Reading Basso, especially Charles’ ‘He seems to be in a hurry. Why is he in a hurry?’ (p. 10) is like revisiting my indigenous friends, my simple conversations with elders through which I learned much more than at school or university. Reading Basso for me is like traveling in a time machine back to my first encounter with indigenous people, my impression of a teenager from meeting people of Navajo tribe in Arizona, US. Reading Basso is like touring between linear and holistic worlds. Indeed (even though I have read only two chapters of his book), in his discussions he seems to initially present Western outlook then that of West Apache. Perhaps, owing to the latter, he brings back Heidegger’s *dwelling* concept of dwelling persisting in “lived relationships” (that becomes actual in my humble opinion and as I proposed in week one of this course, when one comes to touch with indigenous nations). My experiences with indigenous people in Arizona, as I can see now, were similar to those of Basso at least in the two following instances.

First, there was a substantial difference in the way we seemed to gather our knowledge. To illustrate, one of the elders asked me ‘Do you know who you are?’ In return, I enthusiastically characterised myself based on name, age, family, school, community, ethnic, national etc belonging and included all my achievements by that day and lessons I learned. But my answer did not seem to impress him. He kept saying ‘Is that it?’ whenever I finished listing my autobiographical data. When I heard ‘Is that it?’ again, I felt I was lost. Seeing my embarrassment he offered me his answer. Imagine my profound surprise, when he told me pointing at a tree that I was like that tree. I hold and belong to the earth just like that tree. My “linear” mind-set nurtured by teachings based on Cartesian duality of mind and body was in awe from the simplicity, profoundness and humility of that answer of someone from a different, non-linear and holistic way of thinking. The contrast with my arrogant and superficial self-introduction was obvious. Through similar edification (similarly enjoyed by Basso (p. 130)) soon I learned that my Navajo friends maintained unique relationships with the landscape considering it as a part of a living Mother Earth. Decoded by meanings known to them, their surrounding that was alien for me, then suddenly looked and felt different.

Secondly, similar to Basso, I marvelled at the ability of Navajo people maintaining their traditions despite the absence of a written language and numerous challenges they had to overcome as native people. But most importantly, what amazed me was their practise of encoding knowledge and morale into the surrounding and transferring the codes to future generations (cf Basso pp. 128-133). In the oral tradition of Navajo, places have become prompts for meanings and representations personifying their ideology (cf Basso pp 122-127). Places then accommodate knowledge, wisdom that one should not be in a hurry to explore. And similar to one’s inability to satisfy his thirst in one drink, one is to return again and again to places to charge one’s storage of wisdom. Simultaneously, it is not about romanticising the other. I was fully aware of my native friends being mindful of their own drawbacks. Yet, I could also see observe their responsiveness to landscape as to a certain model of behaviour, morale and consciousness. They knew, therefore, that whenever they were misled, they could address themselves to the surrounding to sober up. In this *Weltanschauung*, hence, places seem to carry more practical than romantic implication. If you want, they could be characterised as manuals upon which one is to live if one wants to have life to his or her own enjoyment and benefit.

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Elsewhere in disciplines among some scholars Cartesian prioritisation of mind has revived due to the empowerment of ‘representational knowledge’ making it sound more convincing due to the powerful technological wave of modernity. Perhaps, to a degree, for this reason sensuous approaches have fallen under the loop of another group of anthropologists. The latter, countering the conventional Cartesian intellectual legacy, argued using the rich representation of sensorial awareness and traditions. Basso being one of them.

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Indeed, it would be quite a challenge for anthropology to deny altogether the importance of the visual for obvious reasons: like any human beings anthropologists extensively comprehend the outer world through their eyes. It is especially true, when that reflection is photographic. However, the difference is still there and more profound when a canvas is painted with a brush and paints. That is when anthropologist’s ‘gaze is directed towards ethnographic other’ (Stoller, 1986:7).

Those trends have questioned conventional hierarchy of senses crowning the sight. The new approaches begged to differ in two instances. First, senses were not considered to be just another ‘field of study’ (Howes, 2005:4), instead they were regarded as media through which other fields (gender, kinship, etc) could be scrutinised. Second, senses were considered as a ‘product of culture’ (Howes, 2005:3). Conceivably, it could be for the reason that people in various ethoses comprehended the outside in different ways that were used to build philosophies encompassing those reflections.

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29 January, St Antony’s College, Dr Talib, talks on accounts of madrassahs post 9/11. Accidentally he discusses architectonics of knowledge in the last decade of Cold War. He illustrated it as a multi-layered building dividing it vertically into three parts: upper, main and lower compartments. According to Dr Talib, the roof and penthouse was ‘populated’ by intellectuals discussing the islamisation of knowledge. The 4 floors were about islamization of law. Finally, ground floor basement were about the actual event that included among others covert operations and financing of extremist groups; the process that significantly contributed and furthered the modern concept of jihad.

The same day I read de Certeau and I couldn’t help but draw (to some extent, certainly) the analogy between the above presentation and the urbanistic project, in which de Certeau preferred to walk in the city instead of viewing it from above. The analogy, though, as I stated, is partial. It could be drawn, perhaps, around strategizing tendencies among those in above floors (or in other words their preferences to highlight and choose between available options taking place on the ground floor and basement, the place for tactics). And this tendency to choose certain options from the whole picture then, in line with Dr Talib, leads to fragmentary or “snout-and-tail” scholarship. This could be certainly argued, but my note does not aim critical review of the presentation. But rather my own partial analogy between the two thinkers’ arguments.