> The lifeworld is a world of **practice** (of action, making and doing) and **praxis** (of social action, of production of goods, and distribution of goods). It would, however, be mistaken to say that these modes of **acting** exhaust the lifeworld in all its dimensions. For example, there are religious, aesthetic, and cultural dimensions. By virtue of these, the world as well as things in the world are presented to subjects inhabiting that world with different sorts of values—as useful, as sacred, as beautiful—all of which can be brought under the general heading 'cultural'.

Affordances can be considered as emergent relations between humans and their physical environment (including landscape). Hence, their categorization (and linguistic terminology) is likely to flow from the everyday actions that the members of any particular language community routinely undertake. Actions determine relationships with our environment, which entail affordances. Heft (2003: 151) puts it thus:

> To experience objects and events of the world most fundamentally as bearing possibilities for our actions, that is, as affordances, is by definition to experience them relationally. Affordances are attributable to the intrinsic properties that features, objects, and events possess by virtue of their makeup, and are delimited or specified in relation to a particular perceiver-actor.

A linguist or ethnographer must therefore seek to understand the lifeworld of the community of speakers of the language in order to determine what sorts of landscape features are likely to have generic terms (or toponyms) and the likely complex sets of meanings that may be attached to individual features or configurations (groups) of landscape elements.

16.1.3 Ethnophysiography

Ethnophysiography is a recently defined field of study that seeks to understand cultural differences in conceptualizations of landscape, via comparisons between the meanings of terms that people from different
p. 372 cultures use to refer to the ↳ landscape and its components (Mark and Turk 2003). Landscape is an interesting topic of study because relationships with land are central to many cultures and landscape features pose problems for classification. The basic ethnophysiography hypothesis may be stated as follows: people from different language groups/cultures have different ways of conceptualizing (or cognizing) landscape, as evidenced by different terminology and ways of talking about, and naming, landscape features.

In any effort to document the semantics of terms within some domain of experience, it can prove useful to consult with experts in the domain itself (e.g. geographers for the landscape domain). In some cases, domain experts may take the lead in a domain-specific project. Domain knowledge is useful to language researchers when they try to understand the referents of terms from that domain. A concentrated effort on a specific topic (subject matter domain) is likely to lead to a more comprehensive coverage and better teasing out of referents and definitions of specific words, in the context of detailed understanding of the language community's lifestyle and worldview, including aspects of spirituality.

This can also be seen as implementing an interdisciplinary or transdisciplinary approach to research, which focuses on a knowledge production process less constrained by discipline boundaries and more in touch with the needs of society (Barry, Born, and Weszkalnys 2008). Turk (2007) recommends a transdisciplinary approach to ethnophysiography which includes accountability to language communities and consideration of indigenous knowledges, and the role of phenomenological as well as realist philosophical positions.

Among the authors of this chapter, Carolyn O'Meara is a linguist with a special interest in the geographic domain. The other authors are from other disciplines (geography; information science; psychology; cognitive science; philosophy; etc.); however, they are collaborating with linguists in their ethnophysiography case studies discussed below. For instance, in the Yindjibarndi study the researchers