

The Forum

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International Foreign Language Honor Society

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The President's Page

By the time you read this, the U.S. may be at war with Iraq. Public debate on questions surrounding the possibility of war has increased dramatically in the last few weeks. Citizens in a free society are obliged to engage in such debates. It is all the more important that young people enrolled in our colleges and universities, ostensibly to learn to think and to analyze the myriad of information around them, should be so engaged. How great it would be if this current generation of young men and women could begin to reverse the trend into mindlessness that has tightened its grip on mainstream American culture over the past couple of decades.

When you hear our leaders talk of preemptive strikes, the possible use of nuclear weapons, the moral imperatives for war, what goes through your mind? Do you accept the notion that there is such a thing as a just war? Can there be a just war which is begun preemptively? If a war can be considered "just", what are the principles that make it just?



Dr. C. Eugene Scruggs, 2002

Over the years, moralists and ethicists have laid out many such "principles." Here are a few:

- A just war can only be waged as a last resort.
- All non-violent options must be exhausted before the use of force can be justified.
- A just war can only be fought to redress wrongs suffered.
- The violence used in a war must be proportional to the injury suffered.
- A war can be just only if it is fought with a reasonable chance of success. Deaths and injuries incurred in a hopeless cause are not morally justifiable.
- The ultimate goal of a just war is to re-establish peace.
- The weapons used in war must discriminate between combatants and non-combatants (i.e., citizens).



This list can be used to stimulate thought. Can you think of other principles? How can we make sure that our nation's leaders fully consider the principles of just war while their rhetoric seems only to be concerned with national security? We need to make sure that we know and understand the meaning of "national security" and how this notion can be related and supported by "world security."

Heavy thoughts, but ones which must not be ignored while we prepare for jobs and monetary security!

Front Cover: *Conversation* by Üzeyir Lokman ÇAYCI

For an interview with the poet, architect, and artist:
<http://www.poetrylifeandtimes.com/poetnewsSep02.html>

See a sample of his free verse on p. 21.

THE FORUM

Spring, 2003

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Phi

Philotes was the personification of affection and friendship. She was a companion of Peitho (Persuasion).

philos, philotes - friendship, used particularly to indicate family, friendship and ties with those of the same group, involving affection and usually implying explicit or implicit expectations of reciprocity.

*Philotes, Thou whose arms surround the world,
embracing all together, joined as one,
we contemplate Thee, who cannot be seen,
and feel Thee dwelling in our mortal limbs.
We call Thee Friend, for Harmony's Thy gift,
and Joy Thou'rt named, and Aphrodite too.
When people gather, You arrive unseen;
in lofty clouds You circle like a dove,
and draw us close in bonds of common Love.
Hail, fair Goddess! Khaire!*

Empedocles. Greek philosopher of the fifth century BC.
Biblioteca Arcana [Online] Available:
<http://www.cs.utk.edu/~mclennan/BA/index.html>

Sigma

Spoude [pronounced SPOO-DAY]

Earnestness and diligence

- a. earnestness in accomplishing, promoting, or striving for anything
- b. to give all diligence, interest one's self most earnestly

It also means "haste" and "hurry" which explains its similarity to the word "speed."

Iota

Idioma

Zeal for language and personal expression. Distinct style, especially in music or art. A peculiar expression particular to an individual or group of people.



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Les dimensions du regard chez J.-J. Rousseau : de la passion au voyeurisme.

Lucia Flórido, Ph.D.

University of Tennessee at Martin

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Dans le premier chapitre de *L'Œil vivant*, consacré à l'étude de la vision dans le théâtre racinien, Jean Starobinski analyse les différentes significations attribuées au verbe *voir*, qui "veut dire tantôt: savoir, connaître... mais que d'autres fois... désigne un élan affectif incontrôlé, [gardant ainsi] ce battement sémantique entre... le savoir et l'égarement."ⁱ Comme on analysera ensuite, ce passage pourrait aussi bien s'appliquer au rôle joué par la vision et le regard dans *La Nouvelle Héloïse* et les *Confessions* de Jean-Jacques Rousseau.ⁱⁱ

.....

Saint-Preux, dans *La Nouvelle Héloïse*, et Rousseau narrateur des *Confessions* y établissent des relations presque exclusivement visuelles avec le monde extérieur: c'est à dire la vue n'est pas uniquement un des cinq sens, mais y demeure la source d'une sensualité déviée qui

commence et finit par les yeux. Dans les textes en question, les facultés attribuées à l'œil se trouvent tellement multipliées que celui-ci cesse alors d'être un simple instrument d'appréhension de la réalité tangible. Par conséquent, l'action de regarder--ou d'être regardé par quelqu'un--y dépasse le champ



Fragonard (1732-1806) *The Swing*

conventionnel de l'optique pour se caractériser surtout en tant qu'activité intellectuelle ou plutôt, au niveau métaphorique, en tant qu'activité sexuelle. On verra que les yeux peuvent donc, en plus de voir, espionner et goûter, toucher et pénétrer jusqu'aux pensées les plus intimes pour enfanter tout un monde à partir de ce contact visuel/virtuel. La cible du regard se mêle aux images créées par les

excès d'une imagination débordante et, au moment de cette fusion de l'objet et du sujet, il ne nous est plus possible de distinguer l'œil qui regarde de l'être qui désire ou de l'objet désiré. De voyeur, l'œil finit par s'abîmer en soi-même et devient son propre spectateur.

Avant de passer à l'étude de quelques

passages choisis, il faut expliquer brièvement l'acception des termes *voyeur* et *voyeurisme* ou, dans la nomenclature freudienne, *scopophilie*. Un épisode de voyeurisme présuppose le remplacement du plaisir provenant de l'acte sexuel par le plaisir provenant de la vision. Les yeux

prennent alors la place auparavant attribuée aux

organes génitaux. Du point de vue psychanalytique, cette permutation ne constitue un dérèglement qu'au moment où "instead of being preparatory to the normal sexual aim, it supplants it." ⁱⁱⁱ Comme on le verra par la suite, Saint-Preux et Rousseau narrateur semblent fixés sur une phase essentiellement visuelle qui devrait constituer

en effet un moment transitoire de leurs expériences érotiques. Mais, si on considère en revanche le point de vue développé par Merleau-Ponty dans son texte intitulé "Le corps comme être sexué," il apparaît indubitablement que l'érotisme dépasse l'aspect génital chez le voyeur, voyeur dont l'intelligence provient de la sensation subjective des choses plutôt que de leur compréhension à un niveau plus intellectuel et objectif.^{iv} Ainsi, deux lectures distinctes se superposent et, dans une certaine mesure, finissent même par être complémentaires. Dans le cas de Saint-Preux et du narrateur des *Confessions*, le voyeurisme demeure, selon la psychanalyse, une activité réductrice qui empêche le sujet de franchir un échelon de sa vie sexuelle. Ce voyeurisme, en revanche, ne cesse pas cependant d'être en même temps hyperbolique, car il produit aussi la multiplication du plaisir grâce au déplacement virtuel des zones érogènes, auparavant limitées au pénis. Jouir par la vue peut avoir alors ses avantages et devenir une expérience enrichissante pour le voyeur, comme on va l'examiner ci-après.

Dans *La Nouvelle Héloïse*, par exemple, Saint-Preux jouit par le regard des plaisirs inaccessibles au toucher. En effet, quoiqu'il ait "la vue trop courte pour le service [militaire]" (XXXIV, 68), il a en contrepartie les yeux puissants et pénétrants du voyeur. Comme s'il s'agissait de compenser un handicap naturel--et d'abolir du même coup la distance imposée au couple par les contraintes sociales--le jeune homme décuple les pouvoirs virtuels de la vision. Alors, séparé de Julie, Saint-Preux va convertir l'œil en bouche et en main, ramenant les impressions produites auparavant par le goût et le toucher uniquement aux impressions visuelles, dans la mesure où "un sens peut quelquefois instruire un autre" (XXIII, 48). Un peu plus loin, Saint-Preux soutient encore cette hypothèse en écrivant que "la vue opère l'effet du toucher" (XXIII, 48). Dans une des premières lettres à Julie, il attribue déjà au regard des pouvoirs *carnivores* lorsqu'il

demande: "Faut-il qu'incessamment mes yeux dévorent des charmes dont jamais ma bouche n'ose approcher?" (VIII, 22).

Conscient des barrières qui les séparent, le jeune homme essaie de vivre en rêves le contact physique alors impossible. Cela dit, pour que cette transposition ait lieu, l'imagination doit opérer comme médiateur entre l'œil et le désir: il lui faut donc transformer le regard aveuglé par les vêtements qui couvrent le corps de la femme en une main qui le touche et qui puisse ainsi le dévoiler. De cette sorte, malgré des contrariétés réelles, il se procure quand même tout un univers de délices imaginaires produits par "l'œil avide et téméraire [qui] s'insinue impunément sous les fleurs d'un bouquet, erre sous la chenille et la gaze, et [qui] fait sentir à la main la résistance élastique qu'elle n'oserait éprouver" (XXIII, 48).

Le rôle des rêveries dans l'amplification des pouvoirs de la vue s'affirme plus encore quand Saint-Preux, d'une esplanade lointaine, essaie d'espionner Julie chez elle. Il s'efforce d'abord de tout voir à l'œil nu. Mais, se rendant bientôt compte que "[son] imagination donnait le change à [ses] yeux fatigués" (XXVI, 54), il part à la recherche d'un télescope. C'est précisément quand les formes concrètes du monde extérieur se trouvent perfectionnées à l'aide de cet instrument d'optique, que Saint-Preux les remplace peu à peu par les images factices de ses rêves.^v Sans jamais arriver à apercevoir Julie (il passe "[d]es jours entiers... à contempler" les murs de sa maison) (XXVI, 54), Saint-Preux, "forcé de rentrer en [lui]-même" (XXVI, 55) se met à parcourir un trajet imaginaire à l'intérieur de chez elle. Ainsi, quoique dirigé vers le dehors--la maison de Julie--le télescope finit au contraire par rapprocher le jeune homme de ses souvenirs et par éveiller ses fantasmes, favorisant donc un regard qui se déplace vers le dedans. Saint-Preux devient tout d'un coup omniscient/*omnivoyant*: il voit Julie se réveiller, la voit consulter le pasteur, la voit lire des lettres. En somme, la femme,

physiquement éloignée, se transforme en une image chimérique créée "par une âme agitée qui s'égaré dans ses désirs" (XXVI, 55).

La transformation de Julie en image s'accompagne d'un changement de pronoms. Si auparavant Saint-Preux lui parlait à la deuxième personne, maintenant il parle d'elle à la troisième personne. Julie, écartée par une distance réelle, est--par un essai de compensation--assimilée au discours du jeune homme, qui la fait sienne au moment où il s'approprie sa voix et ses actions. Absorbé par les yeux qui le regardent, l'objet (Julie) est ainsi confondu avec le sujet (Saint-Preux), dans une forme de possession indirecte de ce qui reste interdit à ce dernier. Lorsque l'assimilation verbale de Julie par Saint-Preux réussit à éliminer la distance qui l'instant d'avant les séparait, le verbe *voir* (qui présuppose un écart entre le sujet et l'objet regardé) devient, dans le passage du télescope, synonyme d'*imaginer*, ce qui suggère le rapprochement intellectuel des amants. Le verbe *voir* acquiert encore d'autres nuances subtiles au fur et à mesure que Saint-Preux décrit sa bizarre expérience de voyeur. *Voir* correspond d'abord à *apercevoir*, devient ensuite synonyme de *représenter*, et quelques lignes plus tard, Saint-Preux semble attribuer à la vision les pouvoirs de l'audition: "je vois que c'est de lui que tu parles à ta cousine avec une si tendre émotion" (XVI, 55). De cette façon, c'est grâce aux pouvoirs d'une imagination surexcitée que Saint-Preux arrive à beaucoup enrichir les attributs de la vision dans ses lettres. Le voyeurisme du jeune homme, qui voulait rétablir par le regard un contact alors impossible, se manifeste toutefois d'une façon très particulière: muni de son télescope, prêt à envahir l'intimité de Julie, Saint-Preux n'arrive à être, sans s'y attendre, qu'un spectateur de soi-même.

Dans les *Confessions*, Rousseau narrateur écrit à son tour qu'"il faudrait connaître... avec quelle force [son cœur] se plonge dans l'imagination de l'objet qui l'attire, quelque vain que soit quelquefois cet

objet" (III, 101). Ce passage réitère la valeur octroyée à la puissance des facultés imaginaires sur les impressions du monde extérieur, impressions fournies principalement par la vision. Ainsi, il n'est pas surprenant que le narrateur des *Confessions* donne souvent priorité au rêve au détriment des affaires réelles. La prépondérance des rêveries sur la réalité tangible y est telle que, lorsque, au moment de l'écriture, il repense la façon dont il a parfois vécu sa vie, il en arrive à s'étonner "qu'on puisse fonder sur une fiole vide la subsistance du reste de ses jours" (III, 101).

L'exemple tiré des *Confessions* qui illustre le mieux comment le regard indirect réussit à devenir source première de plaisir et forme efficace d'autoprotection apparaît pourtant dans le Livre II. Il est question alors des amours cachées du jeune Jean-Jacques pour Mme Basile et de leur éventuelle mise à nu. Le jeune Rousseau, victime d'une timidité maladive et persécuté par une culpabilité "originelle," préfère contempler l'objet de son désir en cachette, éprouvant par le biais du fantasme les joies d'une liaison qui fuit toutes les frustrations, sauf peut-être la frustration de la chair. Cependant, au contraire de ce qui a lieu dans *La Nouvelle Héloïse*, les problèmes d'ordre psychiques remplacent ici les contraintes sociales. Le narrateur se voit donc immobilisé plutôt par des obstacles subjectifs que par des barrières extérieures palpables, comme la famille ou la fortune.

Quoique Jean-Jacques n'ose jamais s'approcher de Mme Basile à l'occasion de leurs tête-à-tête journaliers, il "dévora[it] quand même] d'un œil avide tout ce qu'[il] pouva[it] regarder sans être aperçu" (II, 74). Source de "délices," mais aussi d'angoisse, cette relation qui s'établit uniquement dans le champ visuel semble en revanche lui suffire pleinement. En plus, à la différence de Saint-Preux dans le passage du télescope, Jean-Jacques n'a pas besoin de reproduire une image mentale de Mme Basile pour pouvoir arriver par les yeux à une sorte de jouissance sexuelle. Toujours auprès d'elle, il peut

profiter librement de sa compagnie. La présence effective de Mme Basile n'exclut pourtant pas le besoin toujours éprouvé par Jean-Jacques de se créer des fantasmes à partir de l'objet qu'il contemple. Comme ce que les yeux voient ne suffit pas à satisfaire pleinement le désir du sujet qui regarde, il faut ajouter le rêve de possession à l'image qui échappe, transformant le réel en idée et l'idée en idéal. C'est ainsi que le jeune homme, tout en épiant celle qui se trouve à portée de sa main, réussit en jouir sans la toucher, comme semble le suggérer cette description assez ambiguë:

A force de regarder ce que je pouvais et même au-delà, mes yeux se troublaient, ma poitrine s'oppressait, ma respiration d'instant en instant plus embarrassée me donnait beaucoup de peine à gouverner, et tout ce que je pouvais faire était de filer sans bruit des soupirs fort incommodes dans le silence où nous étions assez souvent. (II, 74)

Bien que la conduite de Jean-Jacques dans ce morceau cité plus haut nous fasse d'abord croire qu'il a accompli un acte de voyeurisme, il faut pourtant considérer le contexte dans lequel le passage s'insère avant d'en tirer des conclusions. Peut-on dire en effet que le jeune homme se comporte ici en voyeur quand Mme Basile sait qu'il est là et qu'elle semble même deviner qu'il la regarde? Comme le texte le communique d'ailleurs de façon très subtile, Mme Basile ignorait-elle vraiment les perturbations de Jean-Jacques? Le narrateur lui-même paraît en douter, car, comme il écrit, "heureusement Mme Basile ... ne s'en apercevait pas à ce qu'il me semblait. Cependant je voyais quelquefois... son fichu se renfler" (II, 74), ou encore "il paraissait que ces petits tête-à-tête ne lui déplaisaient pas... soin bien gratuit assurément de sa part pour l'usage qu'elle en faisait, et qu'elle m'en laissait faire" (II, 75). Ce rapport platonique, volontairement laissé dans l'équivoque, ne représente donc pas exactement un acte de voyeurisme, du fait qu'il n'implique pas une relation où le sujet regarde un objet qui ne se sait point regardé. La liaison visuelle entre Mme Basile et Jean-Jacques satisfait plutôt aux besoins du jeune homme timide et à ceux de la femme mariée. La mise à nu de leur désir, jusqu'alors vécu au niveau du fantasme, a lieu quand Jean-Jacques est enfin trahi par une glace stratégiquement placée à la cheminée de la

chambre de Mme Basile. Dans un jeu d'images reflétées et de regards qui par hasard se croisent, Saint-Preux est surpris en flagrant délit de concupiscence.

On a voulu dépeindre, par cette analyse, comment la vision et l'imagination produisent et soutiennent les univers subjectifs de Saint-Preux dans *La Nouvelle Héloïse* et de Jean-Jacques dans les *Confessions*. La vision, en même temps illuminée et aveuglée par le fantasme, y dépasse les limites étroites de la vue pour se convertir en un sens dont l'amplitude garantit une extraordinaire sensibilité à celui qui voit. Il faut ici réitérer et s'accorder avec Starobinski pour dire que:

l'imagination est beaucoup plus qu'une faculté d'évoquer des images qui doubleraient le monde de nos perceptions directes: c'est un pouvoir d'écart grâce auquel nous nous représentons les choses distantes et nous nous distançons des réalités présentes.^{vi}

Saint-Preux et Jean-Jacques arrivent ainsi à transposer la réalité tangible pour ensuite se retrouver (et s'égarer) dans leur univers de rêves, fruit d'une réclusion volontaire, mais aussi du bannissement qui leur est imposé. Transformés par leur sensibilité extraordinaire, les yeux deviennent corps, et c'est avec ce corps immatériel que le voyeur entre en contact, touche et finalement pénètre l'objet de son désir.



The Meeting (detail)

ⁱ Jean Starobinski, *L'Œil Vivant* (Paris: Gallimard, 1961) 76.

ⁱⁱ Toutes les notes proviennent des éditions ci-après: Jean-Jacques Rousseau, *Julie ou La Nouvelle Héloïse* (Paris: Garnier-Flammarion, 1967) et "Confessions," *Oeuvres Complètes de Jean-Jacques Rousseau* vol. 1 (Paris: Gallimard, 1959).

ⁱⁱⁱ Sigmund Freud, "Three Essays in Sexuality," *Complete Psychological Works of Sigmund Freud* vol.7 (London: Hogarth P, 1956) 157.

^{iv} M.Merleau-Ponty, *Phénoménologie de la Perception* (Paris: Gallimard, 1945) 180-202.

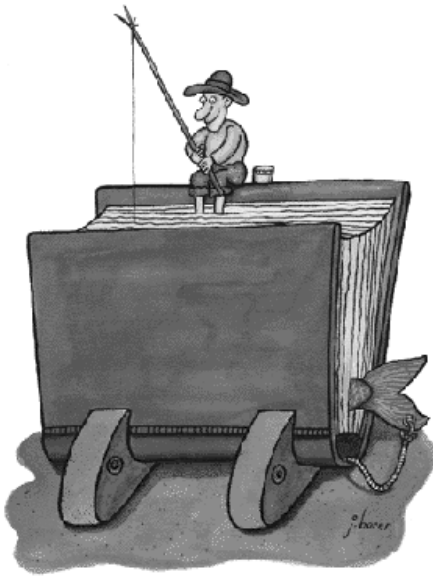
^v Dans le contexte du voyeurisme, le télescope peut être lu métaphoriquement comme l'organe sexuel masculin, car les deux servent à *pénétrer* l'intimité de quelqu'un. Le contact sexuel dévié à la vue, toutefois, transforme le regard du voyeur en viol (surtout parce que le télescope confère une super-puissance aux yeux). La personne espionnée (ici Julie), ignorante des yeux qui l'observent en cachette, est ainsi victime de privautés non-autorisées.

^{vi} Jean Starobinski, *La Relation critique*, (Paris: Gallimard, 1970) 174.

THE HUMOR IN LANGUAGE: A LINGUISTICS LECTURE

By Eugene C. Scruggs, Ph.D.

"Owed" to Linguistics



A descriptive linguist is my teacher;
I shall not want!
He makes me lie down in strange syntax;
He restores my stress;
He lead me among the paths of phonology
Til my brains ache!
Yea, though I walk through the valley of morphemics
I shall fear no intonation,
For my teacher is with me.
His allomorphs and his allophones
They comfort me.
He prepares an exam before me
In the presence of my fellows.
He fills my head with graphemics
Til my class notes run over.
Surely lapses in semantics shall follow me all the days of my life,
And I shall dwell in linguistic bliss forever.

Linguists do indeed use some rather "big" words to describe actions we know and do intuitively. Words such as phonetics, morphemics, synchronic, diachronic, semiotics, etc. (lots of icks!)

However, using special or jargon words is a characteristic of most professions: take the theology profession for instance: "heuristic" is used in lieu of "to discover" or "learn" – "exegete" in lieu of "explain" – "eschatological" in lieu of "end times" – "homiletics" in lieu of "the art of sermon writing," etc.

The excessive use of long words is characterized by a word which itself is purported to be the longest in the English language: hyperpolysyllabicesquipedalianism. A whopping 33 letters!!

Another way to express the same notion is "multi-syllable words of 1 and ½ feet long."

This reminds me of another rather eloquent caution about using "big" words to express a simple concept. It goes like something like this:

- Beware of platitudinous ponderosity.
- Let your communications possess coalescent consistency and concatenated cogency.
- Eschew all flatulent garrulity and asinine affectations.
- Avoid bombastic pomposity and shrill rhodomontade.

In other words: Use simple terms to express your thoughts!

The sum total of human existence is reflected in language and linguistics is the scientific study

of languages or of a particular language.

We are all naïve experts in our native languages. By the time we entered 1st grade, we had a good command of the phonemic, morphemic and syntactic patterns of our language. But, of course we didn't know we did, nor did we know about those terms. We could do what is called "deep" grammar, which is not to say that we "knew" the grammar being taught (or rather attempted to be taught) in school, which is prescriptive or surface grammar.

It takes diligence and many years to learn all the prescriptions of surface grammar. Some of us never quite master it all. A high school student once wrote: "An active verb shows action and a

passive verb shows passion." As an example she wrote: "I have been loved."

Language can be looked at from several facets: descriptive (i.e., an examination of a single given language at a specific point in time), comparative (i.e., looking at two or more languages in a given time frame), historical (i.e., looking at a given language as it evolves over time, or looking back at a given stage in that language's development).

As a description of languages in layman's terms we often hear the following: Spanish is a "phonetic" language. German is a "guttural" language. French is "such a pretty" language. None of these descriptors are very helpful, seeing as how all languages are phonetic (use sounds) and all are guttural (are made at least in part in the throat). And why is French said to sound pretty? What does that really mean? No one can say for sure. But if you isolate individual phonemes and place them in a special order, French can sound pretty silly, rather than just pretty. Take for example a couple of the nasal vowels in isolation: /in/ and /en/ which are found in "inclination" and in "Angleterre." Say those two phonemes together a couple of times and you get something like: "hee haw hee haw!!"

A 17th century French comic playwright by the pen name of Molière got a lot of mileage out of this sound play in a comedy he titled: *The Bourgeois Gentleman*.

Some have always related languages to a particular function: King Carlos V of Spain once said that he spoke Spanish with God; Italian with his

mistress; Portuguese with his chamber maids; French with his ministers; German with his soldiers; English with his dogs; Swedish with his doves; Hungarian with his horses; and Czech with the devil.

On an historical level we can look at a given language at various times in its existence. When a language evolves, one word may split into several words with drastically different meanings or the words may be pronounced and spelled very differently over several centuries. Anyone who has tried to read Beowulf will know what I mean (there's no way to make it out without studying Old English)—several of the written letters are quite different from Modern English—or the Canterbury Tales. At least with Chaucer we can make out most of what he is saying. And probably many of you had to memorize at some time the opening lines to the Prologue of the Canterbury Tales: "When that Aprille with his shoures sote / the droghte of Marche hath pierced to the rote, / and bathed every veyne in swich licour, / of which vertue engendered is the flour."

Looking at the history of the French language, we learn that it came from Latin—as though it one day popped forth fully formed. Indeed, it is impossible to tell when Latin stopped being Latin and became French, or when English stopped being Anglo-Saxon, or when the citizens of Rome stopped using Latin or the Roman tongue and started using Italian (a Romance tongue!).

Let me give a few illustrations of historical evolution: Take Latin *castellum* > *castelo* > *castel* > *castle* > *chateau*

Or take the Latin *capitalis* > *capitale* > *captal* > *cattel* > *chattel* (now this one word has yielded three forms in modern English: *capital*, *cattle*, and *chattel* (the latter rare but used in the legal term "chattel" mortgage).

Or consider the Latin word: *hospitalum* > *hospitale* > *hostel* > *hotel* > *hospital* (giving us three modern English words with considerably different meanings).

Or the Latin word for a nag horse: *caballus* > *caballo* > *caval* > *cheval* which gives modern English *cavalry/chevalry* and *cavalier*.

Or take the evolution of the simple Latin word: *caput* (pl. *capita*) meaning head which gives > *capo* > *cap* > *chief* > *chef* (also yields *captain*) By the way, the modern term "caput" comes from "caput mortuum", an old chemistry term meaning a useless residue. Well, here we have six words in modern English from one Latin word. Because we have borrowed at various points in the word's evolution.

Thus comes the richness of the English language!!

Staying with the historical facet for a moment: Why do the French use different numbers for 70, 80 and 90 than do the Belgium and Swiss speakers of French? The French say the equivalent of 20, 30, 40, 50 and 60, but then switch to 60 and 10 for 70 (*soixante dix*); four twenties for 80 (*quatre vingt*), and four twenties and 10 for 90 (*quatre vingt dix*). This difference is due to the fact that the Gallic tribes living in Gaul before the Roman conquest used a base-20 counting system, whereas the Romans introduced a base-10 system. French now mixes the two systems.

In a way it is like the English mix of days for the week and months of the year. We use all pagan terms for our days of the week—Norse gods and goddesses or Roman celestial bodies. For the months, we mix numbers (Seven, eight, nine and ten--Sept, Oct. Nov. Dec.—from a time when there were only ten months.) with names of Roman emperors (Julius, Augustus—July and August); a Roman family name (junius = June) and a planet (Mars = March) Roman gods (January from Janus—god of beginnings and ending and May--Maia, goddess of increase and growth) Roman festivals (februa—festival of purification), and finally from a season of the growing cycle (aprilis from the Latin word for the sprouting season)

A look at comparative linguistics yields some very interesting features. Words in one language may evolve through simple mispronunciation or misinterpretation of the words in another language. Take three U.S. geographical terms for instance: A town in Wisconsin called "Bob Ruly," town in Arkansas called "Smackover," and a river in Iowa called "Picketwire."

These at first were mysterious names to geographers. No one named Bob Ruly had ever been heard of in that area of Wisconsin. It wasn't til someone thought to look at an old map created by French trappers that the mystery was solved. It seems that the trappers hit upon the name because they had found burned wood at the site. Now burned wood in French is "Bois Brulé." To the ear of newly arrived mono-lingual English-

speaking settlers, the words sounded closest to what they interpreted as "Bob Ruly." They being discriminately deaf—in other words, listening through a phonetic grid that had spaces only for sounds of English.

Well, now Smackover seemed a rather weird word. What could be the origin? Again old maps showed that early French settlers in the area had built a covered bridge—which they called a "chemin couvert." Now how does that go through an English speaker's phonetic grid? --as smack over! (*Editor's note: you have to repeat it several times very fast.*)

Well, now you can probably guess that Picketwire comes from a close sounding French word. It happens to be "Purgatoire" meaning Purgatory.

Sociolinguistics can offer interesting insights into humorous situations. It can illustrate the importance of social context in expressing meaning:

Two nuns enter a restaurant to have breakfast. The waiter comes over to the table and inquires of one of them. "What's your order, sister?" To which she replied: "Benedictine." To which the startled waiter could only exclaim: "Sister, so early in the morning!" (The nun and the waiter are working from two entirely separate contexts.)

Another example of the importance of context is this: An American was on a German cruise ship when he went up to the bar and ordered: "Dry martini." The German bartender, quite naturally, brought the American three martinis. Because of his frame of reference, instead of "dry" he heard "drei" which means three.

As a language evolves, if some speakers are fairly isolated from others, the evolution will take place differently and bring about what we call dialects. This occurred dramatically between England and the United States in the 19th century. The evolution in England went its merry way while most of the States retained 16th and 17th century English pronunciation and vocabulary. When the Brits snootily talk of the corruption of the Queen's English in America, they are totally incorrect. The pronunciation of American English is much closer to the English of the 1700's than is today's Queen's English. It is British English that has made the greatest changes. (using the back instead of front /a/ for *have* or *aunt* or *bath* or *banana* for example. The dropping of final /r/ for another.)

An awful lot of what is now considered very poor speech was once very acceptable English at the time of the settling of the colonies: Words such as heerd, holped, strop, afeared, innards, traipse, Edard (dropping the /w/, sword (pronouncing the /w/), and hain't giving modern aint. (which is the only logical way to contract "am not I" and makes more sense that the proper "aren't I" since I and are don't go together.)

English used to pronounce the /ed/ ending on adjectives. Now about all we have is an occasional blessed and beloved—and those only in special social settings or if required for poetic meter.

Consider the way the Amish and Mennonites talk. Thy/thine/thou/hast etc. These were all used at the time of the founding of the American colonies.

Another phenomenon of speech, on occasion, is anticipation of consonants or vowels yet to come in a sentence. This produces a lapse or a switching of sounds. It occurs because of anticipation of elements yet to come. Our minds travel faster than our tongues. We inadvertently produce a metathesis (or change in position) of single phonemes or morphemes (syllables) and sometimes even whole words.

This is the kind of thing that happened to an emotional radio announcer in the 1940's in England who was recorded as saying the following: "Ladies and gentlemen, I am pleased to present to you the Duck and Douchess of Windsor."

This phenomenon often happens when we are in a hurry, or excited. Take the time my young daughter at about age five, came running into the house from being outside playing in the snow. In her excitement she exclaimed: "Mommy, Mommy, my chaps are lipped." She would also frequently switch the t and the p sounds in catsup so that it came out capitch.

When the lapse is a switch of a single phoneme you get such things as:

- "And now, ladies and gentlemen, I present the Vice President of the United States, Mr. Houbert Heever."
- Or the case of the Methodist minister, in a bit of a hurry, who announced the sermon topic for the following week: "Cast thy broad upon the waters."
- Or the tired radio announcer who signed off with the words: "this is the National Broadcasting Company."

- Or the commercial for "Wonder Bread for the breast in bed." And the one I like to use just to aggravate my children by calling one of the early grocery chains,
- the A and Poo Feed Store.

Now, sometimes lapses involved entire morphemes or entire words:

- Like the guest speaker who said: "Mr Priviledge, this is indeed a Power."
- Or the host who introduced Julia Childs to the audience as the "homely friend maker."
- Or the socialite who announced that at last evening's gala ball, all the ladies were wearing "gownless evening straps."

Although we all do these switches occasionally, there was once a chap (the Rev. Spooner) who made such lapses so frequently that we have coined the term "spoonerisms." An example was heard by a BBC-TV commentator as the Royal Horse Artillery passed by: "In front of the guards we can see the Royal Arse Hortillery." The Rev. Spooner sometimes admonished the students at Oxford by saying: "you've tasted two worms!"

Language is more than just a string of words. Communication of meaning (semantics) occurs also through structure (how the words are strung together); stress; intonation; pitch level; periods of silence or pauses. Also of course in such things as facial expressions, hand movements, volume level, tone of voice; body language, etc. Change in meaning is driven by stress and pitch. Compare the following:

The cómic book manufacturer
The comic bóok manufacturer.

Think for a moment about the effects that can be brought about

by a combination of intonation and pitch: What's for supper, Mother?

What's for supper—mother?

Take the simple phrase: "a woman without her man is nothing."

With pauses in strategic places and changes in pitch we can make drastic changes in meaning: A woman, without her MAN, is nothing, but: A woman: without HER, man is nothing.

Take these curious signs spotted in England:

In a laundry mat.

"Automatic washing machine. Please remove all your clothes when the light goes out."

In a staff lounge:

After tea break, staff should empty the teapot and stand upside down on the draining board.

Outside a second-hand shop:

"We exchange anything. Bicycles, washing machines, etc. Why not bring your wife along and get a wonderful bargain?"

Outside a parish cemetery:

"We must ask anyone with relatives buried in the graveyard to do their best to keep them in order."

In a safari park:

Elephants please stay in your car.

At a dry cleaners:

"Anyone leaving their garments here for more than 30 days will be disposed of."

And the following which was sent to the Phi Sigma Iota National Office by Gail Guenther: She read the following in a local Shopping Guide. "Wanted: Person to take care of cow that does not smoke or drink."

And finally, a notice outside a farm field: "The farmer allows walkers to cross the field for free, but the bull charges." ☹

PARODY IN THE GÉNERO CHICO

Patricia Bentivegna, Ph.D.

Does Parody in the Género Chico sound too narrowly specialised a title to appeal to any but the diehard zarzuela* scholar? If so, let me say straight away that this is the most informed, informative and enjoyable book touching zarzuela I've had the pleasure of reading, whether in Spanish or English.

Every great theatre movement produces its parodists. The English stage has been particularly fortunate in them, numbering expert wits of the calibre of Henry Fielding and W. S. Gilbert amongst its practitioners. In Spain, the 19th century produced a rich and varied theatre worthy of comparison with any in Europe. Serious political and philosophical drama vied in popularity with zarzuela grande and the one-act género chico, both in its musical and 'straight' formats, to say nothing of the revista and other lighter musical forms deriving from French and other operettas. Little wonder that all this provided rich tillage for the parodists.

Patricia Bentivegna covers the field with thoroughness, wit, and a catching enthusiasm for what may seem at first to be something of a by-way for most of us zarzuela aficionados. She points acutely to the diverse techniques and tricks by which parodists down the ages have taken their scalpels to pretentious and popular successes alike. Nothing and no one was sacred, not even - or rather least of all - the solemn, Nobel Prize-winning playwright

José Echegaray, brother of zarzuelero Miguel.

José is indeed a lost luminary of his time, and it's little wonder that his features adorn the front cover. This is a clue to the real value of the book, which slyly uses parody as a comedic side-entry into the broad history of 19th and early 20th century Spanish theatre. We make the acquaintance not only of the fabled Echegaray, but playwrights of the quality of Guttierrez, author of the El trovador famously set by Verdi; Zorilla, whose great verse drama, Don Juan Tenorio, produced a raft of parodies, not to mention a three-act zarzuela to his own libretto set to music by Nicolás Manent; Adelardo López de Ayala, Benito Pérez Galdós and Jacinto Benevente. Nor did foreign operas escape parody, and some of these - notably El dúo de la africana and La corte de la Faraón - have classic zarzuela status.

El dúo, remarkably, led to a parody of a parody, in Los africanistas. Zarzuela grande and even the género chico classics themselves did not escape, and Bentivegna throws some interesting light on works as diverse as Chapí's La tempestad and El puñao de rosas, Vives' Bohemios and Marqués' El anillo de hierro, through examination of the comic send-ups and topical political parodies which sprang up in the shadow of their successes.

We get helpful summaries of original plots as well as their

parodies, with copious textual illustration - and in the case of the El golfémio (an interesting parody of Puccini's La Boheme by Salvador María Granés and the composer Luis Arnedo Muñoz), a discussion of the parodistic musical content as well. Although she does not provide English translations of the Spanish texts, Bentivegna does comment in detail on the puns, vernacular idioms and word-plays which make for good parody, all of which makes life a lot easier for those of us whose Spanish is ... well, less advanced than we might wish.

Echegaray emerges as a Grand Hero. The plots of his outrageous, moralistic, tragic melodramas such as En el puño de la espada and El gran Galeoto might seem almost beyond parody, and certainly critical opinion was not universally positive about him even in his heyday. He was a gift to género chico comedy, and hardly less so to Professor Bentivegna, who sets about him with a sunny, infectious relish which is highly diverting.

Yet the book stimulates a real desire to read many of the other dramas discussed, such as José Dicenta's grim social tragedy, Juan José, inspiration for Sorozábal's still unperformed operatic magnum opus; and Benevente's commedia-inspired, Los intereses creados, which in turn provided source material for Penella's, Don Gil de Alcalá.

*Zarzuela is a form of Spanish opera that mixes spoken dialogue with music.

The sections of this well-ordered book dealing with opera, operetta and zarzuela parodies are of obvious interest. Did you know that Torregrosa wrote music for a parody of El puñao de rosas entitled El cuñao de Rosa? Or that Penella's La perra chica was a cheeky parody of Chapí's La patria chica? Indeed, zarzuela was rarely far from the parodists' pens: familiar phrases such as "No me mires, no me mates; déjame vivir en paz" (La canción de la Lola), "No cantes más La Africana" (El dúo de la Africana) and "¿Dónde vas con mantón de Manila?" (La verbena de la Paloma) could always be turned to humorous advantage, and Bentivegna's book evokes a vivid picture of the whole género chico through a host of examples

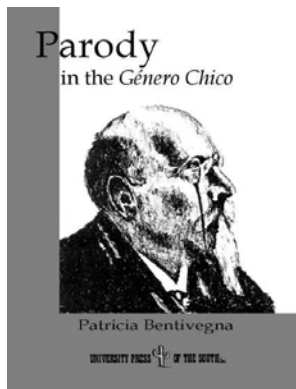
showing precisely how such famous lines were used.

Salvador María Granés crops up throughout the book as a leading practitioner of the tongue-in-cheek art, and more information on him and some of the other parodists would have been welcome. I'm surprised to find no mention of Miguel Echegaray's and Amadeo Vives' Juegos malabares (1910) along with other parodies of Benevente's fashionable circus-drama, La fuerza bruta (1908); and Bentivegna doesn't refer to Ricardo de la Vega's sharp political parody of La bruja in El año pasada por agua. She takes an unexpectedly bashful line on Perrin and Palacios' coarse double-entendres in La corte de Faraón (please, why is Putifar so

naughty in Spanish?!?) and doesn't reveal its basis in a pre-existent French skit, Madame Putifar.

In truth, though, these are very minor quibbles. The depth and breadth of her scholarship, the wit of her writing, and above all her zest in conveying the feeling, not only of parody and the género chico, but also of the whole, remarkable spectrum of Spanish theatre of the time, make Bentivegna's book a delight from cover to cover, and a real treasure trove for anyone interested in putting the classic zarzuelas of the Golden Age in context.

For more information on zarzuela: <http://www.zarzuela.net>



Parody, the festive imitation of a literary work, genre or style, originated in ancient times and continues to the present day. A particularly delightful form flourished in Spain during the later years of the nineteenth century and the early part of the twentieth. This was the parody of the género chico or "small genre," a one-act theatrical work with or without music. Compositions with spoken dialogue as well as music afforded two dimensions to the art of the parodist, since both elements could be distorted in a comical way. Inspiration was drawn from Spanish and foreign plays, operas, operettas and zarzuelas. Parody in the Género chico describes the way in which this imitation was done; the text is in English with many illustrative quotations in Spanish and a few other languages.

Parody in the Género Chico. Bentivegna, P. (2002). University of the South Press. (1-889431-68-0)

Patricia Bentivegna is Professor Emerita of Spanish in the Department of Foreign Languages at **St. Francis College**, Loretto, Pennsylvania. She was named to the Penn. State Beta Chapter of Phi Sigma Iota in 1950. In 1977, Dr. Bentivegna founded the Saint Francis College Chapter, **Iota Iota**, where she served as their faculty advisor for the next 20 years. Her service to Phi Sigma Iota included terms as Regional Vice-President and Treasurer.



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HOW TO SUBMIT A NOMINATION: A PSI official form must be used, with the signed endorsement of the Faculty Advisor. **Each chapter is entitled to submit only one nomination.** The nomination shall include:

- A personal statement, written by the candidate in both *English* and the nominee's major *Foreign Language*, outlining qualifications and the purpose for which the award will be used.
- A statement from the Faculty Advisor outlining the candidate's service to the local Chapter, dedication to the study of foreign languages and specific commitment to pursue such dedication, as well as any other relevant information.
- A recommendation from another *reference*, to be sent directly to the *Faculty Advisor*.
- *An official transcript addressed directly to the Faculty Advisor.*
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AWARDS: In the Spring of 2004, *Phi Sigma Iota* will grant several Scholarship Awards based on availability of funding. Scholarships ranging from \$300 -1000 will be awarded. The following grand awards are made each year: The Founder's scholarship in the name of **Dr. Henry Church**; The PSI Annual scholarship; The **Cleon W. Capsas** scholarship for study in Spain or Portugal; The **Santiago Vilas** scholarship; and The **Marie-France Hilgar** scholarship. In addition, PSI offers awards in the names of our **National Officers**, and thanks to member participation in the Visa Program (see p. 31), we are able to offer a grand **VISA** scholarship, as well.

DEADLINE FOR SUBMISSION OF NOMINATIONS: Postmarked no later than February 15, 2004.

The deadline will be strictly observed. Incomplete submissions will not be considered.

Faculty Advisors: Please send nominations, supporting documents and all other correspondence to:

Dr. C. Eugene Scruggs
Phi Sigma Iota
World Language Education, CPR 107
University of South Florida
4202 E. Fowler Ave.
Tampa, Florida 33620

PSI Scholarship Nomination Form

1. GENERAL INFORMATION ON NOMINEE

Name in full _____ Student Birth Date _____

Chapter and Institution _____

Date of Initiation into Phi Sigma Iota: _____

Permanent Address _____

Social Security Number _____ Phone _____ E-mail _____

Present Local Address _____

2. EDUCATION RECORD OF NOMINEE

High School (Name and Location) _____

Graduation Date _____ Class Rank _____

Undergraduate University (Location, Dates, Degree and Date of Degree) _____

Graduate University (Location, Dates, Degree and Date of Degree) _____

Fields of Concentration at College/University _____

Grade Average: Cumulative _____ Foreign Languages _____

Scholarships, Honors Received _____

3. PERSONAL STATEMENT: (in English and foreign language), 500-1500 words each

4. WALLET -SIZE PHOTO: Attach to nomination form

5. STATEMENT by FACULTY ADVISOR: Attach

6. OTHER REFERENCE (Recommendation to be sent to Faculty Advisor before deadline)

Name and Address _____

7. FACULTY ADVISOR SPONSORING THIS NOMINATION

Name and Address _____ Title _____

The Enduring Value of Literature

by Gaëtan Brulotte, Ph.D.

University of South Florida

Some may think, especially in America, that Literature is an outdated mode of communication. Both as a scholar and a creative writer, I believe it is, on the contrary, an outstanding tool for international understanding. Why Literature today? Why do we need it? What is its role or justification in our time? How can a writer still spend most of his life writing books? Is it worth it? Those are the questions that are frequently asked. It happens that I am among those who are very concerned that Literature, as an art form, especially national literatures, may one day disappear. Consequently I feel that we have to defend it all the more strongly.

I am not thinking of Literature as mere entertainment, of course. I perceive Literature, along with the Arts, as one of the finest instruments of civilization that we have. It provides us with lucidity and consciousness. To let it go would risk returning to barbaric times. Literature allows the creation of durable bridges between human beings and cultures.

Literature is an international communicator. Through a book, individuals from different horizons can become more deeply interested in each other, instead of misunderstanding each other, despising each other, repudiating or killing each other.

Literature helps mutual understanding and brings into new light the human condition in its past and current reality. It provides the means to reconcile cultures and unify our desire to clarify the world we live in. It confers meaning where there does not seem to be any. It shows the spiritual and cultural diversity of human kind, while lifting the frontiers within. It is the cement that holds this diversity together. Literature musters, glues us to each other because it provides us with clarification and compassion. It also makes us more intelligent in our relationship with the world and with each other because it educates our emotions.

Literature has a profound metaphorical vocation, i.e. it permanently creates relations and links through time. Thanks to it, we can analyze more deeply our commonalities and measure our differences. Beyond the numerous gaps existing between cultures, levels of education, sensitivities, political views or genders, we are comparable at an essential level, i.e. in what preoccupies us all as human beings: alienation, loss, tediousness, uncertainty, limitations, and finitude. Literature, even when it seems to describe the modest life of a neighbor or co-worker, is one of the best ways to show this general insight on the human side in each one of us. It is a handshake above the nothingness; a light, although fragile, that twinkles over the pauper's grave of History.

We were always taught that science is more real than fiction. In fact today's cosmology teaches us the reverse: that reality is not as sure as fiction. Being in continued expansion, the universe is constantly changing so that a 1000 years from now it won't be the same space that some future generation will have the opportunity to see. Over the same period of time we may hope that a work such as *The Remembrance of Past Things* will stay what it is today and what it was at the beginning of the 20th century, even if it may be read differently. Literature proposes a more stable vision of the world. For instance, what a third person narrator says not be questioned: when we read in a novel that John is climbing the stairs, it never comes to mind to doubt what is said. On the other hand, historical or scientific views are constantly subject to revision and are much less stable than Literature. Literature provides us with a sense of permanency in a world that is changing constantly.

Continued on page 24

Introducing

The 2003 Phi Sigma Delta Scholarship Recipients

The PSI Founder: Dr. Henry W. Church



Scholarship
Marilyn S. Feke (Phi Omega)
Boston University Majoring in
Hispanic Linguistics.

The Editor's Scholarship



Christy M. Frembes (Beta
Epsilon) SUNY Oneonta
Majoring in French Education
(graduation May 2003)

The Dr. Cleon W. Capsas Memorial



Scholarship
Maria T. Cabo (Sigma Sigma)
Rutgers University majoring in
Spanish Literature

The Secretary's Scholarship



Sarah Beth Goodwill (Beta Pi)
Edinboro University of
Pennsylvania Majoring in
Spanish and Journalism

The Annual Phi Sigma Iota Scholarships

The Dr. Santiago Vilas Scholarship

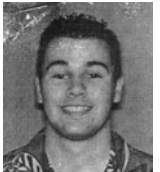


La Sonia Clay (Sigma Omicron)
Weslyan College Majoring in
Spanish and Psychology

Pascale Lahur-Hobaugh (Eta
Eta) Mercer University
Majoring in French
(graduation May 2003)



The Dr. Marie-France Hilgar Scholarship



Michael Wayne Paalz (Eta Eta)
Mercer University majoring in
French and Spanish
(graduation May 2003)



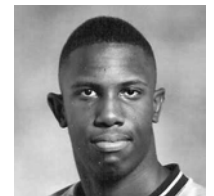
Julie Anne Winnick (Beta
Epsilon) SUNY Oneonta
Majoring in Spanish

The VISA Scholarship



Karene Miriam Tropen (Beta
Omega) Binghamton University
Majoring in French and English
Language and Literature
(graduation May 2003)

Lamont George Hambrick
(Beta Zeta) University of
South Florida Majoring in
Spanish and French
Education



The President's Scholarship



Elizabeth Lynn Macholan
(Kappa Lambda) Butler
University Majoring in Spanish
and Business Studies.
(graduation May 2003)

Phi Sigma Iota is proud to announce that we have increased the number and *size* of our scholarship awards. Thanks to our active chapters, membership recruitment has helped to provide more scholarship opportunities for our outstanding members. Alumni members have also helped to provide scholarship awards through their contributions as life-time members. A significant contribution to our awards funding is made through your membership in the VISA Platinum program. Help us to continue providing these valuable opportunities to our members. See page 31 for details on the VISA scholarship contribution plan.

See the Phi Sigma Iota website or the next issue of THE FORUM for more details on our talented scholarship winners.

If you are planning for a year, sow rice; if you are planning for a decade, plant trees; if you are planning for a lifetime, educate people.

Chinese Proverb

A smiling face is half the meal.

Latvian Proverb

Conversation is the food of the ears.

Trinidadian Proverb

Fine words do not produce food.

Nigerian Proverb

Flattery is sweet food for those who can swallow it.

Danish Proverb

The poor man looks for food and the rich man for appetite.

Indian Proverb



Puzzle: Match the proverbs on the left with their English equivalents on the right. Solution p. 30

- | | | |
|---|-------|---|
| a) Ikikizela lihlum' esiqwini.
Zulu | _____ | 1. Do not eat your fingers (do not take advantage of your relatives). |
| b) Isisu somhambi asiqedi luto.
Zulu | _____ | 2. Eat at pleasure, drink by measure. |
| c) Elämä on epävarmaa, syö jälkiruoka ensin.
Finnish | _____ | 3. He who excuses himself, accuses himself. |
| d) Kun namla wa takul sukr.
Yemeni | _____ | 4. If you attend to what is roasting, it will not be burnt. |
| e) Kanen mu ava u kakamay mu.
Ivatan | _____ | 5. It is not good to eat in the bath or your stomach will grow that size. |
| f) Nya b'a'n tu'n twa'n toj chuj, ku'n b'e'x cy-elil chuj te'u'ja.
Mayan | _____ | 6. Life is uncertain so eat your desert first. |
| g) Cine se scuză, se acuză.
Romanian | _____ | 7. One piece of food while hungry equals a big box of food while full. |
| h) La mâncare să ai cumpătare si la băutură să fii cu măsură.
Romanian | _____ | 8. The bite to the hungry traveller will never be missed. |
| i) Mot mieng khi doi bang mot goi khi no.
Vietnamese | _____ | 9. The old corn is sprouting again. |
| j) Ohun ti atejumo ki ijona.
Ashanti | _____ | 10. Work like an ant and you'll eat sugar. |



The comics of the Swiss cartoonist, Johannes Borer appear throughout this issue with the permission of the artist. See more of his comics, cartoons, and puzzles at his website:
<http://www.borer-cartoon.ch/>



Ce Qui S'Écrit Par La Guerre Dans Le Noir

Tu ne pourras plus te réchauffer, tes mains froides ne pourront plus se tendre vers l'amitié ! Tu as le temps de regarder en arrière ne fût-ce qu'une fois...Revois encore une fois la durée de ton amitié avec les fleurs...le plaisir que tu prends à aimer...la lumière que tu répands par la beauté de ton for intérieur!

C'est malheureux Mais ce sont eux qui décideront de tes lendemains. Peut-être que le mois de mars ne reviendra plus. Tes pieds d'enfant ne pourront plus s'enfoncer dans la neige. Les traces de guerre ne seront plus effacées dans les écoles après toi. Les livres parleront de toi. Jette-toi pour une dernière fois dans les bras de ta mère avant de voir les traces de sang, de ressentir les souffrances. Dis adieu aux fleurs à souffle coupé. Le temps se rétrécit au fur et à mesure que les souffrances piétinent tes sentiments.

Tu ne seras jamais oublié pendant que tes souvenirs se plantent dans les cœurs des vivants. Au lieu de laisser les colères là où elles sont pourquoi veulent-ils faire la guerre ? As-tu jamais pensé à ce qu'ils veulent de toi ? C'est leur ennemi interne qui les mobilise ! Je sais que tu te trouves face à la folie de ceux qui ne peuvent même pas s'entendre avec eux-mêmes. Je n'y peux rien ! Je ne peux empêcher les animosités qui font de toi une cible par des guerres dont l'essence est de tuer et de provoquer des larmes. Tu es tout petit...Je t'aime très fort ! Demain les faux sentiments contenus dans les recettes de ceux qui cherchent une ombre pour la peur et un matériau aux plaintes seront étalés les uns après les autres... Les passions feront trembler les mains de certains pendant qu'ils dessinent les tâches de sang avec leur encre. Tu peux en être sûr, mon enfant !

Si à table ta mère affamée tombe sur toi en larmes avant de manger une seule bouchée de pain, n'oublie pas de lui faire un sourire, mon enfant ! A présent, tu vis sous les menaces de guerre qui sentent le pétrole. L'Irak vibre devant tes fenêtres. Les lignes vieilles se mettent à te suivre également ! Je sais que les fleurs ne vivent pas aux bouts des canons...La guerre porte des chagrins et non des joies dans les foyers ! Jette-toi pour une dernière fois dans les bras de ta mère avant de voir les traces de sang, de ressentir les souffrances. Dis adieu aux fleurs à souffle coupé. Le temps se rétrécit au fur et à mesure que les souffrances piétinent tes sentiments.

Translated from original Turkish by Yakup Yurt

What Is Written in the Dark by War

You can no longer warm your cold hands or offer them in friendship. You have time to look back only once to view the life of your friendship with flowers, the pleasure you take in love, the light that beauty ignites in your heart of hearts!

It is most unfortunate, but there are those who decide on your tomorrows. Perhaps the month of March will not return, and the feet of a child will not break the snow. The marks left by war will no longer retire with you, following you from school. Books will speak of you. Throw yourself once more into the arms of your mother, before the bloody marks show, before the agonies. Bid adieu to the flowers, their breathing cut off. Time narrows as suffering tramples thoughts.

You will never forget while memories sink into living hearts. Who are those who want to make war instead of discarding fears and resentments? Have you ever wondered what they want from you? It is their internal enemy that mobilizes them! I know you find yourself facing the folly of those who cannot hear themselves. I can do nothing! I cannot prevent your being a target of suffering and death. You are a tiny tot - I love you dearly! Tomorrow the poison in the recipes of those who camouflage their fears will weaken...meanwhile, passion will surely cause the hands to tremble that design using blood for ink. You can be sure of it!

If your starving mother falls on her tears at the table before she can eat a morsel of bread, do not forget to give her a smile, my child! Behind the present menaces of war, you can smell the oil. Iraq and old lives vibrate before your windows. I know flowers do not live in the mouths of canons...war holds grief, not joy, in its foyers! Throw yourself once more into the arms of your mother before blood and sorrows flow. Say goodbye to the flowers, their breathing cut off. Time narrows as suffering tramples your thoughts.

French free verse translated into English free verse by Joneve McCormick

Chapter News: Indiana

The **Epsilon Beta** Chapter of Phi Sigma Iota at the **University of Evansville**, Evansville, Indiana enjoyed a semester filled with presentations, dinners and a holiday event. The chapter elected its new officers in September and they are as follows: **Robert Rutherford**, President; **Samantha Simmons**, Vice-President; **Lauren Heather**, Secretary-Treasurer; and **Lauren DeBell**, Social/Program Director. In October, the members met at a local Mexican restaurant and in November at an area Chinese restaurant. **Ivan Rodriguez**, lecturer in Spanish, spoke about his native country of Venezuela and also gave an account of his past trip to China. In December, the chapter hosted its second "Holiday Celebration" for all students in foreign language classes. A record-breaking crowd of over 125 students enjoyed a variety of foods and lively conversation with faculty and friends.



Dr. Yoshiko Nagaoka, assistant professor of Japanese, and Dr. Marie-Lise Charue, assistant professor of French, sample the caviar at the Holiday Celebration.

Both students and faculty provided the afternoon entertainment, singing Christmas songs in French, German, Greek, Japanese, Italian, Latin, Russian and Spanish. **Dr. William Hemminger**, an accomplished pianist and professor of English and French, accompanied the eight groups. Although students were preparing for upcoming final exams, the event was a welcome study break. **Ann Baker**, professor of Spanish, is the faculty advisor of the Epsilon Beta Chapter.



Students and faculty in Spanish entertain the crowd with Venid Fieles Todos.

Chapter News: New Jersey



The **Sigma Sigma** Chapter of **Rutgers University**, New Brunswick, NJ., is one of Phi Sigma Iota's most active chapters. Faculty advisors, **Dr. Phyllis Zatlin** and **Dr. Gloria Álvarez-Hesse**, have always encouraged their chapter members to strive for excellence and achievement. Their success is evident in the numerable awards received by their members and by their visible presence at Rutgers and on the Sigma Sigma PSI chapter website. (see p. 26)

Pictured left to right: Paola Batacchi, vice president; Zhenya Kalacheva, secretary; Dr. Eve Sachs, guest speaker; Romina Spinnickie, president; and Dr. Gloria Álvarez-Hesse, chapter coordinator.

Chapter News: Oklahoma

Delta Rho Chapter #175 at **Cameron University** in Lawton, Oklahoma sends greetings. This year Delta Rho members have been participating in a continuous canned food drive to help the Lawton Food Bank. Delta Rho members also served as ushers for a lecture by **Dr. Oscar Arias**, the Nobel Laureate and Former President of Costa Rica on Thursday, September 19, 2002 at 7:00 p.m. in the Cameron University Theatre. The lecture was the first event of Academic Festival V 2002-2003 Beyond Borders: Globalization & The Human Experience. Delta Rho members also hosted a reception for Dr. Arias after the lecture. The culmination of Academic Festival V was the Academic Conference taking place March 27-29, 2003.



*Left to Right
Foreground:
Misael Santiago,
Dr. Oscar Arias,
José Olivera
Left to Right
Background: Sara
Janda, Dr. Lance
Janda, Dr.
Teresa Lubrano,
Delta Rho chapter
advisor.*

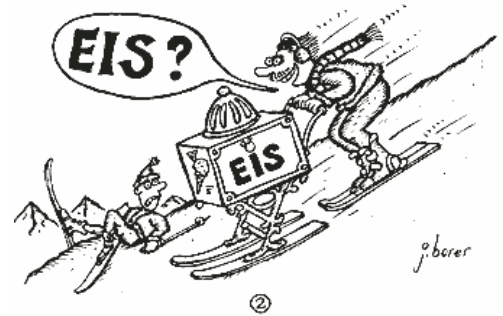
More information regarding the Academic Festival may be found at our Festival Web site [www.cameron.edu/festival5].

Phi Sigma Iota International welcomes our newest chapter, Epsilon Pi at Coker College

Chapter Advisor: **Dr. Cathleen Cuppett**

Inaugural members pictured left to right:

**Kimberly Ackerman,
Trixi DeRosa,
Donna Grice,
Katie Hines,
Terie Watkins**



Happy Anniversary Phi Sigma Iota Chapters

Happy 1st Year

Epsilon Pi	Coker College	240
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Happy 10th Anniversary

Beta Rho	Missouri Southern State College	198
Beta Upsilon	Dowling College	199
Beta Phi	University of Missouri	200
Beta Chi	Keene State College	201
Beta Omega	Binghamton University	202
Gamma Delta	University of Michigan-Dearborn	205

Happy 20th Anniversary

Delta Alpha	Ursinus College	131
Delta Beta	Providence College	132
Delta Kappa	Sacred Heart University	133
Delta Iota	Holy Family College	134
Delta Lambda	Moravian College	135
Delta Sigma	Southern Oregon State College	136
Delta Gamma	University of Alaska	137

Happy 40th Anniversary

Sigma Zeta	Iowa State University	35
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Happy 70th Anniversary

Lambda Lambda	New Mexico Highlands University	17
Phi	Otterbein College	18

Suggestions for Chapter Activities

SCHOOL PAPER. Publish articles about your chapter initiation and other activities.

HONORS PROGRAM. If your school has one, establish relations and offer the services of your organization. You can help each other recruit.

LIBRARY. Investigate the possibility of helping with book donation drives and sales to benefit collections.

TUTORIAL SERVICE. Many students need help with language study. Your enthusiasm can be contagious, and your experience can help other students overcome difficulties.

PIZZA WITH PROFESSORS. Or paella or punch or whatever! Get to know professors on a social basis and show your appreciation by treating them.

FOOD FAIR. Have students prepare foods from different countries for members and guests to sample. Try to involve foreign students.

SPONSORED LECTURES AND SEMINARS. Invite students and professors to speak on topics related to language and cultural awareness.

CONVERSATION GROUPS. Sponsor regular meetings for informal chats in languages studied by chapter members. Invite native speakers of other languages, and offer to help them with their English in exchange for their help with their language.

QUIZ BOWL. Utilize research expertise and stimulate quick thinking by sponsoring a contest.

PROFESSIONAL PROMOTION. Invite people from the community to speak on ways in which second language knowledge and awareness of other countries is important in various professions.

(Compiled by Juan Barroso VIII, from materials distributed at the ACHS conference.)



Literature

Continued from page 18

Literature is a human peculiarity. It has a deeply humanistic dimension, i.e. it favors all the social and psychological processes by which human kind develops its highest potentialities. One function of the writer is to be the consciousness of time and place; to see differently, sometimes against the grain, problems that social groups are living. Literature helps us keep ourselves at a distance from what we experience in our daily life, to track stupidity everywhere it is hiding, to foreshadow the dangers that threaten a community, as well as to see the powerful poetry of ordinary people. It suggests social changes that may become political ones. It is not only a way of storing certitudes and artistic eternity; it is also open to constant renewal, as is any society. Literature is one of the rare areas left for us to dream about life.

Today I can better understand the thought of my mentor, Roland Barthes, about Literature. When he was asked: "Should we continue to teach Literature?" His provocative answer was: "We should teach only that." Since it contains everything that is human. All the cultural aspects are in it, numerous links to other disciplines can be found as well, but more importantly, I should add, Literature is fundamentally "dialogic" in nature, i.e. it's deeply oriented toward the other. ❁

Washington D.C.'s National Gallery of Art offers free tours conducted in foreign languages by native speakers. Intended for high school language students who are conversant at an advanced level, the 60-minute tours are tailored to meet specific learning objectives and may be requested in Dutch, French, German, Italian, Japanese, Russian, or Spanish.
<http://www.nga.gov/education/school.htm>

Chapters of Phi Sigma Iota by States, as of March, 2003

State	University	Chapter	Year	No.
ALABAMA				
	Birmingham Southern College Birmingham, AL Prof. Judy Cox	Upsilon	1931	16
	University of Alabama-Huntsville Huntsville, AL Prof. Sharon Abernethy	Gamma Gamma	1979	91
	University of North Alabama Florence, AL Prof. Claudia Polo Vance	Delta Theta	1987	169
	University of Alabama Birmingham, AL Prof. Catherine Danielou	Beta Sigma	1992	195
ALASKA				
	University of Alaska Fairbanks, AL Prof. Daniel Villa	Delta Gamma	1983	137
ARKANSAS				
	University of Central Arkansas Conway, AR Prof. Nicole Hatfield	Alpha Omicron	1981	118
ARIZONA				
	Northern Arizona University Flagstaff, AZ Prof. Patricia Frederick	Kappa Pi	1931	159
	Thunderbird American Grad School of International Management Glendale, AZ Prof. Salvatore Federico	Beta Mu	1991	191
	University of Arizona Tucson, AZ	Gamma Epsilon	1994	206
CALIFORNIA				
	University of California Riverside, CA	Tau Tau	1979	100
	Santa Clara University Santa Clara, CA Prof. Rose Marie Beebe	Beta Delta	1982	129
	Ca. State University At Fresno Fresno, CA Prof. Jacinta Amaral	Eta Gamma	1984	143
	San Francisco State University San Francisco, CA Prof. Ilona Vandergriff & Prof. Wen-Chao Li	Eta Alpha	1984	142
	San Jose State University San Jose, CA Prof. Keach Inaba	Kappa Mu	1986	155
	California State University-Chico Chico, CA Prof. Rony Garrido	Beta Tau	1992	197
COLORADO				
	University of Denver Denver, CO Prof. Terri Jo Woellner	Alpha Alpha	1917	1
	University of Northern Colorado Greeley, CO Prof. Marie-Laure Marecaux	Zeta Zeta	1928	3
	University of Colorado Boulder, CO Prof. Mildred Mortimer	Epsilon Epsilon-I	1928	305
	Colorado State University Fort Collins, CO	Sigma Theta	1965	52
	Colorado College Colorado Springs, CO Prof. Kevin J. O'Connor	Sigma Pi	1967	57
	University of Colorado at Co. Springs Colorado Springs, CO Prof. Robert von Dassanowsky	Epsilon Theta	2001	233
	Adams State College Alamosa, CO Prof. Luis M. Trujillo	Iota Omicron	1978	78
	Fort Lewis College Durango, CO Prof. Isabelle Pertant	Chi	1978	89
	Metropolitan St Col of Denver Denver, CO Profs. Alain Ranwez , Lawrence Glatz, and Rodolfo Garcia	Iota Kappa	1989	181

State	University	Chapter	Year	No.
CONNECTICUT				
	University of Hartford West Hartford, CT Prof. Matthew Hoch	Sigma Phi	1969	63
	Albertus Magnus College New Haven, CT Prof. Sharon Magnarelli	Pi Pi	1979	98
	University of Bridgeport Bridgeport, CT Prof. Wilfred Garcia	Alpha Epsilon	1980	108
	Sacred Heart University Fairfield, CT Prof. Claire Marrone	Delta Kappa	1983	133
FLORIDA				
	Rollins College Winter Park, FL Prof. Nancy Decker	Sigma Epsilon	1961	47
	Jacksonville University Jacksonville, FL Prof. Therese Vitrant-O'Connell	Kappa Delta	1986	149
	University of South Florida Tampa, FL Prof. Christine Probes	Beta Zeta	1990	186
	University of Florida Gainesville, FL Prof. Judith Shoaf	Beta Tau	1992	199
	Florida State University Tallahassee, FL Prof. Antoine Spacagna	Epsilon Alpha	1998	226
GEORGIA				
	Agnes Scott College Decatur, GA	Kappa Alpha	1925	146
	Emory University Atlanta, GA Prof. Annick Davis	Sigma	1930	14
	Wesleyan College Macon, GA Prof. Saralyn DeSmet	Sigma Omicron	1966	54
	Mercer University Macon, GA Prof. Jerry Winfield	Eta Eta	1979	92
	Morris Brown College Atlanta, GA Prof. Earlene Frazier	Alpha Nu	1980	116
	State University of West Georgia Carrollton, GA Prof. John Blair	Alpha Omega	1982	127
ILLINOIS				
	Illinois Wesleyan University Bloomington, IL Prof. Patricia Klingenberg	Eta-I	1926	301
	Lake Forest College Lake Forest, IL Prof. Clayton Gray, Jr	Mu	1929	12
	Northwestern University Evanston, IL Prof. Rainer Rumold	Phi Epsilon	1936	20
	North Central College Naperville, IL Prof. Bernard Lebeau	Phi Chi	1955	40
	Northern Illinois University De Kalb, IL Prof. José Carrasquel	Delta	1978	82
	Milikin University Decatur, IL Prof. Cheryl Toman	Alpha Beta	1980	106
	Bradley University Peoria, IL Prof. William Walker	Kappa Rho	1987	161
	Illinois College Jacksonville, IL Prof. Jose Arce	Alpha Kappa	1987	113
	Illinois-Benedictine College Lisle, IL Prof. Beth Joan Vinkler	Sigma Nu	1989	179
	Rockford College Rockford, IL Dr. Joseph Kobylas	Beta Eta	1990	185

State	University	Chapter	Year	No.
INDIANA				
	Depauw University Greencastle, IN Prof. James Rambo	Pi-I	1939	308
	Indiana University Bloomington, IN Prof. Louis Beltran	Phi Rho	1952	35
	Indiana State University Terre Haute, IN Prof. Angelo Disalvo	Phi Tau	1955	37
	Wabash College Crawfordsville, IN Prof. Thomas Stokes	Iota	1978	85
	Butler University Indianapolis, IN Prof. Sylvie Vanbaelen	Kappa Lambda	1986	154
	University of Indianapolis Indianapolis, IN Prof. Daniel Briere	Iota Omega	1990	183
	University of Evansville Evansville, IN Prof. Ann Baker	Epsilon Beta	1998	227
	Hanover College Hanover, IN Prof. Ann S. Kirkland	Epsilon Delta	1999	229
IOWA				
	University of Iowa Iowa City, IA Prof. John T. Nothnagle	Delta-I	1926	302
	Coe College Cedar Rapids, IA	Zeta-I	1926	303
	Drake University Des Moines, IA Prof. Virginia Lewis	Epsilon	1926	6
	Morningside College Sioux City, IA Prof. Patricia Doolen	Nu-I	1929	306
	Iowa State University Ames, IA	Sigma Zeta	1963	48
	Central College Pella, IA Prof. Patricia Westphal	Epsilon Lambda	2001	236
KANSAS				
	Washburn University of Topeka Topeka, KS Prof. Marie Luce Parker	Kappa Psi	1987	166
	Fort Hays State University Hays, KS Prof. Ernst Ralf Hintz	Sigma Nu	1988	172
KENTUCKY				
	University of Kentucky Lexington, KY Prof. Roger Anderson	Phi Lambda	1950	33
	Centre College Danville, KY Prof. Werner Klimke	Iota Eta	1976	73
	Kentucky Christian College Grayson, KY Prof. Donald A Nash	Alpha Sigma	1981	121
	Northern Kentucky University Highland Heights, KY Prof. Hilary Landwehr	Gamma Phi	1997	222
LOUISIANA				
	Louisiana State University Baton Rouge, LA Prof. Margaret Parker	Phi Alpha	1936	19
	Tulane University New Orleans, LA Prof. Elizabeth Poe	Pi Kappa	1947	28
	Centenary College Shreveport, LA Prof. Arnold M Penuel	Phi Pi	1950	32
	Southern University- N.O. New Orleans, LA Prof. Linda Lasseter	Pi	1978	87
	Louisiana St. Univ./Shreveport Shreveport, LA Prof. Megan Conway	Delta Pi	1984	140
	Southern University Baton Rouge, LA	Beta Xi	1992	193
	Mcneese State University Lake Charles, LA Prof. Scott Goins	Gamma Epsilon	1997	221

State	University	Chapter	Year	No.
MASSACHUSETTS				
	Boston University Boston, MA Prof. Hallie White	Phi Omega	1956	42
	College of The Holy Cross Worcester, MA Prof. C. Fulginit	Sigma Psi	1971	65
	Northeastern University Boston, MA Prof. Holbrook Robinson	Iota Zeta	1976	72
	Gordon College Wenham, MA Prof. Leasa Lutes	Zeta	1978	83
MARYLAND				
	College of Notre Dame of Maryland Baltimore, MD Prof. Fern Babkes and Ann Hughes	Epsilon Zeta	2000	232
	University of Maryland College Park, MD Prof. Brett Wells	Alpha Xi	1980	117
	United States Naval Academy Annapolis, MD Prof. Robert Stone	Delta Eta	1988	170
	Western Maryland McDaniel College Westminster, MD Prof. Martina Motard-Noar	Beta Alpha	1990	184
	Loyola College In Maryland Baltimore, MD Prof. Leslie Z. Morgan	Gamma Iota	1995	210
MAINE				
	Bates College Lewiston, ME Prof. Richard Williamson	Kappa	1928	7
	Colby College Waterville, ME Prof. Adriana Paliyenko	Omicron-I	1929	307
	University of Maine Orono, ME Prof. James Troiano	Iota Delta	1975	71
	University of Southern Maine Portland, ME Prof. Mara Ubans	Kappa Nu	1987	156
MICHIGAN				
	Michigan State University East Lansing, MI	Sigma Kappa	1964	51
	University of Michigan Ann Arbor, MI Prof. Frank Casa	Sigma Iota	1964	50
	University of Michigan-Flint Flint, MI Prof. Jamiel Lawand	Rho Rho	1979	99
	Northern Michigan University Marquette, MI Prof. George Jover	Mu Mu	1979	94
	University of Michigan-Dearbor Dearborn, MI Prof. Cathy Collins	Gamma Delta	1993	205
MISSOURI				
	University of Missouri Kansas City, MO Prof. Rafael E Saavedra	Beta Beta	1922	2
	Washington University St. Louis, MO	Gamma Gamma-I	1925	300
	William Jewell College Liberty, MO	Phi Theta	1945	26
	Saint Louis University Saint Louis, MO Prof. Robert D Herron	Phi Xi	1950	34
	University of Missouri Columbia, MO Prof. Margaret Sommers	Beta Phi	1993	200
	Missouri Southern St College Joplin, MO Prof. Sabine Cramer	Beta Rho	1993	198
	Northwest Missouri State Univ. Maryville, MO Prof. Louise Horner	Gamma Omicron	1996	216
MONTANA				
	Carroll College Helena, MT Prof. Valerie Gager	Gamma Rho	1996	218

State	University	Chapter	Year	No.
NORTH CAROLINA				
	Wake Forest University Winston-Salem, NC Prof. Byron Wells	Sigma Delta	1958	46
	East Carolina University Greenville, NC Prof. Brian L. Harris	Sigma Upsilon	1969	62
	North Carolina State University Raleigh, NC Prof. Wright And Lioret	Alpha Lambda	1980	114
	High Point College High Point, NC Prof. Carole A Head	Delta Zeta	1984	139
	Methodist College Fayetteville, NC Prof. J. Elain Porter	Kappa Gamma	1985	148
	Salem College Winston-Salem, NC Prof. Gary L. Jungquist	Delta Psi	1989	180
	Wingate College Wingate, NC Prof. Carmen Rivera	Beta Lambda	1991	190
	Catawba College Salisbury, NC Prof. Andrew Vance, Jr.	Gamma Beta	1993	204
	Western Caroline University Cullowhee, NC Prof. Suzanne Moore	Gamma Theta	1995	209
NORTH DAKOTA				
	Valley City State College Valley City, ND Prof. Kay K. Smith	Iota Lambda	1989	182
NEBRASKA				
	University of Nebraska Lincoln, NE Prof. Jorge E. Porras	Phi Delta	1938	23
	Hastings College Hastings, NE Prof. Michael Johnson	Delta Upsilon	1989	177
NEW HAMPSHIRE				
	Plymouth State College Plymouth, NH Prof. Virginia Garlitz	Alpha Pi	1981	119
	University of New Hampshire Durham, NH Prof. Grover E Marshall	Alpha Mu	1981	115
	Keene State College Keene, NH Prof. Lourdes Mallis	Beta Chi	1993	201
NEW JERSEY				
	Rutgers University New Brunswick, Nj Prof. Zatin and Alvarez-Hesse	Sigma Sigma	1969	60
	Caldwell College Caldwell, NJ Prof. Sally Jo Weber	Kappa Chi	1987	165
	College of Saint Elizabeth Morristown, NJ Prof. Hannelore Hahn	Gamma Omega	1997	225
	Saint Peter's College Jersey City, NJ Prof. Patricia Santoro	Gamma Psi	1997	223
NEW MEXICO				
	New Mexico Highlands Univ. Las Vegas, NM Prof. Jose P. Garcia	Lambda Lambda	1933	17
	University of New Mexico Albuquerque, NM Prof. Carolyn Simmons	Phi Mu	1948	29
NEVADA				
	University of Nevada-Las Vegas Las Vegas, NV Prof. Julie Lirot	Omega	1979	90
NEW YORK				
	University of Rochester Rochester, Ny Prof. David Pollack	Rho	1930	58
	Hobart & William Smith College Geneva, Ny Prof. George Joseph	Phi Eta	1940	25
	Syracuse University Syracuse, Ny Prof. Gail A. Bulman	Phi Iota	1946	27

State	University	Chapter	Year	No.
NEW YORK cont.				
	St. University-NY-Stony Brook Stony Brook, NY Prof. Izabela Kalinowski	Sigma Mu	1967	56
	Alfred University - Box 806 Alfred, NY Prof. Zakia Robana	Sigma Tau	1969	61
	Pace University New York, NY Prof. Iride Lamartina-Lens	Sigma Chi	1970	64
	Mercy College Dobbs Ferry, NY Prof. Maria Enrico	Iota Beta	1974	68
	Hamilton College Clinton, NY Prof. Roberta Krueger	Iota Nu	1977	77
	Skidmore College Saratoga Springs, NY Prof. Grace Burton	Omicron Alpha	1979	97
	College of New Rochelle New Rochelle, NY Prof. Joan C. Diaferia	Omega Omega	1980	105
	St. University of NY At Buffalo Buffalo, NY Prof. Henry J. Richards	Alpha Iota	1980	112
	Niagara University Niagara, NY Dr. Henrik Borgstrom	Alpha Upsilon	1981	123
	St. University-NY At Geneseo Geneseo, NY Prof. Gerard M Gouvernet	Alpha Phi	1981	124
	St. Univ of N.Y. At Oneonta Oneonta, NY Prof. DeWaal & Kaufman	Beta Epsilon	1982	130
	Pace University in Pleasantville Pleasantville, NY Prof. Andre Villagra	Delta Epsilon	1984	138
	St University of NY/Oswego Oswego, NY Prof. Virginia Fichera	Kappa Eta	1986	152
	St University of NY/New Paltz New Paltz, NY Prof. Louis Saraceno	Kappa Omega	1987	168
	St. Thomas Aquinas College Sparkhill, NY Prof. Gonzalo Plasencia	Delta Mu	1988	171
	US Military Academy West Point, NY Capt. Smith & Larocca	Beta Nu	1992	192
	Binghamton University Binghamton, NY Prof. Dora Polachek	Beta Omega	1993	202
	Dowling College Oakdale, NY Prof. Susan Rosenstreich	Beta Upsilon	1993	199
	CW Post Campus of Long Island. U. Brookville, NY Prof. Richard Auletta	Epsilon Kappa	2001	235
	Union College Schenectady, NY Prof. Anton Warde	Gamma Chi	1997	224
OHIO				
	The College of Wooster Wooster, OH Prof. Sharon Shelly	Gamma	1926	5
	Otterbein College Westerville, OH Prof. Marjorie Cornell	Phi	1933	18
	Wittenberg University Springfield, OH Prof. Eric M. Steinle	Phi Beta	1936	21
	Muskingum College New Concord, OH Prof. Russell Brown	Phi Nu	1948	30
	Hiram College Hiram, OH Prof. Ella Kirk	Phi Sigma	1954	36
	Case Western Reserve University Cleveland, OH Prof. Christine Cano and Jutta Ittner	Phi Psi	1956	41
	Ohio University Athens, OH Prof. Christopher Coski	Sigma Xi	1966	55

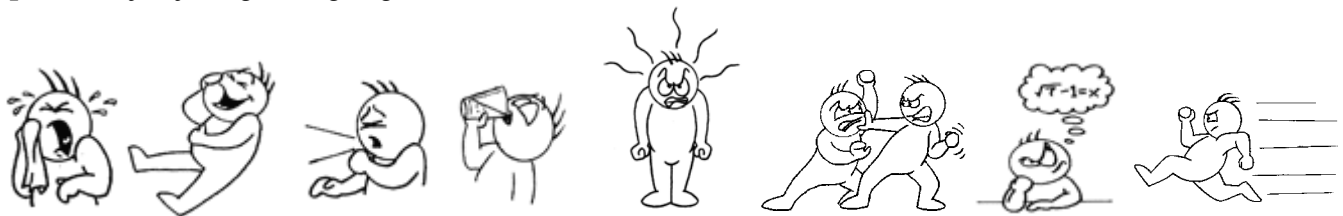
State	University	Chapter	Year	No.
OHIO cont.				
Ohio Wesleyan University Delaware, OH Prof. Susanne Bellocq	Iota Xi		1978	79
Central State University Wilberforce, OH Prof. William Felker	Alpha Gamma		1979	104
Heidelberg College Tiffin, OH	Sigma Lambda		1965	53
Cleveland State University of Ohio Cleveland, OH Prof. Gabriela Olivares-Cuhat	Epsilon Eta		2001	231
Capital University Columbus, OH Prof. Barbara Keller	Beta Theta		1991	188
Marietta College Marietta, OH Prof. Leo Daniels	Beta Kappa		1991	189
Kent State University Kent, OH Prof. Hildegard Rossoll	Gamma Pi		1996	217
Ashland University Ashland, OH Prof. William Cummins	Gamma Tau		1997	220
OKLAHOMA				
Cameron University Lawton, OK Prof. Teresa M Lubrano	Delta Rho		1988	175
University of Tulsa Tulsa, OK Prof. Reginald Hyatte	Gamma Kappa		1995	211
OREGON				
Willamette University Salem, Or Prof. Christin Gentzkow	Phi Upsilon		1955	38
Portland State University Portland, Or Prof. Suwako Watanabe	Nu Nu		1979	95
Southern Oregon State College Ashland, Or Prof. Dan Morris	Delta Sigma		1983	136
Western Oregon State University Mommouth, Or Prof. Ruth E. Thurston-Taylor	Eta Delta		1985	144
PENNSYLVANIA				
Allegheny College Meadville, PA Prof. Laura Reeck	Alpha (Founder)		1922	0
DeSales University Center Valley, PA Prof. Maria Schantz	Kappa Beta		1925	147
Pennsylvania State University University Park, PA Prof. Alex Borys	Beta		1925	4
Muhlenberg College Allentown, PA Prof. Joseph Brown	Lambda		1928	11
Gettysburg College Gettysburg, PA Prof. Ronald D Burgess	Tau		1931	15
Duquesne University Pittsburgh, PA Prof. Carla Lucente	Sigma Omega		1971	66
Bloomsburg University Bloomsburg, PA Prof. Patricia Dorame-Holoviak	Iota Theta		1976	74
Saint Francis College Loretto, Pa Prof. Vincent Remillard	Iota Iota		1977	75
Lincoln University Lincoln University, Pa Prof. Celia Esplugas	Nu		1978	86
Eastern University Saint Davis, Pa Prof. Elvira Ramirez	Iota Pi		1978	80
University of Pittsburgh Pittsburgh, Pa Prof. Pamela Bacarisse	Xi Xi		1979	96
Lebanon Valley College Annville, Pa Prof. Rosa Tezanos-Pinto	Alpha Theta		1980	111
Millersville University Millersville, Pa Prof. Ana Börger-Greco	Alpha Psi		1981	126

State	University	Chapter	Year	No.
PENNSYLVANIA cont.				
Holy Family College Torresdale, Pa Prof. Marlene Smith	Delta Iota		1983	134
Moravian College Bethlehem, Pa Prof. Joanne Dangelmajer	Delta Lambda		1983	135
Ursinus College Collegeville, Pa Prof. Douglas Cameron	Delta Alpha		1983	131
Lehigh University Bethlehem, Pa Prof. John Van Erle	Delta Phi		1984	141
La Salle University Philadelphia, Pa Prof. Glenn A. Morocco	Kappa Iota		1986	153
Susquehanna University Selinsgrove, Pa Prof. Wanda L. Cordero-Ponce	Kappa Omicron		1987	158
Rosemont College Bryn Mawr, Pa Prof. Marilyn Conwell	Kappa Xi		1987	157
Saint Joseph University Philadelphia, Pa Prof. Richard Kipphorn, Jr.	Kappa Phi		1987	163
Kutztown University Kutztown, Pa Prof. Michael Paulson	Kappa Upsilon		1987	164
Gannon University Erie, Pa Prof. Kathleen M. Olson	Delta Omicron		1988	174
Lycoming College Williamsport, Pa Prof. Amy Cartal-Falk	Delta Chi		1989	178
Edinboro University of Pennsylvania Edinboro, Pa Prof. Judith Gramley	Beta Pi		1992	196
Marywood College Scranton, Pa Prof. José Reyes	Gamma Alpha		1994	203
Chatham College Pittsburgh, Pa Prof. Janet Walker	Gamma Lambda		1995	212
University of Pennsylvania East Stroudsburg, Pa Prof. Ralph Vitello	Gamma Eta		1995	208
Cabrini College Radnor, Pa Prof. Cynthia Halpern	Gamma Xi		1995	215
Mercyhurst College Erie, Pa Prof. Alice Edwards	Gamma Sigma		1996	219
Carnegie Mellon University Pittsburgh, Pa Prof. Sono Takano Hayes	Epsilon Epsilon		1999	230
RHODE ISLAND				
University of Rhode Island Kingston, RI Prof. Kenneth Rodgers	Chi Chi		1979	102
Rhode Island College Providence, RI Prof. Calvin Tillotson	Beta Gamma		1982	128
Providence College Providence, RI Prof. Raymond Lavallo	Delta Beta		1983	132
SOUTH CAROLINA				
Furman University Greenville, SC Prof. C Maurice Cherry	Sigma Gamma		1958	45
University of South Carolina Columbia, SC Prof. T. Bruce Fryer	Iota Gamma		1974	69
Converse College Spartanburg, SC Prof. B. Brant Bynum	Alpha Rho		1981	120
Coker College Hartsville, SC Prof. Cathleen Cuppett	Epsilon Pi		2003	240
SOUTH DAKOTA				
University of South Dakota Vermillion, SD Prof. Gervais Hittle	Xi		1929	13

State	University	Chapter	Year	No.
TENNESSEE				
	Vanderbilt University Nashville, TN Prof. Patricia Ward	Phi Gamma	1938	22
	Union University Jackson, TN Prof. Cynthia Jayne	Omicron	1978	81
	Middle Tennessee State University Murfreesboro, TN Prof. Oscar Diaz	Kappa Zeta	1986	151
	Belmont University Nashville, TN Prof. Kim Jackson and Prof. Cheryl Brown	Gamma Nu	1995	214
TEXAS				
	Sul Ross State University Alpine, TX Prof. Jesus Tafoya	Epsilon Iota	2001	234
	Texas Christian University Fort Worth, TX	Delta Delta	1927	9
	Texas Women's University Denton, TX Prof. Ninfa Nik	Phi Phi	1955	39
	University of Texas-Arlington Arlington, TX Prof. Kimberly Van Noort	Iota Mu	1977	76
	Southwest Texas State University San Marcos, TX	Eta	1978	84
	Austin College Sherman, TX Prof. Cynthia Manley	Upsilon Upsilon	1979	101
	University of North Texas Denton, TX Prof. Pierina Beckman	Psi Psi	1979	103
	West Texas A & M University Canyon, TX Prof. Courtney Harrison	Alpha Chi	1981	125
	Texas Southern University Houston, TX Prof. Faride Reyes	Eta Epsilon	1985	145
	St. Mary's University San Antonio, TX Brother Terrence O'Connor	Kappa Theta	1987	167
	University of Texas-El Paso El Paso, TX Prof. Joan Manley	Beta Iota	1990	187
	University-Texas San Antonio San Antonio, TX Prof. Christopher J. Wickham	Gamma Mu	1995	213
	Abilene Christian University Abilene, TX Prof. Mark Jones	Epsilon Gamma	1998	228
UTAH				
	University of Utah Salt Lake City, Ut Prof. Eduardo Elias	Sigma Rho	1967	59
	Weber State College Ogden, Ut Prof. Craig Bergeson	Kappa Epsilon	1986	150
	Southern Utah University Cedar City, Ut Prof. Dick Carlson	Gamma Zeta	1994	207
	Utah State University Logan, Ut Prof. Alfred N. Smith	Epsilon Xi	2001	239

State	University	Chapter	Year	No.
VIRGINIA				
	Mary Washington College Fredericksburg, Va Prof. Elizabeth Lewis	Phi Omicron	1950	31
	James Madison University Harrisonburg, Va Prof. Virginia Aliotti	Sigma Eta	1964	49
	Virginia Polytech Inst & State Blacksburg, Va	Iota Alpha	1972	67
	University of Richmond Richmond, Va Prof. Kapanga Kasongo	Iota Epsilon	1975	70
	Hampden-Sydney College Hampden-Sydney, Va Prof. Renée Severin	Kappa Kappa	1979	93
	University of Virginia Charlottesville, Va Prof. Elisabeth Ladenson	Alpha Zeta	1980	109
	Radford University Radford, Va Prof. Janet Walker	Alpha Delta	1980	107
	Lynchburg College Lynchburg, Va Prof. Kern L. Lunsford	Kappa Tau	1987	162
	Emory & Henry College Emory, Va Prof. Helen Miseuheimer	Delta Xi	1988	173
VIRGIN ISLANDS				
	University of The Virgin Islands Saint Thomas, Vi Prof. Gilbert Sprauve	Delta Tau	1988	176
WASHINGTON				
	University of Washington Seattle, Wa Prof. Farris Anderson	Phi Zeta	1939	24
	Washington State University Pullman, Wa Prof. Rachel Halverson	Beta Omicron	1992	194
WASHINGTON, D.C.				
	Gallaudet University Washington, Dc Prof. Constantina Mitchell	Alpha Eta	1980	110
WISCONSIN				
	Beloit College Beloit, Wi Prof. Olga Ogurtsova	Theta	1926	8
	Lawrence College Appleton, Wi Prof. Judith Sarnecki	Iota-I	1927	304
	Ripon College Ripon, Wi Prof. Jennifer Redmann	Sigma Alpha	1957	43
	St. Norbert College De Pere, Wi Prof. Sands and Day	Psi	1979	88
WYOMING				
	University of Wyoming Laramie, Wy Prof. Martha Hanscum	Theta Theta	1928	10
MEXICO				
	Universidad Regiomontana Monterrey, Mx	Alpha Tau	1981	122
FRANCE				
	The American University In Paris Paris, Fr Prof. Roy Rosenstein	Kappa Sigma	1987	160

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- National Headquarters**, University of South Florida, Tampa, Florida
<http://www.phisigmaiota.org/>
Alpha Beta Chapter, Millikin University, Decatur, Illinois
<http://www.millikin.edu/studentorgs/honorary/psi/PSI.html>
Alpha Lambda Chapter, North Carolina State University
<http://www4.ncsu.edu/~kent/PhiSigmaIota.html>
Alpha Upsilon Chapter, Niagara University, Niagara, New York
<http://www.niagara.edu/fl/psi.html>
Beta Alpha Chapter, Western Maryland College, Westminster, Maryland
<http://wwwfac.wmcd.edu/ForLang/PhiSigmaIota.htm>
Beta Zeta Chapter, Oneonta State, Oneonta, New York
<http://webserver1.oneonta.edu/departments/forlang/phisig.html>
Beta Omicron Chapter, Washington State University, Pullman, WA
<http://www.wsu.edu/~psi/>
Beta Chapter, University of South Florida, Tampa, Florida
<http://www.phisigmaiota.org/betazeta>
Delta Eta Chapter, U.S. Naval Academy, Annapolis, Maryland
<http://www.nadn.navy.mil/LangStudy/PhiSigmaIota.html>
Delta Rho Chapter, Cameron University, Lawton, Oklahoma
<http://www.cameron.edu/~teresal/PhiSigma.html>
Epsilon Epsilon, Carnegie Mellon, Pittsburgh, Pennsylvania
<http://ml.hss.cmu.edu/ml/studentservices/psi.html>
Epsilon Lambda Chapter, Central College, Pella, IA
http://www.central.edu/modlang/phi_sigma_iota.htm
Epsilon Pi Chapter, Coker College, Hartsville, South Carolina
http://courses.coker.edu/ccuppett/studentactivities/Phi_Sigma_Iota/
Eta Eta Chapter, Mercer University, Macon, Georgia
<http://www.mercer.edu/fl/phisigmaiota.htm>
Gamma Chapter, Ashland University, Ashland, Ohio
http://www.ashland.edu/colleges/arts_sci/language/foreign/psi_01.html
Gamma Nu Chapter, Belmont University, Nashville, Tennessee
<http://www.belmont.edu/Humanities/languages/PhiSigmaIota.html>
Iota Xi Chapter, Ohio Wesleyan University, Delaware, Ohio
<http://www.owu.edu/~psi/default.htm>
Kappa Gamma Chapter, Methodist College, Fayetteville, North Carolina
<http://www.methodist.edu/studentlife/clubs/phisigmaiota.html>
Kappa Theta Chapter, St. Mary's University, San Antonio, Texas
<http://www.stmarytx.edu/acad/languages/kappa.html>
Nu Nu Chapter, Portland State University, Portland, Oregon
<http://www-adm.pdx.edu/user/fll-psi/phi.htm>
Omega Chapter, University of Nevada, Las Vegas, Nevada
http://www.unlv.edu/Foreign_Lang/psi.html
Phi Nu Chapter, Muskingum College, New Concord, Ohio
<http://munkingum.edu/~modern/phisigma/induction.html>
Sigma Nu Chapter, Fort Hays State University, Hays, Kansas
<http://www.fhsu.edu/mlng/psi.html>
Sigma Sigma Chapter, Rutgers University, New Brunswick, New Jersey
<http://www.eden.rutgers.edu/~psihs>
Foreign Language & Humanities Listservs
<http://www-adm.pdx.edu/user/fll-psi/lnk.htm>

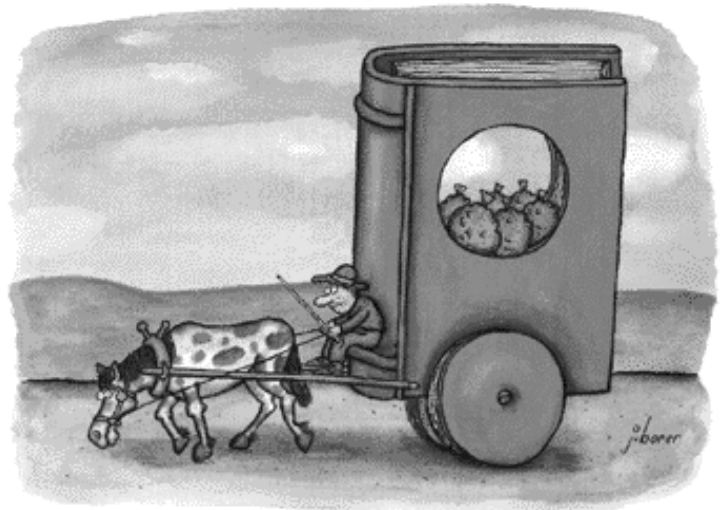
Iota Pi member, Gail Guenther, sent in this great example of syntactic humor. In the help wanted section of her local "Shopper's Guide," there was an ad that read:

"WANTED: Person to take care of cow that does not smoke or drink."

Gail graduated from Eastern College (now Eastern University) in St. Davids, PA in 2001 with a BA in Spanish. She also studied Italian at Cabrini College (just for fun) and hopes to improve her Italian as well as learn French. She has traveled to England, Ireland, Peru and twice to Spain (her favorite country). She currently does part-time translation work (Spanish-English) and hopes to one day teach high-school Spanish. Thanks, Gail, for your contribution to THE FORUM of PHI SIGMA IOTA.

Are you LINGUISTICALLY OBSERVANT? Keep your eye out for humorous examples of linguistic ambiguity and send them to THE FORUM editor. editor@phisigmaiota.org

Learn a new language and gain a new soul.
Nigerian proverb

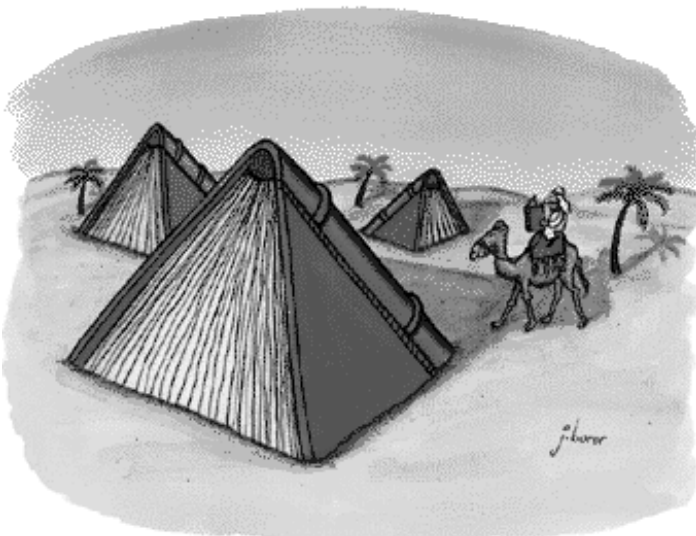


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Send THE FORUM news about your own or your PSI chapter activities. We are interested in your pictures, stories, articles, poetry, etc. for print in THE FORUM and for publishing on our website:

<http://phisigmaiota.org>

Puzzle solution from page 20
a-9, b-8, c-6, d-10, e-1, f-5, g-3, h-2, i-7, j-4



Phi Sigma Iota

is a vibrant, dynamic association ...with your help !

Some members have yet to send the membership renewal. To ascertain how current you are, note that the first line of the mailing label on this magazine has two numbers with two digits each. The lower number (e.g. 82) indicates the year when you were initiated and rewarded by PSI for your excellence in foreign language studies, while the higher number (e.g. 97) reveals the last year for which YOU have paid your Association dues. If the lower number is 01 it means that you enjoy the distinction of being a Life Member, and as such, you are exempt from paying dues for life; and if 02, it means you are a subscriber for life to *The Forum*. If you are not current, PSI would certainly appreciate your bringing your Active status and your contribution up to date.

WHO WE ARE

Phi Sigma Iota was founded in 1917/1922 and recognizes outstanding ability and high standards of excellence in the field of foreign languages, literatures, and cultures, including Classics, Linguistics, Philology, Comparative Literature, and Bilingual Education. It is the highest academic honor in the field of foreign languages. It promotes international communication and understanding, fosters the spirit of liberal culture, and stands for freedom of mind and democracy of learning. Within **PSI**, excellence is not only a goal but an attitude as well.

WHO YOU ARE

PHI SIGMA IOTA rewarded your excellence in the pursuit of foreign languages. You and another 50,000+ men and women have been distinguished for interest in and care for other cultures and people. Regardless of your present occupation and place of residence, **PSI** wants to be in contact with you; share with us your current endeavors; let us share with you the remarkable achievements of international awareness. Keep in touch with us.

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Besides the honor granted by **PSI** to its members, we also strive to maintain, and constantly add, other "tangible" benefits. We structure a number of special programs depending on availability of funds, that is, on all members' cooperation by paying the annual dues on a timely basis. Following is a summary; please, take advantage of them. Thousands already do!

Scholarships - We make constant efforts to generate funds to create and award more scholarships to help outstanding foreign language students to help themselves in achieving excellence. The sources include members' dues, donations, advertisements, etc. If you, or someone you know, are presently studying foreign languages, please read the application data in this issue of *The Forum*.

Civil Service Rank -The U.S. Civil Service Commission determined a few years ago that a bachelor's degree holder or candidate can qualify for-grade "GS- 7" rather than "GS-5" (that is, higher rank and salary) if the applicant for Government Career Examination has been-elected to membership in a college honor society which meets the requirements of the Association of College Honor Societies.

The Benefits are Many

PSI is the foreign language honor society fully admitted to the ACHS since 1949. It will be to your advantage, therefore, to include your membership in **PSI** when filing an application.

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Car Rental - We have entered into agreements with two national companies to grant special rates to our members. When you need to rent a car, please favor **Alamo Rent-a-Car (PSI Association ID#BY:93883)** and **National Car Rental (PSI Association ID#6100772)**, and indicate that you are a current member of **PSI** in good standing. When you rent from these two companies,

you will be honored with special rates and will also help **PSI** because Alamo and National contribute financially to our Scholarship Fund.

Polo and T -Shirts - We have beautiful Polo and T-Shirts with the **PSI** logo. 50% cotton/50% polyester.

Tax Benefits -Contributions to **PSI** are tax deductible to the extent allowed by law. Have you thought of increasing your shelter by becoming a Life Member or by making a donation to our Association (i.e., real estate, an insurance policy making **PSI** the beneficiary, donation of unsold securities)? Contact our Executive Director for details.

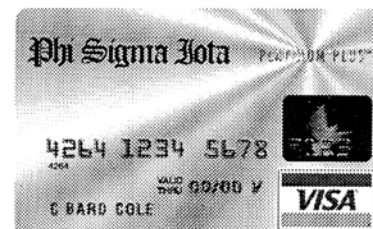
In summary -By helping to attain **Phi Sigma Iota** aims, you will have the satisfaction of profiting from, as well as contributing to understanding among peoples.

And if you would like to have other services or benefits through **PHI SIGMA IOTA**, write our Executive Director. We will make our best effort to satisfy you!

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