

SOUTHERN CONNECTICUT MENSA CHRONICLE

If you or someone you know would like to be a speaker at our monthly dinner, please contact Jim Mizera at 203-522-1959 or Jmizera@hotmail.com. The dinner is held the third Saturday of the month.



ARCHIVED COPIES OF THE CHRONICLE

going back to 2000 are available on the Internet at <http://www.doctechical.com/scm>. You can download the latest e-mail version of the Chronicle there, as well as previous issues. All issues are in read-only Adobe Acrobat format so there is no chance of viruses accompanying the files.

MEMBERSHIP RENEWAL: If you have an annual Mensa membership, your membership will be expiring at the end of April. You should have received a renewal notice in the mail in January. You can return that form or visit www.us.mensa.org to renew.

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Southern CT Mensa is looking for an Activities Coordinator. If you would like to fill this position, please contact President Rick D'Amico at usamarbiol@aol.com

SCHEDULE OF CHAPTER EVENTS - FEBRUARY

Saturday , February 3, 8:00

Theater Event: Spinning Into Butter

by Rebecca Gilman, at the Westport Community Theatre, Town Hall Building, 110 Myrtle Ave., Westport, CT. 06880. An extraordinarily fresh, eloquent and candid new play about deep racial conflicts. A searing and funny contemporary expose of political correctness at a small Vermont college. By a writer of surprising gifts - to amuse and move audiences. Tickets are \$16 - \$20. Contact Jim Mizera at (203) 522-1959, jmizera@hotmail.com, for info or reservations.

Friday, February 9, 7:00

Southern CT and Western MA Joint Dinner

Monthly dinner at the Old Sorrento Restaurant, Newtown Road, DANBURY, CT. Interested Mensans should contact Ward Mazzucco at (203) 744-1929, ext. 25, wjm@danburylaw.com, or Rev. Bill Loring at (203) 794-1389, frbill@mags.net.

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 **Saturday, February 17, 6:30**
Monthly Dinner
 Longtime Mensan Gerard Brooker will talk about his trip to Iran. TONELLI'S RESTAURANT, 41 Grassy Plain St , Bethel, CT 06801. Note: We need a notebook computer to play a CD for this presentation. If you can provide a laptop and/or a projector, please notify us. Restaurant review: <http://acorn-online.net/acornonline/bestbets/bbets05-04-21.htm> Guests are welcome. Dress is casual. Contact Jim Mizera, jmizera@hotmail.com, 203-522-1959, for information and reservations. If you make reservations and can't attend, PLEASE call and cancel. Directions from New Haven/Bridgeport: Take Route 25-8 all the way past Brookfield into Bethel, where it becomes ROUTE 6 West. OR take I-84 and get off at Exit 9 (Route 25 Brookfield). At the end of the ramp take a left if heading west or a right if heading east. At the first light take a right on to ROUTE 6 West. The hotel is located 2 miles on the right, not far over the Bethel line. From Stamford/Norwalk: Take Route 7 to I-84 and follow the above directions.

Saturday , February 3, 8:00
Theater Event: Enchanted April
 performed by by the Town Players of New Canaan (www.tpnc.org) at the Powerhouse Performing Arts Center, Waveny Park, 681 South Avenue, New Canaan, CT, 06840. Based on the 1922 novel The Enchanted April by Elizabeth von

If you wish to comment on articles or submit material, please write or e-mail Jim Mizera at PMB #181, 7365 Main St., Stratford, CT. 06614-1300, Jmizera@hotmail.com. E-mail submissions are preferred. Please include your name, address, and e-mail address or telephone number. Anonymous material will be rejected, although names will be withheld on request. Items will be returned if accompanied by a self-addressed, stamped envelope. Currently, the deadline for postal submissions is the 15th of the month preceding publication, and the 20th of the month for e-mail submissions.

Arnim, this romantic comedy tells the story of four English women who leave their sorrows in London to go on a holiday to a secluded coastal villa in Italy. Tickets are \$12. Contact Jim Mizera at (203) 522-1959, jmizera@hotmail.com, for info or reservations.

TENTATIVE SCHEDULE OF EVENTS FOR MARCH

Friday, March 9, 7:00.

Southern Connecticut and Connecticut/Western Massachusetts Joint Dinner

See above listing for details.

Saturday, March 17, 6:30.

Monthly Dinner

See above listing for details.

CONNECTICUT AND WESTERN MASSACHUSETTS CHAPTER UPCOMING EVENTS

This is not a complete listing WE - Weekly Event, ME - Monthly Event, YE - Yearly Event CT & W. Mass Calendar Editor Gisela Rodriguez, (860) 872-3106, email: lilith@snet.net.

Mensans on the Radio:

C&WM Mensan Janine Bujalski is on the airwaves every 1st & 3rd Friday 6-10 a.m. on 89.5FM, WPKN in Bridgeport, CT. There is a limited internet broadcast - about 25 can listen simultaneously at www.wpkn.org. From 6-9 AM there's jazz, blues & music from Brazil and from 9-10 AM the music is from Louisiana, mostly Cajun & zydeco.

Vice LocSec Will Mackey is hosting Friday evening Classics from 4:00 p.m. until 7:00 p.m. weekly on 91.3 FM, WWUH, in West Hartford. The name of the program is "What You Will" and its focus is chamber music.

For event listings in the Media, leave a message for me by the 10th of the previous month at (860) 872-3106 or email Lilith@snet.net Subject: Calendar There's also the [CWM-Announce] upcoming events reminder email list, which I

send out *approximately* weekly. Subscribe and unsubscribe options are located at <http://lists.us.mensa.org/mailman/listinfo/cwm-announce> for your convenience. And any Mensan who wants to notify their fellow Ms about any late-breaking event s/he wants to share with our delightful chapter, please email me ASAP with the details and I'll get it out to the list. You may also check the website www.cwm.us.mensa.org for our calendar updates.

FEBRUARY

2 Friday 5:30 pm

Happy Hour

in Wallingford (ME, 1st Fridays) Ann Polanski (contact her at 203-269-4565 or ann.polanski@rfsworld.com) hosts us upstairs at George's II Restaurant, 950 Yale Avenue, Wallingford, CT 06492 Phone: 203-269-1059. Directions: Exit 66 off Wilbur Cross Parkway. Turn left (south) onto Rte 5. Take first left that's not a highway entrance onto Yale Avenue. George's II is in the Yale Plaza on the right.

7 Wednesday 6:00 pm

Happy Hour (NEW!)

in Madison (ME, 2nd Wed) New! This one is at the Dolly Madison Inn in south-central CT. The Dolly is located just off Route 1 at 73 West Wharf Road, Madison 06443, phone 203-245-7377. We'll meet around 6 PM. There is free lounge food for patrons, and there are burgers and salads to order if you like.

Directions: Take I-95 to exit 61 Rt. 79. Go south on Rt. 79 toward Rt. 1 and Madison center for 0.5 mi. Take a right (west) onto Rt. 1 and drive 0.4 mi. to West Wharf Road. Take a left (south) on W. Wharf and drive 0.3 mi. to the Dolly Madison Inn. Parking is available next to the Inn and across the road in the large lot. Questions? Contact Joe Wonowski at 203-785-2998 weekdays, and 203-457-9770 evenings. Hope to see you there!

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16 Friday 6:00-8:00 pm or so

Diner Dinner

(ME, 3rd Friday) at Olympia Diner, Rte 5, Newington, just north of the Berlin town line and North East Utilities. Menu ranges from toasted cheese sandwich to steak and fish dinners. Basic bar menu available, no happy hour prices, but the food is good and very reasonable. Please contact Nicole Michaud at (860) 434-7329 or email nirimi@snet.net, Subject: Diner Dinner
26 Friday 5:00 pm

22 Thursday 6:30 pm

Pioneer Valley Dinner

(ME, floats) We will be meeting tonight at Roberto's on Pleasant Street in Northampton MA. Join us. Conversations, friendship, solve the world's problems, drink and eat. Questions? MargotZalkind@aol.com

23 Friday 5:00 pm

Happy Hour (ME, 4th Friday) Colonial Tymes, 2389 Dixwell Ave, Hamden. Located about 1/2 mile north of Exit 60, Wilbur Cross Parkway. We are now reserving the middle tables on the left as you walk in the bar. Dinner is a possibility if enough people are interested. Come on down and join us this month, we'd love to see ya. Contact Gail Trowbridge (203) 877-4472 or Gail.Trowbridge@att.net.

28 Wednesday 12:00 noon

Middlebury Lunch

(ME, last Wednesday) at Maggie McFly's in Middlebury, visible on the right from Rte. 63 just south of the Rte 63 and Rte 64 intersection. This

intersection is at the end of a long ramp at Exit 17 on Rte 84 west. From this exit, turn left at the 63/64 intersection. If you use Exit 17 on Rte. 84 east (heading toward Hartford), turn left off the exit ramp and see Maggie McFly's on your left. Contact Richard Fogg at 860-274-2370 for more info.

Looking Ahead

Book Discussions

From Literary Classics to historical dish, our book group's inquiring minds run the gamut of interests. We decided to go for a some nonfiction pieces in our next few meetings. All welcome!

March 03 Saturday 2 pm

Next we'll be enjoying

The Axemaker's Gift: A Double Edged History Of Human Culture

by James Burke and Robert Ornstein, asking the question (more or less) "if we humans are so smart, why are we always in so much trouble?" http://www.amazon.com/Axemakers-Gift-Robert-Ornstein/dp/0874778565/sr=8-1/qid=1163376477/ref=pd_bbs_sr_1/102-4909898-5977756?ie=UTF8&s=books
Pam hosts us again for this one.

And in **April**, (date and place not settled yet) we'll be tackling a rather large but extremely well received book: **Sex In History** by Reay Tannahill.

http://www.amazon.com/Axemakers-Gift-Robert-Ornstein/dp/0874778565/sr=8-1/qid=1163376477/ref=pd_bbs_sr_1/102-4909898-5977756?ie=UTF8&s=books

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Regional Gatherings

MARCH 4 First SUNDAY
(right after Central New Jersey's Snowball RG)
1 pm * Celebratory Brunch * Paramus *

Please join us in celebrating the life and achievements of one of NNJM's premiere members, Dr. Abbie Salny. At the World Gathering in Orlando, Dr. Salny was named Honorary President of International Mensa.

We will honor her at Max's Cafe in the Crowne Plaza by Paramus Park 601 From Road Paramus. New Jersey 07652
(201) 262-4955
(800) 971-4654

Tickets are \$30 per person for the buffet brunch
RSVP by March 1st to lectures@nnjmensa.org or 973.214.5346: essential for us to give the restaurant an accurate count.



**COLLOQUIUM 2007 Aspects of Humor:
The Art and Science of Laughter**
March 23-25, 2007, Chicago, Illinois.

Bring both your scholar and comedian. Your scholarly persona will learn about the physiology of humor and how it influences our self-image and world view. Your comic persona will learn the mechanics of writing, improv, and more to practice.

Program

John Vorhaus: The Comic Toolbox
Dr. Rod Martin: Jest for the Health of It - Is Laughter Really the Best Medicine?
Dr. Gary Alan Fine: Joking Cultures, How Groups-Even Mensa - Can Develop a Humor Identity
Watch for the surprise keynote speaker!

Hotel

Colloquium 2007 will be held at the Doubletree Hotel Chicago - Oak Brook, 1909 Spring Road, Oak Brook, IL 60523. The room rate is \$99 until March 2, 2007, or until our room quota is filled. Reserve online or call 800.222.TREE and mention Mensa Colloquium. After March 2, reservations will be accepted based on rate and room availability.

Registration

Register by February 14 and pay \$220 (Mensans) or \$270 (non-Mensans) for the weekend and three meals. After February 14, the cost goes up to \$270 and \$320. Enrollment is limited, so sign up now online or send your registration form to Colloquium 2007, American Mensa, Ltd., 1229 Corporate Dr. West, Arlington TX 76006. For a registration form, details, and contacts, visit www.colloquium2007.us.mensa.org.

You won't be laughing if you miss this event!

Jill Beckham, Foundation Director
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817-607-0060 x123

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WHAT'S COOKING IN REGION 1

Marghretta McBean

Three days ago it was seventy-one (71) degrees. In January. In New York City. The daffodils and other bulbs in my community garden have pushed out green shoots. The bees started swarming (we have two beehives and three queens - long story). Winter, where is your sting????

Ave atque vale: a huge Thank You and Best Wishes for future endeavours goes to Mary Jo Kelleher of Mensa Of the Southern Tier. Mary Jo has been the MOST LocSec for many years and has reluctantly decided to step down for personal reasons. Assistant LocSec Ellen Shaw, whom I know from my Greater New York Mensa board member days, will be taking up the reins while a permanent replacement is sought. Anyone living in the Binghamton/Tri-Cities area is welcome to apply. Fortunately for Region 1, Mary Jo will continue to serve as our Regional Scholarship Chair.

In an effort to provide more speedy delivery, reduce local group printing and postage costs, and offer enhanced features, Mensa has given members a new option to on Personal Data Questionnaire. Mensans can now indicate on their PDQ if they want electronic versions of their newsletters. Currently in Region 1 New Hampshire/Maine, Boston, Rhode Island, Southern Connecticut, Greater New York and Northern New Jersey offer this option to their members. If you are interested, sign in at the Mensa website and go to the PDQ area to update your preference. Printed newsletters are not being eliminated; electronic delivery is just an option.

February brings Valentine's Day and thoughts of love lead to thoughts of food (well, not always, but most of the time, for me at least). I don't have a sweet tooth, but this fudge will tempt even the most recalcitrant candy hater. It has aphrodisiacal properties. Honest.

WHISKEY FUDGE

19 oz. (570 g.) bittersweet chocolate, broken up
1 can (14 oz. / 325 ml) sweetened condensed milk
1/3 cup (75 ml) good whiskey (I use single malt scotch: e.g. Glenmorangie, The Macallan, Oban, Talisker)

1. Butter (unsalted) an 8-inch (2 liter) square pan.
2. In a heavy saucepan over medium-low heat, cook the chocolate with the milk. Stir continuously until chocolate is almost melted.
3. Remove from heat and stir in whiskey until mixture is smooth.
4. Spread fudge in prepared pan. Cover and refrigerate overnight or until firm. Cut into squares. Most people skip this part and dive right in, but I know you wouldn't do that. This supposedly keeps really well for weeks if refrigerated, but I've never seen it last more than a few minutes, so storage is not an issue.

To see this and past articles visit
<http://region1.us.mensa.org/cooking.shtml>



THE JANUARY DINNER ANTIOXIDANTS VS. AGING

Southern Connecticut Mensa started off the year with a return visit from a speaker whom we heard from last year, Mensan Scott Silvestri. Scott spoke last year on "Glutathione - the Master Antioxidant," and he followed this up in January with a talk on antioxidants that can help us combat sickness and aging. A good turnout enjoyed dinner at Tonelli's Restaurant in Bethel, and then listened to Scott's concise and lucid survey of this important field.

In his introductory remarks, Scott noted that antioxidants are receiving a lot of press nowadays but many people still don't know what they are, what their benefits are, or how to get them. To understand why antioxidants are important, he said, you must first understand free radicals, another term that we are hearing more and more about but which is still very fuzzy in the public mind. Free radicals, or free rads, are molecules inside cells that have unpaired electrons. Because they are missing electrons, free rads are unstable and quick to react. To stabilize themselves, they snatch electrons from other molecules - they oxidize them. This can be useful, as in combustion, and necessary, in killing bacteria within the cell, but free radicals can do much damage when they start a chain reaction that rearranges molecules and damage a cell.

Unfortunately, Scott pointed out, we can scarcely avoid free radicals because normal body functions create them. We get them from the food, drink and air we take in everyday. Simply breathing in and breathing out produces oxygen free radicals. Air, water, and food pollution, food additives such as the nitrates in preservatives, ultraviolet radiation from the sun, and stress all produce free radical damage. When there is lots of free radical activity, Scott explained, it produces oxidative stress, one of the main causes of illnesses and many diseases of old age. It damages tissues and cell membranes. When it strikes DNA cells, they can produce cancer cells that then reproduce.

We need something to balance the free radical damage. Fortunately, there is a counter-weapon - antioxidants. We have an antioxidant system in our body, Scott said, and it neutralizes free rads by producing antioxidants that bond to them.

Although free radicals can do their damage in milliseconds, antioxidants work very rapidly as well. But when the quantity of free radicals the body has to cope with exceeds the availability of antioxidants, it causes oxidative stress. Hence, we need to take in antioxidants from food or dietary supplements. This is especially true as we age, because the body doesn't produce enough antioxidants as we grow older. Aging is essentially oxidation of our cells. When we slow down this oxidation, we live longer, healthier lives. Antioxidants prevent oxidation, giving them a vital role in the battle against aging.

Scott focused on several of the most important antioxidants - vitamins A, C, E, and D, coenzyme Q-10, alpha lipoic acid (ALA), and selenium. Antioxidants are in most fruits and vegetables. Our speaker mentioned several particularly good sources - blueberries, strawberries, Montmorency cherries, grape seed extract, and pomegranates. He also told us about Oxygen Radical Absorbance Capacity (ORAC), a measure to judge the antioxidant value of foods. Blueberries, for instance, have high ORACs of approximately 90, while apples have values of 20 - 40. Spices like clove and cinnamon show the highest ORAC values, over 2500.

If you can get antioxidants from food, why do we need supplements? The advantage, Scott pointed out, is that with supplements, you know how much of each vitamin or mineral you are getting. Also, you do not lose some of the good you do by cooking, which destroys some enzymes. In addition, many people find it hard to stick to good eating habits because they are traveling or too busy to prepare meals.

Scott demonstrated the power of antioxidants with two familiar fruits - an apple and a lemon, which contains much vitamin C (ascorbic acid). Cutting the apple in half, he squirted lemon juice on one half while leaving the other alone. The half without the juice started turning brown, while the other half remained white. The experiment confirmed vitamin C's ability to slow the oxidizing which causes the change of color.

Vitamin C can do well for apple eaters as well as apples. It helps against several diseases of aging such as heart disease, cancer, cataracts, and Alzheimer's. Scott discussed its role in counteracting heart diseases such as arteriosclerosis, the thickening of the blood vessels, which is caused by

high cholesterol hardening and blocking the arteries. Like free radicals, cholesterol is not all bad - it's in all cells and can act as an antioxidant. But excess cholesterol causes oxidative stress, and oxidative cholesterol can trigger heart problems. You need 250 - 500 mg of Vitamin C per day to reverse cholesterol damage. It works best with Vitamin E. Vitamin C, which is a water-soluble vitamin, combats free radicals in fluids, but it also helps Vitamin E, a fat-soluble vitamin, to work in lipids. This combination fights blood clotting, a major cause of strokes. Scott advocated it to help avoid angioplasty and bypass surgery.

The most important antioxidant is the one Scott discussed in his lecture last year, glutathione (GSH). He recounted its vital job as the body's master antioxidant; without it, our antioxidant system couldn't work. It is in all the cells, slowing or stopping oxidation. Moreover, it recycles the other antioxidants, preventing them from being used up.

Glutathione is important in immunizing and detoxifying. It strengthens our immune system's ability to produce white blood cells, which fight bacteria, viruses, and other nemeses. Glutathione also stands as second only to water in its power to detoxify. The liver, our greatest organ for eliminating toxic substances, not coincidentally is our body's largest storehouse of glutathione. GSH binds to heavy metal toxins and turns them to liquids so they can easily be excreted from the body.

Because of its multiple roles, it's not surprising that glutathione can help us resist many diseases. We heard from Scott about glutathione's success in battling cancer, cataracts, fibromyalgia, and arthritis. He also noted that because the lower lung has the body's second highest concentration of glutathione, boosting its diminished supply in heart disease patients has helped them recover.

Glutathione is invaluable but Scott cautioned that it's a waste to buy it at health food stores because it's produced intra-cellularly and needs certain molecules as building blocks to form. Bonding cysteine is the limiting factor in producing glutathione. Our bodies make cysteine but they make less as we age. We can get bonded cysteine from raw eggs, which have nine antioxidants to boot. But cooking raw eggs turns cys-

teine into cystine, which does not produce glutathione. Undenatured whey protein is the best source of glutathione. Once again, however, Scott advised care. Most of the whey protein sold is denatured by heating so, while it can build body mass, it will not build glutathione.

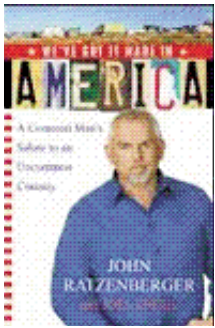
Scott said that the medical profession is slowly accepting nutritional supplements, but he believes that the public is not reaping their full benefit. He firmly believes that the recommended daily allowances (RDAs) put out by the Food and Nutrition Board of the National Academy of Sciences are too low and that we should be getting more of the vitamins, trace minerals, and antioxidants. In response to one question, he noted that, except for Vitamin A and selenium, it's hard to get too much of the antioxidants. If people ate more fruits and vegetables and took supplements to increase their antioxidant intake, they could live to 115, Scott opined.

The audience had many questions about whether antioxidants can combat problems such as autism, pulmonary disease, cystic fibrosis, and arthritis, and Scott had good information and encouraging news about treating these conditions with anti-oxidants. He also answered queries about prominent antioxidant sources such as grape seed extract and green tea. Some listeners also had questions about other antioxidants - lysine, pycnogenol, and the flavonoids, and Scott rounded out his talk with insights on their qualities.

It was another interesting evening for those who attended, and gave Mensans some ideas they can test. We thank Scott Silvestri for his time and talent and look forward to hearing from other engaging speakers in 2007.

Next month we will be meeting at Tonelli's again to hear Southern CT Mensan Gerard Brooker talk about his trip to Iran last October, so mark February 17 on your calendar.

If you have suggestions for other places we can meet or how we can run our dinners better, please contact chapter President Rick D'Amico at usamarbiol@aol.com. You can rate the restaurants we have attended at various web sites such as www.restaurantratingz.com, www.dine.com, www.menuetopia.com

BOOK REVIEW by Rick D'Amico

***WE'VE GOT IT MADE IN AMERICA:
A COMMON MAN'S SALUTE TO AN UNCOMMON COUNTRY***

By John Razenberger and Joel Engel

John Ratzenberger is arguably Bridgeport's second most famous native, second only to W.C. Fields. He is best known for playing the obnoxious know-it-all postal worker Cliff Clavin on the long-running TV sitcom *Cheers*. He's currently the host of the Travel Channel's John Ratzenberger's *Made in America*, a series about American manufacturing.

The book is less about Ratzenberger's TV show, *Made in America*, and more about his outlook on life in America. In a lot of ways, the book is about common sense, at least according to Ratzenberger.

In one of his chapters, "A Hill of Beans," he described how businesses become leaders and then forget what got them to the top. An example he cites is the Ford Motor Company, which went from a leader in the auto industry to a company that had to lay off one quarter of its work force.

Interspersed in the book are numerous anecdotes from his life. One I particularly enjoyed was about his experience crewing on an oyster boat. He had an unrealistically romantic view of it, until sometime during his first day of work. He also speaks about growing up in Bridgeport, which he has a number of fond memories of.

One thing that becomes apparent in the book is that Ratzenberger has an antipathy for large cities. He exaggerates, in my opinion, when he states that America would be able to continue if New York and Los Angeles were destroyed, but if New York and Los Angeles

were the only places not destroyed, they'd wither away. I couldn't help but think that if Kalamazoo and Kokomo found themselves the only surviving communities, they'd wither, too; there's interdependence between large cities and small towns.

Ratzenberger finds himself caught in a moral question on the subject of Wal-Mart. He acknowledges that it saves households a lot of money, but he's not comfortable with their policy of purchasing and selling foreign-made goods.

On the subject of politics, unlike most of his Hollywood cohorts, Ratzenberger is quite conservative. One has to wonder what kind of interesting conversations must have taken place among Ted Danson, Woody Harrelson, and him during the filming of "*Cheers*."

While he doesn't claim that America is perfect, he also asserts that being imperfect doesn't make it inferior.

This book strikes me as being about common sense and decency. His viewpoints are thought provoking and well expressed. For that, I applaud him and highly recommend this book.

COMMENTARY*by Gerard Brooker*

I recently returned from Iran, one of only two hundred ordinary American citizens to do so in 2006. I was part of a group of fourteen, cobbled together under the banner of citizen-diplomacy, curious to see the country, and also fatigued with our government's resolute unwillingness to talk with the leaders of Iran.

Family and friends cautioned me to be vigilant, and an October warning by our State Department urged Americans to be careful, as we "might be subject to harassment or arrest in Iran." With all the buzz coming from the American media in the past year about surgical air strikes against Iran, I was actually more afraid of our own government, especially when I was in Natanz, the site of a uranium enrichment facility.

What we found among ordinary people during our two weeks in Iran contrasted with their government. A harsh Muslim religion rules in Iran, and its vested leaders do not sympathize with the notion that the highest form of patriotism is dissent. Almost everyone I talked with steered away from political expression, except in secure public settings. The boundaries about freedom of speech are not predictable or safe; they "change every day" and repercussions are random. Ordinary Iranians are well-educated and as kind and warm as any people I have ever met. Being among them was as if floating in a warm current of hospitality that reached to us from the days of the great Persian Empire. Not so with official Iran!

We first found this out on the day we were invited in Tehran to meet with victims of chemical weapons that were used during the 1980's war with Iraq. I made a statement, halted every few sentences for translation, which I thought was balanced. Speaking in the name of peace, I offered that I was disappointed in both of our presidents for not talking with each other to resolve their differences.

As the presence of Americans is a novelty in Iran right now, the event was televised on the evening news. I was baffled the next day when I

was asked by our government approved guide to "restrain myself," that it was not appropriate for a foreigner to come to Iran and tell their president how to conduct his affairs. I was told that other groups we were to meet during our stay might not now want to meet with us, which turned out to be the case.

I think the knot of fear I felt in my stomach that night before going to bed says something about the mutual animosity and dread of the Other that opposition governments stir up among people. It was probably silly, I kept telling myself, to worry about a 2 a.m. knock on my hotel room door.

The disparity between the Iranian government and its people continued to show up. Several, quite bold, told me that President Ahmadinejad is an inexperienced buffoon whose following is decreasing because he is not delivering on promises made. Others think that his remarks are doing more harm than good. There is an attempt to soften his statement about "wiping Israel off the face of the earth." The world has a harsh interpretation of his words, they say. He is simply referring, we were told, to the collapse of Zionism in the same way as the collapse of the Soviet Union, the proof of whose existence can now be found only in books on library shelves.

If there is a main thread that knits the people of Iran together, it is the vibrancy of their collective memory. The CIA-led overthrow of Prime Minister Mossadegh in 1953, and the revolution of 1979 that was cemented by the siege of the American embassy top the list. A caricature of the American flag, skulls for stars and bombs for stripes, painted at the time the hostages were taken, takes up the entire side of a tall apartment building in Tehran and is still a big draw.

There is even a national holiday, called Students Day, which commemorates the siege. It happened that we were in the city of Shiraz, south of Tehran, on that day, November 4th. In the midst of blaring loudspeakers and signs that held America in contempt, a wonderful irony occurred: marching students smiled and waved to us, the "enemy" that stood in a tight circle, waving back, eager to take their picture.

If Mossadegh and The Siege live in the collective memory of Iranians, President George W. Bush lives mostly in their fear and loathing. A few praised him for deposing Hussein. Others, especially the Grand Ayatollahs we met, were sharp-edged and scornful, calling him an "an unjust man," a president "who does not respect the boundaries of others." They feel dismissed by Bush, no student of history, and being proud Persians, they do not take kindly to it.

It is at once deflating and encouraging to realize that in both countries there is a strong underlying tension between the people and government. Deflating because in both cases it is based on the abuse of power. And encouraging because more and more of us are catching on to what is true leadership. We are realizing the incongruity, and expressing our discontent, most recently at the ballot box where both Bush and Ahmadinejad have suffered losses.

RUMINATIONS

Language An Introduction to the Study of Speech (1921)

INTRODUCTORY: LANGUAGE DEFINED

Edward Sapir, (1884 - 1939)

SPEECH is so familiar a feature of daily life that we rarely pause to define it. It seems as natural to man as walking, and only less so than breathing. Yet it needs but a moment's reflection to convince us that this naturalness of speech is but an illusory feeling. The process of acquiring speech is, in sober fact, an utterly different sort of thing from the process of learning to walk. In the case of the latter function, culture, in other words, the traditional body of social usage, is not seriously brought into play. The child is individually equipped, by the complex set of factors that we term biological heredity, to make all the needed muscular and nervous adjustments that result in walking. Indeed, the very conformation of these muscles and of the appropriate parts of the nervous system may be said to be primarily adapted to the movements made in walking and in similar activities. In a very real sense the normal human being is predestined to walk, not because his elders will assist him to learn the art, but because his organism is prepared from birth, or even from the moment of conception, to take on all those expenditures of nervous energy and all those muscular adaptations that result in walking. To put it concisely, walking is an inherent, biological function of man.

Not so language. It is of course true that in a certain sense the individual is predestined to talk, but that is due entirely to the circumstance that he is born not merely in nature, but in the lap of a society that is certain, reasonably certain, to

lead him to its traditions. Eliminate society and there is every reason to believe that he will learn to walk, if, indeed, he survives at all. But it is just as certain that he will never learn to talk, that is, to communicate ideas according to the traditional system of a particular society. Or, again, remove the new-born individual from the social environment into which he has come and transplant him to an utterly alien one. He will develop the art of walking in his new environment very much as he would have developed it in the old. But his speech will be completely at variance with the speech of his native environment. Walking, then, is a general human activity that varies only within circumscribed limits as we pass from individual to individual. Its variability is involuntary and purposeless. Speech is a human activity that varies without assignable limit as we pass from social group to social group, because it is a purely historical heritage of the group, the product of long-continued social usage. It varies as all creative effort varies--not as consciously, perhaps, but none the less as truly as do the religions, the beliefs, the customs, and the arts of different peoples. Walking is an organic, an instinctive, function (not, of course, itself an instinct); speech is a non-instinctive, acquired, "cultural" function.

There is one fact that has frequently tended to prevent the recognition of language as a merely conventional system of sound symbols, that has seduced the popular mind into attributing to it an instinctive basis that it does not really possess. This is the well-known observation that under the stress of emotion, say of a sudden twinge of pain or of unbridled joy, we do involuntarily give utterance to sounds that the hearer interprets as indicative of the emotion itself. But there is all the difference in the world between such involuntary expression of feeling and the normal type

of communication of ideas that is speech. The former kind of utterance is indeed instinctive, but it is non-symbolic; in other words, the sound of pain or the sound of joy does not, as such, indicate the emotion, it does not stand aloof, as it were, and announce that such and such an emotion is being felt. What it does is to serve as a more or less automatic overflow of the emotional energy; in a sense, it is part and parcel of the emotion itself. Moreover, such instinctive cries hardly constitute communication in any strict sense. They are not addressed to any one, they are merely overheard, if heard at all, as the bark of a dog, the sound of approaching footsteps, or the rustling of the wind is heard. If they convey certain ideas to the hearer, it is only in the very general sense in which any and every sound or even any phenomenon in our environment may be said to convey an idea to the perceiving mind. If the involuntary cry of pain which is conventionally represented by "Oh!" be looked upon as a true speech symbol equivalent to some such idea as "I am in great pain," it is just as allowable to interpret the appearance of clouds as an equivalent symbol that carries the definite message "It is likely to rain." A definition of language, however, that is so extended as to cover every type of inference becomes utterly meaningless.

The mistake must not be made of identifying our conventional interjections (our oh! and ah! and sh!) with the instinctive cries themselves. These interjections are merely conventional fixations of the natural sounds. They therefore differ widely in various languages in accordance with the specific phonetic genius of each of these. As such they may be considered an integral portion of speech, in the properly cultural sense of the term, being no more identical with the instinctive cries themselves than such words as "cuckoo" and "kill-deer" are identical with the cries of the birds they denote or than Rossini's treatment of a storm in the overture to "William Tell" is in fact a storm. In other words, the interjections and sound-imitative words of normal speech are related to their natural prototypes as is art, a purely social or cultural thing, to nature. It may be objected that, though the interjections differ somewhat as we pass from language to language, they do nevertheless offer striking family resemblances and may therefore be looked upon as having grown up out of a common instinctive base. But their case is nowise different from that,

say, of the varying national modes of pictorial representation. A Japanese picture of a hill both differs from and resembles a typical modern European painting of the same kind of hill. Both are suggested by and both "imitate" the same natural feature. Neither the one nor the other is the same thing as, or, in any intelligible sense, a direct outgrowth of, this natural feature. The two modes of representation are not identical because they proceed from differing historical traditions, are executed with differing pictorial techniques. The interjections of Japanese and English are, just so, suggested by a common natural prototype, the instinctive cries, and are thus unavoidably suggestive of each other. They differ, now greatly, now but little, because they are builded out of historically diverse materials or techniques, the respective linguistic traditions, phonetic systems, speech habits of the two peoples. Yet the instinctive cries as such are practically identical for all humanity, just as the human skeleton or nervous system is to all intents and purposes a "fixed," that is, an only slightly and "accidentally" variable, feature of man's organism.

Interjections are among the least important of speech elements. Their discussion is valuable mainly because it can be shown that even they, avowedly the nearest of all language sounds to instinctive utterance, are only superficially of an instinctive nature. Were it therefore possible to demonstrate that the whole of language is traceable, in its ultimate historical and psychological foundations, to the interjections, it would still not follow that language is an instinctive activity. But, as a matter of fact, all attempts so to explain the origin of speech have been fruitless. There is no tangible evidence, historical or otherwise, tending to show that the mass of speech elements and speech processes has evolved out of the interjections. These are a very small and functionally insignificant proportion of the vocabulary of language; at no time and in no linguistic province that we have record of do we see a noticeable tendency towards their elaboration into the primary warp and woof of language. They are never more, at best, than a decorative edging to the ample, complex fabric.

What applies to the interjections applies with even greater force to the sound-imitative words. Such words as "whippoorwill," "to mew," "to caw" are in no sense natural sounds that man has

instinctively or automatically reproduced. They are just as truly creations of the human mind, flights of the human fancy, as anything else in language. They do not directly grow out of nature, they are suggested by it and play with it. Hence the onomatopoeic theory of the origin of speech, the theory that would explain all speech as a gradual evolution from sounds of an imitative character, really brings us no nearer to the instinctive level than is language as we know it to-day. As to the theory itself, it is scarcely more credible than its interjectional counterpart. It is true that a number of words which we do not now feel to have a sound-imitative value can be shown to have once had a phonetic form that strongly suggests their origin as imitations of natural sounds. Such is the English word "to laugh." For all that, it is quite impossible to show, nor does it seem intrinsically reasonable to suppose, that more than a negligible proportion of the elements of speech or anything at all of its formal apparatus is derivable from an onomatopoeic source. However much we may be disposed on general principles to assign a fundamental importance in the languages of primitive peoples to the imitation of natural sounds, the actual fact of the matter is that these languages show no particular preference for imitative words. Among the most primitive peoples of aboriginal America, the Athabaskan tribes of the Mackenzie River speak languages in which such words seem to be nearly or entirely absent, while they are used freely enough in languages as sophisticated as English and German. Such an instance shows how little the essential nature of speech is concerned with the mere imitation of things.

The way is now cleared for a serviceable definition of language. Language is a purely human and non-instinctive method of communicating ideas, emotions, and desires by means of a system of voluntarily produced symbols. These symbols are, in the first instance, auditory and they are produced by the so-called "organs of speech." There is no discernible instinctive basis in human speech as such, however much instinctive expressions and the natural environment may serve as a stimulus for the development of certain elements of speech, however much instinctive tendencies, motor and other, may give a predetermined range or mold to linguistic expression. Such human or animal communication, if "communication" it may be called, as is brought about by

involuntary, instinctive cries is not, in our sense, language at all.

I have just referred to the "organs of speech," and it would seem at first blush that this is tantamount to an admission that speech itself is an instinctive, biologically predetermined activity. We must not be misled by the mere term. There are, properly speaking, no organs of speech; there are only organs that are incidentally useful in the production of speech sounds. The lungs, the larynx, the palate, the nose, the tongue, the teeth, and the lips, are all so utilized, but they are no more to be thought of as primary organs of speech than are the fingers to be considered as essentially organs of piano-playing or the knees as organs of prayer. Speech is not a simple activity that is carried on by one or more organs biologically adapted to the purpose. It is an extremely complex and ever-shifting network of adjustments--in the brain, in the nervous system, and in the articulating and auditory organs--tending towards the desired end of communication. The lungs developed, roughly speaking, in connection with the necessary biological function known as breathing; the nose, as an organ of smell; the teeth, as organs useful in breaking up food before it was ready for digestion. If, then, these and other organs are being constantly utilized in speech, it is only because any organ, once existent and in so far as it is subject to voluntary control, can be utilized by man for secondary purposes. Physiologically, speech is an overlaid function, or, to be more precise, a group of overlaid functions. It gets what service it can out of organs and functions, nervous and muscular, that have come into being and are maintained for very different ends than its own.

It is true that physiological psychologists speak of the localization of speech in the brain. This can only mean that the sounds of speech are localized in the auditory tract of the brain, or in some circumscribed portion of it, precisely as other classes of sounds are localized; and that the motor processes involved in speech (such as the movements of the glottal cords in the larynx, the movements of the tongue required to pronounce the vowels, lip movements required to articulate certain consonants, and numerous others) are localized in the motor tract precisely as are all other impulses to special motor activities. In the same way control is lodged in the visual tract of

the brain over all those processes of visual recognition involved in reading. Naturally the particular points or clusters of points of localization in the several tracts that refer to any element of language are connected in the brain by paths of association, so that the outward, or psycho-physical, aspect of language, is of a vast network of associated localizations in the brain and lower nervous tracts, the auditory localizations being without doubt the most fundamental of all for speech. However, a speechsound localized in the brain, even when associated with the particular movements of the "speech organs" that are required to produce it, is very far from being an element of language. It must be further associated with some element or group of elements of experience, say a visual image or a class of visual images or a feeling of relation, before it has even rudimentary linguistic significance. This "element" of experience is the content or "meaning" of the linguistic unit; the associated auditory, motor, and other cerebral processes that lie immediately back of the act of speaking and the act of hearing speech are merely a complicated symbol of or signal for these "meanings," of which more anon. We see therefore at once that language as such is not and cannot be definitely localized, for it consists of a peculiar symbolic relation--physiologically an arbitrary one--between all possible elements of consciousness on the one hand and certain selected elements localized in the auditory, motor, and other cerebral and nervous tracts on the other. If language can be said to be definitely "localized" in the brain, it is only in that general and rather useless sense in which all aspects of consciousness, all human interest and activity, may be said to be "in the brain." Hence, we have no recourse but to accept language as a fully formed functional system within man's psychic or "spiritual" constitution. We cannot define it as an entity in psycho-physical terms alone, however much the psycho-physical basis is essential to its functioning in the individual.

From the physiologist's or psychologist's point of view we may seem to be making an unwarrantable abstraction in desiring to handle the subject of speech without constant and explicit reference to that basis. However, such an abstraction is justifiable. We can profitably discuss the intention, the form, and the history of speech, precisely as we discuss the nature of any

other phase of human culture--say art or religion--as an institutional or cultural entity, leaving the organic and psychological mechanisms back of it as something to be taken for granted. Accordingly, it must be clearly understood that this introduction to the study of speech is not concerned with those aspects of physiology and of physiological psychology that underlie speech. Our study of language is not to be one of the genesis and operation of a concrete mechanism; it is, rather, to be an inquiry into the function and form of the arbitrary systems of symbolism that we term languages.

I have already pointed out that the essence of language consists in the assigning of conventional, voluntarily articulated, sounds, or of their equivalents, to the diverse elements of experience. The word "house" is not a linguistic fact if by it is meant merely the acoustic effect produced on the ear by its constituent consonants and vowels, pronounced in a certain order; nor the motor processes and tactile feelings which make up the articulation of the word; nor the visual perception on the part of the hearer of this articulation; nor the visual perception of the word "house" on the written or printed page; nor the motor processes and tactile feelings which enter into the writing of the word; nor the memory of any or all of these experiences. It is only when these, and possibly still other, associated experiences are automatically associated with the image of a house that they begin to take on the nature of a symbol, a word, an element of language. But the mere fact of such an association is not enough. One might have heard a particular word spoken in an individual house under such impressive circumstances that neither the word nor the image of the house ever recur in consciousness without the other becoming present at the same time. This type of association does not constitute speech. The association must be a purely symbolic one; in other words, the word must denote, tag off, the image, must have no other significance than to serve as a counter to refer to it whenever it is necessary or convenient to do so. Such an association, voluntary and, in a sense, arbitrary as it is, demands a considerable exercise of self-conscious attention. At least to begin with, for habit soon makes the association nearly as automatic as any and more rapid than most.

But we have traveled a little too fast. Were the symbol "house"--whether an auditory, motor, or visual experience or image--attached but to the single image of a particular house once seen, it might perhaps, by an indulgent criticism, be termed an element of speech, yet it is obvious at the outset that speech so constituted would have little or no value for purposes of communication. The world of our experiences must be enormously simplified and generalized before it is possible to make a symbolic inventory of all our experiences of things and relations; and this inventory is imperative before we can convey ideas. The elements of language, the symbols that ticket off experience, must therefore be associated with whole groups, delimited classes, of experience rather than with the single experiences themselves. Only so is communication possible, for the single experience lodges in an individual consciousness and is, strictly speaking, incommunicable. To be communicated it needs to be referred to a class which is tacitly accepted by the community as an identity. Thus, the single impression which I have had of a particular house must be identified with all my other impressions of it. Further, my generalized memory or my "notion" of this house must be merged with the notions that all other individuals who have seen the house have formed of it. The particular experience that we started with has now been widened so as to embrace all possible impressions or images that sentient beings have formed or may form of the house in question. This first simplification of experience is at the bottom of a large number of elements of speech, the so-called proper nouns or names of single individuals or objects. It is, essentially, the type of simplification which underlies, or forms the crude subject of, history and art. But we cannot be content with this measure of reduction of the infinity of experience. We must cut to the bone of things, we must more or less arbitrarily throw whole masses of experience together as similar enough to warrant their being looked upon--mistakenly, but conveniently--as identical. This house and that house and thousands of other phenomena of like character are thought of as having enough in common, in spite of great and obvious differences of detail, to be classed under the same heading. In other words, the speech element "house" is the symbol, first and foremost, not of a single perception, nor even of the notion of a particular object, but of a "concept,"

in other words, of a convenient capsule of thought that embraces thousands of distinct experiences and that is ready to take in thousands more. If the single significant elements of speech are the symbols of concepts, the actual flow of speech may be interpreted as a record of the setting of these concepts into mutual relations.

The question has often been raised whether thought is possible without speech; further, if speech and thought be not but two facets of the same psychic process. The question is all the more difficult because it has been hedged about by misunderstandings. In the first place, it is well to observe that whether or not thought necessitates symbolism, that is speech, the flow of language itself is not always indicative of thought. We have seen that the typical linguistic element labels a concept. It does not follow from this that the use to which language is put is always or even mainly conceptual. We are not in ordinary life so much concerned with concepts as such as with concrete particularities and specific relations. When I say, for instance, "I had a good breakfast this morning," it is clear that I am not in the throes of laborious thought, that what I have to transmit is hardly more than a pleasurable memory symbolically rendered in the grooves of habitual expression. Each element in the sentence defines a separate concept or conceptual relation or both combined, but the sentence as a whole has no conceptual significance whatever. It is somewhat as though a dynamo capable of generating enough power to run an elevator were operated almost exclusively to feed an electric door-bell. The parallel is more suggestive than at first sight appears. Language may be looked upon as an instrument capable of running a gamut of psychic uses. Its flow not only parallels that of the inner content of consciousness, but parallels it on different levels, ranging from the state of mind that is dominated by particular images to that in which abstract concepts and their relations are alone at the focus of attention and which is ordinarily termed reasoning. Thus the outward form only of language is constant; its inner meaning, its psychic value or intensity, varies freely with attention or the selective interest of the mind, also, needless to say, with the mind's general development. From the point of view of language, thought may be defined as the highest latent or potential con-

tent of speech, the content that is obtained by interpreting each of the elements in the flow of language as possessed of its very fullest conceptual value. From this it follows at once that language and thought are not strictly coterminous. At best language can but be the outward facet of thought on the highest, most generalized, level of symbolic expression. To put our viewpoint somewhat differently, language is primarily a pre-rational function. It humbly works up to the thought that is latent in, that may eventually be read into, its classifications and its forms; it is not, as is generally but naively assumed, the final label put upon, the finished thought.

Most people, asked if they can think without speech, would probably answer, "Yes, but it is not easy for me to do so. Still I know it can be done." Language is but a garment! But what if language is not so much a garment as a prepared road or groove? It is, indeed, in the highest degree likely that language is an instrument originally put to uses lower than the conceptual plane and that thought arises as a refined interpretation of its content. The product grows, in other words, with the instrument, and thought may be no more conceivable, in its genesis and daily practice, without speech than is mathematical reasoning practicable without the lever of an appropriate mathematical symbolism. No one believes that even the most difficult mathematical proposition is inherently dependent on an arbitrary set of symbols, but it is impossible to suppose that the human mind is capable of arriving at or holding such a proposition without the symbolism. The writer, for one, is strongly of the opinion that the feeling entertained by so many that they can think, or even reason, without language is an illusion. The illusion seems to be due to a number of factors. The simplest of these is the failure to distinguish between imagery and thought. As a matter of fact, no sooner do we try to put an image into conscious relation with another than we find ourselves slipping into a silent flow of words. Thought may be a natural domain apart from the artificial one of speech, but speech would seem to be the only road we know of that leads to it. A still more fruitful source of the illusive feeling that language may be dispensed with in thought is the common failure to realize that language is not identical with its auditory symbolism. The auditory symbolism may be replaced, point for point, by a motor or

by a visual symbolism (many people can read, for instance, in a purely visual sense, that is, without the intermediating link of an inner flow of the auditory images that correspond to the printed or written words) or by still other, more subtle and elusive, types of transfer that are not so easy to define. Hence the contention that one thinks without language merely because he is not aware of a coexisting auditory imagery is very far indeed from being a valid one. One may go so far as to suspect that the symbolic expression of thought may in some cases run along outside the fringe of the conscious mind, so that the feeling of a free, nonlinguistic stream of thought is for minds of a certain type a relatively, but only a relatively, justified one. Psycho-physically, this would mean that the auditory or equivalent visual or motor centers in the brain, together with the appropriate paths of association, that are the cerebral equivalent of speech, are touched off so lightly during the process of thought as not to rise into consciousness at all. This would be a limiting case--thought riding lightly on the submerged crests of speech, instead of jogging along with it, hand in hand. The modern psychology has shown us how powerfully symbolism is at work in the unconscious mind. It is therefore easier to understand at the present time than it would have been twenty years ago that the most rarefied thought may be but the conscious counterpart of an unconscious linguistic symbolism.

One word more as to the relation between language and thought. The point of view that we have developed does not by any means preclude the possibility of the growth of speech being in a high degree dependent on the development of thought. We may assume that language arose pre-rationally--just how and on what precise level of mental activity we do not know--but we must not imagine that a highly developed system of speech symbols worked itself out before the genesis of distinct concepts and of thinking, the handling of concepts. We must rather imagine that thought processes set in, as a kind of psychic overflow, almost at the beginning of linguistic expression; further, that the concept, once defined, necessarily reacted on the life of its linguistic symbol, encouraging further linguistic growth. We see this complex process of the interaction of language and thought actually taking place under our eyes. The instrument

makes possible the product, the product refines the instrument. The birth of a new concept is invariably foreshadowed by a more or less strained or extended use of old linguistic material; the concept does not attain to individual and independent life until it has found a distinctive linguistic embodiment. In most cases the new symbol is but a thing wrought from linguistic material already in existence in ways mapped out by crushingly despotic precedents. As soon as the word is at hand, we instinctively feel, with something of a sigh of relief, that the concept is ours for the handling. Not until we own the symbol do we feel that we hold a key to the immediate knowledge or understanding of the concept. Would we be so ready to die for "liberty," to struggle for "ideals," if the words themselves were not ringing within us? And the word, as we know, is not only a key; it may also be a fetter.

Language is primarily an auditory system of symbols. In so far as it is articulated it is also a motor system, but the motor aspect of speech is clearly secondary to the auditory. In normal individuals the impulse to speech first takes effect in the sphere of auditory imagery and is then transmitted to the motor nerves that control the organs of speech. The motor processes and the accompanying motor feelings are not, however, the end, the final resting point. They are merely a means and a control leading to auditory perception in both speaker and hearer. Communication, which is the very object of speech, is successfully effected only when the hearer's auditory perceptions are translated into the appropriate and intended flow of imagery or thought or both combined. Hence the cycle of speech, in so far as we may look upon it as a purely external instrument, begins and ends in the realm of sounds. The concordance between the initial auditory imagery and the final auditory perceptions is the social seal or warrant of the successful issue of the process. As we have already seen, the typical course of this process may undergo endless modifications or transfers into equivalent systems without thereby losing its essential formal characteristics.

The most important of these modifications is the abbreviation of the speech process involved in thinking. This has doubtless many forms, according to the structural or functional peculiarities of the individual mind. The least modified form is

that known as "talking to one's self" or "thinking aloud." Here the speaker and the hearer are identified in a single person, who may be said to communicate with himself. More significant is the still further abbreviated form in which the sounds of speech are not articulated at all. To this belong all the varieties of silent speech and of normal thinking. The auditory centers alone may be excited; or the impulse to linguistic expression may be communicated as well to the motor nerves that communicate with the organs of speech but be inhibited either in the muscles of these organs or at some point in the motor nerves themselves; or, possibly, the auditory centers may be only slightly, if at all, affected, the speech process manifesting itself directly in the motor sphere. There must be still other types of abbreviation. How common is the excitation of the motor nerves in silent speech, in which no audible or visible articulations result, is shown by the frequent experience of fatigue in the speech organs, particularly in the larynx, after unusually stimulating reading or intensive thinking.

All the modifications so far considered are directly patterned on the typical process of normal speech. Of very great interest and importance is the possibility of transferring the whole system of speech symbolism into other terms than those that are involved in the typical process. This process, as we have seen, is a matter of sounds and of movements intended to produce these sounds. The sense of vision is not brought into play. But let us suppose that one not only hears the articulated sounds but sees the articulations themselves as they are being executed by the speaker. Clearly, if one can only gain a sufficiently high degree of adroitness in perceiving these movements of the speech organs, the way is opened for a new type of speech symbolism--that in which the sound is replaced by the visual image of the articulations that correspond to the sound. This sort of system has no great value for most of us because we are already possessed of the auditory-motor system of which it is at best but an imperfect translation, not all the articulations being visible to the eye. However, it is well known what excellent use deaf-mutes can make of "reading from the lips" as a subsidiary method of apprehending speech. The most important of all visual speech symbolisms is, of course, that of the written or printed word, to which, on the motor side, corresponds the sys-

tem of delicately adjusted movements which result in the writing or typewriting or other graphic method of recording speech. The significant feature for our recognition in these new types of symbolism, apart from the fact that they are no longer a by-product of normal speech itself, is that each element (letter or written word) in the system corresponds to a specific element (sound or sound-group or spoken word) in the primary system. Written language is thus a point-to-point equivalence, to borrow a mathematical phrase, to its spoken counterpart. The written forms are secondary symbols of the spoken ones--symbols of symbols--yet so close is the correspondence that they may, not only in theory but in the actual practice of certain eye-readers and, possibly, in certain types of thinking, be entirely substituted for the spoken ones. Yet the auditory-motor associations are probably always latent at the least, that is, they are unconsciously brought into play. Even those who read and think without the slightest use of sound imagery are, at last analysis, dependent on it. They are merely handling the circulating medium, the money, of visual symbols as a convenient substitute for the economic goods and services of the fundamental auditory symbols.

The possibilities of linguistic transfer are practically unlimited. A familiar example is the Morse telegraph code, in which the letters of written speech are represented by a conventionally fixed sequence of longer or shorter ticks. Here the transfer takes place from the written word rather than directly from the sounds of spoken speech. The letter of the telegraph code is thus a symbol of a symbol of a symbol. It does not, of course, in the least follow that the skilled operator, in order to arrive at an understanding of a telegraphic message, needs to transpose the individual sequence of ticks into a visual image of the word before he experiences its normal auditory image. The precise method of reading off speech from the telegraphic communication undoubtedly varies widely with the individual. It is even conceivable, if not exactly likely, that certain operators may have learned to think directly, so far as the purely conscious part of the process of thought is concerned, in terms of the tick-auditory symbolism or, if they happen to have a strong natural bent toward motor symbolism, in terms of the correlated tactile-motor symbolism developed in the sending of tele-

graphic messages.

Still another interesting group of transfers are the different gesture languages, developed for the use of deaf-mutes, of Trappist monks vowed to perpetual silence, or of communicating parties that are within seeing distance of each other but are out of earshot. Some of these systems are one-to-one equivalences of the normal system of speech; others, like military gesture-symbolism or the gesture language of the Plains Indians of North America (understood by tribes of mutually unintelligible forms of speech) are imperfect transfers, limiting themselves to the rendering of such grosser speech elements as are an imperative minimum under difficult circumstances. In these latter systems, as in such still more imperfect symbolisms as those used at sea or in the woods, it may be contended that language no longer properly plays a part but that the ideas are directly conveyed by an utterly unrelated symbolic process or by a quasi-instinctive imitativeness. Such an interpretation would be erroneous. The intelligibility of these vaguer symbolisms can hardly be due to anything but their automatic and silent translation into the terms of a fuller flow of speech.

We shall no doubt conclude that all voluntary communication of ideas, aside from normal speech, is either a transfer, direct or indirect, from the typical symbolism of language as spoken and heard or, at the least, involves the intermediary of truly linguistic symbolism. This is a fact of the highest importance. Auditory imagery and the correlated motor imagery leading to articulation are, by whatever devious ways we follow the process, the historic fountain-head of all speech and of all thinking. One other point is of still greater importance. The ease with which speech symbolism can be transferred from one sense to another, from technique to technique, itself indicates that the mere sounds of speech are not the essential fact of language, which lies rather in the classification, in the formal patterning, and in the relating of concepts. Once more, language, as a structure, is on its inner face the mold of thought. It is this abstracted language, rather more than the physical facts of speech, that is to concern us in our inquiry.

There is no more striking general fact about language than its universality. One may argue as to

whether a particular tribe engages in activities that are worthy of the name of religion or of art, but we know of no people that is not possessed of a fully developed language. The lowliest South African Bushman speaks in the forms of a rich symbolic system that is in essence perfectly comparable to the speech of the cultivated Frenchman. It goes without saying that the more abstract concepts are not nearly so plentifully represented in the language of the savage, nor is there the rich terminology and the finer definition of nuances that reflect the higher culture. Yet the sort of linguistic development that parallels the historic growth of culture and which, in its later stages, we associate with literature is, at best, but a superficial thing. The fundamental groundwork of language--the development of a clear-cut phonetic system, the specific association of speech elements with concepts, and the delicate provision for the formal expression of all manner of relations--all this meets us rigidly perfected and systematized in every language known to us. Many primitive languages have a formal richness, a latent luxuriance of expression, that eclipses anything known to the languages of modern civilization. Even in the mere matter of the inventory of speech the layman must be

prepared for strange surprises. Popular statements as to the extreme poverty of expression to which primitive languages are doomed are simply myths. Scarcely less impressive than the universality of speech is its almost incredible diversity. Those of us that have studied French or German, or, better yet, Latin or Greek, know in what varied forms a thought may run. The formal divergences between the English plan and the Latin plan, however, are comparatively slight in the perspective of what we know of more exotic linguistic patterns. The universality and the diversity of speech lead to a significant inference. We are forced to believe that language is an immensely ancient heritage of the human race, whether or not all forms of speech are the historical outgrowth of a single pristine form. It is doubtful if any other cultural asset of man, be it the art of drilling for fire or of chipping stone, may lay claim to a greater age. I am inclined to believe that it antedated even the lowliest developments of material culture, that these developments, in fact, were not strictly possible until language, the tool of significant expression, had itself taken shape.

KICK IRRATIONAL by Brian Lord

www.KickComics.com



GOOD WINE CHEAP**(and good food to go with it)***by John Grover*

This month we try to figure out how to stay warm now that the weather is finally turning colder. My wife and children say that I used to follow them around house, turning down the thermostat, muttering "that's why they invented flannel shirts and sweaters". While I am certain that my family is prone to exaggeration, I know for a fact that the next best thing to flannel for keeping warm is soup. The chicken soup below is made delicate but savory by the blend of herbs. It is wonderful served with crusty Italian bread.

A number of white wines will go very nicely with this soup, including Sauvignon Blanc, Chardonnay or Pinot Grigio. But, I chose a red that matched rather well. This red wine is the 2005 Pinot Noir from Mirassou Winery of California. It is light bodied with a pleasant floral nose. The taste is clearly cherry with hint of spice if you let it linger on the tongue. As with most reds, it is best served at the temperature of your cellar, about 60 degrees F. It can be found for \$8 to \$10 a bottle.

I hope that you will contact me with your comments and favorite wines at jgrover@berk.com. I will be happy to share them with the broader Mensa group.

John Grover is a member of Mensa of Northeastern New York. He lives with his wife Sharon in the Hudson Valley of New York.

CHICKEN AND MUSHROOM SOUP WITH LEEKS

(This version of the recipe is adapted from the very dependable recipe web site, Epicurious. The original recipe was published in "Self" magazine in November, 2003. Always check for reviewer comments under the recipes for suggestions.)

Ingredients:

3 tbsp extra-virgin olive oil
 2 boneless, skinless chicken breasts (about 5 oz each), cut into bite-sized pieces
 1 large leek, white part only, trimmed and chopped
 2 cloves garlic, peeled and minced
 3 sage leaves
 Pinch of nutmeg
 1 1/2 lb mixed fresh mushrooms, coarsely chopped
 2 qt low-sodium chicken broth
 2 to 3 tbsp dry sherry
 1 tbsp cornstarch mixed with 2 tbsp water
 Chopped parsley. (We added a little fresh thyme and replaced the cornstarch mixture with the cream noted below. We also had some left over roast chicken, shredded that and skipped the first Sauté step below.)

In a large soup pot, heat 1 1/2 tbsp oil on medium heat and sauté chicken 3 or 4 minutes or until opaque. Remove chicken from pot and add remaining 1 1/2 tbsp oil, leek, garlic, sage and nutmeg. Cook until leek is soft, 2 or 3 minutes. Transfer mixture to a small bowl, leaving excess oil in pot, and set aside. Add mushrooms to pot and cook until golden brown. Return chicken and leek mixture to pot, salt and pepper to taste and sauté about 5 minutes. Pour in broth and sherry and bring to a simmer. Add cornstarch mixture (or substitute with 1/2 cup half and half or 1/4 cup heavy cream) and simmer 2 or 3 minutes more. Pour soup into 4 large bowls and garnish with parsley to taste. Makes 4 and probably more servings.

PUZZLES & QUESTIONS

(Answers may be in next month's Chronicle.)

1. What statistics have you misinterpreted?
2. Who wrote the song "Danny Boy?"
3. Which professional sports teams do you think suffered the most from injuries?
4. Who coined the phrase "the Cold War?"
5. What do you think is the best train trip?
6. What is the driest desert on earth?
7. Name as many Spartans from ancient Greece as you can.
8. Where is the geographic center of Connecticut? Where is the center of population?

ANSWERS TO LAST MONTH'S PUZZLES:

1. How much money did Americans spend at restaurants in 2005? How much was spent at fast-food restaurants? How much was spent at supermarkets and food markets?

A: In 2005, Americans spent \$200 billion at fast-food restaurants, \$476 billion at restaurants, and \$520 billion at supermarkets and food stores.

3. Who is credited with inventing the street-corner mailbox?

A: The famous British novelist and "man of letters" Anthony Trollope, (1815 - 1882), is credited with inventing the mailbox. He worked for more than 30 years as a civil servant in the British Postal Service but found time to write over fifty books.

5. Explain the reasons for daylight savings time.

A: Daylight savings time pushes the clock forward one hour in the spring. This makes the hours of sunrise and sunset one hour later. Proponents argue that this saves energy, extends time for outdoor activities in the summer, and reduces traffic accidents and crime. They state that people tend to go to bed the same time all year, and they will thus use less electricity in the evening because they will have natural light in their waking hours. More daylight in the evening also makes it easier to see cars and keeps thieves from attempting crimes. The U.S. Dept. of Transportation states that U.S. data from the

1970s supports these claims, and others cite similar results for Mexico in the 1990s.

Opponents of daylight savings time say it dangerously disrupts sleep patterns and biological clocks, upsets international trade and travel, and puts agricultural workers who go by the sun out of synch with other workers.

7. How long is the Great Wall of China?

A: The Great Wall is 3,948 miles (6,352 km) long and spans nine provinces. Some astronauts have claimed that you can see the Great Wall from outer space under good conditions if you know where to look, but other astronauts dispute this. Photographs taken from a space station are indistinct. You cannot see it with the naked eye from the moon, although many books have claimed this since the 1930s.

There have actually been five versions of the Great Wall. The first one was built before 200 B.C.E. The first four walls were all made of earth and have almost completely eroded. The Great Wall we see today was built with during the Ming dynasty from about 1368 to 1640. Its sides and tops are made of solid stone but it is dubious whether it ever did much good defensively.

9. What was Ebenezer Scrooge's profession?

A: Ebenezer Scrooge was a mortgage banker.

WORDS AND CONCEPTS**ISM'S**

Match the "ism" word with its definition. For those words that don't match any definition, come up with your own definition. The answers are below.

COLUMN A

1. accidentalism
2. compatibilism
3. deontologism
4. eudaimonism
5. fallibilism
6. henotheism
7. solecism ('SO-lê-si-zêm)
8. solipsism
9. sciolism (SY-eh-liz-em)
10. monism (MON-izm)
11. positivism
12. reductionism
13. polylogism
14. phenomenalism
15. nominalism

COLUMN B

- a. quackery; superficial information; a superficial show of learning.
- b. theory that the final goal of all human action is happiness.
- c. theory that there are no universal essences in reality.
- d. philosophical position that the only authentic knowledge is scientific knowledge.
- e. philosophical view that physical objects do not exist as things in themselves but only as bundles of sensory data.
- f. ethical theory based solely on duty and rights, and an unchanging moral obligation to abide by a set of defined principles.
- g. a grammatical error; a social transgression, impropriety, or error of any kind.
- h. belief that only I exist and that other persons exist solely as creations of my consciousness.
- i. the doctrine that one substance or principle is ultimate in the universe.

Answers on next page

ANSWERS

1. accidentalism - doctrine that denies things happen according to definite causes and that maintains that events succeed one another haphazardly or by chance.
2. compatibilism - theory which holds that free will and determinism are compatible.
3. deontologism - f. ethical theory based solely on duty and rights, and an unchanging moral obligation to abide by a set of defined principles.
4. eudaimonism - b. theory that the final goal of all human action is happiness.
5. fallibilism - the doctrine that absolute certainty about knowledge is impossible; or at least that all claims to knowledge could, in principle, be mistaken.
6. henotheism - devotion to a single god while accepting the existence of other gods. Max Müller invented the term to mean "monotheism in principle and polytheism in fact".
7. solecism - g. a grammatical error; a social transgression, impropriety, or error of any kind.
8. solipsism - h. belief that only I exist and that other persons exist solely as creations of my consciousness.
9. sciolism - a. quackery; superficial information; a superficial show of learning.
10. monism - i. the doctrine that one substance or principle is ultimate in the universe.
11. positivism - d. philosophical position that the only authentic knowledge is scientific knowledge.
12. reductionism - type of theory that holds that the nature of complex things can always be explained by simpler or more fundamental things.
13. polylogism - a belief that persons of different races, classes, or times use different kinds of logic.
14. phenomenalism - e. philosophical view that physical objects do not exist as things in themselves but only as bundles of sensory data.
15. nominalism - c. theory that there are no universal essences in reality.



NOTED AND QUOTED

A lifetime isn't nearly long enough to figure out what it's all about.

- Doug Larson, *United Media* columnist

The busy man is troubled with but one devil; the idle man by a thousand. - *Spanish Proverb*

An ounce of prevention is worth a ton of code.

- *Anonymous computer programmer*

The greatest agony of mankind is the conflict between the urge to stand apart and the need to blend in. - *Anonymous*

Yesterday will not be called again.

- *Romanian proverb*

You do not really know your friends from your enemies until the ice breaks.

- *Icelandic proverb*

The devil tempts all other men, but idle men tempt the devil. - *Turkish proverb*

If quitters never win, why are you supposed to quit while you're ahead? - *Anonymous*

Hope is a waking dream. - *Aristotle, (384 - 322 B.C.E)*

A person can grow only as much as his horizon allows.

- *John Wesley Powell, (1834 - 1902), U.S. geologist*

Somebody's boring me; I think it's me.

- *Dylan Thomas, (1914 - 1953), Welsh poet*

How to succeed: try hard enough. How to fail: Try too hard. - *Malcolm Forbes, (1919 - 1990)*

The fox knows many things, but the hedgehog knows one big thing. - *Archilochus, (~ 680 - ~ 645 B.C.E.), Greek poet and mercenary*

No day is so bad it can't be fixed with a nap.

- *Carrie Snow, U.S. comedienne*

It is a mark of many famous people that they cannot part with their brightest hour.

- *Lillian Hellman, (1905 - 1983), U.S. playwright*

"Deeds, not words" is itself an excellent example of "Words, not thoughts".

- *G.K. Chesterton, (1874 - 1936), The Common Man, "The Revival of Philosophy", 1950*

Many try to force the past to change.

- *Mason Cooley, (1927 - 2002), U.S. aphorist*

The more I see of men the more I like dogs.

- *Madame de Stael, (1766 - 1817), French-Swiss woman of letters*

Three cheers for war in general.

- *Benito Mussolini, (1883 - 1945)*

The world itself is but a large prison, out of which some are daily led to execution.

- *Sir Walter Raleigh (1552 - 1618)*

I'm complicated, sentimental, lovable, honest, loyal, decent, generous, likeable, and lonely. My personality is not split; it's shredded.

- *Jack Paar, (1918 - 2004), U.S. comedian, host of "The Tonight Show" (1957 - 1962)*

There's no heavier burden than a great potential.

- *Linus, Peanuts cartoon by Charles Schulz, (1922 - 2000)*

In the end, everything is a gag.

- *Charlie Chaplin, (1889 - 1977)*

Coffee in England is just toasted milk.

- *Christopher Fry, (1907 - 2005), English dramatist and theater manager*

An Englishman, even if he is alone, forms an orderly queue of one.

- *George Mikes, (1912 - 1987), British-Hungarian writer*

Show me a hero, and I will write you a tragedy.

- *F. Scott Fitzgerald, (1896 - 1940)*

A consumer is a statistical abstraction. A customer is a human being. - *Stanley Marcus, (1905 - 2002), president of Neiman Marcus, (1950 - 1972)*

POETRY CORNER

THE CHARCOAL-SELLER

Po Chü-i (772 - 846)

AN old charcoal seller
 Cutting wood and burning charcoal in the forest of
 the Southern Mountain.
 His face, stained with dust and ashes, has turned to
 the color of smoke.
 The hair on his temples is streaked with gray: his ten
 fingers are black.
 The money he gets by selling charcoal, how far does
 it go?
 It is just enough to clothe his limbs and put food in
 his mouth.
 Although, alas, the coat on his back is a coat without
 lining,
 He hopes for the coming of cold weather, to send up
 the price of coal!
 Last night, outside the city,--a whole foot of snow;
 At dawn he drives the charcoal wagon along the
 frozen ruts.
 Oxen,--weary; man,--hungry: the sun, already high;
 Outside the Gate, to the south of the Market, at last
 they stop in the mud.
 Suddenly, a pair of prancing horsemen. Who can it
 be coming?
 A public official in a yellow coat and a boy in a
 white shirt.
 In their hands they hold a written warrant: on their
 tongues--the words of an order;
 They turn back the wagon and curse the oxen, lead-
 ing them off to the north.
 A whole wagon of charcoal,
 More than a thousand pieces!
 If officials choose to take it away, the woodman may
 not complain.
 Half a piece of red silk and a single yard of damask,
 The Courtiers have tied to the oxen's collar, as the
 price of a wagon of coal!

THERE MAY BE CHAOS STILL AROUND THE WORLD

George Santayana (1863-1952)

THERE may be chaos still around the world,
 This little world that in my thinking lies;
 For mine own bosom is the paradise
 Where all my life's fair visions are unfurled.
 Within my nature's shell I slumber curled,
 Unmindful of the changing outer skies,
 Where now, perchance, some new-born Eros flies,
 Or some old Cronos from his throne is hurled.
 I heed them not; or if the subtle night
 Haunt me with deities I never saw,
 I soon mine eyelid's drowsy curtain draw
 To hide their myriad faces from my sight.
 They threat in vain; the whirlwind cannot awe
 A happy snow-flake dancing in the flaw.

STAGNANT HOURS

Maurice Maeterlinck, (1862 - 1949)

HERE are the old desires that pass,
 The dreams of weary men, that die,
 The dreams that faint and fail, alas!
 And there the days of hope gone by!

Where to fly shall we find a place?
 Never a star shines late or soon:
 Weariness only with frozen face,
 And sheets of blue in the icy moon.

Behold the fireless sick, and lo!
 The sobbing victims of the snare!
 Lambs whose pasture is only snow!
 Pity them all, O Lord, my prayer!

For me, I wait the awakening call:
 I pray that slumber leave me soon.
 I wait until the sunlight fall
 On hands yet frozen by the moon.

MENZA MIND GAMES 2007

will be held April 20-22 at the Holiday Inn Pittsburgh Airport, 8256 University Blvd., Moon Township, PA 15108; 412/262-3600. Mention Mensa to get the special hotel rate of \$75 per night (plus tax). The cutoff date for getting this room rate is March 31, 2007. Friday dinner and Saturday lunch will be catered by the hotel. Register before Oct. 31 to receive the early registration rate of \$60. (Registration will be \$70 starting Nov. 1.)

Mind Games® is an intense weekend of play. Mensans judge and critique games released in the past year and award the coveted Mensa Select® seal to the top five. Past winners include Scattergories™, Trivial Pursuit™ and Taboo™.

Mind GamesÆ begins on Friday afternoon and ends Sunday morning. Participants, called "Judges," tend to play around the clock, breaking only for food, drink and sleep. Hospitality is open 24 hours, but it is intended for quick refreshment between games.

For more information about Mind Games, or to register for the event, visit www.mindgames.us.mensa.org.

Registration is \$60 through Oct. 31, 2006. On-site registration may not be available.

MENZA MIND GAMES 2006 RESULTS

One hundred ninety-eight Mensans gathered in Portland this weekend for Mind Games 2006. During the three-day event, members played and rated 62 board and card games. The top five games have earned Mensa Select distinction and may use the Mensa Select seal on their games.

THE WINNERS ARE:

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(www.pentago.com)

Wits & Wagers by North Star Games
(www.northstargames.com)

Mind Games 2007 will be held April 20-22 in Pittsburgh, PA. To register, visit www.mindgames.us.mensa.org.

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Southern CT Mensa is looking for an **Activities Coordinator**. If you would like to fill this position, please contact **President Rick D’Amico** at usamarbiol@aol.com

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 Please allow four weeks for the change in MENSA Bulletin (the National Magazine) delivery, and eight weeks for the Chronicle. Remember to give your membership number to facilitate this process (This number appears on your membership card and labels affixed to the Chronicle and MENSA Bulletin.)

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