

Shanghai, China

Chinese

Honey, David B. 《西方经学史概论》上海：华东师范大学出版社 *An Outline History of Classical Scholarship in the West*. Shanghai: China East Normal University, 2012.

Tokyo, Japan

Japanese

Gessel, Van D. 「日本近・現代文学の英訳選集: その略史と最新情報」三田文学 *Anthologies of Early Modern and Contemporary Japanese Literature into English: A Summary History and Recent Developments*. Minato: Mita Bungaku, 2012.

Asian and Near Eastern Languages

Keiko Burney and **Traci Andreason** joined the Japanese section as adjunct faculty members, and **Emilie Durand Zuniga** came to BYU as a visiting faculty member in the Arabic section. For the ninth consecutive year the Chinese section has received a federal STARTALK grant to carry out an intensive Chinese language summer program for high school students—this time under a new director, **Steve Riep** of the Chinese section. In addition department chair **Dana Bourgerie** was appointed to the editorial board of the *The Journal of the Chinese Language Teachers Association*—US.

Comparative Arts and Letters

James Swensen published *Picturing Migrants: The Grapes of Wrath and New Deal Photography*. **Cecilia Peek** and **Martha Peacock** are leading the London Centre study abroad program for winter and spring 2016. **Heather Belnap Jensen** and **Mark Johnson** are leading the Europe art history study abroad program for spring 2016. **Mike Call** will lead the Paris study abroad program in fall 2016. **James Swensen's** article “Maynard Dixon and the Forgotten Man” appeared in the recently released anthology *Locating American Art: Finding Art's Meaning in the Museums, Colonial Period to the Present*.

English

Leslee Thorne-Murphy gave a university devotional in November. The English department hosted **Phillip Lopate** for the Nan Osmond Grass Lecture. **Kristin L. Matthews** gave the

Laura F. Willes Book of Mormon Lecture and the Raymond E. and Ida Lee Beckham Lecture in Communications in October. **Jill Terry Rudy** gave the Fife Honor Lecture in October at Utah State University. **Jackie Thursby** gave the Wilson Folklore Archives Founders Lecture in December. **Joey Franklin**, **Lance Larsen**, and **Patrick Madden** all won Notable Essays and Literary Nonfiction of 2014 awards from Best American Essays. BYU is now offering a creative writing minor.

French and Italian

Marc Olivier was awarded the 2015 Ludwig-Weber-Siebach Professorship, which honors members of the BYU foreign language faculty. **Maria Tanczak Fiddler** visited campus to lecture in English and French about her experiences in a German labor camp in World War II. **Corry Cropper** and **Robert J. Hudson** published “Réintroduction à la littérature fantastique: Enlightenment Philosophy, Object-Oriented Ontology, and the French Fantastic” in *Nineteenth-Century French Studies*.

German and Russian

Jennifer Bown, with three BYU colleagues (see below), received the Pimsleur Award for best article in foreign language education in 2015. **Teresa Bell** published an article and was elected vice chair of the Teacher Development Special Interest Group for the American Council on the Teaching of Foreign Languages (ACTFL). She was also appointed a member of the National Audit

Team for the ACTFL/Council for Accreditation of Education Preparation.

Linguistics and English Language

Dan Dewey and **Wendy Baker-Smemoe**, with two BYU colleagues (see below), received the Pimsleur Award for best article in foreign language education in 2015.

Philosophy

Katie Paxman published two journal articles: “Imperceptible Impressions and Disorder in the Soul: A Characterization of the Distinction Between Calm and Violent Passions in Hume,” in the *Journal of Scottish Philosophy*, and “The Movement of Feeling and the Genesis of Character in Hume,” in *Res Philosophica*. **Darin Gates** wrote “Teaching Business Ethics: Current Practices and Future Directions,” a chapter in *Routledge Companion to Business Ethics*. **Justin White**, a visiting professor, finished his dissertation, *Autonomy and Authenticity as Ideals of Agency*.

Spanish and Portuguese

The department welcomed visiting instructor **Nathan Gordon** for 2015–16. **Valerie Hegstrom** received a Scholarly Editions and Translations Grant from the National Endowment for the Humanities. **Nieves Knapp** was recognized as the Utah Foreign Language Association's post-secondary teacher of the year. **Rob Martinsen**, with three BYU colleagues (see left), received the Pimsleur Award for best article in foreign language education in 2015. **Blair Bateman** and **Nieves Knapp** coauthored with others a textbook that is now in press: *Perspectivas: Português para falantes de Espanhol*. **Christopher C. Lund** had a book accepted by the Arizona Center for Medieval and Renaissance Studies, the first English translation of the first novel written in Brazil, *The Story of the Predestined Pilgrim and His Brother Reprobate* (1682). **Jeff Turley** published his transcription and translation of *The Boxer Codex*. **Valerie Hegstrom** coauthored “Gendered Matters: Engaging Research on Early Modern Dramaturgas in the Classroom” in *Teaching Gender Through Latin American, Latino, and Iberian Texts and Culture*, and “Early Modern Dramaturgas: A Contemporary Performance History,” in *Remaking the Comedia: Spanish Classical Theater in Adaptation*. **James R. Krause** published “‘Too Many Cooks in the Kitchen’: Translating *Grande sertão: Veredas* into Oblivion” and “The Translator's Sleight of Hand: Robert L. Scott-Buccleuch as Unreliable Reader of *Dom Casmurro*.” **Frederick G. Williams** published *Poets of Guinea-Bissau: A Bilingual Selection / Poetas de Guiné-Bissau: uma seleção bilingue*.



In October 2015 Professors Rob Martinsen, Wendy Baker-Smemoe, Jennifer Bown, and Dan Dewey (left to right) received the Pimsleur Award from the American Council on the Teaching of Foreign Languages—a top honor from the nation's largest language teaching organization.

DEATHS



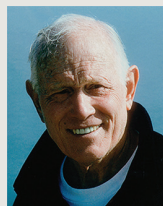
Robert W. Blair



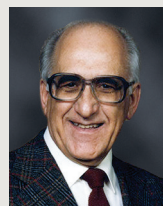
Bryon W. Gassman



Randall L. Jones



Harold Kay Moon



Walter H. Speidel



James S. Taylor



John "Jack" Thomas

ROBERT W. BLAIR, emeritus professor of linguistics, died Feb. 19, 2015. He was founding chair of BYU's Linguistics Department, where he specialized in Mayan dialects. He taught English in China from 1980 to 1981, pioneering what became the China teachers program organized by BYU's Kennedy Center. He also supervised or helped with the translation of the Book of Mormon into many languages.

THOMAS H. BROWN, professor emeritus of French, died Dec. 17, 2015. With a PhD in French literature from the University of Illinois, he became a professor of French at BYU in 1960, serving in many capacities, including department chair and associate dean of the Honors Program. An innovator in pedagogy and its enhancement with technology, he was the first to use tapes for students to better learn language in all its manifestations. Though best known for his language learning advances, Brown continued his scholarship in literature. The last decade of his career was dedicated to the study of francophone literatures.

BYRON W. GASSMAN, professor emeritus of English, passed away May 17, 2015. He received a PhD from the University of Chicago in 1960 and accepted a teaching position at BYU specializing in neoclassical literature, a position he held until his retirement in 1994.

RANDALL L. JONES, former humanities dean and professor emeritus of German, died Jan. 30, 2016. He earned a PhD in linguistics from Princeton and taught at Cornell University for eight years. He also worked as director of proficiency testing at the CIA Language School in Washington, D.C. Jones then taught German linguistics at BYU for 26 years, during which time he served as director of the Humanities Research Center, dean of the College of Humanities, and associate department chair.

HAROLD KAY MOON, professor emeritus of Spanish, passed away Feb. 5, 2016. He completed doctoral work at Syracuse University and began a 35-year career at BYU in 1964. Moon published numerous articles, two textbooks, and two scholarly books, and he was actively involved in theatrical productions—writing, producing, directing, and acting in numerous plays. His influence extended well beyond the classroom as he regularly invited students into his home and on travels abroad.

WALTER H. SPEIDEL, professor emeritus of German, died Aug. 4, 2015. He was the chief German translator at LDS Church headquarters and earned a PhD from the University of Kansas. At BYU he taught popular courses in German language, literature, and translation/interpretation. Speidel was also a founding member of the Association for Literary and Linguistic Computing, a natural extension of his research on Kafka and his own pioneering work in corpus linguistics.

JAMES S. TAYLOR, professor emeritus of Spanish, died Jan. 6, 2016. He earned a PhD from the Ohio State University and taught Spanish, German, and French in the LA city school system. In a 40-year career at BYU, he developed a teacher-training program that has sent language teachers to many states and numerous foreign countries. Taylor also served as director of the BYU Language and Intercultural Research Center and published articles, textbooks, and materials for Spanish teachers. He conducted many workshops in Utah and other western states, served as president of the Utah Foreign Language Association, and was the Utah State World Languages Specialist.

JOHN "JACK" THOMAS, professor emeritus of English, died Dec. 5, 2015. After completing doctoral studies in Renaissance English literature at the University of Maryland, College Park, he joined the BYU English faculty. He presented and published many scholarly papers in the course of his 30-year BYU career.

RETIREMENTS

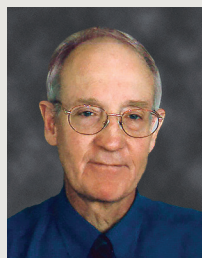
SUSAN HOWE (English) retired in August 2015. After receiving her undergraduate degree in Spanish and French from BYU, she turned her emphasis to creative writing, earning an MA from the University of Utah and a PhD from the University of Denver. Howe is the

author of poetry collections *Salt* (2013) and *Stone Spirits* (1997), which won the Charles Redd Center Publication Prize and the Association for Mormon Letters Award in Poetry. She has also published plays, essays, and short stories, and her commissioned poem "Utah: Five Sacred Lessons" was performed with musical accompaniment by the Utah Symphony in 1999.

DAVID K. HART (Russian) retired in August 2015. After receiving his BA, MA, and PhD, he worked for the U.S. Defense Department before teaching Russian at BYU. He served as department chair and his research interests include cognitive semantics, historical linguistics, and Russian phonology and accentuation.



Susan Howe



David K. Hart

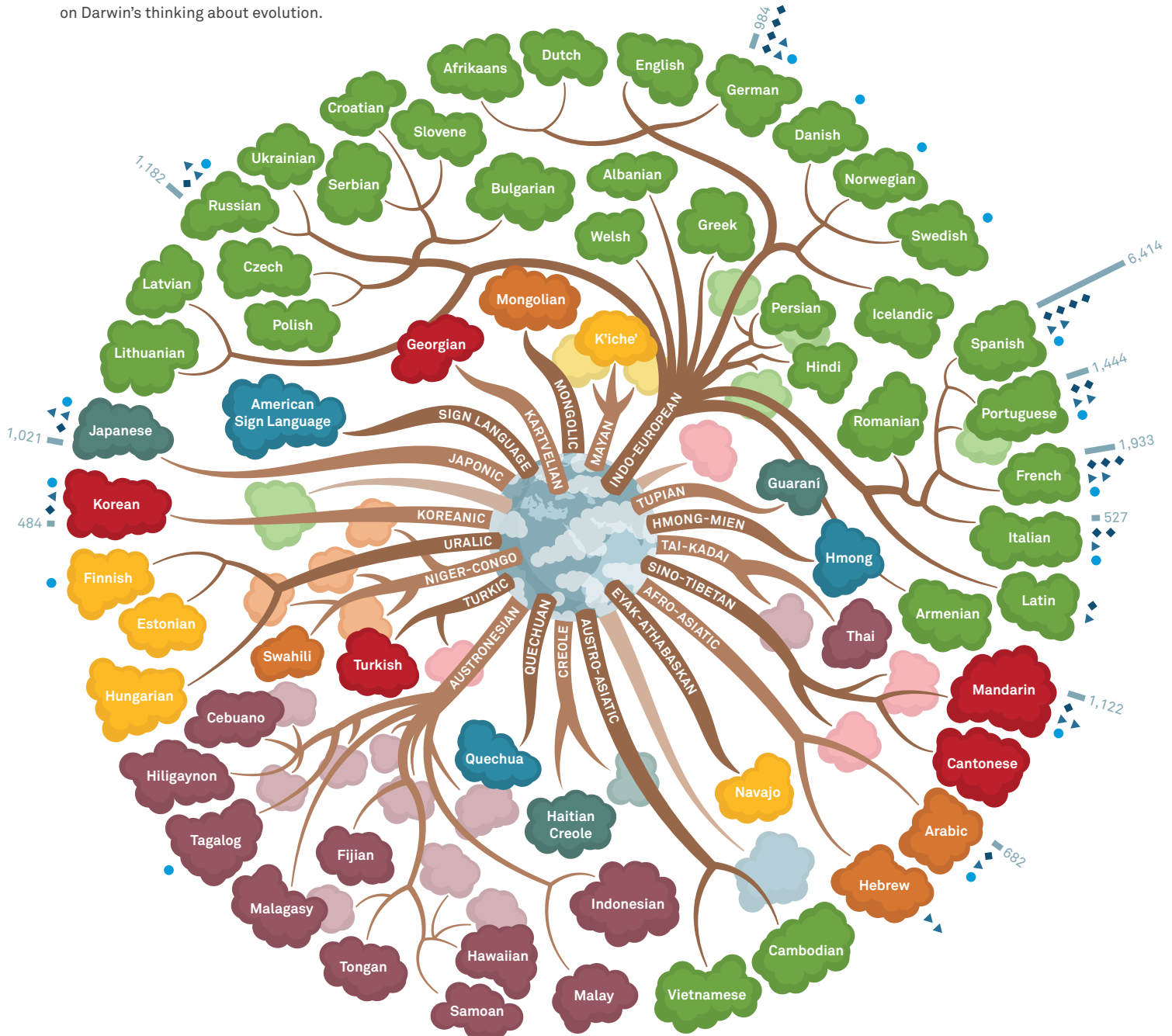
A Forest of Languages at BYU

Linguists, who began to unravel connections between world languages in the 18th and 19th centuries, chose a stylized image of a branching tree for their working model. The idea of a “language tree” had an influence on Darwin’s thinking about evolution.

Scholars have identified 141 different language families. The 63 languages taught regularly at BYU group into 20 language families, as shown here.

◆ Majors offered
▲ Minors offered
● Certificate offered

■ Total enrollments in 10 major languages (2015)



All foreign languages at BYU are taught in the College of Humanities.

Students can take classes on demand in 96 approved languages. Of those, 63 are taught regularly.

Since 2012 the college has offered language proficiency certificates; to date more than 1,400 have been awarded to students from more than 127 different BYU majors.

A poll revealed that BYU students speak 126 languages in addition to their native languages. The top five most widely spoken languages—Spanish, Portuguese, French, English, and German—account for 85 percent of multilingual students.

Total enrollments in language classes in 2015: 19,576

Enrollments in upper-division classes: 14,218 or 73 percent

Enrollments in lower-division classes: 5,358 or 27 percent

Bilingual

BYU

66 **T**he BYU College of Humanities teaches more languages at an advanced level than any other university in America,” wrote then dean John R. Rosenberg in 2006. A decade later BYU has increased its language strength, offering classes in more than 60 languages, with enrollments equal to two-thirds of the student population. It is no secret that BYU’s burgeoning population of returned missionaries plays a large role in this diverse and challenging language universe. “[Some returned missionaries] have a general language ability that is on par with language majors graduating from other colleges and universities,” says Ray T. Clifford, director of BYU’s Center for Language Studies. These skilled freshman and sophomore students have spurred professors to be innovative in developing language certification for student transcripts and creating advanced-level coursework that will push students to higher levels of proficiency.

A LANGUAGE CENTER FOR BYU AND THE NATION

Founded in 1999 and located in the College of Humanities, the Center for Language Studies drives research on improving proficiency and administering and validating exams. Clifford directs the center and brings with him a wealth of experience, such as serving as president for a handful of national language organizations, including two terms over the American Council on the Teaching of Foreign Languages (ACTFL)—aka, the group that administers standardized language tests. His career researching the reliability and validity of tests has played a key role in making BYU’s language programs so robust. “Ray is a

high-energy leader with a penchant for innovation that inspires us all,” says J. Scott Miller, current dean of the college.

The center and its research have captured the attention of some of the nation’s top language publications and organizations. The discipline’s most prestigious journal, *Foreign Language Annals*, consistently publishes work from BYU faculty. Noting the “careful, sustained, and thoughtful series of articles” of BYU language researchers, the journal’s editor, Anne Grundstrom Nerenz, says that the BYU team is one of the most productive and influential in the country.

ACTFL has looked to BYU to answer its own set of problems. The association has used research-validated oral and writing tests for many years but has not had tests for listening and writing, and it has recently contracted BYU to develop listening and reading tests, using computer-adaptive algorithms, to add to the ACTFL battery of foreign-language examinations. That means BYU will create the standardized foreign-language listening and reading tests that will be used in the United States and other countries.

Even the U.S. government wants in on BYU’s research for its own language-training facilities. “The government has been trying to validate their proficiency testing procedures for half a century,” says Clifford, so they turned to BYU for help.

BYU’s connection with government organizations is nothing new. The government has long recruited BYU alums as Foreign Service

officers. Though numbers are not tracked, Clifford remembers one interaction with a visiting ambassador to BYU: “I asked, ‘What percentage of the Foreign Service officers are BYU graduates?’ And she said, ‘We don’t track that data. I have no way of knowing, but I do know I have never been in a U.S. embassy where there wasn’t a BYU graduate.’”

Indeed, the College of Humanities has become an exemplar for other institutions looking to advance their own programs. In the early 2000s, a presidentially mandated review of U.S. foreign language capabilities noted, “One heartening exception to this national norm of mediocrity is Brigham Young University.”

CERTIFIED LANGUAGE ACES

A commonly held belief is that missionaries return home highly fluent in their mission language. “Those perceptions [are] often held by the missionaries themselves,” Clifford says with a smile. While their language skills—conversational abilities in particular—may be higher than most American college students, testing has found that missionaries are not nearly as fluent as they might think. ACTFL ranks language proficiency—or aptitude in speaking, writing, hearing, or reading language—into five categories, from *novice* (for those dependent upon memorized vocabulary) to *distinguished* (which takes an average of 17 years in country to achieve). The three middle categories, from least to most proficient, are *intermediate*, *advanced*, and *superior*. Most returned missionaries test at an advanced level, leaving plenty of room for more development. Professional

**STUDENTS
IMMERSE
THEMSELVES
in one of
the world’s
PREMIER
LANGUAGE-
LEARNING
environments.**



careers in interpreting, translating, and government work require a superior rating.

While some returned missionaries will earn a degree in a language, most will major in another field, but their language skills—whether advanced or superior—are still an asset for them professionally. That is why the Center for Language Studies developed the BYU Language Certificate, which endorses students' skills. The center has given out more than 1,400 certificates in 11 languages since it began the program in 2010. "The Language Certificate Program at BYU is the only competency-based certificate program offered at universities in the United States. Others may give certificates, but they're based on class attendance," said Clifford at a ceremony in March 2015 celebrating the 1,000th certificate awarded.

To receive the certificate, students must complete three courses—one each in culture, language, and literature. They must then receive an advanced or higher rating on either the ACTFL oral or writing test. With certificate in hand to verify measured ability,

students have a leg up on competition when it comes to entering the workforce.

LANGUAGE IMMERSION IN PROVO, USA

The Center for Language Studies has also encouraged and assisted professors to be creative in developing curricula for students who desire higher language proficiency. Although novice- and intermediate-level educational materials abound, "once you get to the advanced level," says Russian professor Tony Brown, "there's really not a lot as far as pedagogical tools. Part of the reason for that is that once you hit those higher proficiency levels, language becomes increasingly slippery." That is, language proficiency will no longer increase simply by using language workbook exercises. Rather, higher-level language skills require more immersive contexts in which one can learn and practice cohesive and nuanced speech.

Brown has developed coursework that helps students bridge the gap from sentence-length utterances to paragraph-length

reflections. Teaming up with students in Moscow via distance-learning technology, BYU students debate the finer points of meaty topics such as immigration, freedom versus security, and redistribution of wealth versus self-reliance. The debate rules provide scaffolding for students to practice articulating in-depth opinions. "We're not creating some sort of artificial structure," says Brown. "[Debate is] a natural, contextualized structure for the language."

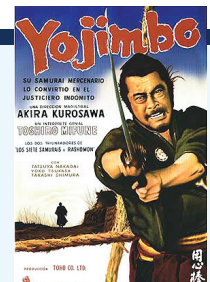
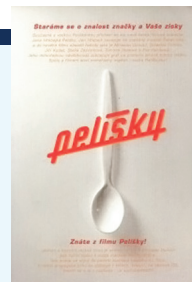
Brown's Skyping debate team is just one way BYU students can improve their advanced language skills. International internships are also available around the globe in most languages offered at BYU. The Chinese Flagship Program, however, goes beyond an internship. Through a partnership with Nanjing University, students take college-level coursework in their field of study—such as engineering or business—side by side with Chinese students in a Chinese-speaking classroom in Nanjing. Then they participate in an internship in country. This immersive experience not only strengthens language skills

THE WORLD IS OUR THEATER

BYU's International Cinema (IC) was created in 1973 and is one of the longest-running university film programs of its kind in the United States. The IC theater acts as an extension to BYU foreign language and humanities classes by showing contemporary and classic films from world cinema, cinematic adaptations of literature, and other important works from the history of the moving image. Over the past 43 years, IC has shown close to 2,000 films in 47 languages—plus some silent films—to tens of thousands of students, professors, and members of the community.

In the past two years the IC program has continued to grow, welcoming 21,209 spectators to 616 screenings of 158 films. Students can now sign up for an International Cinema class in which they discuss the week's IC films, and they can also minor in International Cinema studies (see ics.byu.edu).

A list of films screened at IC between 1974 and 1990 can be found at <http://bit.ly/ic-archive>. The current semester's schedule is always posted at ics.byu.edu.



LANGUAGES OF THE INTERNATIONAL CINEMA

BYU has screened films in 47 languages over the last 43 years.

ARABIC, ASL, BAMBARA, BENGALI, BOSNIAN, BHUTANESE, CANTONESE, CZECH, DANISH, DUTCH, ENGLISH, ESTONIAN, FINNISH, FRENCH, GERMAN, GEORGIAN, HEBREW, HINDI, ICELANDIC, INDONESIAN, INUKTITUT, ITALIAN, JAPANESE, KHMER, KOREAN, LAO, MANDARIN, NEPALESE, NORWEGIAN, PASHTU, PERSIAN, POLISH, PORTUGUESE, ROMANIAN, RUSSIAN, SAMI, SPANISH, SWEDISH, TAGALOG, TAMIL, THAI, TIBETAN, TURKISH, URDU, VIETNAMESE, WOLOF, ZULU

but also enriches students' understanding of cultural norms.

For students who cannot spend time abroad, the center offers an immersive language experience on campus. The Foreign Language Student Residence places second-language learners with native speakers in apartments representing 11 different languages. While in their apartments students are allowed to speak only their assigned language, and native speakers provide regular language-building activities for the residents.

OPTICAL READER

A large part of BYU's and the college's success in language teaching has come through rigorous research. More than 80 professors of foreign language and another 20 professors of linguistics provide the college with depth and variety in its research. Some of these experts are using new technologies to expand understanding of how language learning works.

Take the college's brand-new eye-tracking machine, for example. The machine uses infrared light to track where a reader's pupils are on a computer screen. This enables researchers to see more precisely how language learners go about learning to read a new language—for instance, by having to go back and reread segments for further understanding.

Troy Cox, who heads up the eye-tracking technology research, is gathering data on reading speeds. He notes that English-based learners of languages with non-Roman script (such as Arabic, Cyrillic, and Chinese) read those languages more slowly than Roman script-based languages (such as German, Spanish, or French). He wants to know if the slow pace is a learner issue or merely a characteristic of the script. He is testing native speakers of Arabic, Russian, and Chinese to see if they read slower than native English, Spanish, and French speakers. Dozens of other such projects are in the works. (See page 10 for a larger sampling of language research at BYU.)

BYU's many returned missionaries and their language skills motivate Cox and other language professors to continue researching foreign language learning and creating better means of teaching. "We are blessed here at BYU because of the many returned missionaries who have experience speaking foreign languages," says Cox. And perhaps one of the best investments a returned missionary can make at BYU is to improve his or her language. "It's kind of like the parable of the talents," Cox says. "We have opportunities to bless lives with language skills, but we can't if we don't keep up with our language." ■

WHERE WOULD YOU WORK AT A

U.S. EMBASSY?



Before sending people abroad, the government tests future employees for language capability, using a scale from zero to four. Where would your language skills get you?

ZERO: NOVICE*

Are you great at saying *bonjour* or *ni hao* but not really good at saying much else? Your forte is found in memorized words and phrases.

FOREIGN SERVICE POST: It's probably best for you to stick around home. But don't worry—maybe a position at the U.S. Embassy in London will open up!

ONE: INTERMEDIATE*

Those with skills at level one are in the survival category. Intermediate speakers can compose sentences within familiar circumstances—like ordering food at a restaurant or asking for simple directions—but they are usually only understood by those who are comfortable with non-native speech.

FOREIGN SERVICE POST: You're not ready for international service yet, but keep practicing. Try reading in your second language or finding a cultural event put on by speakers of your second language.

TWO: ADVANCED*

Speakers in this category navigate smoothly through past, present, and future tenses and form paragraph-length utterances. If you're an advanced speaker, the average native speaker understands your speech most of the time.

FOREIGN SERVICE POST: Congratulations! You've been assigned abroad as a custodian. And if that doesn't excite you, the general clerk position is also available. Living abroad will help you improve your skills and lead to interesting job opportunities.

THREE: SUPERIOR*

If you're a superior speaker, you can defend your opinions and discuss abstract concepts. You can speak extemporaneously on technical and societal issues and discuss specific details and ideas. Native speakers may not even notice your minor flaws!

FOREIGN SERVICE POST: Your smooth talking has garnered you the role of Foreign Service Officer. Whether you're in charge of agriculture or engineering or health, you can work with other countries' officers to discuss your assigned position.

FOUR: DISTINGUISHED*

This category is for the most eloquent of speakers. Some native speakers might not even achieve this status! To receive a distinguished rating, you must be able to change your language to match difficult and nuanced situations. If you're ready to take on a *Crossfire*-style TV host and answer

antagonistic questions with both grace and firmness, you're ready for this rating.

FOREIGN SERVICE POST: You've reached the pinnacle of foreign service: you're a diplomat! You are in charge of handling sensitive meetings in which every word matters.

**corresponding rank on ACTFL scale*

ENGLISH FOR THE WORLD

BYU's English Language
Center imports eager students
and exports valuable language
skills around the globe.

BY KIMBERLY A. REID • PHOTOGRAPHS BY BRADLEY SLADE

FROM THE MONGOLIAN STEPPE to Central American rain forests to the African savanna, BYU's English Language Center (ELC) has blessed thousands of lives worldwide since it opened its doors in 1989. In an unassuming brick building in a corner of the LaVell Edwards Stadium parking lot, BYU students learn to teach English as a second language (ESL), students from some 104 countries gain English skills to prepare them for study at an English-medium university or for business success back home, and General Authorities brush up on their English before general conference. Then those people step out of the ELC doors and use their new abilities to help others.

"As they leave they take the very best things that we're doing here and export them—take them with them and implement them in other places around the world," says James Hartshorn, the center's program coordinator. "I think that their experience here rivals, if not surpasses, any kind of program like this in the world."

MONGOLIAN VOLUNTEERS

Now another group can be considered among the ELC's newest beneficiaries: English-speaking volunteers bound for Mongolia—and

the people they teach when they arrive in that country.

In June 2010 Mongolia asked that volunteers entering the country to teach conversational English be certified in teaching English. Norman Evans, now the chair of BYU's Department of Linguistics and English Language, and his colleague Neil Anderson, director of the Center for English Language Learning at BYU-Hawaii, were contacted by BYU's international vice president Sandra Rogers, who asked if they might be able to help.

When they considered the question, it dawned on them: "We've got this really



Angeli
Pasuquin, Philippines



Jennifer
Rennes, France



Hohyun
Seosan, South Korea



Miguel
Lima, Peru



Tina
Tehran, Iran





powerful, intensive English program,” says Evans of the BYU ELC. “Why don’t we put the volunteers down there at the ELC, have them observe classes, have them teach classes, have them develop lessons, and [have them] go through those lesson plans with a master teacher?”

Over the last couple of years the training process has evolved. It currently consists of two parts: an online training component and a practicum experience that the volunteers complete at the ELC before heading off to Mongolia. Once in country, they typically teach English for 12 hours a week in a variety of contexts such as public schools, private schools, IT parks, or language institutes.

The first round of volunteers who went to Mongolia with the ELC training under their

belts are starting to come back—some of them with the desire to teach English as a second language for their careers. “One is now back at BYU–Hawaii getting a bachelor’s degree in TESOL [teaching English to students of other languages],” says Evans, “and there have been several who have said, ‘I think I might come back to this MA program when I get through.’ I hope they do.”

A PERSONAL FOCUS

The international impact of the ELC, however, is not a new phenomenon. Hartshorn says both the graduate students who teach there and the language-learners themselves go all over the world, from South America and Asia to universities in the United States and Qatar. The program and its curriculum are designed to empower students to succeed anywhere.

While most ESL programs focus on the students learning English, Evans says BYU’s program has two more emphases: first, prepare BYU students to become teachers, and second, share their research with the world. “I’ve seen many intensive English programs, and there’s nothing quite like this. This is a lab school. We’re training our students to be teachers,” says Evans. “It does impact people’s lives throughout this community and throughout the world.”

Because the BYU student teachers in the center are invested in their own education, their enthusiasm rubs off on the English-language learners. “They’re focused on personal needs here,” explains William Cordova, a native Spanish speaker studying English at the center. “They actually base the teaching on people and on students.”

Cordova, who comes from a rural area in El Salvador, had dreamed of learning English and one day studying at BYU. “When I found out about the ELC and I realized it was a part of

BYU—and that it was based on Church principles—it caught my attention immediately.”

Now finishing up his last semester in the academic program, a track designed for students hoping to attend an English-medium university, Cordova recently submitted his application to BYU and plans to complete a degree in computer science. Eventually he would like to fulfill his lifelong dream of working for the U.S. embassy in his home country. “They’re always helping the country’s development,” says Cordova. “They’re involved in the community as well, so I want to be a part of it. I want to help as much as I can—to help my country and my community there.”

Lin Zhang, a second-semester ELC student from China, also wanted to study English because she recognized the power it could have in her life. After completing her studies at a university in China, she worked for a small art gallery, where she met visitors from around the world. Without her rudimentary English skills and a trusty English dictionary, she would not have been able to communicate with many of the patrons. She hopes that her English will improve enough to go to a university and get a master’s degree in business or public administration. “Even though every country has their language, we both use English to talk,” Zhang says.

Hartshorn has been involved in teaching English as a second language for 30 years. As program coordinator of the ELC, he works hard to maintain a positive atmosphere in the center for the students he has invested in. “We have people that have made great sacrifices financially to come to America, where it’s so expensive to live, and yet their lives change. They learn English, they help their communities and neighbors, [and] they are able to go back to their country and help their people because of the education that they get. English allows them to do things that they couldn’t do otherwise.”



Language Builder

BYU's Dirk Elzinga seeks to both preserve and produce languages.

By Ashley Busby

“I grew up basically in a Dutch-speaking household in the middle of Taylorsville, Utah,” recalls Dirk Elzinga, a professor in the Department of Linguistics and English Language at BYU. Although his parents spoke Dutch to him, Elzinga didn’t actually learn to speak it until he was a foreign-exchange student.

How did Elzinga grow up in a Dutch-speaking home and yet not learn to speak Dutch? As soon as he was old enough to go

to school, he says, he realized that other kids didn’t speak Dutch, so he started speaking exclusively in English and he lost what little Dutch he had.

“That is kind of the same situation that a lot of these families are in,” says Elzinga, speaking of Native Americans living in Utah. “It’s not enough to just speak it at home. There need to be places in the community—and the

larger public sphere—where the language can and will be used.”

Utah has a rich Native American presence. Five American Indian tribes live in Utah—Ute, Paiute, Goshute, Navajo, and Shoshone—each with its own culture and language. Several of the languages also have variations within the tribes.

But the languages in these Native American cultures are starting to die out as it becomes more difficult to teach the languages in the home. “It doesn’t matter if you have 5,000 speakers now, if they are all over the age of 40, the language is going to die out,” says Elzinga.

Elzinga has dedicated his research at BYU to learning about these native languages so that he can help to preserve them. He frequently takes trips to study the languages of these tribes, recording native speakers saying certain words or phrases and making phonetic notations of the sounds they use.

With the passing generations, the number of people speaking these native languages in Utah has dropped dramatically. The Ute language in all its varieties has around 1,000 people who can speak it. The Goshute language has even fewer—around 200 to 300.

“I have been lucky to be able to get in touch with people who are sympathetic to what I am trying to do,” says Elzinga. “They see the value in having their language documented and that is why they do it.”

Maker of Tongues

But Elzinga doesn’t just study and preserve languages; he also creates his own.

When people think of languages, they often think only of naturally occurring languages, such as French or Chinese. However, there

Translation Challenge

To get an idea of what constructed languages look like, translate the message below that Professor Dirk Elzinga created in Lāmankatōa, one of the two languages he constructed for the Book of Mormon film. Below the message are stems, prefixes, and suffixes—with their translations or grammatical functions—that may be helpful in your work. Good luck! To check your answer, go to <http://bit.ly/translation-challenge>.

ta tsāw mekhōškāy in tanōšiwat mekmāq in senín mečtitānwik itan

Stems

hōš	eye
in	(determiner)
itan	at the place
kāy	hear
māq	give, donate
meč	know
ōš	write
senín	quantity of gold sufficient to purchase a measure of grain
ta	if
tsāw	good, truly

Prefixes

k-	it (direct object)
me-	you (subject)
tan-	(indefinite nonhuman direct object)

Suffixes

-iwa	(passive)
-tān	place of
-ti	(causative)
-t	(noun)
-wik	for



After reading *The Lord of the Rings* in high school, Dirk Elzinga became fascinated with constructed languages and even created his own.



the languages of the Nephites and the Lamanites. Their original idea was to use Hebrew for the Nephites and Mayan for the Lamanites.

But Elzinga had a better idea: rather than guessing which language these peoples might have used, why not design languages for them?

To portray the complexity of the Nephites' background, Elzinga pulled inspiration from a number of languages. He not only drew from the native languages he studies, he also took words and sounds from Hebrew languages.

"It was important in the film—and I think it's important in any Book of Mormon film—that we acknowledge the debt that the Nephites felt they had toward Hebrew-Israelite language and culture."

Creating each Book of Mormon language took Elzinga 40 hours of work just to build the language structure. Since then he has continued to add

vocabulary.

Elzinga says that constructing a full language can take a lifetime. "Think of Tolkien. He was creating Elvish his whole life. Some of his last writings were about Elvish."

But not everyone who creates languages does so to support a fictional story. The most successful constructed language is Esperanto, created in the late 1800s by a Polish physician who spoke multiple languages. He thought it was silly to have to speak so many languages to communicate; he created Esperanto as a language everyone could learn as a second language.

Elzinga has dedicated his research at BYU to learning about native languages so that he can help to preserve them.

are thousands of languages that have been created for specific purposes, from fictional entertainment to enabling world peace. These languages are called constructed languages.

Constructed languages have been a hobby for Elzinga for most of his life. In high school he read *The Lord of the Rings* and was

fascinated by the Elvish languages J.R.R. Tolkien created for the books. After that he began reading about constructed languages and even made up a few of his own.

Constructed languages have become popular in recent years due to their rising usage in books, movies, television shows, and even video games. Elzinga was approached by a film production company that was looking to make a movie based on Book of Mormon characters and events. In order to give the film authenticity, the writers wanted to incorporate scenes spoken in

For the past 50 years, the College of Humanities has been instructing students in language, literature, art, and communication. As we reflect on this legacy, the college asked alumni to submit stories to humanities50.byu.edu about how their fluency in the human conversation has influenced and blessed their lives and the lives of their families, friends, and communities.

..... GRADUATION YEAR

1969

1987

2002

The Complete Package

Roy E. Barraclough, Orem, Utah

When I finished at BYU in 1969 with degrees in German and international administration, I had planned to enter the U.S. diplomatic corps. The subsequent vetting process with the government, however, revealed previously unknown aspects of such a career that were not completely compatible with how my wife and I wanted to live and raise our children. This was very disappointing at the time because it seemed to suggest that the education I had just acquired would be only partially applicable to whatever substitute career might present itself for consideration.

As we contemplated our future, I began to consider the health-care field as it included both human service and technological elements I knew would be important to my career satisfaction. Accordingly I enrolled in a master of hospital administration (MHA) program. The MHA gave me the specific management, strategic planning, organizational development, and administrative skills needed to run

The BYU College of Humanities provided me with an in-depth understanding of organizational and human dynamics.

a health-care facility or program. However, the broad yet comprehensive training received in the BYU College of Humanities provided me with an in-depth understanding of organizational and human dynamics—skills without which I would have been much less prepared to do the work I would be assigned and expected to complete over a 45-year career in the field. BYU truly became the foundation upon which I was able to build a wonderful life with my family and so many wonderful children of Father in Heaven.

Founding a School

Marjanna Davidson Hulet, Pocatello, Idaho

When my oldest son started kindergarten, I became involved in a group starting a charter school. I ended up leading that group, in large part because of my communications abilities. I had the writing skills to draft the school charter and to handle the press relations as interest grew in our efforts. I landed a \$10,000 grant to help us secure the facility for our school—even though I had never



written a grant proposal before. I treated it like an assignment from one of my professors and made sure I addressed all the components the granting agency requested. In addition, my hours of delving into the stacks and documents for research papers in my classes gave me the research skills needed to complete our charter proposal. My ability to read difficult documents was a great help as we grappled to understand the newly passed law allowing charter schools in Idaho.

This school is now in its 16th year, having educated hundreds of students in grades K through 8. It is recognized as one of our city's top schools, with an enrollment of 344 students and another 120 on the waiting list. I can truly credit my undergraduate work at BYU with giving me the skills I needed to help make our efforts a success.

Humanities and Philanthropy

David J. Smith, Spanish Fork, Utah

My BYU education was a profound, meaningful, and life-changing experience that blessed me as a student and continues to bless me as an alumnus, professional, husband, father, and member of the Church. I absolutely loved my

I will forever hold in my heart a love of all things beautiful.

three majors, each of which was in the College of Humanities. My mind was expanded, my perspectives were enhanced, and my heart was filled with an appreciation of the arts and the role they play in the gospel. I was excited to go to class, where I was taught about literature, music, art, architecture, critical thinking, editing, drama, and many more beautiful forms of expression and communication. My professors were passionate about the topics they tirelessly taught, and they inspired me greatly.

For 14 years, I have worked for the Church with LDS Philanthropies, the department responsible for raising money outside of tithing and fast offerings. My humanities background has helped me immensely in this profession as I relate to people, which is what fundraising is all about. This job also entails a great deal of writing, editing, marketing, communicating, analyzing processes and strategies, innovating, and thinking ahead—all humanities-related skills. Those skills have helped us teach both donors and beneficiaries the value of philanthropy, or literally, “the love of mankind.”

Most important, I will forever hold in my heart a love of all things beautiful. As a father of five children, I try to pass this love to them. We work to expose them to different forms of art. It brings them and us joy. Yes, indeed, my humanities education is something I will always cherish.

2003

2003

2009

Calm after the Storm

Dathan J. Young, Harrisonburg, Va.

Early in the fall semester of 2001, German professor James K. Lyon, who excelled at helping his students navigate the nuances of a poem's richness, had already made a favorable impression on me. Then the towers in New York City



fell that perplexing 11th day of September. Although some chose to cancel classes out of concern for their students, Professor Lyon held an optional class session precisely because he cared. No, we didn't cover anything from our syllabus; instead, we discussed navigating the intersection of national tragedy and personal suffering. Professor Lyon tenderly shared what helped him overcome grief in the wake of losing a child in an auto accident, acknowledging that others might find different solutions. Then he invited the free sharing of any thoughts or feelings we had in reaction to the recent horrific events.

That day I was reminded of the ability of words, shared in a type of sacred space, to allow for reconciliation and forgiveness and healing. Though I had suffered no direct personal loss, I was warmed by the efforts of one wise mentor to lovingly tend to his academic flock. We didn't discuss poetry that day, but not unlike doing so, we, in our communing, attempted for a moment to see the world through different lenses and to discover new meanings on our way to become better human beings.

Light Your Candle

Rebekah Lynn Johnson Craig, Canton, Ga.

I just got off the phone with an elderly neighbor, Brad, who wanted help spelling some words for a letter to his father. An hour and 20 minutes ago I was helping my son construct sentences for his book review. Yesterday I helped my husband decipher an awkwardly worded question for the online course he is taking. I also wrote up another listing for my temple paintings that I sell online. Right now I am writing my story to celebrate the 50th anniversary of the BYU College of Humanities.

"Do you ever use your major?" Brad asked. I smiled. When do I *not* use my major? I am

**I think that is what I love
most about being a humanities
major: the understanding and
confidence in communication I
have received and can share with
the world around me.**

constantly reading, writing, or interpreting language around me. I love to watch Korean dramas, partially because I am reading the subtitles and comparing them to the exotic sounds I am hearing from the actors' mouths. When a children's choir sang in Korean at a recent general conference, I understood!

I think that is what I love most about being a humanities major: the understanding and confidence in communication I have received and can share with the world around me. Speak! I want to understand you. Write! Your voice has great and unique worth. Read! The world is just a page away. Listen! I have something of value to share. So I light my candle and share my story with you. Light your candle to brighten our world too!

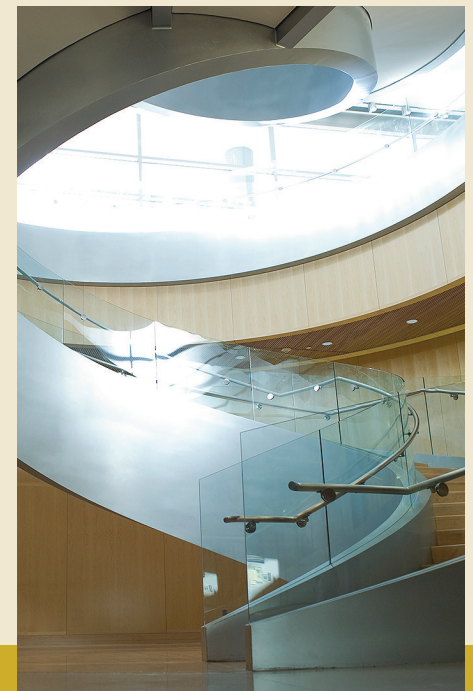
An Avenue to the Soul

Julia Toone Manning, Mesa, Ariz.

I began my BYU education the semester that the new humanities building was dedicated. I still remember showing up to the Marriott Center very early to get a good seat when President Gordon B. Hinckley came for the dedicatory prayer. I treated that building like it was my own.

Because I knew from my first day of college that the humanities was where I belonged, I embraced everything about it. Each class was a joy and nearly every humanities professor was the best teacher I'd ever had. My knowledge and testimony of the Savior and His power and love increased as I studied His hand in many of the beautiful people and cultures and works of art in our world. We can reach and touch people in a unique and important way via the arts, reaching into the depths of our souls, where artistry truly begins.

I cherish my days of learning and studying arts and culture. I hope that my children can learn to appreciate the humanities; it is such a vital part of society, an avenue to the soul, and a way to draw closer to our Savior.



An Act of At-one-ment

Language study helps reconcile those who have been divided
by the social constructs of our fallen world.

By Thomas B. Griffith

HUGH NIBLEY was the first hyperpolyglot I ever met. Rumor has it that he was skilled in Classical Latin, Ancient Greek, Hebrew, Egyptian, Coptic, Arabic, German, French, English, Italian, Spanish, and Old Norse, and that he studied Dutch, Russian, Old English, and even Old Bulgarian. I lacked the moral courage to take a class from him—that I had my eye on admission to a competitive law school had many an ill-effect on my education—but I tried to attend as many of his speaking events as I could. Nibley's erudition was breathtaking, and he became something

deeper and more important about the multiple accounts of their story in the books of Genesis and Moses and in the temple. Nibley saw in that familiar but strange narrative layers of meaning about the human condition in this lone and dreary world. I believe that one of his interpretations of their story has profound implications for the study of languages at BYU.

Notice Satan's tactic in the Garden of Eden story, Nibley taught. Satan was trying to divide Adam and Eve from each other. Dividing people from one another has been Satan's signature through history. He divides

us by gender, race, religion, nationality, wealth—and the list goes on. Wherever we see such division, Nibley taught, we should suspect that Satan is involved. By contrast, the work of Christ is reconciliation, at-one-ment. Wherever we see efforts to bridge differences, we are likely seeing Christ at work. And is there anything we can do to bridge divides that is quite as effective as learning another's language? And by language, I don't mean simply the vocabulary, grammar, and syntax of another tongue. I mean more broadly the culture and world-views of another person. According to Nibley, this is what Lehi and Benjamin had in mind when teaching language to their children (see 1 Nephi 1:1–2; Mosiah 1:2).

Learning another's language is an act of at-one-ment. It is an effort to understand, as best we can, how others experience life. There is a pragmatic component to the Lord's charge that we are to learn languages (see D&C 90:11, 15). There is missionary work to be done, after all. But learning another's language doesn't merely facilitate our ability to tell someone what we want them to know. Learning another's language changes us for the better. It compels us to work hard at trying to understand

others. Learning another's language wrenches us out of the comfortable and safe world we have created: a world filled with people just like us who share our tastes, perspectives, and sensibilities.

The work of at-one-ment is the hard work of reconciling those who have been divided by the social constructs on which much of our fallen world has been built. In a 2011 devotional address, BYU linguistics professor William G. Eggington pointed out a radically new feature of our time. Because of increased mobility, never before in history have people of such diverse backgrounds lived in such proximity to one another. This proximity presents vexing challenges and unprecedented opportunities. Some will recoil from the challenge and retreat "to spend time with people who share

The impulse of the disciple is not division, but at-one-ment. The impulse of the disciple is to reach out to the stranger.

[their] linguistic and cultural ways. We are most comfortable when we are with 'our people.'" But this is not the Lord's way, Eggington reminds us. The impulse of the disciple is not division, but at-one-ment. The impulse of the disciple is to reach out to the stranger. Not only because we know from the Restoration that she is a fellow child of God, but because we have been told that the ultimate measure of our discipleship is to serve that stranger (see Matt. 25:34–40). Learning her language involves a commitment to understanding as a prelude to service. It is an act of at-one-ment.

Thomas B. Griffith, a BYU humanities graduate, is a judge on the U.S. Court of Appeals for the D.C. Circuit. He served as BYU general counsel and as legal counsel for the U.S. Senate.

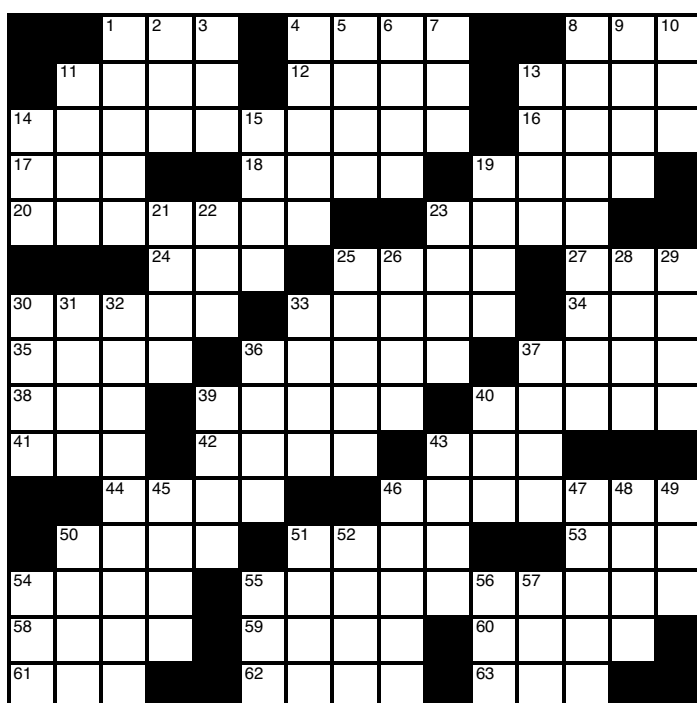


of a folk hero on campus and beyond because of his disregard of convention (this was the '70s after all) and due to his loving but sharp jabs at elements of Mormon culture—critiques rooted in powerful insights into the fundamentals of the restored gospel.

One such insight touches upon the theme of this issue of *Humanities*. While some on campus were debating whether Adam and Eve were historical figures, and, if so, how they had come to be, Nibley pointed to something

Word Play

By Fred Piscop



To check your answers, visit us online at
humanities.byu.edu/magazine.

ACROSS

- | | |
|--|---|
| 1 Hawaiian garland | 35 Russian news org. |
| 4 Subjective, objective, or possessive | 36 Break apart grammatically |
| 8 ___-cone, good on a hot summer day | 37 Electrical adapter letters |
| 11 Something with a meaning, in semiotics | 38 Antonym, abbr. |
| 12 ___ Sea (shrinking Asian lake) | 39 Madame Curie |
| 13 Cat's call | 40 Mexican coins |
| 14 "Blushing crow" for "crushing blow," for example | 41 "The Raven" poet |
| 16 Muscat's land | 42 Unrefined metals |
| 17 Lacrosse team complement | 43 ___-Magnon man |
| 18 Potpie spheroids | 44 Mob scene |
| 19 What you do on reading days | 46 Smallest phonetic unit |
| 20 Brigham Young's alphabet | 50 <i>Atlas Shrugged</i> author |
| 23 Brotherly makers of <i>O Brother, Where Art Thou?</i> | 51 Second person in prayer |
| 24 ___ dialect (attention-getting nonstandard spelling) | 53 Air Force One is one |
| 25 "Alive," in Hebrew | 54 Jukebox selection |
| 27 End of a cue stick | 55 Manner of speaking distinctive of a particular group |
| 30 Part of an act | 58 Cast a ballot |
| 33 Old English letter | 59 Folksy Guthrie |
| 34 Elephant suffix | 60 "Dirty" Cajun dish |
| | 61 Ear, prefix |
| | 62 In the proper manner |
| | 63 Play a part |

DOWN

- 1 Serengeti cats
- 2 Sense of self
- 3 Rustic stopover
- 4 Insertion mark
- 5 Diva's delivery
- 6 Teen talk
- 7 "Slippery" tree
- 8 Study of words and their meanings
- 9 Linguist Chomsky
- 10 Hold title to
- 11 Graf ___ (WWII battleship)
- 13 Greedy one's cry
- 14 Benchmark, abbr.
- 15 Blunted sword
- 19 Invent, as a word
- 21 Nightfalls, to poets
- 22 Reuben bread
- 23 Be concerned
- 25 Tennis great Evert
- 26 Fire hydrant attachment
- 28 ___-European (language family)
- 29 Chest muscles, for short
- 30 Glottal ___, common Utah consonantal sound
- 31 Guitarist's accessory
- 32 Zamenhof's constructed language
- 33 Deli scale button
- 36 Go separate ways
- 37 Age of time
- 39 Indicative, imperative, subjunctive, or infinitive
- 40 Tennis or golf instructor
- 43 Carp family fish
- 45 Picnic playwright
- 46 N'awlins sandwich
- 47 Bail out of a plane
- 48 ___ out (allot)
- 49 Old English letter
- 50 Word from which other words are derived
- 51 Drive-___ window
- 52 Sledding spot
- 54 English sentence structure, abbr.
- 55 Bummed out
- 56 Middle name of "Canada's Brigham Young," founder of Cardston
- 57 Driver's ID

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The Tower over Time

Over the centuries, the Tower of Babel has appeared in a variety of interesting—and sometimes provocative—artistic incarnations in various media.

A. Mosaic from the Basilica Cattedrale di Santa Maria Nuova in Monreale, Sicily, ca. 1200.

B. *The Construction of the Tower of Babel*, tempera colors, gold, silver paint, and ink on parchment, ca. 1400 (The J. Paul Getty Museum, Los Angeles).

C. *The Tower of Babel*, by Pieter Bruegel the Elder, oil on panel, 1563. Bruegel painted three versions of the tower: the first was a miniature that was lost; this is the second and is about twice the size (in the original) of the third, which is pictured on the front cover.

D. *The Confusion of Tongues*, by Gustave Doré, engraving, 1866. This engraving was one of 241 that Doré created for a new edition of the French translation of the Bible, *La Grande Bible de Tours*.

E. Still image from *Metropolis*, a silent film by Fritz Lang, 1927. The story of the Tower of Babel plays a central role in the film.

F. *The Tower of Babel*, by Barnaby Barford, created for the Victoria and Albert Museum, London, displayed in fall 2015. In this representation the tower is nearly 20 feet high and composed of 3,000 bone-china reproductions of actual London stores, with derelict shops at the bottom and high-end boutiques at the top.