

The Interpreter

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★ Remember September 11, 2001 ★

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Our Mission

In the Spring of 2000, the Archives continued the original efforts of Captain Roger Pineau and William Hudson, and the Archives first attempts in 1992, to gather the papers, letters, photographs, and records of graduates of the US Navy Japanese/Oriental Language School, University of Colorado at Boulder, 1942-1946. We assemble these papers in recognition of the contributions made by JLS/OLS instructors and graduates to the War effort in the Pacific and the Cold War, to the creation of East Asian language programs across the country, and to the development of Japanese-American cultural reconciliation programs after World War II.

Mochitsura Hashimoto I-58 Commander

Mochitsura Hashimoto was the commander of the Japanese submarine I-58 which sank the USS *Indianapolis*. He died on October 25, 2000, at the age of 91, having spent the last years of his life as a Shinto priest in Kyoto, Japan.

For reasons which will be explained, his death saddened many *Indianapolis* survivors. His path was to cross theirs again in years to come.

When the decision was made in November of 1945 to court-martial Captain McVay, a decision was also made to bring Hashimoto to the trial as a witness, and a military plane was dispatched to Japan with an armed escort to bring him to Washington.

Public animosity toward the Japanese was still very high, and using Hashimoto, so recently an enemy, as a witness against a decorated American officer created a storm of controversy both in the media and in the halls of Congress.

Dan Kurzman interviewed Hashimoto for his 1990 book *Fatal Voyage*, however, and wrote "Commander Hashimoto was amazed by the Americans. While penned up in his dormitory during the trial, he was treated more like an honored guest than an enemy officer who had caused the deaths of so many American boys." (His treatment by the Navy undoubtedly stemmed from the fact that he was to be one of their witnesses in the prosecution of Captain McVay.)

The charge against Captain McVay was that he had hazarded his ship by failing to zigzag at the time Hashimoto's torpedoes struck, and Hashimoto confounded the prosecution by stating that he would have been able to sink the *Indianapolis* whether it had been zigzagging or not, testimony which appeared to have no impact at all on the court-martial board which found McVay guilty anyway, and Hashimoto was returned to Japan.

On December 7, 1990, with the war's bitterness faded, survivors of the *Indianapolis*, including Giles McCoy, met Hashimoto in Pearl Harbor on the 49th anniversary of that attack.

Speaking through a translator, Hashimoto told McCoy, "I came here to pray with you for your shipmates whose deaths I caused," to which McCoy, apprehensive about encountering the man who had caused him so much pain and sorrow but touched by Hashimoto's comment, replied, "I forgive you."

Nine years later Hashimoto responded to this forgiveness by volunteering support to the survivors in their efforts to clear Captain McVay's name.

In 1999, when a Japanese journalist was interviewing the elderly Shinto priest about his life and about the sinking of the *Indianapolis*, she informed him that an effort was being made in the United States Congress to

exonerate Captain McVay. Hashimoto told her he would like to help, an offer which was relayed by e-mail to young Hunter Scott in Pensacola, Florida, who suggested that Hashimoto write a letter to Senator John Warner, chairman of the Senate Armed Services Committee, and passed on Warner's address.

The text of that letter follows:

"November 24, 1999

Attn: The Honorable John W. Warner

**Chairman, Senate Armed Services Committee
Russell Office Building,
Washington, D.C. 20510**

"I hear that your legislature is considering resolutions which would clear the name of the late Charles Butler McVay III, captain of the USS *Indianapolis* which was sunk on July 30, 1945, by torpedoes fired from the submarine which was under my command.

"I do not understand why Captain McVay was court-martialed. I do not understand why he was convicted on the charge of hazarding his ship by failing to zigzag because I would have been able to launch a successful torpedo attack against his ship whether it had been zigzagging or not.

"I have met many of your brave men who survived the sinking of the *Indianapolis*. I would like to join them in urging that your national legislature clear their captain's name.

"Our peoples have forgiven each other for that terrible war and its consequences. Perhaps it is time your peoples forgave Captain McVay for the humiliation of his unjust conviction.

**Mochitsura Hashimoto
Former captain of I-58
Japanese Navy at WWII
Umenomiya Taisha
30 Fukeno Kawa Machi,
Umezu
Ukyo-ku, Kyoto 615-0921,
Japan"**

Hashimoto's letter received press attention during the effort to clear Captain McVay's name, and, as a result, it no doubt helped in getting Congress to exonerate him. For some reason, however, it was not included in the Senate Armed Services Committee report.

Meanwhile, some very interesting comments by Hashimoto were revealed in an English translation of his interview with the same journalist who acted as the go-between in arranging his letter to Senator Warner. Here are some excerpts from that interview in which Hashimoto speaks about his involvement in the court-martial of Captain McVay:

"I understand English a little bit even then, so I could see at the time I testified that the translator did not tell fully what I said. I mean it was not because of the capacity of the translator. I would say the Navy side did not accept some testimony that were inconvenient to them ... I was then an officer of the beaten country, you know, and alone, how could I complain strong enough?"

When asked how he would feel to have his views known about the court-martial, here was his response:

"I would feel great. It will be pleasant. No matter what the occasion would be. Because at the time of the court-martial I had a feeling that it was contrived from the beginning" and

"I wonder the outcome of that court-martial was set from the beginning."

When told of the efforts of young Hunter Scott to clear Captain McVay's name, Hashimoto replied as follows:

"This is the first time I am informed about Hunter Scott. Well, that's fine ... I hope he will succeed (in his effort) because it's a good thing to do."

The little Shinto priest and a former wartime foe had joined the *Indianapolis* survivors in their quest for justice.

[Ed. Note: Thomas Ainsworth, JLS 1944, saw service aboard the Indianapolis (Issue #131). Paul Kramer, JLS 1944, (in Issue #150) talked with Commander Hashimoto in order to find "the perfect choice" for a souvenir for CPT McVay from I-58 in January 1946. George Mendenhall, JLS 1944, (in Issue #203) discovered a launching platform for the kai-ten torpedo, which was later confirmed to be the torpedo used against the Indianapolis, against which zig-zagging would not have worked. I thought I would include this piece as a final chapter to that story.]

Roy Andrew Miller Professor of Japanese in the Department of Asian Languages & Literature from 1970 to 1989 & chairman of the department From 1972 to 1975

Roy Andrew Miller (born September 5, 1924, died August 22, 2014) was a linguist and literary scholar who had unusual facility with Japanese, Chinese, Tibetan, Korean, Southeast, and South Asian languages. He was one of the most comprehensively learned scholars of his generation.



Miller was born in Winona, Minnesota, on September 5, 1924, the son of Andrew and Jessie (Eickelberry) Miller. He received his B.A. degree in 1946 from Gustavus Adolphus College where he studied Latin and Greek. He served in the U.S. Naval Reserve from 1944 to 1946, learning Japanese. From 1946 to 1948, he worked as a

research analyst for the Central Intelligence Group in Washington, D.C. In 1953, he completed a Ph.D in Chinese and Japanese at Columbia University with a dissertation on the Shuowen jiezi. While pursuing his doctoral work at Columbia, he undertook studies at the University of California at Berkeley working mainly under the direction of Peter A. Boodberg, who had urged him to write his dissertation on the Shuowen jiezi. During this time Miller also did field work in spoken Tibetan in northern India and Kyoto.

Miller was Professor of Linguistics at the International Christian University in Tokyo from 1955 to 1963. From 1964 to 1970 he taught at Yale University where he served as chairman of the Department of Far East and South Asian Languages and Literatures. From 1970 until 1989 he taught at the University of Washington in Seattle serving as chairman of the Department of Asian Languages from 1972 to 1975. After his retirement from the University of Washington, he moved to Honolulu, Hawaii.

Miller was known simply as "Roy" to his colleagues, who never ceased to enjoy his quick wit, his often biting humor, and his great erudition, which ranged far beyond the Asian languages that absorbed his scholarly energies. His knowledge of opera was vast, and his passion for its singers effusive. At least one younger colleague chose to move to the University of Washington in large part for the privilege of basking in the unique Miller aura, with an emphasis on the humor. As serious as his academic writings were, that humor often surfaced in them, nowhere more forcefully than when he was expressing in print his impatience with shoddy scholarship. Here are a few gems from his writings:

Commenting on P. G. O'Neill's new system for arranging Chinese characters, he remarks: "I suspect that O'Neill's new system for arranging Chinese characters will be very popular among those people with whom new systems of arranging Chinese

characters are popular; unfortunately, I am both unqualified and unable to comment upon it any greater detail. In my wallet I have for some years now had to carry a 3 x 5 card on which I long ago wrote a short list of things that I have promised myself (and my doctor) not to undertake doing under any circumstances or upon any provocation whatsoever (setting fire to my own hair, filling my own teeth, stopping overnight at the Imperial Hotel, that sort of thing). Attempting to learn new systems for arranging Chinese characters in dictionaries ranks surprisingly high on this, my list of absolute no-no's, short as it is. To do otherwise would be to reveal myself as sadly deficient in gratitude to that brave team of neuro-surgeons, acupuncturists, and moxabustioneers, who some years back finally pulled me through, following the massive side-effects sustained from my first encounter with the 'Four-Corner System.' There is a Russian proverb about people who insist on breaking their way into rooms through unlocked doors; another one (and a cruel one) says that only death will cure the hunchback. Both sayings seem to me to be relevant here, each in its own way. Die K'ang-hsi-Wörterbuchordnung über Alles!"[1]

Miller faults the "principal translators from Japanese over the past four decades" for their "startling lack of lexical and linguistic courage. They are unwilling, if not downright ashamed, ever to have any text, or anyone in any text, say anything that might not have been said or written by a modern American university professor of modest literacy, and concomitantly modest literary gifts. Different ways of saying novel things, surprising figures, astonishing metaphors, unexpected expressions and tropes—all these they rigorously excise from their texts. Such things might startle the reader, or put him off. Without such excisions, the texts would no longer sound as if Englishmen and Americans were talking, they might even possibly begin to sound rather like the originals;

and that of course will not do."[2]

"The best that can be said of the authors' treatment of ancient Chinese and Japanese texts is that it is brave and fearless. Armed with little more than a dictionary and a vivid imagination, they do not shrink from offering novel interpretations for texts that have already been studied at least a thousand years, with the consequent accumulation of a tremendous body of exegetical materials and secondary literature, all of which they are prepared to ignore, just as they are willing to overlook the existence of perfectly correct modern translations, that if consulted, would immediately show where they have gone wrong."[3]

"One does not normally look to Kodansha publications for serious or scientific contributions to our knowledge of Japan. Their forte has been glossy, superficial accounts of flower-arrangement, paper-folding, knot-tying, and other genres in contemporary Japanese kitsch. Accordingly, one does not open this slim paperback by Professor Agnes Niyekawa of the University of Hawaii with the expectation that it will enhance our knowledge of its topic. Even so, one cannot but be astonished at the lack of linguistic sophistication and high level of misinformation that characterize this would-be analysis of and guide book to the levels-of-speech phenomenon in modern spoken Japanese."[4]

"Gibbon relates how Zenobia 'had drawn up for her own use an epitome of oriental history,' of which unfortunately nothing more is known; but whatever the celebrated Queen of Palmyra got for her pains can hardly have been more ambitious than this book by Ms. Insup Taylor, of the University of Toronto.... Its overt theme, the problem of how to achieve and define literacy in three modern Asian societies, turns out to be no more than a point d'appui for interminable digressions on history, geopolitics, economics, literature, population problems—indeed everything a man from Mars who had never heard of Asia might need to know, with the possible exception of recipes

for characteristic local dishes. All this is recounted in an eager, naïve, and doggedly enthusiastic first-person narrative style that at first amuses, but soon thereafter wearies, the reader.”[5]

Miller served as president of the American Oriental Society from 1986 to 1987 and gave one of the more memorable presidential addresses, “Pleiades Perceived: MUL.MUL to Subaru,” at the society’s 1987 meeting in Los Angeles. He was a frequent contributor of articles and reviews to the society’s *Journal*, and published a monograph on an eighth-century Japanese poetic sequence pertaining to Buddhism in the *American Oriental Series*.

In 1971, Miller was awarded an honorary degree from his alma mater Gustavus Adolphus. In 1988 he was decorated with the Order of the Rising Sun by Emperor Showa. On the occasion of his 75th birthday, he was honored by a *Festschrift* edited by Karl Menges and Nelly Naumann. Stockholm University awarded Miller an honorary doctorate in 2002.

Miller published important works on the Japanese language: *A Japanese Reader: Graded Lessons for Mastering the Written Language* (1963), widely used as a textbook for many years; *The Japanese Language* (1967), a diachronic and synchronic introduction to the distinctive features of the language; *Japan’s Modern Myth: The Language and Beyond* (1982), an examination of the myths and misconceptions that have become attached to the language, especially the exclusionist argument; and *Nihongo: In Defense of Japanese* (1986), a polemical discussion of the application of post-structural linguistics to Japanese, of careless translators whose English renderings misrepresent the particularities of Japanese literature, and of Japanophiles who characterize the language as incomparable and unique. In other works, he wrote about the common ancestry of the Turkic, Mongolic, Tungusic, Korean and Japanese languages, most notably in *Japanese and the Other Altaic Languages* (1971), but also in a number of articles, in particular an article titled

“How Many Verner’s Laws Does an Altaicist Need?” (1991), important for its methodological implications as well as for its thesis, and later in *Languages and History: Japanese, Korean, and Altaic* (1996). Apart from his studies of Japanese language history and the relation of Japanese with the Altaic languages, Miller also published extensively on Tibetan, both the modern Lhasa dialect and the classical language.

All of Miller’s linguistic scholarship on Japanese draws from his broad, deep knowledge of the Japanese literary tradition, and in several instances he ventured gracefully into discourse that was primarily literary in nature. When writing on the “The Footprints of the Buddha,” on “The Lost Poetic Sequence of the Priest Manzei,” or the Man’yō poet Yamanoue Okura, his primary interest is in the beauty of the poetry, and this is effectively conveyed in the resonant English translations with which he graced his texts.

[1] Review of P. G. O’Neill, *Japanese Names, A Comprehensive Index by Characters and Readings*, *The Journal of the Association of Teachers of Japanese* 8 (1973): 69–70.

[2] *Nihongo: In Defense of Japanese* (London: The Athlone Press, 1986), 219.

[3] Review of Paul Wheatley and Thomas See, *From Court to Capital: A Tentative Interpretation of the Origins of the Japanese Urban Tradition*, *Journal of Japanese Studies* 5.1 (1979): 212.

[4] Review of Agnes M. Niyekawa, *Minimal Essential Politeness: A Guide to the Japanese Honorific Language*, *Orientalistische Literaturzeitung* 89 (1994): 432.

[5] Review of Insup Taylor and M. Martin Taylor, *Writing and Literacy in China, Korea, and Japan*, *Journal of the American Oriental Society* 118 (1998): 431.

David Knechtges with contributions by Jay Rubin, Paul W. Kroll, and William G. Boltz.

Submitted by Kristi Mae Soriano-Noceda on January 5, 2015

Asian Languages and Literature University of Washington

Henry S. Tatsumi Scholarship for excellence in the study of Japanese



[The Asian Languages and Cultures Department at the University of Washington has an endowed scholarship in memory of Sensei Henry Tatsumi, provided by Ike Sensei and his wife, Tai.]

Henry Saburō Tatsumi was born in San Francisco in 1896 and received his early education in Japan. During World War I he served in the U.S. Army. In 1932 he received a bachelor’s degree in Oriental Studies from the University of Washington and a master’s degree in 1935. In the same year he joined the faculty of the University and taught Japanese for more than thirty years until his retirement with the rank of associate professor, emeritus, in 1967.

During World War II Professor Tatsumi taught Japanese at the U.S. Navy Language School located at the University of California, Berkeley, and, later, the University of Colorado, Boulder. Many of the founding figures of Japanese studies in the United States, such as Donald Keene, Edward Seidensticker, and William Theodore De Bary, were trained in Japanese by Professor Tatsumi and his colleagues.

The Henry S. Tatsumi Scholarship Fund was established with an initial gift by Professor Nobutaka Ike (1916–2006) [Also a USN JLS Sensei] and his wife, Tai (1918–2007). Nobutaka Ike, a Seattle native and graduate of the UW class of

1940, and Mrs. Ike were graduate students and UW employees when the U.S. declared war against Japan in 1941. They were dismissed from their positions and first sent to internment camps, then to the Navy Language School in Boulder. After the war Nobutaka Ike embarked on a scholarly career and eventually became a professor of political science at Stanford University.

In 1984 Professor and Mrs. Ike established the Tatsumi Scholarship fund in memory of their mentor, using reparation funds given to them by the state of Washington. Thanks to their generous gift and additional contributions by others who wished to honor Professor Tatsumi’s legacy, each year this prize is awarded to one or more students at UW who demonstrate excellence in the study of Japanese and Japanese studies.

In this video, originally produced for the series “California of the Past,” Professor Tatsumi’s daughter Miyo Tatsumi Harvey tells the story of his life and career.

*Awards & Honors
Asian Languages and Literature
University of Washington*

‘Classic’ Seattle Journalist Former P-I editor William Asbury dies OIS 3/20/45-

William Asbury was in his first year as adviser to *The Daily*, the student newspaper at the University of Washington, when controversy erupted in 1970.

The paper’s editor was a Marxist. A staff revolt was brewing. And anti-war sentiment at the UW sparked large-scale demonstrations and divided the campus.

Asbury, a Tacoma native who died last week in Olympia at age 90, was a UW graduate who had deep newspaper roots. His father had been a newspaper publisher and owned small newspapers in Utah.

Asbury himself had been the publisher of a couple of small newspapers in California. Before taking the adviser’s role at UW, he was managing editor of the *Bremerton Sun*.

In May 1970, protests broke out at the UW and elsewhere in the country after President Richard Nixon expanded the Vietnam War into

Cambodia and National Guard soldiers killed four students at Kent State University in Ohio.

The *UW Daily's* editor at the time was Bruce Olson. A self-proclaimed Marxist, Olson became a spokesman for the protesters and allowed an activist group, Students for a Democratic Society, to meet in The *Daily's* newsroom.

As demonstrations grew on campus, some of The *Daily's* staff members felt the paper, steered by Olson, had lost its objectivity and become a mouthpiece for the protesters. Six members of the newsroom resigned en masse.

Asbury was frustrated, too. He asked that his name be removed from the masthead and requested that he be allowed to write an opinion piece about the state of *The Daily*.

"They refused," said Asbury's son, Joe. "So he used his own money and went to the advertising department of *The Daily* and they ran the editorial as a paid ad."

"He wasn't afraid to express his opinion, that's for sure," Joe Asbury said.

Part of William Asbury's editorial read, "Olson has been guilty of gross conflict of interest. He can't be spokesman and chief participant in a major political activity and have time to run a daily newspaper with a balanced viewpoint."

One of the six staff members who resigned, editorial cartoonist David Horsey, said he admired Asbury's stand.

"The paper became very much part of an anti-war movement," Horsey said this week. "Our decision was really about journalism. We all sided with Asbury and very publicly quit *The Daily*."

"His point was that this is a publication supported by student funds, and it shouldn't reflect the views of a fairly narrow group of students."

Another of the six, Lee Rozen, is now managing editor of the *Moscow-Pullman Daily News*.

"You could wander into his office anytime you wanted to and chat if you had an issue," Rozen said of Asbury.

"He was a slightly different kind of guy than the previous adviser. He didn't quite have the same father figure aspect to him. Nonetheless, he knew what he was doing."

The UW dust-up wasn't the last time Asbury would face a tough decision in a newsroom.

He eventually landed at the *Seattle Post-Intelligencer* in 1975 as news editor and rose through the ranks to executive editor, overseeing the entire news operation.

In 1981, when a joint operating agreement between the *P-I* and *The Seattle Times* was proposed by the

owners of both papers, Asbury resigned in protest.

The idea of his paper sacrificing its financial independence by entering into a deal with its crosstown rival was too much for him, Asbury's family and colleagues said.

"He just didn't feel like he could work comfortably for an organization that was going into business with the competition," said Janet Grimley, a reporter and editor at the *P-I* from 1974 to 2009.

"Bill was a solid influence for us," she said. "We had experienced some editorial turmoil, and I remember the staff was really happy when he was appointed because he was well-liked and a really good newsman."



Joe Asbury remembers his father's reasoning for leaving the editorship of one of the largest papers in the Northwest.

"I think his main concern was that he didn't believe the editorial departments would remain independent," he said. "That was the real sticking point."

Joel Connelly, who has written for the *P-I* and now *seattlepi.com* since 1973, said Asbury was "a deeply principled, decent man, a manager who believed in top-to-bottom communication."

During his time at the *P-I*, Asbury wound up hiring Horsey, one of the six UW students who had resigned from *The Daily* nine years earlier.

"I owe him the start of my career," said Horsey, who was the editorial cartoonist at the *P-I* and *seattlepi.com* from 1979 to 2011, won two Pulitzer Prizes during that time and is now a columnist and editorial cartoonist at the *Los Angeles Times*. "I was at the (Bellevue) *Journal-American* and covering the state Legislature in Olympia and just doing cartooning as a sideline."

Asbury was familiar with Horsey's work at the student newspaper and as an intern for the

Walla Walla Union-Bulletin in 1975, when Asbury was editor there.

When *The Seattle Times* hired an editorial cartoonist, "he thought it was time once again for the *P-I* to have a cartoonist," Horsey said.

"He was a really decent guy and at various times really stood on principle," Horsey said, "one of the classic Seattle journalists and a real gentleman."

Asbury also oversaw two more future Pulitzer winners while at the *P-I*: Eric Nalder, who won twice for reporting while at *The Seattle Times*, in 1990 and 1997, and Timothy Egan, who won in 2001 for reporting at *The New York Times*.

"Bill Asbury was a gracious and warm man," Nalder said, "which are perhaps odd characteristics for a newspaper editor. Even so, he always urged me to press hard, to be uncompromising in the search for truth and good stories, even when we might be stomping on toes that were near to him."

Asbury was born in Tacoma, the son of parents who met as teachers at Stadium High School.

He attended a boy's school in Arizona for a time, graduated from Antelope Valley High School in Lancaster, California, where he was class president, and enlisted in the Navy during World War II.

He was sent to Colorado to learn Japanese because the Navy wanted him to be a translator — a critical role should the United States invade Japan.

"They taught more translators than they actually needed," Joe Asbury said. "So he didn't really put the Japanese language to use for the Navy, but he later did missionary work in Japan and Korea, and it definitely came in useful there."

Asbury spent time in Asia with the American Bible Society and the Christian Children's Fund. Connelly described Asbury as "a devout Methodist who brought faith gracefully into his decisions."

He also found himself speaking Japanese after he left the world of newspaper journalism and embarked on a new career in state government.

"He was working in trade and economic development at a time the state was trying to sell more apples to Japan," his son said. "They found out he had learned Japanese and he actually had a state office in Tokyo during the tail end of his career."

Asbury met his wife, Janet, in Richmond, Virginia, while she was a timpanist for the Virginia Symphony Orchestra and he was with the American Bible Society. They were married in 1955 and would have celebrated their 60th anniversary in May.

She and their five children — three daughters and two sons — all survive Asbury.

Over the course of his life, Asbury found himself in East Pakistan (present-day Bangladesh), dining with governors and rajahs, as a project secretary for the Asia Foundation, a nongovernment organization that works for responsible development and quality of life issues.

He also met President Jimmy Carter during a meeting of newspaper editors in Washington, D.C.

After retiring from state government — among the posts he held was director of the state Office of International Relations and chief of protocol for Governors John Spellman and Booth Gardner — he stayed in Olympia and called it home.

"He loved this state," Joe Asbury said. "He was an avid outdoorsman and loved to hike, fish, hunt. He loved the Cascades and loved to sail the Sound."

William Asbury was also an adventurer.

At the age of 70, he sailed solo to the Queen Charlotte Islands in his 25-foot sloop. At 73, he worked as a deckhand on an Alaskan fishing boat. At 75, he summited Mount Whitney, which, at 14,505 feet, is the highest point in the contiguous United States.

And he was forever loyal to his alma mater.

"He was a huge Husky fan," his son said. "I attended games with him, and he would be cheering himself hoarse rooting for the Dawgs."

That's why Joe Asbury is looking for a marching band to play at his father's memorial service on Easter Sunday.

"It's going to be a celebration instead of a mourning event," he said. "We want a band to play 'Bow Down To Washington.'"

By Scott Stoddard
The Olympian
March 13, 2015

Donations Accepted

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