Linacre Lines

Trinity 2003
EDITORIAL

To Eva with love...

Let me refresh your memory. This is the Linacre Lines - your Common Room journal! It has been retrieved with care from the soft embrace of enforced oblivion to be brought back to you - later than ever! (now, how’s that for a marketing trick?) The Trinity issue is now out just before the start of Michaelmas. If this does not fill you with joy the following story won’t either as no weapon is more dangerous than the art of remembering.

At the beginning there was Trinity - an empty folder residing undisturbed for a long time on the crexec account at the Linacre server. And there was also Memory - too tempting a topic to be left unexplored. As the editor was soon to realize, no matter how thrilling memory can be as an intellectual exercise, it may never surpass the hand-on experience: „oh! memory was it, right? errrr, I keep forgetting, when did you say the deadline was?” The deadline, the editor observed in such conversations, is endowed with the intrinsic quality of retreat: have you ever tried to reach the horizon? And Memory, as it turned out, kept on materializing in its antonymous form.

As the time stretched and ripened Trinity came to be filled in with articles of various lengths and shapes, all more or less connected to Memory... (or gorillas... or butterflies...) At that point, Trinity was just a few steps away from being completed. The editor, aware that the main memory (RAM) unlike external memory (hard disk, floppy, etc.) has a short span, carefully saved Trinity before ending her last session. A few days later Trinity was dead. Before you can say “back-up copy” off it buzzed straight to virtual heaven. There was no hope of resurrection as there were no lips to kiss. No one seems to remember what actually happened that day, but the editor was assured that it was a quick and painless death. Only later that night the bartender recalled three black ravens hovering ominously above the Linacre main site...

Well, this is the story of Trinity as it was told to me by the editor. The last time I saw her, she was clutching a copy of Kierkegaard, mumbling bemusedly about the consoling art of forgetting, bee hives, hard drives and cloisters. But then, just as I was about to leave her sitting by the river bank with her eyes fixed on the water, I heard an insistent silent whisper: Trinity has not died, Trinity has not died...

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editor in grief

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Linacre Li(n)es – a Common Room journal.

Linacre college is held to be interdisciplinary, international, environmental and socially active. The Li(n)es are here to put this pride to a test.

In this issue:

• Matthew Bradley, Robin Freeman, Aaron Kahn, Eikaterini Oikonomopoulou on MEMORY.
• Steve Whitelam and Ivana Kronja on POLITICS.
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• Narzullo Oblomudarov on UZBEKISTAN and Justin Mathews on the SUDAN.
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• MUSTS - Caroline Cawthorn, James McEvoy and Dean Worrall.
• Paul D. Pennington interviews MICHAEL BOCKETT - HEAD CHEF.
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• Rosa Eckle - on MYSTERIOUS CR MEETINGS.
• LENNY KERR - Paul D. Pennington.
• Technical support - Caroline Cawthorn, Matthew Bradley, Christina Orphanidou.
• Section icons - Paul D. Pennington.
Of all the Victorian poets, the best remembered is Tennyson, and of Tennyson's poems, the best remembered is 'In Memoriam', a poem that is in large measure about remembering. Tennyson is remembered whereas Victorian poetry, on the whole, is forgotten. Less sexy than the Romantics, less daring than the Moderns, on the whole we seem to suffer from collective amnesia when it comes to the poetry of the mid to late nineteenth century. To put it another way, when Tennyson died and left the Poet Laureateship vacant, Queen Victoria suggested that, erm, Swinburne was the next best poet of the dominion. And if Swinburne is little known (still less read) outside academic circles, then spare a thought for the man that eventually got the job: Alfred Austin. Who? Exactly. Time has been kinder to the Brownings and Christina Rossetti, but it is still Tennyson and 'In Memoriam' that we choose to remember, not just the fairly specialist area of Victorian poetics, but the philosophical concerns of an entire age.

Not that I'm complaining, quite the contrary. This isn't a plea that we should resuscitate Alfred Austin from his well-deserved obscurity, or that our collective memory of the Victorians is hopelessly wrong because it doesn't take into account the crucial impact of, say, Robert Browning's housekeeper's dog. 'In Memoriam' is clearly a work that defines an epoch, a time when the yearnings of the heart and the spirit could be happily reconciled to the truths of nature. Faith thrown into doubt by the developments of scientific rationalism, whether faith in God or just in nature's inherent purposefulness, is the primary motivating force of 'In Memoriam':

Are God and Nature then at strife
That Nature lends such evil dreams?
So careful of the type she seems,
So careless of the single life.

Tennyson wrote the poem before the *Origin of Species* was published, but he was steeped in a science striding purposefully in that direction, and the poem is full of ideas not just about biology, but astronomy, geology, and theology. In fact, the famous aphorism that nature is 'red in tooth and claw' is from 'In Memoriam.' And for those scientists amongst you who think poetry is for cissies who don't understand how the world works, the eminent Victorian scientist T. H. Huxley named Tennyson 'the first poet since Lucretius who has understood the drift of science'.

It is in fact a process of memory itself that eventually re-affirms Tennyson's faith in the purposefulness of the universal order. Re-reading Hallam's letters, he feels the man himself return to him, a quasi-mystical experience:

So word by word, and line by line,
The dead man touched me from the past,
And all at once it seem'd at last
The living soul was flashed on mine.
And mine in this was wound, and whirl'd
About empyreal heights of thought,
And came on that which is, and caught
The deep pulsations of the world.

Hallam's spirit lives on, and the immortality
of his soul is confirmed by an unintelligible
feeling that Hallam's immortal part has been
actually invoked by the act of remembering.
By the same token, the act of reading 'In
Memoriam' may be a selective, incomplete,
and thoroughly inaccurate way to remember
the Victorian age, but I'd like to think that its
representative status allows something of
the period's real essence, its 'deep
pulsations', to be 'flashed' upon the
collective memory of our own time. And it's
better than Alfred Austin too.

Matthew Bradley

‘ETERNA EN LA MEMORIA’

The ruins exude memory. The outlines of
the old streets and houses, the fragments of
the ancient wall that protected the city for
over fifty years and from which you can still
almost make out the Roman army
surrounding the doomed Celtiberian capital,
the stone columns that have survived the
millennia, and the burns that scarred the
edifices in the year 133 BC. I clicked my
camera to make my own memories of the
remnants of the city of Numancia in the
modern-day northern Spanish province of
Soria, and ponder over the modest stone
monument at the exit of the ruins that
contains a nearly worn away inscription
dedicating its existence 'A los héroes de
Numancia', to the heroes of Numancia.

My doctoral thesis focuses on the play La
destrucción de Numancia, written by Miguel
de Cervantes Saavedra (of Don Quixote
fame) in the 1580s and depicting the
extermination of the small Celtiberian city of
Numancia whose citizens successfully
fought off mighty Rome for decades. Ancient
Greek and Latin historians repeatedly
recounted the story of Numancia, and
throughout the centuries its retelling by
Spanish historians ensured that the bravery
of the Numantians would not escape the
collective memory of the people. By the time
Cervantes decided to make the events that
unfolded in northern Hispania nearly 1700
years after the fact the subject of his drama,
the tale had reached legendary status and
was entrenched in Spanish lore.

The Romans had their first contact with the
Numantians in about 200 BC just after the
Second Punic War (218-201 BC) between
Rome and its Mediterranean rival, the
commercial city of Carthage, in modern-day
Tunisia. As Rome became the masters of the
Mare nostrum, they sought to bring the
entire Iberian Peninsula under their domain.
It proved to be a long, expensive, and
arduous endeavour and resulted in the
Celtiberian War (154-133 BC), which the
ancient Greek writer Polybius, an
eyewitness to the final siege of Numancia,
called the 'fiery war'. The first stage of the
war pitted Rome against the forces of
Viriatus, leader of Lusitania in modern-day
Portugal. The ferocity and strength of
Viriatus and his people made them
victorious over Roman legions for over a
decade, and resulted in the treacherous
assassination of Viriatus in 139 BC. With
Lusitania subdued, Rome turned its sights to
the northeast. Numancia was one of the last
remaining strongholds to be free of the
Roman yoke, and its defeat would ease
Rome’s goal of conquest.

However, the Numantians’
seasoned soldiers had
defeated consul after consul,
and their annihilation of an
entire Roman army in 136 BC
presented more problems for
Rome. The long war was
draining the Roman war
chest, and the stories
reaching Rome of the near
invincibility of the Numantians
made it difficult to secure volunteers to go to Spain. So in 134 the Romans elected as consul Scipio Aemilianus Africanus, the man who twelve years earlier had besieged and destroyed Carthage in the Third Punic War (149-146 BC). Scipio’s tactic against the Numantians was inaction. He decided to besiege the city, denying the Numantians the opportunity to fight for their freedom, starving them, and defeating them in the only way possible - destroying their pride.

Scipio hoped to gain another military triumph in Rome, which would require at least fifty captives and arms and riches from the enemy. The Numantians endured the siege for eight months, but as the food ran out the once proud people began to fall into decadence. They had to resort to cannibalism, and as Scipio was about to enter their city, they made a decision that has us still talking about them 2,236 years later. They created a giant bonfire in the city of Numancia, destroyed all their worldly possessions, and then threw themselves on the fire.

Sixteenth-century Spaniards proudly referred to the ancient Numantians as their forefathers, celebrating the fact that Rome could never defeat them. They chose to die in freedom instead of living as the slaves that Scipio would have made them. They saved their women from rape, their men from execution, and their children from bondage, and stole victory from the Romans in the process. Cervantes chose this as the theme of his tragedy for a specific purpose. He invoked the memory of the ancient Spaniards in order to subtly criticize his own country’s political, religious, and military imperial expansion throughout the world. With possessions in America, Asia, the Low Countries, Naples, Sicily, Portugal, and Austria, Philip II of Spain had the first empire on which the sun never set, but their actions underwent extreme scrutiny by the intellectuals of the day. By humanizing the Numantians in his play, Cervantes demonstrates the horrid consequences of imperial expansion. One nation being more powerful than another is not justification for oppression.

The question of justice in war resonates in the play, as it did in ancient Rome. The simultaneous wars with Carthage and the inhabitants of the Iberian Peninsula sparked great debate in the Roman Senate. The Government experienced the fissure of the governing body into different factions, arguing the legitimacy of the invasion and occupation of a foreign country because of economic reasons and because of disagreement with that country’s government (sound familiar?...and this was 2,236 years ago!) Imperial Spain underwent the same dilemma, especially when moving into the Americas, resulting in what is perhaps the greatest genocide in human history. By prophesying the future glory of Spain within the play, Cervantes associates his contemporaries with the dominating Roman forces, and he represents the victims of imperialism with the collective whole of the Numantan people.

Throughout the centuries following the composition of the historical tragedy, it has been performed on several occasions as a form of social commentary and protest against unjust tyranny. It has served the purpose of criticizing political, economic, military, or cultural hegemony. The work gives a voice to the oppressed and emphasizes the cruelty of domination. In 1808, Napoleon’s army had the Spanish city of Zaragoza surrounded, and the city officials had lines from Numancia read out to boost the morale of the citizens. On December 27, 1937, after the beginning of the Spanish Civil War (1936-1939), the Spanish poet Rafael Alberti (1902-1999) debuted his version of the drama in Madrid’s Teatro de la Zaruela while the Nationalist troops of General Francisco Franco besieged...
the city. His version was not published in Spain until 1975, when the Spanish Dictator Generalísimo Francisco Franco passed away. In 1968 the Spanish dramatist Alfonso Sastre (1926- ) penned his dramatic work *Crónicas romanas* (*Roman Chronicles*) while he was in exile in Italy. It depicts Numancia with comical satirical scenes that represent the anti-hegemonic opinions of the dramatist using contemporary and colloquial language. He criticizes the atrocities committed by the world's governments in the latter half of the twentieth century, including the presence of the United States in Viet Nam, basing his characters on Cervantes'.

Another representation of the play was done in Mexico in 1973, when the Mexican poet and dramatist José Emilio Pacheco (1939- ) debuted his own version of *La Numancia* nineteen days before the coup d'etat in Chile. The final scene had the characters shouting ¡Viva Allende!, which Pacheco used to denounce Latin American dictators just days before Augusto Pinochet seized control of Chile.

The spirit of the Numantians, which is also commemorated by a much larger monument dedicated by Spanish King Alfonso XIII in 1905 at the city’s ruins, continues to live because it is not only remembered by people, but it also represents a basic human desire that resides in us all: the innate urge to remain free at any cost. Many people do not or cannot resist the oppression brought on by another basic human desire, that of gaining power, but we must all remember the lessons that Numancia teaches us. The Romans in the play underestimate the strength and resolve of people defending their own home, and when Numancia slips through their grasp, Cervantes puts into the mouth of one of the Romans the words: ‘la ciudad invicta de Numancia / merece ser eterna en la memoria’ (ll. 2265-2266) - the unbeatable city of Numancia deserves to be in our memory eternally.

Aaron Kahn

Having been asked to produce an article on the topic of memory, I promptly forgot about it. Mostly, this appeared to be due to the intractably boring topic area: computer memory. There were a variety of options that I could discuss, so my friends told me. I could simply discuss computer memory, the differing types and uses for memory in the computer industry. Hmm, I can see the readers now, the looks of rapture as they learn about the difference between SIMMs and DIMMs. Why one has 72pins, the other 168. Now, having read that you probably see my point, it’s fundamentally boring. Why anyone would want to read such an article is beyond me (but then, perhaps making such an article interesting is the challenge...and also beyond me). What then was I to do? I considered a number of different approaches, writing a farcical list of computer parts (CD-tray as cup holder, etc.). Perhaps I could write a poem with some (weak) link to computer memory - each line starts with One/Nothing, each stanza is a number. Hardly the recipe for a poetic masterpiece methinks.

I am then left with no article, which is a little distressing considered my continued agreements with the Editor that this article was indeed forthcoming (as I said, I kept forgetting). I wonder then if an article on memory in general, and the interesting things I have come across about it. Well here goes: If you see this in print, either the Editor likes this article or (more likely) there was nothing else to take up this space...

Memory is a fickle thing. The problem of eye-witness testimony is always discussed in undergraduate psychology. Inattentional blindness describes the effect seen when someone’s attention is directed away from features they must later report. A great example of this was shown by Simons & Chabris (1999). They asked participants watch a video of people playing with a basketball and to focus on
the how many throws of the ball had occurred. At some point during this video a Gorilla (ok, a man in a suit) appeared and walked across the field of view. 75% of participants failed to see the Gorilla! (See the QuickTime video here - http://viscog.beckman.uiuc.edu/grafs/demos/15.shtml). So how much do we remember? How many Gorillas and Alien Abductions have I actually witnessed but not remembered? Makes me wonder what really happened on Saturday night….

Similarly, we can remember too much. Intraub & Richardson. (1989) showed participants pictures through a small aperture. When later asked to draw what they had seen they included aspects that were not physically present but would be expected in the fully visible object.

We can be unconscious of learning something. A great example of this was described by Claparede in 1907 with one of his patients who suffered from Korsakoff's psychosis (warning! - usually you get this from chronic alcoholism, recent memory is severely impaired and you make up stories to account for forgotten things…). Apparently, on meeting the patient each day he would run through a series of introductions, but within 15 minutes she would have forgotten having met him. This continued for a while then on one occasion he concealed a pin in the palm of his hand before shaking hands with the patient (getting the expected result). The following day the patient again did not recall having met the doctor the day before, but refused to shake hands with them for no explainable reason. (See Nicolas (1996) for a translation of Clarapede's experiments)

Finally, I was recently reminded of one of the most interesting books I have ever read: ‘The Man Who Mistook His Wife for a Hat and Other Clinical Tales’ by Oliver Sacks. Basically, Dr. Sacks is a neurologist and the book contains a variety of his cases. Some of them discuss patients with agnosia: they fail to recognise certain things. The interesting thing here is that the patients have not forgotten information, they still have knowledge of the things that are not recognised. For example, patients with prosopagnosia cannot recognise faces, but they can describe mouths, ears, noses of the people they look at, but they cannot ‘see’ the face. Just think, an excuse for next time you meet that bloke from last weekend…

There’s obviously a hell of a lot I could talk about here, but part of the point was not to bore you. If you’re interested in these kind of anecdotal psychology facts check out Sacks book. If you prefer a sung version pick Michael Nyman’s opera of the same title.

Robin Freeman


How did ancient knowledge reach us? Why do we know the things we know about the ancients? What determined the fate of ancient knowledge was that other people before us chose to preserve certain pieces of information for memory and let other pieces of information disappear into oblivion. They did that mainly for practical and educational purposes, and also for reasons of taste. But luck also played its own part in the story.

Greek tragedy in transmission

During his lifetime, Aeschylus (525-456 BC) produced around 90 tragedies, seven of which are extant today. The same number of tragedies survives also for Sophocles (ca. 497-406 BC), who is said to have produced a total of 123
plays, according to ancient testimonies. From Euripides (ca.480-407 BC), who produced around 92 plays while he lived, we have 19 extant works. In the 3rd century AD a selection was made from the corpus of works of the three tragedians for school purposes. Euripides was the luckiest of the three in terms of numbers of works selected, because he was more popular: his works had more intricate plots, more action, more mythological themes, and therefore they were judged more appropriate for the needs of the school curriculum (which put a lot of weight on the pupil’s familiarity with ancient mythology). Since the texts of the selection were the ones mostly used, more manuscript copies of them were made over the centuries. This gave the texts more chances of survival over time, wars, disaster, decay, oblivion, and so they have been the ones that we still read today.

History and the ancient ‘tabloids’

Historical tradition as a conveyor of historical knowledge often works in funny ways: it prefers to preserve the spectacular over the trivial. It enjoys discovering a funny aspect in things. It likes stories that contain passion, drama, emotion. Thus alongside serious accounts of historical facts we have entertaining stories about the individual actors on the historical stage – something very similar to what modern tabloids do. Thus we know that Socrates had a really bad-tempered wife; that Alexander was really distressed at the death of his beloved horse (Boucephalas) after a battle and built a city in the animal’s honour; that Nero sang the ‘Sack of Troy’, a composition of his own, while Rome was being burnt. There is even more drama and emotion when it comes to glorious deaths. Who hasn’t heard of Caesar’s dramatic exclamation to Brutus as the latter was stabbing him to death: ‘Brutus, you too, my child?’ And who hasn’t felt awe at Cleopatra’s spectacular manner of death? She manages to sneak the instrument of her own death in the room where Octavian is keeping her, trying to prevent her from killing herself: a slave carries a poisonous snake in a basket, fresh figs on top; he even kindly offers some of the figs to the guard. The basket is carried to Cleopatra’s room; Cleopatra picks up a fig, sees the snake and simply says: ‘so there it was all this time!’ and she offers her arm to be bitten; Octavian comes too late to find her alive. One of Cleopatra’s devoted maids, who accompanies her mistress to death, closes the scene with these last words: ‘this was a kind of act that befitted the descendant of so many kings’.

The completed picture

Games of chance and accidental discoveries have also greatly contributed to us getting a more complete picture about the ancient world. The papyri are one such case: preserved in the unique climate of Egypt, they brought to light texts that were considered lost: the comedies of Menander, Hellenistic poets’ works, fragments of the old lyric poets – thus filling the gaps in our knowledge and judgement of the past. Another case is the palimpsest, i.e. the manuscript that contains a text ‘underneath’ the text: the high prices of parchment (the material from which almost all medieval manuscripts are made) led old or unused manuscripts to be erased and re-used, i.e. re-written. In some cases the old script still left its marks under the new one, and scholars were able to read the second layer of text with the help of chemicals and other devices. Thus Cardinal Angelo Mai discovered, at the end of 1819, Cicero’s De Re Publica under a commentary on the Psalms of St. Augustine!

A non-classicist doesn’t really care about lost papyri and histories of text transmission. The Cleopatra story might only have appeal for the fans of romantic stories, ancient or contemporary. The future generations, for their own reasons, might throw even these things into the dustbin of oblivion and replace them with other interesting bits of information that will appeal to them. It all comes down to the fact that what we call historical memory is the result of a very selective process – a more or less

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1 Suetonius, Life of Nero 38.
2 Suetonius, Life of Caesar 82;2.
careful filtering of the flood of information that comes from the past. The case of the ancient past helps us understand that we are also subject to a similar fate: our choices as to where we put the emphasis in the things we experience, as well as the choices of those that will follow us, will determine what our descendants are going to know about us, as well as how they are going to evaluate the things they will know.

Aikaterini Oikonomopoulou

**800-POUND GORILLAS, AND THE MISTS OF WAR**

On April 24th, Greg Dyke, the BBC director general, made an interesting claim. In his first public statement since the recent US-UK attack on Iraq, he criticised the American networks’ lack of willingness to question the official line from the White House and Pentagon. They had, he claimed, “swapped impartiality for patriotism”. Dyke contrasted this uncritical approach with that of the BBC: by comparison, he said, it was “an 800-pound gorilla” when it came to resisting Government pressure.

Was he right? I can’t say this tallied with what I remembered of BBC TV and radio coverage in recent weeks. Quite the opposite, in fact: most of the broadcasts I saw or heard led with the official UK Government line. So Dyke’s claim concerned me. I have no media training or expertise, but, like most others in this country, I care about what we are told by our Government and press. I decided to look more closely at his claim, and examine, first, how the BBC handled the debate that raged in this country over whether it was ‘right’ to go to war, and second, whether it presented a sufficiently critical treatment of the Government’s arguments. It became apparent that the BBC failed, in many instances, to adopt a completely impartial position.

First, if we ask the question: “did the BBC give a proportional voice to dissenting opinion over the war?”, the answer would be “no”. The German newspaper Frankfurter Allgemeine Zeitung carried out a study of war coverage in five countries. They concluded that the BBC broadcast expressed the lowest proportion of dissenting opinion of all, at 2 per cent, lower even than the 7 per cent featured on the US station ABC. Just 2 per cent - in a country whose opinion polls showed substantially stronger anti-war feeling than the US - is an astonishingly low figure. Tellingly, a leaked memo from the BBC’s director of news, Richard Sambrook, warned programme-makers against broadcasting too much dissent, and expressed concern that the BBC was “attracting some of the more extreme anti-war views”. He claimed that this forced BBC presenters to “articulate the Bush/Blair position”, and went on to say that the consequent appearance of “siding with the Government” was “not true in all cases.”

Why must the BBC “side” with the Government in any case? Why must dissenting opinion be ‘countered’ with the Bush/Blair position? Is this the critical, independent line of inquiry which an organisation truly resistant to Government pressure would take?

Other evidence indicated that impartiality was not always maintained. Prior to the anti-war marches of February 15th, the deputy head of news, Mark Damazer, was quoted in the BBC’s magazine, Ariel. He said: “the view taken by the BBC about this weekend’s peace march is that senior editorial decision makers and people who present the BBC’s news programmes should not attend the march.” On the morning of the 15th, Radio Four’s flagship Today programme refused to interview any representative of MAB, the London march organisers. Nor did they accept comment from CND or the Stop the War coalition: Mark Damazer said he had “no intention” of allowing these organisations on the programme. Today is the most prestigious radio programme in the BBC’s arsenal; its failure to cover the largest marches in this country’s history is very odd.

I am not, of course, claiming the BBC broadcasts no dissenting opinion. Andrew Murray, chair of the Stop the War coalition, pointed out that the
anti-war movement received good coverage on outlets like BBC online and News 24. But on mainstream outlets dissent was purposely suppressed. This doesn’t sit easily with Mr. Dyke’s claim of impartiality.

Second, was the BBC truly critical of the Government’s justifications for war? Here the BBC had a responsibility to provide a forum for properly informed debate. At crucial times, however, it fell short of delivering a truly searching critique of the Government’s line.

In the Newsnight interview with Tony Blair, broadcast on February 6th, Jeremy Paxman - surely a good example of Mr. Dyke’s snarling, 800-pound gorilla - had a chance to subject Mr. Blair’s arguments for going to war to scrutiny. Unfortunately, the level of scrutiny left much to be desired. Paxman’s failure to challenge Blair on a number of false assertions was documented in detail by the independent media-watch organisation Media Lens (Medialens, www.medialens.org. They describe themselves as “a UK-based media-watch project, which offers authoritative criticism of mainstream media bias and censorship.”). Take Blair’s claim that weapons inspections in Iraq, before 1998, had been ineffective. Early in the interview, he stated that the UNSCOM weapons inspectors were expelled by the Iraqis in 1998, when instead they were withdrawn. Paxman correctly challenged him on this point. Blair’s reply:

“What happened is that the inspectors told us that they were unable to carry out their work... because they weren’t being allowed access to the sites. They detailed that in the reports to the Security Council. On that basis, we said they should come out because they couldn’t do their job properly.”

Blair concluded that the inspectors had been “effectively thrown out.” Paxman’s response: “Right.”

The assertion that the UNSCOM inspectors were “unable to carry out their work” has been flatly contradicted by Scott Ritter, chief UN arms inspector at the time. To the charge that the Iraqis were blocking the work of the inspectors, Ritter says:

“If this were argued in a court of law, the weight of evidence would go the other way. Iraq has in fact demonstrated over and over a willingness to cooperate with weapons inspectors.” (War On Iraq, Scott Ritter and William Rivers Pitt, Profile Books, 2002)

Instead, Ritter argued that the difficulties arose when the US Government manipulated the inspections teams in a deliberate attempt to provoke the Iraqis.

Paxman failed to bring this up. Nor did he present any of Ritter’s views that counter Blair’s claim of the futility of arms inspections. According to Ritter, Iraq was “fundamentally disarmed” by December 1998, with 90-95% of its weapons of mass destruction eliminated. The other 5-10%, he said, “doesn’t even constitute a weapons programme. It constitutes bits and pieces of a weapons programme which in its totality doesn’t amount to much, but which is still prohibited.” Iraq’s nuclear weapons programme, Ritter said, “had been 100% eliminated.” This view is shared by the International Atomic Energy Agency, who said in 1998 that Iraq’s nuclear weapons capability had been removed “efficiently and effectively”.

These views represent a substantial counterpoint to Blair’s claim that ‘inspections didn’t work’, and deserved to have been aired in such an influential debate. It is strange to think that the Newsnight research team didn’t consider these points important enough to present to the Prime Minister of a country about to go to war, ostensibly on that very basis.

There are numerous other examples of the BBC’s less-than-sceptical treatment of the Government’s position. Radio 5 Live frequently adopted the language of Government propaganda, using the term ‘liberation’ to describe the US-UK advance in bulletins and commentary alike - even though Mark Damazer admitted this unquestioning acceptance of the Government’s agenda was “wrong”. Broadcasts from
Baghdad in the early days of the war frequently carried the disclaimer that a journalist’s report was “monitored by Iraqi officials”. A fair point. But I didn’t hear that reports from ‘embedded’ journalists had their content “monitored by UK military officials”, merely that they “couldn’t give away their position”. This despite the contractual obligation of embedded reporters to “follow the direction and orders of the Government” (David Miller, The Guardian, April 22nd). Nor did broadcasts state that interviewees were “drawn from an unrepresentative sample designed to suppress dissenting opinion to a level acceptable to Richard Sambrook” - but perhaps that’s stretching the point a little.

I have, of course, focused solely on instances where I felt impartiality was not maintained. I am sure there were cases to the contrary. But if one makes a statement like Mr. Dyke’s, it must be backed up by evidence - and the evidence, in my opinion, gives lie to his claim. I would argue that the BBC as an institution showed little willingness to provide a sustained and searching examination of the Government line during the recent war. And I believe this is not in the interest of the British public.

The BBC is not a state broadcaster; it is a public service broadcaster. It is our public service broadcaster. Yet at crucial points in recent months it has shied away from asking the really tough, and the really important, questions. A gorilla it may be: but sitting placidly behind the bars of its cage, the gorilla doesn’t seem so fearsome.

Steve Whitelam

THE RISE AND FALL OF GREATEST SERBIAN POP-STAR

THE CASE OF CECA RAZNATOVIC

The popular culture in Serbia during the Milosevic era was strongly determined by political circumstances. So called ‘turbo-folk’ and ‘dance’ music developed at the time as a fascinating hyper-productive musical industry, which promoted the glamorous life-style of the new Serbian elite. This consisted of the Milosevic family, leading politicians, war-profiteers, businessmen and criminals who supported the regime, together with stylized pin-up female singers, the erotic queens of folk. Turbo-folk music reflected the ‘ideology of chaos’ which characterized the Slobodan Milosevic era.

The phenomenon of turbo-folk music and its correspondent subculture in the early nineties was initiated by specific changes in social and political conditions. A long-lasting economic crisis, the country’s isolation brought about by the economic and cultural sanctions, civil war in Croatia and Bosnia leading to a great number of war victims and refugees, and last but not least, severe bombardment which NATO members directed against Yugoslavia in 1999 contributed to the economic crash followed by total impoverishment of the population. This further lead to disintegration of the whole country and generated a huge crime wave.

Subsequently, the place of politically subversive and socially conscious urban youth music subcultures of 80s Serbia has been taken over by the ‘new debutantes’. These young people “recognized their own chance and positively replied to the challenge of society in despair and chaos, taking fast cash out of the situation which others couldn’t cope with”. Ratka Maric, the cultural sociologist, noticed a multitude of new youth subcultures in the early nineties, all of which she defines as ‘The Warrior Chic Subcultures’. Among them are so-called ‘dieselmen’, 'sponsored girls', criminals, ‘reketasi’ (debt collectors).
Dieselgirls wore gold jewelry and a combination of evening and sports clothes, such as evening make-up, Versace sunglasses and gold earrings with tight black t-shirts, sweatshirts and trainers. Many young criminals from the Serbian underground belonged to this subculture and practised this style.

Sponsored girls were a notorious phenomenon among the Serbian youth both before and after the fall of Milosevic. It meant that a girl had a lover, who was either a young criminal or a rich businessman (which in the Serbia of that time often meant the same thing). The man drove her around in an expensive car, bought her clothes with foreign trademarks and then displayed her appearance in the street, in cafés, night clubs, shopping centres, and other prestigious venues.

Ceca Raznatovic has been a role-model for millions of young women in Serbia and Montenegro, and indeed all ex-Yugoslavia, everywhere where the Serbo-Croatian language is spoken. One could call her a 'Serbian Madonna' as the quality of music production made for her always achieved the highest standards for this kind of music and for Serbian music production conditions in general. Since the beginning of the 1990s, a lot of money has been invested in her music videos, and each one made for her hottest songs has been a break-through, a must-see video for the Serbian pop-scene.

The brilliantly talented Serbian music video author, S.Z. Zli ('The Mean') transformed Ceca from a peasant country girl to an urban icon in black leather dress, a typical Serbian 'nouveau rich'. Dejan Milicevic, the chief director and art and costume designer of TV Pink, notorious for its collaboration with Milosevic regime, defined her final looks in the late nineties, combining her sexual fatality and aggressiveness with fashion industry glamour and iconography of Orient.

Ceca Raznatovic, as an attractive dark-haired young woman had been a sex-bomb, but since her...
marriage to Arkan her eroticism started to be connected to destruction and death. More and more intensively, particularly after Arkan's assassination in 2000, she became a sort of Serbian 'Lilith', a demonic goddess, an embodiment of eternal force of destruction and evil which takes the dangerous shape of a merciless, absorbing sexuality. Having inherited Arkan's connections with the underground, she became more and more involved with the Serbian mafia. Finally, after having provided a shelter to assassins of Serbian prime minister she got caught with dozens of the most dangerous weapons in her basement.

The public response to this case is ambivalent, as it was, after all, all the way through her career. "Music shop staff say that sales of Ceca's last album flopped after her arrest and the subsequent hostile media campaign. 'I used to sell seven or 10 of her CDs a day, but now it's more like one or two a week', one salesman said. Videos of the sumptuous Belgrade wedding of Ceca and Arkan sold more than 100,000 copies in 1995, a record figure in Serbia. Polls chose them as the 'Couple of the year'. One survey showed most boys in Belgrade wanted to be as successful as Arkan, while an equal number of girls similarly hankered for a role like Ceca's. But turbo-folk ... outlived the Milosevic regime – and it may yet outlive the collapse of the career of its greatest star." (extracted from The 'Guardian', Saturday, May 3, 2003). TV Pink had washed its hands from the promotion of Ceca before she goes to jail. 'It is up to court to decide what should be done with her', coldly commented the spokeswoman of the TV station.

The rise and fall of Ceca has been a story of the conscious promotion of crime, violence and intolerance by the mafiocratic Serbian elite during the 90s. It is inevitable that the Serbian community has to address activities like Ceca's. Ceca Raznatovic is not the sacrificial goat, just as she was not the puppet of the regime, but its most conscious collaborator.

Ivana Kronja

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**A LINACRE MISSION TO MARS**

How much would you pay to know whether there was life on Mars?

This may seem an idle intellectual game to you, but is a crucial one for a small corner of the British planetary research community. Britain has long been involved with space missions: it has collaborated on US satellites since the 1950s, and at one stage even had a satellite launcher of its own (The 'Black Arrow', launched 1969-1971). However, space exploration is an expensive business. Furthermore, the benefits of funding space research (enthusiasm, curiosity, education, technology drivers) are indirect and difficult to pitch to a government seeking to cut costs. As a result, UK space exploration groups have found it extremely difficult to find government funding to build space hardware in the last few years.

One rather innovative answer to this funding crisis comes in the form of Beagle 2, a British Mars lander. The premise behind this lander was that it would be built without relying on government funds at all. It managed to negotiate a "free ride" to Mars on the side of a European Space Agency Satellite (called Mars Express), but this offer of a lift at first carried no promise of additional funding.

Instead, Beagle 2 was to raise revenue by selling advertising space, reaching out to new audiences for donations, in brief, trying to capitalize on the sheer excitement value of landing on Mars. In practice, the Beagle 2 project has now spent up to 40 million pounds, most of which has come from either the British government or from ESA. Some of this is nominally supposed to be on loan, to be repaid using advertising and other revenues, though there would be few surprised if Beagle 2 failed to raise enough revenue to start...
repayments. However, it should be noted that 40 million pounds is a comparatively small amount to spend on an interplanetary mission. In comparison, the last American mission to land on Mars was four times as expensive, and the current American missions are more expensive still. In another comparison, the cost of Beagle 2 is similar to that of a single modern fighter aircraft.

The Beagle 2 program is run by scientists who, now that they have extracted money from the funding agencies, are keen to use it to achieve as much science as possible. Despite its low budget and its low mass (the lander weighs only 35 kg once it has landed on the surface!), Beagle 2 holds an impressive array of scientific instruments. It carries a sensitive chemistry package which will look for organic chemicals in the Martian atmosphere and in dust and rock samples. It carries various spectrometers to help characterise the surface mineralogy of the planet. It also includes sensors to record the local environment and meteorology.

And now we come to the reason for which I have subjected you to this essay on Mars mission funding. My DPhil project here at Oxford has been based on the design and construction of the Beagle 2 wind sensor. Weighing in at a mere 15 grams, this sensor will measure the local wind speed and direction on Mars. This will help us characterize the near-surface atmospheric dynamics on Mars, which are responsible for surface-atmosphere exchanges of heat, dust and water. Understanding atmospheric circulation is important both because it helps us understand where any water on Mars may be - for that is where we are most likely to discover signs of past or present life - but also because it takes some of the guesswork out of the tremendously risky business of landing on Mars.

So why tell you about this now? Mars Express (and its hitchhiker Beagle 2), were successfully launched from Kazakhstan on Monday the 2 June, and are now on their way to Mars, to arrive nominally on Boxing Day this year after a journey of 400 million kilometres. The launch was a great event, a hundred scientists plus supporters were glued to the TV screen as the Soyuz rocket flawlessly took off into the night sky in a blaze of fire, and the nervous tension dissolved into relieved applause, wide grins and lots of champagne.

So I comfort myself with the knowledge that, if I have been left behind as my Linacre colleagues travel on fieldwork to Madagascar, Brazil, South Africa - at least my DPhil project's issue will put in a few hundred million kms more than theirs. Which will of course comfort me greatly on my fieldwork trips through the rain to Leicester and Milton Keynes...

Colin Wilson

International response to climate change took shape with the development of the United Nations Framework Convention on Climate Change (UNFCCC). Adopted in 1992, the UNFCCC sets out a framework for action aimed at stabilizing atmospheric concentrations of greenhouse gases at a level that would prevent human-induced actions from leading to dangerous interference with the climate system. The UNFCCC entered into force on 21 March 1994. It now has 186 parties. Eight meetings of the Conference of Parties (COP) have taken place, as well as numerous workshops and meetings of the COP's subsidiary bodies.

In 1995, the Ad Hoc Group on the Berlin Mandate was established by the first Conference of the Parties (or COP-1) to reach agreement on a further step in efforts to combat scientifically acknowledged climate change, mainly by the Intergovernmental Panel on Climate Change (IPCC). The UN Environment Programme (UNEP) and the World Meteorological Organization (WMO) jointly established the IPCC in 1988 with a
mandate to assess, on a comprehensive, objective and transparent basis, available information on climate change, its potential impacts, and options for adaptation and mitigation.

The last Assessment Report of the IPCC was published in 2001. Its conclusions confirm and strengthen those of the previous reports: *human-induced climate change is a reality and most of the effects will be negative, but a range of mitigation opportunities is available to address the problem.*

After intense negotiations at COP-3, held in Kyoto, Japan in December 1997, delegates agreed to a Protocol to the UNFCCC that commits developed countries and countries making the transition to a market economy to achieve quantified targets for decreasing their emissions of greenhouse gases (GHG). These countries, known under the UNFCCC as Annex-I Parties, committed themselves to reducing their overall emissions of six greenhouse gases by at least 5.2% below 1990 levels over the period between 2008 and 2012, with specific targets varying from country to country.

The most exciting and new feature of the **Kyoto Protocol** is the establishment of flexible mechanisms designed to assist Annex I Parties in meeting their national targets cost-effectively. These are *emissions trading (ET); Joint Implementation (JI) of emissions-reduction projects between Annex I Parties; and a Clean Development Mechanism (CDM)* to encourage joint projects between Annex I and non-Annex I (mainly developing countries) Parties.

To enter into force, the Protocol must be ratified by 55 Parties to the UNFCCC, including Annex I Parties representing at least 55% of the total carbon dioxide emissions for 1990. As from June 6, 2003, 110 parties have ratified the Kyoto Protocol, adding up to 43.9% of the emissions for 1990. After the withdrawal of the United States from the Protocol in March 2001, the only hope of the treaty to enter into force is after the ratification of Russia, which accounts for 17.3% of GHG emissions. Russian President Vladimir Putin announced at the G-8 Evian summit meeting on June 3, 2003, that his country was positive toward the agreement. If Russia finally ratifies, it will have a huge emission credit that it could then sell to developed countries, earning foreign currency. However, nobody seems to know when exactly Russian Federation will proceed with the necessary procedures to ratify the protocol, and what exactly is the reason behind Russia’s resistance.

One of the reasons the United States withdrew from the Kyoto Protocol is that, according to them, it is ineffective in addressing climate change because it excludes developing countries. The IPCC reckons in its Third Assessment Report (2001) that stabilization of greenhouse gas concentrations cannot be achieved by emission reductions in the industrialized world alone, and will eventually require developing countries to reduce their own emissions. It is clear then that developing countries are an important component of a long-term strategy for protecting the global climate. Nevertheless, there is enough evidence to justify industrialized countries acting first. The World Resource Institute (WRI) has estimated that industrialized countries account for roughly 80% of the carbon dioxide build up in the atmosphere to date. Also, annually more than 60 percent of global industrial carbon dioxide emissions originate in industrialized countries, where only about 20 percent of the world’s population resides. This is better exemplified by per capita emissions of carbon: those in the U.S. are over 20 times higher than India, 12 times higher than Brazil and 7 times higher than China! Therefore, not surprisingly, the Kyoto Protocol only calls for emission binding in developed and transition countries, at least for the first commitment period 2008-2012. Contrary to some perceptions, the Protocol includes provisions for promoting action by developing countries, one of them being the Clean Development Mechanism. Furthermore, the Marrakech Accords, adopted in the seventh Conference of the Parties (or COP-7), stress the importance of capacity building, and technology-transfer through private sector involvement, market-
oriented approaches, supportive public policies and international cooperation, to enable developing countries to participate fully in the convention. Many developing countries have already recognized that addressing climate change will make a contribution to achieving economic and social development and poverty eradication, which are their first priorities.

The Kyoto Protocol now represents just a simple international agreement. Parties behave as if an enormous amount is at stake. Furthermore, the Kyoto Protocol has become a larger metaphor for the potential of multilateral cooperation, as juxtaposed against a go-it-alone unilateralism embodied by the United States (Wirth, 2002). As the situation stands now, there is at least reason to be optimistic that states and governments will gain useful experience within a policy and legal structure that can serve as a meaningful tool for negotiating more aggressive reductions in the future - parties will commence negotiations for the second phase of the commitments in 2005, set to begin in 2013.

Even if countries succeed in meeting their targets for the first commitment period 2008-2012, it will represent a little step in addressing the problem of climate change - at least it is in the right direction.

Sonia Medina Gómez

Further information:
http://unfccc.int
http://www.ipcc.ch/
http://climate.wri.org

GREEN AGAIN?

Full recycling services at Linacre... Wishful thinking? Maybe not!

Linacre currently hires a private company to recycle cardboard and glass (the bins are located in the car park area); in addition, white paper is recycled through a private initiative (bins can be found in the library, bursary, and photocopy room adjacent to the porter’s lodge). And this is the extent of current recycling services. What stands out is the complete lack of services offered by Oxford City Council, who offer full recycling services (glass, aluminium, paper, some types of plastic, and even textile) to residential areas, but not to colleges or academic departments. Luckily, change may be forthcoming; at the beginning of this term, the City Council launched a pilot recycling scheme in Exeter and Jesus, with the promise that such services would be extended to all interested colleges in Michaelmas 2003. We can only hope that this will not be yet another addition to the list of the City Council’s broken promises.

The one programme that is unique to Linacre and that has been running smoothly for years is sometimes referred to as “recycling knowledge”. Scientific journals and magazines from the Common Room (Nature, Scientific American, National Geographic), once out of date, are sent to a research station in Magadan, Siberia, where they are a much needed addition to the library. Few people are aware of this programme, and as such journals often go missing (to be added to private collections, perhaps).

Environmental Working Party

Finally, next term (Michaelmas 2003) will hopefully see the resurgence of the Environmental Working Party at Linacre. This committee, active in the mid- to late 1990s, drafted Linacre’s Environmental Policy and played a large part in having the Abraham Building constructed according to stringent environmental standards. Who knows what it will accomplish next! If you would like to contribute to the Working Party or have suggestions as to what it should prioritise, please email dominique.chaput@linacre.ox.ac.uk.

Dominique Chaput
Uzbekistan lies in the very heart of Central Asia and ever since ancient times has been at the crossroads between East and West. Cities such as Samarkand, Khiva and Bukhara were located on the Silk Road, the trading route between China and the West. Alexander the Great, Genghis Khan and Amir Timur (also known as Tamerlane) — were just a few of the world’s most influential conquerors, who ruled these lands. The Uzbek people have a rich cultural heritage resulting from the merging of both old and modern civilizations.

Wherever you go in Uzbekistan, everywhere friendly hosts will greet you, saying “Assalomu Alaykum!” When Uzbeks greet their friends, relatives and guests, however, they use a special greeting. The words of the greeting follow in a definite order, for example: "Assalomu Alaykum! Yahshi yuribsizmi? Uyingizdagilar tinch-omon, yahshi yurishibdimi?" In Uzbek it means: "Hi! How are you? How are your nearest and dearest?" To answer the questions the interlocutor should ask the same questions. When men (not women!) meet each other they shake their hands while putting their left hand on their heart, which means that the greeting comes from deep in their heart. Uzbeks consider themselves to be a very hospitable people. Every guest, regardless of their position, is always treated as if he was sent by God. Even the poor try to share whatever they can offer with the travellers, and the only payment they demand for their hospitality is that traveller tells them his stories.

A particularly celebrated aspect of Uzbek culture is its cuisine. Unlike their nomadic neighbours, the Uzbeks have had a settled civilization for centuries. Between the deserts and mountains, in the oasis of fertile valleys, they cultivated grain and domesticated livestock. The resulting abundance of produce allowed the Uzbeks both to express their hospitality, and enrich their cuisine.

Palov, the Uzbek version of "pilaff", is the flagship of their cookery. It consists mainly of fried and boiled meat, onions, carrots and rice; with raisins, berries, chickpeas, or fruit added for variation. Uzbek men pride themselves on their ability to prepare the most unique and sumptuous palov. The oshpaz, or master chief, often cooks palov over an open flame, sometimes serving up to 1000 people from a single cauldron on holidays or occasions such as weddings. It certainly takes years of practice with no room for failure in order to prepare a dish containing up to 100 kilograms of rice.

Palov is served on a large dish (lagan) placed in the centre of the table. Usually everybody eats from one dish, since eating from one dish in considered more intimate, like one big family. You will not offend anyone, however, if you take some palov from the nearest dish on a special plate. Sometimes palov is eaten with the right hand, but eating with a spoon or fork is common.

There are some events, which are considered to be particularly special, such as weddings, a circumcision of a son or a gathering in respect of someone who has died. At these occasions
morning palov is prepared and served for guests. Only men attend this early morning function (in Uzbek called Osh). It is not necessary to bring any gifts. What is required is to dress neatly, and in colours that aren’t too bright; it is not necessary to wear a tie. Morning osh starts around 5 am and lasts til 7 am. Approximately 200-300 people are invited, depending on the family wish and occasion. Guests take their seats in turn, arrive, sit and while, eat some palov and then leave. No strong drink is served and toasting, which is commonplace on other occasions, is not allowed. Smoking at the table is not recommended.

If you have lived in Uzbekistan for a long time and have made many friends, you should expect to visit two or three families in one day for morning Osh! A careful observance of these functions will earn you respect among your Uzbek friends. “No” is not the right answer to the invitation to the Osh.

The wide array of bread, leavened and unleavened, is a staple for the majority of the population. Flat bread, or Non, is usually baked in tandyr ovens. It is served with tea, and also at any meal. Some varieties are prepared with onions or meat in the dough, others are topped with sesame seeds or kalonji. The bread made in Samarkand is considered to be the best.

There are many rituals connected to the Uzbek bread. It is never cut with a knife. At the start of the meal, it is broken into pieces by hand and placed on the table near each place setting. Be careful not to place the bread upside down (with its flat side up) - placing it the right way up will earn you the respect of the host and those around you. Uzbek people consider bread to be holy and they respect it greatly.

Tea is revered in the finest oriental tradition. It is offered first to any guest, and there is a whole subset of mores surrounding the preparation, offering and consuming of tea. Green tea is a drink of hospitality and therefore predominant. Black tea is preferred in Tashkent. Both teas are seldom taken with milk or sugar. Canapés, as for example, somsa, non, holva, and various fried foods, complement the tea drinking ritual and a large part of Uzbek cuisine is devoted just to them.

Visitors are usually fascinated by the tea ceremony. The host first pours the tea into the piola (a teacup) and then, back into the tea pot. It is done 3 times. The reason is to stir the tea leaves, which makes the tea stronger. Then the host fills each piola, serving every guest with the greatest respect, one at the time.

The "choyhona" (teahouse) is a cornerstone of traditional Uzbek society. Always shaded, preferably situated near a cool stream, the choyhona is a gathering place for social interaction and fraternity. Robed Uzbek men gather around low tables surrounded by beds adorned with ancient carpets to enjoy a delicious palov, kebab and endless cups of green tea.

Description of the Uzbek culture and cuisine would fill in much more space than was set for this article. However, as Uzbeks say: “It is better to see once with your own eyes than to listen to it a hundred times.”

Narzullo Oblomudarov

The fieldwork for my DPhil took me to the Sudan, where I spent a total of nine months during 2000-01. One of the poorest nations on earth, the Sudan is rarely mentioned in the Western media except in reference to its unceasing civil war between the Muslim north and the Christian/Animist south. I had a number of expectations about the Sudan – largely derived from both media coverage and discussions with friends and family. Below, I outline some of my preconceptions and how they so seldom matched what I actually experienced. As a caveat, I should add that my research was in forest ecology, not sociology or anthropology; hence my observations might best be described as those of an unskilled observer who spent most of
his time studying trees, not people...

1) Because of the widespread poverty in the Sudan, fierce civil war, and recent history of famine, I had expected to encounter starving children and gaunt-faced adults on a regular basis. Though I did see some war amputees and occasionally some young children begging, I never once encountered anyone who was alarmingly thin or weak with hunger. Undoubtedly there are areas of the country – particularly in the South, which I did not visit - where people are desperate for food, but the problem is apparently localised rather than widespread.

2) I had thought that the experience of poverty would render people stressed, unhappy, and perhaps even aggressive. But the Sudanese smile at each other much more than Westerners do, and their body language is relaxed and expresses an unthreatening self-confidence. Depression and suicide are far less common than in the wealthy West. Even when I encountered soldiers at road-blocks, who were paid a pittance by the Government to protect Northern towns from infiltration by Southern soldiers and militia, they would indicate in a firm but relaxed manner that I should stop, check over my travel documents, and then smile and wish me a pleasant trip. I had imagined that men with Kalashnikovs would be much more fearsome!

3) Lack of nutritious food, I had assumed, would mean that the Sudanese would be unhealthy and underdeveloped. The men and women I saw, however, had better skin and teeth than the British. The men are often tall and well proportioned, and the women are lithe and carry themselves gracefully, despite the crushing heat. People with office jobs seemed just as likely to be overweight as they do here. However, statistics on child mortality and the prevalence of debilitating diseases such as malaria and tuberculosis do suggest, that there must be many people with very poor health; undoubtedly, my ‘sampling’ was biased because sick people stay indoors and so I would not have seen them. Nevertheless, my impression of the Sudanese is of a healthy and very attractive people.

4) To put it bluntly, I was somewhat taken aback by the “laziness” of the Sudanese. Office workers seemed regularly to spend whole days doing nothing but taking tea-breaks, offering their regular prayer to Allah, and having mid-morning and afternoon naps at their desk. Students would complain if they had to attend more than one lecture a day. A mechanic fixing my vehicle would do the minimum required to get it going again, and seemed to take no pride in getting to the root of a technical problem or in fixing something in any way but the easiest. A man I saw making wooden stools used an axe with the head blunt and liable to fly off the handle, and the resulting stool had wobbly joints and did not look at all durable. Certainly, the heat slowed one down a little, and the tasks that Westerners have generally automated, such as fetching water and fuel for cooking, cleaning clothes, and preparing food, can keep one busy all day in the Sudan. The Western concept of ‘work ethic’ seemed to be non-existent; instead, people valued themselves and each other for things other than productivity at work.

5) Growing up, I somehow imbibed the notion that white people were the only ones capable of racial stereotyping and prejudice. While in the Sudan, however, I met a fair number of Indians and Pakistanis who spoke in the most derogatory terms about the Sudanese. They also tried to make the Sudanese with whom they worked feel incompetent and inferior. The northern Sudanese, who are of mixed Arab and African descent, frequently made similarly scathing remarks about the solely African southern Sudanese and also treated them with considerable disdain. On the whole, people of darker skin and more African features were looked down upon by those with more Arab blood.

6) As a believer in the ‘selfish gene’ concept, I expected people everywhere to show a healthy degree of interest in protecting themselves from harm or death.
This belief was challenged by the widespread fatalism I encountered in the Sudan. On making plans to meet up with someone the following day, a Sudanese will add the all-important ‘inshallah’, which is Arabic for ‘God providing’. People believe that they only have limited control over their lives and that, ultimately, everything they do or do not do is God’s will. While driving along a busy road, for instance, I once narrowly missed a pedestrian who had decided to cross the road without looking left or right, apparently in the firm belief that, if he got run over, it was only God’s will and there was little point in him trying to influence the situation.

7) I had heard from friends who had been tourists in Egypt that they had had personal belongings stolen, had been conned into changing money at poor exchange rates, and were generally pestered by a multitude of people attempting to relieve them of their money in every way possible. My experience in the Sudan was in total contrast to this, and I would go so far as to say that, collectively, the Sudanese are the most pleasant people I know. They are well-mannered and friendly yet dignified in their dealings with others. I got the feeling the Sudanese were exceptionally good at sussing one another out, and at using their considerable social intelligence to maximise the enjoyment attainable from social interactions. When people meet acquaintances, they generally greet each other respectfully in the Muslim tradition, but soon begin joking and laughing, standing very close to one another and touching their interlocutors’ arms or shoulders. Theft, vandalism, and rape are apparently very rare. Beside the roads frequented by long-distance truck drivers are occasional truck-stops, where drivers can buy diesel and food, and where they stop for the night. They sit in groups in front of open huts and are served small glasses of tea and thick aromatic coffee by ‘tea ladies’, whose other source of income is prostitution. Even here, people’s composure is dignified and characterised by mutual respect, perhaps aided by the virtually complete absence of alcohol consumption in the Sudan.

I used to feel sorry for the Sudanese. Western life was so wonderful, I thought, and it was unjust that theirs was so impoverished; I ought to do something to enable the helpless people to become more like me. The time I spent in Sudan proved my views to be somewhat arrogant and naive – I certainly do not think that the Sudanese would be happier if they lived more like us Westerners.

Justin Matthews

LINACRE TABLE TENNIS TOURNAMENT

Date: Tuesday, 7th Week Trinity Term 2003-06-16
Venue: Linacre College Gym

The Linacre Table Tennis Tournament was brought back out from the dead, dusted and remarketed as a lean, mean, green machine. 32 male and female players boasting a large variety of skills participated in what became a highly entertaining and enthralling competition. It was not without its scandals as (apart from the usual bickering about rules and serving diagonally) David Collins accused Ajay of attempting to attack his person with a table tennis ball and demanded that the referee award him an extra point.

The women’s final was between Claudia and Lorena and went to an exciting 29-27 finish with Claudia coming out the winner in a hard-fought match. The men’s final saw two unknowns in Conrado and Martin put on an impressive display of pinging and ponging. The match went to Martin who was a 21-10, 21-16 winner.

The tournament was an overall success thanks to organiser, Gareth Maguire, and will form the basis for the Linacre Table Tennis ladder to be inaugurated
next year. The tournament would also not have been possible without their proud sponsor: Eric’s Irishness.

Asif Memon

Tough training (5.30am starts in the rain....) and hardy spirits (of the alcoholic kind, that is....) throughout the last year certainly paid off for the Linacre crews racing in Summer Eights this year. The boat club did exceedingly well with not one single bump counted against us, and every crew tasted the adrenaline rush and golden glory of bumping another crew. The men's first VIII equalled the highest place ever achieved by Linacre men in Eights, and the men's second VIII firmly established themselves in their division. The Linacre women's crews topped the bumps chart with the highest average bump record per crew of any women in the university, and both crews bumped into the division above the one in which they started. Not only did we have outstanding success on the water, but this year for the first time ever, Linacre hosted a Pimm's/drinks tent and a BBQ providing many with welcome refreshment, and raising the profile of the college amongst the thousands of spectators and rowers alike. Other events this season have included a win for the men's first VIII at Marlow regatta (albeit against a veteran crew who joked about their pacemakers giving out), an unfortunate loss for the women's IV at Marlow (due to the reappearance of the rudder-eating-crocodile last seen chomping rudders in Summer Eights 2002), and some not-so-glorious-but-nevertheless-worthwhile efforts at Wallingford regatta held at Dorney lake (although after a bad start, the women's composite VIII did row Pembroke first VIII down over the course to leave them slinking shame-faced back to Oxford!). All in all, the boat club has enjoyed some spectacular successes this summer so please get in touch if you're interested in sharing some of the glory!

Lydia Mason

Recent victories at Cuppers level in Ultimate Frisbee (Asif Memon) and Volleyball (Torsten Bistritschan) are indicative of Linacre's sporting prowess. The college places high emphasis on both individual activities and team sports, a selection of which are highlighted below.

Yoga
In response to high student demand, Linacre has secured a professional yoga instructor, Kay Millar, to conduct weekly classes. Kay has twenty five years of experience and classes place particular emphasis upon breathing and balance. She has expressed an interest in demonstrating how simple yoga techniques may be applied to other sports in order to bring about performance gains. Indeed, Kay is a very popular instructor and has proved to be a valuable asset to the college.

Women's Fitness Sessions
This initiative was launched to meet the needs of Linacre's Sportswomen. A professional fitness instructor, Jen Armson, has been hired by Linacre CR Executive. Over the past two terms Jen has been instructing hard-core fitness sessions twice a week. At the end of every session the most energetic lady is selected and will receive a spot prize at the end of term. If you are feeling left out due to your gender, it is worth bearing in mind that Linacre Boat Club is staging men's body circuits in the gym every week (Mike Kadour).
Sporting Equipment
The CR Executive is investing heavily in quality sporting equipment to meet the high demands of its members. The epicentre of the Linacre sporting community is the gym - which is widely regarded as one of the finest offered to students by an Oxford college. Recent purchases include 12 heart rate monitors, bike tools, a new croquet set and climbing equipment. The CR Executive is very grateful to John Roscoe for his work in keeping the Linacre Punt in top condition. The equipment is available to all college members. If you are having any difficulty in gaining access, please contact the CR Sports Secretary (Gareth Maguire).

Linacre Merchandise Project
The CR Executive is in the preparatory stages of launching an ambitious merchandise campaign. The college’s keenest fashion gurus are hard at work compiling a collection of clothing for presentation to Linacre students at the start of next term. Baseball caps, tracksuit bottoms, polo-shirts, golf visors and much more will be available for ordering on an individual basis. In addition, a fashion show will be staged in order to display the wares. The CR Executive is particularly proud of this project as it will serve to raise the profile of Linacre College in Oxford. Keep your eyes peeled for further information - this one’s gonna be big!

The Gym
Linacre continues to invest heavily in the gym under the direction of Gym Manager, Duce Gotora. Recent developments include the installation of a punch bag and punch ball, a new sound system, the setting up of additional mirrors around the rowing machines and a new spin bike. Improved ventilation and air conditioning is being investigated at present. Duce welcomes suggestions as to how the gym may be further enhanced to meet the rising expectations of Linacre sports-people.

Tournaments
The Common Room stages a high-profile sports tournament every term with large prizes. A Pool Tournament was staged in Michaelmas and a Darts Tournament in Hilary. Eric’s Irish Table Tennis Tournament, held at the end of Trinity term, was the most successful in terms of competitor interest to date. Thirty two students engaged in the age-old Irish tradition of ping-pong and drank Guinness provided courtesy of the Bar Manager, Lewis Morgan. Claudia "O'Shamrock" Veritas and Martin "MacLeprachaun" Rossi were triumphant and each gained a prize worth GBP25. Next on the agenda is a Women’s five-a-side soccer tournament. The CR Sports Secretary, Gareth Maguire, invites feedback regarding the tournaments held so far as well as suggestions for future events.

Gareth Maguire
that there is always something affordable on the menu. There is enough choice for most things, particularly for meat dishes, vegetarian meals, and accompaniments; although fish choices, cold meats, and cheeses were marginally less satisfactory (unless, people didn’t understand the questionnaire, and got the numbers the wrong way round, quite probable given the buffoon who set the thing). Given the mammoth meals I’ve noticed some of the lads in college piling up, are the portion sizes big enough? Well, it seems that the vast majority of people think so (I guess those that don’t just stick a hunk of cold beef or ham on top, and then hide it under a mountain of green beans and spuds). Whilst I’m on the subject of male eating habits, what is it about some men and the number of glasses of water they put on their tray – is it supposed to be some indication of virility? I’ve seen a lot of macho types grab two glasses, a few particularly sporty people have three, but four is yet to be surpassed by the few he-men whose bladders really are that desiccated. Any takers for five?

The desire for themed dinners seems a bit mixed amongst our students – although the highest number of people were in favour of it, a lot didn’t really care. Did the Burn’s night haggis not go down well or what about the Greek themed evening that happened since the survey? If anyone has any views either speak to Michael, or myself.

Formal dinners were addressed as a separate issue – it seems noone who answered goes to them every week, but over half go once a month or once a term. Attendees see it as good or fair value for money, and the overwhelming majority consider that it has a good menu, is well-presented, with good starters, main courses, vegetables, and deserts. Perhaps reassuringly for the chefs, most people consider that it compares favourably with other colleges.

The most interesting and pertinent part of the survey was the ‘free text’ part (in computer parlance), where people were invited to suggest their favorite dishes, the items they’d like to see on the menu and any other general or specific comments.

The most popular starter appears to be the cider and onion soup that you’ll sometimes see on that iconic white-board, whilst the goats’ cheese and mushrooms is also a hit. Chicken appears to be the most popular type of meat, although roast beef and Yorkshire pud – that quintessential English concoction - are rated by a number of people. The ubiquitous salmon goes down well here too, as does the seafood lasagne. The vegetarians amongst us like the chick pea cakes, and the aubergine and egg bakes (are you serious?). A lot of people suggest we’d be better off with rice rather than chips every day. There seems to be a call for more meat-centered dishes like hamburgers, mixed grills (was that you Lewis?), and flame grilled seasoned meat (yeeeha!). Spicy and Asian dishes are also demanded in greater frequency, and a number cry out for a greater range of fish dishes.

Comments were raised regarding the drinks after meals; some suggest it should be free, whilst others congratulate the recent additions of herb and exotic teas (should we employ a barista to do espressos, cappuccinos, macchiatos and lattes?). The salad bar proved to be a particularly thorny subject for some – some suggest it is overpriced (do you know how much it costs?), some suggest there isn’t enough variety in it, and a number complain about it not being refilled through the course of a sitting.

At the table a number of issues were raised concerning the quality of the dressings provided – an alternative of oil and balsamic vinegar was suggested, and some would like to see Branston pickle and Dijon mustard. The state of the white pepper (its stale according to some people’s hooters) leads to the call for black peppermills. Perhaps the most salient suggestion for improving the Linacre dining experience would be the inclusion of music in the background – preferably piped.

Paul D. Pennington
INTERVIEW WITH MICHAEL BOCKETT-HEAD CHEF

Michael is the tall one – he stands at 6’11”, a comfortable distance from the stove to avoid the hissing fat and belching pans. He’s been working as a chef for as long as some of you’ve been alive – starting his apprenticeship as second chef in Jesus College, Oxford. He’s worked as a chef in Linacre for 14 years, so probably began at the time many of you were feeling the first ravages and injustices of puberty. He’s been head chef here since 1990: that’s the year when I first went abroad. Michael has always worked in a college environment, enduring the inhumane hours and the sweat, blood, toil, and ritual humiliation from superiors common to restaurants. Although his favourite colour is red, he still finds time to cook at home. He has two daughters, aged seven and ten, who keep him busy when he’s not cooking, which is why he doesn’t spend as much time around the common room and playing football with the students as he once did. If he weren’t a chef at the best college in Oxford, he’d be a copper, so don’t complain about the food or he’ll chuck you in the cells! His ‘last supper’ perfect meal would be some seafood – maybe oysters and scallops - prepared by Richard Stein, one of his favourite chefs, with a cool glass of fine Chablis (red wine gives him hangovers, but not the colour red). He also considers Raymond Blanc as one of the best chefs around: he’s been to Blanc’s two Michelin star restaurant Le Manoir aux Quat’ Saisons (Great Milton, Oxford) five times and it’s his favourite dining destination.

He’s surprisingly uninformed about which Oxford colleges offer the best food, and informs me that there is little communication between Oxford kitchens. He suggests that the reported superiority of Linacre dining could be related to different methods of financing meals – the lack of a kitchen charge, the fact that our meals are marginally more expensive, but also due to different attitudes towards students – the lack of a high table here means we all get to benefit from well-prepared food, not just the lucky few who’ve been on the academic circuit a bit longer.

On speaking to him about the points raised from the food survey I started to get some idea of the gargantuan task the chefs and kitchen staff have to create the range of meals they do on budget, whilst minimizing wastage, and catering for a wide range of tastes and expectations. I wondered how much worse it could be in a high-pressured restaurant, but he seemed genuinely relaxed about it all. He’s certainly got it all under control, and in his time here the kitchen’s yearly accounts have never yet (touch wood), been in the red. I learn of nightmare stories of kitchen strategy: such as the the higher cost of curly fries, cubed potatoes, and potato wedges over normal chips; how the fruit juice has a limited life span that prevents the inclusion of other flavours due to their wastage. I’m reminded of the poor frugal housewife in the saving and budgeting that determines which puddings we’ll have on any night (is it on special offer this week?). Did you know the kitchen refuses to serve endangered fish like cod and haddock, and so plumps for alternatives like farmed salmon, and hake (well they did, but hake doesn’t stand the hotplates well – oh, and it’s now endangered in New Zealand!). Any suggestion I made about how I thought meals could be improved were quickly answered with a comprehensive analysis of the advantages and disadvantages gained from prior experience – it seems they’ve already tried everything at least once before! Sandwiches? They don’t keep longer than a day, and evening meal numbers drop. More rice instead of chips? Look again, it’s there every night. More fish? People don’t like mackerel and herrings. Soup in the evening? It doesn’t sell: those that would have it will have already had the same for lunch and won’t have it again. Mark up salad prices at the bar? And just how long IS a piece of string?

He says he does care about the input from such
food surveys – this is one of few colleges that has such a feedback system. He stresses, however, that he’d like much more input from students, and would certainly respond to requests if the demand was high enough, and urges you to come and see him if you have any comments or queries. He hopes to implement some of the most popular suggestions as soon as possible, for example black pepper grinders to replace the ‘stale’ white pepper will arrive over the summer. And the piped music? He doesn’t think it would work ‘it’s a bit tacky’.

Paul D. Pennington

**MUST EAT**

**PROPER CHICKEN KORMA**

(serves 3-4)

3 chicken breasts
3 large red chillies
1 can of unsweetened coconut milk
4 cloves garlic
1 1/2 large Spanish onion
2 tbsp cumin
1 tbsp coriander seeds
2 tbsp garam masala
1 tbsp cumin seeds
1 can of peeled plum tomatoes
food processor

To make the curry paste roughly chop the onions and chillies, and leave the garlic peeled but whole. Mix all the spices together and put them in a food processor with the onion and garlic and whizz them up to a smooth paste.

Now cut the chicken into 8 even sized cubes. Fry the curry paste for 5 minutes till golden. Add the chicken pieces and fry in the paste till half cooked. Whizz the tomatoes till you have a smooth consistency, add to the chicken and slowly cook for 20 minutes. Add a can of coconut milk and cook for 10 more minutes. Serve with boiled basmati rice.

Dean Worrall

**MUST READ**

In Oryx and Craik, Margaret Atwood’s latest novel, the writer breaks with her recent focus on the historical past and casts a gloomy eye over our future. Like The Handmaid’s Tale, familiar to many a GCSE student, Oryx and Craik is described by Atwood as ‘speculative fiction’, distinct from science fiction on the basis that ‘it could really happen.’ However, whilst The Handmaid’s Tale concerns itself with the position of women in a future bedevilled by fundamentalist Christians, the enemy in Oryx and Craik is irresponsible application of scientific knowledge. Widespread genetic engineering, in combination with a society of increasing social division, comes to result in a biological apocalypse. Unusually for Atwood, the hero is a male narrator, Snowman. When the novel opens, Snowman is alone, living in a tree, wrapped in a dirty bedsheet and threatened by monstrous hybrid creatures called pigoons and wolvogs. He, and a group of genetically modified people called the Crakers, seem to be the only humans to have survived a great but unexplained catastrophe. Next, we are taken back in time to a vision of Snowman’s early life, where, as a boy named Jimmy, he grows up in the elite compounds reserved for the workers of genetic companies in order to protect them from the lawless ‘pleebands’, or cities. Gradually, Jimmy’s growing relationship with both the deranged genius Crake and the mysterious Oryx is revealed, as is the cause of the catastrophe. Jimmy’s childhood is set in an eerily recognisable future. His first appearance is reminiscent of the recent foot and mouth epidemic, standing by a bonfire which is ‘an enormous pile of cows and sheep and pigs. The legs stuck out stiff and straight’. Him and Crake play computer games with names such as Three-Dimensional Waco and Kwiktime Osama. Details
such as these, both familiar and strange, serve to create a richly imagined world in this section of the novel. However, the interest generated by the near-future story of Jimmy’s childhood and adolescence could well be seen to contrast with the slower-paced narrative of Snowball’s post-apocalyptic existence. This is largely due to the nature of the tale itself. Whilst the densely imagined account of Jimmy’s youth is largely dependent upon interpersonal relationships for its interest, the barren landscape of the narrative of Snowball offers little opportunities for interaction. Furthermore, whilst some characters seem well delineated (perhaps not surprisingly for Atwood, Jimmy’s rebellious mother is one), others, even such major figures as the brilliant but misguided Crake and the love interest Oryx, are unmistakably one-dimensional. Atwood’s novel is clearly an attempt to make readers consider the potential dangers of scientific exploration, and, whilst this could in the wrong hands appear didactic, the quality of the writing and compulsive interest of most of the story produces a surprisingly subtle treatment. Yet, ultimately the novel is frustrating. We are left with little insight into the protagonist’s motivations for their actions, and, despite a very readable middle section, the conclusion fails to deal a satisfactory punch.

Caroline Cawthorn

MUST SEE

Usually, when I start going on about butterflies to someone, they say things like “I’ve never seen a butterfly in Oxford”, or, “I saw a cabbage white once,” or, after a while, “Please stop talking about butterflies.” People, on the whole, don’t really notice butterflies, which is a shame because they are the most pointlessly, quixotically beautiful creatures you’re ever likely to see. There are about 65 species to spot in this country, and pretty much all of them, with the exception of the skipper family (which look a bit like boring moths), are miniature miracles of art. Here are a few you can see round Oxford in the coming weeks:

1) The Aristocrats. These include the most striking of the really common species, like the Small Tortoiseshell, Red Admiral, Peacock, and Painted Lady. The last of these is an immigrant and hasn’t arrived yet, but apparently we’re in for a good year. Red Admirals also appear later in the summer, right through to autumn, and are particularly fond of rotting windfall fruit. Rarer aristocrats include the ravishing Camberwell Beauty and the Purple Emperor, occasionally found in oak woods on the border of Oxfordshire and Berkshire.

2) Holly blues. Walk north out of Oxford along the canal, or south along the Thames, and you will see plenty of these silvery blue butterflies in the hedgerows. They are the most easily seen blue in and around the city, although the aptly named common blue is, well, common too.

If you want to see more, cycle to Sidlings Copse, a reserve just north of Barton, where 28 species of butterfly have been recorded in just 40 acres. A couple of weeks ago I saw a green hairstreak here, which looks like a shard of emerald when its wings are closed. The best books to get are the Reader’s Digest Field Guide to the Butterflies and Other Insects of Britain, and OUP’s Millennium Atlas of Butterflies in Britain and Ireland. Happy hunting.

James McEvoy
Common Room meetings are held at least twice a term to decide Common Room policy, such as how Common Room money should be spent amongst many other important things. You will find out about the meetings and the agenda at the latest a week beforehand through notices, posters and other funky creations of the publicity officer—so look around!

♦ The minutes of the meetings are put up on the notice board by Jane’s office and on the Common Room board, as well as the little notice board as you enter the Common Room. They will be there at least 5 days before the next Common Room meeting.

♦ Motions require a minimum participation of 30 Common Room members to vote, so come along as often as you can! Motions need to be put on the Common Room notice-board one week before a Common Room meeting if they are suggested by the Executive Committee and five days if suggested by another Common Room member. Private motions have to be seconded by someone who did not put forward the motion (i.e. signed by two different people). They should be put up on the Common Room notice board.

♦ Common Room meetings are more fun when more people come and lively debate is created, so come and let those opinions out. Also they usually involve goodie of one kind or another like ice-cream, chocolates, drinks and other refreshments.

Rosa Eckle

Memory is a place to store things. Aristotle defines memory temporally, as being “of the past”. In the Middle Ages the locational model is in fashion: memory is often likened to bee-hives, cloisters, temples or gardens. Hamlet sits at the desk of his memory and Augustine (below) speaks of vast plains. In the 20th century human memory is not enough: hence tapes, videos, cds, floppy disks, hard disks and memory keys.

Great is the force of memory, O Lord, I know not what to be amazed at, profound, and of infinite multiplicity. And yet it is my mind: it is myself. What, then, am I, my God? What is my nature? Ever-changing, with many different forms, is life, and exuberantly limitless. Observe! In the wide plains of my memory and in its innumerable caverns and hollows filled beyond reckoning with varieties of countless things; either through images, as of all material things; or directly, as are basic skills and know-how; or by means I know not of notions or notations, as are emotions; for the memory retains them even while the mind does not experience them, although whatever is in the memory must also be in the mind. Through all these I range, and freely move from this to that, digging into them as far as I can, and never finishing. Such is the energy of memory, such is the life-energy in human beings living mortally!

Augustine, Confessions, Book 10

“All that intellect discovers, that study pays heed to, that pious love desires, a wise memory gathers together at once as a whole, prudently attends to, providently stores away...Memoria is, they, the key of knowledge about our world [clavis scientiae].”

Hugo of Rouen, Tractatus de Memoria

“The energy of memory [virtus memoriae] thrives more furtily: it alone makes the past present, binds together things, recalls divine wisdom, gazes upon the future.”

Hugo of Rouen, Tractatus de Memoria
Lenny Kerr

THE THOUGHTFUL IMPERSONATOR

LENNY'S BEEN YEARNIN’ FOR A BAR SHIFT FOR AGES TO LINE HIS SPARTAN POCKETS WITH SOME GREENS

All right Lenny, you’re on, welcome to the staff! Remember, what I say goes -

Ken, thanks Lewis, now I’ll be finally be able to buy that bottle of 1970 Port!

IT’S FRIDAY NIGHT AND LENNY’S FIRST SHIFT!

Wahey! Look at me on the OTHER side of the bar!!!

I’m going to be the best barman ever ever ever...

KERRRRRR!!! What do we need to do to get any service round here? It’d be quicker going back t’ Charrmley.

Yes, what can I get you madam?

A bottle of Budvar, and a packet of fags, please.

Right, since it’s quiet I think I’ll clean the bar surface through these Arabian fenestrations... just need to stretchhh...

BANG!

Aaargh, Beggar!
A pint of lager and a packet of nuts, please, Lenny.

Two glasses of red wine, a pint of Guinness, two pints of Carlsberg, two salted crisps and dry roasted peanuts please. And a glass of water. Coming up...erm... No, say it just once more time!

Hey! Two glasses of Herbert von Karajan, a pink guinea pig, and two return tickets to Karlovy Vary coming up!

Hmm, well your pulse rate still seems unusually high, Mr Kerr. Are you still seeing the blaspheming cabbages? Lenny, Lenny, Lenny. Another pint of Guinness, my dear?

Eventually...

I'm much better now and am looking forward to working my first bop night!

Kerrrrrr! What does it take to get a bottle of Budvar round here?

Another Budvar please - two two...

Either this constant déjá vu is an indication I'm still concussioned, or it's just another Linacre Bop.

Remember kids, whilst in Oxford, your health is critical for both academic gain, and personal happiness. If you suspect you're ill, go to the doctor, talk to someone.