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Why do cats purr?

J. Stone
Richmond, Va.

Leslie A. Lyons, an assistant professor at the School of Veterinary Medicine at the University of California, Davis, explains.

Over the course of evolution, purring has probably offered some selective advantage to cats. Most felid species produce a “purr-like” vocalization. In domestic cats, purring is most noticeable when an animal is nursing her kittens or when humans provide social contact via petting, stroking or feeding.

Although we assume that a cat’s purr is an expression of pleasure or is a means of communication with its young, perhaps the reasons for purring can be deciphered from the more stressful moments in a cat’s life. Cats often purr while under duress, such as during a visit to the veterinarian or when recovering from injury. Thus, not all purring cats appear to be content or pleased with their current circumstances. This riddle has led researchers to investigate how cats purr, which is also still under debate.

Scientists have demonstrated that cats produce the purr through intermittent signaling of the laryngeal and diaphragmatic muscles. Cats purr during both inhalation and exhalation with a consistent pattern and frequency between 25 and 150 Hertz. Various investigators have shown that sound frequencies in this range can improve bone density and promote healing.

This association between the frequencies of cats’ purrs and improved healing of bones and muscles may provide help for some humans. Bone density loss and muscle atrophy is a serious concern for astronauts during extended periods at zero gravity. Their musculo-skeletal systems do not experience the normal stresses of physical activity, including routine standing or sitting, which requires strength for posture control.

Because cats have adapted to conserve energy via long periods of rest and sleep, it is possible that purring is a low energy mechanism that stimulates muscles and bones without a lot of energy. The durability of the cat has facilitated the notion that cats have “nine lives” and a common veterinary legend holds that cats are able to reassemble their bones when placed in the same room with all their parts. Purring may provide a basis for this feline mythology. The domestication and breeding of fancy cats occurred relatively recently compared to other pets and domesticated species, thus cats do not display as many muscle and bone abnormalities as their more strongly selected carnivore relative, the domestic dog. Perhaps cat’s purring helps alleviate the dysplasia or osteoporotic conditions that are more common in their canid cousins. Although it is tempting to state that cats purr because they are happy, it is more plausible that cat purring is a means of communication and 2.

www.sciam.com

De volgende tekst is het begin van The Grief of Strangers, een roman van Chimamanda Ngozi Adichie.

The Grief of Strangers

Chinechelum said little as her mother drove her to the airport. She looked out of the window, at the trees whose leaves had turned the colour of a ripe banana, or a berry-red, and others that had shed all their leaves and stood with their naked branches sticking up. It was one of the things she liked to talk about: fall in New England, how it looked like the flowers had lent their colours to the leaves. She liked to talk about summer, too, how the sun lingered and flirted until late. Or winter, how there was something primal about the stillness of snow and the cold needles at the tips of her ears. ‘Please,’ her mother would say. ‘Please, *nne*, try and talk about something real.’ Her mother said it always in that pleading-pitying tone, as if to say she knew Chinechelum had to be handled with care but it still had to be said. Before they left for the airport that morning, her mother had said in that same tone, ‘When you get to London, *biko*, try and talk normally to Odin.’ And she had wanted to tell her mother that she *had* talked to Odin on the phone, hadn’t she? Odin had seemed to find her conversation normal enough, too, because he had invited her to visit, hadn’t he? But she said, ‘Mama, I will.’

She would try and talk normally, although she was not sure what normally was. Was it the self-indulgence people lapped up from one another these days, the mutual navel-gazing that went on at the recent faculty holiday party, for example? She had listened to a string of self-reflexives, the things that the ‘I’ would do or had done or wished to do with, or to, the ‘me.’ Nobody talked about things outside of themselves, and if they did, it became about the relationship of those things to the ‘me’ or the ‘I’. But maybe it was the way conversation had always been. Maybe she had been away from life for too long and she didn’t recognize the rules any more. Nine years was a long time. That holiday party was her first party, indeed her first social function, in so long. And maybe it was what had finally made her give in to the idea of her mother and Aunt Ngolika ‘connecting’ her to a husband, a Nigerian man. *Connect*. That word had amused her, still amused her now.

She rolled the window down a little because the car heater was turned on high, and recalled the first few Nigerian men she’d been ‘connected’ to, whom she had talked to on the phone, who had faked American accents and littered their conversation with clunky mentions of BMWs and suburban houses. But Odin had been different, perhaps because he had said little about himself when they talked, had come across as self-confident without needing anything to prop him up. Or so she thought. It was Aunt Ngolika who found him. ‘The only thing is that he does not live in the US, he lives in London,’ Aunt Ngolika had said, in an almost conspiratorial whisper. ‘But you can easily relocate, it shouldn’t be a problem.’ Chinechelum had wanted to ask her aunt why the man—she hadn’t been told his name was Odin then—could not relocate. But she didn’t ask, because she didn’t want to come across as the old Chinechelum, the one her

mother said was distant and faraway, the one her mother had worried so much about. She wanted to be the new one who was willing to live again.

When they had arrived at the airport, her mother hugged her and held her face between hands that were scrubbed weekly in the Korean-owned nail studio and said, 'I am praying, *nnem*, it will work out.' Chinechelum nodded, looking at her mother's anxious face with its thin-shaved eyebrows. She wished she had her mother's enthusiasm and her mother's serious hope. She wished that she felt something, anything, rather than the numbness that still wrapped itself around her, that had wrapped itself around her for nine years.

Before she boarded her flight, she saw a woman hugging her children and husband. The woman had unsightly jerry-curl hair. Her heavy make-up streaked as she cried. Her children were crying. Her husband was looking away with a false braveness. Chinechelum watched them for a while and then started to cry. She had discovered that she had the uncanny ability to participate in the grief of strangers, and so she felt the acute pain of that family, crying at the airport, at their looming separation.

We're all speaking Geek

The world wide web, which turned 15 this week¹, has given us a fantastic outpouring of new words



BEN MACINTYRE

- 1 FIFTEEN YEARS after the birth of the world wide web, the lines of battle are clear. On one side the still young culture of the internet – anarchic, playful, joyfully (and sometimes wilfully) inaccurate, global and uncontrollable; on the other, the traditional printed media – precise, polite, often national in perspective and increasingly paranoid. The latter seeks to manage, limit and define the culture; the former delights in its resistance to regulation.
- 2 The battle rages in the conflict between Wikipedia, the sprawling internet encyclopaedia, and the *Encyclopaedia Britannica*, the canon versus the loose cannon. This week it erupted in the nursery, when the best-selling childcare expert Gina Ford threw a tantrum and launched her bizarre attempt to shut down the Mumsnet website because some of the mums had been rude about her.
- 3 But in no area of the culture is the collision more intense than over the English language, for the web has changed English more radically than any invention since paper, and much faster. According to Paul Payack, who runs the Global Language Monitor, there are currently 998,974 words in

the English language, with thousands more emerging every month. By his calculation, English will adopt its one millionth word in late November. To put that statistic another way, for every French word, there are now ten in English.

- 4 That claim has enraged traditional lexicographers. The 20-volume *Oxford English Dictionary* has 301,100 entries, and purists point out that Mr Payack has little in the way of method and few criteria to define what really constitutes a word. But that, of course, is the point.
- 5 He found the remaining 697,874 words by scouring the internet. Every digital English dictionary was combed, before adding in the emerging words, the hybrids, Chinglish (Chinese-English), the slang, the linguistic odds and sods, and even Hollywoods, terms created by the film industry. If a word is used in English, it was acceptable.
- 6 The nearest rival to English in sheer fecundity is Chinese, and with 1.3 billion Chinese now being officially urged to learn English, the result is nomogamosis (It is on the list: “A state of marital harmony; a condition in which spouses are well matched.”) and many, many offspring, some of them rather sweet. Drinktea, for example, is a sign on a shop door meaning closed, but also derives from the Mandarin for resting.
- 7 The so-called tipping point may have come in the mid-1990s at the same time as the invention of the first effective web browser, for ever since the web has served as a seedbed for language, for the cross-fertilisation and rapid evolution of words.

8 So far from debasing the language, the rapid expansion of English on the web may be enriching the mother tongue. Like Latin, it has developed different forms that bear little relation to one another: a speaker of Hinglish (Hindi-English) would have little to say to a Chinglish speaker. But while the root of Latin took centuries to grow its linguistic branches, modern non-standard English is evolving at fabulous speed. The language of the internet itself, the cyberisms that were once the preserve of a few web boffins, has simultaneously expanded into a new argot of words and idioms: Ancient or Classic Geek has given way to Modern Geek.

9 The web has revived the possibilities of word-coinage in a way not seen since Shakespearean times, when the language was gradually assuming its modern structure but was not yet codified into dictionaries (the first comprehensive English dictionary appeared in 1730). Then, as now, the lack of control, and the rapid absorption of new terms and ideas through exploration, colonisation and science, enabled a great flowering of words. Of the 24,000 words used by Shakespeare, perhaps 1,700 were his own inventions: besmirch, anchovy, shudder, impede.

10 Thanks to the internet, we are witnessing the second great age of the neologism, a fantastic outpouring of words and phrases to describe new ideas or reshape old ideas in novel forms of language. Today, a word does not need the slow spread of verbal usage or literature to gain acceptance. If a word works, the internet can breathe instant life into it.

11 You do not have to be Shakespeare to forge words. George Bush is constantly evolving new words, but no

one should underestimate the ability of lesser wordsmiths to do likewise. So many words that ought to exist inexplicably do not. There should be a term for that momentary flash of embarrassment when a cell phone rings and you wonder if it is yours; and for the vague disappointment you feel when you think you are about to sneeze, take a deep breath and then don't. (National Public Radio in the US recently held a competition to name this proto-sneeze and came up with "sniff-hanger".) Why is there a word for *déjà vu*, but nothing to describe the opposite experience, far more common, of knowing something perfectly well but being quite unable to remember it?

12 Last year this newspaper reported the existence, in the Bantu language Tshiluba, of the long-needed word *ilunga*, meaning "a person who is ready to forgive any abuse for the first time, to tolerate it a second time, but never a third time". Subsequent investigations suggested that the word may not exist in Tshiluba, but it exists now in English, as thousands of entries on the web attest, and the language is better for it.

13 Rather than fight the word loans and word borrowings, the strange hybrids and new coinages, we should welcome them. New words expand our world. They can even change it. If *ilunga* is the thrice-repeated offence that cannot be forgiven, then its opposite is an Arabic word, *taraadin*, meaning "I win, you win", the face-saving way to end an argument. As bombs fall on southern Lebanon and missiles on northern Israel, the world could profit from learning a new language, in which *ilunga* is solved by *taraadin*.

The Times

noot 1 This text dates from 2006.

Science

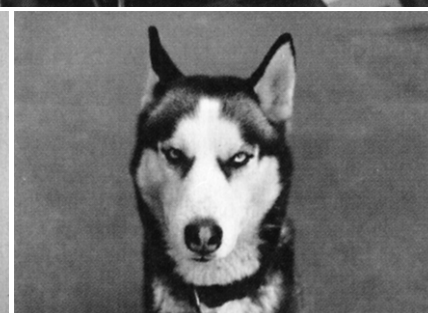
Just Like Humans

BY JESSICA BENNETT

WE NAME THEM, RAISE them, clothe them and spoil them. We describe them as manipulative, grumpy, sensitive and caring. And they're not even human – they're our pets. It's in our nature to ascribe human characteristics to animals even if they don't really exist. For this reason, in the interests of remaining objective observers of nature, scientists have 12 anthropomorphizing animals. To talk about a dog's having a swagger or a cat's being shy would invite professional sneers.

In recent years, however, evidence has begun to show that animals have personalities after all. Chimps, for example, can be conscientious: they think before they act, plan and control their impulses, says Samuel Gosling, a Texas-based psychologist. 13.

The implications of these findings for research on human personality are powerful. Scientists can look to animal studies for insight into humans the same way they now look to animal testing for insight into drugs. Animal research has already begun to shed light on how different types of people respond to medications and treatments – aggressive and passive rats respond differently to antidepressants, for example. The hope is that animals can illuminate the murky interplay of genes and the environment on 14. The research may even lead to predictions about what people will do,



EACH A TYPE: Ferocious guard dog, smart husky, elegant Russian wolfhound

based on their personalities, when they're stressed out or frightened. Putting personality testing – already a thriving business – on a firm footing could uncover a wealth of knowledge about where personality comes from.

Ivan Pavlov did his famous work with dogs in the early 1900s, but animal-personality studies then languished for decades. Now the field is making a comeback. In one study of fruit flies, researchers in the North Carolina State University genetics department found some flies to be consistently more aggressive than others – they made more threats and dished out more physical abuse, going so far as to kick and push others (yes, flies can kick). 15, research from the University of Guelph, in Ontario, looked at differences in rainbow trout; they found some to be consistently bolder in looking for food

than the others. New research, including a paper published last month in the journal *Nature*, asserts that observations of more than 60 animal species, from birds to squids to spiders, clearly show the presence of what can only be called personality.

Animals have obvious advantages as test subjects. Humans are difficult to study over an entire lifetime and are more complicated – psychologists must take into account a person's goals, values, abilities and attitudes, as well as physical and bodily states, moods and life stories. By putting animals with specific personalities (aggressive or passive, for example) into specific situations (isolation or a social setting) and testing them, scientists could help determine how personality traits 16 to disease and medications. Recent research on stress-related personality disorders like posttraumatic stress, chronic fatigue and depression has already begun to rely on animal models, says Jaap Koolhaas, a Netherlands-based behavioral physiologist. Placing a dominant male rat

in a situation of social defeat (perhaps by introducing it in the territory of a stronger rat) will bring on behaviors characteristic of human depression.

The big payoff may come down the road, as scientists begin to use animals to figure out how genes and environment interact to influence personality. Currently, scientists rely on observations of identical twins brought up in different environments – which doesn't happen often. Animals, however, can be cloned in large numbers and brought up in systematically varied environments. In experiments on monkeys suffering from the animal equivalent of AIDS, sociable monkeys fared better when they interacted more with other monkeys, while those 17 – like humans in a hospital – fared worse, says Gosling. That's the kind of effect scientists may now be able to study more widely. Perhaps that's the 18 finding out humans aren't as unique as we'd thought.

Newsweek

Patriotic Gore

OVER THE EDGE

How the Pursuit of Youth by Marketers and the Media Has Changed American Culture
By Leo Bogart

SAVAGE PASTIMES

A Cultural History of Violent Entertainment
By Harold Schechter

- 1 It's almost an annual ritual. A media incident crosses a new line – wardrobe malfunction, real-life copycat incident, desperate housewife. Parents, pundits and psychologists protest. The Chairman of the Motion Pictures Association of America gets hauled before Congress for an ostentatious dog-and-pony show pitting the forces of morality against those of civil liberties. Sometimes a “voluntary industry code” gets put in place. It almost always has the effect of creating more sex, violence and obscenity. Even without the code, the trend is to more of the same.
- 2 Two new books address these issues from opposite points of view. Harold Schechter's *Savage Pastimes* defends violent entertainment from the perspective of a literary scholar; Leo Bogart's *Over the Edge* takes the culture industry to task.
- 3 Bogart, a longtime market researcher and media analyst, argues that advertisers are driving the degradation of media content because they believe that young people are the most lucrative consumers to target. They are most amenable to new brand choices, and their loyalty lasts a lifetime. Young people crave sex and violence. Therefore, advertisers feel that the media should push the edge with increasingly violent, sexual and offensive content.
- 4 Bogart believes the first premise is wrong. He interviews media and advertising executives but finds few who actually believe that youths hold a special key to brand success. He argues that older consumers have the money and deserve more attention. But if he's right, it's a strange situation – slavish adherence to a flawed assumption, which produces an outcome that pleases only a segment of the audience and alienates many. Are we missing something here?
- 5 Bogart makes a stronger case in the second half of the book when he takes on the voluntary rating systems that the industry has adopted to avoid government regulation. With each of the major media – film, television, video games, music and the Internet – he shows how the rating systems led to more, not less, “offensive” content, as lower-rated categories quickly came to be seen as uninteresting. In film, R and later PG-13 became coveted statuses, leading the studios to add sex, violence and obscenity to gain those restrictive ratings. Young people, whom the system was ostensibly designed to protect, prefer the forbidden fruit and manage to get it. Bogart doesn't provide a way out of this dilemma but does a good job of describing how dysfunctional the system has become.
- 6 *Savage Pastimes*, on the other hand, is almost a paean to the very violence Bogart abhors – a chronicle of gory and gruesome Western entertainments from German fairy tales and Shakespeare to the penny dreadfuls and Gothic horrors of Victorian England and the United States, to the dime novels, comic strips and radio gore of the early 20th century. Schechter reveals his own passions with an account of the Davy Crockett craze

of 1954-55, created by a Disney series he describes as stunning in its “sheer brutality” and its “shootings, stabbings, scalpings, stranglings”. It was regarded as “wholesome family entertainment” back in the day.

- 7 Schechter extensively describes animal torture through the ages, from Roman “venations” (such as letting loose a pack of lions on a lone deer) to “bear-baiting” (an English tradition so popular that in some villages it was illegal for butchers to kill a bear without first putting on a public baiting) to sadistic American contests between rats and dogs. The reader is left with little doubt that blood and guts have always been popular. The book also makes larger arguments about why this type of entertainment is so popular (human nature and our dark side) and claims that watching it is a substitute for engaging in actual violence. Schechter tags the critics of media violence as a group of “hysterical” know-nothings with an “almost willful blindness”. This is where his book falls short.
- 8 If it is true that literature and media allow us to work out subconscious desires and fears, Schechter’s discussion doesn’t add much to our understanding. That’s partly because he relies on secondary historical sources, combing them for examples but failing to reproduce their rich contextual analysis. What conditions led certain kinds of genres to become popular? How does the taste for violence ebb and flow? His claim that the volume of violence in cultural products has been declining for decades is questionable, at best. Are specific places, periods or types of people more or less attracted to guts and gore? Why? How does the historical record square with recent scholarly analyses of violence as “addictive”?
- 9 27 He continually invokes the critics of violent media as if they were a creepy phantasm of the Gothic novels he describes, but never cites them or systematically addresses their arguments. (The most recent moralists he actually discusses are from the 1950s.) When he finally gets around to the voluminous work on media and violence, he relies on an interpretation of the research methodology from a comic-book writer, and he fails to cite any actual studies. Did Schechter really read any of the literature he’s impugning? I wonder.
- 10 Near the end of the book, Schechter reports that there is “only one conclusion” to be drawn from the history he has retold: Fictional violence keeps us from actually being violent by allowing us to “vent” our dark, primal urges. In fact, there’s another interpretation: that violent societies produce violent media, and the two go hand in hand. While we may not be medieval England, we remain a country in which violence is pervasive, learned early and institutionally sponsored. Schechter pooh-poohs the critics by noting that the Davy Crockett devotees of the 1950s turned into the generation of peace and flower power – conveniently forgetting that some of those boys perpetrated the massacre at My Lai, or that as he was writing his book, Americans were engaging in vicious torture at Guantanamo Bay and Abu Ghraib. Understanding the relationship between imagined violence and real acts of terror is profoundly important and deserves a far more serious inquiry than this book provides.

Juliet B. Schor in *The Washington Post*

Cool Running

BY NANCY GIBBS

- 1 **I**T WAS ONLY A MATTER OF TIME before the challenge of Oscar Pistorius would run headlong into our cherished notions of what's equal, what's fair and what's the difference between the two.
- 2 Democracy presumes that we're all created equal; competition proves we are not, or else every race would end in a tie. We talk about a level playing field because it's the least we can do in the face of nature's injustice. Some people are born strong or stretchy, or with a tungsten will.
- 3 30, Pistorius' advantage comes from what nature left out and technology replaced: his body ends at the knees, and from there to the ground it's a moral puzzle. Born in South Africa without major bones in his legs and feet, he had his lower legs amputated before he was a year old. As he grew up, so did the science of prosthetics. Now 21¹⁾, Pistorius runs on carbon-fiber blades known as Cheetahs. He won gold in the 200 m at the Athens Paralympics, breaking 22 sec.; but now his eye is on the Olympics. It was up to the world body that governs track and field, the International Association of Athletics Federations (IAAF), to determine whether using Cheetahs is cheating.
- 4 A runner's stride is not perfectly efficient. Ankles waste energy – much

more, it turns out, than Pistorius' J-shaped blades. He can run just as fast using less oxygen than his competitors (one describes the sound Pistorius makes as like being chased by a giant pair of scissors). On Jan. 14, following the findings of the researcher who evaluated him, the IAAF disqualified Pistorius from Olympic competition. He is expected to appeal, arguing that 31 is not that simple. No matter what happens next, Pistorius is changing the nature of the games we play.

- 5 Our intuition tells us there's a difference between innate advantages and acquired ones. A swimmer born with webbed hands might have an edge, but a swimmer who had skin grafts to turn feet into flippers would pose a problem. Elite sport is unkind to the human body; high school



linemen bulk up to an extent that may help the team but wreck their knees. What about the tall girl who wants her doctor to prescribe human growth hormone because her coach said three more inches of height would guarantee

her that volleyball scholarship: unfair, or just unwise? Where exactly is the boundary between dedication and deformity?

- 6 Imagine if Pistorius' blades made him exactly as biomechanically efficient as a normal runner. What

should be the baseline: Normal for the average man? Or for the average Olympian? Cyclist Lance Armstrong was born with a heart and lungs that can make a mountain feel flat; he also trained harder than anyone on the planet. Where's the unfair advantage? George Eyser's wooden leg didn't stop him from winning six Olympic gymnastics medals, including in the parallel bars. But that was 1904; legs have improved since then.

7 The questions are worth asking because in them lies not just the future of our sports but of ourselves. Why should nature be allowed to play favorites but not parents? Science will soon deliver unto us all sorts of novel ways of redesigning our offspring or re-engineering ourselves that test what we mean by *human*. The fight over doping in baseball will seem quaint one day when players can dope not with drugs but with genes. Already there is black-market interest in therapies developed to treat muscular dystrophy but which could potentially be used to build superstrong athletes.

8 But there is no honor in shortcuts. Today's dopers are like Rosie Ruiz's winning the marathon in 1980 – because she took the subway. Are Pistorius' blades the equivalent of his attaching wheels to his running shoes?

"We end up with these subtle, fascinating debates about what the meaning of competition is, and endless debate over where to draw the line," says Tom Murray, president of the Hastings Center, a bioethics think tank. "Don't underestimate how difficult it will be to evaluate all the technologies that are likely to filter into sport."

9 We honor heroes – in sports as in life – for grace and guts as well as natural gifts. When something comes easily, it's easy not to work at it, like the bright kid who coasts through class: talent taps persistence on the shoulder, says, "You're not needed here". But put the two together, Tiger Woods' easy power and ferocious discipline – and he makes history. There's some sweet irony in the fact that before Pistorius came along, there was no need for rules that now ban him. Only when the disabled runner challenged the able-bodied ones did officials institute a rule against springs and wheels and any artificial aids to running. That's a testimony to technology, but it is also a tribute to the sheer nerve and fierce will that got him to the starting line in the first place. ■

Time

noot 1 This text dates from 2008.

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Tekst 9

Asbo¹⁾ nation is in serious trouble

- A** Sir: Vulnerable young people have been ignored for generations; Charles Dickens' novels are a testimony to that fact. What is particularly striking is that our current social trend is to deal with this problem by inflicting anti-social behaviour orders on children who need simply to be loved and cared for. This is a straightforward matter that our culture is refusing to address.

Camilla Batman-Ghelidja's analysis of the problem ("The Asbo generation", 20 June) does not commit itself to telling the truth about parental inability to take responsibility. According to Ms Ghelidja, these children have been "terrorised and possibly abused for years". By whom? Their parents? If this is true, then we are living in a degenerative society within which a whole generation of children from a variety of backgrounds are destined to become criminals because their parents are vile, abusive and terrifying people. Is this the truth about modern Britain? If it is then we are in serious trouble for generations to come.

Modern Britain is in a mess. We have a national credit card debt of £1 trillion, our schools and health care systems are under-funded, gun-related violent crimes are on the rise: the list is endless. Instead of creating headlines such as "The Asbo generation" why don't you get straight to the point and just admit that modern Britain is a selfish, nasty society filled with a large percentage of people who can't even love their children? Laws and welfare systems can't take care of that: the love and nurturing of one's offspring should be part of human nature. If it is not there, then we are a sick nation.
LAURA MACLEOD, MINSTER LOVELL, OXFORDSHIRE

- B** Sir: It would be impossible for the average Bangladeshi to imagine a young Bangla child "throwing missiles, spitting, assaulting anyone, using abusive language, damaging property and harassing people".

It suggests to me that there is a real and upsetting phenomenon in the United Kingdom, of young children behaving in ways that are far worse than merely "childish exuberance". I am not in a position to give the simple answer so many people crave, and I am not sure that Asbos alone will solve this issue. But I do think that a knee-jerk opposition to such orders and predictable rent-a-quotes from the children's rights industry are dealing with the issues at completely the wrong level.

Certainly parental supervision seems, on the surface, to be stronger in Muslim Bangladesh than agnostic Britain. Certainly, if I still lived in Britain, I would be an active campaigner to get local tearaways banished from my neighbourhood if they started making trouble. OK, I would be dealing with symptoms rather than the causes, but we have to start somewhere, and condemning Asbos does not seem to be the place to start.

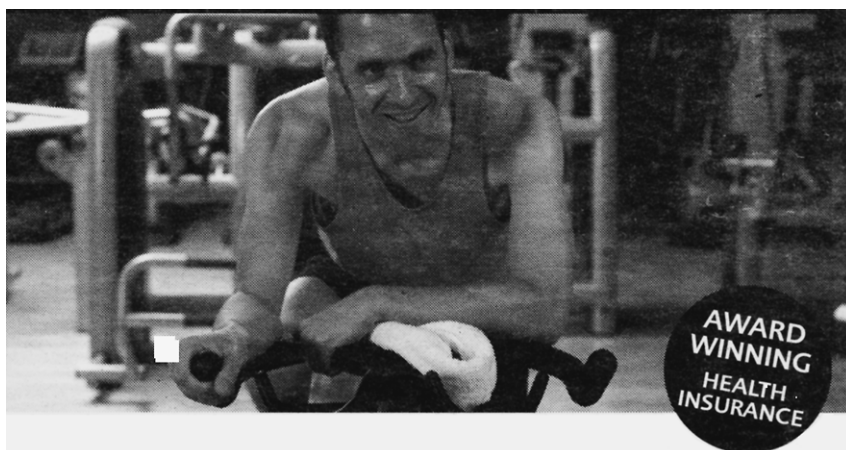
KEITH D CUNDALE, DHAKA, BANGLADESH

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noot 1 Asbo: Anti-social Behaviour Order. An Asbo may contain any prohibition.

Let op: de laatste tekst van dit examen staat op de volgende pagina.

Tekst 10



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