latter is already at work. Thus it is exemplary that Détienne and Vernant should have made themselves the storytellers of this "labyrinthine intelligence" ("*intelligence en dédales*"), as Françoise Frontisi so well terms it.[14] This discursive practice of the story (*l'histoire*) is both its art and its discourse.

At bottom, this is all a very old story. When he grew old, Aristotle, who is not generally considered exactly a tightrope dancer, liked to lose himself in the most labyrinthine and subtle of discourses. He had then arrived at the age of *mētis*: "The more solitary and isolated I become, the more I come to like stories."[15] He had explained the reason admirably: as in the older Freud, it was a connoisseur's admiration for the tact that composed harmonies and for its art of doing it by surprise: "The lover of myth is in a sense a lover of Wisdom, for myth is composed of wonders."[16]

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Part III
Spatial Practices

Chapter VII Walking in the City

SEEING Manhattan from the 110th floor of the World Trade Center. Beneath the haze stirred up by the winds, the urban island, a sea in the middle of the sea, lifts up the skyscrapers over Wall Street, sinks down at Greenwich, then rises again to the crests of Midtown, quietly passes over Central Park and finally undulates off into the distance beyond Harlem. A wave of verticals. Its agitation is momentarily arrested by vision. The gigantic mass is immobilized before the eyes. It is transformed into a texturology in which extremes coincide—extremes of ambition and degradation, brutal oppositions of races and styles, contrasts between yesterday's buildings, already transformed into trash cans, and today's urban irruptions that block out its space. Unlike Rome, New York has never learned the art of growing old by playing on all its pasts. Its present invents itself, from hour to hour, in the act of throwing away its previous accomplishments and challenging the future. A city composed of paroxysmal places in monumental reliefs. The spectator can read in it a universe that is constantly exploding. In it are inscribed the architectural figures of the *coincidatio oppositorum* formerly drawn in miniatures and mystical textures. On this stage of concrete, steel and glass, cut out between two oceans (the Atlantic and the American) by a frigid body of water, the tallest letters in the world compose a gigantic rhetoric of excess in both expenditure and production.[1]

Voyeurs or walkers

To what erotics of knowledge does the ecstasy of reading such a cosmos belong? Having taken a voluptuous pleasure in it, I wonder what is the source of this pleasure of "seeing the whole," of looking down on, totalizing the most immoderate of human texts.

To be lifted to the summit of the World Trade Center is to be lifted out of the city's grasp. One's body is no longer clasped by the streets that turn and return it according to an anonymous law; nor is it possessed, whether as player or played, by the rumble of so many differences and by the nervousness of New York traffic. When one goes up there, he leaves behind the mass that carries off and mixes up in itself any identity of authors or spectators. An Icarus flying above these waters, he can ignore the devices of Daedalus in mobile and endless labyrinths far below. His elevation transfigures him into a voyeur. It puts him at a distance. It transforms the bewitching world by which one was "possessed" into a text that lies before one's eyes. It allows one to read it, to be a solar Eye, looking down like a god. The exaltation of a scopic and gnostic drive: the fiction of knowledge is related to this lust to be a viewpoint and nothing more.

Must one finally fall back into the dark space where crowds move back and forth, crowds that, though visible from on high, are themselves unable to see down below? An Icarian fall. On the 110th floor, a poster, sphinx-like, addresses an enigmatic message to the pedestrian who is for an instant transformed into a visionary: *It's hard to be down when you're up.*

The desire to see the city preceded the means of satisfying it. Medieval or Renaissance painters represented the city as seen in a perspective that no eye had yet enjoyed.[2] This fiction already made the medieval spectator into a celestial eye. It created gods. Have things changed since technical procedures have organized an "all-seeing power"?[3] The totalizing eye imagined by the painters of earlier times lives on in our achievements. The same scopic drive haunts users of architectural productions by materializing today the utopia that yesterday was only painted. The 1370 foot high tower that serves as a prow for Manhattan continues to construct the fiction that creates readers, makes the complexity of the city readable, and immobilizes its opaque mobility in a transparent text.

Is the immense texturology spread out before one's eyes anything more than a representation, an optical artifact? It is the analogue of the facsimile pro- -ion that is a way of keeping

aloof, by the space planner urbanist, city planner or cartographer. The panorama-city is a "theoretical" (that is, visual) simulacrum, in short a picture, whose condition of possibility is an oblivion and a misunderstanding of practices. The voyeur-god created by this fiction, who, like Schreber's God, knows only cadavers,[4] must disentangle himself from the murky intertwining daily behaviors and make himself alien to them.

The ordinary practitioners of the city live "down below," below the thresholds at which visibility begins. They walk—an elementary form of this experience of the city; they are walkers, *Wandersmänner*, whose bodies follow the thicks and thins of an urban "text" they write without being able to read it. These practitioners make use of spaces that cannot be seen; their knowledge of them is as blind as that of lovers in each other's arms. The paths that correspond in this intertwining, unrecognized poems in which each body is an element signed by many others, elude legibility. It is as though the practices organizing a bustling city were characterized by their blindness.[5] The networks of these moving, intersecting writings compose a manifold story that has neither author nor spectator, shaped out of fragments of trajectories and alterations of spaces: in relation to representations, it remains daily and indefinitely other.

Escaping the imaginary totalizations produced by the eye, the everyday has a certain strangeness that does not surface, or whose surface is only its upper limit, outlining itself against the visible. Within this ensemble, I shall try to locate the practices that are foreign to the "geometrical" or "geographical" space of visual, panoptic, or theoretical constructions. These practices of space refer to a specific form of *operations* ("ways of operating"), to "another spatiality"[6] (an "anthropological," poetic and mythic experience of space), and to an *opaque and blind* mobility characteristic of the bustling city. A *migrational*, or metaphorical, city thus slips into the clear text of the planned and readable city.

1. From the concept of the city to urban practices

The World Trade Center is only the most monumental figure of Western urban development. The atopia-utopia of optical knowledge has long had the ambition of surmounting and articulating the contradictions arising from urban agglomeration. It is a question of managing a growth of human agglomeration or accumulation. "The city is a huge monastery," said Erasmus. Perspective vision and prospective vision constitute the twofold projection of an opaque past and an uncertain future onto a

surface that can be dealt with. They inaugurate (in the sixteenth century?) the transformation of the urban *fact* into the *concept* of a city. Long before the concept itself gives rise to a particular figure of history, it assumes that this fact can be dealt with as a unity determined by an urbanistic *ratio*. Linking the city to the concept never makes them identical, but it plays on their progressive symbiosis: to plan a city is both to *think the very plurality* of the real and to make that way of thinking the plural *effective*; it is to know how to articulate it and be able to do it.

An operational concept?

The "city" founded by utopian and urbanistic discourse[7] is defined by the possibility of a threefold operation:

1. The production of its *own* space (*un espace propre*): rational organization must thus repress all the physical, mental and political pollutions that would compromise it;

2. the substitution of a nowhen, or of a synchronic system, for the indeterminable and stubborn resistances offered by traditions; univocal scientific strategies, made possible by the flattening out of all the data in a plane projection, must replace the tactics of users who take advantage of "opportunities" and who, through these trap-events, these lapses in visibility, reproduce the opacities of history everywhere;

3. finally, the creation of a *universal* and anonymous *subject* which is the city itself: it gradually becomes possible to attribute to it, as to its political model, Hobbes' State, all the functions and predicates that were previously scattered and assigned to many different real subjects—groups, associations, or individuals. "The city," like a proper name, thus provides a way of conceiving and constructing space on the basis of a finite number of stable, isolatable, and interconnected properties.

Administration is combined with a process of elimination in this place organized by "speculative" and classificatory operations.[8] On the one hand, there is a differentiation and redistribution of the parts and functions of the city, as a result of inversions, displacements, accumulations, etc.; on the other there is a rejection of everything that is not capable of being dealt with in this way and so constitutes the "waste products" of a functionalist administration (abnormality, deviance, illness, death, etc.). To be sure, progress allows an increasing number of these waste products

to be reintroduced into administrative circuits and transforms even deficiencies (in health, security, etc.) into ways of making the networks of order denser. But in reality, it repeatedly produces effects contrary to those at which it aims: the profit system generates a loss which, in the multiple forms of wretchedness and poverty outside the system and of waste inside it, constantly turns production into "expenditure." Moreover, the rationalization of the city leads to its mythification in strategic discourses, which are calculations based on the hypothesis or the necessity of its destruction in order to arrive at a final decision.[9] Finally, the functionalist organization, by privileging progress (i.e., time), causes the condition of its own possibility—space itself—to be forgotten; space thus becomes the blind spot in a scientific and political technology. This is the way in which the Concept-city functions; a place of transformations and appropriations, the object of various kinds of interference but also a subject that is constantly enriched by new attributes, it is simultaneously the machinery and the hero of modernity.

Today, whatever the avatars of this concept may have been, we have to acknowledge that if in discourse the city serves as a totalizing and almost mythical landmark for socioeconomic and political strategies, urban life increasingly permits the re-emergence of the element that the urbanistic project excluded. The language of power is in itself "urbanizing," but the city is left prey to contradictory movements that counterbalance and combine themselves outside the reach of panoptic power. The city becomes the dominant theme in political legends, but it is no longer a field of programmed and regulated operations. Beneath the discourses that ideologize the city, the ruses and combinations of powers that have no readable identity proliferate; without points where one can take hold of them, without rational transparency, they are impossible to administer.

The return of practices

The Concept-city is decaying. Does that mean that the illness afflicting both the rationality that founded it and its professionals afflicts the urban populations as well? Perhaps cities are deteriorating along with the procedures that organized them. But we must be careful here. The ministers of knowledge have always assumed that the whole universe

was threatened by the very changes that affected their ideologies and their positions. They transmute the misfortune of their theories into theories of misfortune. When they transform their bewilderment into "catastrophes," when they seek to enclose the people in the "panic" of their discourses, are they once more necessarily right?

Rather than remaining within the field of a discourse that upholds its privilege by inverting its content (speaking of catastrophe and no longer of progress), one can try another path: one can try another path: one can analyze the microbe-like, singular and plural practices which an urbanistic system was supposed to administer or suppress, but which have outlived its decay; one can follow the swarming activity of these procedures that, far from being regulated or eliminated by panoptic administration, have reinforced themselves in a proliferating illegitimacy, developed and insinuated themselves into the networks of surveillance, and combined in accord with unreadable but stable tactics to the point of constituting everyday regulations and surreptitious creativities that are merely concealed by the frantic mechanisms and discourses of the observational organization.

This pathway could be inscribed as a consequence, but also as the reciprocal, of Foucault's analysis of the structures of power. He moved it in the direction of mechanisms and technical procedures, "minor instrumentalities" capable, merely by their organization of "details," of transforming a human multiplicity into a "disciplinary" society and of managing, differentiating, classifying, and hierarchizing all deviances concerning apprenticeship, health, justice, the army, or work.[10] "These often miniscule ruses of discipline," these "minor but flawless" mechanisms, draw their efficacy from a relationship between procedures and the space that they redistribute in order to make an "operator" out of it. But what *spatial practices* correspond, in the area where discipline is manipulated, to these apparatuses that produce a disciplinary space? In the present conjuncture, which is marked by a contradiction between the collective mode of administration and an individual mode of reappropriation, this question is no less important, if one admits that spatial practices in fact secretly structure the determining conditions of social life. I would like to follow out a few of these multiform, resistance, tricky and stubborn procedures that elude discipline without being outside the field in which it is exercised, and which should lead us to a theory of everyday practices, of lived space, of the disquieting familiarity of the city.

2. *The chorus of idle footsteps*

"The goddess can be recognized by her step"
Virgil, *Aeneid*, I, 405

Their story begins on ground level, with footsteps. They are myriad, but do not compose a series. They cannot be counted because each unit has a qualitative character: a style of tactile apprehension and kinesthetic appropriation. Their swarming mass is an innumerable collection of singularities. Their intertwined paths give their shape to spaces. They weave places together. In that respect, pedestrian movements form one of these "real systems whose existence in fact makes up the city."[11] They are not localized; it is rather they that spatialize. They are no more inserted within a container than those Chinese characters speakers sketch out on their hands with their fingertips.

It is true that the operations of walking on can be traced on city maps in such a way as to transcribe their paths (here well-trodden, there very faint) and their trajectories (going this way and not that). But these thick or thin curves only refer, like words, to the absence of what has passed by. Surveys of routes miss what was: the act itself of passing by. The operation of walking, wandering, or "window shopping," that is, the activity of passers-by, is transformed into points that draw a totalizing and reversible line on the map. They allow us to grasp only a relic set in the nowhen of a surface of projection. Itself visible, it has the effect of making invisible the operation that made it possible. These fixations constitute procedures for forgetting. The trace left behind is substituted for the practice. It exhibits the (voracious) property that the geographical system has of being able to transform action into legibility, but in doing so it causes a way of being in the world to be forgotten.

Pedestrian speech acts

A comparison with the speech act will allow us to go further[12] and not limit ourselves to the critique of graphic representations alone, looking from the shores of legibility toward an inaccessible beyond. The act of walking is to the urban system what the speech act is to language or to the statements uttered.[13] At the most elementary level, it has a triple "enunciative" function: it is a process of *appropriation* of the topographical system on the part of the pedestrian (just as the speaker

appropriates and takes on the language); it is a spatial acting-out of the place (just as the speech act is an acoustic acting-out of language); and it implies *relations* among differentiated positions, that is, among pragmatic "contracts" in the form of movements (just as verbal enunciation is an "allocution," "posits another opposite" the speaker and puts contracts between interlocutors into action).[14] It thus seems possible to give a preliminary definition of walking as a space of enunciation.

We could moreover extend this problematic to the relations between the act of writing and the written text, and even transpose it to the relationships between the "hand" (the touch and the tale of the paintbrush [*le et la geste du pinceau*]) and the finished painting (forms, colors, etc.). At first isolated in the area of verbal communication, the speech act turns out to find only one of its applications there, and its linguistic modality is merely the first determination of a much more general distinction between the *forms used* in a system and the *ways of using* this system (i.e., *rules*), that is, between two "different worlds," since "the same things" are considered from two opposite formal viewpoints.

Considered from this angle, the pedestrian speech act has three characteristics which distinguish it at the outset from the spatial system: the present, the discrete, the "phatic."

First, if it is true that a spatial order organizes an ensemble of possibilities (e.g., by a place in which one can move) and interdictions (e.g., by a wall that prevents one from going further), then the walker actualizes some of these possibilities. In that way, he makes them exist as well as emerge. But he also moves them about and he invents others, since the crossing, drifting away, or improvisation of walking privilege, transform or abandon spatial elements. Thus Charlie Chaplin multiplies the possibilities of his cane: he does other things with the same thing and he goes beyond the limits that the determinants of the object set on its utilization. In the same way, the walker transforms each spatial signifier into something else. And if on the one hand he actualizes only a few of the possibilities fixed by the constructed order (he goes only here and not there), on the other he increases the number of possibilities (for example, by creating shortcuts and detours) and prohibitions (for example, he forbids himself to take paths generally considered accessible or even obligatory). He thus makes a selection. "The user of a city picks out certain fragments of the statement in order to actualize them in secret."[15]

He thus creates a discreteness, whether by making choices among the

signifiers of the spatial "language" or by displacing them through the use he makes of them. He condemns certain places to inertia or disappearance and composes with others spatial "turns of phrase" that are "rare," "accidental" or illegitimate. But that already leads into a rhetoric of walking.

In the framework of enunciation, the walker constitutes, in relation to his position, both a near and a far, a *here* and a *there*. To the fact that the adverbs *here* and *there* are the indicators of the locutionary seat in verbal communication[16]—a coincidence that reinforces the parallelism between linguistic and pedestrian enunciation—we must add that this location (*here—there*) (necessarily implied by walking and indicative of a present appropriation of space by an "I") also has the function of introducing an other in relation to this "I" and of thus establishing a conjunctive and disjunctive articulation of places. I would stress particularly the "phatic" aspect, by which I mean the function, isolated by Malinowski and Jakobson, of terms that initiate, maintain, or interrupt contact, such as "hello," "well, well," etc.[17] Walking, which alternately follows a path and has followers, creates a mobile organicity in the environment, a sequence of phatic *topoi*. And if it is true that the phatic function, which is an effort to ensure communication, is already characteristic of the language of talking birds, just as it constitutes the "first verbal function acquired by children," it is not surprising that it also gambols, goes on all fours, dances, and walks about, with a light or heavy step, like a series of "hellos" in an echoing labyrinth, anterior or parallel to informative speech.

The modalities of pedestrian enunciation which a plane representation on a map brings out could be analyzed. They include the kinds of relationship this enunciation entertains with particular paths (or "statements") by according them a truth value ("alethic" modalities of the necessary, the impossible, the possible, or the contingent), an epistemological value ("epistemic" modalities of the certain, the excluded, the plausible, or the questionable) or finally an ethical or legal value ("deontic" modalities of the obligatory, the forbidden, the permitted, or the optional).[18] Walking affirms, suspects, tries out, transgresses, respects, etc., the trajectories it "speaks." All the modalities sing a part in this chorus, changing from step to step, stepping in through proportions, sequences, and intensities which vary according to the time, the path taken and the walker. These enunciatory operations are of an unlimited diversity. They therefore cannot be reduced to their graphic trail.

Walking rhetorics

The walking of passers-by offers a series of turns (*tours*) and detours that can be compared to "turns of phrase" or "stylistic figures." There is a rhetoric of walking. The art of "turning" phrases finds an equivalent in an art of composing a path (*tourner un parcours*). Like ordinary language,[19] this art implies and combines styles and uses. *Style* specifies "a linguistic structure that manifests on the symbolic level . . . an individual's fundamental way of being in the world";[20] it connotes a singular. Use defines the social phenomenon through which a system of communication manifests itself in actual fact; it refers to a norm. Style and use both have to do with a "way of operating" (of speaking, walking, etc.), but style involves a peculiar processing of the symbolic, while use refers to elements of a code. They intersect to form a style of use, a way of being and a way of operating.[21]

In introducing the notion of a "residing rhetoric" ("*rhétorique habitante*"), the fertile pathway opened up by A. Médam[22] and systematized by S. Ostrowetsky[23] and J.-F. Augoyard,[24] we assume that the "tropes" catalogued by rhetoric furnish models and hypotheses for the analysis of ways of appropriating places. Two postulates seem to me to underlie the validity of this application: 1) it is assumed that practices of space also correspond to manipulations of the basic elements of a constructed order; 2) it is assumed that they are, like the tropes in rhetoric, deviations relative to a sort of "literal meaning" defined by the urbanistic system. There would thus be a homology between verbal figures and the figures of walking (a stylized selection among the latter is already found in the figures of dancing) insofar as both consist in "treatments" or operations bearing on isolatable units,[25] and in "ambiguous dispositions" that divert and displace meaning in the direction of equivocalness[26] in the way a tremulous image confuses and multiplies the photographed object. In these two modes, the analogy can be accepted. I would add that the geometrical space of urbanists and architects seems to have the status of the "proper meaning" constructed by grammarians and linguists in order to have a normal and normative level to which they can compare the drifting of "figurative" language. In reality, this faceless "proper" meaning (*ce "propre" sans figure*) cannot be found in current use, whether verbal or pedestrian; it is merely the fiction produced by a use that is also particular, the metalinguistic use of science that distinguishes itself by that very distinction.[27]

The long poem of walking manipulates spatial organizations, no matter how panoptic they may be: it is neither foreign to them (it can take place only within them) nor in conformity with them (it does not receive its identity from them). It creates shadows and ambiguities within them. It inserts its multitudinous references and citations into them (social models, cultural mores, personal factors). Within them it is itself the effect of successive encounters and occasions that constantly alter it and make it the other's blazon: in other words, it is like a peddler, carrying something surprising, transverse or attractive compared with the usual choice. These diverse aspects provide the basis of a rhetoric. They can even be said to define it.

By analyzing this "modern art of everyday expression" as it appears in accounts of spatial practices,[28] J.-F. Augoyard discerns in it two especially fundamental stylistic figures: synecdoche and asyndeton. The predominance of these two figures seems to me to indicate, in relation to two complementary poles, a formal structure of these practices. *Synecdoche* consists in "using a word in a sense which is part of another meaning of the same word."[29] In essence, it names a part instead of the whole which includes it. Thus "sail" is taken for "ship" in the expression "a fleet of fifty sails"; in the same way, a brick shelter or a hill is taken for the park in the narration of a trajectory. *Asyndeton* is the suppression of linking words such as conjunctions and adverbs, either within a sentence or between sentences. In the same way, in walking it selects and fragments the space traversed; it skips over links and whole parts that it omits. From this point of view, every walk constantly leaps, or skips like a child, hopping on one foot. It practices the ellipsis of conjunctive *loci*.

In reality, these two pedestrian figures are related. Synecdoche expands a spatial element in order to make it play the role of a "more" (a totality) and take its place (the bicycle or the piece of furniture in a store window stands for a whole street or neighborhood). Asyndeton, by elision, creates a "less," opens gaps in the spatial continuum, and retains only selected parts of it that amount almost to relics. Synecdoche replaces totalities by fragments (a *less* in the place of a *more*); asyndeton disconnects them by eliminating the conjunctive or the consecutive (nothing in place of something). Synecdoche makes more dense: it amplifies the detail and miniaturizes the whole. Asyndeton cuts out: it undoes continuity and undercuts its plausibility. A space treated in this way and shaped by practices is transformed into enlarged singularities and separate islands.[30] Through these swellings, shrinkings, and

fragmentations, that is, through these rhetorical operations a spatial phrasing of an analogical (composed of juxtaposed citations) and elliptical (made of gaps, lapses, and allusions) type is created. For the technological system of a coherent and totalizing space that is "linked" and simultaneous, the figures of pedestrian rhetoric substitute trajectories that have a mythical structure, at least if one understands by "myth" a discourse relative to the place/nowhere (or origin) of concrete existence, a story jerry-built out of elements taken from common sayings, an allusive and fragmentary story whose gaps mesh with the social practices it symbolizes.

Figures are the acts of this stylistic metamorphosis of space. Or rather, as Rilke puts it, they are moving "trees of gestures." They move even the rigid and contrived territories of the medico-pedagogical institute in which retarded children find a place to play and dance their "spatial stories."[31] These "trees of gestures" are in movement everywhere. Their forests walk through the streets. They transform the scene, but they cannot be fixed in a certain place by images. If in spite of that an illustration were required, we could mention the fleeting images, yellowish-green and metallic blue calligraphies that howl without raising their voices and emblazon themselves on the subterranean passages of the city, "embroideries" composed of letters and numbers, perfect gestures of violence painted with a pistol, Shivas made of written characters, dancing graphics whose fleeting apparitions are accompanied by the rumble of subway trains: New York graffiti.

If it is true that *forests of gestures* are manifest in the streets, their movement cannot be captured in a picture, nor can the meaning of their movements be circumscribed in a text. Their rhetorical transplantation carries away and displaces the analytical, coherent proper meanings of urbanism; it constitutes a "wandering of the semantic"[32] produced by masses that make some parts of the city disappear and exaggerate others, distorting it, fragmenting it, and diverting it from its immobile order.

3. *Myths: what "makes things go"*

The figures of these movements (synecdoches, ellipses, etc.) characterize both a "symbolic order of the unconscious" and "certain typical processes of subjectivity manifested in discourse."[33] The similarity between "discourse"[34] and dreams[35] has to do with their use of the same "stylistic procedures"; it therefore includes pedestrian practices as well. The "ancient catalog of tropes" that from Freud to Benveniste has furnished an

appropriate inventory for the rhetoric of the first two registers of expression is equally valid for the third. If there is a parallelism, it is not only because enunciation is dominant in these three areas, but also because its discursive (verbalized, dreamed, or walked) development is organized as a relation between the *place* from which it proceeds (an origin) and the nowhere it produces (a way of "going by").

From this point of view, after having compared pedestrian processes to linguistic formations, we can bring them back down in the direction of oneiric figuration, or at least discover on that other side what, in a spatial practice, is inseparable from the dreamed place. To walk is to lack a place. It is the indefinite process of being absent and in search of a proper. The moving about that the city multiplies and concentrates makes the city itself an immense social experience of lacking a place—an experience that is, to be sure, broken up into countless tiny deportations (displacements and walks), compensated for by the relationships and intersections of these exoduses that intertwine and create an urban fabric, and placed under the sign of what ought to be, ultimately, the place but is only a name, the City. The identity furnished by this place is all the more symbolic (named) because, in spite of the inequality of its citizens' positions and profits, there is only a pullulation of passer-by, a network of residences temporarily appropriated by pedestrian traffic, a shuffling among pretenses of the proper, a universe of rented spaces haunted by a nowhere or by dreamed-of places.

Names and symbols

An indication of the relationship that spatial practices entertain with that absence is furnished precisely by their manipulations of and with "proper" names. The relationships between the direction of a walk (*le sens de la marche*) and the meaning of words (*le sens des mots*) situate two sorts of apparently contrary movements, one extrovert (to walk is to go outside), the other introvert (a mobility under the stability of the signifier). Walking is in fact determined by semantic tropisms; it is attracted and repelled by nominations whose meaning is not clear, whereas the city, for its part, is transformed for many people into a "desert" in which the meaningless, indeed the terrifying, no longer takes the form of shadows but becomes, as in Genet's plays, an implacable light that produces this urban text without obscurities, which is created by a technocratic power everywhere and which puts the city-dweller under control (under the control of what? No one knows): "The city

keeps us under its gaze, which one cannot bear without feeling dizzy," says a resident of Rouen.[36] In the spaces brutally lit by an alien reason, proper names carve out pockets of hidden and familiar meanings. They "make sense"; in other words, they are the impetus of movements, like vocations and calls that turn or divert an itinerary by giving it a meaning (or a direction) (*sens*) that was previously unforeseen. These names create a nowhere in places; they change them into passages.

A friend who lives in the city of Sèvres drifts, when he is in Paris, toward the rue des Saints-*Pères* and the rue de *Sèvres*, even though he is going to see his mother in another part of town: these names articulate a sentence that his steps compose without his knowing it. Numbered streets and street numbers (112th St., or 9 rue Saint-Charles) orient the magnetic field of trajectories just as they can haunt dreams. Another friend unconsciously represses the streets which have names and, by this fact, transmit her—orders or identities in the same way as summonses and classifications; she goes instead along paths that have no name or signature. But her walking is thus still controlled negatively by proper names.

What is it then that they spell out? Disposed in constellations that hierarchize and semantically order the surface of the city, operating chronological arrangements and historical justifications, these words (*Borrégo*, *Botzaris*, *Bougainville* . . .) slowly lose, like worn coins, the value engraved on them, but their ability to signify outlives its first definition. *Saints-Pères*, *Corentin Celton*, *Red Square* . . . these names make themselves available to the diverse meanings given them by passers-by; they detach themselves from the places they were supposed to define and serve as imaginary meeting-points on itineraries which, as metaphors, they determine for reasons that are foreign to their original value but may be recognized or not by passers-by. A strange toponymy that is detached from actual places and flies high over the city like a foggy geography of "meanings" held in suspension, directing the physical deambulations below: *Place de l'Étoile*, *Concorde*, *Poissonnière* . . . These constellations of names provide traffic patterns: they are stars directing itineraries. "The Place de la Concorde does not exist," Malaparte said, "it is an idea."[37] It is much more than an "idea." A whole series of comparisons would be necessary to account for the magical powers proper names enjoy. They seem to be carried as emblems by the travellers they direct and simultaneously decorate.

Linking acts and footsteps, opening meanings and directions, these words operate in the name of an emptying-out and wearing-away of their primary role. They become liberated spaces that can be occupied. A rich indetermination gives them, by means of a semantic rarefaction, the function of articulating a second, poetic geography on top of the geography of the literal, forbidden or permitted meaning. They insinuate other routes into the functionalist and historical order of movement. Walking follows them: "I fill this great empty space with a beautiful name."[38] People are put in motion by the remaining relics of meaning, and sometimes by their waste products, the inverted remainders of great ambitions.[39] Things that amount to nothing, or almost nothing, sym-bolize and orient walkers' steps: names that have ceased precisely to be "proper."

In these symbolizing kernels three distinct (but connected) functions of the relations between spatial and signifying practices are indicated (and perhaps founded): the *believable*, the *memorable*, and the *primitive*. They designate what "authorizes" (or makes possible or credible) spatial appropriations, what is repeated in them (or is recalled in them) from a silent and withdrawn memory, and what is structured in them and continues to be signed by an in-fantile (*in-fans*) origin. These three symbolic mechanisms organize the topoi of a discourse on/of the city (legend, memory, and dream) in a way that also eludes urbanistic systematicity. They can already be recognized in the functions of proper names: they make habitable or believable the place that they clothe with a word (by emptying themselves of their classifying power, they acquire that of "permitting" something else); they recall or suggest phantoms (the dead who are supposed to have disappeared) that still move about, concealed in gestures and in bodies in motion; and, by naming, that is, by imposing an injunction proceeding from the other (a story) and by altering functionalist identity by detaching themselves from it, they create in the place itself that erosion or nowhere that the law of the other carves out within it.

Credible things and memorable things: habitability

By a paradox that is only apparent, the discourse that makes people believe is the one that takes away what it urges them to believe in, or never delivers what it promises. Far from expressing a void or describing

a lack, it creates such. It makes room for a void. In that way, it opens up clearings; it "allows" a certain play within a system of defined places. It "authorizes" the production of an area of free play (*Spielraum*) on a checkerboard that analyzes and classifies identities. It makes places habitable. On these grounds, I call such discourse a "local authority." It is a crack in the system that saturates places with signification and indeed so reduces them to this signification that it is "impossible to breathe in them." It is a symptomatic tendency of functionalist totalitarianism (including its programming of games and celebrations) that it seeks precisely to eliminate these local authorities, because they compromise the univocity of the system. Totalitarianism attacks what it quite correctly calls *superstitions*: supererogatory semantic overlays that insert themselves "over and above" and "in excess,"[40] and annex to a past or poetic realm a part of the land the promoters of technical rationalities and financial profitabilities had reserved for themselves.

Ultimately, since proper names are already "local authorities" or "superstitions," they are replaced by numbers: on the telephone, one no longer dials *Opera*, but 073. The same is true of the stories and legends that haunt urban space like superfluous or additional inhabitants. They are the object of a witch-hunt, by the very logic of the techno-structure. But their extermination (like the extermination of trees, forests, and hidden places in which such legends live)[41] makes the city a "suspended symbolic order."[42] The habitable city is thereby annulled. Thus, as a woman from Rouen put it, no, here "there isn't any place special, except for my own home, that's all. . . . There isn't anything." Nothing "special": nothing that is marked, opened up by a memory or a story, signed by something or someone else. Only the cave of the home remains believable, still open for a certain time to legends, still full of shadows. Except for that, according to another city-dweller, there are only "places in which one can no longer believe in anything."[43]

It is through the opportunity they offer to store up rich silences and wordless stories, or rather through their capacity to create cellars and garrets everywhere, that local legends (*legenda*: what is *to be read*, but also what *can be read*) permit exits, ways of going out and coming back in, and thus habitable spaces. Certainly walking about and traveling substitute for exits, for going away and coming back, which were formerly made available by a body of legends that places nowadays lack. Physical moving about has the itinerant function of yesterday's or today's "superstitions." Travel (like walking) is a substitute for the legends that

used to open up space to something different. What does travel ultimately produce if it is not, by a sort of reversal, "an exploration of the deserted places of my memory," the return to nearby exoticism by way of a detour through distant places, and the "discovery" of relics and legends: "fleeting visions of the French countryside," "fragments of music and poetry,"[44] in short, something like an "uprooting in one's origins (Heidegger)? What this walking exile produces is precisely the body of legends that is currently lacking in one's own vicinity; it is a fiction, which moreover has the double characteristic, like dreams or pedestrian rhetoric, of being the effect of displacements and condensations.[45] As a corollary, one can measure the importance of these signifying practices (to tell oneself legends) as practices that invent spaces.

From this point of view, their contents remain revelatory, and still more so is the principle that organizes them. Stories about places are makeshift things. They are composed with the world's debris. Even if the literary form and the actantial schema of "superstitions" correspond to stable models whose structures and combinations have often been analyzed over the past thirty years, the materials (all the rhetorical details of their "manifestation") are furnished by the leftovers from nominations, taxonomies, heroic or comic predicates, etc., that is, by fragments of scattered semantic places. These heterogeneous and even contrary elements fill the homogeneous form of the story. Things *extra* and *other* (details and excesses coming from elsewhere) insert themselves into the accepted framework, the imposed order. One thus has the very relationship between spatial practices and the constructed order. The surface of this order is everywhere punched and torn open by ellipses, drifts, and leaks of meaning: it is a sieve-order.

The verbal relics of which the story is composed, being tied to lost stories and opaque acts, are juxtaposed in a collage where their relations are not thought, and for this reason they form a symbolic whole.[46] They are articulated by lacunae. Within the structured space of the text, they thus produce anti-texts, effects of dissimulation and escape, possibilities of moving into other landscapes, like cellars and bushes: "*ô massifs, ô pluriels.*"[47] Because of the process of dissemination that they open up, stories differ from *rumors* in that the latter are always injunctions, initiators and results of a levelling of space, creators of common movements that reinforce an order by adding an activity of making people believe things to that of making people do things. Stories diversify, rumors totalize. If there is still a certain oscillation between them, it

seems that today there is rather a stratification: stories are becoming private and sink into the secluded places in neighborhoods, families, or individuals, while the rumors propagated by the media cover everything and, gathered under the figure of the City, the masterword of an anonymous law, the substitute for all proper names, they wipe out or combat any superstitions guilty of still resisting the figure.

The dispersion of stories points to the dispersion of the memorable as well. And in fact memory is a sort of anti-museum: it is not localizable. Fragments of it come out in legends. Objects and words also have hollow places in which a past sleeps, as in the everyday acts of walking, eating, going to bed, in which ancient revolutions slumber. A memory is only a Prince Charming who stays just long enough to awaken the Sleeping Beauties of our wordless stories. "*Here*, there used to be a bakery." "*That's* where old lady Dupuis used to live." It is striking here that the places people live in are like the presences of diverse absences. What can be seen designates what is no longer there: "you *see*, here there used to be . . . ," but it can no longer be seen. Demonstratives indicate the invisible identities of the visible: it is the very definition of a place, in fact, that it is composed by these series of displacements and effects among the fragmented strata that form it and that it plays on these moving layers.

"Memories tie us to that place. . . . It's personal, not interesting to anyone else, but after all that's what gives a neighborhood its character."[48] There is no place that is not haunted by many different spirits hidden there in silence, spirits one can "invoke" or not. Haunted places are the only ones people can live in—and this inverts the schema of the *Panopticon*. But like the gothic sculptures of kings and queens that once adorned Notre-Dame and have been buried for two centuries in the basement of a building in the rue de la Chaussée-d'Antin,[49] these "spirits," themselves broken into pieces in like manner, do not *speak* any more than they *see*. This is a sort of knowledge that remains silent. Only hints of what is known but unrevealed are passed on "just between you and me."

Places are fragmentary and inward-turning histories, pasts that others are not allowed to read, accumulated times that can be unfolded but like stories held in reserve, remaining in an enigmatic state, symbolizations encysted in the pain or pleasure of the body. "I feel good here":[50] the well-being under-expressed in the language it appears in like a fleeting glimmer is a spatial practice.

Childhood and metaphors of places

> Metaphor consists in giving the thing a name that belongs to something else.
>
> Aristotle, *Poetics* 1457b

The memorable is that which can be dreamed about a place. In this place that is a palimpsest, subjectivity is already linked to the absence that structures it as existence and makes it "be there," *Dasein*. But as we have seen, this being-there acts only in spatial practices, that is, in *ways of moving into something different* (*manières de passer à l'autre*). It must ultimately be seen as the repetition, in diverse metaphors, of a decisive and originary experience, that of the child's differentiation from the mother's body. It is through that experience that the possibility of space and of a localization (a "not everything") of the subject is inaugurated. We need not return to the famous analysis Freud made of this matrix-experience by following the game played by his eighteen-month-old grandson, who threw a reel away from himself, crying *oh-oh-oh* in pleasure, *fort*! (i.e., "over there," "gone," or "no more") and then pulled it back with the piece of string attached to it with a delighted *da*! (i.e., "here," "back again");[51] it suffices here to remember this (perilous and satisfied) process of detachment from indifferentiation in the mother's body, whose substitute is the spool: this departure of the mother (sometimes she disappears by herself, sometimes the child makes her disappear) constitutes localization and exteriority against the background of an absence. There is a joyful manipulation that can make the maternal object "go away" and make *oneself* disappear (insofar as one considers oneself identical with that object), making it possible to be *there* (because) *without* the other but in a necessary relation to what has disappeared; this manipulation is an "original spatial structure."

No doubt one could trace this differentiation further back, as far as the naming that separates the foetus identified as masculine from his mother—but how about the female foetus, who is from this very moment introduced into another relationship to space? In the initiatory game, just as in the "joyful activity" of the child who, standing before a mirror, sees itself as *one* (it is *she* or *he*, seen as a whole) but *another* (*that*, an image with which the child identifies itself),[52] what counts is the process of this "spatial captation" that inscribes the passage toward the other as

the law of being and the law of place. To practice space is thus to repeat the joyful and silent experience of childhood; it is, in a place, *to be other and to move toward the other.*

Thus begins the walk that Freud compares to the trampling underfoot of the mother-land.[53] This relationship of oneself to oneself governs the internal alterations of the place (the relations among its strata) or the pedestrian unfolding of the stories accumulated in a place (moving about the city and travelling). The childhood experience that determines spatial practices later develops its effects, proliferates, floods private and public spaces, undoes their readable surfaces, and creates within the planned city a "metaphorical" or mobile city, like the one Kandinsky dreamed of: "a great city built according to all the rules of architecture and then suddenly shaken by a force that defies all calculation."[54]

Chapter VIII Railway Navigation and Incarceration

A TRAVELLING INCARCERATION. Immobile inside the train, seeing immobile things slip by. What is happening? Nothing is moving inside or outside the train.

The unchanging traveller is pigeonholed, numbered, and regulated in the grid of the railway car, which is a perfect actualization of the rational utopia. Control and food move from pigeonhole to pigeonhole: "Tickets, please . . . " "Sandwiches? Beer? Coffee? . . . " Only the restrooms offer an escape from the closed system. They are a lovers' phantasm, a way out for the ill, an escapade for children ("Wee-wee!")—a little space of irrationality, like love affairs and sewers in the *Utopias* of earlier times. Except for this lapse given over to excesses, everything has its place in a gridwork. Only a rationalized cell travels. A bubble of panoptic and classifying power, a module of imprisonment that makes possible the production of an order, a closed and autonomous insularity—that is what can traverse space and make itself independent of local roots.

Inside, there is the immobility of an order. Here rest and dreams reign supreme. There is nothing to do, one is in the *state* of reason. Everything is in its place, as in Hegel's *Philosophy of Right*. Every being is placed there like a piece of printer's type on a page arranged in military order. This order, an organizational system, the quietude of a certain reason, is the condition of both a railway car's and a text's movement from one place to another.

Outside, there is another immobility, that of things, towering mountains, stretches of green field and forest, arrested villages, colonnades of buildings, black urban silhouettes against the pink evening sky, the twinkling of nocturnal lights on a sea that precedes or succeeds our histories. The train generalizes Dürer's *Melancholia*, a speculative experience of the world: being outside of these things that stay there, detached and absolute, that leave us without having anything to do with