

The Forum

of Phi Sigma Iota
International Foreign Language Honor Society

Spring 2001

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The President's Page

In today's world where English has become the *lingua franca*, we often hear it affirmed that Americans no longer need to learn other languages and cultures. But how frequently do businesses create marketing nightmares by not understanding the connotations of words that are appropriate in American English, but which are very misleading or even taboo in some other culture. Translation software can never replace the human element. There will always be a need for people trained in socio-linguistics and individual languages who can consult with businesses who plan a marketing strategy in a "foreign" country. Businesses who are careful to hire or consult with language experts can avoid humorous but costly *faux pas* such as the following:

- Coors put its beer slogan "Turn it loose" into Spanish where it came out "Suffer from diarrhea"!
- Clairol introduced the "Mist Stick" curling iron to Germany only to discover that "mist" is slang for manure!
- Colgate introduced a toothpaste in France called "Cue" which is not only the title of a porn magazine but also a word that is pronounced in French the same as "cul" meaning that part of our anatomy we sit on!
- An American T-Shirt manufacturer printed some shirts to commemorate the Pope's visit to Miami. But instead of saying "I saw the Pope" (el Papa) the shirts read "I saw the potato" (la papa)! There are so many of these examples that a national Chevy Nova Award (in honor of the GM's company's efforts to sell the Nova car in Latin America) has been established.

I'm sure you all have your favorites. Send them to me, and we will try to find space to include some in the next issue of *The Forum*.



CHILDHOOD CREEKS

Winding creeks laze slowly through the bottomlands
Where willows bow to tip the grass-choked sands.
These muddy creeks are magnets for inventive minds
Intrigued with tadpoles, toads and other finds.

Narrow creeks have banks unmatched for leaping.
Inticing water hazards there for all to see!
Shallow creeks are swell for knee-deep wading,
Books and sweaters tossed aside with shoes and keys.

*Careful in that creek! Ye hear?
Crayfish grab Ye in them pinchers
Won't let go ..til thunder roars!*

Tiny creeks hold mighty crayfish, forged in combat past.
Trick's to find 'em hiding under stones.
Attack and make' em scurry in a retro blast,
Stirring up the sand in ochre colored zones.

Mothers don't subscribe to creek-side joys,
Nor crayfish contests held amidst aquatic rink,
Nor dripping mud and clay from shoes and boys,
Nor tadpoles growing in the kitchen sink!

C. Eugene Scruggs Atlanta, GA July 1997

IT'S MORNING IN BELIZE

Heavy breezes comb the dust-choked air
And clouds bound low against the breaking light
Heavy chopping seas contend with squawking gulls
It's morning in Belize!

Animation overwhelms our diverse senses
As sidewalk vendors peddle pungent wares
Proclaiming freshness for assorted fruits and fowl
It's morning in Belize!

Giant metal beasts disgorge their fumes and trumpet loud
All ancient exiles from the northern climes
Who part the bustling waves of footed souls
It's morning in Belize!

Streets swirl and dance with yesterday's debris
A giant sign above conveys a Creole caution:
"BETTA NO LITTA"
It's morning in Belize!

*C. Eugene Scruggs
Belize City, February 1997*

Be a contributor to The Forum!

Send us your poems, travel narratives, accounts of Phi Sigma Iota chapter activities, short stories and articles (of 4 or fewer pages, typed double-spaced). Be sure to include photos or drawings to illustrate your submissions.

This issue of *The Forum* features an article by scholar, **Maria Esformes**, who has taught at the University of Massachusetts in Amherst, Harvard University, and is presently Associate Professor in the Division of World Language Education, University of South Florida. During spring semester, 1998, she spent her sabbatical as Visiting Scholar at the Oxford Centre for Hebrew and Jewish Studies, Oxford University, England. While at Oxford, she did research and lectured on the history, folklore, and culture of the Jewish community of Greece, she recently returned from Greece where she was on a Senior Fulbright Lecturing and Research Award. She spent her time in Greece completing her book on the Folklore of the Sephardi Jews of Greece.



The Forum

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Linda Gigi Carroll, a free-lance illustrator, teaches Chinese at the University of South Florida. She designed the STORY CARDS to help her students to learn Chinese characters. She studied ancient Chinese inscriptions, combining culture, philosophy, and folk tales to explain each character's meaning and origin. The character appears in brush calligraphy, the border in Chinese wood-cut design.

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Wanted

PHI SIGMA IOTA and *The Forum* want to know the whereabouts off our more than 50,000 alumni members. We wish to communicate with all former students and faculty who were initiated into the Society and who have ever contributed to **PHI SIGMA IOTA**.

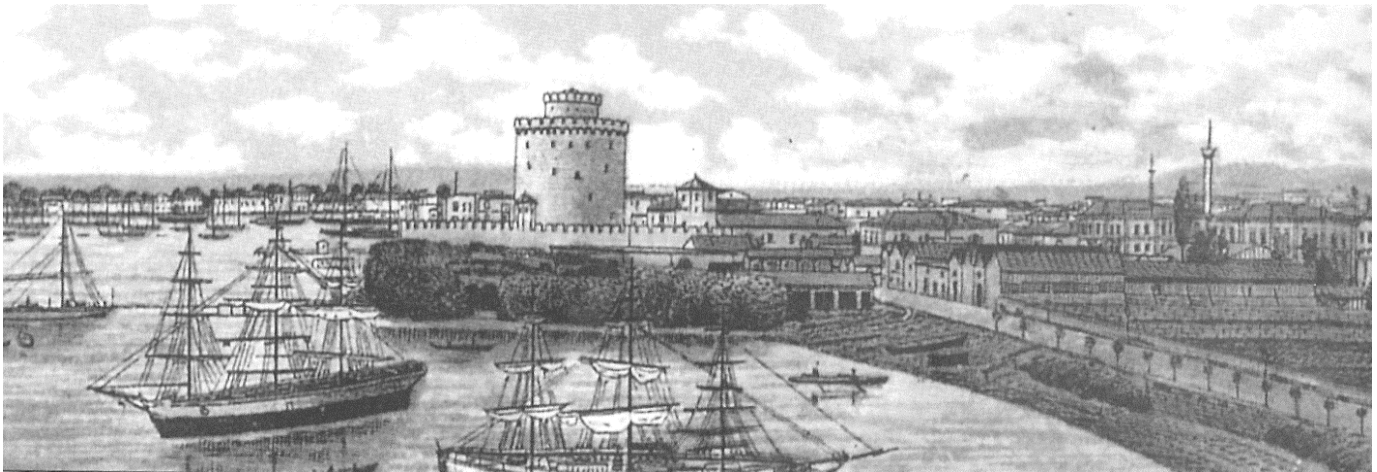
Folklore of the Greek Jews

By **Maria Esformes**
Professor of Greek and Spanish
University of South Florida

If we want to know the soul of a people, their character, it is not enough to study only their history and geographical distribution, nor simply to delve into the great works produced by a population's outstanding writers. In addition, we must have a look at the people themselves, at the way they think, the way they feel, the way they act and live. When speaking of the Sephardi Jews of Greece, these verbs, alas, have to be put in the past tense, because so much of the life and folklore of the Greek Jews is by now a thing of the past.



Salonika, Greece, an Aegean port city in the northeastern part of Greece known as Macedonia, was once a metropolis of Jewish learning and civilization; Prior to World War II it had a population of approximately 70,000 Jews. On April 9, 1941, the first German forces entered Salonika. During the months that followed, 90% of the city's Jewish population was deported to German concentration camps where they perished.



Today, only 1,250 Greek Jews remain in Salonika. Their way of life, language, and folklore, are almost forgotten. Concerned about their being lost forever, I have traveled frequently to Greece in recent years in order to record and preserve the oral traditions of the Greek Jews. What follows is a brief description of this immensely rich and ancient folklore tradition.

Any discussion of Sephardi folklore, even a most cursory one, has to answer two questions. The first is: Who are the Sephardim? And the second: What is Sephardi folklore?

Starting with the first question, and looking at it historically, we must recall that the Jewish people consist of three major divisions. There is the division of the Ashkenazim, the Jews who lived in the Middle Ages in German-speaking lands and who moved to the East and West from there, retaining until a generation ago, Yiddish as their mother tongue. Then there are the Oriental Jews, who were exiled from Palestine eastward to Iraq, Iran, and Afghanistan, southward into the Arabian Peninsula, and to the southwest to Egypt whence they spread to the rest of North Africa. These Oriental Jews never lived in Europe; they moved from Palestine directly either into other countries of Asia, or to Africa. The languages they spoke, and speak to this day, are identical, or almost identical, to the languages of their host countries. That is to say, in Arabic-speaking countries they speak Arabic, in Iran they speak Persian, and so forth. The third group, that of the Sephardi Jews proper - with whom my research is concerned - consists of the descendants of those Jews who in the Middle Ages immigrated into the Iberian Peninsula, especially following the Muslim conquest of that country in 711. They lived in Spain and Portugal, first under Moslem rule, and then under Christian Spanish rule until their final expulsion in 1492.

Today, only 1,250 Greek Jews remain in Salonika. Their way of life, language, and folklore, are almost forgotten.

Although the Spanish monarchs, Isabel and Ferdinand, could expropriate the homes and personal belongings of the Jews and restrict what inhabitants of the Peninsula could take out of the *country* in 1492, they could not prevent them from taking their folklore and their love of the Spanish language. The Sephardim exemplify what for centuries has characterized the Jewish Diaspora: the experience of exile, of homelessness, and at the same time, the preservation of a sense of identity by holding tight to a tradition almost exclusively determined by language, oral traditions and written



Jews from Salonika working for the German "Organization Todt" at a forced-labor camp in Theva, circa 1942. 55,000 Greek Jews were deported to Auschwitz and Birkenau. Less than 4% survived.

records. In exile, the permanent and easily transportable elements are language and knowledge. All other things are transitory and easily left behind.

In the 1800's and early 1900's, visitors to Greece, such as the Spanish Senator, Angel Pulido, were fascinated by the use of 15th century Spanish by inhabitants of Sephardic communities, who had settled in Greece and other parts of the Ottoman Empire after they had been expelled from Spain. For centuries, the Sephardim had kept alive the language, folklore, and traditions of their Spanish ancestors. Folklore was passed on for generations from father to son in the oral tradition. Often families would gather around the dinner table, especially after the Friday evening meal, to hear folktales told in a flamboyant manner by one of the elder, male members of the family. Most often the stories were told to entertain and to instruct. They often ended in a proverb that conveyed the religious and moral teaching of each story.

Sephardi folklore is especially rich in proverbs, folktales, and ballads. I will discuss one of these folklore genres, the folktale (or "conseja" as it is called in Judeo-Spanish) as an example of Sephardi folklore and in the process, answer our second and final question: What is Sephardi folklore?

Sephardi folklore stems from three basic sources: The first includes the Bible, the Talmud, and more specifically

the Aggadah - in other words, the sacred books of the Jewish religion. The second source arises from Spanish medieval culture; for example, ballads and folktales of medieval Spain, and the third source comes from the country where the Sephardim settled after their expulsion from Spain in 1492. In the case of the Jews of Greece, this source would therefore include the themes, music, and folk motifs from Greek and Turkish folklore.

Among the examples of the rich and varied sources that contributed to Sephardi folklore, and specifically to folktales, are two very interesting collections of Spanish medieval "ejempla", or didactic folktales. They circulated in medieval Spain and subsequently became part of the folklore tradition of the Sephardi Jews, who in turn carried these stories into their new homes in the Ottoman Empire. The first collection has the title of Barlaam and Josaphat and shows the metamorphosis that tales undergo in different cultural interpretations. The ancient source of these stories derives from India. They were written in Sanskrit and tell the story of the young Buddha. From India the stories passed into Persia and from Persia into Arabic speaking countries. It was after the invasion of the Iberian Peninsula that the Arabs carried them into Spain, where medieval Spanish-Jewish scholars translated them into Latin and also Hebrew.

The Hebrew version of the stories was produced in the first decades of the 13th century by the poet Abraham ben Samuel Ibn Hasdai of Barcelona, who gave it the title "Ben Ha-Melech Veha-Nazir." It relates the story of a prince with a great hunger for knowledge whose father raised him in a palace on an isolated island. The king did not want to expose his son to the suffering of the world. The cloistered environment, however, did not satisfy the son. One day a hermit visited the palace and revealed to the prince the suffering of the world, the sadness and vanity of human life. He urged the prince to reject the desires of the world and to think day and night of God and his Power. The young prince subsequently dedicates himself to being God's agent. The many sub-tales included in Ibn Hasdai's Hebrew version stem from the Talmudic Aggadah. Over and over, the false

pursuit of pleasure and worldly objects is described as a beautiful red apple with a worm in its core... Over and over, the false pursuit of pleasure and worldly objects is described as a beautiful red apple with a worm in its core... Repeatedly, these tales instruct that one's only true goal in the world should be to purify the soul and serve God with good deeds.

Another collection of medieval "ejemplar," or tales, is the *Kalila y Dimna*. It was translated into Hebrew in the first half of the 13th century by the poet and philologist Jacob ben Eleazar. In the introduction of the *Kalila y Dimna* is found the story, which became a part of European folklore and also Sephardi folklore. It tells of a man who runs away from a lion and falls into a deep pit. To break his fall, he grabs onto two branches. Below him, in the bottom of the pit, is a terrible serpent with an open mouth waiting to devour him. He notices that two mice, one white and one black, are gnawing away at the two branches (his only support). Slowly, the branches become thinner and the man realizes that in a short time, he will fall into the mouth of the snake. He is filled with despair until suddenly he notices near him a nest of bees, filled with honey. Transported by the joy of his discovery, he greedily begins to lick the honey. The comparison is made that the pit is the earthly world and the two branches are man's life, which is constantly consumed by two mice, white and black, or day and night. The serpent with the open mouth is death, and the honey represents the joys and pleasures of life) which provide men with the ability to endure the hardships of the human condition.

After their expulsion from Spain, the Sephardim carried these folktales into their new homes in the Ottoman Empire. They further developed the didactic and moralistic character of the stories, which usually ended with a proverb that summarized the teaching or moral of the story. The great majority of folktales, or "consejas," that I have personally collected from members of the Sephardi community (living now in Salonika, Israel, and the United States) have similar basic themes and format. Of the moralistic tales I've collected, some end with the following proverbs, which, of

course, reflect the themes of the stories themselves: "Haz bien no mires a quien" (Do good no matter to whom); "Cualunque haze mal tarde o temprano lo tiene que topar" (Whoever does evil will eventually meet an evil fate); "Non es la moneda que trae la alegria" (It is not money that brings happiness); "De casta que vengan los reyes de ser emperador" (It is one's heritage that makes one an emperor); "Lo que esta escrito non se puede trocar" (What is written cannot be unwritten); and "Si Dios esta contigo no te espantes de tu enemigo" (If God is with you, don't be afraid of your enemy).

A theme very popular in Sephardi folktales is that of fate, destiny, or in Hebrew, "mazal". In Jewish religious thought, fatalism is closely combined with the concept of free will. Humans are seen as the creators of their own destiny. In other words, humans can choose both righteous and unrighteous behavior and therefore create their own Destiny. In many Sephardi folktales the main character of the story is pursued by a negative fate. Nothing turns out right. However, by the performance of certain acts, one is able to change one's fate from negative to positive. The acts performed are very specific and they include:

- The performance of good deeds
- Prayer
- Repentance or change of conduct
- Piety
- Change of place or a change of name
- Charity or "sedaka"

Of the various virtues or acts that humans have at their disposal for altering a negative fate, "sedaka" or charity is the one mentioned most often. Of course, all of the above are also listed in the Talmud.

In the folktales, alms giving and uncharitable behavior are often contrasted. Benevolent conduct is always rewarded. The point is made over and over again that kindness is never wasted, but will always be repaid. Those performing "sedaka" are from all walks of life, old, young, rich, and poor. The Prophet Elijah frequently appears in the tales, usually disguised as a beggar or an old man. He often puts the hero of the story to the test in order, to see if he is truly charitable.

If he is charitable, he will enjoy good fortune; if not, he will be forced to endure further hardships. It is Elijah who is the protector of the poor and destitute and the one who always compensates the righteous. The didactic nature of the stories stresses the lesson of reward for moral behavior in contrast to the high price one pays for greedy, selfish, and unrighteous behavior.

Various characters that are central and very popular in Sephardi folklore appear repeatedly. Among them are:

- King Solomon, who is always the representative of truth and wisdom.
- Elijah the Prophet, who is the miracle worker and the protector of the poor and destitute.
- The wise Rabbi who has mystical powers.
- The wise old father who gives advice to his children.

A character adopted from Turkish folklore is the trickster Nasraddin Hodja. At times, he is wise, at times a fool. Often he is depicted as a humorous character, providing laughter and satirizing society, human strengths and weaknesses. He is a Sancho Panza type, characterized as a rotund figure, turbaned and riding on a donkey. Among the Sephardim he is often called Juha. Most often, the main characters of Sephardi folktales are everyday human beings, both poor and destitute as well as rich and powerful. And women are always seen in traditional roles: the young girl in love, the married woman, the good mother, and the older wise woman.

The folklore of the Sephardim is immensely rich and complex for it has been influenced by and reflects a variety of cultures. The humorous trickster Nasraddin Hodja has entered Sephardic folklore from the Turkish. The moralistic and fatalistic character of the tales is Jewish in nature. Many of the tales are variants of medieval Spanish folklore. Popular folklore characters such as Elijah the Prophet and King Solomon stem from the Holy Scriptures. It is this unique mixture of cultures that has combined to create the immensely rich folklore of the Greek Sephardim. ♣

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WHAT HE DID FOR LOVE

Dr. Santiago Vilas and Phi Sigma Iota

How do you identify Phi Sigma Iota? By the insignia, the key and the seal? By the installation and initiation ceremonies, the motto "To understand others is to understand oneself", or perhaps by *The Forum*? For all this and much more, you can thank Dr. Santiago Vilas, who dramatically restructured the whole spectrum of Phi Sigma Iota during his tenure as President, from 1978 to 1980. The greatest growth of the Society took place during and following his presidency, and the forward move that he provided is one of the most significant events in the history of Phi Sigma Iota.

Haunted by a love for Phi Sigma Iota, which began on the day of his induction in 1964, he felt the immense and unlimited potential of the Society --to promote the learning of foreign languages and to identify and reward the best students. He believed that Phi Sigma Iota must become the vehicle to affirm that learning a foreign language makes human communication more meaningful, that to learn about others is the natural process to understand ourselves better.

Love Does Miracles

When Dr. Vilas took office, alone and without records, the organization was on shaky ground in terms of leadership, money and many other factors. Because he is a man who does not believe in just planning and fighting, but rather in resolving and doing, he agreed to accept the presidency on his own terms, which were non-negotiable. That is, full authority with full responsibility, two years in which to make the society financially self-sufficient, to give it the rhythm and dynamics necessary for the second half of the 20th century, and to leave it running smoothly and ready for the next administration to explore wider avenues.

It would be impossible to detail all the changes he introduced during his administration, but the depth and scope of his reorganization accomplishments were comparable only to creating a new Society. Aided by his capable leadership team, consisting of Drs. Thomas Napoli, Oscar Haac, Marcel Moreaud, Patricia Bentivegna, Marie

Marcone, and others, he immediately set up internal

procedures in order for the organization to be able to function.



There was no money and few records! Dr. Vilas began the Herculean task of digging into each and every record from day one in order to classify names and to compose a master mailing list to be able to reach people. He hired a whole crew of computer keypunchers to work day and night in his own office to compile a list of names and addresses from all membership cards from the start of the Society retrieved from numerous boxes stored for 57 years in archives. Result: A massive invaluable database with 27,000 alumni members who were contacted and welcomed back. Thousands of letters poured in from alumni in all professions and from all over the world, many of whom became Life Members.

One change, which needed to be approved by the Society, was to increase the international scope by including all languages, not just Romance languages. Also, obsolete procedures, rituals, and formats needed to be updated while still adhering to Phi Sigma Iota's founding principles. The new Constitution and the By-Laws were approved by the entire Society within just five months of the new presidency. This granted authority to Chapter Advisors to have more control over their chapters and provided detailed instructions on organization and function -a "how to" guide.

New types of membership which identify Phi Sigma Iota as the International Foreign Language Honor Society were created to reward all foreign languages; Classics, Linguistics, Philology, Comparative Literature and Bilingual Education.

The door was finally open to set into motion programs for expansion -more chapters, more money, better communication with the membership and the public. Dr. Vilas personally advanced the money to mail out letters and flyers to 2,200 chairs of foreign languages in colleges and universities inviting them to acquire a PSI Charter which would enable them to reward achievements by their

students. Result: The number of Chapters was doubled and idle Chapters were reactivated.

Money, much more money, was needed if PSI were going to award more than one sole scholarship. To raise funds, hundreds of letters were sent to commercial entities to advertise and to make donations. Dr. Vilas personally gave \$500 to create the first of the new Scholarship Program. Result: In less than one year the number of scholarships granted went from 1 to 14, including the innovative VISA scholarship.

At the 1978 National Convention, he pushed through the creation of an additional honor, the Life Member. For a one-time fee of \$100, (currently \$130) the Life Member would be exempt from paying national dues and receive *The Forum* and all benefits of membership. The first Life Member was, that's right, Dr. Vilas, with his contribution of \$500.

A more modern vehicle would be needed to communicate with the entire membership, one that would improve Phi Sigma Iota's public image. Transforming the old *Newsletter* into a brand new magazine, *The Forum* was created, and the result was a modern, sophisticated magazine of national circulation. Dr. Vilas' many years as a journalist in his native Spain equipped him to edit the first issue published in August 1979 and give it a professional look befitting the honor society.

Dr. Vilas dedicated himself to changing the image of Phi Sigma Iota, from that of a fraternity to an Honor Society that promoted, encouraged and rewarded achievement in the field of foreign languages and literatures. Top officials in the U.S. Federal Government became aware of the impact of PSI in the educational field and made recommendations to stimulate support of foreign languages and cultures. For the first time a PSI President, Dr. Vilas, was distinguished with an appointment in the National Endowment for the Humanities, serving as Advisor, Panelist and Examiner of candidates for Fellowships and Grants.

In two years, Dr. Vilas had accomplished what he said he would, and he established the momentum necessary to carry PSI into a brilliant future.

The Post-Presidency Years

It was inevitable that because of the unparalleled leadership that Dr. Vilas had provided and because he knew everything about the Society, he would be asked to serve yet again. Six years after his presidential tenure ended in 1980, he assumed oversight responsibilities and the everyday management as Executive Director. His office monitored the functions of PSI chapters in 210 colleges and universities in the U.S. and two foreign countries (Mexico and France), managed the 18,000 membership roster, designed the current computerized membership and accounting systems, composed and mailed out annual dues notices and collected funds, monitored publication of *The Forum* and raised scholarship funds through various programs (credit card, long distance, insurance, car rental, travel and study programs abroad) that would benefit students as well as teachers looking to improve their skills.

Since 1986, the "Holy Trinity", Dr. Vilas and Drs. Marie-France Hilgar and Corina Mathieu Higginbotham, comprised the strongest executive team the Society has ever known. But after 31 years in some leadership capacity, Dr. Vilas knew it was time for a challenge. On the first week of April 2000, at the National Convention in Las Vegas, Dr. Vilas and the rest of the executive officers resigned their positions and began to turn over direction of the Society to a new team of leaders. These new leaders will carry PSI into the new millennium with their enthusiasm and vision. However, Dr. Vilas' enormous professionalism, dedication to PSI and his personal dignity, style and elegance will make him memorable as one of the Fathers of Phi Sigma Iota.

How does he feel about his Phi Sigma Iota experience? "Phi Sigma Iota will be forever in our hearts; we served it with love." You can't regret what you did for love.

Support the Phi Sigma Iota Scholarship Fund

Make a Contribution in any Amount

Payable to: Phi Sigma Iota International

And mail it to the PSI Secretariat at the University of South Florida

You may indicate the name of the scholarship (e.g., Founders, Presidents, PSI Annual, Capsas, Vilas, Hilgar, or other). You may also indicate the language or cultures you wish to support.

" The Bandit Figure in Brazilian Cinema"

by **Edward J. Neugaard**
Professor of Spanish and Portuguese
World Language Education
University of South Florida



Brazilian bandits, called cangaceiros in Portuguese, held sway over much of the country's Northeast region for more than a decade. These rag-tag gangs of outlaws became fearsome paramilitary militias who came to control large areas of the interior of Brazil's Northeast in the 1920's and 1930's. It was not until 1940 that the last of these gangs was exterminated by armed forces of state and federal governments. These bandits became the subject of an impressive number of Brazilian films, one of which gained international fame.

Cangaços were groups of armed outlaws whose origins can be traced back to the late eighteenth century. They take their name from the word canga, which refers to a long pole slung over the shoulders to carry heavy bundles or water buckets, like the Chinese coolies. It is believed they got that name from the manner in which they slung their long rifles over their shoulders on their long marches. A member of the cangaço was called a cangaceiro, a term that also referred to the head of a cangaço.

The prototype of the Brazilian bandit – a sort of Latin American Robin Hood – was Virgulino Ferreira da Silva. He was born at the end of the 19th century in the interior of Pernambuco state. This is the driest and most poverty-stricken area of Brazil. Its harsh environment is similar to the American Southwest.

As a result of the death of their father in a feud with a neighbor, Virgulino and his two brothers, Livino and Antônio, began a crime spree not unlike the American gangs of the 1920's and 1930's. In 1922, at the age of 24, Virgulino became the head of his own cangaço. He came to be a true folk hero in the Northeast, where he is still revered by many. Until his death in 1938, he was one of the most powerful non-governmental figures in Brazil, being the virtual ruler of the interior of seven Brazilian states.

On July 28, 1938, 'The Lantern' and his beloved Maria Bonita were finally killed by the state militia in an ambush, after having been betrayed. Nine other cangaceiros also died in the skirmish. The heads of the dead cangaceiros were displayed on poles in public in many cities of the Northeast. Corisco, 'The Last Cangaceiro,' as he is known, died in 1940, and with his death came the end of this bizarre and violent social movement.

In 1934 the Brazilian photographer Benjamin Abraão became friendly with Virgulino's gang and was able to film them in action. This movie, sort of a primitive documentary, was not shown commercially until almost sixty years later, when parts of it were used for the film O baile perfumado (The Perfumed Dance).

Undoubtedly the most famous Brazilian film of all time was O Cangaceiro, which came out in 1953. The movie is based loosely on the life of Virgulino Ferreira, with many fictionalized elements. The movie became very popular, both in Brazil and abroad, and it won 35 international prizes, including the Cannes Film Festival Award for the best adventure film for that year. The clothing of the cangaceiros became very popular in high fashion circles. The producer, Lima Barreto, unwittingly sold the rights to the film to Columbia Pictures for a mere 16,000 contos (perhaps \$100,000). By 1970 the movie had earned Columbia the incredible sum, for that time, of \$200,000,000 -- and the studio had not invested a single penny in the production or making of the movie. It was shown in 80 countries and was on the marquee for six consecutive years in Paris and four in Berlin and Tokyo.

In the 1960's a plethora of films on the cangaceiro theme appeared: The first was A Morte Comanda o Cangaço (Death Commands the

Cangaço),’ 1960, by Carlos Coimbra, who would go on to make several other films of the genre.

In 1962 two cangaceiro films appeared: Jesuino Brillhante: O Cangaceiro, directed by William Gobert, and Lampiãõ: Rei do Cangaço (Lantern, King of the Cangaço), which was more historically and biographically accurate and featured Virgulino’s mistress, Maria Bonita. It was in color and was again directed by Carlos Coimbra.

Other films of the 1960’s with the bandit theme were ‘Memória do Cangaço (Memory of the Cangaço), by Pedro Paulo Gil Soares; Cangaceiros do Lampião, 1966 – also by Carlos Coimba.

In 1968, Maria Bonita, Rainha do Cangaço (Maria Bonita, Queen of the Cangaço) appeared. It was the first film featuring the infamous Maria Bonita first. It was directed by Miguel Borges. A sequel, A Mulher do Cangaço (The Woman of the Cangaço) appeared in 1976. Carlos Coimba directed still another cangaceiro film, in 1969, Corisco: O Diabo Loiro (Corisco, the Blond Devil).

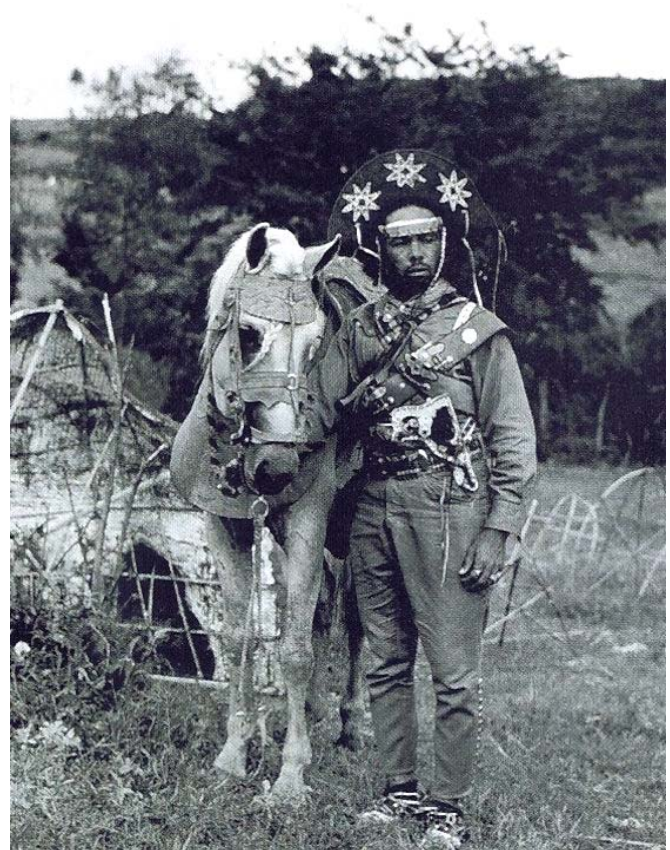
In the 1970’s and 1980’s several other films dealing with the bandits appeared, almost all featured Virgulino and Maria Bonita as the archetypal bandits.

In 1995 a remake of the original 1953 O Cangaceiro was made by Anibal Massaini and can still be seen in cinemas in Brazil.

O Baile Perfumado, also of 1995, features the remnants of the film mentioned earlier by the

so-called ‘mascot’ of Lampião, Benjamin Abraão, in 1934. The name comes from scenes in which the cangaceiros perfume themselves and dance around for the camera like little children. The Lantern himself held the camera and filmed several scenes.

These movies about the cangaceiros came to be the equivalent of Brazilian westerns and were largely responsible for the mythology of the cangaços and of the folk hero status attained by Virgulino, the prototypal cangaceiro. Although many were poorly made on low budgets, they give us an insight into the social conditions of the Brazilian Northeast.



Language Learning Online

Foreign Language Resources

<http://www.cas.usf.edu/languages/flresource.html>

Windows on Italy

<http://www.mi.cnr.it/WOI/tidbits/tidbits.html>

Japanese Online

<http://www.japanese-online.com/>

Polish Phrases

<http://www.cusd.claremont.edu/~tkroll/EastEur/pol-list.html>

French Language Course Online

<http://www.jump-gate.com/languages/french/>

Deutsch im Netz

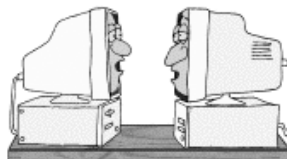
<http://www.cas.usf.edu/german/>

Hawaiian Online

<http://www.geocities.com/~olelo/>

Russian Vocabulary in Pictures and Sound

<http://www.friends-partners.org/oldfriends/language/course/school.html>



Jamaican Creole

by Jerome York

ESL Instructor
English Language Institute
University of South Florida



“Hey, mon! Mi have a nice likkle ting fi di ‘merican touriss, sumtin’ you cyaan refuse!” “I heard English words, but I didn’t get that,” many North Americans have remarked to themselves when they have vacationed in the English speaking Caribbean. So too I have asked myself when I have eavesdropped on conversations between students from various English-speaking Caribbean countries. Yes, it is English certainly, but of a different song. Indeed, after setting out to learn about Caribbean English, I learned that there are many different forms of English Creole spoken in the Caribbean Basin. This is due primarily to the differing demographics of forced migration from African societies during slavery, indentured servitude from Ireland, India, and China, and three centuries of colonization by Great Britain.

I chose to set about determining what exactly is peculiar and salient to Jamaican Creole because to my ears, it sounds the most distant to Standard English and also stands out as different from the other Creoles of the region. In short, while speakers of the different Creoles are mutually intelligible to each other, they do not sound the same, and Jamaican is the furthest away from the group as a whole.

There are certainly syntactic and lexical analyses that can be relevantly applied towards this investigation. For example, it is known that Caribbean Creoles and especially Jamaican Creole contain hundreds of vocabulary items that derive either from African languages (“nyam”: to eat or bite), from archaic English constructions that have fallen out of general use in North America

(“vexity”: a lot of worrisome problems), or from the history of slavery (“pickney” from the Portuguese diminutive of small, “pequeninho”: a small child). Syntactically, these Creoles share much in common with each other: frequent elimination of the copula (*Mi faddah smaht: My father is smart*), differing forms of the preposition and purposeful adverb “fi” or “fu,” (“*She waan fi ‘ave two pickney*” is glossed as “she wants to have two children”) and numerous rearrangements of the syntactic and morphosyntactic rules of Standard English which are too extensive to be given adequate attention here.

The most immediately noticeable feature of Jamaican Creole compared to Standard English is the difference in phonology, and this is the focus of my investigation.

Certain vowels are changed in Jamaican Creole (JC) from the Standard North American pronunciation form. Let us begin with the tense vowels /i/, /o/, /e/, and /u/. In the first three of these, a Standard English speaker will immediately notice that a schwa is added at the end of the tense vowel, and that the tense vowel is often lengthened. Hence, we get:

‘EEYe’ (JC)	eat
‘OWepen’	open
‘AYej’	age

/u/ gets no change except in odd combinations such as in the word ‘graduate:’

‘gradEEYe’	graduate
------------	----------

Here the vowel is neither pronounced nor lengthened, but /u/ is normal when by itself in the same syllable, suggesting a further rule that involves certain combinations of phonemes.

Most of the lax vowels are consistent with Standardized English, with three exceptions. The lax vowels /ae/ (attitude), and /ɔ̃/ (ought) are changed to /a/ (opportunity). /a/ remains as it is. Hence:

'AAHtitude' attitude
 'AAHpartunity' opportunity
 'AAHt' ought

In each of these cases, the lax vowel is somewhat lengthened, but lengthening is especially prominent when the lax vowel is word-medial:

'kyAAHn' can't
 'rAAHtin' rotten
 'brAAHt' brought

The unstressed vowel of Standard North American English ə (the schwa) is typically only added in the aforementioned cases, but is stressed as a normal vowel in the cases when Standardized North American English would unstress the vowel. Here is example:

(SE) 'uhMERukun' American
 (JC) 'AAHMERIKAAHN'

Note that none of the syllables are assigned less stress than the others, forcing the pronunciation of all the vowels according to the rules already delineated. The even stressing is not consistent across all words in Jamaican Creole, however, when syllables are stressed, they are typically over-stressed or the stress is in a different part of the word than it would be in SE:

InstiTUSHAAHN institution

In most cases however, the stress in a word is usually more even across words than in SE,

frequently giving Jamaican a certain staccato sound to the North American ear.

Diphthongs are also changed in JC. It appears that /ay/ remains unchanged, except for some vowel lengthening, but /aw/ and /y/ become radically changed:

'OWTside' outside
 'aahBOWT' about
 'KOW' cow

Interestingly, a /w/ becomes inserted before the diphthong in words like boy and boil, giving us 'bwai' and 'bwail.'

'AYL' oil
 'BWAYL' boil
 'TAY' toy

Initially, /h/ is always omitted, and is often replaced with a glottal stop.

'we 'Ave to 'Urry' we have to hurry
 ''IT' hit
 ''Otel' hotel

Both the voiced and unvoiced 'th' sound of English are pronounced as /t/ (voiceless) and /d/ (voiced):

'TEEory' theory
 'DIS' this
 'DAT TING' that thing
 'BREddah' brother

Engma (the -ing sound in English) mirrors informal English in that it is pronounced in one syllable words but tends to be reduced to /n/ in multiple syllable words.

'BRING' bring
 'WAYetin' waiting

Certain consonant clusters demand change in JC. Most prominent are /t/ and /d/ before /l/. These two stops are shifted back to the velum and retain their voiced or unvoiced qualities:

Continued on page 18

PSI Scholarships

Announcing – The “Year 2002 PSI Scholarships”

ELIGIBILITY: Only active members of *Phi Sigma Iota*, both undergraduate and graduate students, are eligible for an award.

HOW TO SUBMIT A NOMINATION: With the signed endorsement of the Faculty Advisor, a Chapter is entitled to submit only one nomination. A PSI official form must be used. 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.*
- *A wallet-size photo*

AWARDS: In the Spring of 2002, *Phi Sigma Iota* will grant several Scholarship Awards based on availability of funding. Scholarships in the amount of \$500 will be awarded. Normally, the following awards will be 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 President's scholarship; The Santiago Vilas scholarship; and The Marie-France Hilgar scholarship.

DEADLINE FOR SUBMISSION OF NOMINATIONS: Postmarked no later than January 15, 2002.

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
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 _____

'MIGGeI' middle
'LIKKeI' little

Other clusters get changed as well, and it appears that this has something to do with the involvement of /t/ in the cluster:

'EKStabIsh' establish
'PAASS' passed or past
'KAAneked' connected

In each of these cases, something must be altered when /t/ is present in the cluster. In the case of 'establish,' it appears that the JC speaker is anticipating the stop and inserts another stop at the front of the cluster. In the case of 'past' and 'connected' the /t/ is simply eliminated. This raises a further question because a different process is taking place in the first example compared to the second and third. Deeper analysis should yield a rule for these types of consonant clusters, but this is beyond the scope of this investigation.

When these phonetic rules are combined at a suprasegmental level and work together with an altered syntax and lexicon, it is no wonder that some speakers of Standardized English might have trouble understanding what is being said to them when conversing with a Jamaican speaker. Further, Caribbean English and Jamaican Creole contain within their ordinary discourse, a certain "orality" and style to the spoken word. They are rich with quizzical metaphors (such as "every mickle mek a muckle"- "it all adds up") and folk wisdom. So, not only do the phonology, syntax, and lexicon vary from Standardized English, but also *the way one says things* is of crucial importance in everyday discourse. In other words, there is an art to chatting. These factors combine to make Jamaican Creole and other Caribbean English variants unique in sound and rhythm, and contribute to the wide variety and dynamism of the English language. ♠

Chapter News: Submission Guidelines

One of the most important things we print is news about our 250 different chapters (see page 25).

Send Chapter News to:

Lizz Caplan-Carbin
Phi Sigma Iota
World Language Education
University of South Florida, CPR 107
Tampa, Florida, 33620

Phone: (800) 673-5599 or (813) 974-8453

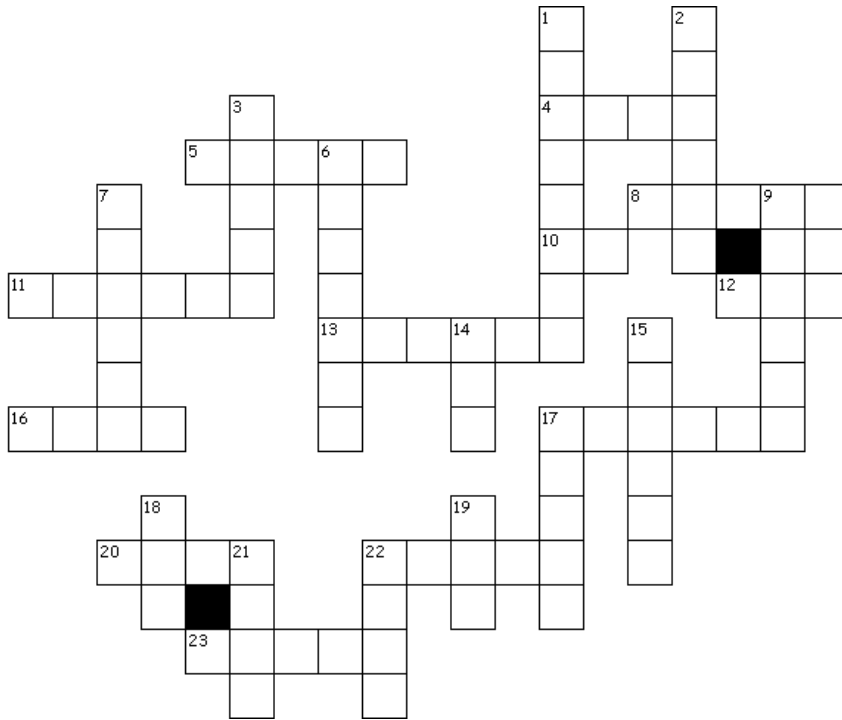
E-mail: editor@phisigmaiota.org

Help us get it right:

- Please type the information about your chapter's ceremony or other news. When possible, we will print your write-up word-for-word. Include some or all of the following information:
 - Chapter and institution names
 - Semester session and place of event
 - A list of initiates
 - Officers, new and old
 - Special speakers, guests, and activities at the event
- Please include an electronic version (MS Word) if possible.
- Limit the write-up to approximately 300 words.
- Photographs (Limit 2): send your favorites.
- If you need to have the photograph returned, include a SASE and write "Please Return" on the back of the photos.
- The best reproductions come from black-and-white photographs. If you cannot use B&W, make sure lighting is good and the contrast is sharp.
- Label the picture on the back with the name of your chapter and university.
- Under the write-up or on the back of the photograph, include a caption that clearly identifies the people in the photo with names.
- Write-ups and captions can be combined if you prefer.
- DO NOT STAPLE the photograph.

We can print news about induction ceremonies, articles, activities, events, etc.

Colors of the World



Across

4. the sky in Spain
5. snow in Germany
8. a rose in France
10. the grass in China
11. snow in Japan
12. the sky in China
13. the sky in Italy
16. a night in France
17. snow in Portugal
20. the sun in Germany
22. snow in France
23. the sun in France

Down

1. the sun in Spain
2. the sun in England
3. the grass in Italy
6. a night in Germany
7. a rose in China
9. the sun in Italy
14. a rose in Germany
15. snow in Italy
17. a night in England
18. a night in China
19. snow in China
21. the sky in Germany
22. the sky in France

Answers on p. 30

Test-tube language

All of the following languages have grammatical features: phonology, morphology, syntax and a lexicon, but half of them are artificial or *constructed* languages.

Guess which ones are *natural* languages and which are not. Answers on p. 30

- Arbërisht
- Asturian
- Buhinon
- Chichewa
- Danovën
- Degaspregos
- Esperanto
- Guarani
- Gujarati
- Hausa
- Hmong
- Ido
- Jakelimoto
- Kamilaroi
- Klingon
- Konkani
- Lakhota
- Lojban
- Neelan
- Novial
- Ojibwe
- Sranan
- Telugu
- Tengwar
- Vogu
- Volapük
- Xhamagas
- Zoinx



An Enterprising Translator

A Mexican bandit made a specialty of crossing the Rio Grande from time to time and robbing banks in Texas. Finally, a reward was offered for his capture and an enterprising Texas Ranger decided to track him down. After a lengthy search, he traced the bandit to his favorite cantina, snuck up behind him, put his trusty six-shooter to the bandit's head, and said, "You're under arrest. Tell me where you hid the loot or I'll blow your brains out." But the bandit didn't speak English, and the Ranger didn't speak Spanish. Fortunately, a translator was in the saloon and translated the Ranger's message. The terrified bandit blurted out, in Spanish, that the loot was buried under the oak tree in back of the cantina. "What did he say?" asked the Ranger. The translator answered, "He said 'Get lost, Gringo. You wouldn't dare shoot me.'"

Phi Sigma Iota Online

Looking for PSI on the Internet? Check out these great chapter websites.

National Headquarters, University of South Florida, Tampa, Florida

<http://www.phisigmaiota.org/>

Phi Sigma Iota Constitution and Bylaws

<http://www.lib.usf.edu/spccoll/guide/p/psi/guide.html>

<http://131.247.112.4/spccoll/guide/p/psi/const.html>

Omega Chapter, University of Nevada, Las Vegas, Nevada

http://www.unlv.edu/Foreign_Lang/psi.html

Nu Nu Chapter, Portland State University, Portland, Oregon

<http://www-adm.pdx.edu/user/fl-psi/phi.htm>

Beta Omicron Chapter, Washington State University, Pullman, Washington

<http://www.wsu.edu:8001/~psi/index.html>

Gamma Nu Chapter, Belmont University, Nashville, Tennessee

<http://www.belmont.edu/Humanities/languages/PhiSigmaIota.html>

Alpha Lambda Chapter, North Carolina State University

<http://www4.ncsu.edu/~kent/PhiSigmaIota.html>

Kappa Theta Chapter, St. Mary's University, San Antonio, Texas

<http://www.stmarytx.edu/acad/languages/kappa.html>

Beta Alpha Chapter, Western Maryland College, Westminster, Maryland

<http://wwwfac.wmdc.edu/ForLang/PhiSigmaIota.htm>

Sigma Sigma Chapter, Rutgers University, New Brunswick, New Jersey

<http://french.rutgers.edu/PHISIGMA.HTM>

Alpha Beta Chapter, Millikin University, Decatur, Illinois

<http://www.millikin.edu/academics/ArtsSciences/Humanities/ModLanguages/Phi%20Sigma%20Iota.html>

<http://www.millikin.edu/studentorgs/honorary/psi/PSI.html>

Beta Epsilon Chapter, Oneonta State, Oneonta, New York

<http://webserver1.oneonta.edu/departments/forlang/phisig.html>

Sigma Nu Chapter, Fort Hays State University, Hays, Kansas

<http://www.fhsu.edu/mlng/psi.html>

Kappa Gamma Chapter, Methodist College, Fayetteville, North Carolina

<http://www.methodist.edu/studentlife/clubs/phisigmaiota.html>

Iota Xi Chapter, Ohio Wesleyan University, Delaware, Ohio

<http://www.owu.edu/~psi/default.htm>

Delta Rho Chapter, Cameron University, Lawton, Oklahoma

<http://www.cameron.edu/~teresal/PhiSigma.html>

Alpha Upsilon Chapter, Niagara University, Niagara, New York

<http://www.niagara.edu/fl/psi.html>

Foreign Language & Humanities Resource Links

<http://www-adm.pdx.edu/user/fl-psi/lnk.htm>

If your chapter has a PSI website that you would like added to this list, contact the *Forum* editor at

editor@phisigmaiota.org

Linguistics Puzzles As Learning Tools

by **Jacob Cafilich**

PSI Executive Secretary International
Professor Theoretical Linguistics, Slavic and Altaic Studies
University of South Florida



One of the truly exasperating issues in today's "practical" linguistic teaching circles is that of finding methods and ways to reach teachers having problems with apparent issues in pragmatosemantics in language study. Some data from Demers & Farmer (1986) have come to my attention which can provide some insight to finding ways to "head pragmatics anomalies off at the pass."

Usually when confronted with data we search for regular patterns that can suggest a master template from which one can predict regularities in structures. What happens when in so doing we cannot "blame" phonology? That is, we cannot seem to find any way to explain the data from phonology, morphology, syntax, or even, seemingly, from semantic structures alone; yet, we are confident that a solution must be forthcoming.

Here is the issue: There are some native speakers of Navajo who are having a really difficult time accepting certain types of sentences in English even though the ones they do not accept seem perfectly fine to English speakers. We are able to say sentences such as the man met the girl, the girl met the man, the horse kicked the sheep, the sheep was butted by the goat, the woman was seen by the man, and the cat drank the milk. These seem acceptable. Now, the question is this: Can the reader find out why Navajo speakers cannot easily accept these samples: The rock was kicked by the horse, the milk was lapped up by the cat, the ant is eaten by the cat, the grass was eaten by the sheep, the sheep was struck by the man, the red ant stung the man? The following are some of the data from Demers and Farmer (243-5):

Navajo data: diacritics and phonological adjustments are removed. Sentences preceded by an asterisk [*] are NOT acceptable to Navajo speakers. (Try to fill in the blanks):

Answers on page 30

- | | |
|-----------------------------|-------------------------------------|
| 1. lii' dzaaneez yiztal | 'the horse kicked the mule' |
| 2. dzaaneez lii' biztal | 'the mule was kicked by the horse' |
| 3. tl'izi dibe yizgox | 'the goat butted the sheep' |
| 4. dibe yl'izi bizgox | 'the sheep was butted by the goat' |
| 5. ashkii at'eed yizts'os | 'the boy kissed the girl' |
| 6. _____ | 'the girl was kissed by the boy' |
| 7. leechaa 'i masi yishxash | 'the dog bit the cat' |
| 8. _____ | 'the cat was bitten by the dog' |
| 9. lii' tse yiztal | 'the horse kicked the rock' |
| 10. *tse lii' biztal | 'the rock was kicked by the horse' |
| 11. masi naaltsoos yizghas | 'the cat is scratching the paper' |
| 12. *naaltsoos masi bizghas | 'the paper is scratched by the cat' |
| 13. ashkii gah yisil | 'the boy caught the rabbit' |
| 14. *gah ashkii bisil | 'the rabbit was caught by the boy' |

The next set shows ungrammatical strings in the ACTIVE voice forms:

- | | |
|--------------------------------|------------------------------------|
| 15. *beesh ashkii yizhgish | 'the knife cut the boy' |
| 16. ashkii beesh bizhgish | 'the boy was cut by the knife' |
| 17. *wolachii' hastiin yishish | 'the red ant stung the man' |
| 18. hastiin wolachii' bishish | 'the man was stung by the red ant' |

Perhaps the reader is beginning to get frustrated. It is the same feeling that the Navajo speaker has for the English glosses that occur beside the asterisked forms in Navajo. The reader's job is to discover why these asterisked forms cannot be allowed. Then the reader is invited to suggest some other sample English sentences that are expected to undergo strong resistance from Navajo speakers. Readers must also suggest reason(s) why.

CITED WORK

Demers, Richard A, and Ann K. Farmer. 1986. *A Linguistics Workbook*. Cambridge, MA: MIT Press. ◆

The 2001 Phi Sigma Iota Scholarship Recipients



The PSI Founder: Dr. Henry W. Church Scholarship

Crystal Hodnett (Eta Eta) is a Latin major concentrating in classical studies at **Mercer University** in Macon, Ga. She entered the study of Latin as a means to a career in the sciences, when her love of language and education took hold. She has taught Latin to high school students and she currently works as a Latin tutor for beginning and intermediate student's at Mercer's Learning Center. Crystal has spoken on the topic of Roman literature at Mercer's Third Annual Undergraduate Symposium. In preparation for graduate school, she plans to use her scholarship to study art and architecture in Rome, Florence and Venice.

The Dr. Cleon W. Capsas Memorial Scholarship

Brian Barkhurst (Beta Theta) has been a very active president of the International Students' Association at **Capital University** in Columbus, Ohio, where he is credited with organizing and leading cross-cultural experiences and increasing global awareness across the campus. He has been awarded the prestigious *Mary Margaret Donnan Award for Voluntary Public Service*. Brian has encouraged the study of foreign languages through his service as an English tutor, a global ambassador, and as an avid conversation partner. Brian currently studies Spanish and International Studies at Ohio University, and he plans to use his scholarship to study for a semester in Toledo, Spain.



The Dr. Marie-France Hilgar Scholarship



Ekatarina Schoenefeld (Sigma Sigma) is originally from Russia, where she began studying English as a five-year old child. After graduating from an English-language school, in Russia, she began studying German, which, along with accounting, she continues to major in at **Rutgers University**. Ekatarina is also a member of the Golden Key National Honors Society and she has been awarded the Student Life recognition Award, as well as the Sophomore Prize for Academic Excellence. Ekatarina's community service includes tutoring through the Sophia Club and the Douglass College Bunting program, which aids older women to enter or return to college. She hopes to study international business law in the future.

The Annual Psi Sigma Iota Scholarship

Janice Torres (Delta Rho) is president of her PSI chapter at **Cameron University** where she studies Romance languages with a concentration in Spanish. She is also the vice-president of CU's Latin Alliance Association, where she is active in promoting multi-cultural community service. Additionally, Janice is a member of Phi Eta Sigma and Phi Kappa Phi honor societies and she has received the All American Scholarship Award, PSI Delta Rho's Chapter Service Award and the Delta Rho Benke Scholarship.



The Dr. Santiago Vilas Scholarship

Tracey Mousseau (Kappa Nu) studies French with the goal of teaching French at the middle school level in Maine, where many students are of French-Canadian heritage. Tracey is a French major at the **University of Southern Maine**. She began to learn French through her genealogical research into her own Québécois and French heritage.

The President's Scholarship

Genevieve Reid (Eta Eta) has been studying French Literature at **Mercer University**, in Macon, Ga., where her contributions are well appreciated. Her French-Canadian heritage has given her a special perspective and background knowledge into Canadian Francophone phonology, morphology, and literature, from which her colleagues and professors in Georgia have joyfully benefited.

Chapter News

Maryland

The Loyola College in Maryland Chapter of Phi Sigma Iota, Gamma Iota, inducted two new members on Monday, November 13, 2000. The two new members, Rachel Santora and Jessica Cutler, are both students of German. The evening was dedicated to German poetry. Three local German poets, Armin Hadamer, Ingeborg Carsten-Miller and Ortrun Wenzel-Gates, read from their works and answered questions from the inductees and students of German who attended the induction ceremony. Attending from the Dept. of Modern Languages and Literatures were Dr. Randall Donaldson; Dr. Ursula Beitter; and Dr. Leslie Zarker Morgan, the Chapter Advisor. After the ceremony, Dr. Randall Donaldson, the poets, and inductees, went out to dinner to celebrate.

Käsekuchen

Dolores spornt mich an:
Schreib du ein Gedicht über Käs'kuchen
Ich lass mich über Apfelkuchen aus.
Wir seh'n uns dann im Juni.

Eine Frau, ein Wort – ich sage ja.
Ach, was hab ich mir da eingebrockt?
Wie soll ich wohl den Käs' beschreiben?
Er ist nicht wie New Yorker,

der bleich und blutarm vor dir liegt.
Nein, der deutsche hat Character!
Hellbraun aus der Röhre 'raus,
Mit Mürbeteig als Boden!

Zum kühlen auf's Gitter,
Verkehrt herum,
Das gibt das richt'ge Muster,
Genau wie Fraus Sans, so mach' ich's auch.
Kaum kann ich das erste Stück erwarten
Das gleich auf meinem Teller liegt.
Was für ein Schmaus!
Drüber schreiben? Nee, das geht wohl nicht.

Ortrun Wenzel-Gates

Wandern

Ja
wir sind
viel gewandert
in dieser weiten Welt.

Die Felder
waren nicht immer grün.
Mehr Unkraut als Frühlingsblumen
gab es auf den Wiesen.

Die Wälder standen stumm.
Unrecht lief von Baum zu Baum.
Von den Höhen sahen wir was unten
sich als menschliches Ungeziefer verkroch.

An den Ufern reißender Ströme
standen wir machtlos, wenn
des Lebens Unwetter
an uns vorüberriß.

Was
ist schon der Mensch,
wenn nicht ein Kieselstein
auf unbestimmte Zeit.

Ingeborg Carsten-Miller

Ein neues Neujahrslied

Der Damm ist gebrochen,
die Zukunft stürzt über uns herein;
die Vergangenheit flieht
und läßt uns mit der Zukunft allein.

Wir stemmten vergeblich
uns gegen diese Gewalt der Zeit
und konnten nichts halten
im kalten Strom der Rastlosigkeit.

Die Flut ergreift uns rasch,
sie überspringt den letzten Moment,
und es ist ein Narr, wer
jetzt noch kämpft und um sein Leben
rennt.

Doch nichts ist vergebens,
selbst zu ringen im Strudel noch
lohnt;
verloren ist nur der,
welcher glaubt, daß ihn die Zeit
verschont.

Armin Hadamer



West Virginia

Phi Nu chapter (Muskingum College, 1948) has enjoyed somewhat of a resurgence in members and in activity in the last few years. We are a small, liberal arts college of 1,500 students in rural southeastern Ohio with no language requirement and essentially one-faculty programs in French, German and Spanish. And yet over seventy students have qualified for membership since 1997. One student, **Kristen Buhman**, a French major and 2000 graduate, won the Phi Sigma Iota Scholarship in 1999. Kristin has gone on to pursue a career in global human resource management.

As a chapter, we have sponsored faculty speakers, who stress the importance and career potential of foreign language study in diverse fields. We have had speakers on language diversity in the public school classroom, on language in the business world, and on Ohio's export economy. In 1999, we were especially proud to host Dr. Pauline Nelson, Professor of French at Bethany College (WV) and president of the West Virginia Foreign Language Teachers Association from 1990-1992. In 1997, she was voted FL teacher of the year in West Virginia. Her talk, *To Understand: in the Imperfect*, dealt with intercultural misunderstandings.



Phi Nu's presence and campus visibility rises every December as host of the all-campus International Christmas Program, which features songs, skits, and Bible readings, not only in the language we teach, but also in those represented by our large contingent of international students.

PHI SIGMA IOTA has initiated more than 50,000 members since its foundation in 1922.

Pennsylvania



Gamma chapter (Mercyhurst College, 1996)
On May 8, 2000, our chapter held its fourth annual induction ceremony where one professor and eight students joined the Honor Society. The induction was followed by a dinner and the speaker was chapter advisor Dr. Alice Edwards. This year's new members were students of Spanish, French, and East-West Studies (Chinese and Japanese). See photo from left to right - Present were: Tiahana Carr, Amber White, Jennifer Myak, Professor Elizabeth Blood, Michelle Pscolyar, and chapter advisor, Dr. Alice Edwards.

New Jersey



Gamma Psi chapter (St. Peter's College, 1997)
On April 26, 2000, the Department of Modern and Classical Languages and Literatures of St. Peter's College inducted the third Gamma Psi chapter of Phi Sigma Iota. Students who were inducted are: (from left to right) Sandra Fernandex, Leticia Marquez, Jessica Rosario, Gretel Perez, Carmela Dente, and Juana E. Arias Dominguez. Not pictured are Ereni Roess and Amanda Valdés.

Chapters of Phi Sigma Iota by States, as of February 2001

State	University	Chapter	Year	No.
ALABAMA				
	Birmingham Southern College Birmingham, Al Prof. Judy Cox	Upsilon	1931	16
	University Of Alabama Huntsville, Al Prof. Sharon Abernethy	Gamma Gamma	1979	91
	University Of North Alabama Florence, Al Prof. Max D. Gartman	Delta Theta	1987	169
	University Of Alabama Birmingham, Al Prof. Catherine Danielora	Beta Sigma	1992	195
AKANSAS				
	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 Prof. Delbert Phillips	Gamma Epsilon	1994	206
CALIFORNIA				
	University Of California Riverside, Ca	Tau Tau	1979	100
	University Of Santa Clara Santa Clara, Ca Prof. Andrew I Rematore	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	Eta Alpha	1984	142
	San Jose State University San Jose, Ca Prof. Jean Luc Desalvo	Kappa Mu	1986	155
	Chico State University Chico, Ca Prof. Judy Shoaf	Beta Rho	1992	197
COLORADO				
	University Of Denver Denver, Co Prof. Ralph Difranco	Alpha Alpha	1917	1
	University Of Northern Colorado Greeley, Co Prof. Teresa B Rodriguez	Zeta Zeta	1928	3
	University Of Colorado Boulder, Co Prof. Julia Frey	Epsilon Epsilon-I	1928	305
	Colorado State University Fort Collins, Co Prof. Jerry Vedvik	Sigma Theta	1965	52
	Colorado College Colorado Springs, Co Prof. Kevin J. O'connor	Sigma Pi	1967	57
	Adams State College Alamosa, Co Prof. Luis M. Trujillo	Iota Omicron	1978	78
	Fort Lewis College Durango, Co Prof. Nicole Mosher	Chi	1978	89
	Metropolitan St Col Of Denver Denver, Co Prof. Alain Ranwez	Iota Kappa	1989	181
CONNECTICUT				
	University Of Hartford West Hartford, Ct Prof. Yvonne Jehenson	Sigma Phi	1969	63
	Albertus Magnus College New Haven, Ct Prof. Sharon Magnarelli	Pi Pi	1979	98

State	University	Chapter	Year	No.
	University Of Bridgeport Bridgeport, Ct Prof. Wilfred Garcia	Alpha Epsilon	1980	108
	Sacred Heart University Fairfield, Ct Prof. Claire Marrone	Delta Kappa	1983	133
WASHINGTON, D.C.				
	Gallaudet University Washington, Dc	Alpha Eta	1980	110
FLORIDA				
	Rollins College Winter Park, Fl Prof. Nancy Decker	Sigma Epsilon	1961	47
	Jacksonville University Jacksonville, Fl Prof. Therese O'connell-Vitmt	Kappa Delta	1986	149
	University Of South Florida Tampa, Fl Prof. Christin Probes	Beta Zeta	1990	186
	University Of Florida Gainesville, Fl Prof. Cecile Lindsay	Beta Tau	1992	199
	Florida State University Tallahassee, Fl Prof. Antoine Spacagna	Epsilon Alpha	1998	226
GEORGIA				
	Agnes Scott College Decatur, Ga Prof. Rafael Ocasio	Kappa Alpha	1925	146
	Emory University Atlanta, Ga Prof. Carol Herron	Sigma	1930	14
	Wesleyan College Macon, Ga Prof. David Hitchcock	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
	West Georgia College Carrollton, Ga Prof. Kenneth Sapp	Alpha Omega	1982	127
IOWA				
	University Of Iowa Iowa City, Ia Prof. John T. Nothnagle	Delta-I	1926	302
	Coe College Cedar Rapids, Ia Prof. Edmund M. Burke	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 Prof. James R. Dow	Sigma Zeta	1963	48
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. Fracis Valette	Delta	1978	82
	Milikin University Decatur, Il Prof. Victor Duran	Alpha Beta	1980	106

State	University	Chapter	Year	No.
	Bradley University Peoria, Il Prof. Penny M. Pucelik	Kappa Rho	1987	161
	Illinois College Jacksonville, Il Prof. William Shaffer	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
INDIANA				
	Depauw University Greencastle, In	Pi-I	1939	308
	Indiana University Bloomington, In Prof. Louis Beltran	Phi Rho	1952	35
	Indiana State University Terre Haute, In Prof. Ronald Dunbar	Phi Tau	1955	37
	Wabash College Crawfordsville, In Prof. Thomas Stokes	Iota	1978	85
	Butler University Indianapolis, In Prof. Florence Phariss	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
KANSAS				
	Washburn University Of Topeka Topeka, Ks Prof. William Langdon	Kappa Psi	1987	166
	Fort Hays State University Hays, Ks Prof. Mariana Ionesco	Sigma Nu	1988	172
	University Of Kentucky Lexington, Ky Prof. Roger Anderson	Phi Lambda	1950	33
	Centre College Danville, Ky Prof. Patricia Finch	Iota Eta	1976	73
	Kentucky Christian College Grayson, Ky Prof. Donald A Nash	Alpha Sigma	1981	121
	Northern Kentucky University Highland Heights, Ky Prof. Barbara Klaw	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	Pai 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. Charlotte King	Delta Pi	1984	140
	Southern University Baton Rouge, La	Beta Xi	1992	193
	Mcneese State University Lake Charles, La Prof. Judy Savoie	Gamma Epsilon	1997	221
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

State	University	Chapter	Year	No.
	Northeastern University Boston, Ma Prof. Holbrook Robinson	Iota Zeta	1976	72
	Gordon College Wenham, Ma Prof. Leasa Lutes	Zeta	1978	83
MARYLAND				
	University Of Maryland College Park, Md Prof. Charles Russel	Alpha Xi	1980	117
	United States Naval Academy Annapolis, Md Prof. Marianne Bosshard	Delta Eta	1988	170
	Western Maryland College Westminster, Md Prof. Thomas Deveny	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. Kathelee March	Iota Delta	1975	71
	University Of Southern Maine Portland, Me Prof. Mara Ubans	Kappa Nu	1987	156
MICHIGAN				
	Michigan State University East Lansing, Mi Prof. Michael Koppisch	Sigma Kappa	1964	51
	University Of Michigan Ann Arbor, Mi Prof. Frank Casas	Sigma Iota	1964	50
	University Of Michigan-Flint Flint, Mi Prof. Alois Zeit	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 Prof. John Westlie	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. Maryam Weber	Beta Rho	1993	198
	Northwest Missouri State Univ. Maryville, Mo Prof. Sylvie Richards	Gamma Omicron	1996	216
MONTANA				
	Carroll College Helena, Mt Prof. Valerie Gager	Gamma Rho	1996	218
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

State	University	Chapter	Year	No.
	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. Darlene Oak	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 Profs. 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. John Benson	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. Marie- France Hilgar	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. Mulman	Phi Iota	1946	27
	St. University-Ny-Stony Brook Stony Brook, Ny Prof. Bill Godfrey	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 Father Franco Virgilio	Iota Beta	1974	68

State	University	Chapter	Year	No.
	Hamilton College Clinton, Ny Prof. Joseph Mwantuali	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. Elizabet Otero-Krauthammer	Beta Epsilon	1982	130
	Pace University Westchester, Ny Prof. Noel Ortega	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 Sr. Perpetua Deane	Delta Mu	1988	171
	University Military Academy West Point, Ny Capt. Louis Snowden	Beta Nu	1992	192
	Binghamton University Binghamton, Ny Dr. Ira Tolbert	Beta Omega	1993	202
	Dowling College Oakdale, Ny Prof. Susan Rosenstreich	Beta Upsilon	1993	199
	Union College Schenectady, Ny Prof. Anton Warde	Gamma Chi	1997	224
OHIO				
	The College Of Wooster Wooster, Oh Prof. David Wilkin	Gamma	1926	5
	Otterbein College Westerville, Oh Dr. 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 Universit Cleveland, Oh Prof. Sharon Scinicariello	Phi Psi	1956	41
	Heidelberg College Tiffin, Oh	Sigma Lambda	1965	53
	Ohio University Athens, Oh Prof. Herta Rodina	Sigma Xi	1966	55
	Ohio Wesleyan University Delaware, Oh Prof. Susanne Bellocq	Iota Xi	1978	79
	Central State University Wilberforce, Oh Prof. William Felker	Alpha Gamma	1979	104
	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. Diane Fisher	Gamma Pi	1996	217

State	University	Chapter	Year	No.
OHIO cont.				
	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				
	Williamette 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. Priscilla Hunter	Delta Sigma	1983	136
	Western Oregon State Universit Mommouth, Or Prof. Ruth E. Thurston-Taylor	Eta Delta	1985	144
PENNSYLVANIA				
	Allegheny College Meadville, Pa Prof. Linda Demeritts	Alpha (Founder)	1922	0
	Allentown Coll./St. Francis Sals Center Valley, Pa Prof. Maria Schantz	Kappa Beta	1925	147
	Pennsylvania State University University Park, Pa Prof. Beno Weiss	Beta	1925	4
	Muhlenberg College Allentown, Pa Prof. Patricia Debellis	Lambda	1928	11
	Gettysburg College Gettysburg, Pa Prof. Ronald D Burgess	Tau	1931	15
	Duquesne University Pittsburgh, Pa Prof. Don Kellander	Sigma Omega	1971	66
	Bloomsburg College Bloomsburg, Pa Prof. Patricia Dorame	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 College Saint Davis, Pa Prof. Patricia Boehne	Iota Pi	1978	80
	University Of Pittsburgh Pittsburgh, Pa Prof. Pamela Bacarisse	Xi Xi	1979	96
	Lebanon Valley College Annnville, Pa Prof. Diane Iglesias	Alpha Theta	1980	111
	Millersville University Millersville, Pa Prof. Ana Borger-Reese	Alpha Psi	1981	126
	Holy Family College Torresdale, Pa Prof. Marlene Smith	Delta Iota	1983	134
	Moravian College Bethlehem, Pa Prof. Astrid Kromayer	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

State	University	Chapter	Year	No.
PENNSYLVANIA cont.				
	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. Berta M. Weber	Delta Omicron	1988	174
	Lycoming College Williamsport, Pa Prof. Paul A. Mackenzie	Delta Chi	1989	178
	University Of Pennsylvania Edinboro, Pa Prof. Judith Gromley	Beta Pi	1992	196
	Marywood College Scranton, Pa Prof. Victoria Jean	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	1996	219
	Carnegie Mellon University Pittsburgh, Pa Prof. Susan Polansky	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 Lavalle	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
SOUTH DAKOTA				
	University Of South Dakota Vermillion, Sd Prof. Gervais Hittle	Xi	1929	13
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. Nancy Goldberg	Kappa Zeta	1986	151
	Belmont University Nashville, Tn Prof. Kim Jackson	Gamma Nu	1995	214
TEXAS				
	Texas Christian University Fort Worth, Tx Prof. Lee A. Daniel	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

State	University	Chapter	Year	No.
TEXAS cont.				
	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 State 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 Prof. Gabriela Eckart	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. Christoph Er 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. Gary M. Godfrey	Kappa Epsilon	1986	150
	Southern Utah University Cedar City, Ut Prof. Dick Carlson	Gamma Zeta	1994	207
VIRGINIA				
	Mary Washington College Fredericksburg, Va Prof. Sammy Merrill	Phi Omicron	1950	31
	James Madison University Harrisonburg, Va Prof. Virginia Aliotti	Sigma Eta	1964	49
	Virginia Polytech Inst & State Blacksburg, Va Prof. Fabrice Tuelon	Iota Alpha	1972	67
	University Of Richmond Richmond, Va Prof. J.C. Troncale	Iota Epsilon	1975	70
	Hampden-Sydney College Hampden-Sydney, Va Prof. Jorge A. Silveira	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
	University Of Washington Seattle, Wa Prof. John Keeler	Phi Zeta	1939	24
	Washington State University Pullman, Wa Prof. Ana Maria Rodriguez-Vival	Beta Omicron	1992	194
WISCONSIN				
	Beloit College Beloit, Wi Prof. Donna Oliver	Theta	1926	8
	Lawrence College Appleton, Wi Prof. Judith Samecki	Iota-I	1927	304

State	University	Chapter	Year	No.
WISCONSIN cont.				
	Ripon College Ripon, Wi Prof. Michelle French	Sigma Alpha	1957	43
	St. Norbert College De Pere, Wi Prof. Ikuko Torimoto	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

*Happy
Anniversary*

Phi Sigma Iota Chapters

Chapter	School	Number
Happy 10th Anniversary		
Beta Theta	Capital University, OH	188
Beta Kappa	Marietta College, GA	189
Beta Lambda	Wingate College, NB	190
Beta Mu	Thunderbird Amer. Grad. School of International Management, GA	191
Happy 20th Anniversary		
Alpha Mu	Univ. of New Hampshire, NH	115
Alpha Omicron	Univ. of Central Arkansas, AR	118
Alpha Pi	Plymouth State College, NH	119
Alpha Rho	Converse University, SC	120
Alpha Sigma	Kentucky Christian College, KY	121
Alpha Tau	Monterrey College, MX	122
Alpha Upsilon	Niagara University, NY	123
Alpha Phi	State University/Genesco, NY	124
Alpha Chi	West Texas State, TX	125
Alpha Psi	Millersville University, PA	126

Happy 30th Anniversary

Sigma Psi	College of the Holy Cross, MA	65
Sigma Omega	Duquesne University, PA	66

Happy 40th Anniversary

Sigma Epsilon	Rollins College, FL	47
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Happy 70th Anniversary

Tau	Gettysburg College, PA	15
Upsilon	Birmingham Southern College, AL	16
Kappa Pi	Northern Arizona Univ., AR	159

PUZZLE ANSWERS

Test-tube Language

Answers to brain teaser p. 19

Constructed Languages

Danovën
Degaspregos
Esperanto
Ido
Jakelimoto
Klingon
Lojban
Novial
Neelan
Tengwar
Vogu
Volapük
Xhamagas
Zoinx

Natural Languages

Arbërisht (Albanian spoken in Italy)
Asturian (NW Iberian Peninsula)
Buhinon (Phillipines)
Chichewa (Bantu)
Guarani (Paraguay)
Gujarati (western India)
Hausa (Africa)
Hmong (SE Asia)
Lakhota (Sioux)
Kamilaroi (Australia)
Konkani (Southern India)
Miao (China)
Ojibwe (Chippewa)
Sranan (Suriname)

For information on these languages see:

<http://123world.com/languages/index.html>

<http://www.june29.com/HLP/>

Colors of the World

Answers to criss-cross p. 19

Across

4. azur
5. weiss
8. rouge
10. lu
11. shiloe
12. lan
13. azurro
16. noir
17. branco
20. gelb
22. blanc
23. jaune

Down

1. amarillo
2. yellow
3. verde
6. schwarz
7. meigui
9. giallo
14. rot
15. bianco
17. black
18. hei
19. bai
21. blau
22. bleu

Φ Σ Ι
Phi Sigma Iota

Discussion of the Navajo puzzle. P. 21

This issue is a pragmatosemantic one. English must criss-cross the agent and theme roles between active and passive voice. The Navajo language does not do this, but must keep constant the idea of a totem of living beings vs. inanimate beings as follows:

humans > higher animals > lower animals > inanimates > instruments.

So, Navajo speakers select any higher being to put before a lower being in any given sentence; then signals agent or theme by a prefix bi- or yi- .

Here, the pragmatosemantic issue involves totem structures. An English sentence such as "the dish was upset by the girl", violates Navajo protocol, because "the dish" comes first in the English sentence, yet it is below "the girl", a human, in the Navajo totem.

Items 6 and 8 are, respectively:

6. at'eed ashkii bi- zts'os
theme agent theme-first + verb = PSV: 'girl kissed by boy'

8. masi leechaa'i bi- shxash
theme agent theme-first + verb

For example, sentence 10 should be:

lii' tse yi- ztal
horse rock agent-first + verb

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.

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