

Notes

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Introduction

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3. The following recent publications suggest a growing interest in the study of "place" from a variety of humanistic perspectives. John Barrell, *The Idea of Landscape and the Sense of Place, 1730-1840* (Cambridge at the University Press, 1972); Brian Goodey, "The sense of place in British planning: some considerations," *Man-Environment Systems*, vol. 4, no. 4, 1974, pp. 195-202; Linda Graber, *Wilderness as Sacred Space* (Association of American Geographers, Monograph series no. 8, Washington, D.C., 1976); Alan Gussow, *A Sense of Place: The Artist and the American Land* (New York: Seabury, 1974); J. B. Jackson, *Landscapes: Selected Writings*, ed. E. H. Zube (University of Massachusetts Press, 1970); Peirce F. Lewis, "Small town in Pennsylvania," *Annals, Association of American Geographers*, vol. 62, 1972, pp. 323-351; David Ley, *The Black Inner City as Frontier Outpost* (Association of American Geographers, Monograph series no. 7, Washington, D.C., 1974); Lyn H. Lofland, *A World of Strangers: Order and Action in Urban Public Space* (New York: Basic Books, 1973); David Lowenthal, "Past time, present place: landscape and memory," *Geographical Review*, vol. 65, no. 1, 1975, pp. 1-36; Kevin Lynch, *What Time is This Place?* (Cambridge: MIT Press, 1972); D. W. Meinig, "Environmental appreciation: localities as a humane art," *The Western Humanities Review*, vol. 25, 1971, pp. 1-11; C. Norberg-Schulz, *Existence, Space and Architecture* (New York: Praeger, 1971); Kenneth Olwig, "Place, society and the individual in the authorship of St. St. Blicher," in Felix Norgaard, ed.,

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Omkring Blicher 1974 (Denmark: Gyldendal, 1974), pp. 69–114; Edward Relph, *Place and Placelessness* (London: Pion, 1976); Edward H. Spicer, "Persistent cultural systems: a comparative study of identity systems that can adapt to contrasting environments," *Science*, vol. 174, 19 November 1971, pp. 795–800; Mayer Spivak, "Archetypal place," *Architectural Forum*, October 1973, pp. 44–49; Victor Turner, "The center out there: pilgrim's goal," *History of Religions*, vol. 12, no. 3, 1973, pp. 191–230.

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Experiential Perspective

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4. Susanne K. Langer, *Philosophy in a New Key* (New York: Mentor Book, 1958), p. 85.
5. José Ortega y Gasset, *Man and People* (New York: Norton Library, 1963), pp. 158–159; Julián Marías, *Metaphysical Anthropology: The Empirical Structure of Human Life* (University Park: Pennsylvania State University Press, 1971), p. 40.
6. R. W. Moncrieff, *Odour Preferences* (London: Leonard Hill, 1966), p. 65.
7. *Ibid.*, p. 246.
8. Susanne K. Langer, *Mind: An Essay on Human Feeling* (Baltimore: Johns Hopkins University Press, 1972), vol. 2, pp. 192–193.
9. *Ibid.*, pp. 257–259.
10. Géza Révész, "The problem of space with particular emphasis on specific sensory spaces," *American Journal of Psychology*, vol. 50, 1937, pp. 429–444.
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13. D. M. Armstrong, *Bodily Sensations* (London: Routledge & Kegan Paul, 1962), p. 21.
14. Albert Camus, *Carnet, 1942–1951* (London: Hamish Hamilton, 1966), p. 26.
15. Susanne K. Langer, *Feeling and Form: A Theory of Art* (New York: Charles Scribner, 1953), p. 117.
16. Roberto Gerhard, "The nature of music," *The Score*, no. 16, 1956, p. 7; quoted in Sir Russell Brain, *The Nature of Experience* (London: Oxford University Press, 1959), p. 57.
17. P. H. Knapp, "Emotional aspects of hearing loss," *Psychosomatic Medicine*, vol. 10, 1948, pp. 203–222.
18. James, *Principles of Psychology*, pp. 203–204.
19. *Ibid.*, p. 204.
20. "Those of you who have ever crossed the bay from the Oakland mole to the Ferry Building in San Francisco may include, as I do, a tactual memory of the trip—the touch of the spray and the wind on your face—that com-

bines with the visual image of the bridge and the skyline." George S. Welsh, "The perception of our urban environment," in *Perception and Environment: Foundations of Urban Design*, Institute of Government, University of North Carolina, 1966, p. 6.

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Space, Place, and the Child

1. Ernest G. Schachtel, *Metamorphosis: On the Development of Affect, Perception, Attention, and Memory* (New York: Basic Books, 1959), pp. 287-288, p. 298.
2. J. S. Bruner et al., *Studies in Cognitive Growth* (New York: John Wiley, 1966), p. 2; Wilder Penfield, *The Mystery of the Mind* (Princeton: Princeton University Press, 1975), p. 19.
3. Bing-chung Ling, "A genetic study of sustained visual fixation and associated behavior in the human infant from birth to six months," *Journal of Genetic Psychology*, vol. 61, 1942, pp. 271-272; M. Scaife and J. S. Bruner, "The capacity for joint visual attention in the infant," *Nature*, 24 January 1975, pp. 265-266.
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5. René A. Spitz, *The First Year of Life* (New York: International Universities Press, 1965), p. 64.
6. Jean Piaget, *The Construction of Reality in the Child* (New York: Ballantine Books, 1971), pp. 46-47; Gerald Gratch, "Recent studies based on Piaget's view of object concept development," in Leslie B. Cohen and Philip Salapatek, eds., *Infant Perception: From Sensation to Cognition* (New York: Academic Press, 1975), vol. II, pp. 51-99.
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12. Eleanor Gibson, *Principles of Perceptual Learning and Development* (New York: Appleton-Century-Crofts, 1969), pp. 319-321.
13. M. J. Konner, "Aspects of the developmental ethology of a foraging people," in N. Blurton Jones, ed., *Ethological Studies of Child Behavior* (Cambridge at the University Press, 1972), p. 297.
14. J. W. Anderson, "Attachment behavior out of doors," in N. Blurton Jones, *Ethological Studies of Child Behavior*, p. 205.
15. *Ibid.*, p. 208.
16. Roman Jakobson, *Child Language Aphasia and Phonological Universals*

- (The Hague: Mouton, 1968); quoted in Howard Gardner, *The Quest for Mind* (New York: Vintage Books, 1974), pp. 198–199.
17. Arnold Gesell, F. L. Ilg, and G. E. Bullie, *Vision: Its Development in Infant and Child* (New York: Paul B. Hoeber, 1950), pp. 102, 113, 116.
 18. L. B. Ames and J. Learned, "The development of verbalized space in the young child," *Journal of Genetic Psychology*, vol. 72, 1948, pp. 63–84.
 19. Piaget and Inhelder, *The Child's Concept of Space*, p. 68, pp. 155–160, p. 20.
 20. D. R. Olson, *Cognitive Development: The Child's Acquisition of Diagonality* (New York: Academic Press, 1970).
 21. Jean Piaget, *The Child and Reality* (New York: Viking Compass Edition, 1974), p. 19, 86. See also Roger A. Hart and Gary T. Moore, "The development of spatial cognition: a review," in Roger M. Downs and David Stea, eds., *Image and Environment* (Chicago: Aldine, 1973), pp. 246–288.
 22. Piaget and Inhelder, *The Child's Concept of Space*, pp. 379, 389.
 23. *Ibid.*, p. 49.
 24. J. M. Blaut and David Stea, "Studies of geographic learning," *Annals, Association of American Geographers*, vol. 61, no. 2, 1971, pp. 387–393, and David Stea and J. M. Blaut, "Some preliminary observations on spatial learning in school children," in Downs and Stea, *Image and Environment*, pp. 226–234.
 25. Susan Isaacs, *Intellectual Growth in Young Children* (New York: Harcourt and Brace, 1930), p. 37.
 26. Ruth M. Beard, *An Outline of Piaget's Developmental Psychology* (New York: Mentor Book, 1972), pp. 109–110.
 27. Gesell et al., *Vision*, p. 126.
 28. John Holt writes: "The courage of little children (and not them alone) rises and falls, like the tide—only the cycles are in minutes, or even seconds. We can see this vividly when we watch infants of two or so, walking with their mothers, or playing in a playground or park. Not long ago I saw this scene in the Public Garden in Boston. The mothers were chatting on a bench while the children roamed around. For a while they would explore boldly and freely, ignoring their mothers. Then, after a while, they would use up their store of courage and confidence, and run back to their mothers' sides, and cling there for a while, as if to recharge their batteries. After a moment or two of this they were ready for more exploring, and so they went, out, then came back, and then ventured out again." In *How Children Learn* (New York: Dell Publishing Co., 1970), p. 101.
 29. Gesell et al., *Vision*, p. 121.
 30. Ames and Learned, "The development of verbalized space," pp. 72, 75.
 31. F. J. Estvan and E. W. Estvan, *The Child's World: His Social Perception* (New York: G. P. Putnam's, 1959), pp. 21–76.
 32. Jean Piaget, *The Child's Conception of the World* (Totowa, New Jersey: Littlefield, Adams, 1969), pp. 352–354.
 33. Susan Isaacs, "Property and possessiveness," in Toby Talbot, ed., *The World of the Child* (Garden City, New York: Anchor Books, 1968), pp. 255–265.
 34. Robert Coles, *Migrants, Sharecroppers, Mountaineers* (Boston: Atlantic-Little, Brown, 1972), p. 67.
 35. S. Honkavaara, *The Psychology of Expression*, British Journal of Psychology Monograph Supplements, no. 32, 1961, pp. 41–42, p. 45; Howard

Gardner and Ellen Winner, "How children learn: three stages of understanding art," *Psychology Today*, vol. 9, no. 10, 1976, pp. 42-45, p. 74.

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Body, Personal Relations, and Spatial Values

1. Immanuel Kant, "On the first ground of the distinction of regions in space," in *Kant's Inaugural Dissertation and Early Writings on Space*, trans. John Handyside (Chicago: Open Court, 1929), pp. 22-23. See also J. A. May, *Kant's Concept of Geography and Its Relation to Recent Geographical Thought*, University of Toronto Department of Geography Research Publication no. 4 (University of Toronto Press, 1970), pp. 70-72.
2. Arnold Gesell and Catharine S. Amatruda, *Developmental Diagnosis* (New York: Harper & Row, 1947), p. 42.
3. E. W. Straus, *Phenomenological Psychology* (New York: Basic Books, 1966), p. 143.
4. E. R. Bevan, *Symbolism and Belief* (London: George Allen and Unwin, 1938), p. 48.
5. Michael Young and Peter Willmott, *The Symmetrical Family* (New York: Pantheon Books, 1973), pp. 44-45.
6. René Guénon, "L'Idée du centre dans la tradition antique," in *Symboles fondamentaux de la science sacrée* (Paris: Gallimard, 1962), pp. 83-93; Paul Wheatley, "The symbolism of the center," in *The Pivot of the Four Quarters* (Chicago: Aldine, 1971), pp. 428-436.
7. Uno Holmberg, "Siberian mythology," in J. A. MacCulloch, ed., *Mythology of All the Races* (Boston: Marshall Jones, 1927), vol. 4, p. 309.
8. Bevan, *Symbolism and Belief*, p. 66.
9. A. J. Wensinck, "Ka'ba" in *The Encyclopaedia of Islam* (Leiden: Brill, 1927), vol. 2, p. 590.
10. John Wesley, *A Survey of the Wisdom of God in the Creation* (London: 1809), vol. 3, p. 11.
11. Marcel Granet, "Right and left in China," in R. Needham, ed., *Right & Left: Essays on Dual Symbolic Classification* (Chicago: University of Chicago Press, 1973), p. 49.
12. Ervin Goffman, *The Presentation of Self in Everyday Life* (Garden City, N.Y.: Doubleday Anchor, 1959), p. 123.
13. A. F. Wright, "Symbolism and function: reflections on Changan and other great cities," *Journal of Asian Studies*, vol. 24, 1965, p. 671.
14. D. C. Munro and G. C. Sillery, *Medieval Civilizations: Selected Studies from European Authors* (New York: The Century Co., 1910), pp. 358-361. With regard to Asian traditions, Paul Wheatley wrote: "The city gates, where power generated at the *axis mundi* flowed out from the confines of the ceremonial complex towards the cardinal points of the compass, possessed a heightened symbolic significance which, in virtually all Asian urban traditions, was expressed in massive constructions whose size far exceeded that necessary for the performance of their mundane functions of granting access and affording defense." "The symbolism of the center," p. 435.
15. Documented in Needham, ed., *Right & Left*.

Notes

16. Robert Hertz, *Death and the Right-Hand* (Glencoe, Illinois: Free Press, 1960), pp. 100–101.
17. A. C. Kruyt, "Right and left in central Celebes," in Needham, ed., *Right & Left*, pp. 74–75.
18. J. Chelhod, "Pre-eminence of the right, based upon Arabic evidence," in Needham, ed., *Right & Left*, pp. 246–247.
19. James Littlejohn, "Temne right and left: an essay on the choreography of everyday life," in Needham, ed., *Right & Left*, p. 291.
20. Granet, "Right and left in China," pp. 43–58.
21. Henri Frankfort, H. A. Frankfort, John A. Wilson, and Thorkild Jacobsen, *Before Philosophy* (Baltimore: Penguin, 1951), pp. 45–46.
22. Carl H. Hamburg, *Symbol and Reality* (The Hague: Martinus Nijhoff, 1970), p. 98.
23. D. Westermann, *A Study of the Ewe Language* (London: Oxford University Press, 1930), pp. 52–55.
24. Ernst Cassirer, *The Philosophy of Symbolic Forms* (New Haven: Yale University Press, 1953), pp. 206–207.
25. Maurice Merleau-Ponty, *Phenomenology of Perception* (London: Routledge & Kegan Paul, 1962), p. 101.
26. Jean-Paul Sartre, "The body," in Stuart F. Spicker, ed., *The Philosophy of the Body* (Chicago: Quadrangle Books, 1970), p. 227.
27. *Notes and Queries in Anthropology*, Committee of the Royal Anthropological Institute (London: Routledge & Kegan Paul, 1951), p. 197.
28. To the Temne of Sierra Leone, "The size of a farm . . . is arrived at by estimating the number of bags of rice it ought to produce. . . . When men hire themselves out to hoe for a farmer, the farmer and the labourer agree on an area which the labourer should complete in a day's work. The day's work however consists of completing the area." J. Littlejohn, "Temne space," *Anthropological Quarterly*, vol. 36, 1963, p. 4.
29. R. H. Codrington, *The Melanesian Languages* (Oxford: Clarendon Press, 1885), pp. 164–165; see also pp. 103–105.
30. Franz Boas, "Kwakiutl," in Franz Boas, ed., *Handbook of American Indian Languages* (Smithsonian Institution, Washington, D.C.: Government Printing Office, 1911), Bulletin 40, part 1, p. 445.
31. *Ibid.*, p. 446.
32. Cassirer, *The Philosophy of Symbolic Forms*, p. 213.
33. John R. Swanton, "Tlingit," in Boas, ed., *Handbook of American Indian Languages*, p. 172.
34. Waldemar Bogoras, "Chukchee," in F. Boas, ed., *Handbook of American Indian Languages* (Smithsonian Institution, Washington, D.C.: Government Printing Office, 1922), Bulletin 40, part 2, p. 723.
35. "I asked [Bertrand Russell—95 years old] how one of his grandchildren was getting on. He didn't at first hear; and Edith said 'Oh she's been doing this and that.' Bertie caught this and said ruefully, 'Mostly *that*!' We speculated as to why, in such verbal pairs, the second is always worse than the first." Rupert Craw-hay-Williams, *Russell Remembered* (London: Oxford University Press, 1970), p. 152.
36. Stephen A. Erickson, "Language and meaning," in James M. Edie, ed., *New Essays in Phenomenology* (Chicago: Quadrangle Books, 1969), pp. 45–46.

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Spaciousness and Crowding

1. Recent literature on social space and the human psychology of crowding has moved away from naïve inferences based on observations of animal behavior under laboratory conditions. See Irwin Altman, *The Environment and Social Behavior* (Monterey, California: Brooks, Cole Co., 1975); the special issue on "Crowding in real environments," Susan Saegert, ed., in *Environment and Behavior*, vol. 7, no. 2, 1975; Aristide H. Esser, "Experiences of crowding," *Representative Research in Social Psychology*, vol. 4, 1973, pp. 207-218; Charles S. Fischer, Mark Baldassare, and Richard J. Ofshe, "Crowding studies and urban life: a critical review," *Journal of American Institute of Planners*, vol. 43, no. 6, 1975, pp. 406-418; Gunter Gad, "'Crowding' and 'pathologies': some critical remarks," *The Canadian Geographer*, vol. 17, no. 4, 1973, pp. 373-390.
2. Studs Terkel, *Working* (New York: Pantheon, 1974), pp. 385-386.
3. Antoine de Saint-Exupéry, *Wind, Sand, and Stars* (Harmondsworth: Penguin Books, 1966), p. 24.
4. For an extensive analysis of landscape and landscape painting into the categories of "prospect" (space) and "refuge" (place) see Jay Appleton, *The Experience of Landscape* (London: John Wiley, 1975); Edoardo Weiss, *Agoraphobia in the Light of Ego Psychology* (New York: Grune & Stratton, 1964), p. 52, 65. Psychiatrists no longer distinguish sharply between the person who fears open spaces and the person who fears tight small spaces. "The agoraphobic is also likely to be claustrophobic, be afraid of fainting, dying or going mad or losing control." Isaac M. Marks, *Fears and Phobias* (New York: Academic Press, 1969), p. 120.
5. Raymond Firth, *We, the Tikopia* (London: George Allen & Unwin, 1957), p. 19.
6. Burton Watson, *Chinese Lyricism: Shih Poetry from the Second to the Twelfth Century* (New York: Columbia University Press, 1971), p. 21.
7. Maxim Gorky, "On the Russian peasantry," quoted in Jules Koslow, *The Despised and the Damned: The Russian Peasant through the Ages* (New York: Macmillan, 1972), p. 35.
8. Martin Heidegger, "Art and space," *Man and World*, vol. 6, no. 1, 1973, pp. 3-8.
9. Michael Sullivan, *The Birth of Landscape Painting in China* (Berkeley: University of California Press, 1962); Edward H. Schafer, *The Vermilion Bird: The Images of the South* (Berkeley: University of California Press, 1967), pp. 120-122.
10. John F. A. Sawyer, "Spaciousness," *Annual of the Swedish Theological Institute*, vol. 6, 1967-68, pp. 20-34.
11. Ervin Goffman, *Behavior in Public Places* (New York: The Free Press, 1966), p. 15.
12. Aristide H. Esser, *Behavior and Environment: The Use of Space by Animals and Men* (New York: Plenum Press, 1971), p. 8.
13. Mary McCarthy, *The Writing on the Wall* (New York: Harcourt, Brace & World, 1970), p. 203.
14. Jules Henry, *Jungle People: A Kaingáng Tribe of the Highlands of Brazil* (New York: J. J. Augustin, 1941), pp. 18-19.
15. Patricia Draper, "Crowding among hunter-gatherers: the !Kung

- Bushmen," *Science*, vol. 182, 19 October 1973, pp. 301–303. For another example of natural crowding without adverse effect, see Albert Damon, "Human ecology in the Solomon Islands: biomedical observations among four tribal societies," *Human Ecology*, vol. 2, no. 3, 1974, pp. 191–215.
16. Alvin L. Schorr, "Housing and its effects," in Harold M. Proshansky, William H. Ittelson, and Leanne G. Rivlin, *Environmental Psychology* (New York: Holt, Rinehart and Winston, 1970), p. 326.
 17. The art historian Bernard Berenson wrote: "An Italian crowd is delightful. It does not swear, and it does not use its elbows. To be in the midst of it is truly to be taking *un bain de multitude*. . . ." In *The Bernard Berenson Treasury*, selected and edited by Hanna Kiel (New York: Simon and Schuster, 1962), p. 58.
 18. *The New York Times*, Sunday, July 29, 1973, p. 38.
 19. In *Doctor Zhivago*; quoted by Edmund Wilson, "Legend and symbol in Doctor Zhivago," in *The Bit between My Teeth* (London: W. H. Allen, 1965), p. 464.
 20. O. F. Bollnow, "Lived-space," in Nathaniel Lawrence and Daniel O'Connor, *Readings in Existential Phenomenology* (Englewood Cliffs: Prentice-Hall, 1967), pp. 178–186.
 21. Richard Hoggart, *The Uses of Literacy* (New York: Oxford University paperback, 1970), p. 34.
 22. Irwin Altman, "Privacy: a conceptual analysis," *Environment and Behavior*, vol. 8, no. 1, 1976, pp. 7–29.
 23. Robert Roberts, like Hoggart, comes out of a working-class background. His picture of working-class life is appreciably more somber than that of Hoggart. Robert Roberts, *The Classic Slum: Salford Life in the First Quarter of the Century* (Manchester: Manchester University Press, 1971).
 24. Haim Schwarzbaum, "The overcrowded earth," *Numen*, vol. 4, January 1957, pp. 59–74.
 25. Knud Rasmussen, *The Intellectual History of the Iglulik Eskimos*, Report of the 5th Thule Expedition, The Danish Expedition to Arctic North America, vol. 7, 1929, pp. 92–93.

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Spatial Ability, Knowledge, and Place

1. "We cannot learn to keep our balance on a bicycle by trying to follow the explicit rule that, to compensate for an imbalance, we must force our bicycle into a curve—away from the direction of the imbalance—whose radius is proportional to the square of the bicycle's velocity over the angle of imbalance. Such knowledge is totally ineffectual unless it is known tacitly, that is, unless it is known subsidiarily—unless it is simply dwelt in." Michael Polanyi and Harry Prosch, *Meaning* (Chicago: University of Chicago Press, 1975), p. 41.
2. I have explored this theme in "Images and mental maps," *Annals, Association of American Geographers*, vol. 65, no. 2, 1975, pp. 205–213.
3. G. G. Luce and Julius Segal, *Sleep* (New York: Coward-McCann, 1966), p. 134.
4. Nathaniel Kleitman, *Sleep and Wakefulness* (Chicago: University of Chicago Press, 1963), p. 282.

5. Griffith Williams, "Highway hypnosis: an hypothesis," *International Journal of Clinical and Experimental Hypnosis*, vol. 11, no. 3, 1963, p. 147.
6. L. A. Pechstein, "Whole vs. part methods in motor learning," *Psychological Monograph*, vol. 33, no. 99, 1917, p. 30; quoted by K. S. Lashley, "Learning: I. Nervous mechanisms in learning," in Carl Murchison, ed., *The Foundations of Experimental Psychology* (Worcester: Clark University Press, 1929), p. 535.
7. Warner Brown, "Spatial integration in human maze," *University of California Publications in Psychology*, vol. 5, no. 6, 1932, pp. 123-134.
8. *Ibid.*, p. 128.
9. *Ibid.*, p. 124.
10. D. O. Hebb, *The Organization of Behavior: A Neuropsychological Theory* (New York: John Wiley, 1949), p. 136.
11. Robert Edgerton, *The Cloak of Competence* (Berkeley: University of California Press, 1967), p. 95.
12. Alan Richardson, *Mental Imagery* (London: Routledge & Kegan Paul, 1969), p. 56; Richard M. Suinn, "Body thinking: psychology for Olympic champs," *Psychology Today*, vol. 10, no. 2, 1976, pp. 38-43.
13. J. A. Leonard and R. C. Newman, "Spatial orientation in the blind," *Nature*, vol. 215, no. 5108, 1967, p. 1414.
14. J. McReynolds and P. Worchel, "Geographic orientation in the blind," *Journal of General Psychology*, vol. 51, 1954, p. 230, 234.
15. H. R. De Silva, "A case of a boy possessing an automatic directional sense," *Science*, vol. 73, 1931, pp. 393-394. Do the Chinese have an unusually developed sense of direction? "In China, when one wishes to have a table moved to a different part of one's room, one does not tell the servant to shift it to his right or his left, but to 'move it a little east' or west . . . even if it is a matter of only two or three inches." Derk Bodde, "Types of Chinese categorical thinking," *Journal of the American Oriental Society*, vol. 59, 1939, p. 201.
16. John Nance, *The Gentle Tasaday* (New York: Harcourt Brace Jovanovich, 1975), pp. 21-22.
17. H. D. Hutorowicz, "Maps of primitive peoples," *Bulletin, American Geographical Society*, vol. 43, 1911, pp. 669-679; C. E. LeGear, "Map making by primitive peoples," *Special Libraries*, vol. 35, no. 3, 1944, pp. 79-83.
18. Hutorowicz, "Maps of primitive peoples," p. 670.
19. John W. Berry, "Temne and Eskimo perceptual skills," *International Journal of Psychology*, vol. 1, 1966, pp. 207-229.
20. Edmund S. Carpenter, "Space concepts of the Aivilik Eskimo," *Explorations*, vol. 5, 1955, p. 140.
21. *Ibid.*, p. 138.
22. Berry, "Temne and Eskimo perceptual skills." See also Beatrice Whiting's discussion on "Differences in child rearing between foragers and non-foragers" in Richard B. Lee and Irven de Vore, eds., *Man the Hunter* (Chicago: Aldine, 1968), p. 337.
23. David Lewis, *We, the Navigators* (Honolulu: The University Press of Hawaii, 1972), pp. 17-18.
24. Thomas Gladwin, *East Is a Big Bird*. (Cambridge: Harvard University Press, 1970) pp. 17-18.
25. *Ibid.*, p. 56.

26. Lewis, *We, the Navigators*, p. 87.
27. Gladwin, *East Is a Big Bird*, p. 129.
28. *Ibid.*, p. 131.
29. *Ibid.*, p. 34; M. Levison, R. Gerard Ward, and J. W. Webb, *The Settlement of Polynesia: A Computer Simulation* (Minneapolis: University of Minnesota Press, 1973), pp. 62–64.

[7]

Mythical Space and Place

1. For Northwest Passage, see John K. Wright, "The open Polar Sea," in *Human Nature in Geography* (Cambridge: Harvard University Press, 1966), pp. 89–118. "As the exploration of North America continued and the various expeditions failed to discover the much desired 'waterway to Cathay,' the strait theory began to lose prestige in some quarters. However, the idea of a water passage to the East was not dispelled though it was changed in form. Now, instead of a broad water passage to the north of the continent, a river was envisioned that would traverse this great area. This view is quite interestingly shown in the note given to the Jamestown colonists in 1607 advising them to settle on a navigable river, 'that which bendeth most towards the N.W., for that way you shall soonest find the other sea.'" In G. G. Cline, *Exploring the Great Basin* (Norman: University of Oklahoma Press, 1963), p. 21. For terrestrial paradise, see Henri Baudet, *Paradise on Earth* (New Haven: Yale University Press, 1965), and Carolly Erickson, *The Medieval Vision: Essays in History and Perception* (New York: Oxford University Press, 1976), pp. 3–8. I wish to thank Ivor Winton for reading this chapter critically.
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 13. "Open, outdoor space, without limiting contours of hills or shore lines, is many times larger than the hugest edifice, yet the sense of vastness is more likely to beset one upon entering a building; and there it is clearly an effect of pure forms." Susanne K. Langer, *Mind: An Essay on Human Feeling* (Baltimore: Johns Hopkins University Press, 1967), vol. 1, p. 160.
 14. Black Elk, the Oglala Sioux, sees the circle and circular processes everywhere in nature as well as in the human world. John G. Neihardt, *Black Elk Speaks* (Lincoln: University of Nebraska Press, 1961), pp. 198–200.
 15. Clark E. Cunningham, "Order in the Atoni House," *Bijdragen Tot De Taaland-En Volkekunde*, vol. 120, 1964, pp. 34–68.
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 17. Colin M. Turnbull, *Wayward Servants* (London: Eyre & Spottiswode, 1965), p. 200.
 18. The teaching function of the cathedral is a theme developed in Emile Mâle, *The Gothic Image* (New York: Harper Torchbooks, 1958).
 19. See Patrick Nuttgens, "The metaphysics of light," in *The Landscape of Ideas* (London: Faber & Faber, 1972), pp. 42–60. Otto von Simson wrote: "This attitude [of the Middle Ages] toward sacred architecture differs widely from our own. . . . The simplest way of defining this difference is to recall the changed meaning and function of the symbol. For us the

- symbol is an image that invests physical reality with poetical meaning. For medieval man, the physical world as we understand it has no reality except as a symbol. But even the term 'symbol' is misleading. For us the symbol is the subjective creation of poetic fancy; for medieval man what we would call symbol is the only objectively valid definition of reality. . . . Maximus the Confessor . . . defines what he calls 'symbolic vision' as the ability to apprehend within the objects of sense perception the invisible reality of the intelligible that lays beyond them." Simson, *The Gothic Cathedral* (New York: Pantheon Books, 1962), pp. xix-xx.
20. A. Rapoport, "Images, symbols and popular design," *International Journal of Symbolology*, vol. 4, no. 3, 1973, pp. 1-12; Marc Treib, "Messages in the interstices: symbols in the urban landscape," *Journal of Architectural Education*, vol. 30, no. 1, 1976, pp. 18-21.
 21. Scott, *The Architecture of Humanism*, p. 50.

[9]

Time in Experiential Space

1. Langer, *Feeling and Form*, p. 112.
2. Stephen Shapiro and Hilary Ryglewicz state the relationship between space and time as follows: "People who value neatness are often fond of schedules; the ordering of both space and time enhances their feeling of security. People who are 'loose' with space are often 'loose' with time. . . . We can feel interruptions of our private time much as we feel invasions of our private space. 'Safe space' for the self often means a place, such as home or study room, where one's time is safe from interruption; while 'safe time' often means the time spent in a special place or with a special person." In *Feeling Safe* (Englewood Cliffs, N.J.: Prentice-Hall, 1976), p. 102.
3. Colin M. Turnbull, *The Forest People* (London: Chatto & Windus, 1961), p. 223, 227; "The legends of the BaMbuti," *Journal of the Royal Anthropological Institute*, vol. 89, 1959, pp. 45-60; "The MButi Pygmies: an ethnographic survey," *Anthropological Papers*, The American Museum of Natural History, vol. 50, part 3, 1965, p. 164, 166.
4. In contrast, we find in the *Lü Shih Ch'un Ch'iu* (a Chinese philosophical compendium of the third century B.C.) the following observation: "If a man climbs a mountain, the oxen below look like sheep and the sheep like hedgehogs. Yet their real shape is very different." See Joseph Needham, *Science and Civilisation in China* (Cambridge at the University Press, 1956), vol. 2, p. 82.
5. Benjamin Lee Whorf, "An American Indian model of the universe," *Collected Papers on Metalinguistics* (Washington, D.C.: Foreign Service Institute, 1952), pp. 47-52.
6. Arthur O. Lovejoy and George Boas, *Primitivism and Related Ideas in Antiquity* (Baltimore: Johns Hopkins University Press, 1935).
7. A. C. Graham, *The Book of Lieh Tzū* (London: John Murray, 1960), pp. 34-35.
8. Philip W. Porter and Fred E. Lukermann, "The geography of utopia," in David Lowenthal and Martyn Bowden, eds., *Geographies of the Mind* (New York: Oxford University Press, 1976), pp. 197-223.

9. Rudolf Arnheim, *Art and Visual Perception* (Berkeley and Los Angeles: University of California Press, 1965), p. 240.
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11. John T. Ogden, "From spatial to aesthetic distance in the eighteenth century," *Journal of the History of Ideas*, vol. 35, no. 1, 1974, pp. 63–78.
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14. Brian Elliott, *The Landscape of Australian Poetry* (Melbourne: F. W. Cheshire, 1967), p. 3.
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16. Patrick Hart, *Thomas Merton/Monk: A Monastic Tribute* (New York: Sheed and Ward, 1974), pp. 73–74.
17. E. W. Straus, *The Primary World of Senses* (New York: The Free Press, 1963), p. 33.
18. D. N. Parkes and N. Thrift, "Timing space and spacing time," *Environment and Planning A*, vol. 7, 1975, pp. 651–670.
19. Leslie A. White, "The world of the Keresan Pueblo Indians," in Stanley Diamond, ed., *Primitive Views of the World* (New York: Columbia University Press, 1964), pp. 83–94.
20. T. G. R. Strehlow, *Aranda Tradition* (Melbourne: Melbourne University Press, 1947), pp. 30–31.
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Intimate Experiences of Place

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2. S. L. Washburn and Irven De Vore, "Social behavior of baboons and early man," in S. L. Washburn, ed., *Social Life of Early Man* (Chicago: Aldine, 1961), p. 101.
3. See, for example, Mario Praz's deep attachment to things. "Things remain impressed in my memory more than people. Things which have no soul, or rather, which have the soul with which we endow them, and which can also disappoint us when one day the scales fall from our eyes; but people disappoint us too, often, for it is only very rarely that we come to know them, and when we think we know them and feel ourselves in unison with them, it is because it is the thickest scales of all which then cover our eyes—the scales of love." *The House of Life* (New York: Oxford University Press, 1964). Quoted by Edmund Wilson, *The Bit between My Teeth* (London: W. H. Allen, 1965), p. 663.
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7. Christopher Isherwood, *A Single Man* (New York: Simon & Schuster, 1964), p. 76.
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11. *Ibid.*, p. 207.
12. Doris Lessing, *The Golden Notebook* (New York: Bantam Book edition, 1973), p. 390.
13. Wright Morris, *The Home Place* (New York: Charles Scribner's Sons, 1948), pp. 138–139.
14. Freya Stark, *Perseus in the Wind* (London: John Murray, 1948), p. 55.
15. Helen Santmyer, *Ohio Town* (Columbus: Ohio State University Press, 1962), p. 50.
16. Archie Lieberman, *Farm Boy* (New York: Harry N. Abrams, 1974), pp. 130–131.
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Attachment to Homeland

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2. *Ibid.*, p. 85; see also René Guénon, "La Cité divine," in *Symboles fondamentaux de la science sacrée*, (Paris: Gallimard, 1962), pp. 449–453; Lewis R. Farnel, *Greece and Babylon* (Edinburgh: T. Clark, 1911), pp. 117–120.
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 13. Clarence R. Bagley, "Chief Seattle and Angeline," *The Washington Historical Quarterly*, vol. 22, no. 4, pp. 253–255. The speech is reported by Dr. Henry A. Smith in *Seattle Sunday Star*, October 29, 1877. Although the sentiment is Chief Seattle's, the words in English are those of Dr. Smith, whose feeling for rhetoric may have been influenced by classical learning.
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 24. *Tao Te Ching*, chapter 80; quoted in Fung Yu-lan, *A Short History of Chinese Philosophy* (New York: Macmillan, 1948), p. 20.
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[12]

Visibility: the Creation of Place

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2. Langer, *Feeling and Form*, p. 40.
3. R. M. Newcomb, "Monuments three millennia old—the persistence of place," *Landscape*, vol. 17, 1967, pp. 24–26; René Dubos, "Persistence of place," in *A God Within* (New York: Charles Scribner's, 1972), pp. 111–134.
4. Langer, *Feeling and Form*, p. 96.
5. *Ibid.*, p. 98.
6. John Y. Keur and Dorothy L. Keur, *The Deeply Rooted: A Study of a Drents Community in the Netherlands*, Monographs of the American Ethnological Society, vol. 25, 1955.
7. Maurice Halbwachs, *The Psychology of Social Class* (Glencoe, Illinois: The Free Press, 1958), p. 35. As to village solidarity vis-à-vis outsiders, Paul Stirling notes: "The virtues of the village are an eternal topic of conversation with outsiders, and of banter between men of different villages. Every village has the best drinking water, and the best climate." In "A Turkish village," in *Peasants and Peasant Societies*, ed. Teodor Shanin (Harmondsworth: Penguin, 1971), p. 40.
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9. *Ibid.*, p. 35.
10. *Ibid.*, p. 38.
11. Herbert J. Gans, *The Urban Villagers* (New York: The Free Press, 1962), p. 105.
12. *Ibid.*, p. 107.
13. Walter Firey, *Land Use in Central Boston* (Cambridge: Harvard University Press, 1947), pp. 45–48, pp. 87–88, p. 96.
14. Caroline F. Ware, *Greenwich Village 1920–1930* (Boston: Houghton Mifflin Co., 1935), pp. 88–89.
15. Eliade, *The Sacred and the Profane*, p. 49.
16. Charles Pendrill, *London Life in the 14th Century* (London: Allen & Unwin, 1925), pp. 47–48.
17. Anselm Strauss, *Images of the American City* (New York: Free Press, 1961).
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19. A. Andrewes, "The growth of the city-state," in Hugh Lloyd-Jones, ed., *The Greeks* (Cleveland and New York: World, 1962), p. 19.
20. Thucydides, ii, 37 (B. Jowett translation).
21. William R. Halliday, *The Growth of the City State* (Chicago: Argonaut, 1967), p. 94.
22. Ernst Moritz Arndt, "Was ist des Deutschen Vaterland?" in *The Poetry of Germany*, trans. Alfred Baskerville (Baden-Baden and Hamburg, 1876), pp. 150–152; quoted in Louis L. Snyder, *The Dynamics of Nationalism* (Princeton, N.J.: D. Van Nostrand, 1964), p. 145.
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[13]

Time and Place

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2. "Even the most highly developed nomads do not go far, no more than 150 or possibly 200 miles of farthest distance in the year, and relatively long spells of pitched tents are desired. The women wish it so, caring nothing for floristic composition of the grazing." F. Fraser Darling, "The unity of ecology," *The Advancement of Science*, November 1963, p. 302.
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5. Helen Gardner, "Clive Staples Lewis," *Proceedings of the British Academy*, vol. 51, 1965, p. 421.
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7. Eugene Ionesco, *Fragments of a Journal* (London: Faber & Faber, 1968), p. 11.
8. Simone de Beauvoir, *The Coming of Age* (New York: Putnam, 1972), p. 365.
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10. "In our society, stuffed animals, particularly the teddy bear, occupy an important role in the life of every toddler. By the time we go to school, however, usually these animals are relegated to the clutter chest in the attic. It is, therefore, of psychological interest to note that college stores sell stuffed animals. Even though the conscious rationalization for the purchase of animals may be because they are 'cute' or bear the college emblem, they still are, of course, nothing more than the old teddy bear who now goes to college, serving as reassurance that nothing has changed." In Daniel A. Sugarman and Lucy Freeman, *The Search for Serenity: Understanding and Overcoming Anxiety* (New York: The Macmillan Company, 1970), p. 81.
11. Claude Lévi-Strauss, *The Savage Mind* (London: Weidenfeld & Nicolson, 1966), p. 234.
12. E. E. Evans-Pritchard, *The Nuer* (Oxford: Clarendon Press, 1940), p. 108. On the Nuer's tendency to treat events as unique and to deny them of historicity see David F. Pocock, "The anthropology of time-reckoning," in John Middleton, *Myth and Cosmos: Readings in Mythology and Symbolism* (Garden City, N.Y.: The Natural History Press, 1967), p. 310.
13. Jiro Harada, *A Glimpse of Japanese Ideals: Lectures on Japanese Art and Culture* (Tokyo: Kokusai Bunka Shinkokai, 1937), p. 7.
14. T. T. Chen, "The Chauchow stone bridge," *People's China*, vol. 15, August 1955, pp. 30–32; Andrew Boyd, *Chinese Architecture and Town Planning* (Chicago: University of Chicago Press, 1962), p. 155.

15. Homer Dubs, *The History of the Former Han Dynasty* (Baltimore: Waverly Press, 1938), vol. 1, pp. 181 and 183.
16. L. S. Yang, *Les Aspects économiques des travaux publics dans la Chine impériale* (Paris: Collège de France, 1964), p. 18.
17. *The Travels of Marco Polo*, trans. R. Latham (Harmondsworth: Penguin, 1958), pp. 98–100.
18. C. S. Lewis, *The Discarded Image* (Cambridge at the University Press, 1964), pp. 182–183.
19. Sigfried Giedion, *Architecture and the Phenomena of Transition*, p. 231.
20. Georges Poulet, *Studies in Human Time* (Baltimore: The Johns Hopkins University Press, 1956), pp. 23–24.
21. Howard Mumford Jones, *O Strange New World* (New York: Viking Press, 1964), p. 359.
22. Alvin Schwartz, *Museum: The Story of America's Treasure Houses* (New York: E. P. Dutton, 1967), pp. 126–127.
23. David Lowenthal, "The past in the American landscape," in David Lowenthal and Martyn J. Bowden, eds., *Geographies of the Mind* (New York: Oxford University Press, 1976), p. 106.
24. In the 1960s there were some five thousand museums in the United States. About half were concerned with history. The remainder were divided more or less equally between art and science. See Schwartz, *Museum*, pp. 29 and 124; Dillon Ripley, *The Sacred Grove: Essays on Museums* (New York: Simon and Schuster, 1969), p. 89.
25. Perhaps the preservationist's most convincing argument rests not on aesthetics and sentiment but on practical result—for instance, the idea that the right kind of preservation can save our disappearing downtowns. See Peirce F. Lewis, "To revive urban downtowns, show respect for the spirit of the place," *Smithsonian*, vol. 6, no. 6, 1975, pp. 33–40; and "The future of the past: our clouded vision of historic preservation," *Pioneer America*, vol. 7, no. 2, 1975, pp. 1–20.
26. "One who has seen the handsome pedestrian mall in the heart of Rotterdam, which the Nazis had bombed out in their wanton attack on Holland, might think that only a thorough bombing would make possible the restoration of the heart of the American city. Students of the city have remarked that one reason for the attractiveness of San Francisco is that it had had the advantage of a devastating earthquake." Herbert J. Muller, *The Children of Frankenstein* (Bloomington: Indiana University Press, 1970), p. 270.
27. Sentiment for the past can be quantified and merchandized. "In affluent countries the merchandising of selective aspects of nostalgia for the cultural past is both possible and profitable. It is suggested here that elements of place and activity nostalgia invest many historical landscape features, and that the exploitation of them is a recreational activity worth definition and measurement." Robert M. Newcomb, "The nostalgia index of historical landscapes in Denmark," in W. P. Adams and F. M. Helleiner, eds., *International Geography 1972* (Toronto: University of Toronto Press, 1972), vol. 1, sec. 5, pp. 441–443.