The Map is Not the Volcano: Thoughts About International Scholarship, Synesthesia, and Law

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The Map is Not the Volcano: Thoughts About International Scholarship, Synesthesia, and Law

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This paper examines the epistemological significance of the map, first as an adolescent trope in my high school and ultimately as a meme in the semiotics of law that calls attention to how our understandings constitute the world. The perspective expands to synesthesia through attention to the way in which consumption and desire challenge the most sophisticated understanding of law by altering our idea of sophistication.

The paper begins with a struggle about ideas and things that involves ways of looking at the world as dichotomous in philosophy and in the study of society. Most contemporary social research treats ideas and things differently. This convention, representing polarities in the ways that we know, is one of the premises of social science. Here, that difference is socially constituted. It is an opposition that delineates how we know and around which the institutions of knowledge are arrayed. That leads to a discussion of what ideas do, not just “in” the world but, as the world. The discussion expands to sensuality by dealing with cupcakes, lunch and birthdays. The cupcakes provide a basis for transcending the persistent practices of the traditional positivist dichotomy. The aim is to build on observations about the study of law associated with Amherst and a constitutive framework (Sarat, 1992; 1998; Silbey and Ewick, 1998; Brigham, 2009).

Ideas and Things

In 1950, S.I. Hayakawa restated the pronouncement from Alfred Korzybski that “The map is not the territory.” Hayakawa was a scholar, a teacher, a popularizer and dramatic figure in the San Francisco Bay Area into the 1980s. It is oddly obvious that he would play a role in making an arcane philosophical point popular and that it was at the same time wrong.

Korzybski presented his original paper about the map and the territory at a meeting of the American Association for the Advancement of Science in 1931. The theme was restated in his major work, Science and Sanity, two years later. Little is

1 The Oxford colon stands out in the title, raising the issue of the relationship between writing and ideas. From grammar monster.com: “The rules governing whether to place punctuation inside or outside speech marks are complicated. The quick summary is: Semicolons and colons – outside, Exclamation marks and question marks – according to logic, Commas and periods/full stops – inside in the US, outside in the UK.” See also Brody, 2008. The colon can look awkward. This is a place where rules help.
said of where this took place (and we would not expect that), but we do know that Korzybski spent his last years in what became Lime Rock, Connecticut. When Korzybski wrote of maps he did not simply mean the sort of guide that we conventionally associate with getting from one place to another. As Robert P. Pula indicates, in the Preface to the Fifth Edition of *Science and Sanity*, by maps, Korzybski meant “...everything and anything that humans formulate (xvii),” including, he might say, this talk, the paper on which it is based, the program for the conference and the emails and etickets that got us all here.²

Rene Magritte explored the same idea in his painting “The Treachery of Images” from 1928-1929 (Cotter, 2013). The subject was a painting of a pipe. This formulation is more widely seen but I’m not sure it is as widely understood or seen as much more than a surrealist take on an object and maybe in senses related to Salvador Dali as something that has a sort of plasticity.

Hayakawa’s epigram and my title, denotes a life and a life’s work. It is hard to think of the intellectual whose semantics filtered down from the university to my high school without think of the amazing course of his life in retrospect. The presidency of San Francisco State, the resistance to student rebellion, the term in the United States Senate and the decline after a good deal more than 15 minutes of fame. The Hayakawa that I first learned about was an intellectual.

The epigram delineates the subject and unifying feature of this presentation. The title continues with thoughts about semiotics. This presentation is planned to come to fruition, to materialize at the International Roundtable for the Semiotics of Law in Hawai‘i, so that I can write, though it is not technically correct at the time of the writing, “here” on the Kilauea volcano, on the edge of the caldera, which is, we are certainly very aware at this telling, is a large volcanic crater.

Hawaiian volcanoes are important to me for a number of reasons. The oldest is that when I was in 6th grade I was giving the assignment to make a map of Hawaii and to participate in a debate about whether it should become a state. I don’t know whether I was given the negative or if I sought it but I recall making the argument that because it had volcanoes, Hawaii was not suited to statehood. This seemed to be a perfectly reasonable argument and it may have allowed me to make the well known home made volcano from vinegar and baking soda for a prop and although I don’t recall a paper mache (papier-mâché) volcano for that assignment I’m pretty sure I made one somewhere along the lines. It was only later that I learned Hawai‘i was able to become a state in 1959 in spite of its volcanoes and my argument a few years before because, though predominately Democratic, Alaska, which entered at the same time was predominately Republican.³

When I first heard about the map and the territory I was in high school. It was a few years after my volcano argument and about the same time that Hawai‘i and Alaska became states. This was Menlo-Atherton High School on the Peninsula

² The epistemological points at the center of this essay lead us beyond maps but the practices explored here might just as well stay close to maps. There is a lot to be gained from the serious study of maps (Melville, 2006).
³ I have since tried to understand Hawai‘i. It is a very attractive subject but I have been overwhelmed. Sally Merry (2000) undertook a serious study of the islands and their colonial experience. That too is a little overwhelming.
south of San Francisco. The region was suburban California and the period was
during the post WWII baby boom. It was the early 1960s. That period and that place
seem important. It was not just my place it became a culturally significant place,
what went on there, we would say, was “relevant.” Joan Baez and Jerry Garcia were
in the neighborhood, as were Lindsey Buckingham and Stevie Nicks (Anderson,
2015). Steve Jobs was a kid at the time but the combinations of counter culture and
computers became very important as the baby boomers built things. The
relationship that Hayakawa posited between maps and territories was
an indirect and challenging invitation to think in a fashion I associate with the idea
of “deep thoughts.” The ideas were “heavy.” The thoughts would constitute the
basis for being a member of the intellectual elite in my high school. They also
amounted to a challenge that has fascinated me for over 50 years. But in high
school, the ‘Matz Patrol would move to the top of the bleachers at basketball games
dressed in lab coats. When assembled they would unfurl a banner that said “Matz
Patrol” and then proceed to chant, “The map is not the territory.” They may actually
have only done it once but it made an impression.

The teacher was Mr. Montoya. I was reminded some time later, when I
began to publish on this issue, that Mr. Montoya was not much older than we were.
At the time he seemed much older. The fact that we called him “Mr.” was part of the
reason we thought he was older.

This initial connection of thoughts to status, like those about the map that we
publicly trumpeted, was the beginning of the end of my confidence in Korzybski
and Hayakawa and what I came to think of as a wing of semiotics. Like the formal
references to our teachers, the chant by the ‘Matz Patrol was, I later learned, a kind
of speech act that was actually constituting what we now call nerds and mildly
tweaking the constituted hierarchies of the high school gym, where varsity athletes
and cheerleaders reigned. The game of seeming smart and standing outside the
community, though it was interesting at the time, became less and less attractive.

The science of General Semantics promised to teach the world to think
straight. It meant that we should not confuse the representation (the map) with a
thing (like Vietnam or Berkeley) just when places became much more than places on
maps at the same time that the way they were mapped gave those places meaning.

And, yet, that is exactly what the ‘Matz patrol did with its theatrical
performance. It challenged the jock hegemony of the high school gym. And, to a
significant degree, the social space of the gym, that rigidly regulated but adolescence

4 While the way we use computers and mobile technology has altered the relationship between map and
territory fundamentally it is not a primary focus here but it does make me think of my father who brought
the family to the South Peninsula. Ninety-seven at this writing, getting me on the phone still leads him to
think he has caught me at home.

5 Saturday Night Live made sport of “Deep Thoughts” in the form of short “thoughts” by Jack Handy. Like
“If you ever drop you keys in a river of molten lava, let them go, because, man, they’re gone.” They are
silly and stupid. The wiki calls them surrealistic one liners.

6 I worry that it dates me but the puzzle remains challenging. Maybe here you will tell me if it is no longer
interesting.

7 Check back with Roger Allen.

8 I have said some of these things before, but never to all of you and I do not believe you can plagiarize
your own stuff, particularly if you make it up again.
charged environment, was disrupted, or at least tweaked. It was as if the nerds, in attempting to disrupt the conventions of high school sports, were crying out to a future ruled by Steve Jobs, where the nerds made billions and the jocks died in Vietnam or settled for a life of limited expectations.\footnote{While \textit{American Graffiti} was a vivid evocation of that period, its actual warp into the Further Tour and the Summer of Love after the assassination of John Kennedy, were even more clearly constituted by vision and history. Both, and what came in between, constituted an altering of the social map of the South Peninsula. See also http://lostlivedead.blogspot.com/2010/02/grateful-dead-and-menlo-park.html.}

Koryzbski and Hayakawa came from a tradition that dominates American philosophy departments today. They were positivists. It is a long way from the engaged examination of the ways we live that I came to associate with the most exciting developments in the academy over the last generation.

In political science, we learned to associate positivism with Aristotle and his investigation of constitutions and to distinguish that approach from Plato and his analysis of ideas. Then I equated it with the difference between the early Wittgenstein and the Vienna Circle on the one hand and the later Wittgenstein and language philosophy on the other (Brigham, 1978). In some other fields the framework makes less sense. The approach is less important in the humanities and it separates the social sciences from the humanities. In art history, for instance, the study of art, its symbols and the meanings associated with them make less sense in a positivist framework. For example, Ken Silver’s \textit{Making Paradise} (2001), about the role of art in creating the French Riviera, does not make sense from the perspective of positivism.

The last few generations, nearly half a century in the social sciences, have promised more than that with ethnographic and interpretive methods. As a student of Sheldon Wolin\footnote{https://www.google.com/#q=sheldon+wolin} and John Schaar at Berkeley in the 1960s, we learned not only to mix thought and action but other senses as well. It seemed wrong to try and separate ideas from the world we were engaging.\footnote{Wolin and Schaar edited \textit{The Berkeley Rebellion and Beyond} (1970).} The same more expansive engagement with life took place in other fields. Robert Venturi and Denise Scott Brown called attention to physical spaces and the vernacular in \textit{Learning from Law Vegas} (Venturi and Brown, 1972) while Alice Waters, linked the culinary and the local from her Berkeley restaurant, \textit{Chez Panisse} (1971). Thoughts, tastes, feelings, and spaces challenge the old dichotomies.\footnote{I am drawn to speculations about the way the movie \textit{Birdman} (Iñarritu, 2014) portrays the world through a mix of theater and psychological dynamics. The theater representing ideas made social so that they may be reacted to.}

\textbf{Ideas and the Senses}

Through much of my career, and well before I had tenure, I have written with a more personal tone than some of my colleagues find appropriate. This seems to be a product of the 60s. It is grounded in both the general confidence that we were up to something then, which we referred to as the personal being political, and the specific tradition of understanding politics in personal terms as something that motivated us and directed life choices (Brigham, 1996). But this approach seems
appropriate here when trying to break down academic distinctions and call attention to how we actually live.

Other scholars have edited my work when it came before them prior to publication, some have ignored it when it came out or blasted as not offering anything new. When the work is in print, the critique calls attention to the particular and sometimes the personal as irrelevant detail (and sometimes irreverent). It may be hard to see some of this reaction has roots in positivism.

I received a particularly vivid reaction of this sort from a political theorist to my last book. Joseph R. Reisert of Colby College wrote a review of the book *Material Law* in *The Law and Politics Book Review*, an on line review that has been widely circulated. In the book, I had written about one of the conference lunches at the Law and Society meeting in Toronto in 1995. I described what we had eaten as well as what was said. I thought that our lunch, including the food we consumed, mattered because it indicated the nature of the activity perhaps as much as what was said.\(^{13}\)

The food was a problem for Joe. It seemed to stand out as epitomizing a series of transgressions and failures surrounding the claim that approaching law as practices that constituted social space could not be justified. In fact, where my anti-positivist philosophical arguments had often flown under the disciplinary radar -- or perhaps just beyond it -- my references to food were just too much. These reflections, among friends who are staying together, bring food back into the picture.

But I wanted the part after the colon in *Material Law: A Jurisprudence of What's Real* (2008) to matter. Lunch was real and the social context of the gathering was, to me, an important foundation. We met in hotels from which we critiqued more traditional university environments. The reality of “law and society” as a professional association was of state funded travel that took us to places removed from the seats of academic life with all their limitations of tenure and tradition.

Of course if we are bent on focusing on what Hayakawa and Korzybski wanted us to focus on, the purity of ideas, of the ideal, we would not be interested in the lunch. But the framework they offered held out the purity of intellectual discourse against the challenges of populist politics.

The encouraging thing is that we know that the senses matter. And, ultimately we know too that our thoughts and our senses interact that they mediate map and territory. We can smell the volcano. We can see its glow at night. It is in our senses and that makes this an extra ordinary place to think about what we know and how we know it.

### What Ideas Do

My interest in maps is of longstanding. But, in the case of this paper, a particular map focused my attention and set me off on project which means to bring the reality of this volcano into the aura of a map and the fact of our gathering and eating and drinking into the meaning of what we do.

\(^{13}\) I once added, “This was because I believe that the embodiment of ideas is as important as the literature on ideas.”
This is a map of the place where we are meeting. The map done by National Geographic and it is titled *Hawai'i Volcanoes National Park*. Mine is revised regularly, waterproof and tear-resistant. Its scale is 1"=.4 mile. It was published in 1992 and revised in 2010.

I found the map in a rack in Hastings Stationary store in Amherst, Massachusetts in July 2014. I had a stroke a few months before and I was thinking of the year between that month in the middle of last summer and this conference. Finding the map seemed propitious. The find was a result of a heightened interest in travel among academics in Amherst and the quirky accommodations of the stationary store, which is a longstanding and important institution in the town.

The map rack is in the window of the store, which is in the middle of town. It used to be near a hardware store and a gas station but those have been replaced by pizza places and drug stores. You see the Hastings map rack from the street in this remarkable place. It stands with logo wear from UMass and Amherst college as an unlikely seduction in an age of digital way finding. But it is a throwback like little leather bound calendars, envelopes, pens, stamps and newspapers, once the standard equipment for an academic career. But all this stuff, and particularly the newspapers, provide an excuse to go out in the morning and act like a regular citizen who picks up the paper at the newsstand. Except that fewer and fewer people get the paper anymore.

Even last summer I had been thinking about the volcano as a conference site for at least a year, since Sarah mentioned the plan for having this conference on this island and she told me her ideas about the best place to meet. Like most of us and perhaps many who are not here, the choice is an attractive one. So the map in Hastings seemed like some kind of sign calling my attention to our conference and its unique site.

The map made many claims, on its face. It would illustrate trails. The society was displayed prominently. The detail was illuminated, in fine print. Its waterproofness was a feature as were, regular revisions and, as noted, tear resistance was also a part of the package. This was all to the good. The price wasn’t what I thought it would be. You can get a good burrito and a beer or margarita in Amherst for the price of this map. That may be why the price is not very prominent on the map.\(^\text{14}\) This was a map very conscious of its own physical qualities, as well it should be.

The volcano has many dynamic advantages as a conference site. And, while the possibility of eruption is not generally considered one of them, lava and poison gas does heighten the sense. Roberta “Bobbie” Kevelson\(^\text{15}\) ran a Law and Semiotics Round Table for years. Kevelson provided a home for semiotics and a platform for academic scholarship on law. She nurtured my career and, directly or indirectly, that of Peter Goodrich, Allison Young, Robin Paul Malloy, Jan Broekman, Keith Bybee and

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\(^\text{14}\) I first said lunch and a beer but my lunch is almost always a burrito and the easiest beverage to have with it is a Margarita. This would be the House Margarita at Veracruzaña in Amherst.

Sarah Marusek who are still with us. William “Bill” Pencak, who died in 2013, deserves special note.\textsuperscript{16}

The group was decidedly not mainstream. At one of the Kevelson Roundtables I met a psychologist of property who was studying the psychological effects of not having any property. At the time, I didn’t know anyone like that in Political Science. Peter wrote about all manner of things but I remember noticing that he wrote about art and about law. Allison wrote about crime and sexuality.

The site of these Roundtables was usually some place where Penn State had a campus. It might be a motel in Berks or a conference center on the main campus in State College. For many of us this was not the most convenient arrangement, although this conference makes them seem positively centrally located. It provided a place for community and intellectual engagement. These are essential for a conference. Invariably whom you ate with and the fact that you ate together was more important than what you ate. The sites turned out to be convenient to a number of really interesting scholars and others made the effort. And, although it was challenging at times, it was important that we did more than simply meet together. In this setting we lived, ate, drank and talked together.

We constituted a community of scholars and of scholarship. It is where I learned about semiotics and made friends that justified what I did. It was a professional place that appeared from time to time but it stabilized my existence in more permanent places like the University of Massachusetts, Amherst and now Holyoke, Massachusetts and Bridgeport, Connecticut.

Since I purchased the map in the fall of 2014, the territory has changed quite a lot. In this case, the idea that “…the map is not the territory” comes up against the particular senses that are peculiar to volcanoes. That is, as those of us sitting here at this conference know (or knew), we are meeting on a piece of territory that is erupting.\textsuperscript{17} This is a territory that we can smell in the traditional sense of its trees and cooking fires but also in the distinctive and inherently threatening sense of molten rock passing nearby.

I include a small scale map of the flow field near here as it appeared on March 10, 2015, that shows the flow from the volcano approaching the village of Puna and the sea. The maps overlap\textsuperscript{18} and the result is far more picturesque than anything I experienced in the middle of Pennsylvania.

\textsuperscript{16} Bobbie died in 1998 while we were preparing the Second Roundtable that was to held in Amherst. I ended up working with Bill.

\textsuperscript{17} \url{http://hvo.wr.usgs.gov/activity/kilaueastatus.php}

\textsuperscript{18} One of the bittersweet aspects of this presentation is images of my former student Mayor Billy Kenoi standing in front of maps like this last fall as the lava approached Pahoa. Bittersweet because Billy is a brilliant public servant and a person of great capacity and I want my students to do well.
In adding these dimensions to what interests me about maps and imagination and about Hawaii, volcanoes and the work that we do, it seems obvious, that the traditional dimensions of scholarly engagement, reading, writing and even sitting in panels together, means little without the eating and walking and sitting in airplanes and airports together. I certainly hope so because this is a pretty short talk when compared to all that went into it.

**From Lunches to Birthdays**

One of the challenges of personal writing is keeping the discourse on a high plain. This is hard because, when speaking of ordinary things and drawing the discussion form ordinary life there is a pull to the ordinary. I am drawn to the fact that I had a good lunch and a beer just after purchasing the map. It is hard for me to think of the beer that I like without thinking about the changes in the law and consequently in the practice of beer making that unleashed the craft beer movement. In less than a generation beer went from a corporate drink to a craft not unlike the local restaurant business. Beer is a basic food that in the United States has been revived by changes in alcoholic beverage law.

Beer of course alters the senses, a little bit anyway. But beer and the drinking have themselves been altered dramatically in the United States by new laws in the
last generation. Laws to liberalize the brewing of beer and laws to raise the drinking age have both altered the landscape, indeed the territory. On October 14, 1978 President Jimmy Carter signed H.R. 1337 which contained a provision exempting beer brewed at home for personal use from taxation. In the years following state laws on brewpubs also changed according to the American Homebrew Association.19

The laws on alcohol consumption and the taxation of beer pose a challenge to the idea that we should see map and territory differently, and the historic formulation of the aphorism may be a product of Hayakawa rather than his teacher. Korzybski was born in Warsaw, Poland in 1879 came to Canada in 1916 and later moved to the United States, settling in Lakeville, Connecticut after the Second World War. First in Chicago and later based in Connecticut, he lectured on General Semantics influencing many prominent figures including Gregory Bateson, Buckminster Fuller, Stuart Chase, Isaac Asimov, L. Ron Hubbard and William Burroughs. He died and was buried in Connecticut.

Ludwig Wittgenstein was born Jewish in Vienna, Austria in 1889. He died Catholic in 1951 and is buried at the Parish of the Ascension in Cambridge, England. His associates included Bertrand Russell who was his patron and many prominent philosophers who focused on “ordinary language.”

The expression “the map is not the territory” first appeared in 1931.20

In one of his lectures, Korzybski is said to have taken a biscuit and then offered biscuits to some of his students. When they were eating he revealed that these biscuits were “Dog Cookies” and this upset the students but made the point that “... people don’t just eat food, but also words (Diekstra, 1993:58; Derks and Hollander, 1996).” In the case of beer, the territory will be a different place because of what people do in the legal realm. This point is more like the later Wittgenstein than the cautionary formulation of the map and the territory.

But Korzybski worried about the creative formulations that lead people astray and lectured against what he thought of as mistakes.

Wittgenstein’s critique of “ostensive definition” is on the same plane of thought as Korzyskbi’s. This is not too peculiar since they were Europeans of roughly the same generation, one from Vienna and one from Warsaw. The critique of ostensive definition moves in the opposite direction of the Korzybski idea. Wittgenstein said that although we think we teach a child the name for tree as if there is already the tree and it just has to be named, we have it backwards.

Ultimately, the power of thought illustrates the problematic nature of Hayakawa’s interpretation of Korzyskbi’s pronunciation, which is linked to Wittgenstein’s early positivist work. The problem is the aspiration behind Wittgenstein’s critique of ostensive definition and his shift to a fundamental critique of positivism shifts to recognition of what the mind does that is fundamental.

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19 Oddly, laws to raise the drinking age were also a product of “reforms” traceable to the 1970s. With the National Minimum Drinking Age Act passed in 1984, which used highway funds to compel states to lower the age at which young people could legally purchase alcohol.

The search for the meaning of the map as well as the biscuit and the beer are exciting in some of the ways that the 'Matz Patrol alluded to. They are puzzles simple enough to be shouted or chanted or put on bumperstickers. Yet there is with Korzybski like with Wittgenstein more of the power of symbolism than the popularized idea of semantics suggests. The link between the map and the territory, the way the puzzle excites, is the key to its power. It is the puzzle, rather than its solution. This is what links Wittgenstein to Korzybski and to Sarah.

I am always looking for examples of naming giving us the thing and I had a great one last night. I was sleeping at Sarah’s in Hilo the night before this conference and had chosen a mattress in the kid’s playroom. Given the climate, I lay down on the mattress and put my head on the pile at one end of the bed that I took to be the pillows. It did occur to me that sometime in the night I might need something to put over me, but I was tired and, it being Hawai‘i, going to sleep seemed more pressing than finding a blanket. When I awoke a few hours later thinking a cover would be nice I didn’t find one. Instead, I grabbed a pillow to put over me and to my surprise it was a blanket. A thing with many of the qualities of a pillow but made for a different purpose. Much like a pillow in many respects, but not the same because we want it to do different things.

One of my images of Sarah Marusek’s creativity involves a cupcake she made for her daughter Harriet’s first birthday. The cupcake had a toothpick in it with a Xeroxed picture of a baby Harriet on top. It was very creative and it came nearly in the midst of the writing of her dissertation. It is a cultural fact that birthday parties demand extraordinary creativity and passion. They are like dissertations in that way. At about the same time Sarah also constructed a crib toy. She made one of those things that hang in a crib with all kinds of stimulating little parts for the baby to bang on or look at. We don’t give PhDs or tenure for these things but we give both for some very similar things.

They give PhDs and tenure for creative work and for building communities. We are one of those communities. The birthday cupcakes and the crib toy helped me to conceptualize the strength that Sarah has. In one image, the cupcakes and the crib toy can represent, even contribute to, the absence of women in the academy. But here they are the opposite. We are here because Sarah had an idea and she brought us here. Our presence working together reversed the process of thinking about food, though we will do some of that. When we work, it is about thought and when we eat here it is also about thought. So, there are very basic links between our efforts to build a semiotics of law and the idea of synesthesia.

To me, Harriet’s cupcakes and our meeting represent the capacity of women for production in the academy. And, as with the productions of Wittgenstein and Korzybski, there is academic production by women. And some of it is new. And while it has certainly in part been the production of food and the occupants of cribs

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21 I went off to find a plug, normally a well-constituted project but today with the proliferation of things that need electricity and in a house with two very young children, this turned out to be another challenge.

22 I think that I still have the toothpick with the picture of Harriet.

that kept women from the academy, these occupations are also a source of academicians in so many senses. Some my mother never did understand and some I understand because of my mother.

In sum, the personal nature of this commentary highlights both the personal nature of law and society, law and semiotics and a scholarly life centered in the academic study of law. Like a memoir it mixes fact and opinion. And, like fact and fiction, the truth comes out in putting the pieces together.

**But, Why Does Positivism Happen?**

We say, or at least bumper stickers say, that “Shit Happens.” It is a kind of deep thought and it is a foundation for this conclusion. Like the bumpersticker shit, positivism happens. It happens because people have organized around it happening and they defend their territory; in this case a way of thinking. Having the world that seems fixed is advantageous to many. Having what we see seem real is reassuring.

But there are other realities. In my case I left my partner behind. She is an idea made present in a thousand emails. She was with me on the trip and she is present in the ideas we consider here because she has been present in the consideration of them for the last five years (Brigham and Ball, Forthcoming; See also Fiss, 2009). She could not come so I thought I would end with an image of the two of us when she was here with me on our last visit to Hawai‘i Island.

Photo by Sarah Marusek, Hilo, HI, 2012

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