

mounting blocks for small insects (3). It seems that that Tyrolean man was not tripping, but was well equipped for collecting insects or sharpening knives.

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References

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2. C. D. Badham, *A Treatise on the Esculent Funguses of England* (Lovell Reeve, London, 1863), p. 23.
3. R. Mabey, *Plants with a Purpose* (Collins, London, 1977), pp. 125–126.

George B. McManus suggests (Letters, 18 Dec., p. 1867) that the prehistoric Tyrolean man might have died because of "overconsumption of prehistoric schnapps," but the distillation of alcohol was unknown until the 7th century in China, from whence the technique spread to Italy by the 12th century (1).

However, the prehistoric man may have carried some sort of fermented drink such as beer on his journey as refreshment, but with no intention of becoming intoxicated (a foolhardy thing to do in such a dangerous climb). His beer would have frozen and, when putting the container to his mouth, he would have found only a small portion that was liquid. This "frozen-out alcohol" would have been unfamiliar to him, rather fiery, and by no means unpleasant. Indeed, it would have been tempting to rapidly drink it all up.

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References

1. R. K. G. Temple, *The Genius of China* (Simon & Schuster, New York, 1986).

It would be surprising if the ice man were not carrying birch polypore or its equivalent. Whatever this fungus' analgesic or antiseptic properties may be, it has been most widely used as a fire-starting tinder.

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I would like to suggest a scenario that may explain why the ice man's ear was folded. A woven grass object, conjectured to be a cape, was found at some distance from the body entangled with the corpse's head hair,

and a leather cap, with its fastenings still tied, was found, also at a distance from the body (1). Perhaps the ice man had pulled the grass cape over his head and then pulled the cap over that. The grass would have provided extra insulation for his head (as did the grass inside his leather shoes) and would have ensured that the cap fit very snugly. It would also have provided extra insulation for his shoulder area. With such a snug fit, one of his ears could have folded over and he might not have "consciously experienced" it. This scenario would explain why his hair was in contact with the grass cape. It might also explain the "numerous small impressions" (Were they knots in the grass weaving? Do they match the impressions?) that were found on his left forehead.

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References

1. E. B. Goerke, presentation at the University of California, Berkeley, 17 February 1993.

Sociological Discourse

Steven Shapin begins his review (5 Feb., p. 839) of Stephen Cole's book *Making Science* with the remarks that scientists do not apparently need the guidance of sociologists of science to do their work and that very few scientists have read the work of academic sociologists investigating them. Shapin's own review seems to point to one reason for this neglect—the sociologists' convoluted language, which is impressive but impedes understanding. For example, what are we to make of "If scientists were institutionally socialized into their stock of knowledge and associated evaluations, and if that very stock of knowledge constituted the normative structure of science, then how was it proper to distinguish the social and the cognitive?" or "For Cole, the 'accepted body of knowledge' is a 'cognitive factor' to be juxtaposed eclectically to 'social factors'?" I think that sociological studies of the way scientists work and how what is regarded as scientific knowledge comes into being are interesting, but if sociologists of science want scientists to read and assimilate their work, then they had better adopt a more didactic and less anfractuious discourse—sorry, the habit is catching—I mean, write more intelligibly.

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