



The American Medieval

Memory and Place of Public Exchange

An investigation of the relationships we keep to the places we make and how this relationship is traced through time and memory to invoke a sense of spirit and belonging. We are a result of our ancestor's making and must recall and respect this by finding these places as they surface within the horizon of our time.

"Memory is sheltered either unintentionally in monuments created by chance survival of buildings, artifacts, spaces, or willfully preserved through conscious individual or collective actions."

Andrea Kahn

THE AMERICAN MEDIEVAL:
MEMORY AND PLACE OF PUBLIC EXCHANGE

by
Kyle Walter Terrio

A thesis submitted in partial fulfillment
of the requirements for the degree

of

Master

of

Architecture

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Kyle Walter Terrio

April 2011

DEDICATION

Dedicated to the memory and knowledge of faculty, staff, peers, and family involved in the process of this argument. Thank you all for the time sacrificed in addressing the research of the paper and design to follow. Much love.....

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ABSTRACT

Our memory of place is a reaction to the relationships we share throughout our cultural existence. Memory and place are influenced by familiar modes of sensory exchange between man and his/hers surrounding within the perceived and unperceived world. These exchanges design the episode of our circumstance as humans and provide a guideline for our quest to identify with each other.

The history and memory of a place provides evidence for the individual and community by recording functions of exchange through the shaping of our environment. All people share modes of exchange which transcend the cultural boundaries of being, but these modes can be buried by temporary patterns of social and economic habits. We must retrace the moments found within the memory and history of places for public exchange by revealing the basic elements of humanity. These elements pertain to Martin Heidegger's 'fourfold' and the four principle architectural spaces found in the clearing, path, dwelling, and burial. Revealing transparencies within the network of memories simplifies the method of extracting the importance of exchange for a specific place. The place becomes a design proposal supported by the functions of the past while engaging the present and future modes of exchange.

The North American Medieval design proposal uses functions of the clearing as design guidelines for a future of public exchange within the urban core. Trenton, NJ is an example of the rise and fall most North American cities experience when industry and technology shift and the foundation of exchange are forgotten. Trenton, NJ is one of many cities with the opportunity to absorb the suburban populous as our nation shifts towards densification and urbanity. By tracing the memory and function of the clearing through European and American culture we find a clear social, economic, and physical circumstance for growth of the public market place. Mapping out layers of urban development using the four basic architectural elements will expose the locations for exchange within the urban core. The marketplace fosters a sense of 'gathering' and supports livable relationships connected by the phenomenology of human exchange.

STATEMENT OF REFLECTION

As I begin to process the argument for this thesis, I can only be honest in presenting the fact that my memory is changing from the time I began researching this concept to the time I will be handing it in. I will not assume that I am finished nor can I argue with the fact that I will be. I am not necessarily proposing a building that must be conceived from the rudimentary building techniques of 2011, nor must it follow the national building code corporation of the US, nor must it be considered Green and/or LEED certified. My argument pertains to shaping the spaces of our urban environments based on essential cultural and spiritual models. It is an experiment in collective reasoning of urban planners, architects, poets, designers, teachers, and myself to derive a hypothesis for change. The basis for my argument stems from the transition of cities in the medieval epoch, and how the urban core of small and medium size towns were emphasized to sustain economic and cultural exchange. North America is now at a point where forgotten urban core must resume a role of focus for trade and commerce in order to promote public exchange. Exchange is both physical and meta-physical in terms of economics, politics, and culture. The argument unfolds in our absence of admitting our mistakes, our perception of history, and our disregard for memory. Individual memory can not be measured or quantified unless it is abstracted, intensified, and developed as an integral part of our nature. Memory is our design, and in turn memory designs us. It is a derivative of everything before us, upon us, and after us that I have learned and hence, would like to pursue. The argument becomes a collective pursuit of everybody involved. I must acknowledge the connected memories of my advisors, and how this integrated network of feelings and emotions affect mine. The American medieval is a phenomenon of my urge to grow as an individual, which pertains to my identity and reflections on my perceived and un-perceived world. It is inadvertently selfish but wishfully pertinent to major social and cultural issues of our changing cultural landscape. We all wish to be individuals yet belong to a community because we were meant to share memories; we were meant to share the perceived and un-perceived world. Tom Sherry stated ' "Personal satisfaction" is attained when both situations', individuality and communality, "are addressed and fulfilled" university of Michigan- JCAUP 32.

In order to provide evidence on the initial basis of my argument, I must bridge some rather extensive time periods, link un-proportionate philosophies, and presume the prejudices of my own Da sein, or being, with the memories I carry. The purpose of this argument is to invoke the emotions of people as we discover that our country is going through a powerful transition in which the emphasis on our urban environments is the only future we have to sustain a culture founded on the specific principles of freedom and equality. My argument results from the relationship I have with my current place of residency in Bozeman, MT and where I grew up outside Hightstown, NJ. It is the evolution and/or realization of my disjointed relationship with urban core of Trenton, NJ. As a current resident of Bozeman, I consider myself a member of the community because I dwell within the town core of commerce and local exchange. In comparison to my suburban lifestyle as a child, separated from the life of a village, I can only now see the discontinuity between cities of N. America and their relationships that support local functions. "Children are certainly the biggest losers- though the suburbs have been touted endlessly as wonderful places for them to grow up. The elderly, at least, have seen something of the world, and know that there is more to it than a housing subdivision. Children are stuck in that one-dimensional world. When they venture beyond it in search of richer experiences, they do so at some hazard. More usually, they must be driven about, which impairs their developing sense of personal sovereignty, and turns the parent- usually Mom- into a chauffeur." (Kunstler TGO 115) The freedom and exchange of the city is the culmination of existing patterns designed by the systems and relationships of people over time. Designers and architects alike must understand these relationships, the layering of their history, and the memories that reveal places of exchange in our built environment. It is time for the city to celebrate the local fabric of public and private spaces shaped by the functions of the individual and community. Architects and designers must now produce, not a final product, but a pattern that uses the memories of the city. The design and/or discovery of celebration and exchange comes from understanding the shaping, dividing, and evolving of our urban centers as a network of places linked by the city and its surroundings. This pattern does not simplify design with prefabricated methods of simplification, post-industrialization, and modern design technique. We must affirm the identity of place, rediscover the purpose of being, and design space by understanding the memory and presence of culture overtime. Architecture, as a design solution, is persuaded by the collective memories of a community resulting from the exposure of exchange between people and the four principle architectural elements.

"Like those birds that lay their eggs only in other species' nest, memory produces in a place that does not belong to it. It receives its form and its implantations from external circumstances, even if it furnishes the content (the missing detail). Its mobilization is inseparable from an alteration. More than that, memory derives its interventionary force from its very capacity to be altered- unmoored, mobile, lacking any fixed position. Its permanent mark is that it is formed (and forms its 'capital') by arising from the other (a circumstance) and by losing it (it is more than a memory). There is a double alteration, both of memory, which works when something affects it, and of its object, which is remembered only when it has disappeared. Memory is in decay when it is remembered only when it has disappeared. Memory is in decay when it is no longer capable of this alteration. It constructs itself from events that are independent of it, and it is linked to the expectation that something alien to the present will or must occur. Far from the reliquary or trash can of the past, it sustains itself by believing in the existence of possibilities and vigilantly awaiting them, constantly on the watch for their appearance."

Boyer 367-368 Michel De Certeau, The Practice of Everyday Life. Translated by Steven F. Rendall (Berkeley: University of California Press, 1984): 86-87

INTRODUCTION

Through the interpretations, correlations, translations, and quotations I proceed to find continuity and discontinuity within the works and opinions of architects, philosophers, theorists, urban planners, poets, and the like. This inevitable constant is based on the individual judgements and arguments obscured by our passions, values, logics, and spirits. It is obvious that each point of view is separated by the person whom learned from experience, conceived from enlightenment, and processed through language, in this case language referring to any form or object constructed to express an idea from one individual to another. What must be taken into account is the fact that all constructs were designed by influences and interactions with the perceived and un-perceived world. The philosophers' statements do not exist without the refinement of thought pronounced and provided by seeing a world and thus having an opinion about it. If the act of seeing the world is thought of as a force, than the world must provide a force in return. Theoretically, the return force is just as important, therefore, all of the people, places, touches, smells, accidents, and triumphs are integral to the one opinion the philosopher has. This commonality exists within everybody as a network of questions and answers that coalesce from our memory. Our consciousness exists within the perceived and un-perceived world by connecting the reality of our Da sein, or being, existence with the imagination of our spirit. The perceived world is where we filter our being into physicality. The un-perceived world is our memory of being, whether it is already past or has not become present. Memory is what binds us to who we were, what we are, and what we will become. Memory is the question and answer to all affairs and provides conclusions for comparison. Memory lends itself to everything learned, it holds onto everything felt, and grows with our Da sein as we make decisions and develop relationships. Memory is who we are and the culture we have created.

“Imagination is memory”

James Joyce

DEFINITIONS

Memory

defined by Merriam-Webster's:

1. a. the power or process of reproducing or recalling what has been learned and retained especially through associative mechanisms. b. the store of things learned and retained from an organism's activity or experience as evidenced by modification of structure or behavior or by recall and recognition. 5. a capacity for showing effects as the result of past treatment or for returning to a former condition - used especially of material.

Synonyms:

Remembrance, recollection, reminiscence. Dicitonary.com: 1. is the mental capacity or faculty of retaining and reviving facts, events, impressions, etc., or of recalling or recognizing previous experiences. 4. The length of time over which recollection extends: a time within the memory of living persons. b. the reputation of a person or thing, esp. after death; fame. 9. Commemoration. 10. The ability of certain materials to return to an original shape after deformation.

Place

defined by Merriam-Webster's:

1. a: physical environment: SPACE. b: a way for admission or transit. c: physical surroundings: ATMOSPHERE. 2. a: an indefinite region or expanse. b: a building or locality used for a special purpose. 3. a: a particular region, center of population, or location. b: a building. 5. relative position in a scale or series. b. a: b: an appropriate moment or point. 10. a: a public square. 11. a small street or court

Synonyms:

Emplacement, locale, locality, location, locus, point, position, site, spot, venue, where

Public

defined by Merriam-Webster's

1. a: exposed to general view: OPEN. 2. a: of, relating to, or affecting all the people or the whole area of a nation or state. c: of, relating to, or being in the service of the community or nation. 3. a: of or relating to people in general: UNIVERSAL. b. a: accessible to or shared by all members of the community.

Synonyms:

Open

Exchange

defined by Merriam-Webster's:

1. the act of giving or taking one thing in return for another: TRADE. 2. a. the act or process of substituting one thing for another. b. reciprocal giving and receiving. 3. something offered, given, or recieved in an exchange. 5. a place where things or services are exchanged: as a. an organized market or center for trading in securities or commodities.

Synonyms:

Interchange, commute, barter, trade, swap. trade, traffic, business, commerce, barter, market.

THEORY

MEMORY AND MEMORY

Memory is integral to the birth of new design and must be carried out as though it is alive within the growth of that design. Memory is what holds us to our place, or moves us to anew. We must begin to think of design from the standpoint of this memory by insisting the most direct elements upon the initial concept. The first of these elements is the 'Fourfold' which procures the pattern for the birth or vision of design. Secondly, the design is passed through a filter of the perceived and un-perceived world in which space and the objects within become a form of intuition. Without losing track of memory, the third step incorporates the intuition with the basic architectural elements referred to in the essence of Germania. The fourth step clarifies the Da sein and Gemainwesen, or existence and essence with the specific history of that place. The fifth step engages the prior steps with the structure and technology of the built environment as an integration of people and place to form the polis. "The polis, properly speaking, is not the city-state in its physical location; it is the organization of the people as it arises out of acting and speaking together, and its true space lies between living together for this purpose, not matter where they happen to be." ² Memory is a process of revival and denial in which the figurative language of past experiences become digested by the individual and community. Lewis Mumford describes this as the "emergent evolution" of collective actions to produce a new configuration people and place. Memory is the cultural identity of person and place, an extension of the cultural history through the "innovative recombination of previously existing elements rather than an unambiguous departure from the past, a series of fluid, emergent framing devices rather than a definitive coming to terms with history" (Koshar 300). Memory is the structure to formulating the argument and thus lends itself to the hypothesis for any and all questions pertaining to design.

Memory branches the entire framework of physical and metaphysical process by engaging the senses and emotions of our Da sein and landscape. It is a multidisciplinary outlook on the perceived and un-perceived world by engaging the personal and impersonal. Memory engages our Da sein with the landscape by initiating and/or revisiting a previous feeling associated with a previous place. It is a catalogue of events and experiences which binds us the time and place of feeling within a given state in mind. It is where we were, are, and the justification of where we will be because it is our 'horizon' and the extent of how we recall our place within time. We must see memory as a sense of place embedded within the local, mythical, and ritual landscapes to serve as pegs from "which people hang memories, construct meanings from events, and establish ritual and religious arenas of action". ⁴⁶ Spirituality, religion, ritual, and tradition all become woven within the fabric of our landscape and define the environment as a landscape for our desire. Only when we look past the buildings and streets can we see that the "landscape is the work of the mind. Its scenery is built up as much from strata of memory as from layers of rock." ⁴⁰ It is the landscape before us that we must understand, the landscape with us that we must share, and the landscape beyond us that we must preserve. Within the burden and impact of the street and house, the car and sewer, we remember the leaning oak tree and the stone creek bed. We remember the downhill walk to school and the leaf covered trail to the hidden lake. Memory continues to evolve as passions conquer and insecurities change, but there is always a consistency in the relationships we carry with the landscape and the patterns we build from them.

Visual memory is one aspect of memory that relates us to our perceived world and inspires a process leading to the decisions we make and the things we do. Evidence from research of Sensory Memory, Short-Term memory and Long-Term memory has suggested two possibilities on how memory is derived from visual memory or the process thereof. Firstly, "memory must retain properties of the original perceptual states generated when the memory is encoded" and secondly is the imagistic point of view which describes "a representation of a previously viewed stimulus that retains the topographic and metric properties of the original perceptual state". ²⁵ In both cases each memory has both individualistic and collective characteristics that respond to the process of memory within your mind. This means that memories can be linked to other memories and that your mind associates properties of one memory with potential characteristics of something else unrelated to the present circumstance.

For example, you are at the market and purchase some salmon, you happen to run into your friend who invites you over for dinner that night. The salmon is served, the dinner is enjoyed by you and your friend, and the memory carries to another day. The next year you are at the market and the salmon is awaiting you, your friend has moved but you are reminded of the moment only because the closed cafe beyond your step triggers a visual response leading to the moment you realize why you and your friend decided to have dinner instead of lunch that day.

The exchange of visual elements and spacial qualities within the your mind are derived from a formula of emotions and exchanges that took place during the 1st day you were at the market. These triggers can be anything in the perceived world, but it is the opportunity for circumstance that becomes relevant to the purpose for having the marketplace. There is evidence that visual memories are "a related class of representations without denying that they are linked to a larger conceptual network." ²⁵ This larger conceptual network can be considered from the perspective of a person and the perspective of a

community through the efforts and exchange of cultural experience. The concept of a city is more or less the extent of a gathering brought to function as a shaping device for culture and the memory of place. Within the city, memory and exchange become shared properties of being and bring to surface the truth of humanism. We exist only because of the relationships we have and once your perceived world becomes our perceived world the layering of memory and consciousness brings about an understanding for the places we make. The responsibility and collective nature of the places we design must reflect this cultural experience and/or manifest itself through the evolution of what we attempt to design. The perceived world is a collection of memories carried by individuals and the traditions they share. We carry a record of stimulus, whether it be pleasant or painful, that demonstrates what we care about and how we interact with our surroundings.

“In feudal days there existed a definite relationship between the different classes and individuals of society, which expressed itself in the character of the villages and towns in which dwelt those communities of interdependent people. The order may have been primitive in its nature, unduly despotic in character, and detrimental to the development of the full powers and liberties of the individual, but at least it was an order. Hitherto the growth of democracy, which has destroyed the old feudal structure of society, has but left the individual in the helpless isolation of his freedom. But there is growing up a new sense of the rights and duties of the community as distinct from those of the individual. It is coming to be more and more widely realised that a new order and relationship in society are required to take the place of the old, that the mere setting free of the individual is only commencement of the work of reconstruction, and not the end. The town planning movement and the powers conferred by legislation on municipalities are strong evidence of the growth of this spirit of association. To no one can this growth appeal more strongly than to the architect, who must realise that his efforts to improve the design of individual buildings will be of comparatively little value until opportunity is again afforded of bringing them into true relationship one with the other, and of giving in each case proper weight and consideration to the total effect.”

unwin, Town Planning In Practice: An Introduction to the Art of Designing Cities and Suburbs. pg. 375

The past is a sequence of actions that form the moments we recall within our memory. These recalled feelings and emotions are individualistic and collective through their interpretation and focus on the past. These moments shared by us define a collective memory that presides in the faculty of our local culture. Heidegger's gathering is the focal point for a specific Ort, place, in which the collective memory of our culture can celebrate a certain form of spirituality and exchange. Whether celebration is held through music, prayer, discussion, eating, or silence, it becomes the quintessential link between our neighbor and us, ourselves, and our place within the landscape. This celebration is the action and moment that spawns an experiential timeframe, engraved in the mind through the spirit of enlightenment. Enlightenment is recognizing ourselves within the greater culture and/or the greater whole of society. We can not assume we are aware of this enlightenment nor conscious of it at any moment because we can not fully control it. We must be remembered and reminded of the life within memory, and the memory that binds us together. It is accepting that “memory, the mind's power of having present what is irrevocable past and thus absent from the senses, has always been the most plausible paradigmatic example of the mind's power to make invisible present”.³ This invisible is the myth or the *domus*, “movement grounded in myth” that we follow, and entrust within our national and cultural identity as the memory we share. Maurice Halbwachs and Goethe believed that every memory unfolds within a spatial framework of re-representation. Therefore, we must attempt to understand what elements recapture the past, and how to find these elements preserved in our physical surroundings.

Memory is judgmental and personal, by all means individualistic in comparison to history, but this is what gives it a sense of being. Memory holds its own character, has its own *ut natura* or, natural will, that gives it personality. It binds us to the *nunc stans*, medieval philosophy for “standing now” in the region of spirit, becomes a path of thinking, remembrance and anticipation, saving time or pieces taken from it. According to Heidegger the “mind of being is subject to the history of being”.³ Heidegger's ‘Quadrant’ or ‘Fourfold’, in my opinion, is the first substantial realization that defines a non-scientific method for our understanding of what it means to exist in a place. Heidegger synthesizes key elements from the thinkers of history spanning the Greek epoch into the mid-20th century. It is his preparation of language, assimilation of words, and connection of ideologies that give a sense of wholeness to the argument. The ‘Fourfold’ must be looked at from the standpoint of human nature in that it resides in all forms of culture, people, and their traditions and memories. It is argued that he sways towards his German identity by emphasizing the *heimat* which can lead to imbalance of the neutrality in the arguments he poses. His works have also been linked to the Nazi movement, and thus believed to be persuaded by politics of the time. Regardless of these believed links, his understanding of the ‘fourfold’ within his life informs the character and the memory of himself and the force of the world around him. The force of the world working against the force of him must be looked necessarily in terms of place and how we perceive it. I will also confess that his national pride is something that should be celebrated because it is proprietary to the understanding of who he is, and where he came from. These are cultural concerns that invoke specific spiritual and mythical links to his heritage. These links represent a part of our memory that we as humans must begin to relinquish. We must see the world for what it was, is, and will be through the enduring nature of our thoughts. Although it is not strictly stated in the readings of Heidegger, it is my argument that memory is the network that connects the various elements of the ‘Fourfold’, it is the rational in Kant's *homo animale rationale*, it is the *why* in Arendt's action, it gives purpose to the care in Hegel's true spirit, to Marx's work over labour, to Nietzsche's will, and to the craft of *Da sein*.

MEMORY AND HISTORY

Memory can not be mistaken for history because it resides within separate functions of being. For the sake of this argument we must understand history from the scientific point of view that experience can only be perceived after it has happened. “‘Being’ does not provide history with a structure, but movement of ‘being’ provides a temporality that can be traced”⁴³ because being is the reality, the *vorhandenheit* which addresses time. Time is the historical function of being because time quantifies reality, calculates death, and projects “only where the human being is- not as living being, but as human being”⁴⁴ before history happens. History is the bygone of today’s action, the footprint fixed in the dirt as the action finished, inalterable. The walking through the dirt, the feelings, the experience is the memory of placing the footprint. History is this “conception, that which is bygone becomes objectifiable; thereby history first becomes an object, insofar as the fixation of that which is extant in the manner of standing opposite is understood by that”.⁴⁹ History is preserving momentary life to display, *selbstdarstellung*- what it was or where it came from. Preserving the *stelle* or place, from the Earth’s point of view is what provides a basis for recognition. This recognition is only justified once placed on *das gestell* or rack, for others to see, read, and decipher. History has no nearness unless we are part of it, and then our memory becomes the conditioning force. We can assume the facts, invest our minds in the ideas, but have no relationship with the time or place. Memory is our presence in time and place, the nearness to being and the result of our *vita activa* or human activity. Memory and history can both be collective functions in the universal sense, but history is the record of thought while memory is the thought.

History is no more than a projection of recording and measuring the completeness of our being. History is our *Überlieferung* or record of tradition, and memory is the language, myth, practice, and translation of the *Überlieferung* throughout the “cultural landscape”, a path taken on the “memory landscape” towards a “collective memory”. History as past “means no longer objectively present, or else indeed still objectively present, but without ‘effect’ on the present”.⁴³ History is characterized by the perceived world as the existence of something that happened which may affect our memory, but the moment of history is the end of our action. History is the map drawn by the local butcher, where as, memory is the function of thought the butcher has developed over his lifetime to subconsciously understand and translate the spaces he sees for you to follow. Heidegger refers to this path as the history of spirit, but I must construct my argument around the theory that memory connects spirit with time, not history. History may be the vehicle for the perceived world, but memory is the fuel that powers our being in the perceived and unperceived world. Calendars and schedules, as apparatus, give history the opportunity to “divide the continuum of time into static periods and didactic stages, when in reality time exhibits undemarcated and irregular boundaries”.⁵ History exists in the unperceived world through translation and association. What we know about the Shangri-La are the stories we have read and the images we have drawn. The conception of such a paradise can be easily misconstrued without the evidence, but the truth of its essence can be held in memory. The memory of such a place can live on forever because it carries qualities that may not pertain to something tangible, but rather something subjective, unattainable only because it is there to strive for or to hold onto. Memory is a response or action that “connects disparate events; it is formed on the tactics of surprise, ruptures, and over turnings that reveal its true power and its grip over the spectator’s imagination”.⁵ History is the application of time within our memory; such realness takes away from the memory of the unperceived world and produces a superficiality in what is remembered.

Memory and history are integral to all of the decisions we make and the actions we take in design and its relevance to our surroundings. They both represent a form of evidence from which we recall situations and solutions prior to our present state of being. From this process we can establish principle objectives to rational thinking, thus we become the *animale rationale*. I don’t hesitate to question that instinct may be involved, but this in itself is a breach of my research and I will leave it as such. In most cases memory and history are a result of our presence in what we consider reality, thus our visual and sensory memory is a permanent link to how we evolve and shape our surroundings. Therefor, memory and history use visual memory “to construct representations of the spatial structure of a scene that can guide subsequent behavior and to accumulate visually specific information from attended objects”.²⁵ The spatial structure and attended objects pertain to any physical element of this universe, but I want to make the distinction that it is relevant to the design of place and architecture, provided that we are honest in our intentions and proposed knowledge of craft. Generally speaking, design professionals seek to solve the problems of place through their own interpretation of the site and the people that use it. The collaborative process for making design decisions is typically brought about through the compromise of a few powerful individuals and scientific data. While all of this is relevant and unavoidable, it is only a small picture of the collective response that pertains to a resonable solution. The foundation of design should begin with the history of place and the memory of its evolution and/or reservation. These concepts are woven to the existing context within layers of time to be separated and studied. In most cases the designer has an unfortunate disconnect with the memory of place and must result to emphasizing the history. From this research one begins to find his or her own memory, although detached from the past, it becomes necessary for the future because relationships can change. What becomes most important to the decisions we make and the actions we take is using what we know from the layers of time and the memories of experience to find patterns and/or a lack there of that may inspire a reconditioning of place.

MEMORY AND THE 'FOURFOLD'

Memory and history are linked by the landscape and built environment we dwell within through what the Germans refer to as *Erinnerungslandschaft* or “memory landscape”. Memory landscape is integral to the design and shaping of infrastructure and culture by giving identity to place and people throughout the past, present, and future. This synthesis is found in John H. Falk’s statement that “human beings may have a genetically transmitted predisposition for the surroundings of species’ birth and early development”.¹³ We grow and develop in synchronization within a specific region through social, economic, political, and environmental processes. These processes help us to identify with ourselves what a community is, what the cultural landscape means, and where to find our being. It is possible that we share being through our experiences with others, formulating a collective memory that binds us with the evolution of *Erinnerungslandschaft*. John Klein’s statement extends this theory by describing that “sense of community and connection is stretched and extended in several different directions at once, so that ‘now’ seems to be a time that began many generations ago and has no foreseeable ending, while ‘here’ becomes a place that stretches far beyond the horizon, and even ‘we’ seems to involve both the land itself, and the people living on it” (Hiss 106-107). History is a primordial characteristic of being, according to which being is the ground of all history and may even be called *Seinsgeschichte* the primordial history of being. Heidegger realized that “history, as an object of science, is derived from the historical origin of an experience in a moment perceived after it has happened. For being does not provide history with a structure, but the movement of being provides a temporality that can be traced”.⁴³ This temporality is the memory we carry with us as individuals and communities by celebrating our culture through dwelling and discovery.

Memory holds true to the individual by reflecting one’s personality and judgement, but memory can also reflect a group of personalities through culture and ‘collective memory’. Both individuals and communities carry specific values, morals, ethical codes, rituals, and ceremonies. If the individual, as a human being, carried a body, soul, and spirit then the community would carry a collection of the latter. Although each being different in specificity, the fundamental aspect that these individuals decided to exist together means there is a collective response, agreement, and/or will. This collectiveness may be present because of specific goals, but only qualities of experience can lead to such goals; qualities of memory would thus become a resolution for decisions. It is in this aspect of culture that we find the ‘collective memory’, which arguably results in a belief system. Modern religion, economics, politics, and the like, all balance on such a belief system as does the traditions of indigenous peoples. This belief system is part of our being by constituting ways in which we live and interact with each other and the environment. It stems back to the relationships of the ‘fourfold’, and reinforces the notion that each culture stems from the abstractions of the ‘fourfold’. Held within a certain identity, the culture develops a unique understanding of the ‘fourfold’ procured by their ‘collective memory’. The ‘collective memory’ is the *Gemeinwesen* or common essence, as in community, that affirms unity within a given group of individuals. It gives order and shape to the social boundaries, physical space, action, and reasoning of being within the fourfold.

Heidegger’s philosophy interpreted as the ‘fourfold’ is integral to understanding the basic relationships from which memory can be derived. ‘Mortal’, ‘immortal’, ‘earth’, and ‘heavens’ define the four basic principles of man as the ‘rational animal’ who can *sich ihm zuspricht* or speak for himself. The ‘mortal’ as *homo animale rationale* is our humanity and our existence endowed with reason to understand even death. This reason is why we collect specific memories, hold onto relationships, and understand our presence through out our lifetime. The memory of the ‘mortal’ is the conscience of ‘mortal’, and the realization that *Da sein* or being is the relationship between man and what he encounters within the ‘fourfold’. The ‘Immortal’ is who we hope to be and the will to finding that being or existence. The ‘Immortal’ refers to the unobtainable freedom we seek through spirit, will, and action. To Heidegger, the spirit is *Gegenwart* or absolute presence of being, finding the origin of eternal nature. This is where we find moral law, mutual understanding, culture, and the collective memory. The Earth is what supports man and allows him to exist within the parameters of a physical world or perceived world. The memory of the Earth and perceived world is the landscape and architecture that is negotiated, preserved, and provided to make a place. Within the Earth “being is found in thatness and whatness, reality, the objective presence of things *Vorhandenheit*, subsistence, validity, existence *Da sein*, and in ‘there is’”.⁴⁵ The Earth enables medium for our craft, it gives us the opportunity to show our *Zuhandenzeit* or handiness. The Heavens, described as the unperceived world or the world beyond our horizon, is the unobtainable place *das Heilige* or the holy. Nature is the holy, it is the “original illumination, the horizon which is not itself being, but within which all beings appear”⁷ because it is older than the ages. Our memory, through the *Seinsgeschichte* or history of being, describes our nearness to nature through “the wine given by the fruit of the vine, the fruit in which the Earth’s nourishment and the sky’s sun are betrothed to one another”.⁴⁰ However, we can only experience that within our lifetime whereas, nature exists beyond our lifetime, through a series of epochs we can only guess what becomes. The Heavens represent a place we can not inhabit, but we are connected to it through the *raum* of being which we are fortunate enough to discover.

I argue that the 'fourfold' is a production of our memory which forms the basis for our rationale and reasoning. This production of relationships pieces together our being through the process of learning, understanding, and recalling. The components will be discussed in later detail once we have established the basic phenomenon that thought involves "following a path that has been more or less inscribed in the ground by others who have been there before, following the most promising turns, occasionally getting lost and occasionally arriving at the light and comparative orientation of a forest clearing".⁴⁰ If thought is both the forest and the landscape, memory becomes the path we take within its boundaries. The evidence of our experiences correlate with the actions taken on this path, however, a path taken twice might reveal something different. Reality is based on the opinion that "memory, the mind's power of having present what is irrevocable past and thus absent from the senses, has always been the most plausible paradigmatic example of the mind's power to make invisible present".³ Heidegger is inaccurate in referring to the mind of being as subject to the history of being because it is memory that determines whether man responds to being in terms of will or thought. This is the will to change and to see new perspectives, to use curiosity and compassion to overcome difficulty, to care, to craft, and to dwell. Memory is the rationale for our path chosen, and is the reason we seek the clearing in the forest. Memory is the ongoing focus of what has passed and what continues to breath. Memory is the 'Earth', 'Sky', 'Mortals', and 'Immortals' because it is the evidence of our being, of our existence.

The 'fourfold' is designed as a set of relationships in which we recognize, as rational animale, our sense of being within the 'Mortal', 'Immortal', 'Earth', and the 'Sky'. The Erde or 'Earth' and Himmel or 'Sky' blend to form our horizon of place in which we dwell and be. This horizon is where the dwelling, clearing, path, and burial exist as the basic architectural principles of our memory and collective memory of culture and being. Our relationship with place and caring for place comes with our inhabitation of place through the dwelling, that which is property of the 'Mortal'. The dwelling is what we create from our being and becomes the relationship within ourselves to preserve what we know as being in our time and place. The dwelling becomes the first principle of architecture as a derivative of the 'mortals' individual memory held fast to the essence of their craft and spirit, built upon the action present in necessity. This spectrum of the perceived world gives us a frame of reference for the 'Mortal' and 'Immortal' (Divinity) from which we gather and celebrate the perceived and unperceived world. The 'Mortals' dwell in that they await the the divinities as divinities in hope for what is possible but not yet to be. In hope for what is memory, but not yet remembered. If we refer to dwelling as purely the concept of making present, than the clearing, burial, and path are all forms of dwelling. We must separate these principles of architecture in order to understand their significance within memory, and how they affect our understanding of place. Once we define the essence of each principle the 'fourfold' will reveal itself, from time to time, reminding us of our being.

The 'fourfold' is the structure of all being within the perceived and unperceived world from which memory derives its purpose to make space. Memory is the reason from which decisiveness presents the question "it is not a matter of decision whether we are here factually present-at-hand, but matter of decision whether we want to act jointly or contrariwise?".⁴⁴ The basic argument of individual and community parallels the phenomenon of memory and 'collective memory'. The 'fourfold' applies to memory and 'collective memory' because it incorporates our reality and our being with our sense of place. Our being is the reality we see within the perceived world, and the thoughts we think beyond the perceived and into the unperceived world. The perceived world that we try to understand is the Earth, the perceived world that we know is the 'Mortal', the perceived world that we don't understand is the Sky, and the unperceived world that we struggle to follow is the 'Immortal'. All of these components address our memory of being within our reality that as 'mortals' we experience death. Death is the memory of birth, a timeless cycle, of constant comparison and question only within the bounds of something that exists outside what is perceived as life. The only way we can comprehend what is outside life is by celebrating it within our sense of place. The place we create evolves from the reason we need it, whether it be for pure faculty of art or the clearing and gathering of celebration. Within each place exists the memory of making the place, using the place, and changing the place. These basic steps will always be the precedent to why place exists within our memory as a mode of perceiving the world and celebrating the unperceived. Before we partake on the quest to trace the memory of place, we must understand the basic architectural principles of place, and the fundamental aspects of each.

MEMORY AND ARCHITECTURE

The four basic architectural principles from which the perceived world gives purpose to our being are the clearing, dwelling, burial, and path. Each principle carries with it a unique relationship to the 'fourfold', and possesses specific characteristics that define its relevance to the memory of individuals and 'collective memory' of culture. Since the waldman were bound to the natural environment with an extreme sense of organic relationships, it is somewhat obvious to proclaim specificity for each principle, but in doing so we can translate what the intentions are as culture and memory progress. The waldman always understood their place and what it meant to be within the place later referred to as the Heimat or homeland. The waldman represented the origin of what Germans today consider the volk, or folk who kept a loyalty to nature as the all powerful force. They saw within the forest the mortality and immortality, the Erde and Himmel as a presence parallel to their being. The great oak tree was literally the 'immortal' from which sacrifice and ceremony paid homage. The moon was literally the Himmel from which the spirit of good fortune gave rise to the crops of next season. The Erde was literally the place of which death becomes life through the construct of dwelling and burial, preserving and bearing. The 'Mortal' was literally the presence of being, the freedom of choice, and the gathering of hope who inscribed the Erde with marks (paths) left behind. The 'fourfold' resided within the perceived world because the unperceived world was given the chance to materialize as if nature had its own spirit, will, and culture.



"Agricultural Labor throughout the Year" (Figure 1)

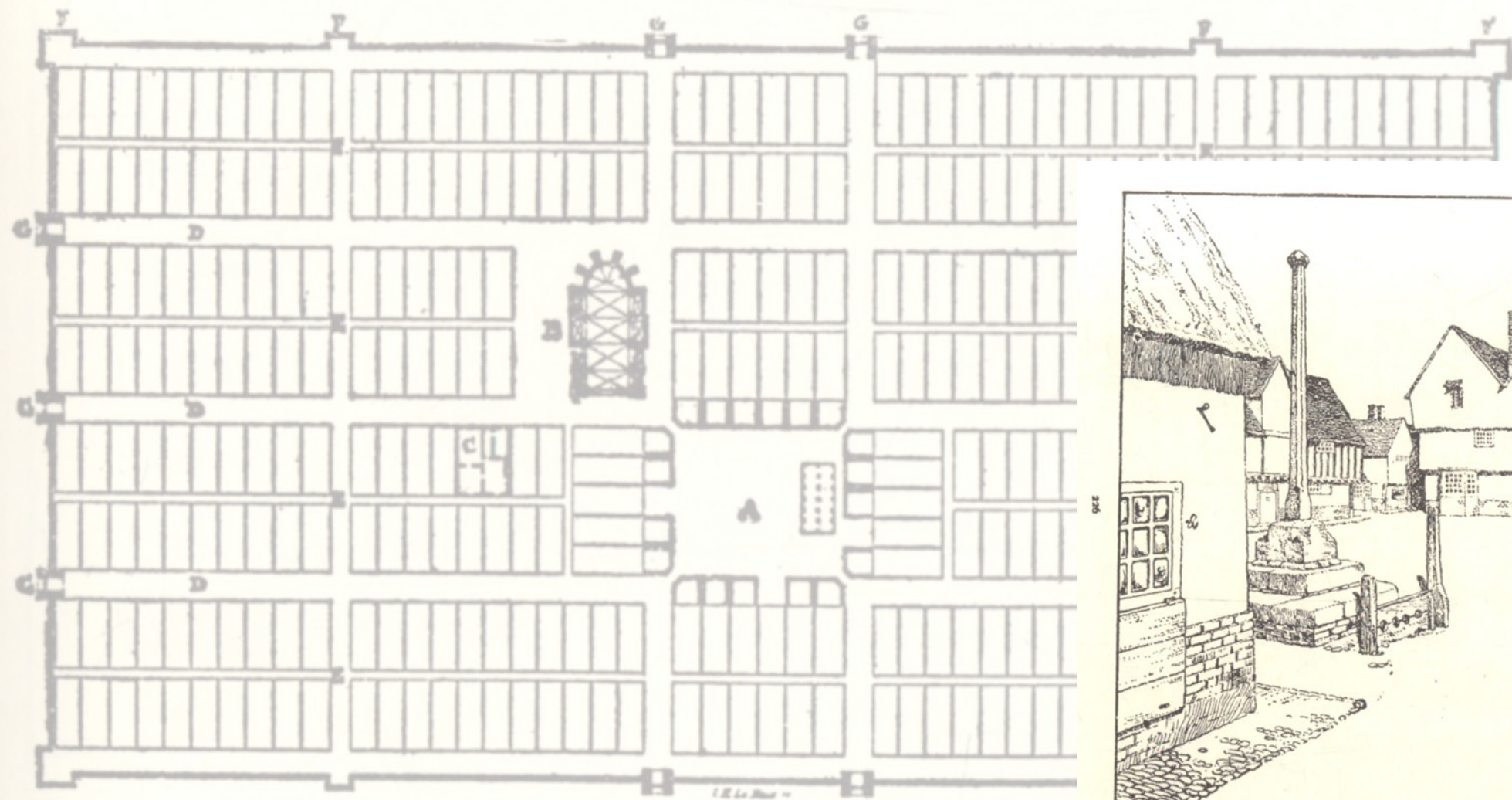
The spirit, will, and culture exist in the places we create through the intervention of our thoughts upon the landscape. Each epoch presents a new theory just as each culture uses it within a range of similarities and differences. Pugin stressed the notion that Gothic architecture was derived from the natural laws of structure. Translated through building techniques, these symbolic qualities of nature would represent a perceivable scale, appreciated by the 'Mortal', as Godness within nature. This affect was taken from the details of flying buttresses and Rose windows to the sculpture and imagery of organic geometries in trees and plants. Was Gothic architecture invented as a tool to consolidate the pagan traditions of waldman and Northern European counterparts? Through the strands of analysis present in this argument it is quite possibly true, however ulterior motives, relevant as they may be, must be set aside for the result of such a gesture. In case being, the religious anecdote of such a move still holds true to the 'fourfold' being present as the dwelling of worship and prayer takes the place of the clearing. It is now within the enclosure of representation that the 'mortal', 'immortal', 'earth', and the 'sky' are addressed. What is fascinating, and will be discussed later, is the fact that this evolution of the clearing became the embryo of Medieval cities during the revival period of religious fervor. The Cathedrals and public places reinvested the collective memory of the city by providing focal points to address the community's spiritual needs.



The Beginning of Gothic (Figure 2)



Gothic Architecture as a natural phenomenon (Figure 3)



Illus. 37.—Plan of Montpazier from Parker's "Domestic Architecture"

A. Market-place.

B. Church.

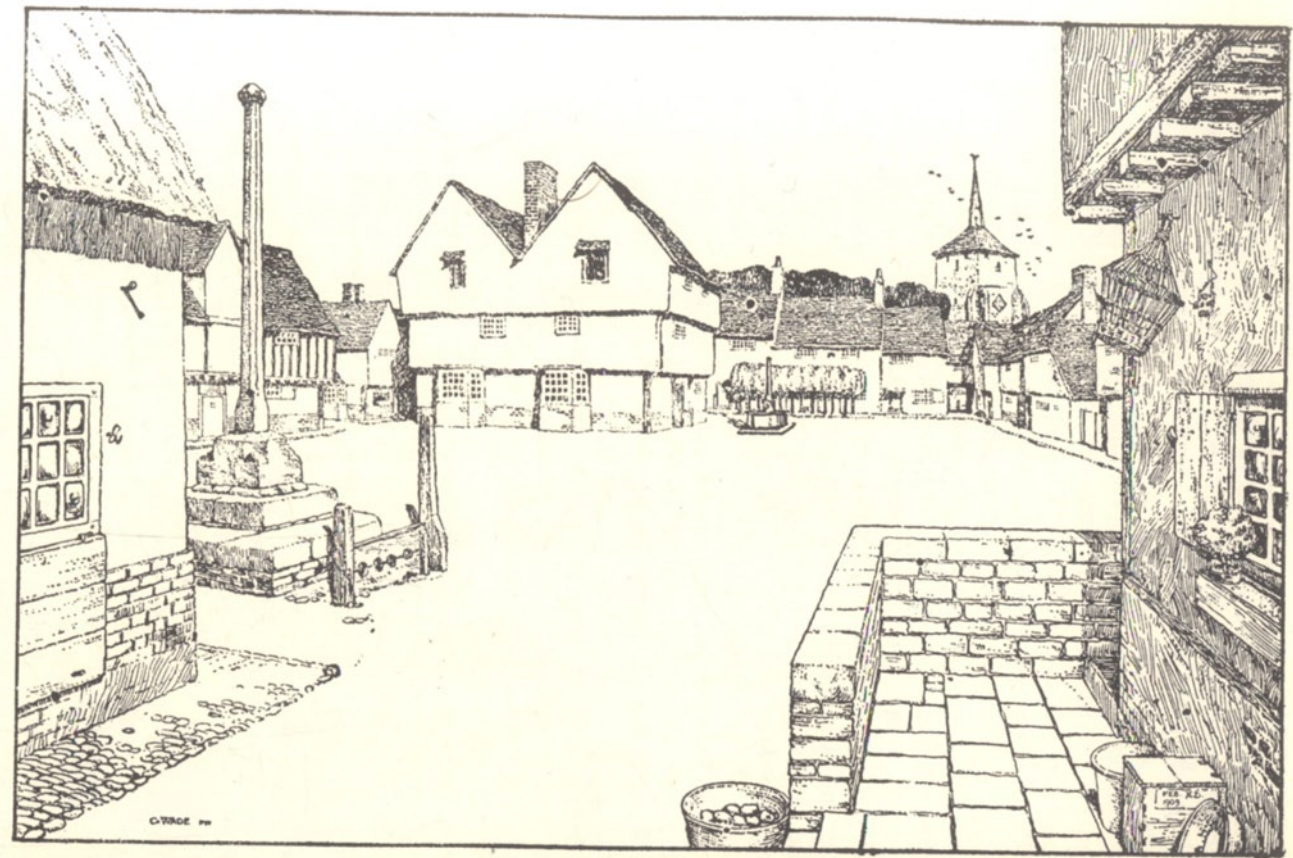
C. A double house of the original plan.

D. The principal streets.

E. The lanes.

F. The towers.

G. The gates.



Illus. 164.—A village market-place.

*The urban clearing. (Figure 5
and background figure 5)*



"The Clearing" (Figure 4)

MEMORY AND THE CLEARING

The clearing is the first architectural principle to demonstrate an emphasis on culture as a collective moment from which the individual and community share a collective memory. This collective memory holds the feelings and emotions of individuals that bind qualities of human nature from love and hate to jubilation and despair. Collective memory engages what Heidegger refers to as thinking along "a path that has been more or less inscribed in the ground by others who have been there before, following the most promising turns, occasionally getting lost and occasionally arriving at the light comparative orientation of a forest clearing".⁴⁰ Clearing is also the action to 'open' and 'light' or *lichtung*, the dense or *dickung* forest to provide space for the gathering of peoples. It is a point of perspective from the 'Erde' to 'Himmel' in which the *waldman* captures the essence of 'his' horizon. It is a place of reckoning and celebration, enlightenment and obscurity, where the *Ereignis* or primal festival of greeting can occur. The clearing is a definitive point of detail in what we consider the public realm because it represents the origin of a communal act and appreciation for other beings. It is the recognition of others' thoughts through the interpolation of moral and ethical judgements that they share. There is reason for the campfire in the meadow, as the embers sparkle into the decay of the earth and the smoke transcends to the darkness of the night; do we see where we are.....? Maybe not to understand but at least to be aware of those and that are around us. Whether it be for business or trade, economics or politics, religion, celebration, or war, the clearing as the gathering, is a result of our collective memory sharing an experience. The clearing is the gathering at time when we realize we are part of a greater whole, generating a greater force onto the experience of being. The clearing manifests itself in various forms through the context of western civilization from the cloisters and squares of European Christian empires to the city parks of New York and Philadelphia.

Resoluteness as an event is the manifestation of the gathering within the clearing giving the clearing a purpose to being. The clearing is a decision "to act jointly as to a resolution"⁴⁴ because it frames the collective reasoning of the animal rationale. It is and has become the public space for honoring and celebrating people and their actions. The clearing is the original public realm that blends that status of people for an assembly of higher foundation, introducing the equal nature of culture and the collective memory of public ceremony and debate. A point of diverse agreement, if you will, comes from "forgotten memories that have long been dormant, or because their original function and purpose have been erased, allowing the viewer to substitute invented traditions or imaginary

narrations".⁵ Traditions and narrations come from the myths and fairytales of folk, lived experiences within a collective genre of being, in some cases the gathering as story-time or story-telling. Halbwachs argued that memory was based on lived experiences brought from the past for the purpose of knowing the present. This 'lived experience' was the link between the personal aspect of what is memory and what is history. The convergence of people to listen, perceive, dream, and hope is similar if not what we do when we gather by the tv for the 7 o'clock sitcom or relax at the coffee shop to be entertained by the sidewalk stage. We are engaging in a physical collective response to something perceived or attained. Aside from my personal response to the virtual world as a problematic way of experiencing or gathering, I can only provide evidence that this too represents a point of convergence for minds and spirits. Whether a TV show spawns raw nostalgia or grandiose excitement, it pertains to the collective memory of what is taken from the show and accelerated into the community from the jokes and one-liners to the romance and divorce. Our resoluteness has become our living room, thus our purpose of being has become individualistic, and the manifestation of the gathering as a public space has been changed.

In the strict sense of our being seen and felt in the manifestation of dwelling as evidence, I can only assume the virtual world of gathering does not fulfill the true powers of the clearing. The clearing is supported by a community in a specific time at a specific place such that the time and the place and the people are 'onefold' within the 'fourfold'. This is where the 'mortal' sees the 'mortal' as brethren not beta because the faculties of being come to the horizon of Erde and Himmel, so the experience can be shared in their entirety. The clearing evolves into the square, the plaza, and the park, which becomes the "current of continuous though still moving in the present, still part of group's active life, and these memories are multiple and dispersed, spectacular and ephemeral, not recollected and written down in one unified story".⁵ The idea that the clearing manifests itself in western culture is a proven case that the clearing is a methodology branching the faculties of physical space. Gathering is the continuous movement that occurs within all of us for the purpose of the collective experience. We can only survive through the balance of individual and collective experiences because being requires the presence of others' being. If we ignore the consequences of "isolating" trends, such as video games, TV's, and I-phones, then the next generation will hold a faint depiction of the playground, the woods, and tangible experiences within its memory of the perceived world. Portions of the perceived world have already become virtual, but I argue what is perceived based on what is sensed. We sense the smell of winter by the density of the air, the coolness of our breath, and the changing of the environment around us because we are engaged with being, in the moment of that change. We watch the ball drop in Times Square in parallel with the world as if we are brought together in Manhattan to gather for the changing of time. A virtual clearing within the skyscrapers, the purchase of entertainment and friends, memories blend from year to year as the confetti drapes the landfills. We digress into a state of euphoria prided on the gathering we built within our living room; behind the tv sits the copper and rubber connected to the wall, to the world, to nothing, but a memory of coming together, a collective memory of being within the fourfold.



The private or 'local' gathering of family and the hearth "Folk" of Germania (Figure 6)



The public or 'regional' gathering of friends and fans at Woodstock, NY 1969 "Modern Folk" of America (Figure 7)

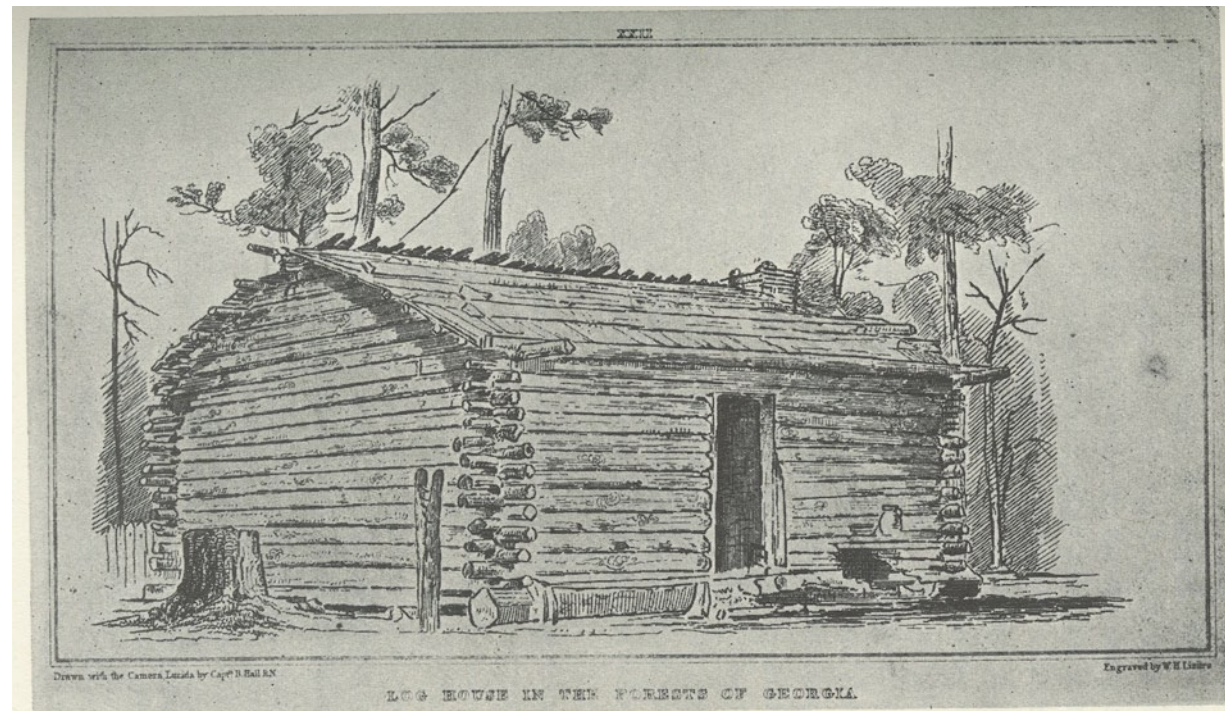


The obscurity of people, product, and place shadows the essence of gathering for collective experiences and memory. The 'worldly' gathering of mortals at New Years celebration, Times Square Manhattan, NY 2011. (Figure 8)

The clearing promotes exchange between people, place, and the traditions held within the greater context of cultural memory. People and traditions can be separated into activities and functions that coincide with architecture and planning to form living public places adapted to change and time. The clearing can only survive if it is used to celebrate the many activities and functions of a culture. It must carry the memory of traditions and provide room for new exchanges because function, scale, and property are evolving within patterns of social and economic relationships. The clearing is a place where these relationships can overlap; where the working homeless can laugh with the artisan and the politician can argue with the poet. In order for a village, town, city, and metropolis to survive it must support the public and private needs of those who dwell within its edge by providing clearings and/or places of gathering. If these clearings are designed according to... or manifest from the relationships of... then they are exposed solutions and thus have a direct relationship with the existing functions of a place and its people. The clearing becomes an essential place within the support network of the built context because it combines the designed and undesigned, perceived and unperceived focal point for gathering and sharing our sense of being. The sharing is the exchange and moment of realization that we belong to the greater organism of the community, the greater extents of the city and supporting countryside, etc. Sharing our sense of being is our cultural memory derived from the social, economic, and ethnic qualities of contemporary urban centers. If we as designers want to address the issues pertaining to urban blight and abandonment, then we must focus our efforts on the spaces of the support network. An enjoyable place to live is one that carries the multiple uses of public and private spaces. The clearing is the quintessential public place for public exchange and must be addressed without coincidence to reform the quality of cities and the people who share their memories. The only truth is to look into the history and memory of a place to find manageable qualities, moments of interpretation, and potential directions for design. It is the footprint of the past that provides the evidence for today, and in this evidence is the traditions and memories of culture and place.



The public masses at Cologne Cathedral (Figure 9)



(Figure 10)

MEMORY AND THE DWELLING

The dwelling marks the power and memory of the individual as a vehicle to express ownership. *Buan* is Germanic for dwelling and *bauen* can infer 'to build', 'to dwell', 'to cherish and protect', and 'to preserve and care for'.⁴⁰ Therefore, to build means to experience the making of something beyond the structure of nature. The dwelling becomes the quintessential "act of making" as the "occasion for the close and intense phenomenal experience of nature, when the intent of the hand, the configuration of the tool, and the resistance of the material coalesce in the moment of making".¹⁶ It bridges our sense of the perceived world with a permanence of nature where we see ourselves residing. The dwelling, just as all other architectural principles, provides 'residuum', or evidence from which we can gather our memory of place. A perspective to compare the attainable with the unattainable, the perceived with the unperceived. The dwelling as the home is merely a place for *sich ihm zuspricht*, man speaking himself, to give reason to being.⁷ The dwelling, as an enclosure to the personal thoughts of an individual, gives boundaries to moments and memories we choose not to share, and presents the notion of private space. Private space can be seen as the reading chair of your study or the cell of your prison, but it is more a state of mind than a physical construct. The dwelling is a point of departure from the community for the *waldman*, and represents the freedom of the individual. It is only in this right of departure that they can take pride in their work, character, and being. *Zuhandenzeit* is the 'handiness' of objective presence, and the nearness one feels to what he can accomplish. If accomplishment and care are brought in parallel to what it means to dwell, then dwelling is the ownership of our care for place and being. It is a memory of our own force on the Earth and a reminder of the presence we carry within the 'fourfold'.

The dwelling becomes the 2nd principle of architecture in which the process of inhabitation is segregated into units where the cultural experiences are exchanged for personal ones. Self-preserving is the fundamental principle of being and is reflected in the dwelling as an individual curiosity. Self-preserving is taken from Heidegger's notion of care, Arendt's notion of action, and Hegel's notion of 'true spirit' as the moment of privacy. The bounds of culture are left at the doorstep so space can be made for the "inner self-knowing and self-preserving"" to become a moment of consciousness".³⁹ This consciousness is derived from the cultivation of personal identity which is believed to give us a sense of power and worth. Rousseau suggests in *On the Origin of Inequality* that our power and worth comes from culture, what he considers the original nature of being. German culture is made up of a collection of individual's powers and worths which are enhanced by the 'collective memory' through experiences. The power and worth of the individual was given superiority, which we would now define as freedom. This freedom was the ability to separate yourself from the community, to find your own place within the woods, and to create your family. The concept of family differs throughout the cultures of the world, but in this argument I want to make the connection between the family and the dwelling. You may consider

the culture as the whole of families and a family within itself, but the dwelling defines a lineage of the part within the whole. The part, or property, became the “world-historical individual” and “family as the sovereign’s will. Nature unified through blood kinship and self-identity, was tied to the family and local custom”.³⁹ The making of the dwelling is the action and craft bestowed upon the landscape to preserve oneself and family. It is the property or value ascribed to the labour of making and “value creating power”, in Marxist terms. Its worth is brought with its intention as a device of the ‘mortal’ to be within the ‘fourfold’.

It is interesting that our ‘collective memory’ guides us back to the cultural experiences of the community as we proceed to use technology to connect ourselves, within our dwelling, back to the clearing or gathering.

Our memory of freedom and individuality is held within the notion of the dwelling as an icon of western culture. It is the beginning of comparison and the end of debate. Everything in the modern sense of cultural judgement comes back to where we live or reside. Whether it be in the farmer as the settler or the nomad as the wanderer, we all dwell as a function of our being. This pragmatic function to protect and provide a place for perceived efficiency and comfort is what drives our culture today. The dwelling is no longer the place of freedom but the place of control. The primal spirit of power we entrust in the principle elements of craft as building has foreseen the efficiency of mechanization and remote assembly. The dwelling from its function, to its aesthetic, to its place within the ‘fourfold’ is still a part of our memory. For it is always there: within us, around us, the awareness of its purpose serves only to accommodate our perceived ownership and power. The properties of its being here, built with precision from recycled plastics and oils of the Earth’s belly, transform “the invisible power within” us “into a power adapted to the world” we know.¹⁵ This transformation has become our life within habit, no longer do we dwell as if necessity, family, love, or care were provided to us as something we shape. We still remember the power in dwelling as the self-preservation of ownership, the individuality and freedom, but it is no longer something we craft, but a commodity we buy in western culture. To craft something, to make something, is the action brought forth from our abilities as, the animal rationale, to foresee improvement. The dwelling becomes a language brought into being through this craft that holds with it a spirit processed by the craftsman. In judgement, I must set aside all admiration for the perceived craftsman of today and place emphasis on idiosyncratic details that may or may not change. The possibilities of craft are endless but so is the potential for technology. So farther we are from the horizon and ‘fourfold’ when we begin to manufacture dwellings, regardless of the manufactured pieces and parts, regardless of the manufactured tools, there is a point at which our nearness to something is lost. Our being resides within the balance of the perceived and unperceived world, our memory does not withstand the details of modern technology, thus we are forced to seek automation. Within automation the perceived world is a check and balance, a yes and no, where thought is controlled by the tool, and thus given power to the tool. This transfer of power is the transfer of being from the ‘mortal’ to the machine. We are no longer the dweller as the maker and user, but now the user alone. What we have now is a manufactured house with automated systems built by automated machines and processes with records and histories but no memories. The dwelling as being in private, manifested by the power of our actions, through our spirit to care and self-preserve is now subject to the systems we created and not us. We must dispose of this virtual power and relinquish our devotion to the craft, which will gives us the memory of our actions, and lead us back to the spirit of our place and dwelling.



(Figure 11)

....memory links the living to the dead. The homeland, as the embodiment of dear memories, holds the heart of man, who parts from it with sorrow and looks back to it with homesickness and longing from abroad..... Even in times of nomadic wandering, family and home are the source of such sentiment.... The metaphysical character of the clan, the tribe, the village and town community is, so to speak, wedded to the land in a lasting union.- J.B. Jackson, Discovering the Vernacular Landscape



(Figure 12)



The ritual and ceremony of a burial withstands time through recognition and memorial. Death is what grounds us and unites our being within this environment. The commemoration of an individual and community corresponds to the culture and place of design. "Island of the Dead" (173)

MEMORY AND THE BURIAL

The burial is recognized through perception of the 'mortal' as a transition to being and dwelling alongside the world, but the burial as a transition is devoid of all physical implications. The burial refers to the grand scheme of our organic being in the lore of immortality, where life is the movement and flow of the earth through our memory. The burial can be a collective memory or individual memory based on history and experience, but it is certainly a proponent to the force of the future. From monument to memorial, lore to myth, story to fairytale, death is recognized only by what is left behind. For positive or negative, the burial can be the end or beginning of an idea, therefore recognizing what has past and finding potential in the future. It may be seen that the burial is a commemoration, but in the light of the Waldman, it is seen as an attribute of being. The burial is the "human happening as carrying itself out and remaining in knowing and willing"⁴⁵ for those to follow, keeping within memory that which is relevant to the being of tomorrow.

The burial fulfills the 'fourfold' through quantifying the transition of being and recognizing the transition from the 'mortal' to immortal presence. It is the collective respect of the community to remember the individual during their departure from the place and time of being within the perceived world. Understanding that every soul carries a will which forms the recognizable spirit that defines the individual. Those who know or share memories with this individual carry those memories past the burial into the present and future tense. As though a piece of the individual's spirit is carried on, unconsciously by a determined force, within the constructs of the community from which they came and left. This spirit is another point of gathering determined not by the arrival of enlightenment through the Heavens alone, but through the basic nature of our organic presence. We, among the greater network of living things, decay and become part of the Erde form which we rose. Our mortality is beyond the de-beautification of our physical presence, and lies within connection with nature. To understand this phenomenon gives us the rationale to open ourselves or give ourselves back to the Earth through burial. The clearing is to the celebration of the Himmel and the Heavens as the burial is to our bond with the Erde and mortality.

The burial and the act of burial are the least pretentious acts of being because they define the sacrifice of time and place for the individual. It is typically the individual whom sacrifices one's perspective or opinion or even life for the collective nature of a situation. The act of burial commemorates this individual and provides the closing scene to being as a play, rehearsed and unrehearsed by the community. Beyond the gifts, flowers, and premonitions the individual, in most cases, is cleansed of his wrong doings and held within the memory of the community for the positive influences of his spirit. In terms of war, holocaust, and the ignorance of being, there is no exception to what is right from wrong, but the memory cast from such affairs leaves little to question other than consequence. Human nature is an abyss of

discussion, but mortality is beyond the question of reality because it is anything and everything to us. This is why we must place more emphasis on the time and place of burial. Whether it be celebration, memorialization, or both it must be integrated with our memory of place and hold unforgotten power within our landscape.

The waldman believed in the burial as a dynamic property of being; held within the basic rituals was the burial as a valued place within the landscape. It becomes the portal in to the afterlife, transitional point back to the earth, and resurrection of the tree in the forest. The tree is then worshipped as man and earth, integral to the life, death, and survival of the tribe. Annual assemblies amongst the sacred groves, sacrifice and resurrection to the roots and trunks, initia gentis is recognizing the origin of race and woodland birth. Hereby the burial, referred to as Tumulus or Tumuli in Germania, becomes more than just an act by reinvesting the memory of the people within their culture. The burial is a priority to maintaining happiness and health for those in the time and place of being. The Tumulus were constructed mounds of earth, accentuating the landscape, breathing life back into the Erde in return for the spirit and memory of good fortune. Valued by the community and individual alike, they shared the properties understood by a collective understanding of nature, and thus a collective understanding of culture. This was the dynamic property of creating valued space for the existence of spirit, space for the existence of memory.... specifically, I might add.

The burial is a key architectural principle because it requires history and memory to keep it alive. The burial is an example of our “working memory” which “we use for the execution of our Plans as a kind of quick-access”.²³ It is left there so that we have a constant visual of the past as an unchanged element in the ever-changing world. The location and plan of a burial is the spiritual implication of how each and every culture forsees the memory of its people. Whether it be in honor or disgrace the significance of the burial portray’s the relationship of the mortal with the ‘fourfold’. It is evidence of our humility and respect for our family and community because it gives permance to the impernace of life. We as humans feel it is necessary to honor those before us as a ritual of exchange. This represents the final exchange, of friend of foe, to embrace the memory of those who contributed to the shaping of our history. As a memorial, the burial becomes an object of ceremony passed on by the ages as a visual anecdote preserving the person or persons. This object is no different than a building, plaza, or place because it becomes a part of our visual memory and provides ‘recognition’²⁵ of something meaningful to our being.

Why do we need burials?
What is it about the spatiality that reminds us of the past?
Is memory not enough?



Burial as an architectural phenomenon engaging our sense of place (Figure 14)



We all experience death within the inevitable cycle of life. This becomes personal, private, and public. The cemetary rests upon the hill above speaking to the town and valley below (Figure 15)



The scale of a burial can change within an urban environment, but the process and purpose of remembrance is still fundamental to the properties of an exchange between life and death. This must be celebrated within architecture as well. (Figure 16)



We choose how we mark the earth (Figure 17)

MEMORY AND THE PATH

The path is the mark of the 'mortal', or 'folkway' that links the other three principle architectural elements. The path is the point of transition from one place to another that provides 'mortals' with a freedom beyond their dwelling. It questions the edge of place, follows our instincts, and captures our movements and experiences in between. The path solidifies the structure of the community and provides a pattern of usage, a product of time, integral to our being and memory. We walk, run, ride, swim, and fly through these arteries of culture, which pump us from organ to organ, collecting and releasing, each serving a specific purpose as the layers of memory exhaust the soil. Constantly modified yet constantly the same they breath life into every community, and connect us with others. Kevin Lynch argued that "the built environment consisted of paths, edges, districts, nodes, and landmarks, all of which potentially referred to individual as well as collective memories, 'private' as well as 'public' images of community".²⁴ Riehl describes the 'Land und Leute' or contrast between road and path as the "road" which connects producers and consumers and the path which connects villagers and citizens. The path becomes the journey from place to place introducing private, semi-private, and public experiences. In terms of the urban environment, the path becomes the public realm engaging the memory of the individual and collective memory of the community. It is a membrane and a point, sharing the parallel relationships of public and private providing a glimpse into the perceived and unperceived world of the 'mortal'. The path, as a place in itself, is brought forth by the being of mortals to reinforce the movement of our memory. It is continuous and spontaneous, dynamic and static, residing in the landscape as a contour of language with a beginning and end. The path can be a destination in itself, provided for those transient souls who dwell in the transition and do not belong to the dwelling or clearing.

Unfortunately, the path has become another place of habit where the experience is lost and the destination foreseen. There is no more passage or journey to find and explore, to let curiosity direct, or memory propel. Roads and streets, highways and skyways prevent the walk and stroll, the gander of neighbors and prints of a fox. Just as the tool and the craft of our being, we have automated our movement within the machined path of efficiency, hence the term auto-mobile. We bisect our inter-worldly experiences with machines and rules of virtuality by encompassing ourselves in the notion of saving time. Sitting behind the steering wheel is no more arbitrary than sitting behind the TV because it facilitates a similar departure from the essence of the 'fourfold', and the essence of being. We have lost the memory of the path within the road because we have calculated the distance it takes and assumed the speed in which we limit. We have extracted ourselves from what it means to share the path as a public space and pushed it into the vague morphology of a sidewalk. Referred to as a transitional zone and mediator between the street and the storefront, it has become an after thought. The path is squeezed into submission by the

inhuman scale of office towers and the un-perceivable speed of “death cab for cutie”. The path, as a sidewalk, is an afterthought; a mediocre, at best, resolution for the experiential need of public spaces and the connection between them. With no intention to digress, there is still memory held within the sidewalk which we must hold unto. The path as a road has lost all sense of memory other than the accident in the oncoming lane and the commuter traffic.

I remember nothing from my passage other than the fleeting image of chain stores and billboards, like a cubist painting, distorted and obscured by the glare on my windshield.

The path of the volk engages the landscape by defining their movement within an edge marked by time and place. The dynamic relationship of this time and place forever changes the environment as a result of their being and presents itself in harmony with the terrain allowing them to become one with the forests and fields. The path allows time to process decisions and thought, conversations and relationships with the landscape, environment, and community. It denotes connections and balances between the user, and their surroundings, the dwellings and promenade for celebration. The path is the essence of Volksgemeinschaft, based in the past but still living in the present, because it represents a consistency between Germania and medieval cities. Typically developed through a layering of commonalities, such as efficiency, space, safety, and enjoyment, the path allows freedom. The freedom of path making engages us with our environment and reveals a place of movement filtering us through a shared landscape. This sharing of space becomes a ritual and connects spirituality of community through plazas, squares, and city parks. This is why the narrow, broken, chaotic streets of medieval cities have such character and life, culture and spirit, because the path is a vernacular of movement from one place to another. It is design through intervention by the people who use it, for that place and time, function and reason. This is why Bozeman pedestrians use the path for recreation and enjoyment in far greater quantity than the streets and sidewalks. Whether walking your dog or riding your bike to work; the path becomes a public corridor for celebration and ceremony extending from the clearing like branches of a tree reaching for more energy. Our perspective of the path is familiar to our horizon, and why we respect that which is natural to us, our movements, and our place in the cultural landscape. There is no reason why we can't explore and experience the path of the past, the path we yearn for in our memory of the trail, the path as a journey, the path as the destination.



Our way of life in exchange with the systems of the earth provides places and the movement within them. (Figure 18)



(Figure 19)

INTERLUDE

I would like to trace memory and 'collective memory' back to two specific epochs that correspond to the indigenous peoples of northern Europe and beginning of civilization within Southern Europe. My argument corresponds to the memory of what we have since classified as western civilization and the origins of its cultural view within architecture and the perceived world. For the sake of brevity, this argument must dilute the past to two basic strands of European history that coalesce into the medieval times: one strand refers to the essence of Germania, the tribes of northern Europe; the other strand, designed from empire of empires, formalizes the beginning of a 'polis'. There are many gaps unbridged and ideas untold from politics and economics, to agriculture and science, but my emphasis lies within the condition of making space, urbanism, and 'collective memory'. If memory were the tree within the forest, than the 'collective memory' would be the forest within a region of the world. Just as regions grow and populations exceed their boundaries, memories and collective memories are forced to overlap and in some cases assimilate. From this point of view the memory of waldman and Germania assimilated with the memory of the Roman empire during the medieval epoch, to forge the being of today's "western" culture. The heritage of these relationships must be viewed through the progress of Europe during the 8th to 16th century, the colonization of America by Europeans, and the modern movement of Post World War II. My argument attempts to decipher four principle architectural elements within the 'collective memory' of culture by comparing and contrasting the components of Heidegger's 'fourfold' with Europe's past to present day America.

"Cities are product of time. They are the molds in which men's lifetime have cooled and congealed, giving lasting shape, by way of art, to moments that would otherwise vanish with the living and leave no means of renewal or wider participation behind them. In the city, time becomes visible: buildings and monuments and public ways, more open than the written record, more subject to the gaze of many men than the scattered artifacts of the countryside, leave an imprint upon the minds even of the ignorant or the indifferent."
Lewis Mumford⁴



Medieval City as a cohesive unit (Figure 20)

PRECEDENTS

MEMORY AND EARLY EUROPE

One can find various differences between the waldman and the various cultures of Europe from the Greeks to the Dutch but the relationships they keep in common to being, lie within the places they built. For the sake of this coloration and iconic delight, the following argument will refer to the tribes of Germania as waldman and the peoples of the Italian peninsula as patriots. It is only within the freedom of the woods that man, woman, and child can be found living within privacy, honoring the space of others yet bound by the whole of nature. Tacitus found great strength in the waldman, built out of pride and spirit unmatched by any 'civilized' man. The vitality of the waldman stems from the way they were raised, brought "up amid nakedness and squalor into the girth of limb and frame which is to our people a marvel".³⁸ It was a routine of life held in the strength the soil they stood on, the forest they lived in, and the gods they marveled.. To the waldman, the 'fourfold' was a literal routine of life: the 'mortal' is memorialized through birth and burial, the 'immortals' grow from the ground as trees and plants, the Himmel gives the seasons for the future to provide wealth, and the Erde was all encompassing. Although the organic culture of waldman seems "barbaric" to the patriots' sense of regiment and democracy, the waldman brings an immediate transparency to living naturally and equally. The place in which they believed was as real as the snow melt in spring and the passing of day and night. The place they created was not a place defined by boundaries but a place defined by their natural environment.

The edge of a place refers to a point of transition, a change, a making space, and therefor gives rationality to what we do within those edges. From our point of view, the edge of place can be the wall of a room or the curb of a street or simply a state of mind. Essentially the waldmans' edge of place and the patriots' edge of place could be the answer to understanding how each culture held the 'fourfold' within view. The waldman sees the edge of place as the Raum or "a place cleared or free for settlement", the clearing in the forest. These clearings are referred to by Kevin Lynch as the "eyes" or "loci", which became centers for ritual. It is the "making rituals and geometry of these clearings that were later transferred...." and associated with "the theater, temple, forum, sacrifice, trial, labyrinth, and chorus".²⁴ The patriot sees the Peras as a "recognized boundary from which a presence begins", ⁴⁰ which refers to the addition of a boundary to reinforce the notion of space made. The waldman proceeded to subtracted from the existing forest a perceived space for collective experiences. In both cases the space becomes a point of gathering, and fully translates the notion of a mythic clearing as "the site both as the embodiment of the sacred and as the source of human culture".²⁴ Without question, the patriot perceived the public realm as a way to celebrate the 'Mortal' and 'Immotral' society as the waldman used the clearing to celebrate the Erde and Himmel. Both were derived from a humanistic function to provide a locale for traditions and rituals such as a political election or religious holiday, to take place. It was the Greek patriot that questioned the internal modes of thought between the individual and community, science, art, and philosophy.

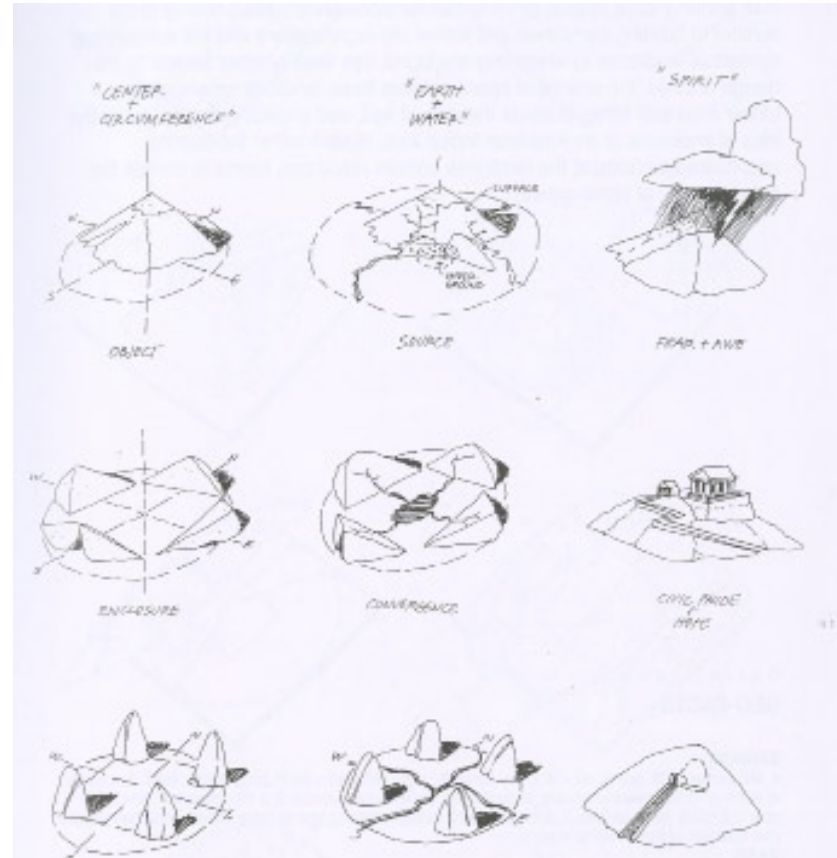


The "Waldman" of Germania-
Ruled only by the laws of nature.
(Figure 21)

".....'our world' is holy ground because it is the place nearest to heaven, because from here, from our abode, it is possible to reach heaven; hence our world is a high place. In cosmological terms, this religious conception is expressed by the projection of the favored territory which is 'ours' onto the summit of the cosmic mountain."
(Mircea Eliade) *Civilizing Terrains* by William Rees Morrish, 2005.



The "Patriot" ruled by the political strands
of economy and power. (Figure 22)



Is the sacred mountain another cultural manifestation for the designation of clearing presenting the opportunity to define space and our connection with the sky? (Figure 23)

The philosophy of humanism for the Greek patriots brought man closer to himself through thinking and questioning the 'fourfold' within a constructed place. A lack of freedom in the perceived world left them insulated and uncoordinated with the natural environment, but the absolute freedom of their unperceived world was the use of their minds. From the Sophist leaders to the gods of festival, the Greek patriots found a humanistic approach to creating space that involved a symbolic place of perfection, the answer to all questions and question to all answers. As Peter Hall points out, "they represent the very beginning of rationalist western culture: self-observing and self-critical, critical also of dogmas, myths, traditions and conventions. They discovered the notion that scientific truths, ethical standards and religious creeds are historically conditioned".¹¹ From this questioning came the arts and humanities as an exploratory phenomenon that brought with it a complexity and detail of new places. The 'polis' was in situ with the government, and within this freedom of participation came the right to debate. A culture founded on specific ethical principles used place to enhance the 'mortal' and the 'immortal' through perceived architectonic values. These values branched the collective rationale of the Athenian designed theater, market, and the street as public institutions where individuals were brought into the community's view through labor and trade. This participation created the community, sought after by Plato and Aristotle, as a series of units encompassing the control and power of the people.

The clearing as 'polis' was separated into smaller clearings or functions that helped to design specific activities and experiences throughout the city of Athens. The theater is more than spectacle and song, it is the gathering of enthusiasm and life, the edge of discovery for emotion and portrayal. The ability for the 'mortal' to be 'immortal' and feel the act of creating something beyond routine. The market place was another clearing in itself where the merchant, trader, and consumer were brought to exchange everything from products to prejudices. It represents the beginnings of commerce, the pinnacle to agricultural economy, and the diversity of culture because it was a place void of ideology. Ideology was given its own place, separated from the Erde, one step higher to the Himmel from which the holy and care could be drafted and transposed onto the patriots below. The agora was the definitive point of gathering, expressed in the Greek culture to provide a place of equality and discussion. The agora represents another phenomenon of the public realm in which the 'polis' and 'demos' are pronounced. Within this public space, a collective memory of patricians and peasants alike, traversed the ideology and politics of humanism. It brings

with it a sense of freedom, an antidote to the perils of being a slave because it was the opportunity for all citizens to practice their individual rights. With these rights came responsibilities and thus a new definition of self-preserving and power. As the clearing separated into the functions of a city-state, the dwelling and the individual's power changed with it, redefining the preservation and power of the family.

The place designed by the Athenian patriot becomes the identity of the state through public works and projects, devoted to the celebration and recognition of the the 'mortal' and 'immortal'. Above all mountains, stands the Acropolis of the divine, defining the sacred mountain, connecting the earth and its peoples to the sky. The Acropolis is the center of gravity for the city, holding the bounds of collective memory within the walls of the 'polis'. On the mountain stands the gathering for all to see and relish, engaged from a distance, but not realized until one stands amidst the stone. The columns hold the roof like trunks giving perspective and direction towards the stars, branched over the patriot's mind like the canopy of trees; they seek the Heavens just as the waldman does. The sacred presence of the Acropolis is another form of the 'Axis Mundi' or the connection between the Erde and the Himmel, defined by the edges of the mountainside and the city below. The Acropolis becomes the clearing as a calling for those seeking a higher power, an unattainable answer to self-preserving and caring, as Heidegger describes it. The inequality of the Athens class structure stand stands in great contrast to the waldman's belief in equality. The power and places of ceremony rest on the labor of the poor, slaves, and resident aliens who sacrificed much to build such sacred ruins. The places of power and ceremony become the identity of the state. Working to build and design such places gives one the ability to share in that glory and citizenship; to feel as though you belong to a greater power. Now the culture is no longer bound by such simple systems as the waldman because 'mortals' necessity to maintain a comfortable being is blanketed by the control and power of the collective memory. The resident alien exemplifies what the notion of power stands for by supporting a majority of the economy and public works. Who can be certain that these immigrants believed in the mainstream godliness nor felt the constraints of the urban environment? To live within the countryside was to be cast away from the 'loci'; they are mere cogs on the gears of commerce working towards a common force. The problem of order and freedom manifest into an urban environment stricken with inequality. Is it possible that power and control are not given to the animal rationale to define his being, but to control the balance between the fixed and continuous, the perceived and unperceived, the 'onefold' and 'fourfold'? The dwelling and the clearing are no longer designed by the individual and the community because the spectrum of private to public has become vague. Beyond all recognition, the identity of the patriot's being within the care and self-preservation of himself is an extension of the state, no longer property of the tribe and the trees, but the 'polis' and the public.



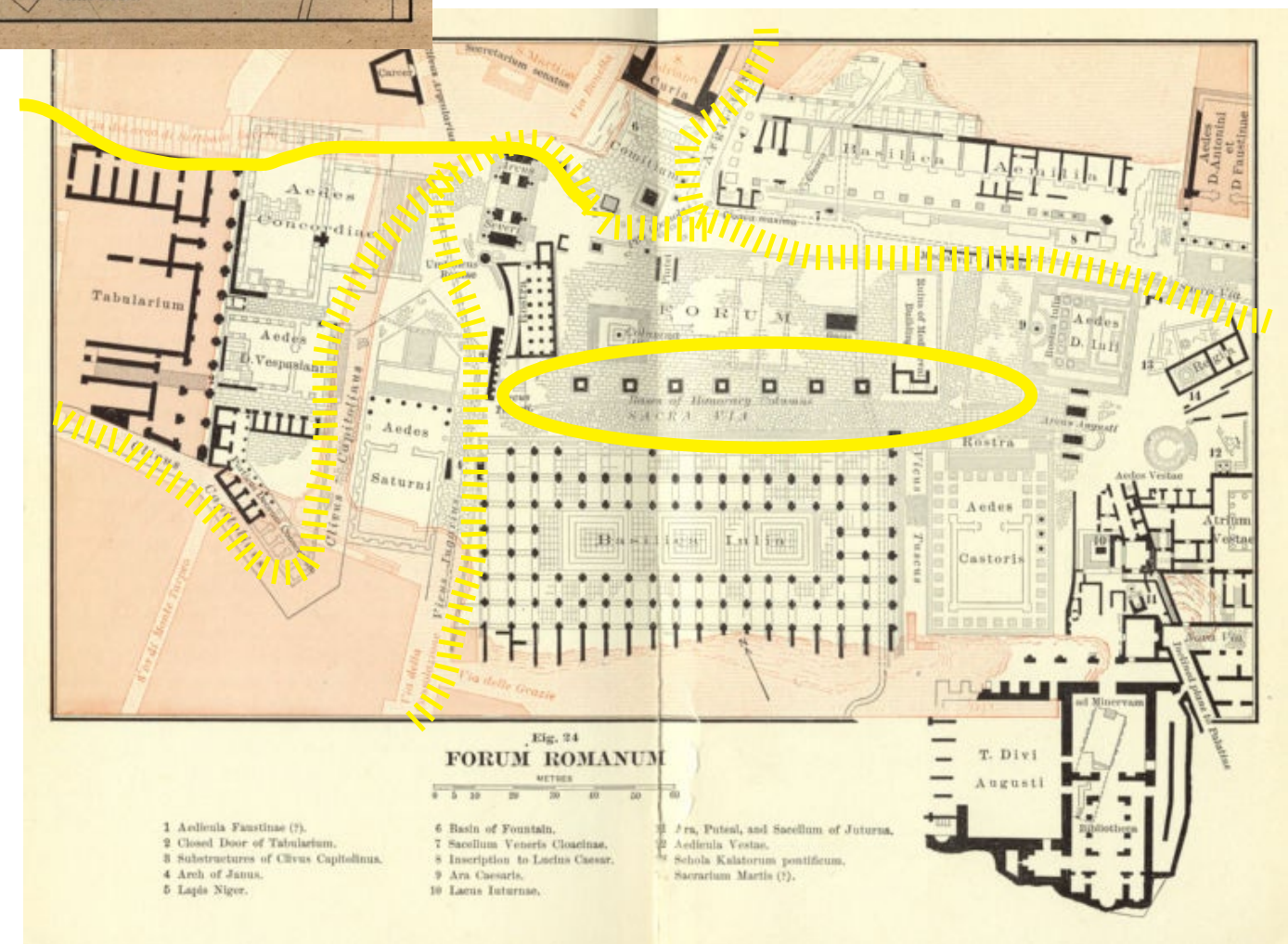
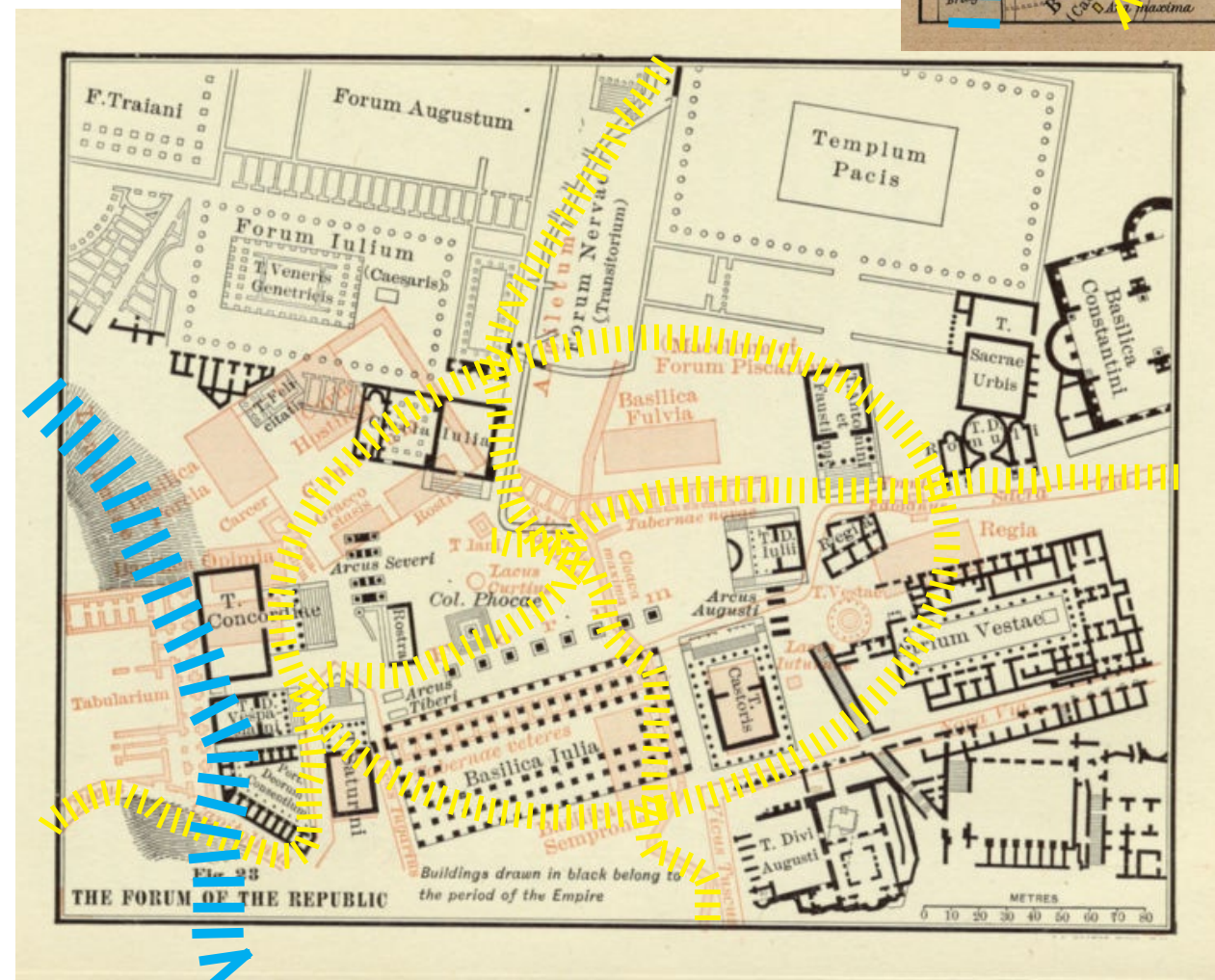
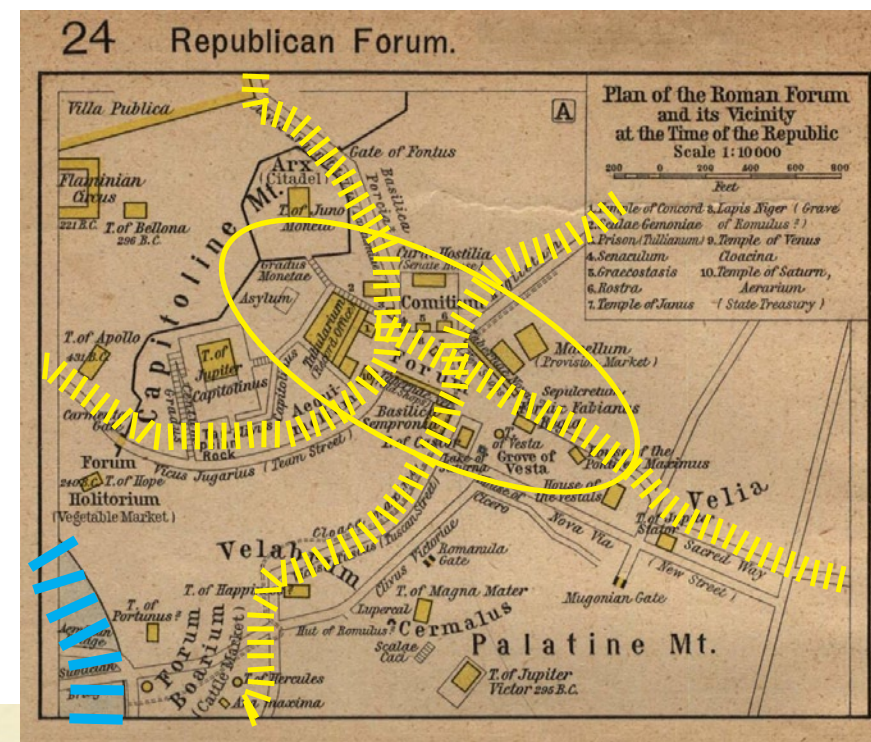
The sacred mountain as the clearing (Figure 24)

The patriots' see 'mortals' as the filter of perfection where the identity of something can only been seen through its 'ideal beauty'. The ideal beauty was the perfection of craft through the art of scale and proportions. The emphasis of this beauty was derived from the human as a proportion within the world of being, which must be studied and followed. The significance of our humanness is the purpose for our craft to design around what we perceive as important. To the Greeks, the construction is beauty and style is language where function resolves itself. There is an invented aesthetic to parallel the craft and a techne to the workmanship through the sureness of his eye. The dwelling no longer exists as a function of necessity for family and ownership, at least for the middle and lower class, because the importance of time is spent in the public realm. The path and the clearing, as the street and market, are the places of power, proof, and possibility (freedom) for one finding a 'onefold' within the 'fourfold'. The patriot, as the 'mortal', finds collective memory within the bounds of Mediterranean soul. With vigor and delight the patriot establishes architectural order and philosophy because the patriot sees the world through perfection of the mind and touch. Profound is the depth from which we extract the memory of Athenian principles and Greek ideals, but everlasting are the philosophies held within us as the 'ideal beauty' of the 'mortal', his place, his organization, and his freedom in the percieved and unperceived world.

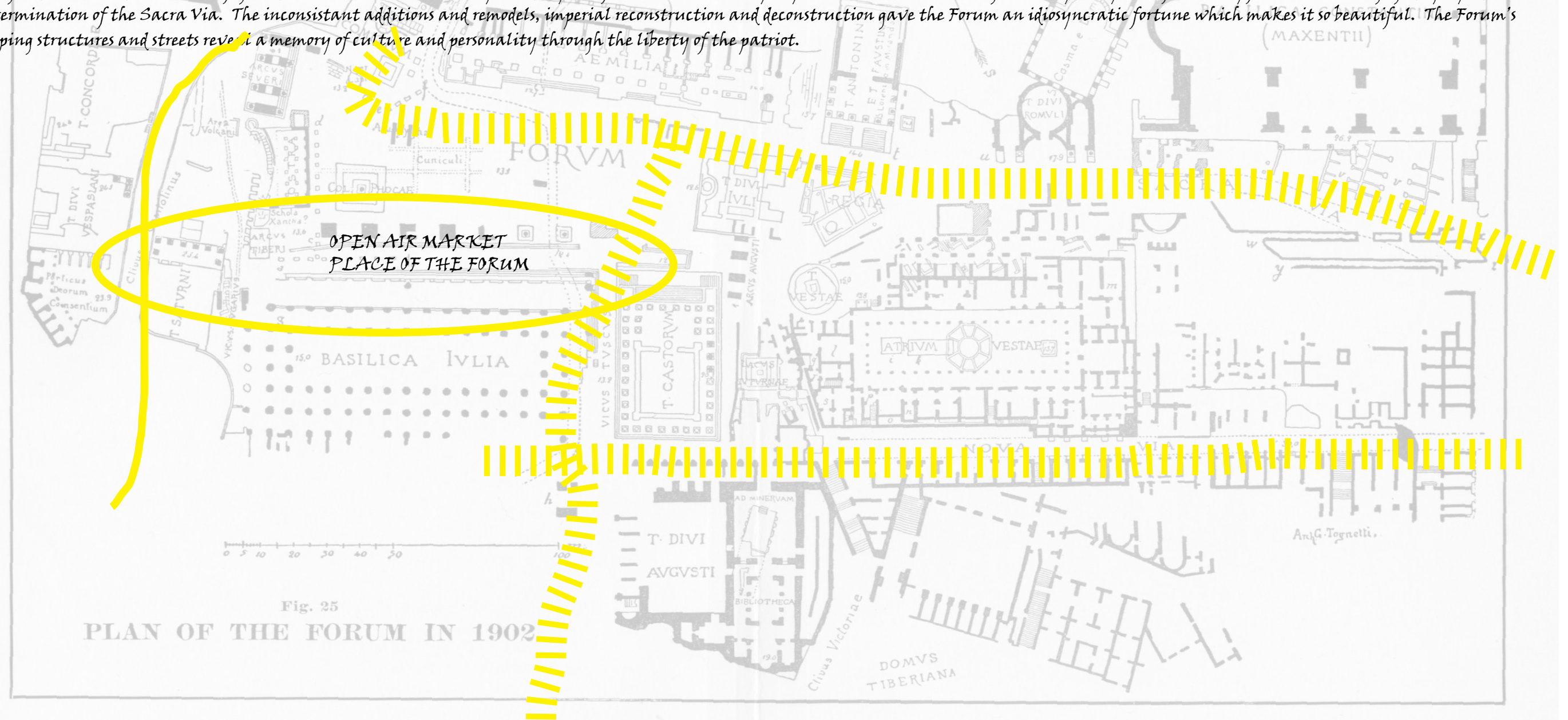
The Roman patriots transcends the freedom of the individual in the perceived world through technology, expanding their laws and infrastructure far beyond the extent of the former Greek's vision and waldman's freedom. Politics, economics, and slavery breathe efficiency into the heart of their culture, but in turn give boundaries to the potential freedom of the mind. The patriots transcend the urban traditions of the Greeks by reinforcing the core of the city introducing axial and orthogonal orders. The structure of the city is appropriate to the function of controlling the public realm as a catalyst for power and growth. Design for public intervention gave rise to the Forum, as Peter Hall states "a typical Roman concept whose roots probably go far back, to the settlements of the Neolithic and Bronze Age civilization, to Etruscan towns, and to the military camp, the Roman castrum, all three of which demonstrated marked orthogonal regularity".¹¹ To Rome, the Forum was the heart of the city, the culmination of all public activity from which taxes and dues gave spectacular views. It seems as though detail is never enough for the 'mortal' to play with, as the clearing, path, and dwelling are reconsidered, or maybe adapted to the inevitable. The patriot resides as a volunteer for the community, whether it be in military, politics, or commercial labour. The exchange of responsibility takes place when the individual crafting the dwelling for his family becomes the patriot crafting the Colosseum for the Empire. A culmination of entertainment and celebration is found in the arena of sporting, another gathering onto itself, where participation in the event of life or death rises to a new creed of being. It is within this exchange of self-preserving and purposeful entertainment that a new relationship between 'mortal' and the 'fourfold' develop. The Roman patriot finds care in the hero, a beneficial sacrifice for the community as a power held by the soldier. The patriot is never free from the community, the waldmans memory of freedom is lost in the 'mortals' new rule of being, pronounced by the power of the city-state. The clearing is now the enlightenment and celebration of the 'polis', the power possessed within the city-state as the only spirit to be followed. The public realm now outweighs the private sensibility and an artificiality develops amongst the stretched out empire. The Romans sense of place loses its sense of scale and function: it loses its connection to the environment, its connection to the 'fourfold', and its balance of the four principle architectural elements. The care and self-preserving of the 'mortal' is bound to the trade routes, roads, and cities designed for religious business. Freedom and spirit are sequestered by the regiment of politics leading to a collapse of the urban core and public pride in search of economic and religious freedom.



The origins of the Forum as a public place for exchange defined a multi-functional space for the local and regional community. The Forum represented the urban heart of life for the city. (Figure 25)



It is believed that the location of Forum began with the dedication of a monument to Romulus. The monument as a memorial to the burial of someone great was the defining moment in establishing a place designed by the patriot. The Forum was developed from a layering of events and moments that configured the clearing as a multi-functional place within the city. The Forum became a place of gathering for the patriot and served the city by shifting and folding its space defining elements to accommodate the current focus of the people. Amidst the temples and religious fixtures that shaped the beginning of the Forum, which remains to this day, was the open marketplace to which all patriots from city and countryside came to buy and sell. Roman scholars referred to the word Forum as coming from ferre to bring or carry. The Forum was the first place resulting from an intersection of all four architectural principles. It was a culmination of paths and trade routes, a place for religious and political ceremony, a point surrounded by the dwellings of Emperors and politicians, and space for processions and for celebrations, and especially for the funeral games at the burial of patricians. Aside from the aspects of a clearing, path, dwelling, and burial came the basic function of the marketplace. The two long sides of the market place were occupied by stalls or booths (tabernae) which served as permanent structures for tradesmen and farmers to exchange products. In retrospect, the Forum became the physical manifestation of the 'fourfold' through the construct of Rome's collective memory. The Forum was an undeniable circumstance of human intervention and process in which public place represented free space for all to share. The temples were designed to accompany the spirit and ritual of religious ceremony and practice. The basilicas were designed to accommodate the reconfigured markets and in some cases provided spaces for law courts. The open plaza as a literal clearing was the pure point of assembly for the masses engaged by a podium at the termination of the Sacra Via. The inconsistent additions and remodels, imperial reconstruction and deconstruction gave the Forum an idiosyncratic fortune which makes it so beautiful. The Forum's overlapping structures and streets reveal a memory of culture and personality through the liberty of the patriot.



(Figure 2.69)

The path becomes a network of trade, an organizational corridor embracing the movement of merchants and military for the greater good of the empire. The path as a road extends the power of the city into the countryside forever encompassing that which is holy to the waldman. The network of insula, public works, and political curtains gave little room for the itinera, acti, and viae which were defined with specific dimension for the transportation goods not people. Organic qualities of the path transformed the interaction of the user from an individual experience to a parade between the visitor and the resident. A parade of wealth and poverty gave the public intervention an opportunity to experience city life in all of its turmoil. The experience of the street broke the bounds of the city walls, inflating suburbium and defending its existence as a means for production and trade. Sprawl is the inevitable detail of growth from an economic, political, and physical standpoint that we see ourselves stuck in today. A transition of power and control affected the city in parallel with the countryside through the development of monumental precincts called the Imperial Fora. A series of monumental precincts began to divide the city into a series of centers, secondary points of emphasis derived from the power of opinion. The sacred mountain has multiplied to accommodate the masses, giving rise to the city as a body of functions, independently manifested from the memory of the Emperor. The city of 'loci' resolved to connect the streets as promenade to such devices, arranged to facilitate the power of the predecessor. The power and self-preserving through craft and dwelling is now seen in the display of monuments and places of public interest, the expansion of space following the unending line of roads. The memory of the dwelling, clearing, and path has been lost in the 'mortals' unbalanced power within the 'fourfold'.

The unbalance of 'mortals' power came with the unbalance of control as Rome succumbed to the lack of moderation in planning and social priority. Do not be fooled by the gloss of reconstructed models nor the renderings seen in *Gladiator*, for the memory of Rome was far from perfect, in fact, it was one of the last cities to engage strict design and code for urban living according to Peter Hall. To resolve the issue of place and control, Augustus assigned regiones, administrative areas, to control the health and safety of the city. This did little for the lack of craft and care for standard living conditions, specifically the insula, a mixed use building combining workshops on the first floor and lofts on the upper floors. The insula was designed for the unnamed patriot to accommodate the mass consumption; a great example of mixed use priority. The essence of the dwelling becomes a commodity processed by construction techniques of no relevance to the occupier or to the ones who constructed it. The endless blocks of domus, insula, taberne, and thermae are mere tissue holding the body of the city together, as functions of an economy, so easy to replace. Comfort was an ambiguity for most patriots and there dwelling because most of their lives were spent in workshops or out on the street doing business. This transitional period of public awareness and collective chaos leads to the importance of public vs. private space; an unending question of edge, boundary, and power. This attitude struck a new rhythm in the building sector that would change the connectivity of Europe. The care and intention of being is no longer individualistic and dwelling based but provided for in civic duty and sacrifice. The memory of Rome spans centuries of power because it held within its principles a communal force. Stretching from Africa to England, the properties of the Holy Roman Empire found ritual in power and celebration in conquest. The 'axis mundi' shifted from a vertical connection of the Erde and Himmel to the horizon of the 'mortal' and an irresistible power over the landscape.



The path of the patriot is recognized today as the Roman road. The Roman road redefined the exchange of power and control between 'Man' and nature by engaging a new sense of place and its permanence. (Figure 27)

The 'fourfold' becomes blurred by the concepts of ownership and region when the European market designs a new system of mass consumption and trade through capitalism. Region stems from the *regere*, 'to rule' in Latin, which can be seen as "the product of the interaction between geography and culture".¹⁶ The clearing was seen as the plaza, piazza, or square within the dense urban fabric. The clearing became the plaza, the path became the street, the dwelling became the *posche*, and the burial became a bottomless pit of corpses only recognized by the masses. This ideology of property and ownership would change the face of Europe and in turn preset the functions of culture and urbanism for the westerly advance of society. The city is now "a tool for the production and exchange of goods and services".³⁶ The energy of the city does not give back to the landscape what the village and the *waldman* gave back to the forest. It is even a stretch to correlate a village or town center with any essence of the *waldman* or *volk* because they took pride in the abundance of land provided to them, and thus prescribed to a more independent view of dwelling. It was not until the inevitable rise in population, exponential overuse of agricultural land, and conflict of culture or collective memory that spawned a new epoch of being. Although it is important to understand that humanity had to change its being, it is clear that imperialism conquered the organic nature of Germania, and thus diluted the quintessential components of the 'fourfold' to a cold broth flavored with suburbia, pavement, and the conditioned office space of modern practices. The conditioned place and mind of the patriot was an unstoppable force determined to succeed by experiment, and for this I must commend their ability to question and answer the perceived and unperceived. It is only our will that carries on the tradition and memories of the patriot, and therefore it is in our hands to control what is relevant or not. We have chosen a path and we are at a point where we have taken the sense of dwelling to the extreme of privatization by distancing ourselves from the 'fourfold' and values of being. The sacred mountain has become the post-card, the 'axis mundi' has become the autobahn, the public alter has become a glorified shopping mall where exchange no longer belongs to the mortal but the credit and debit of machines. This creates a loss of pride in the products we make and sell. We are subjects to our memory of currency at the beginning of capitalism in the Holy Roman epoch but as 'mortals' we are left to fend for ourselves. Capitalism may have arose to solve the blight of medieval times, but we must not let it disrupt the fundamental relationships of the exchange within the 'fourfold'.

"In the city the background is still religious, and Christmas and Easter and the feast days of the saints do not change, but in the foreground new buildings are rising and old ones are being torn down: things that human beings themselves decide are giving the years their rhythm. Rather than atmospheric time rotating in an endless cycle, unvarying through the succession of the months and the seasons or the labor of the fields that forces man to plod in time's wake as though he were its shadow, trimming the vines in spring each year for all the springs of a lifetime, it is the actions of man, and diversified, specialized, innovative work, that forge a different kind of time in the city: the time of memory."
*Fruconi*⁷



Winter Market Nuremberg, Germany (Figure 28)

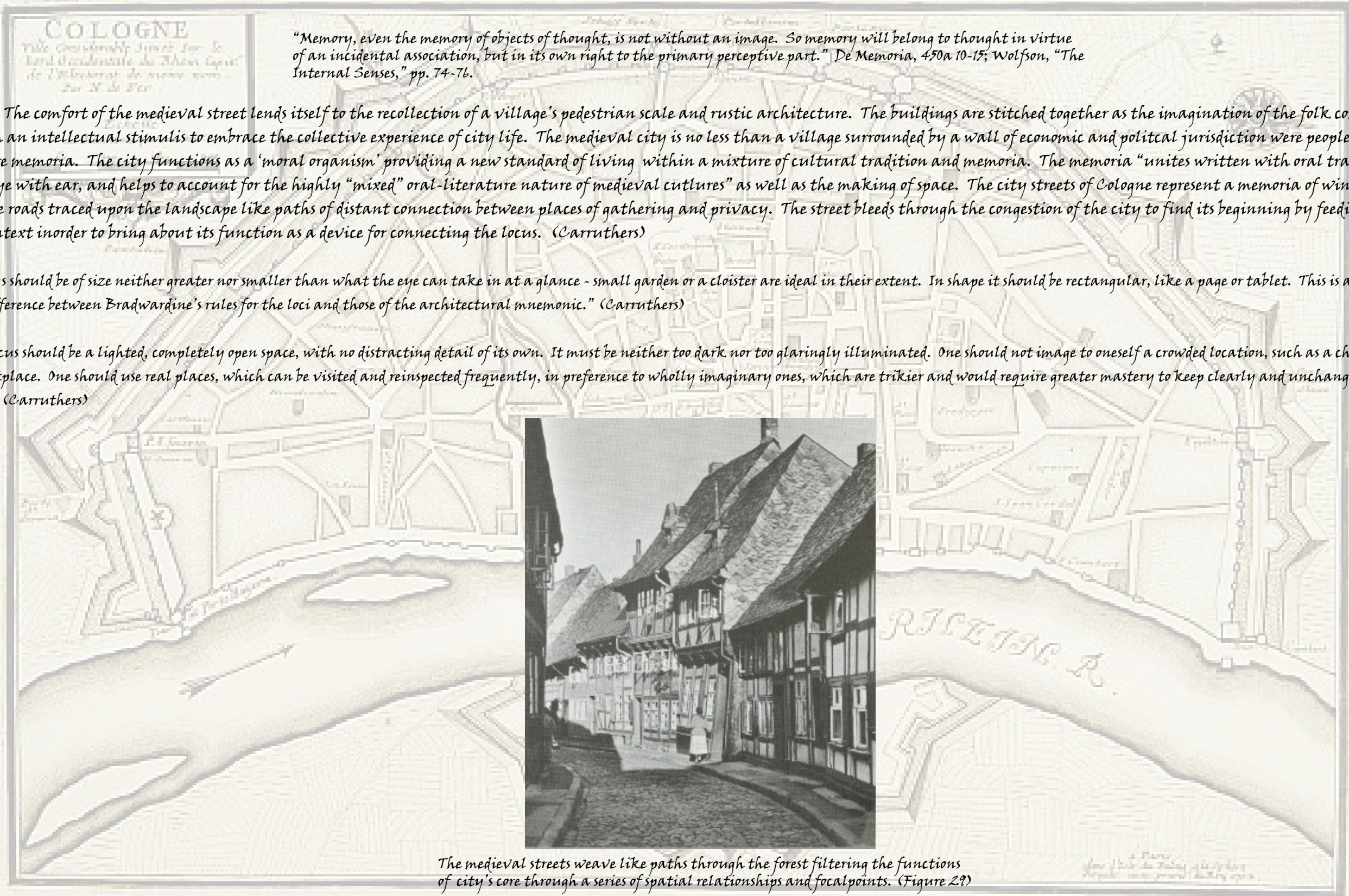
MEMORY AND MEDIEVAL EUROPE

A transition back to humanness and preserving the essence of local exchange is reborn within the medieval city when the concepts of the waldman and imperial Europe meet. Along with economics, politics, disease, and agriculture comes an assimilation of cultures and their collective memories. The 'collective memory' of the folk and the 'collective memory' of the patriot confront a new type of being within the confines of the medieval village. What presides in the faculty of medieval urbanism is a recipe of memoria brought from different regions to The medieval city is the remanence of the patriots' will and within this faculty exist the fundamental principles of the 'mortal' as being socially complex. Lewis Mumford defines the social complexity of place as the "maximum possibility of humanizing the natural environment and of naturalizing the human heritage: it gives a cultural shape to the first, and it externalizes, in permanent collective forms, the second".²⁸ These 'permanent collective forms' are the places left behind by Imperial Europe to spawn life and experience through a plethora of exchanges. The infrastructure of cities from Bologna to Paris becomes the corral reef of Europe, an embedded infrastructure supporting a greater complexity of systems and organisms. The core of this energy grew from the resurgence of urban centers stimulated by the epidemic of spirit and vitality for religious ceremony and commerce. Although Rome and its predecessor's burned the candle at both ends, their investments and sacrifices gave opportunity for a new way of life. The road, walled city, dwelling, and memorial are components of the medieval city that spring life into the assimilation of peoples from Scandinavia to the Mediterranean, and Bohemia to the British Isles. Plague and war left the countryside without calories to burn, and forced 'mortals' to seek the power and preserving of a theocracy until progress and enlightenment emerged from the collective memory of the folk to redefine cultural exchange.

Quintessential models of Robin Hood and Macbeth only disguise the rudimentary principles that 'mortals' began to congregate from their huts and cabins to the defensible space of a community. The dwelling within forest was no longer a means to preserve ones power because the corridor of conquest breached every region of Europe. The power of the village came from the political necessities of the individual in charge. Tout describes these necessities as the soul to nobility and the downfall of self-government and urban freedom. "A strong ruler conquered a district adjacent to his old dominions, or wished to defend his frontier against a neighboring enemy. He built rude fortresses, and encouraged his subjects to live in them, so that they might undertake the responsibility of their permanent defense".²⁸ Democracy failed to reinstitute itself as fast as we would have liked. The 'polis' was left to the memory of the patriot and arguably forgotten as an agent of political, economic, and social connectivity. A new imagination arose from the confluence of cultures to establish a new form of gathering. The memory and culture of the medieval epoch digested its predecessors with an organic growth based on survival and sustainability. From this process arose a new meaning of connectivity and sensitivity for the heart and soul of a city imagined and design by the people who lived and believed in a sense of place.

The concept of imagination and memory gave rise to a new medieval psychology that enhanced city life and provided reason for culture and tradition to flourish amongst the diverse population of urban centers. We must acknowledge the medieval city as a fortified conclusion to the power of feudal lords governing the countryside, but respect the moral character and intellect of the folk relative to the growth of many medieval cities. Scholars believe that medieval character and intellect came from cues and aids learned and deciphered through an individuals memoria. Memoria is often referred to as a medieval term for 'trained memory' and defines the principle to divide what is remembered into pieces short enough to recall in a single unit and key these into a definable order. Language and art emerged with questions of memory and writing which brought about the notion of literacy and the relationship between what remains thought and what becomes text. The knowledge of the public grew with the imagination of possibility as writing and memory unfolded a new way of tracing the past. This evolves into the social, political, and economic aspects of culture and its influence on the shaping of space. The medieval city became a manuscript for the trained memory of people and their heritage. The deterioration of the existing Roman infrastructure gave the city dweller an opportunity to influence the design and making of new public and private places, thus the city became dependent on the individual and the individual dependent on the city creating an urban core with "topica memoriae" or places of memory. The places of memory that survived where products of the collective memory from overlaid traditions of the waldman and patriot. The clearing was unveiled by the spirit and tradition of congregation found within the silva or "pathless forest". The clearing was a defined edge within the forest just as a town square or plaza is a defined edge within the city. It is a point of clarity within the confused network of streets and masses that provided an opportunity for public exchange.

"Memory... is in a manner the twin sister of written speech [literatura] and is completely similar [persimilis] to it, [though] in a dissimilar medium. For just as script consists of marks indicating letters and of the material on which those marks are imprinted, so the structure of memory, like a wax tablet, employs places [loci] and in these gathers together [collocat] images like letters." Cicero- Partitiones oratoriae, 26



"Memory, even the memory of objects of thought, is not without an image. So memory will belong to thought in virtue of an incidental association, but in its own right to the primary perceptive part." De Memoria, 450a 10-15; Wolfson, "The Internal Senses," pp. 74-76.

The comfort of the medieval street lends itself to the recollection of a village's pedestrian scale and rustic architecture. The buildings are stitched together as the imagination of the folk compromises with an intellectual stimulus to embrace the collective experience of city life. The medieval city is no less than a village surrounded by a wall of economic and political jurisdiction where people gather to share memoria. The city functions as a 'moral organism' providing a new standard of living within a mixture of cultural tradition and memoria. The memoria "unites written with oral transmission, eye with ear, and helps to account for the highly "mixed" oral-literature nature of medieval cultures" as well as the making of space. The city streets of Cologne represent a memoria of winding village roads traced upon the landscape like paths of distant connection between places of gathering and privacy. The street bleeds through the congestion of the city to find its beginning by feeding off of the context in order to bring about its function as a device for connecting the locus. (Carruthers)

"A locus should be of size neither greater nor smaller than what the eye can take in at a glance - small garden or a cloister are ideal in their extent. In shape it should be rectangular, like a page or tablet. This is a striking difference between Bradwardine's rules for the loci and those of the architectural mnemonic." (Carruthers)

"The locus should be a lighted, completely open space, with no distracting detail of its own. It must be neither too dark nor too glaringly illuminated. One should not image to oneself a crowded location, such as a church or marketplace. One should use real places, which can be visited and reinspected frequently, in preference to wholly imaginary ones, which are trickier and would require greater mastery to keep clearly and unchangingly in mind." (Carruthers)



The medieval streets weave like paths through the forest filtering the functions of city's core through a series of spatial relationships and focal points. (Figure 29)

(Figure 29b)

It is not agriculture nor coin, street nor dwelling that brings the waldman and ex-patriot to the city; it is the redesign of public spaces and the built elements of the public edge. It is the memory of 'mortals' secured by the reinvention of public places, and the perception that "all those who used the city were equal as city dwellers".³⁶ The public square was the new clearing embodying public access to the rituals of ceremony, celebration, and exchange. The resurgence of such an energy weighted the option to adopted a belief system with the 'immortal' as a universal thermometer. Easily engaged, spoken through symbol and myth, the European pattern of misfortune gave momentum for the cathedral and its adjoining square to take rise as the sacred grove of the city. Bridging the preoccupied minds of civilian and savage, the cathedral gave hope to an otherwise hopeless, reshaping the city, community, and culture through a perceived sense of place. It was the building constructed by the people of the city to stand at the center, everlasting in the minds of the spectator was a new place of ceremony. The cathedral was held as the holy place within the city, and was the first step towards reengaging a collective spirituality and recognition of the 'fourfold' during the medieval time frame. The cathedral at Chartres is a great example of the sacred mountain manifested into the 'axis mundi' of the city with a public square in front. The square arose from the need for public speaking and appraisal, pilgrimage and gathering where the collective exchange of 'mortal' and 'immortality' were reacquainted. In the event of misfortune, even hangings and public displays of punishment took place in the square with certain ritual and celebration, as the city gathered in spectacle to admit such raw justice. This collective action holds the memory of the waldman's trial as to gather around the sacred tree and watch the hanging of those who did wrong to the tribe. The cathedral is the 'axis mundi' of the medieval city and is the beginning of transition that propelled the city's urban core to find room for collective memory. A series of public works arose after the cathedral that would spark an energy in the way people used the city, and designed the public and private edge.



(Figure 30a)



Chartres Cathedral and plaza

(Figure 30b)

The Cathedral was now the center of the city, the "center of wholeness" as Christopher Alexander says.³⁶ Even the faubourgs, gate towns, and the countryside beyond paid homage to such vessels of the 'fourfold'. The cathedral was the central place of worship fixed upon the Roman checkerboard as the new 'sacred mountain' to rise above all as a beacon of hope. From this centre, the walled city could add new concentric layers of various supporting functions such as walls for preserving and fortifying the community. This direction of growth allowed the cathedral and its adjoining public space to always be the focal point of the city. Cologne's main cathedral exemplifies the power of religious architecture as it rises above the public realm, resting on a plinth of steps like the temples of the patriots. The spirit is present inside and out through the gothic architecture of the cathedral and the integrated edges of the surrounding public space. To this day, the Christmas market at the Alter Markt located at the cathedral is one of the largest public market festivals in Germany. The presence of spirituality and celebration stem back to the traditions of the waldman and the celebration of the winter solstice. The public market and celebration invites an exchange of spirituality and collective memory that resides in the meaning of community. This is an example of layering public and private methods for cultural response and

gathering. The freedom of the individual citizen is engaged with the public realm of being where all judgement is cast aside to allow room for pure happiness and care. The Christmas market is an example of the transition from self-preservation to community-preservation because it provides a place for all to share and to belong. The Christmas market at Cologne is a contemporary example of the medieval market place, and how it changed the “center of wholeness” for the cities of the Renaissance.



Places of celebration lead to the exchange of commodities, services, feelings, and memory preserving culture and identity. (Figure 31)

After the cathedral presented itself as the centerpiece for spiritual gathering the period of multi-functional spaces began to arise where the layering of buildings and edges created new public places for markets, institutions, and facilities. It is important to see the secular nature of such a design where the purpose of exchange shifted from a spiritual to an economic device. From the advent of free trade, the development of coinage, and early capitalism the public center evolved into a place of trade and commerce. Aachen was a city in the kingdom of Prussia that had a sequential layering of important buildings leading to its medieval urban core. Charlemagne designed the imperial palace and began construction of it 788 AD along with the Cathedral in 790 AD. The Aachen cathedral was the site of coronation for the Germanic emperors of the Holy Roman Empire until the 1560's when the site was moved to Frankfurt. After the imperial palace was destroyed the centre consisted of the collegiate church built by Charlemagne, the town hall Rathaus where kings and queens celebrated their coronation, ancient towers of the Carolingian palace that survived, and the later erected shrine of Charlemagne. The Aachen Cathedral was dedicated as a UNESCO site in 1978 based on the layering of history and memory encapsulated within the site, specifically the Cathedral Treasury. The centre complex at Aachen is a palimpsest of urban Imaginewal and memory by engaging the layers of past and present cultural phenomenon without disrupting the collective integrity of the city's history.



Aachen Chapel from the North, Aachen, Germany (Figure 32)



Aachen Rathaus and plaza- Aachen, Germany (Figure 33)

Between 750 AD to 1000 AD pockets of exchange and street markets began to emerge with a new sense of urban revival. It was after 1000 AD that “trade and production for trade went on in all parts of the city: in open spaces and closed spaces, public spaces and private spaces”.³⁶ The cathedral became the backdrop for public functions and displays of the market place “because it is there that the citizens most frequently assemble”.²⁸ Will and blind faith gave the medieval ‘mortal’ the ability to trust the city as the supporting force. The ‘fourfold’ is now an orbit of relationships around the city and the landscape because the horizon of the ‘mortal’ has redefined the edge of place, the boundaries of the clearing to create a Raum for civic exchange. The medieval city maintained a concentric plan and kept the cathedral as a hierarchal piece within the urban core, but the public marketplace was growing. Case in fact, the medieval marketplace became a defining factor in urban growth shifting the role of city streets into portals for trade. The marketplace caused the city to question how goods are transported efficiently, how to support an influx of residents, and how to organize business through the newly formed guilds. It was a shot of adrenaline into the point “where the two poles of the ancient decumanus form a contrast to a spiderweb of country roads and paths designed during the development and recession of the city prior to the Renaissance”.⁹ The marketplace was a catalyst for the city as a living organism again, and a result of the “game theory”, “the idea that different cultures share the same rational self-interest”.⁹ A necessity for urban reform gave the identity of the medieval city a new soul, and a resurrected the spirit of gathering through trade and commerce. Die Hanse, or Hanseatic League was an organization of merchants that is believed to have started in Lubeck in the 12th century of Northern Europe and soon spread across Europe between the 13th and 15th century as the dominant international trade system under the Holy Roman Empire. This merchant organization shifted the planning and spatial qualities of port cities to provide places for trade and exchange based on the demands of the Empires economy and the maritime laws. Die Hanse soon stretched as far across Europe from London to Estonia and South to Cologne. The Town hall and market square at Tallinn, Estonia is an example of the clearing designed around commerce and trade. Hamburg’s Rathaus and Rathausmarkt are examples of how the Altstadt was preserved to maintain a focal point for the urban core. Now the cathedral and the civic plazas shared the marketplace function of urban celebration and exchange.



Town Hall and plaza set the stage for a variety of activities (Figure 34)



The energy and activity of a place comes from the people and the exchanges between them (Figure 35)

(It is important to note that most European Rathauses were typically constructed with a clock tower beginning in the 13th century. These were a derivative of the Gothic period in which an emphasis on humanism and the emphasis of naturalism within the cosmos. They were exhibition pieces, reference points, and devices of calling for the greater ethic of the city. They serve the practical reason for telling time and giving order to the activities of the square and marketplace, but they also link the people of the city back to the seasons and the solstice. The changing of time reflects the celebration of the waldman and the Yuletide. It is interesting to see the clock tower rise above the town hall like the godfather of the city, raising a brow to the clearing below where people gather to celebrate the relationships they seek within the 'fourfold' with a tree at the center, to this day.)

The edge of the Rathausmarkt typically consists of shops and merchants with streets and paths radiating to the outer edges of the city, but the majority of the city comprised of other public and private entities that gave the city a specific density. Dwelling within the city meant compromising your desire to have total control and total privacy because your actions and experiences of daily life overlap the being and passing of others. These overlaps occurred in markets, streets, and shops where supply and demand drives socio-economic behavior of individuals and communities alike. This socio economic behavior developed through specialization formed on "streets inhabited by close-knit communities of foreigners where they pursued their trades and activities".⁹ The streets were extensions of the market, thus markets became a component of the diverse urban fabric. The edge of the city was redefined by intersection of street markets and the countryside. Local borghi, are gate towns acting as 'billboards' for the activity of the inner city. These settlements outside 'polis' manifested from and are supported by taxing the movement of goods transported from the hinterland. These were congested centers of commerce outside the city gates spawned by the overcrowding of the urban center. Another attempt at the suburban ideal, where we serve the city, but attain our independence outside the city's edge just as the waldman does. The character of the architecture in the borghi is indicative of the village, where land is divided into lots, and small units of agriculture are dispersed throughout. In comparison, building within the walls of medieval city are dense and interconnected with rich detail and characteristics of the family or shop; so any modification or change to an individual unit "would not compromise the overall quality, but add to the composite architectonic relationships that gave each neighborhood, and even each city, an identity..... identified by different forms, uses, and ages could co-exist".²² This allowed for areas of the city to change and be preserved without affecting the identity of the city as a whole. The medieval city as a living organism is best described by Vance's term "adaptive incrementation", "a multifunctional and timeless pattern of design by social constructs, architectonic interpretations, function, and necessity".²² Similar to C. Alexander's 7 rules of growth, these patterns are a

projection of being within the 'fourfold' than of pure chance. They are evolutionary constructs based on our collective inspiration to attain comfort and efficiency as dwellers. The standard rule of measurement for most medieval cities are 2 sq. kilometers or smaller, and an estimated 20 min. walk across or 1 hr walk around. Size, scale, and proportions are relative to our daily routines and how are bodies work, therefor the city as an extension of our actions is designed from the forces of our being. The evolution of the medieval city can be traced to the basic movements and decisions of a community and how process of exchange influenced the design of public and private place from the town square to the alleyway.



Figure (36)

We are a result of our own actions, pursuing the unknown with the known, which allows us to persuade the faculties of being, but never gives us complete control of the consequences. The memory of the city dweller and the folk come to civic compromise as an exchange of power, an understanding that we exist within the greater network of a 'bullionist' like society, where wealth, desire, and design is "derived from a favorable balance of trade, movements of commodities, and accumulated surplus".²² We must not lose our patience and our appreciation for the public realm because our neighbors memory is just as important as our memory, to the nearness of collective memory and theoretic place of common rationale. Individualism steps aside to make room for transparency, an outcome of the common 'mortal' being within a collective rationale that memory holds true to the pasts mistakes, and predictable behavior. It is clear that hierarchy and subjectivity are predominant in the context of medieval rule, but developed cities grew from activities and movements of the people within and around them. This civic ingenuity and collective memory of hinterland outlasted the bounds of a feudal revolution by resuming control of the place by the people. German's organized the risk of trade with the German Hanse, confederation of merchants, by developing principles, rules and securing locations for trade. The Zunft, German guild, was another such theoretical place designed to organize and resolve disputes in trade, products, and labour. These can be traced back to the memory of Roman collegia and corpora, which were patriots "bound by a common ruler or oath, or a body of people organized along professional, trade, or craft lines".²² These organizations are actions of collective preservation, where a theoretical place is designed to protect the wants and interests of a select group of people. The center city became more congested and rotten with consumption, unbalancing the exchange of goods and services during the Carolingian period. The guilds and communities of traders begin to move outside the city walls as the faubourgs expanded, and the intensity of the city was diluted by the need for larger public space. The age of medieval cities perspires the freedom of the 'mortal', but can not keep the temperature of commerce at a reasonable level. With the advent of the coin and the ability to share and invest wealth, the product lost its relationship with the people and place resulting in the free capitalistic society that we see today.

It is only for sake of argument that the coin must arise for function of the market and socio-economic balance. From the interpretation of history and memory, probable to the travel and trade of goods along the mediterranean, the coin was adopted. Is it chance or memory that the Arab gold dinar could have fostered Charlemagne's reform of the coin as the penny, and why we used it today. The fear of 'Hell', such an implanted memory, supported the cathedral as though the unperceived world manifested upon the satire of monks and clergymen. The coin gave promise that the 'mortal' sin could do no wrong by expunging us of our mistakes. A collapse of self-preserving, a collapse of integrity by the design of stratosphere where the cathedral is no longer the clearing nor the sacred mountain, the 'axis mundi' nor the 'loci', place of gathering nor the market. As the image and body of enlightenment it gives us the language and text of history, the education and phenomenology of mind, and the patience of restitution; but, like a fief, it is merely property in exchange for the perception of community. This perception of community exceeded the ideals of bourgeois guilds, and chapels formed around the cathedrals. Guilds were created to protect the quality of specificity of crafts for the public not the property and ideals of the private. The nobility and bourgeois were now at odds with place and the perceived power of religion as the city began to separate into nodes of capitalism. What we see today, in the western world, is a permanent trace withheld by the collective memory of systems and functions designed by the trade and economy of medieval Europe.

"The ancestral landscape created a special breed of men and women with a common psychological and physical characteristics; and this came about through centuries-old attachment to the land; it was only by being rooted in the land, by having a peasant or land-holding background, by having undergone the ineffable influences of a certain climate, a certain topography, that a true German or Englishmen or Frenchman came into being. It followed that a landscape was a cultural heritage that must at all costs be preserved intact." J.B. Jackson ¹⁴



Figuree (37)



Leyden Street, Plymouth, IN 1627 (Figure 38)



View of Champlain's Settlement on Sainte Croix Island, Maine 1604 (Figure 39)

MEMORY & COLONIAL AMERICA

The result of such a complex and chaotic economic system lead Europeans to reach for the Himmel by exploring new lands, for new treasures and riches, commodities for power and control, but the waldman came to be free. The 'axis mundi' is turned to the new lands of the West Indies, a race against time to fulfill the desires of the lords. The folk came to find freedom of religion, freedom of choice, freedom of life once held by the waldman and Bohemians throughout the hinterlands. The pilgrim was the folk of Europe who aspired to be closer with the laws of nature and self-preservation. The deception of provided freedom was so great it was given the 'immortal' language and constructed upon the new soil as the center of fortification. The clearing is cast onto the landscape as a set of edges with the church or meeting house at its core, the life of the colonial is the memory of the waldman, a frontier of being within the 'fourfold' again, but held within the economic and political ties of Europe. All four principle architectural elements of Europe were brought with the being of the waldman to the middle colonies of America. The collective memory of the dwelling as the 'rustic cabin' still holds true to the memory of Americans as the freedom of the frontier. The church and meeting house are still regarded as the community center, the American cathedral of gathering. The path is still brought to bear the weight of the pedestrian and the experience of the street regardless of its malfunction and disjunction. The burial still holds as the memorial of saints whom founded the land of the free, provided the democracy of the brave, and invested the sacrifice of the patriot for the collective rationale of the state.

America's memory began with a sense of the 'fourfold' in the back pocket where means of survival through individual and collective rationale bread a place for independence. The 'mortal' was brought to being by dwelling within the craft of his ancestors; practicing and preaching within his memory of spirit and the 'immortal', responding to the landscape and moving with it via trails and paths, respecting

those of the past by carrying on their values and will. It came to be that “culture in the colonies was shaped by the four great factors upon which all N. Americans civilization is based- foreign inheritance, local conditions, continued contact with Europe, and the melting pot”.⁵⁰ The melting pot was the “pioneer village”, and “the common identity that does not exist in N. America as cultural phenomenon” (Fisher 61). This runs parallel with the resurgence of the medieval city and the mixture of Germanic, Slavic, and Mediterranean origins within its collective consciousness. We see the foreign inheritance of the collective folk through the adopted use of craft and agricultural from the European hinterland, religious fervor, and traditions of the peasants. This is found in the hut, log cabin, framed house, and barn as elementary building techniques. The use and skill of farming techniques: crop rotation, transportation of goods via the covered wagon, and mills for production. Forests, meadows, lakes, streams, weather patterns, and seasons were all familiar to that of central Europe making the local conditions easy to manage. Even the memory of savages and barbarians gave strength to ‘defend’ against the native American Indians, but the product to resolve such a defenseless place of the colonial, resulted in the banding of settlements. Even with such independent features, the loyalty to the motherland was adequate to keep colonial America at the whim of enterprise. George Mason wrote to England in 1766, ‘ “To the Committee of Merchants in London,” explaining the attitude of provincial America, borrowed a passage from the Epistles of Horace: “In crossing the Atlantic Ocean, we have only changed our climate, not our minds: our natures and dispositions remain unaltered” ‘.¹⁰ Soon the nature of survival would be the revolution of independence, and the point at which the child becomes the man. The ‘mortal’ is left to his own will and spirit under the same Himmel, but different Erde. Now lead by the ‘immortal’ alone, N. America is caught in the question of identity because it is everything European, but new.

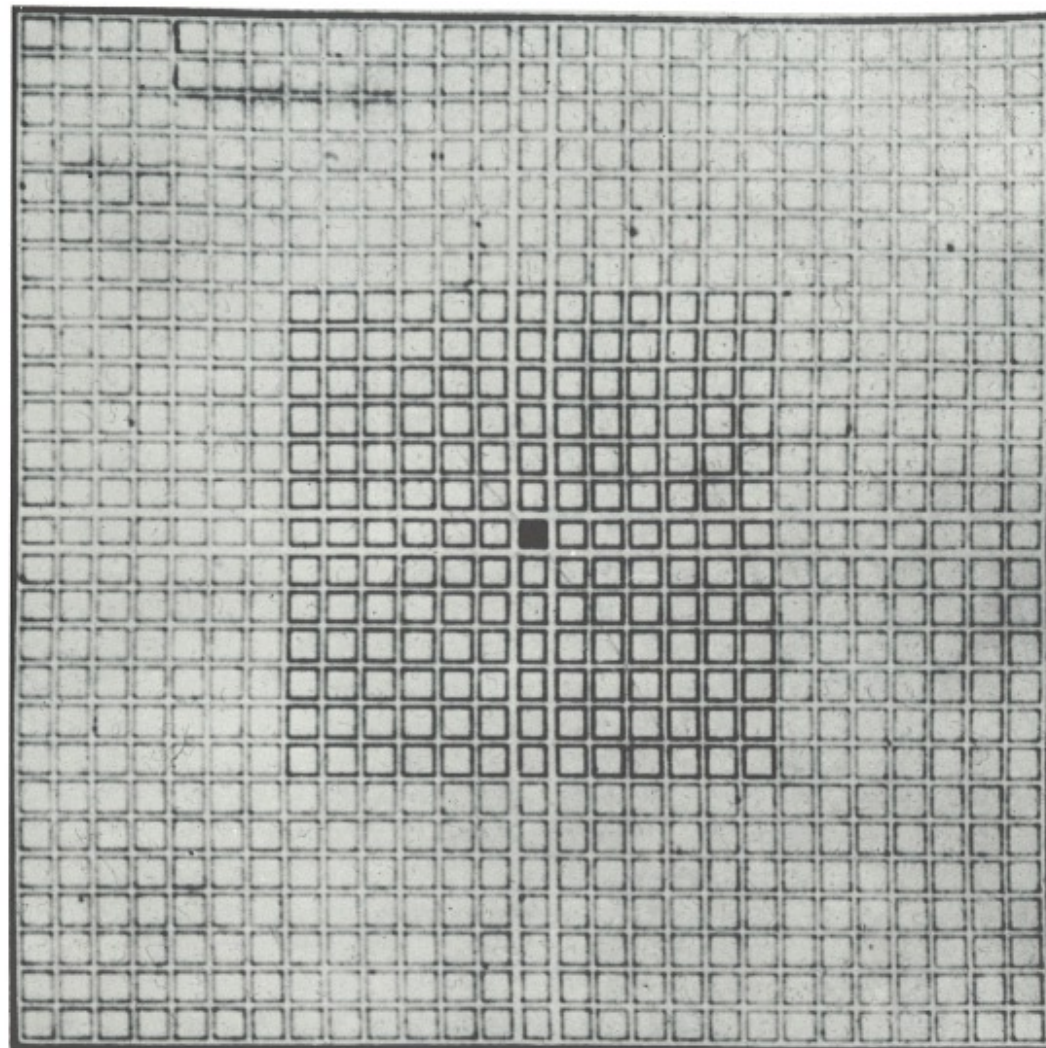
It is profound that North Americans do not classify themselves as one Volk because N. Americans do not hold a common heritage with a specific place. We are the collection of many traditions and values that have been questionably forced to exist within a place of uniformity. This could be a result of many factors, but it agrees with Fisher statement that “the radical choice to people the continent rapidly through immigration so as to ‘hold the land’ by force of numbers blocked the patient creation over time of a historically or racially unified people. If patience and selection were historically essential, Americans were not, and would never be, a Volk”.¹⁰ Therefor, what does it mean to be N. American? We should ask ourselves this question within every attempt to change our landscape and the cities it supports. Our memory does not begin on this landscape just because we are born here. Our memory does not stand with the collective memories of native tribes. There is the unfortunate potential that we ignore memory beyond our history and beyond our time. We can only recall what we experience in a lifetime of being, but what holds true is the direction of our collective memory as a culture. We have invested the technology and skill of Europe to suite the needs and necessities of a new life, in a new country. We should recognize ourselves as the collective Volk, which means we carry with us a collective interest that unifies us to be governed by the Natural Laws. We are the sum of all European Volk and must understand William Bartram principle that “humanness of the world of nature and the need for man’s unity with it” follow that “.....the Old World and the New go hand in hand”.¹⁰ Then we can except the fact that we are the result of something important and necessary; a process of natural phenomenon and self-preserving from the standpoint of humanity. We should only be concerned with preserving our place within the ‘fourfold’ by continuously engaging ourselves with our memory because this is our common identity as ‘mortals’. We should look at the places we create in the same way we look at our language. Our language is a not a “world language more and more purged of those qualities of people and history that we think of as raciness”,¹⁰ but collection of specific ideas and symbols filtered through the memory of European culture. We do not hold a common heritage because we do not accept diversity of our European heritage, yet alone world heritage in this day and age.

Note: for the sake of my argument and pre-project research I am focusing on the middle colony of American to filter the memory of Trenton, NJ, the place I have chosen to experiment with in terms of redeveloping a sense of place.

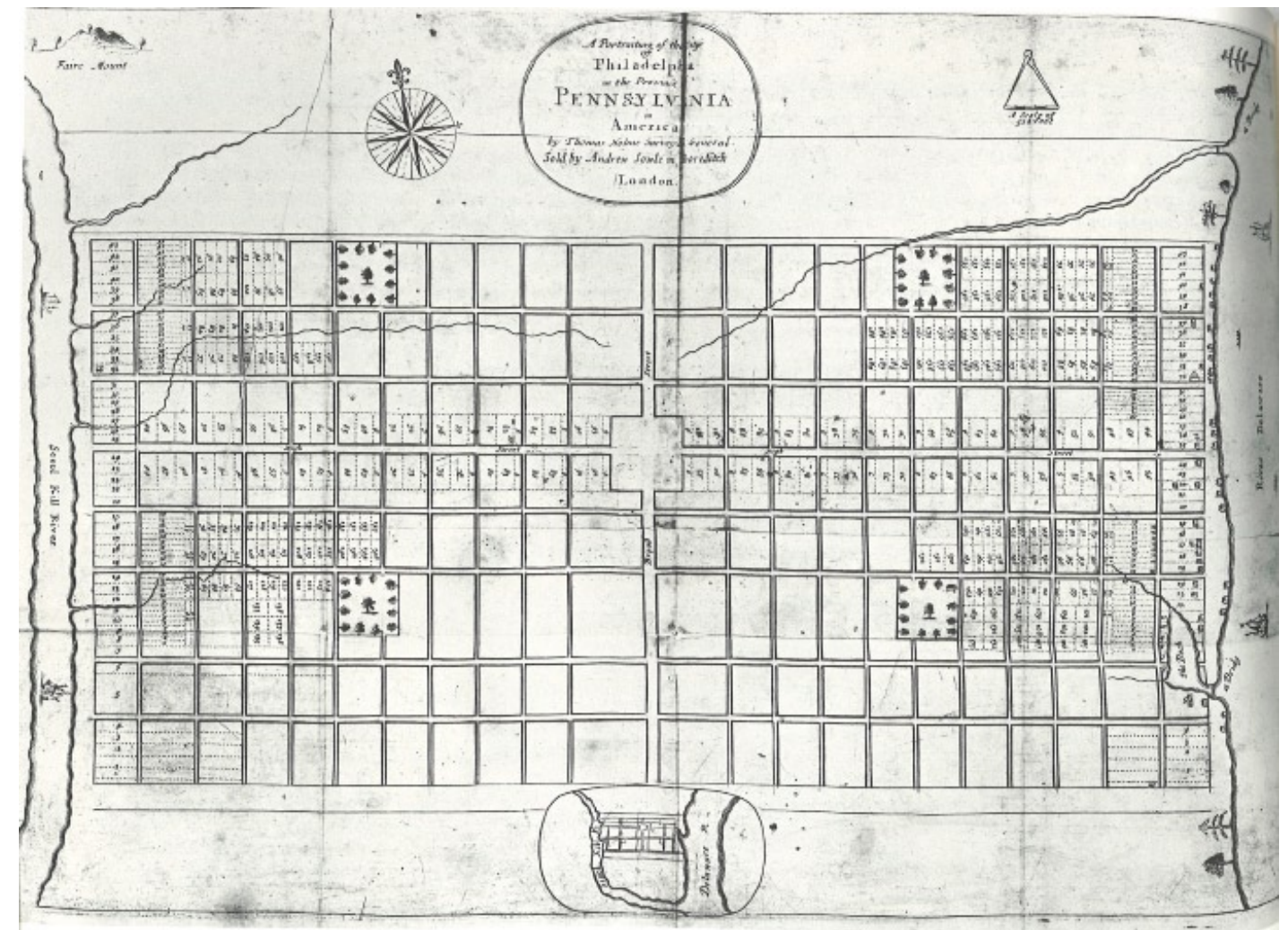
We insist on the ‘democratic social space’ and are successful in certain iterations, but we can not force ourselves into a place of democracy if we do not understand the heritage of our landscape. The middle colony of America, in the 17th century, was divided into villages of English, Scottish, German, Scandinavian (mostly Swedish), and later Slavic and Dutch along with individual settlers and farmers from western Europe. The Germanic first settled in Germantown, PA; the land was rich for agriculture and reminiscent of the European landscape. Beyond the commercialism and myth you can still feel the presence of old values and traditions when experiencing the Amish way of life, the simplicity, the community, the spiritual presence and wholeness. The Germans were known for the craftsmanship and farming techniques. Their dwellings were constructed in a style keeping with the European farmhouse because it served as a home, workshop, and barn. It was a dwelling of necessity, tied to the land and resources as a function to self-sustaining or self-preserving. This essence of independence worried Franklin and his plans for the future of America, the plans for uniformity were too big to pass up. It may have passed along many of the ‘founding fathers’ that uniformity instead of unity gave American identity a ‘solution to a diversity so unmanageable that only by the creation of an almost mechanically applied pattern could it be composed or settled’”.⁸ Is this the democratic social space..... the identity of America, perfection of equal property, proportions, and place? The original pioneer villages are designed with a spiritual center, concentric in nature, where the value is placed on the connection to the dwellings with the landscape still holding control. Organic qualities of the pioneer villages where seen in early N. American communities aspiring to find their identity within the landscape. J.B. Jackson writes about this as the first generation of settlers who held their’ spirituality with the local ordinance and held

the community, as whole of being, to the highest respect. The Scandinavians felt strongly about their log stack house and were concerned with livestock and agriculture, where the English proceeded to invest there time into the framed house and emphasis on town centers. The Scottish were concerned with education and religion as systems of independence and place. All of these components would come to define the region of central New Jersey in the following 17th and 18th centuries. 'Democratic social space' may be the end result of a construct which embodies the perceived equality of N. Americans, but it indefinitely sequesters the Gotteslandschaft, or divine landscape seen in the medieval and colonial village.

"The ancestral landscape created a special breed of men and women with common psychological and physical characteristics, and this came about through centuries-old attachment to the land; it was only being rooted in the land, by having a peasant or land-holding background, by having undergone the ineffable influences of a certain climate, certain topography, that a true German or Englishman, or Frenchman came into being."
J.B. Jackson *The Necessity for Ruins- and other topics.*



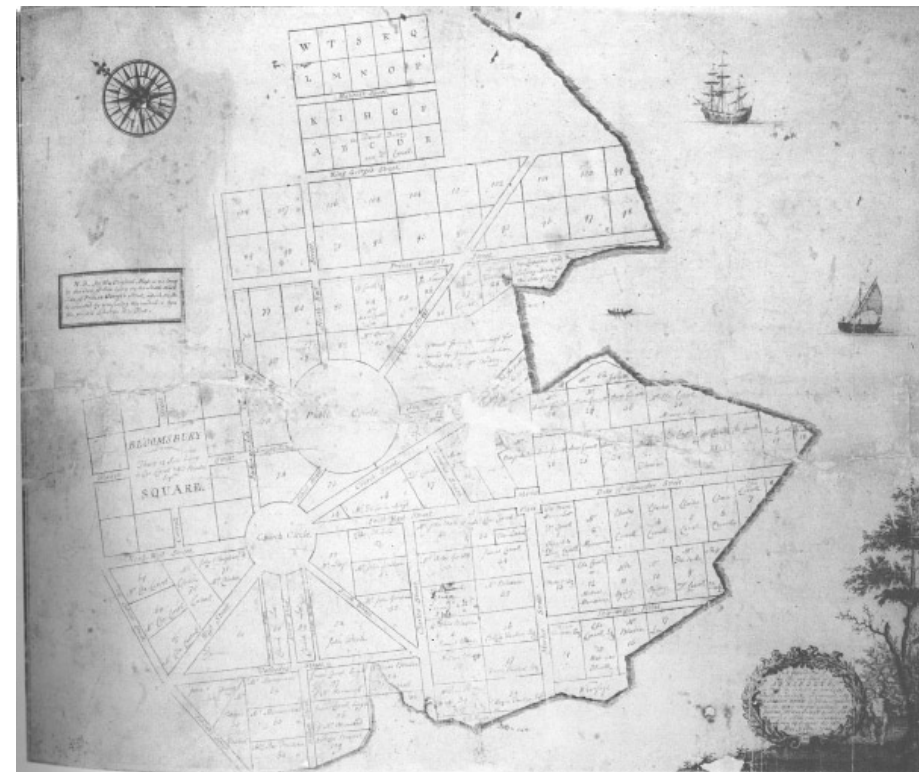
Plan of Far West, Missouri, 1836 -Even within "democratic social space" there always needs to be a center (Figure 40)



Take note of the "axis mundi" and public squares in a plan for Philadelphia, Pennsylvania 1682 (Figure 41)

A potential reason for finding 'democratic social space' in N. American cities is based on the concept that Americans do not carry one collective memory of the folk, therefore, the sense of place and design of landscape resolves a collection of folk traditions and *völerwanderung*, sensory experiences. In such a case, we shall look back to the medieval city as a precedent for such conglomeration, and resolve the memory of exchange through the origins of the marketplace. In order to come to such a resolution, we must look back at the precedents of our political birth and structure, recapture the public place as the mercatus of medieval records, and invoke a feeling of society based on place and priority of space through the sacred grove. We must not forget that the city still stands as the sovereign nation, it should not be forgotten

that it has become a prescription for consumption and a demographic for free enterprise and capitalism. The city is a where the collection of folk traditions come to a common place, with exception to the spirituality of nature, it provides the the sacred grove for all to share. A marketplace of ceremony and reflection, a focal point, a core of the fundamentals that reside in architectural planning, a place for the community to share. Regardless of terminology, the Marketplace, Plaza, Public Square, Sacred Grove, Forum, and Park are examples of a public space at a specific scale. These public spaces are as important to the life of the city as any building or road because they “are memorials to the engagements of mind with place involved in their construction and alteration over time. Every structure bears the imprint of successive layers of dwellings”.⁴⁰ We must understand why American cities lost there focal points and deflated the urban core of public exchange and local engagement. The elements exist, but in ruin and disrepair they fester like soars using up the resources of the city without resolve or change. They were not designed to handle the collective memory, and do not provide a place for traditions and experiences to manifest with an oppeness for public exchange.



Take note of the “Church Circle”
and “Public Circle” in a plan for Annapolis, Maryland 1718 (Figure 41) -

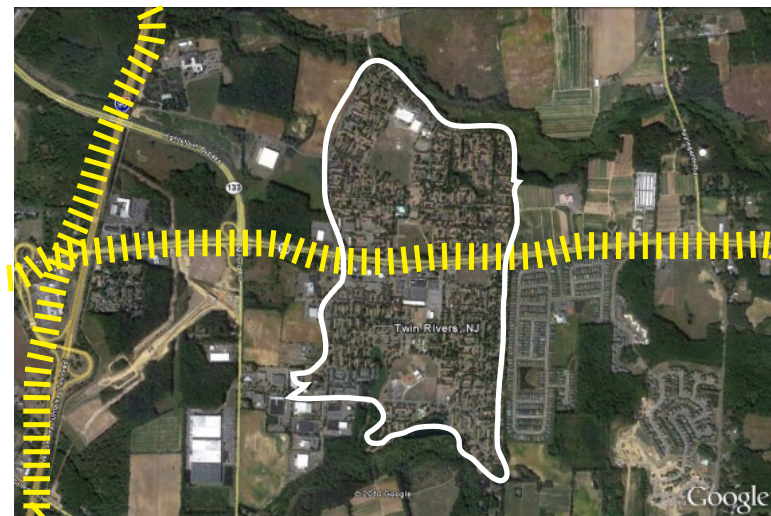
Only a culmination of laws, politics, and the ideals of our founding fathers could resolve such an issues, but the results may be better suited in declaration and constitution then in the architecture and planning. Even Phillip II used royal ordinances to plan new cities with plazas and urban focal points in 1573. By the orders of Philip II, the author of the royal ordinance defined “The plan of the place, with its squares, streets, and building lots is to be outlines by means of measuring by cord and ruler, beginning with the main square from which streets are to run to the gates and principal roads and leaving sufficient open space that even if the town grows it can always spread in a symmetrical manner,”³⁴ similar to the concentric design of the medieval cities. It is obvious the spanish influence did not have great affect on the modern N. American city of the Northeast, but Jefferson, Penn, and Olmsted presumed to follow a new accord. Lasting with the eastern seaboard of the N. American continent is a grand mix of scale and formula from the overwhelming grids of New York City and Philadelphia to the quaint properties of Bar Harbor and New Haven. New York and Philadelphia were major cities fortunate enough to have been planned by the accounts of delegates realizing the importance of city structure and development. It is in these places that we can see “the judgement of the many is usually better than the judgement of the one.”⁴⁹ Unfortunately Trenton, NJ arose from the needs of these metropolises and was never established with a sense of self. From the laws of nature arose a bustling agricultural center that provided the market for the Middle Colony breadbasket. Industry and trade have since left a city of forgotten wealth, departed labour, and segregated social strata. If our nations constitution agrees with Aristotle’s dictum that “The middle group is the best” and “The State is a partnership” then why was the middle city forgotten, and in most cases, left to resolve its issues with little to no support. Is Trenton, NJ a city designed from the necessity for a transport hub, a mere loading zone for the goods to come and go? Did this occur from the growth and consumption of a nation designed by the principles of Cicero and De Republica? How could a city with memories stemming back to our nations independence be left to the brink of collapse? There may be some light in the distance...

MEMORY AND MYSELF

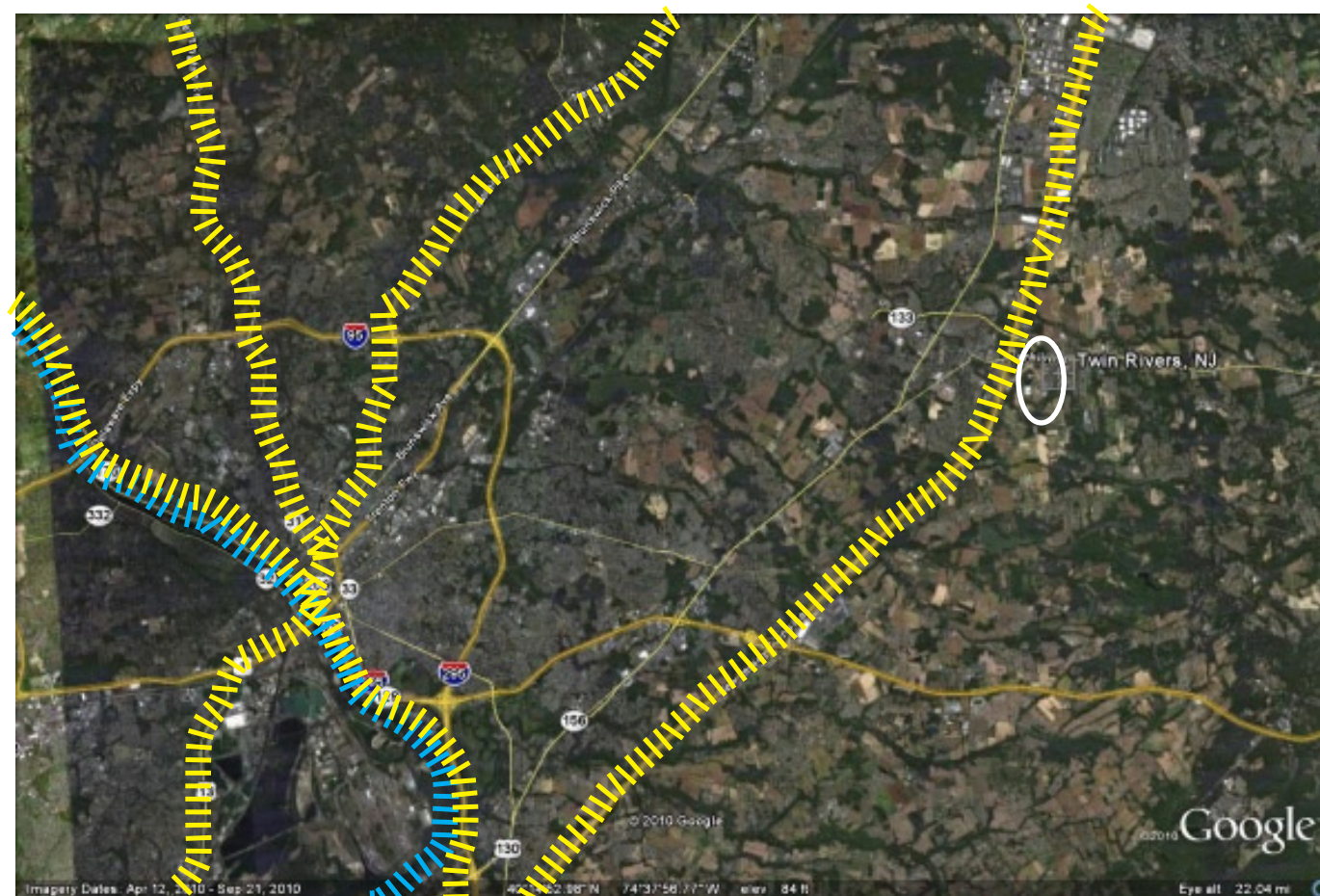
Growing up outside the small historic town of Hightstown N.J. was a quiet and safe existence with feelings of isolation and separation from the energy and life of a place designed by memory. The 'new-urbanist' plan of Twin Rivers, where I spent 17+ years of my youth was designed during the era of the new town planning movement following examples such as Greenbelt, Maryland. It provided everything one would assume is needed to support a gathering of people. There is a closed air market, shopping center, recreation, schools, single and multi-family housing, public space with libraries, roads and paths, security, privacy, and diversity of culture. There were local parades and festivals along with parties and events at the community centers. I was given the spacial freedom to explore the community grounds and surrounding countryside, browsing through the corn fields, building forts within the forest, collecting wildlife from the nearby lakes. From the outside, it was the picture perfect suburban lifestyle where a collection of friends managed to create their own world within the manifestation of another. Aside from a stable household, and overly-caring parents, the community was quite enjoyable and provided opportunities that any suburban child would wish for. The unfortunate circumstance of misguided economic and social planning had left Hightstown as an upperclass boro holding onto the legacy of few historic figures who passed through in the late 17th century. This along with one of the greatest tax based areas in the nation, caused many farms and local agriculture to fold and inturn made avaiable priceless realestate for the retirement communities and corporate commuters. The power of Hightstown began to unfold as the surrounding jurisdiction of East Windsor provided more and more entertainment opportunities for the blue and white collar citizen. Throughout my lifetime I have been able to witness the evolution of Hightstown, even though I never lived there, because it was always considered the place to be when we were "going to town". It had a main street with your typical mom and pop shops, it always organized the largest parades, and was still considered the core of East Windsor. When you are walking downtown you know you are part of a community founded on the presence of collective memory and social exchange. I regret to say these feelings where never felt within the Twin Rivers community because it was and always will be an independent object. Jusr as all subruban developments today, it de-emphasizes the core through its failure to connect itself with the memory and history of Hightstown. It is an object based on economic value and affordability budding from highways and byways.

Twin Rivers dislocation from Hightstown at a microscale belongs to the complete separation at a regional scale from the greater core of Trenton, NJ. The design and implamentation of communities such as Twin Rivers along with the ever-expanding suburbia of Hamilton, Princeton, Lawrenceville, and the Rt. 130 corrdior have left the regional population deisengaged from the urban core of the state capitol since the early 1960's. Once a thriving center of commerce and trade, Trenton has become a historical city forgotten by the surrounding people and cast away by the surrounding place. The memory and history of Trenton was never taught in school to a point of recognition and my immaturity did not help to breed curiosity. The purpose and/or will to visit the city was consitantly trumped by abundance of crime, therefor blame on parental decision making to stay clear was rightfully digested. At such a young age, all I was aware of was my home and the neighborhood I shared with my friends. It had not occured to me until 20 yrs later that the neighborhood from which I left was never connected to anything else. On occassion, class trips would provide a jaunt into the core of America's evolution, but we were condemned to the circle of our shaperons eye and sequestered to the routine of school schedules. Trenton was never a place I desired to visit, nor was it a place I ever understood throughout my youth. The inevitable freedom of the car gave me opportunity to explore, and this is where I began to develop a relationship with Trenton. Live music among other social gatherings drew my attention to the city in search of new culture and experiences. I can only speak from personal experience, overcoming the fears and familiarities of growing up, but it should not take a quarter of your lifetime to recognize a place that we are meant to be connected with. Trenton was the core of the middle colony and is still the core of Mercer County because its history and memory layer deeper than any of the surrounding development. This is what must be recongised as a prominent feature in the shaping of community, and provide a consitant point of referral so that future planning and design do not dislocate the essence of place as it evolves.

Twin Rivers in East Windsor, NJ
Rt. 33 runs into Hightstown, NJ and on to Princeton to the west. It is an approximate 30 min drive to the eastern shore from Rt. 33 at Twin Rivers.
(Figure 43)



Hightstown, NJ and Twin Rivers, NJ
(Figure 44)



Twin Rivers, NJ in proximity to Trenton, NJ and the Deleware River to the west. (Figure 45)



Local NJ farmstand (Figure 46)

Based on my relationship with Trenton and the places discussed I must engage a sense of consciousness and the overlapping events that bring me to the present argument, but I admit that my ignorance for history in the past gave opportunity for a growing persistence to engage the modern perspective of architecture and design. At the beginning my perception of modernism and the “coolness” of elementary architectural study confirmed my desire to pursue an education in design. Historic preservation was the anti-architecture and represented the stubborn and ignorance of illogical elders determined to keep things the same. Art was progressive and I wanted to seek architecture that was progressive without understanding what progressive meant. Interestingly enough my undergraduate education was geared towards the traditional sense of architecture and planning with an emphasis on context and the edge of place. The University of Maryland provided a good background for urban study and contextual architecture, but my desires still twisted with the notion of new vs. old. Isn't that always the question? My studies and travels abroad affirmed a struggle between the new and old, but it was then that I realized the significance between architecture and culture in the making of place. Paris is a great example of the old to new gradient where the medieval core gives life to contemporary facilities unconstrained by rules or methodologies. The baget from the local brasserie is most enjoyable when you have a table along the street overlooking the passerby. Prague reveals the transition of poverty to wealth with a gradient of culture and art woven through a fabric of pride. Listening to a violin quartet with lights flickering by your side as your breath rises to the sky reminds you of the power in a single note, and the presence of those around you engaged with utter stillness. The culture and tradition of the Ecuadroian nation keeps the marketplace alive within the functional respect for local agriculture and craftsmanship. Even in the contemporary city of San Francisco; architects, teachers, and students alike find pleasure in meeting at the plaza to assess the tasks for the day. Cuzco and La Paz commemorate the people, cultural identity, and memory through celebration and festival at a grande scale. Regardless of wealth, class, age, or ethnic we ran around the plaza at new year's eve to commemorate people and the lights of the world because we are here and only here for each other. The native people of the Yucatan peninsula still watch the shadow of the snake rise at the temple in Chichenitza with tourists from around the world as we celebrate an uncommon ancestry. What is common are the elements of the 'fourfold' and our yearning as mortals for exchange with the environment and each other. Realize that these are all events that take the place of a specific time, and thus provide a memory, many that I am more than thankful for, but now I must confess that my emotional investment with Trenton is linked to my life and the opportunities I have been fortunate to experience. Realization or discovery is the conclusion of a process brought forth by emotions and decisions. These experiences are exchanges of my position in time with others and they define a significance within balance of who and where we share ourselves.

My emotions have gone full circle, and I realize that history and preservation are just as important as innovation. Classify me as a post-modernist if you will, but I must conclude that changing the core of a problem may have the greatest effect on its farthest boundary. Today I want to see Trenton, NJ without a defined boundary and not just as a city, but as a place of gathering and exchange which must provide people with the opportunity to share themselves just as the Waldman, patriot, and folk of Europe. It is the heart of a region and culture that manifests the opportunity for celebration. My past and present experiences have given me reason to believe that you can not plan a community within, around, ontop, or underneath of one that already exists. Everything shall be designed in accordance with the history and memory of the place that it was before. This is why Twin Rivers will always be isolated from Hightstown and carry with it an identity dislocated from the history and memory of the greater context. However, Trenton, NJ is a place founded by distinct cultural investment based on the memory and function of patterns and systems. Trenton has an existing layering that can be used to recognize cultural milieu and social significance. It does not need an implant of related sophistication and elaborate functionalism because the place is already present. It is the unveiling location and design that sparks the character of place. My intention is to unveil and design such a place so Trenton may expose itself to the greater folk of the region, and provide evidence for a collective memory. Trenton should funnel the community to a focal point of celebration just as any other city, but it needs to be prioritized in a design process emphasizing the foundations of memory. It may be hard to interpolate the contrast, but my disconnect with Trenton is the emotional investment in my desire to connect the future with Trenton only because I understand the disfunctional properties of city dislocated from its edge. For those who are less fortunate to travel and experience the variety of culture and life outside the region, public places can offer and invite a glimpse into the outside world. A healthy city is one that invites the making of memory and exchange while recognizing its own, and finding a balance between itself and the environment around it. This is the timeless component of design that defines everlasting public place and how they engage the surrounding city.



Why do we choose to meet at a public place of gathering and exchange- Architecture 456 class meeting place at Union Square Park, San Francisco, C.A. 2009. Regardless of the unconscious planning the square is chosen through experience and memory as a comfortable place to gather. Anything can be happening on any given day. In the case above, the familiar open square became a gallery for local artists. (Figure 47)



Otavalo Market Otavalo, Ecuador 2008. The main market exists everyday based on tourism, but the Saturday market spreads through the city engulfing the radiant streets. The market provides entertainment for the local and foreign population by engaging the mixture of cultures throughout the region who come to buy and trade. (Figure 48)



The place of public gathering can be dynamic and hold various functions. For example, a riot at Place de la Concorde in Paris, France. (Figure 49)



Old Town Square in Praha, Czech Republic (Figure 50)



Plaza De Armas in Cuzco, Peru. (Figure 51)

MEMORY & HISTORY OF TRENTON, NJ

Tracing public gathering as a relevant social device through the memory and history of Trenton.

Most if not all cities are founded upon the strategic principles of a culture and their proprietary need to sustain healthy living. Trenton, NJ is what remains from a series of movements, exchanges, and developments that reformed the landscape along the Delaware River to accommodate the presence of man. The Len Lenape tribe came down from the Appalachian mountains to the Delaware Basin in search of milder climate and access to the sea. The area was first named “Strong falls” when “Hallow Man”, the 77th king of his line Walomenap, lead his followers to “The Great Salt Sea”. Later “Strong Falls” became known as the “City of Kings” starting with the Unami family. They established themselves on the bluffs of Northern Trenton overlooking the Delaware River because the river was known to flood from time to time. “City of Kings” was located at the point on the river where access and travel became more difficult. Rock benches and rapids, narrow drainages and mountains made the northern portion of the river more difficult to navigate. Mellow rolling hills and swamps, plains, pine barrens, beaches, and the Delaware Bay existed to the south. It was a strategic point for territorial control and safety amidst the flat and forested swamps. The native Americans understood how important the location was geologically and agriculturally because fertile soil stretched for 50 miles in every direction. Mild weather from the temperate coastal climate became a great respite from the harsh winters to the North and West. Even though the seasons proved many difficulties the “City of Kings” became a point of gathering for the native Americans as trade routes were established across the region. It is obvious the Len Lenape were the first peoples to inhabit this area, the wildman of the west if you will, but their counterpart from Europe changed the face of N. America forever. The “City of Kings” was based on the principles of native tradition, and resonates a point of gathering for exchange and collective memory. This presents the first layer of memory and history bound to the landscape of the Trenton, NJ we have lost. ⁴¹

Although the Dutch were the first to settle the region in the late 16th century, various cultures from across Europe molded the identity of Trenton into a place of social status. Germans migrated through the Delaware valley and established settlements further inland designing a massive agricultural region to the west known today as the Lehigh valley. The Dutchman Cornelis Hendricksen is known as the frontiersman who found the site of Trenton, NJ because of its strategic location on the Delaware River. After New Amsterdam, the Dutch were in search of new points for trade and commerce, but Sweden took control of the site after the fall of the Dutch fort Sanhican (14) in the early 17th century. New Sweden was one of the first colonies within the central eastern coastal region which survived predominantly on cattle raising and agriculture. The European folk had grown accustomed to the similarities between America's landscape and seasons with the homeland. The pride and identity of the folk as wildman was evident in how they first settled, built their cabins, and designed their communities amongst the forests. The evidence is still apparent in our modern dream of the cabin in the woods, fire in the hearth, and freedom to dwell. The Scandinavian and Northern European traditions had great influence on the shaping of the land until the English came mid 17th century. New Sweden was conquered in 1655 by Peter Stuyvesant and annexed to New Netherland until the English conquest in 1664 under Duke of York's grant which later divided the Middle Colony into New Jersey, Pennsylvania, and Delaware. In 1676, William Penn purchased NJ as an 'experiment' ground for future Pennsylvania development, however, the Quakers settled in the area known today as Trenton and would later purchase the land from Penn. In 1679 it is documented that Mahlon Stacy was the first English pioneer to settle permanently and purchase land in the area of Trenton, NJ. ⁴¹ He established a grist mill and farm on what is now the historic district of Mill Hill, which exemplifies the colonial character of old Trenton. ³² Mill hill is one of few examples within Trenton where the character of memory and history has been kept unveiled for future generations to share. In this case, it is a place where people want to be because of location and layout, familiarity and function. It becomes a defined neighborhood and recognized place for entertainment and lifestyle where memory, history, and exchange bring forth a happiness.

As New Amsterdam and Philadelphia began to grow New Jersey became a focal point for trade and production. New Jersey will always be considered the “Garden State” because its agriculture and trade provided most of the produce to sustain New York and Pennsylvania during colonial times. In 1721, Trenton township was founded and from that time forward it became the ‘point’ between Philadelphia and New York's Highway. ⁴¹ It is at this point you begin to recognize the evolution of place, and how the gathering manifests itself in economic and social properties. The original points of gathering were the major developments on Manhattan and Philadelphia. These two cities contained the first public plazas and markets flourishing with immigrants who went to share and exchange goods and activities. Overtime trade routes are established and from there new points of gathering arise to accommodate the micro scale. Trenton was situated next to an accessible river amidst the agriculture of the Pennsylvania and New Jersey providing the perfect midpoint hub for transport. In 1726 the 1st ferry crossed the Delaware regularly at the foot of Ferry Street providing a strong link with Pennsylvania. ⁴⁶ Now Trenton was a center for trade and commerce as people flocked from the countryside to participate in the growth of a nation. It was politically and spiritually woven to the independence of our nation as preaching and teaching gained a stronghold in daily life. Along with the churches and halls came the habitual street market and growing energy towards industrialization. In 1734, the Iron era began where

Peter Cooper “planned a triangular system for the obtaining of raw materials. The anthracite coal was brought from Pennsylvania hills to Easton by the Lehigh Canal. The Iron ore was obtained from the newly-purchased Cooper Andover mines of Warren County. This was carried westward across northern New Jersey by the Morris Canal to Philipsburg. Here the company built the largest blast furnaces in America. When the coal and iron ore were smelted into pig iron, it was carried from Phillipsburg to the mill at Trenton on the feeder of the Delaware and Raritan Canal. The industry and business provided jobs and attracted workers from the neighboring cities to create a self-sustaining community with a layering of European culture mixed into the fourfold of a new environment. In 1746, King George II of England granted the settlers of Trenton and its surrounding a royal charter describing the settlement as the “Borough and Town of Trenton” making it an official jurisdiction. From this point forward Trenton would design and produce a wide variety of products for the growing nation, and would set the precedent for efficiency, equality, and liberty that our growing independence stood for. ⁴⁶

In:

- 1745, King George II of England granted the settlers of Trenton a royal charter in- “Borough and Town of Trenton”. ⁴⁶
- 1776, First public library was founded in 1750 as a shareholder enterprise, unfortunately it was destroyed by the British in. ⁴⁶
- 1750, Nations first steel plant run by Benjamin Yard. ¹²
- 1753, Equal opportunity for public education gave rise to the “Lottery of the Innocents” originated in Trenton in. ¹²
- Battle of Trenton- Washington's victory against the Hessians
- 1784, Trenton became the temporary capital of the Confederation. ¹²
- 1790, Trenton became the State Capitol. ¹²
- 1801, White-run and White staffed schools for African American children. ⁴⁸
- 1844, Believed to be the first true public school was Centre Street School in Trenton
- 1847-1867, Trenton was the leader in the steel industry with Trenton Iron Works, John A. Roebling who moved from Germany to Trenton to design and build the steel cables for the original suspension bridges. ⁴¹
- 1855, City Atlas was started when lot owners began to register their properties. ⁴¹
- 1860-1870, large influx of African Americans from New York due to riots and persecution. ⁴⁸
- 1867, Colored convention of New Jersey believed to have lead to the Fifteenth Amendment.
- 1880's, Cuban Giants were the undefeated African American ball club. ⁴⁸
- 1820's thru 1880, Trenton was the premier manufacturing and design center for pottery and chinaware. McCully's, Trenton China Company, The Maddock Company. Porcelain was also manufactured in Trenton by National Ceramic Company, NJ Porcelain Company, Star Porcelain Company, and Globe Porcelain Company. ⁴¹

Amidst the social, religious, and political developmen of Trenton existed a series of marketplaces that defined the local cutlure of the city and its supportive agriculture. The cities marketplaces sustained local exchange and provided a point of gathering for the American folk. On Sept. 6, 1745, King George II gave Trenton permission to establish an official marketplace that would open on Monday, Thursday, and Saturday. The city hosted a bi-annual fair in April and October for agriculture and live stock under the regulations of the burgesses and council. Unfortunately the fair was discontinued after the surrender of the borough charter in 1750. The marketplace became the public gathering of unquestioned reality and exemplified the timeless factors of social and cultural exchange which engage the common mortal regardless of class, race, religion, or rights. There are records of street markets dating back to 1758, which were held in the vicinity of State Street, known then as Market Street. Between 1770-1790, Trenton continued as the center marketpalce for central New Jersey and eastern Pennsylvania. West State Street was abandoned as a new Market House was constructed on North Warren street between State Street and East Hannover Street (Hewitt 90). The Trenton Historical Society argues that there may be a discrepency with the location and/or existence of of the Warren Street market, but translation of records and resources always lends itself to speculation (THS 39). The Market-house was a public structure occupying the middle of the street where local produce and goods were sold. “This market-house stood in Warren Street, commencing at State, in front of Abraham Hunt's Store, and extending north about sixty feet up said street. At the southern end of it, and about the center of the crossing from Vansyckel's to Dill's corner, stood the old town pump, and near the pump stood those relics of barbarity, a whipping post and the stocks or pillory (Raum 76). Up until 1772, the market was supervised by the town magistrate and the overseers of the poor. After the Act of incorporation Trenton's Common Council was given the power to appoint a clerk to administer the market. At this time all market sreetes were closed to through traffic during the markets open hours meaning no horses, buggies, or automobiles (Hewitt 68). Between 1790 and 1830 markets existed Tuesdays, Thursdays, & Saturdays. with a new market house on East Street between Warren & Broad. This was the first market house design with two separate facilities, one for meat and one for fish & produce. ¹² In 1793 another market house was constructed on Second Street (now State St.) between King Street (now Warren St.), and Queen Street (now Greene St.) which left a open square from King Street to existing market-house. The second market-house was divided into

a building for the meat market and truck market. The open-air space between the buildings was used for additional markets and truck sale. The markets were maintained by the city of Trenton and accessed by any individual or merchant with respectable product. In 1799 and 1842, an ordinance was issued to maintain health and safety issue, space requirements, and business regulations. For example, the ordinance stated that “the space between the market-house and King Street, and the eastern market-house and Queen Street, were to be used as stands for truck people” and their produce “at the discretion of the committee”.⁴⁵ The clerk was responsible for law and order of sales, organization of stalls, and routine cleaning, but the life of the market did not stop after hours.

Some of the early market-houses were multi-functional and provided educational services for the youth population. A market-house, of unknown origin, existed on Market street in the Mill Hill district but was rarely used, and closed down in 1837 (Hewitt 130). This market-house was two stories supported by brick columns and accessed via stair. “This building was called the Mill Hill Academy, and was used as a primary department, while in the Trenton Academy the higher branches belonging to an English education were taught”.³³ The market at Mill Hill was much smaller than the other two marketplaces containing a total of five stalls on the ground floor with a small schoolroom above. There was a bell at the top which rang daily to call students in for class. The bell became a common calling device for various public activities and spiritual functions throughout the borough. The Eagle Fire Company took over the building in 1837 to use it for an engine house and meeting place, however, once Mill Hill was integrated with the borough of South Trenton the building was torn down. Another smaller market that was constructed within the same time period as the Mill Hill market was in Bloomsbury on the corner of Warren and Bridge Streets. This market was a simple wood framed building with seven stalls which extended into the public road. By 1845 both the Mill Hill market and Bloomsbury market were taken down with the old markets that stood in State Street because they were too small to support the growing business. Closing down the markets had a striking affect on the community, and engaged a sense of cultural memory knowing the essence of marketplaces would never be the same.

“Thus perished from our sight a venerable relic, and one to which many a citizen of Trenton could look with pleasure as the place where his ‘or her’ mind recieved its first mental budding.”

John Raum 78



Market House in Greene (now Broad) Street, 1860 (Figure 52)

The public market place began to grow exponentially to a point where the city could no longer support its enterprise, therefor changing the dynamic of exchange for the next generation of markets. By 1845 all markets on East State Street were removed and two new public markets were erected by the city on North Broad Street and Green Street becoming the main markets for all of Trenton (Hewitt 195) until a private enterprise opened a new market on Market Street, east of Broad street (Raum 78). The market provided a place of gathering for the general public, preachers, teachers, and philosophers during and after market hours. According to the Sheet Anchor of Democracy from May 16, 1843, “For two or three nights last week the Market House was crowded with attentive listeners, first to an eccentric preacher on some doctrine of his own, and afterwards to a melodramatist, who recited Shakespeare with a stentorian voice”.⁴⁵ As the city became busier with an influx of private stores and businesses major street fronts became congested during the open market hours. The city began to neglect the upkeep on the markets and traffic on the major streets got worse so people began to suggest closing the street markets down. The city council passed an ordinance at the end of 1870 releasing total control over the markets and subsequently sold the markets and their material to private enterprise.³³ By 1890, Trenton lost all of its small open air markets due to the rise of street traffic, transportation disruption, and private market interests. At this point all markets were moved or erected by private interests and soon the entire network of city markets were privatized. In the sense of gathering and public discourse the shift and consolidation of the market was a result of the automobile and capitalism. This shift changes the face of Trenton, along with many American cities, as public space kneels to the private sector and the injection of roads for an automotive future. The efficient dream of the automobile and lack of city funds

lead to a dissection restructuring of the city to accomodate the new roads and transportation. The last valiant effort to provide a public place for Trentonians within the urban core was the dedication of Battle Monument at ehe historic “Five Points” and its adjacent park in 1893.¹² Trenton was never to gain the presence and exchange of its former street markets and public places as it embarked on a journey of industry soon to fail with the life and energy of the city.

Realestate and property were now the driving force in what would become a private marketplace disguised by form. John Tylor was one of the first to build a market which was located on Greene Street. There were only four major market houses left within the borough of Trenton by 1870: the “City Market” was one story and approximately 500 sq. ft, the “People’s Market” in Freese Hall was one story and approximately 300 sq. ft. “Washington Market” had a 300 sq. footprint with a meeting room and public hall on the second floor, the “Central Market” was south of the intersection at East State and Broad Street close to the industrial area of Assunpink Creek & Delaware/Raritan Canal. John Taylor opened up the “City Market” on Greene street which contained fifty-three stalls and one restaurant, and a cellar. Freese and Wilkson built a small market on Chancery Street with a large hall for public meetings and balls.³³ “Washington Market” and “Central Market” were commodious markets designed and built by two large companies. The “Washington Market” contained two hundred plus stalls with one restaurant and was two stories high. The second floor contains a large hall and nine additional rooms for various purposes. “The market in Chancery street was the second one opened for the benefit of the public...” because the merchants new that Trentonians needed a public place for gathering and assembling. Organizations like the ‘Grand Lodges of Odd Fellows and Masons’ held their meetings in halls like these in the late 1800’s. In the beginning of the 20th century memory and history of the markets grew faint and the multi-functional presence of town halls and market-house soon evaporated as the city embarked on the following decades of war.⁴⁸

The Trenton Farmers market was another form of public gathering where folk came to sell local produce and merchandise. The farmers market started in the early 1900’s along Front Street, but the growth and consumption of the city forced the vendors to seek a new site. Since the Farmers market outgrew the previous location the City Commission’s cooperation and the State Department of Agriculture established a new farmer’s market on South Broad and Third Streets. If people are given the chance they will support their community because “The South Broad Street market was originally planned for farmers desiring to sell in wholesale quanitites or to retail produce dealers, but because of the increasing demand from the consuming public to buy direct from the farmers at lower prices, the trading gradually drifted in to the selling of smaller quantities”.⁴⁵ The farmers interested in wholesale moved their produce back to Front Street. A separate wholesale market was established on the Municiple Wharf until it was abandoned by the farmers. In 1924, the market on Broad street was moved to the Municple Wharf and additional sheds were built to accomodate the stands and walks. The market was under the supervision of a market director and he/she was very strict about the rules such as “the sale of produce by anyone other than the producer is prohibited”.⁴⁵ The organization and guidelines of the market were beneficial to the relationship of the producer and the consumer by forcing a direct exchange between those of the city and those of the country. Each farmer was required to raise at least 90% of the produce he had for sale and provide records of those sales to the director. The farmer was responsible for his produce and thus had a personal attachment to the relationships for his customers. This can only have a direct effect on the social exchange of the market and the relationships built between the farmer, the city, and the consumer. Along with the revival of agricultural fairs and the introduction of fairgrounds between 1850 and 1940 came an awareness that Trentonians are part of horticulture based society and should support it. In 1939, Trenton established the Trenton Market Growers Co-op Association, Inc. but the city had undergone a drastic economic drought, so land was purchased on Spruce Street in Lawrence Township. By 1948, most of the markets within Trenton were shut down and or moved outside the city limits. In 1948, the Trenton City Market was able to move to Spruce Street. A basic understanding of economic and social value gives fortune to the community who excepts the principles of the ‘fourfold’ and the need for gatherings.

The marketplace, as a point of gathering, is the element of Trenton’s memory we must trace inorder to resolve the dissolution of culture and rupturing of relationships that bind Trentonians to their city. The clearing as the fundamental architectural principle is the first point of emphasis that is to be addressed when and if we are to search for urban resolution. The marketplace as the point of gathering is a response to the clearing manifested within the context of an urban center that provides Trentonians with a focalpoint of public exchange. Since America was founded upon religious freedom the church square was typically forshortened in comparison to its European conuterparts and thus de-emphasized by colonnial planning. The town plaza becomes political and in many cases concludes our notion of democaratic social space through tolerance and virtue. It is the evolution of guilds and people, product and time in the event of equality and cultural exchange. It represents the clearing todays volk and must reflect a prominence in the mortals relationship with the fourfold as a public fixture for energy and exchange within the urban context. It combines the tangible qualities of goods and prices, sights and smells with the untangible qualities of the ‘fourfold’ and exchange. Local markets exist today because we need the reality of social and visual stimulus. Amidst all the internet and telecommunication services with wifi and video; we still congregate in churches, ball parks, gardens, squares, and marketplaces because the virtual world can not fulfill the tangible. Problems of poverty and homelessness, crime and education compiled with the lack of real and virtual resources give Trentonians no oppportunity to identify with each other and their city. Many Trentonians are left to wander and loiter the street corners with there bretheren because there is no where else to go where they welcome. We must embark on a mission to extend the feeling of happiness and home beyond the boundaries of the private sector by engaging public space for celebration and community gatherings.

The center of Trenton used to be identified by the energy and activity of the streetscape and marketplace where people shared city life within the form of public places identified by their necessity. This necessity is an economic and social function which equates to the origins of the medieval market. The market was a seed planted within the public plaza that established an autonomous space void of religious, political, and cultural constraint. The plaza as an urban clearing was the primary factor in establishing the physical edge of a place for gathering. Within that place various functions arose, one of which being the public market, where people could interact based on the fundamentals of commerce and trade. Trenton, NJ is a great example of our country's inherent capitalist society in which we developed a modern sense for the market as our national identity shifted from a theocracy to democracy. The marketplace described within the memory and history of Trenton is but one example of our European heritage and our tradition of Dutch trade, German agriculture, and English academia. It is fair to say that the functionality and perspective of 'street' markets have been compromised in the modern culture of American cities, but today's community development and local repair have sparked a new trend. The honesty and integrity of Trenton's memory should be celebrated by unveiling the basic social and economic devices that made the primary crossroads for the Tri-City area in the 18th and 19th century. With a few small gestures I believe we can awaken the energy and spirit of the urban core by revealing the collective memory of Trenton's people and place in time.

"Hitherto our modern towns have been too much mere aggregations of people; but it must be our work to transform these same aggregations of people; but it must be our work to transform these same aggregations into consciously organised communities, finding in their towns and cities new homes in the true sense, enjoying that a fuller life which comes from more intimate intercourse, and finding in the organisation of their town scope and stimulus for the practice and development of the more noble aims which have contributed to bring them together." Urwin, Raymond in *Town Planning In Practice: An Introduction To The Art of Designing Cities and Suburbs*. pg10

XIV. THE CENTER OF TOWN:

"If a Trentonian who died in the early 1860's were to return to the center of town today, he would, in all probability, have a great difficulty in recognizing any of the buildings that were standing in his time. He would discover that Greene Street with its familiar landmarks, had undergone a transformation both in name and appearance. He would search in vain for the street market, the town pump, the lampposts, the City Hall clock, the sheds extending over the sidewalks, the hitching posts and the sign designating the printing office of The Monitor, as well as becoming confused by the steady stream of autos and pedestrians continually crossing the corner of State and Broad Streets." ⁴⁵

"A Saturday night in Trenton seems to be particularly appropriate to promenading by the 'under ten.' Seven hundred and fourteen persons passed the corner of Warren and Second from 8 o'clock to 10 last Saturday night. Some with lady on each arm; others admirably parried off - and hundreds were promenading single-handed and alone. The industrious mechanic, with his neatly dressed wife - on one arm, and a capacious market basket on the other - making his purchase for the Sabbath. It is amusing and instructive to sit for an hour, and contemplate the passing crowd - to speculate on the destiny of each - to mark the hurried step of some, and the snail-like movement of others. Some bearing the evidence of excessive toil and others comparative ease. But all must yield at last to that leveler of distinctions, Death!" ⁴⁵

Figure (53)

The evolution and invention of an automotive society only perpetuates the loss of collective memory and cultural identity within Trenton's urban core.

The manifestation of the 1st Trenton Farmers Market within Trenton, NJ vs. the Trenton Farmers Market of today exemplifies how a sense of exchange within the public domain is disengaged from the city's core. The users of the market no longer identify with the city of Trenton and such isolation has left a devalued community.



(Figure 53)



Figure (54)



Figure (55)



Figure (56)

DESIGN CRITERIA

*“Space is only designed by human action”
Otto Friedrich Bollnow (Norberg-Schulz 29)*

I am interested in laying out criteria for the assimilation and investment of Trenton's urban core by engaging the 'fourfold' and principle architectural elements. Intrigued by the philosophy of Christopher Alexander and his “7 Rules of Growth” I can only ponder at the development of my own sequence and attempt to formulate a system within the given time frame allotted. I will suggest a criteria with respect to Christopher Alexander's proposed guidelines and Corner/McLean's theory of “Traditional” measurements by finding a process from which designers can follow: This process may be out-of-date before this article is completed, but in my moment of reflection I can only wish it breaches a timeframe, thus becoming a trace within the collective memory of architecture, at least my architecture. I am self-advised that none of these ideas are mine to be had, but they have presented themselves in my research as key proponents to my interest in architecture and planning, therefore, the accuracy of my argument is based on the clarity of my selection and the order in which they are designed.

For the purpose of this design criteria I have concluded that the clearing is the first basic architectural principle that must be unveiled, studied, and resolved prior to engaging the dwelling, burial, and path. You can refer to all four principles as forms of the clearing, however, the context of this argument is to specifically engage the clearing as a public place for gathering from which everything else unfolds. Each architectural principle would follow with the same process of research.

1. Design Problem- The City of Trenton has begun to implement new strategies for public space along the riverfront and capitol complex, however, the residential neighborhoods and edge districts of the city's interior remain neglected. The energy of the city's interior has been compromised by evaporation of jobs and industries along with the uncontrollable crime and degraded infrastructure. A new emphasis for revitalization of the urban core must be realized by the city and Mercer County in order to stabilize the weakening gaps between residential and business zones. The memory and history of the marketplace in Trenton, NJ has provided sufficient evidence for a resolution to the problem. The marketplace must be traced by location and typology throughout the cityscape, from its recognizable beginning, in order to develop a mapping tool that will lead to successful design criteria. Each marketplace represents a layer designed and connected via supportive infrastructure that links and/or provides further clues to a suggested solution. Once all layers have been formulated in conjunction with historical and memorial precedent, all previous focal points can be directed towards a new place of gathering. The new place of gathering must take into consideration the present and future outlook of the city in a cultural, social, and economic viewpoint. It shall suggest and/or relate to other predominant features found or discovered during research and provide a basis for integration and assimilation of the other three architectural principles.

2. Design Da sein- The place of gathering is then filtered through the 'fourfold' to decide if it fulfills any or all relationship cast between the 'mortal', 'immortal', 'earth', and 'sky'. By this analysis I do not mean the physical perspective, Axis Mundi, or Sacred Mountain but the inherent nature of those who inhabit this place who they were, who they are, who they will be, and their essence of being. This can also refer to ethnies; described by Anthony Smith as the ethnic community and cultural identity in the diversity of population, memory, and history. The 'fourfold' is always present, but the purpose of any current design may be to engage one relationship and expand upon it.

3. Design Function- The clearing is a generic reference to a public place for a wide variety of experiences and exchanges. Trenton should decide how and why the clearing should be unveiled, realized, and design in order to fulfill specific qualities that engage the current problems. This may require a multi-functional design solution that responds to underlying issues and/or faculties such as community development and community services. The Clearing, Dwelling, Path, and Burial encompass a specific spirit that engages the relationships found in the 'fourfold' and thus each one should be matched and felt to suite the memory of the place within the city. In all cases these elements should be connected in compliance to the 'Traditional' measurements stated in Corner and James “Taking Measures Across the American Landscape” (pg 27)

“Traditional Measures”

“1. Capacity of measure to relate the everyday world to the infinite and invisible dimensions of the universe, whether they be the movement of planets, the rhythm of the seasons, or the actions of heavenly deities. Ancient geometry was seen as cosmic order, symbolizing an ideal wholeness of relationship between the activities of people on earth while revealing the supreme order and perfection of the divine and universal.”

"2. Relationship of human body to physical activities and materials. Traditional units of measure therefore derived from the interrelationship of labor, body, and site. for example: In France, an arpent was a portion of the farm a farmer could plow in one day using two oxen."

- The Clearing can be any one of the following and in all cases must be public: Park, Plaza, Square, Center, Forum, Market, Street, Grove (Garden), and Place of worship- although Plato described in "The Laws"- that all worship should take place in a public space. Shrines were not allowed at home. (Jackson 80)
- The Dwelling can be described as Public and Private or Collective and Individual (as Christian Norberg-Schulz describes): Anything within the spectrum of a cave to contemporary hotel.
- The Path is the potential for a public pedestrian corridor and/or bridge. No road, street, highway or byway, skyway, overpass, underpass, ramp, exit, tollbooth, or driveway is perceived. Rails are categorized as a means to support public transport and are part of an existing infrastructure and or incorporated into the new plan. Private transportation is no longer sustainable.
- The Burial is integral to the city and countryside and must be celebrated and connected to both: Any form of monument or memorial to anybody, anyplace, or anything. I have yet to resolve if the burial can be classified as public or private. On a case by case basis it seems as though the rights and rules of this place are based kept for those who use them.

4. Design Precedent or Contemporary Correlation- To the discretion of the designer.....

5. Design Boundary or Edge- Understand the context of the site and how it is connected to the surrounding environment. This informs the project team of the site conditions as well, otherwise known as site analysis.

6. Design Perceived- Address the "name" of the place (link between the perceived and unperceived world).

And this is a city
In name but in deed
It is a pack of people
That seek after meed (gain)
For officers and all
Do seek their own gain
But for the wealth of the commons
No one taketh pain
And hell without order
I may it well call
Where every man is for himself
And no man for all

Robert Cowley- (Mumford TCOC 72)

Background Figure (57)

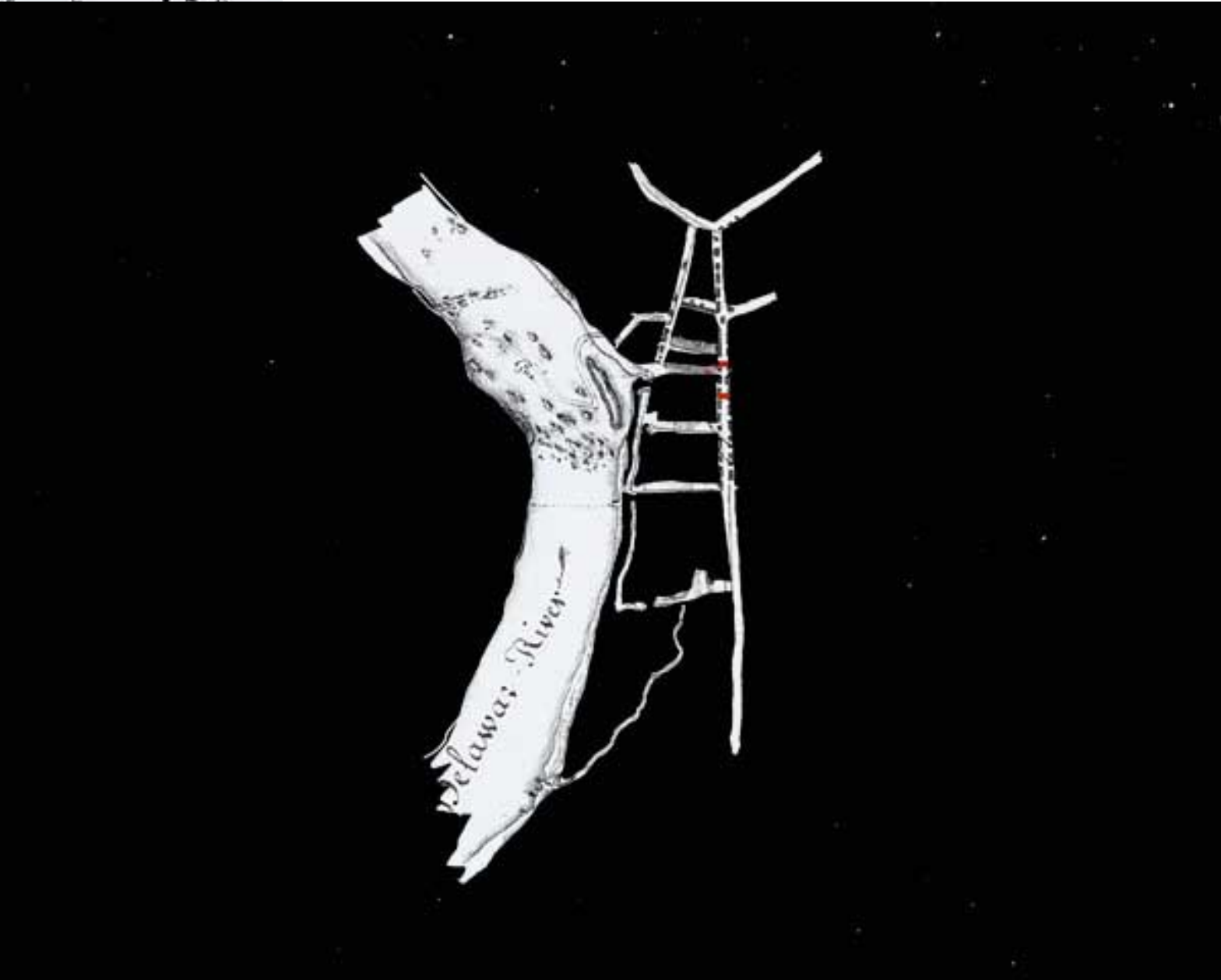
DESIGN PROBLEM

THE AMERICAN MEDIEVAL - TRENTON CITY MARKETPLACE

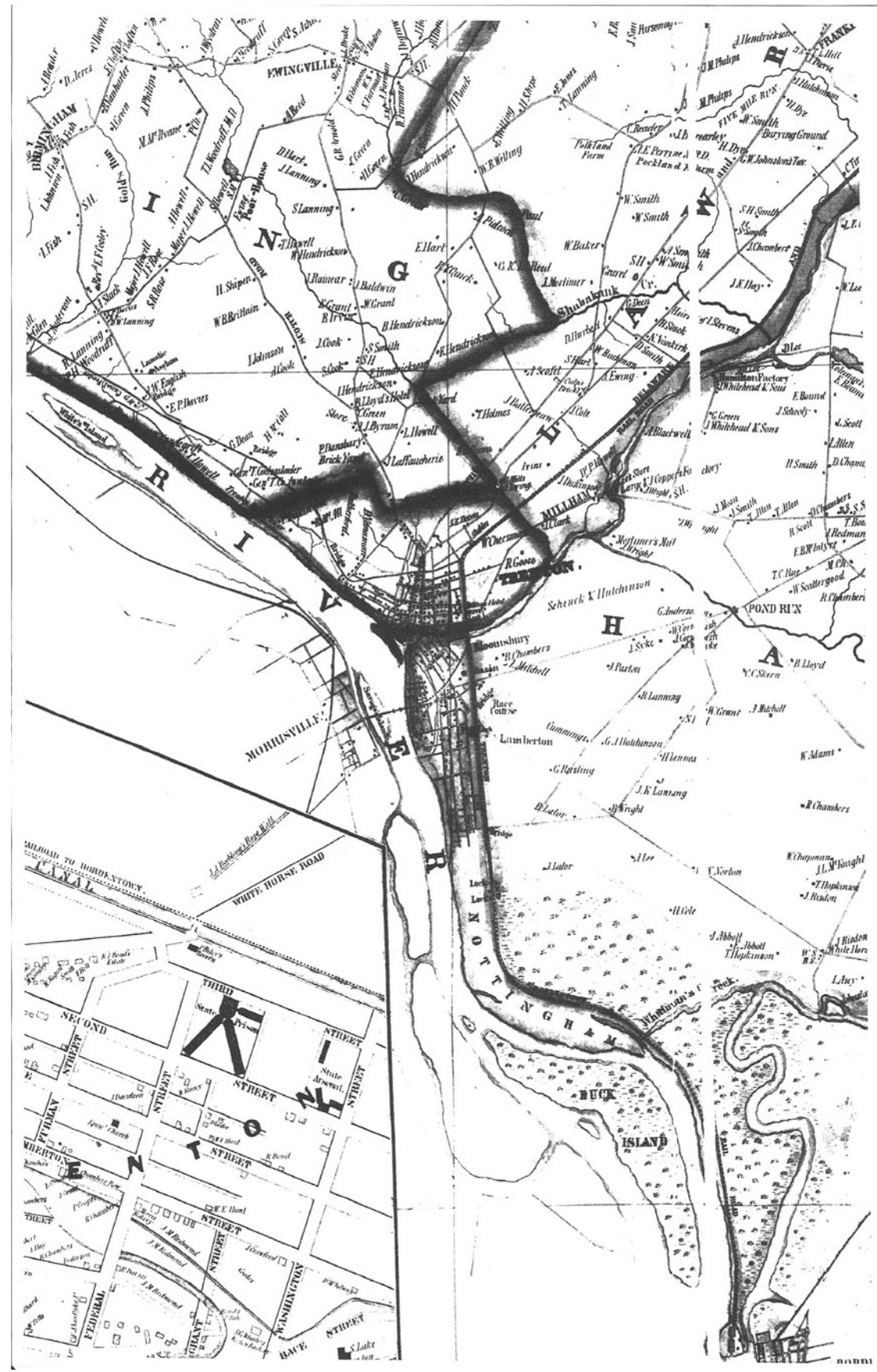
Memory and Place in Trenton reverberates systems and powers transferred by the energy of our growing nation from the 17th century until now. A city spanning the dawn of America's first European settlers to the doubtful progress of a post-industrial city has become lost within itself and the state for which it should support. Trenton no longer supports the industry and drive of its neighboring metropolis's, nor does it anticipate a new frontier of political success. It exists for those who reside within its boundaries engaged only by the power of ignorance. The commuter no longer acknowledges the projects, streets, or people of the city because the closed doors, offices, and guards keep the city at bay. The city is divided by the being of those who work within it and those who live within it. It is separated from its surrounding by an edge of decay and broken commercial zones becoming an island of dissolution. This causes the collective memory to brake down into modes of time; by the shifting of day to night; those streets you dare not explore fill with the vagabond looking for a connection to place. The Trentonians loose familiarity with the people of the hinterland because of the disengaged economic and social structure found in sustainable cultures. The ongoing milieu of a city still segregated by economic blight deserves more attention now than ever before because the relationships of the city and its people have reached a breaking point. Trenton must stop the commuter's energy towards propagating suburbia by bringing back a spirit and purpose for experience and exchange within the city's core. The 'fourfold' of relationships has only fallen to the wayside of dirty politicians and malnourished lobbyists. Trenton must find a place to celebrate and share so the people of the city, region, and state can participate in an exchange of anything from products and produce to problems and partnership. All four basic architectural principles contradict each other and/or have been destroyed by designers yearning to inflate their ego. Trenton must redefine the clearing, dwelling, path, and burial to establish a sense of city pride, residing ownership, and collective memory. It is time to re-evaluate the city as a place with its own identity, power, and memory because "Trenton Makes, The World Takes" will not last forever. Trenton has become the broken leg of NJ, atrophied by years of misuse, mistreatment, and left to the demise of the automobile. We must put all our efforts into the rehab of a city with a lingering memory of its purpose by investing in the spirit which made it into a city, the spirit which gave the medieval city the power to spawn the Renaissance, the spirit which made every city into a point of collective action and exchange.

Each map presents a time and place within the life of Trenton, NJ that correlates to movement, manifestation, and function of place. By using the maps of Trenton, NJ we can filter specific places and their functions throughout the memory and history of social and economic venues. Based on the written descriptions from various historical resources and the physical re-representation of drawn plans we can configure a series of layers or moments where the marketplace existed and how this effected the city. Knowing the location of existing marketplaces as foccal points will allow us to configure a new place for public gathering and inturn create a new marketplace pertinent to tommorows culture of the city. Traces of existing paths such as the intersection at 'Five Points', the Raritan Canal, and the train depot present another layer of memory pertaining links held within the city and its surrounding environment. Once these layers coeslesce into an understanding of the cities past, the potential for deign reveals itself. After determining the new point of gathering or new city clearing we can begin to compose solutions for the existing problems of the urban context and discover potential solutions based on the Da-Sein and function of the neighborhood. This will initiate an overlay of strategies and systems that will engage the use of the site and interrelated funtions of its edge.

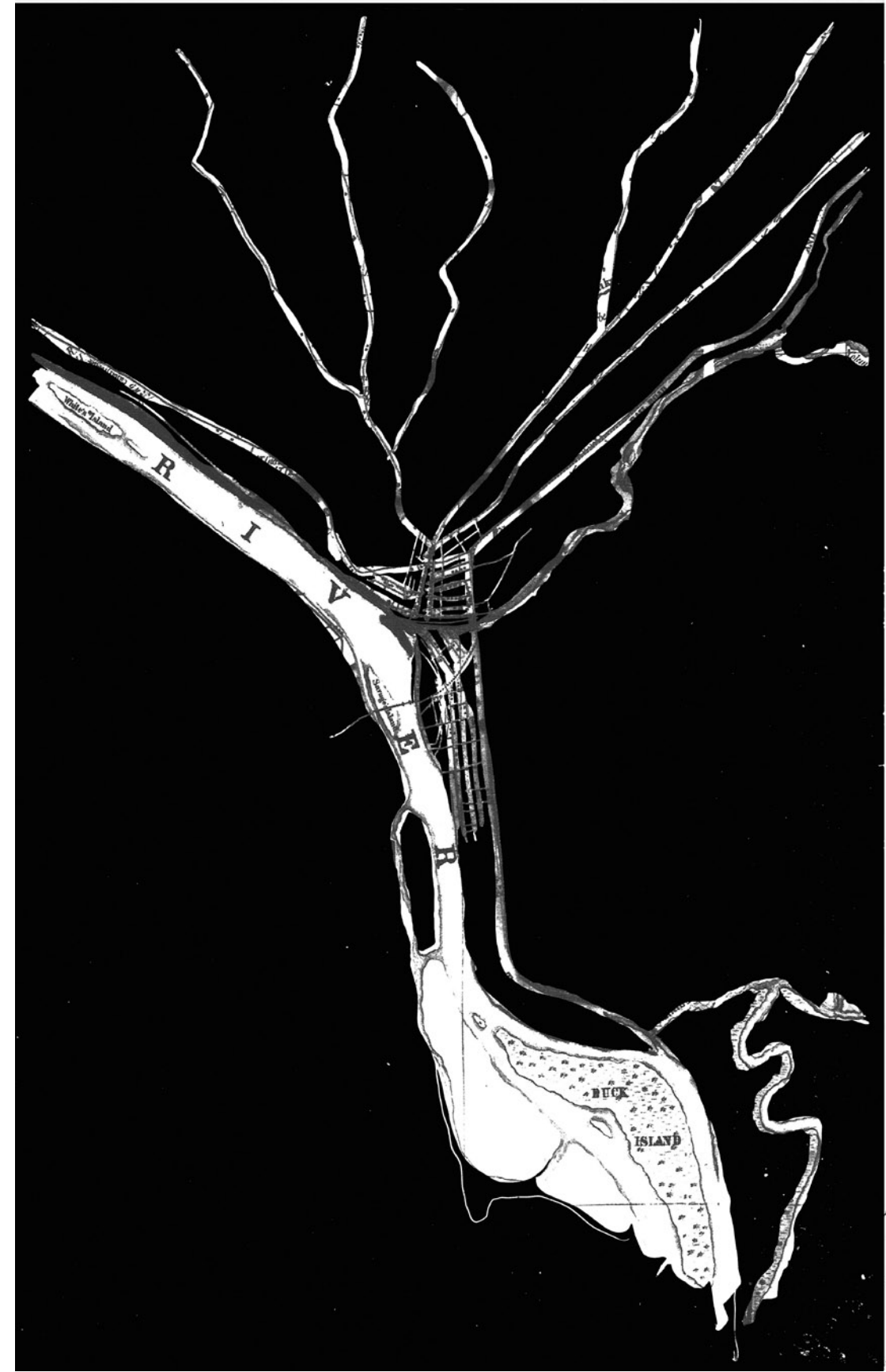
Battle Monument presents itself as focal point based on the historical context of the city, but the diverse layering of activities and functions within the district surrounding the intersection of "Five points" constitutes the potential for greater point of gathering. "Five Points" referes to the intersection of existing indian trade routes where colonials observed a recognizable place to celebrate through development and growth. Pennington Road, Martin Luther King Blvd., Brunswick Ave., Broad St., and North Warren St. currently meet at the historic point, but the energy and function of the place has been compromised by current social and political malfunctions. The intersection at Five Points defines an 'eyebrow' to a greater field of opportunity for development of the forgotten neighborhood to the south. This area engages a transitional zone from the residential neighborhood of the north to the commercial district of the south. The sites proximity to the downtown district and State House complex make it an ideal location for the addition of a public gathering space. The history and memory of the marketplace coupled with the intersection of trade routes carries an incentive to unveil the value of Battle Monument and its context. The devalued relationship between a place of memory and a city of cultural heritage constitutes the awakening of a spirit lost by the public and Trentonians alike. By introducing a new clearing within the core of Trenton we can make "present the voices of what is past, not to entomb either the past or the present, but to give them life together in a place common to both in memory" (Carruthers 260). The clearing is and always will be the place where we can share our memories and or engage the memories and experience of others through a basic tradition of celebration and exchange.



58

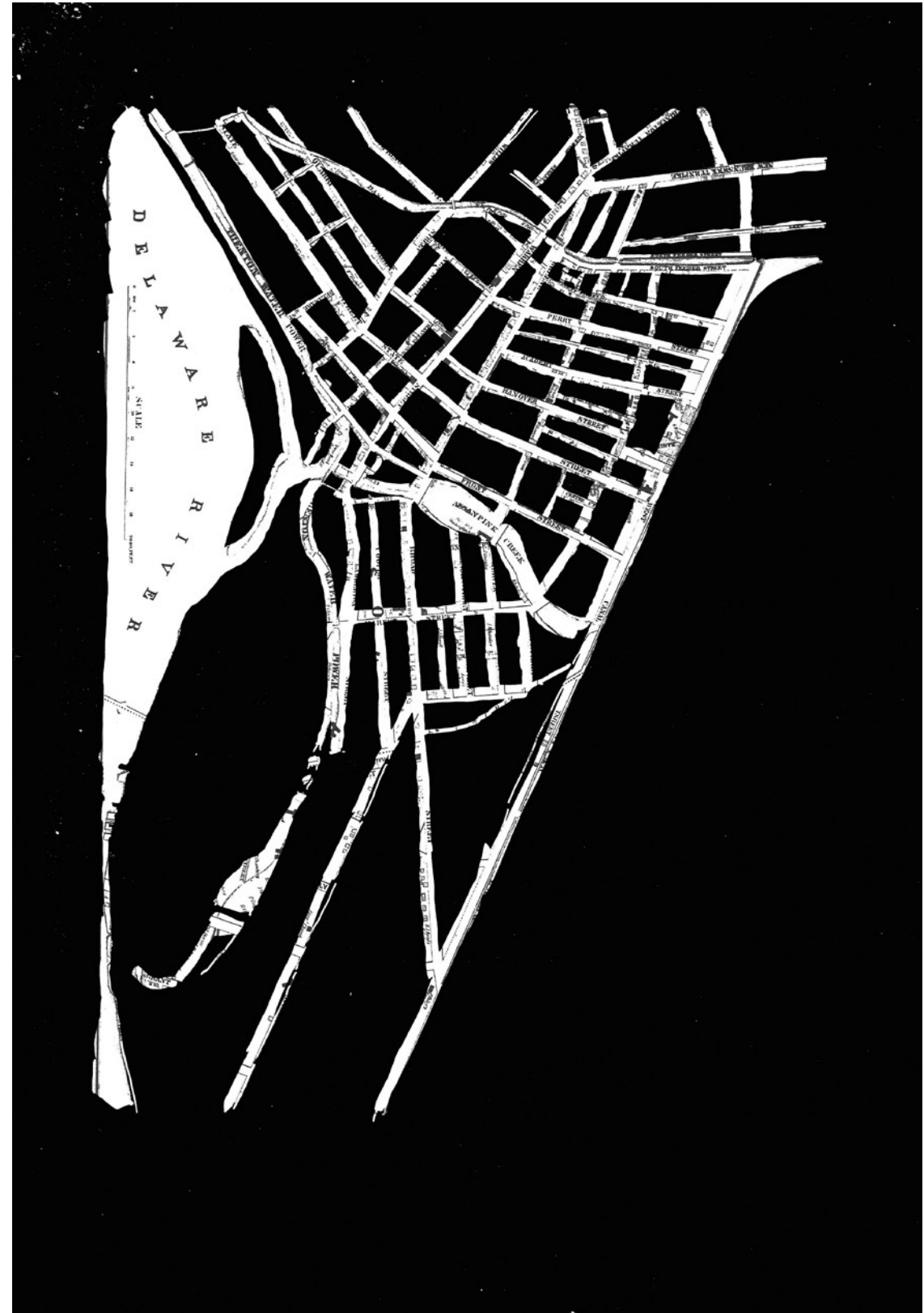


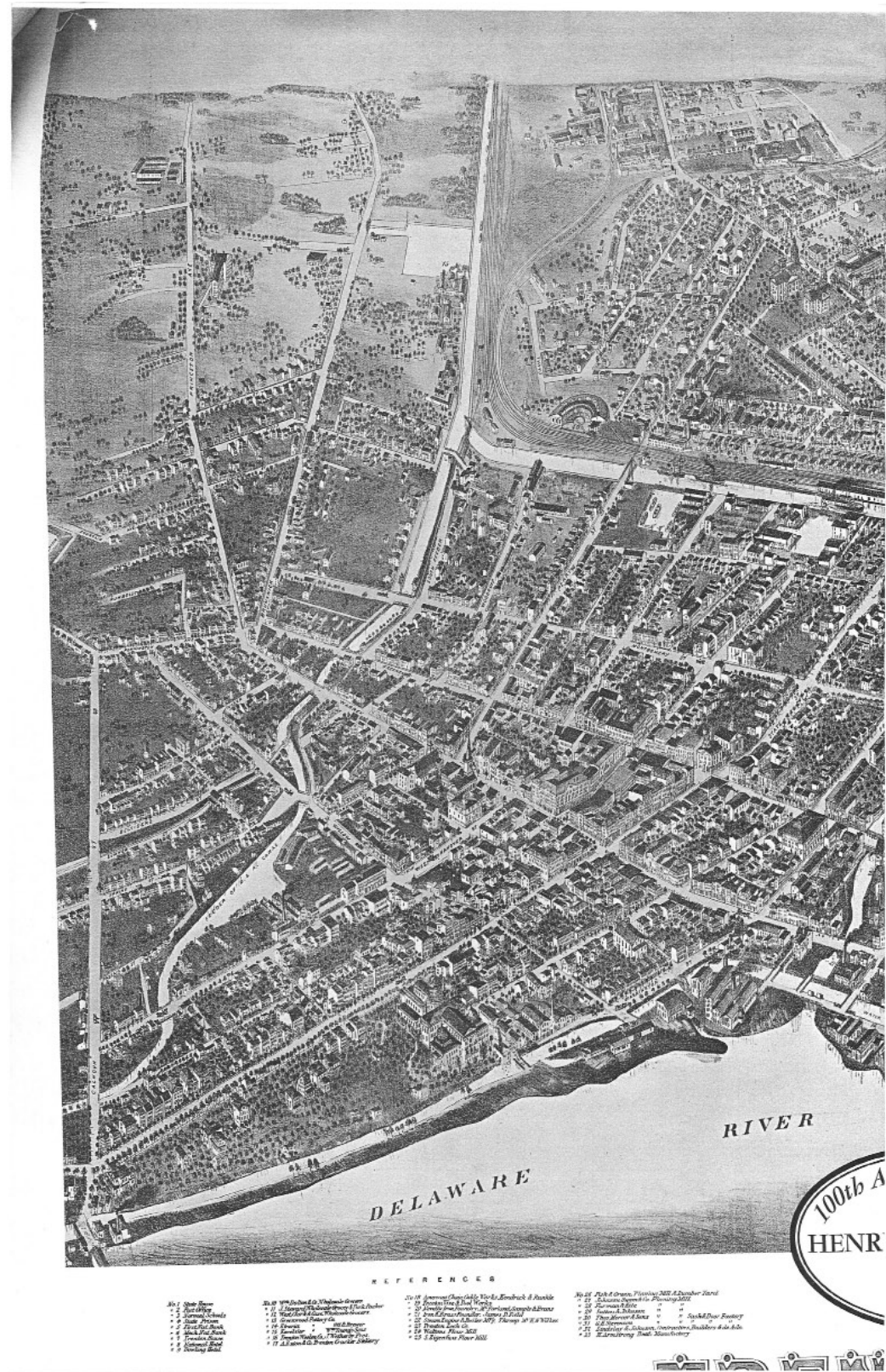
The town is clearly established with defined points as trade routes filter in from the North to establish what is referred to as the "Five Points" (Figure 60)





Trenton's growth as a port town connected the interior settlements of New Jersey with New York and Philadelphia. The political and academic activity of Princeton and Hopewell to the north engaged the city while trade and industry cradled the cities efforts as a manufacturing hub using the river for transportation. (Figure 61)





The growth of Trenton's infrastructure including the waterways of Assunpink and D & R canal gave the city an ability to manufacture and export efficiently. Geography, politics, and enterprise gave Trenton a marketable formula for commerce and exchange. (Figure 62)

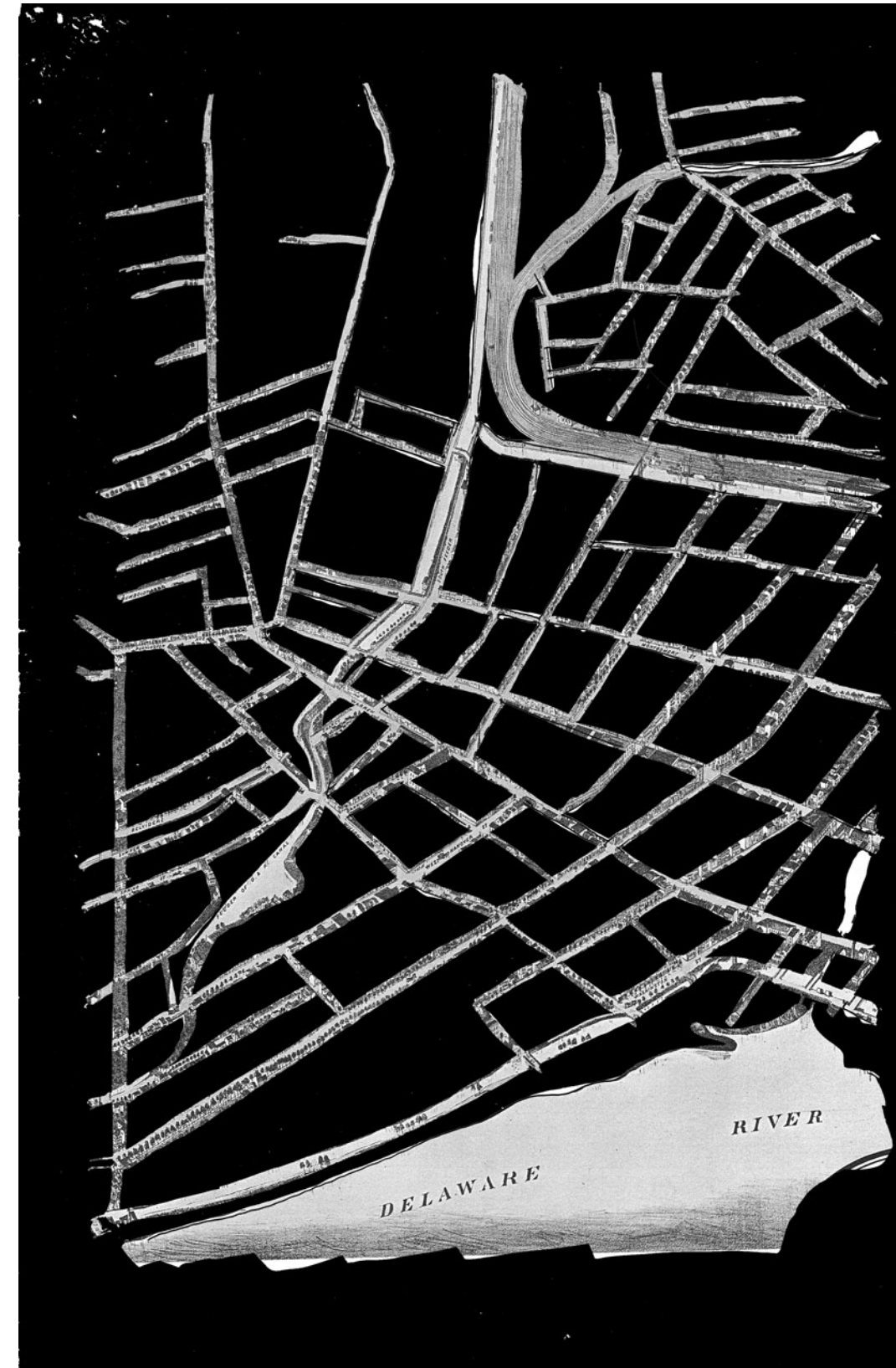
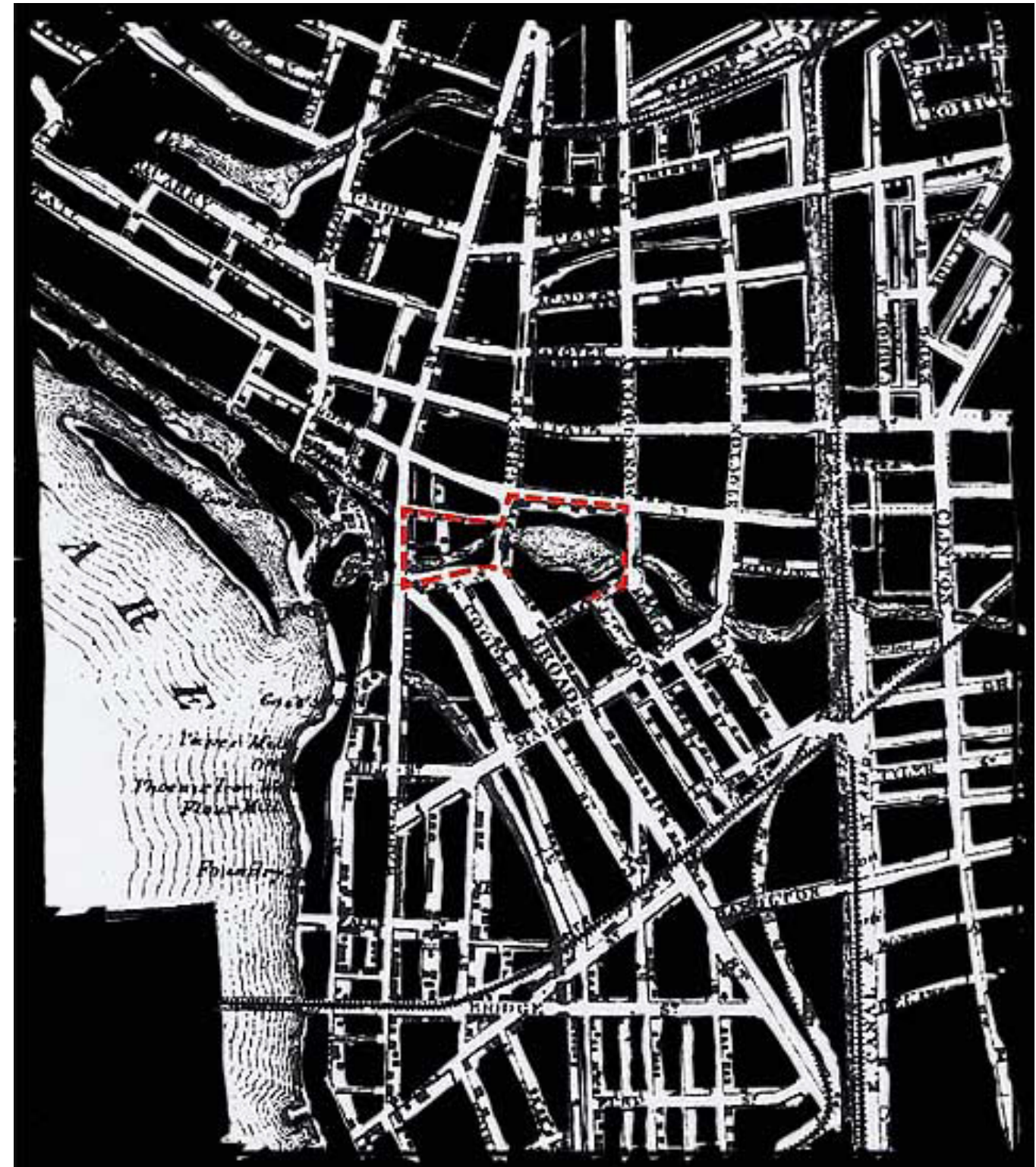




Figure A.21. Lake, D. J. and S. N. Beers. *Map of the Vicinity of Philadelphia and Trenton*. 1860. Scale: 1 inch: 875 feet (approximately). Study area outlined.



By the mid 19th century another layer of transportation would make its mark on Trenton's memory by encouraging new models of connectivity bridging the Delaware river and revealing a larger region of exchange. (Figure 63)



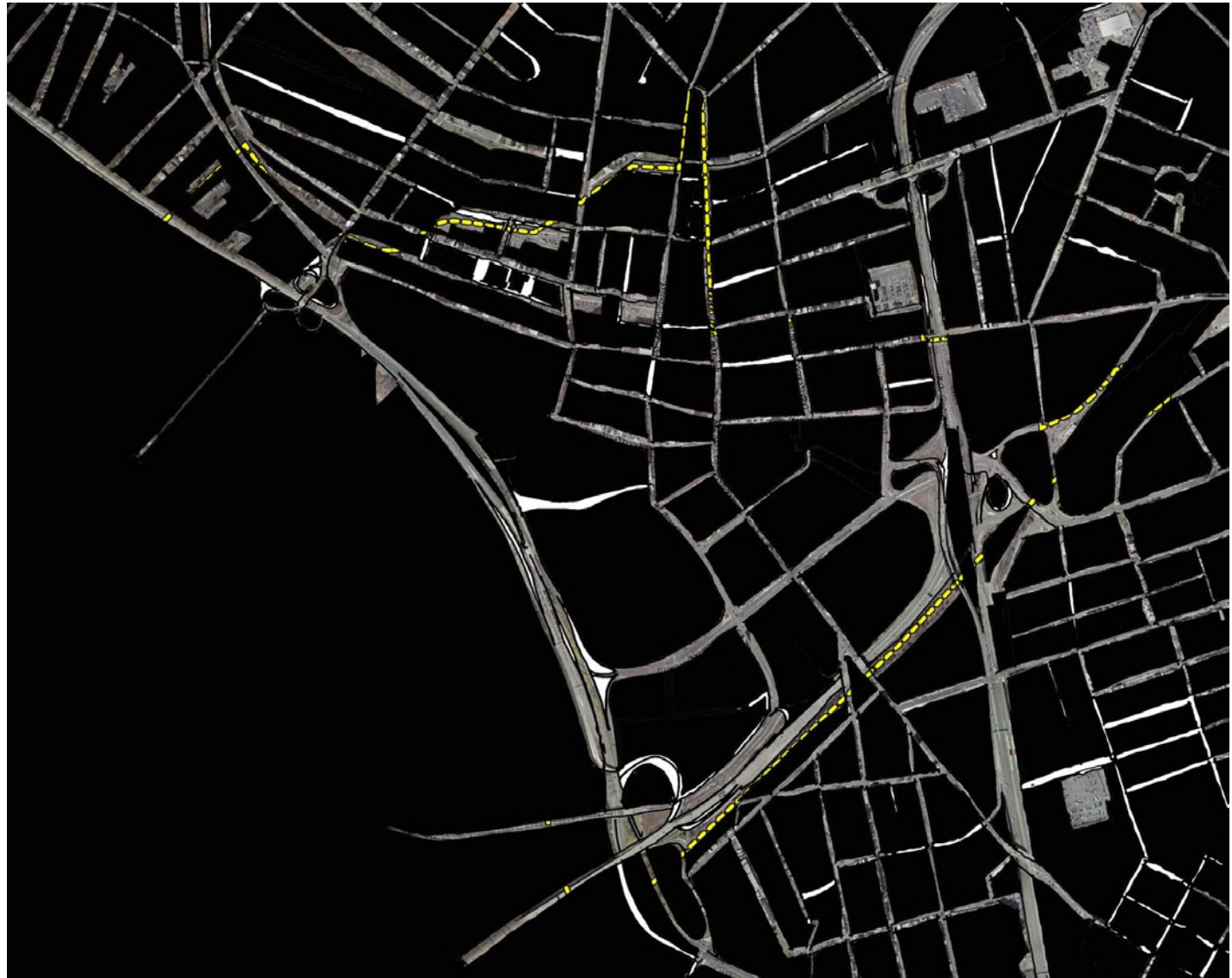
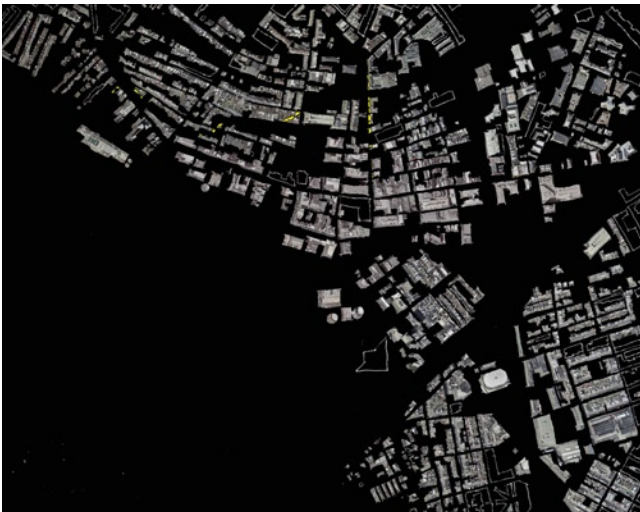
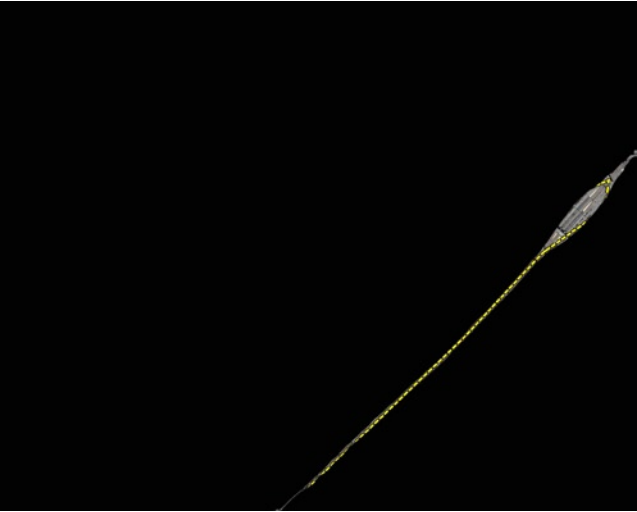
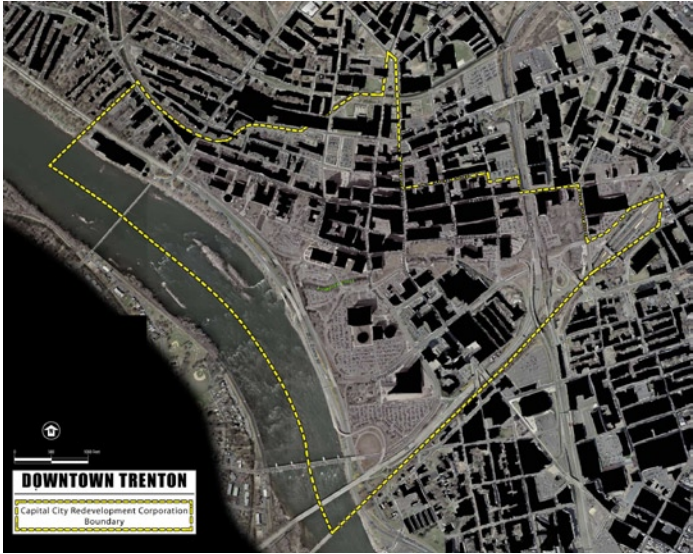
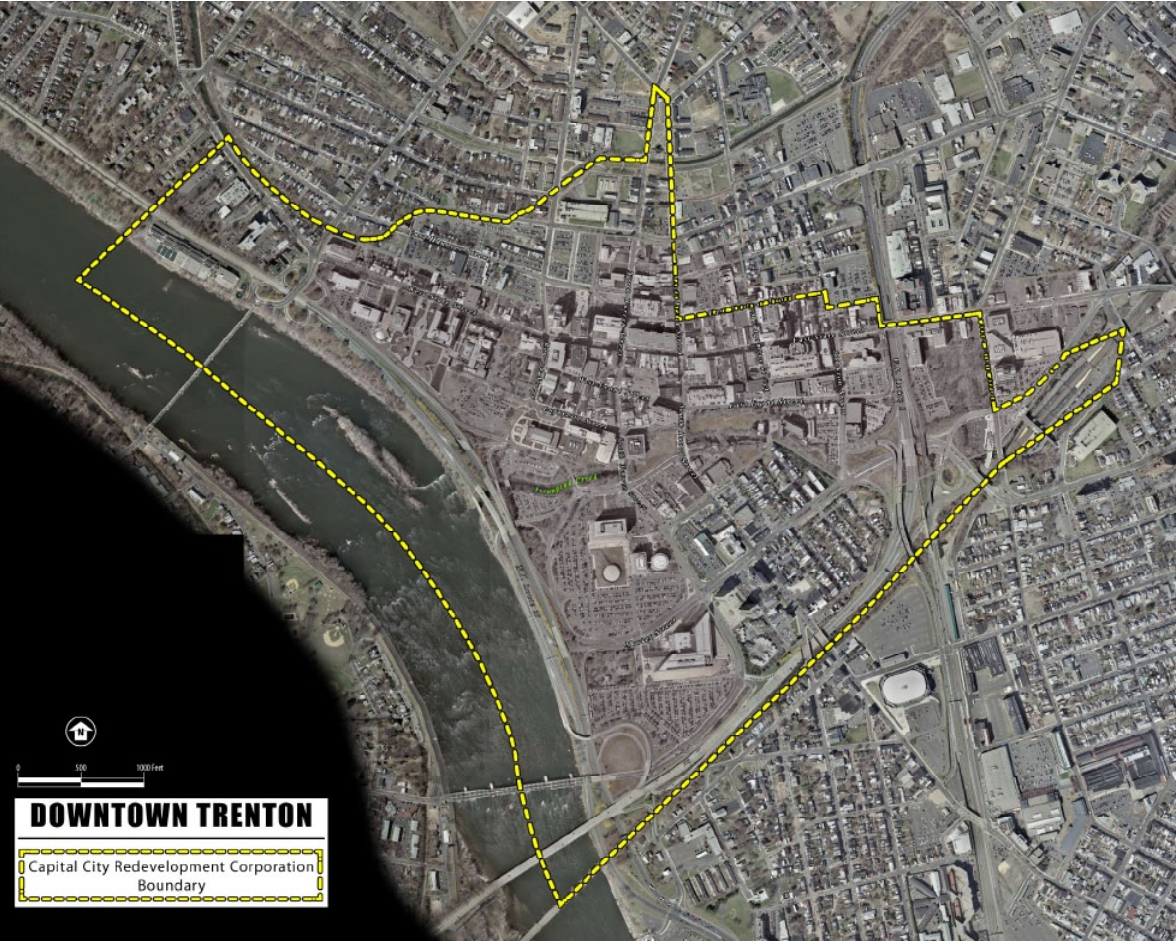
The 20th century introduced yet another layer of connectivity which followed the existing patterns of streets, roads, and railroads to establish a new system of highways. The evolution of the highway de-emphasized the local fabric of the city and left the urban core traceless. (Figure 65)

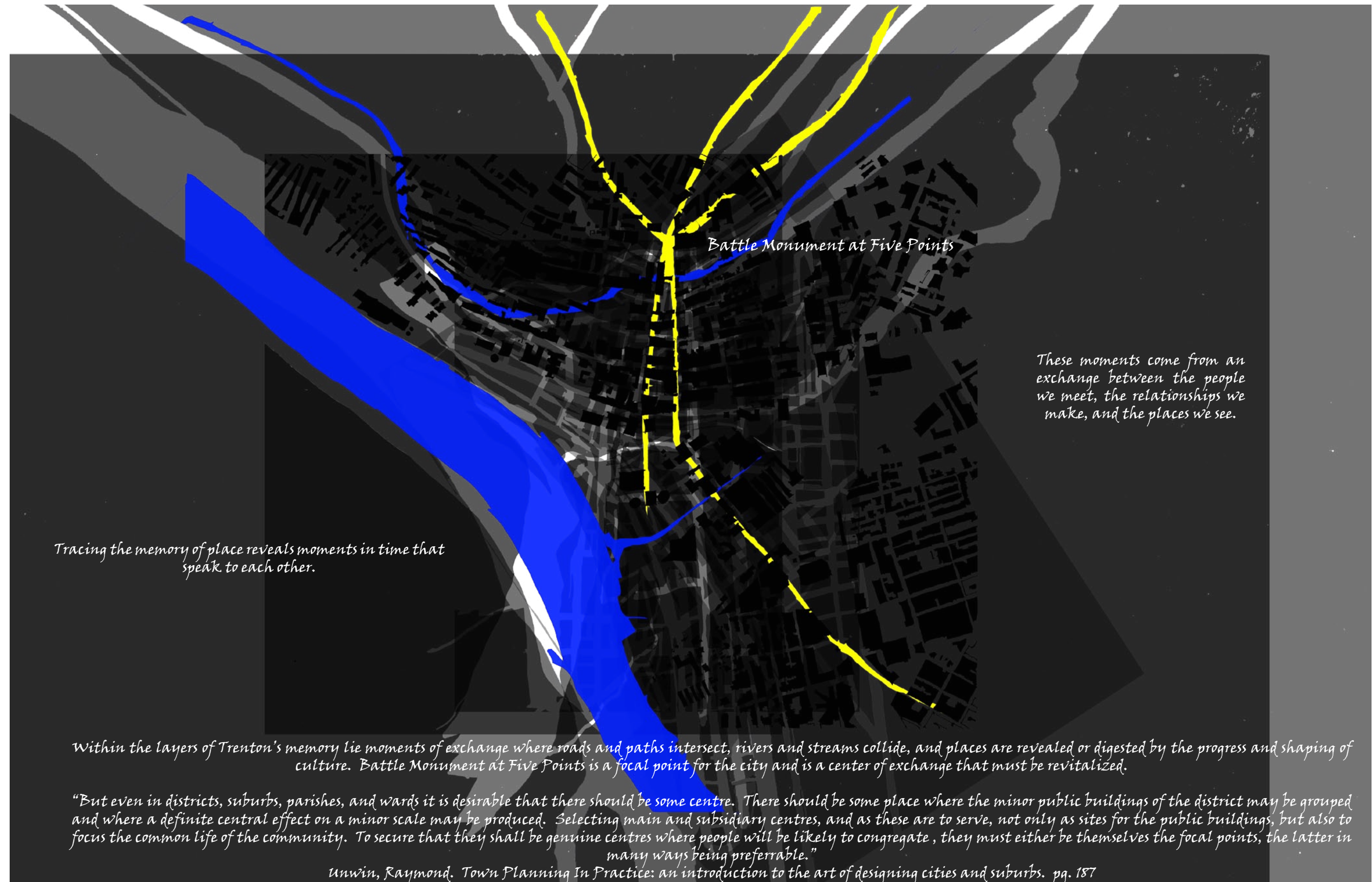


THE GATEWAY SITE TODAY
The Trenton Battle Monument.

*Battle Monument within the urban fabric
(Figure 64)*

Trenton's downtown district of today is an excuse of fragmented neighborhoods held together by an outdated infrastructure dependent upon the automobile. The downtown's desire to incorporate the Five Points and Battle Monument is evident in the yellow outline as part of the urban core, but it is only supported by elements to the south. Five Points became the physical and social eyebrow of downtown engaging a transitional zone between the business district to the south and residential district to the north. The eyebrow defines a point of exchange for the city and the memory it holds within its growth as the State Capitol. (Figure 66)





Tracing the memory of place reveals moments in time that speak to each other.

Battle Monument at Five Points

These moments come from an exchange between the people we meet, the relationships we make, and the places we see.

Within the layers of Trenton's memory lie moments of exchange where roads and paths intersect, rivers and streams collide, and places are revealed or digested by the progress and shaping of culture. Battle Monument at Five Points is a focal point for the city and is a center of exchange that must be revitalized.

"But even in districts, suburbs, parishes, and wards it is desirable that there should be some centre. There should be some place where the minor public buildings of the district may be grouped and where a definite central effect on a minor scale may be produced. Selecting main and subsidiary centres, and as these are to serve, not only as sites for the public buildings, but also to focus the common life of the community. To secure that they shall be genuine centres where people will be likely to congregate, they must either be themselves the focal points, the latter in many ways being preferable."

Unwin, Raymond. Town Planning In Practice: an introduction to the art of designing cities and suburbs. pg. 187

DESIGN BOUNDARY AND EDGE

The City of Trenton is located @ 40 13' North latitude & 74 46' West Longitude. It lies directly upon the boundary of two physiographic provinces; the Triassic lowland of the Piedmont province & the inner Atlantic Coastal Plain. The rocks of the Triassic rest below the Cretaceous bed of clays & Sands @ Calhoun Street. Delaware River as a major thoroughfare for the transportation of goods flows 410 miles from the Catskills to Delaware Bay.

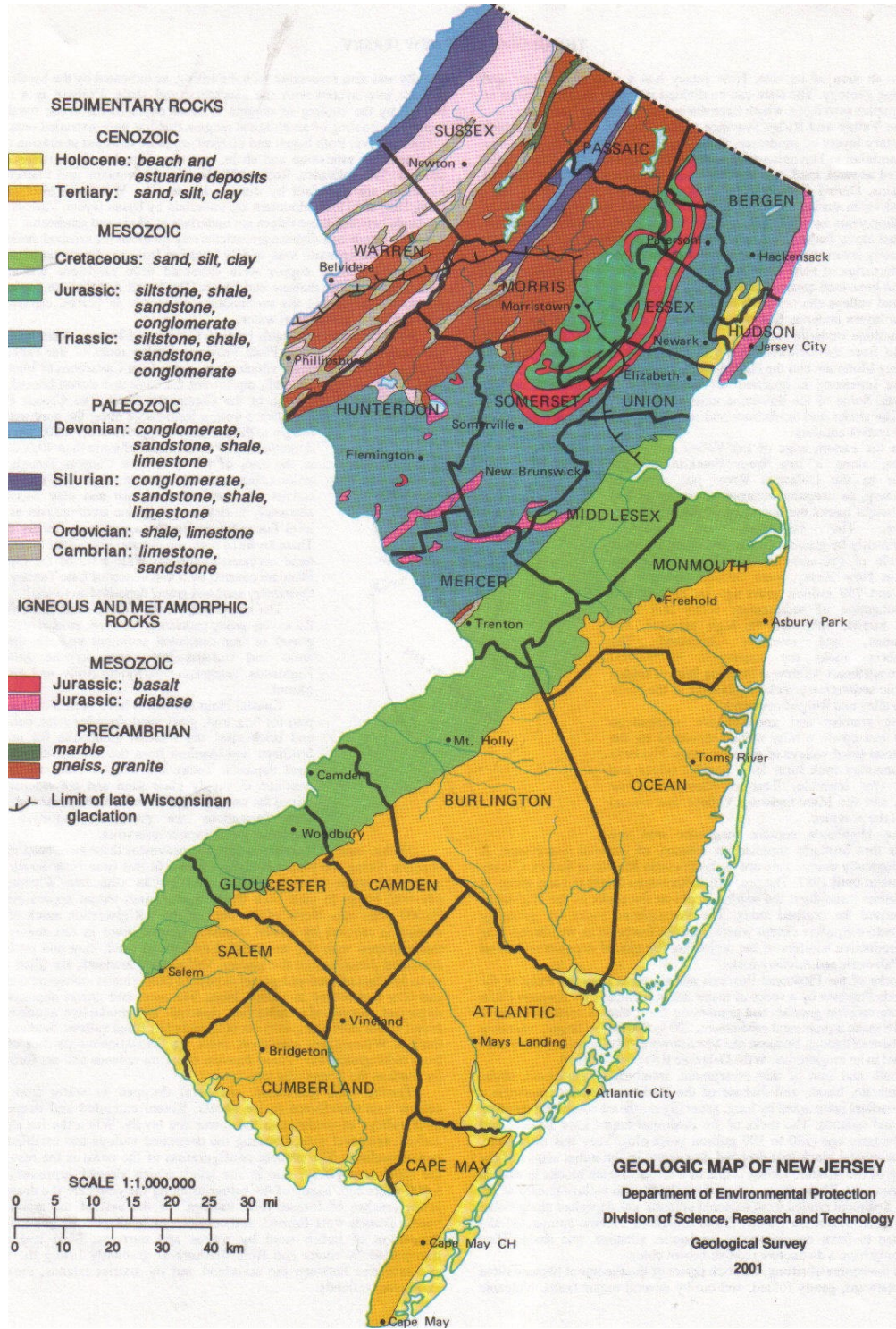


Figure (68)



Figure (69)

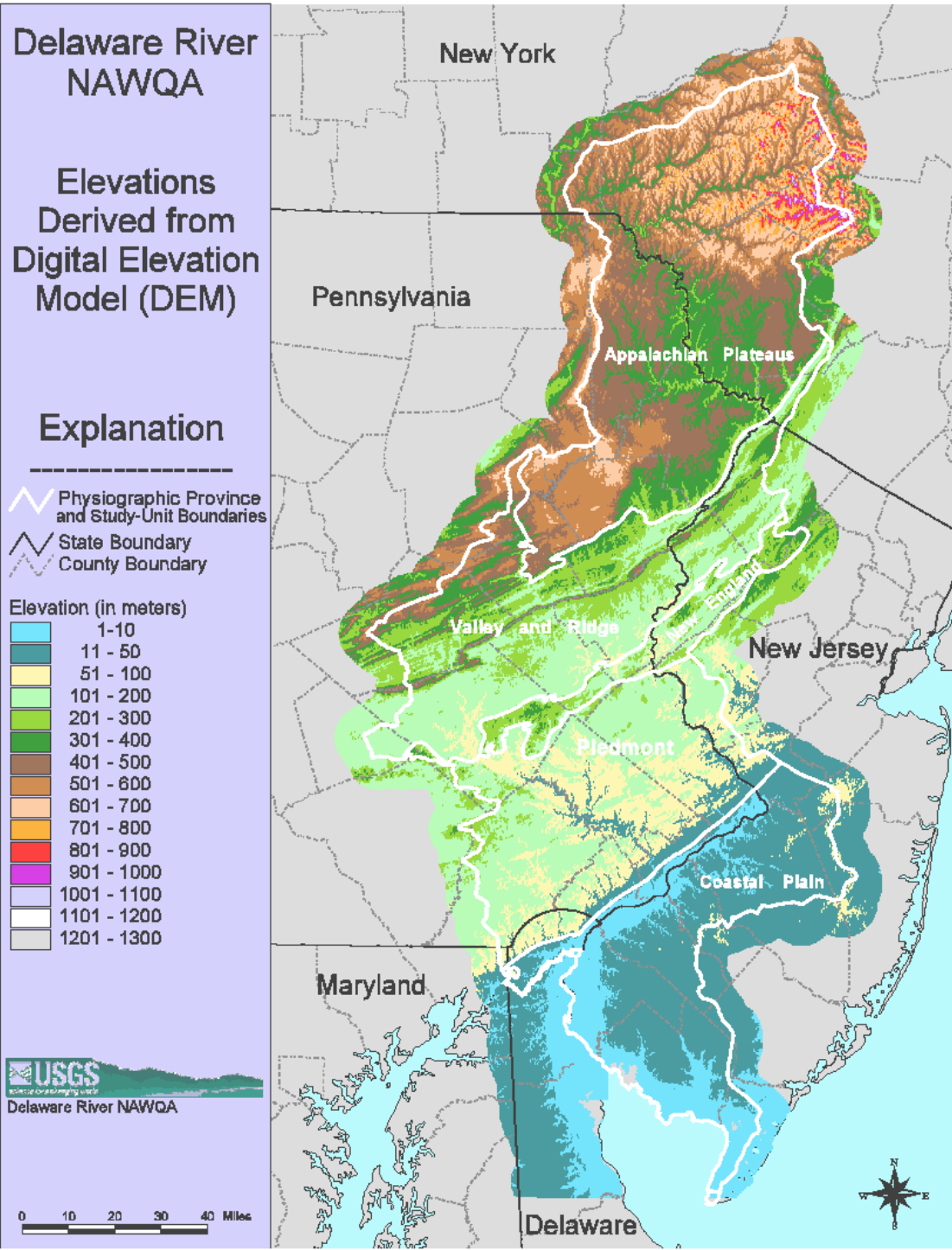


Figure (70)

It is bisected by 4 major highways Rt. 29 N/S along the Delaware River, Rt. 1 E/W, Rt. 206 N/S, and Rt. 31 N/S. Notice Rt. 31 and Rt. 206 converge at the Five Points. Highway 95 and 295 provide a bypass loop for New York and Philadelphia commuters. Highway 1 is a direct link to the eastern shore.

Trenton, NJ is located within the central climate region. The average number of freeze days in the central region is 179. Annual precipitation averages between 43 and 47 inches. Snowfall relatively begins in November and ends in April.

The Central Zone has a northeast to southwest orientation, running from New York Harbor and the Lower Hudson River to the great bend of the Delaware River in the vicinity of Trenton. This region has many urban locations with large amounts of pollutants by the high volume of automobile traffic and industrial processes. The concentration of buildings and paved surfaces serve to retain more heat, thereby affecting the local temperatures. Because of the asphalt, brick and concrete, the observed nighttime temperatures in heavily developed parts of the zone are regularly warmer than surrounding suburban and rural areas. This phenomenon is often referred to as a 'heat island'.

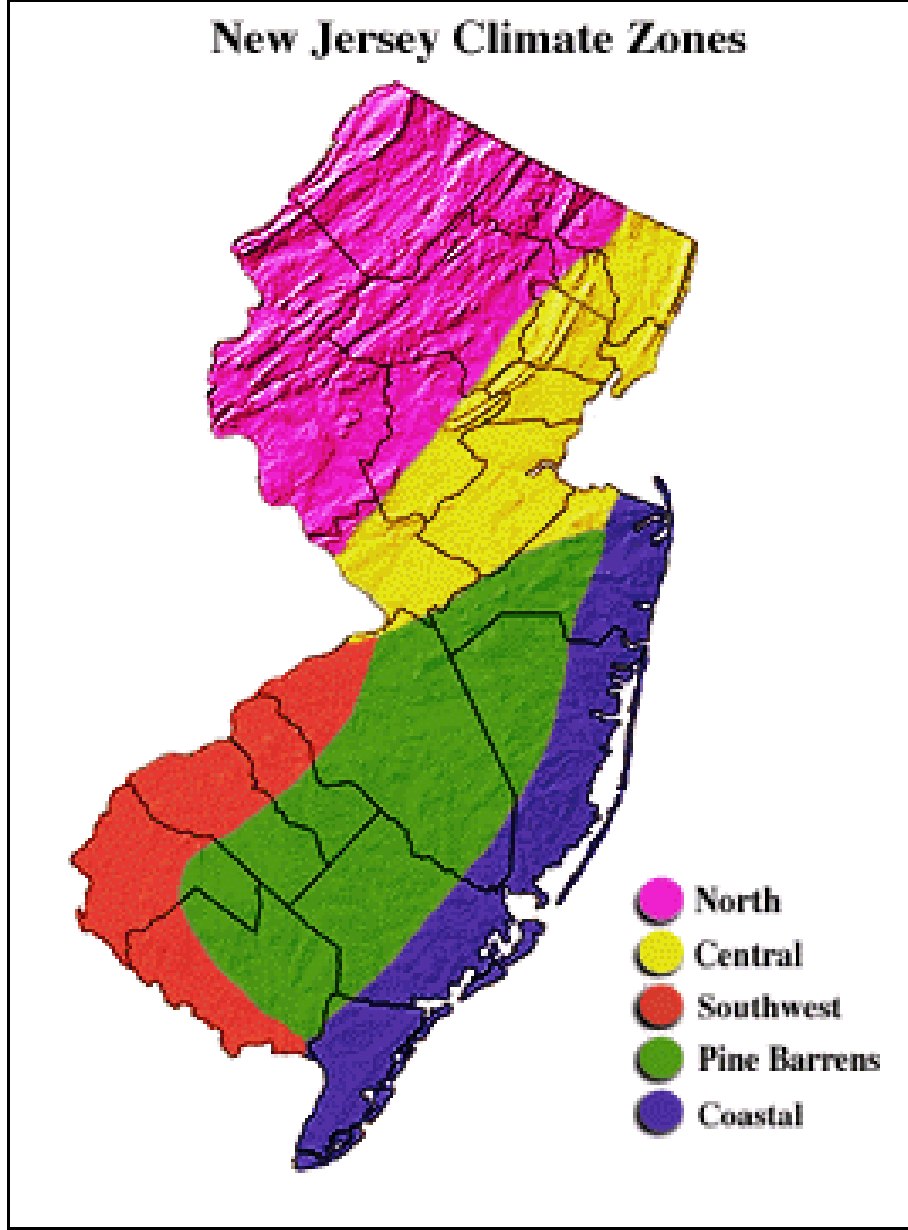


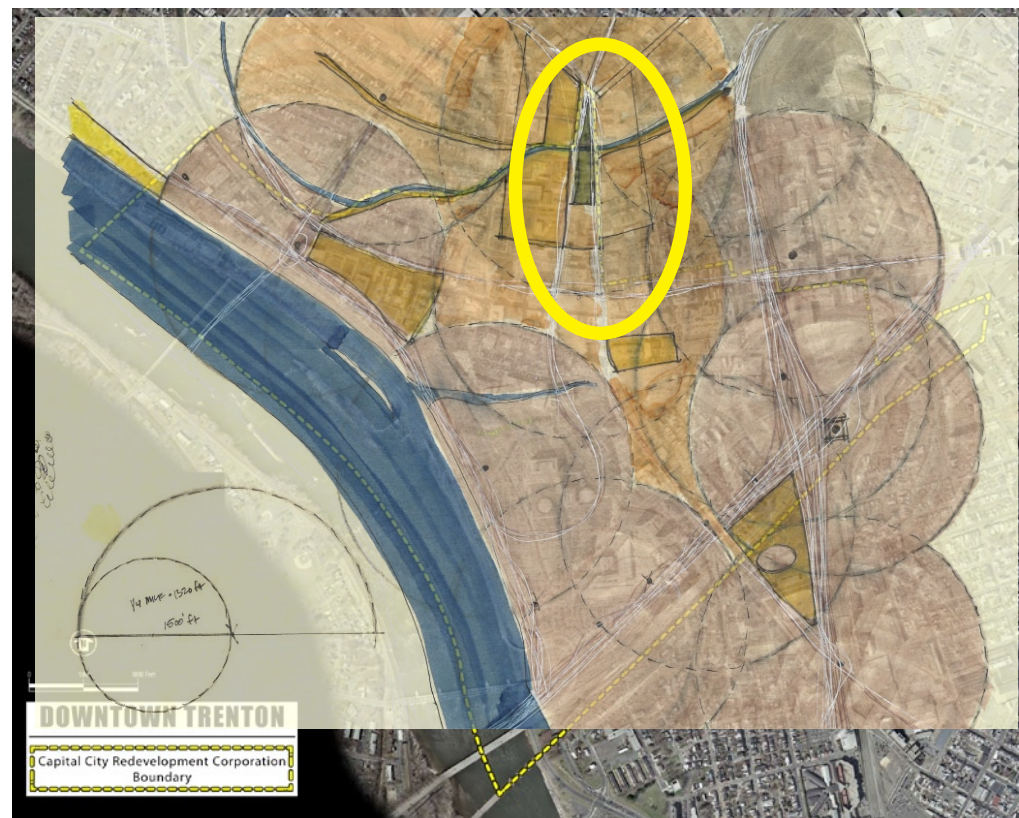
Figure (71)



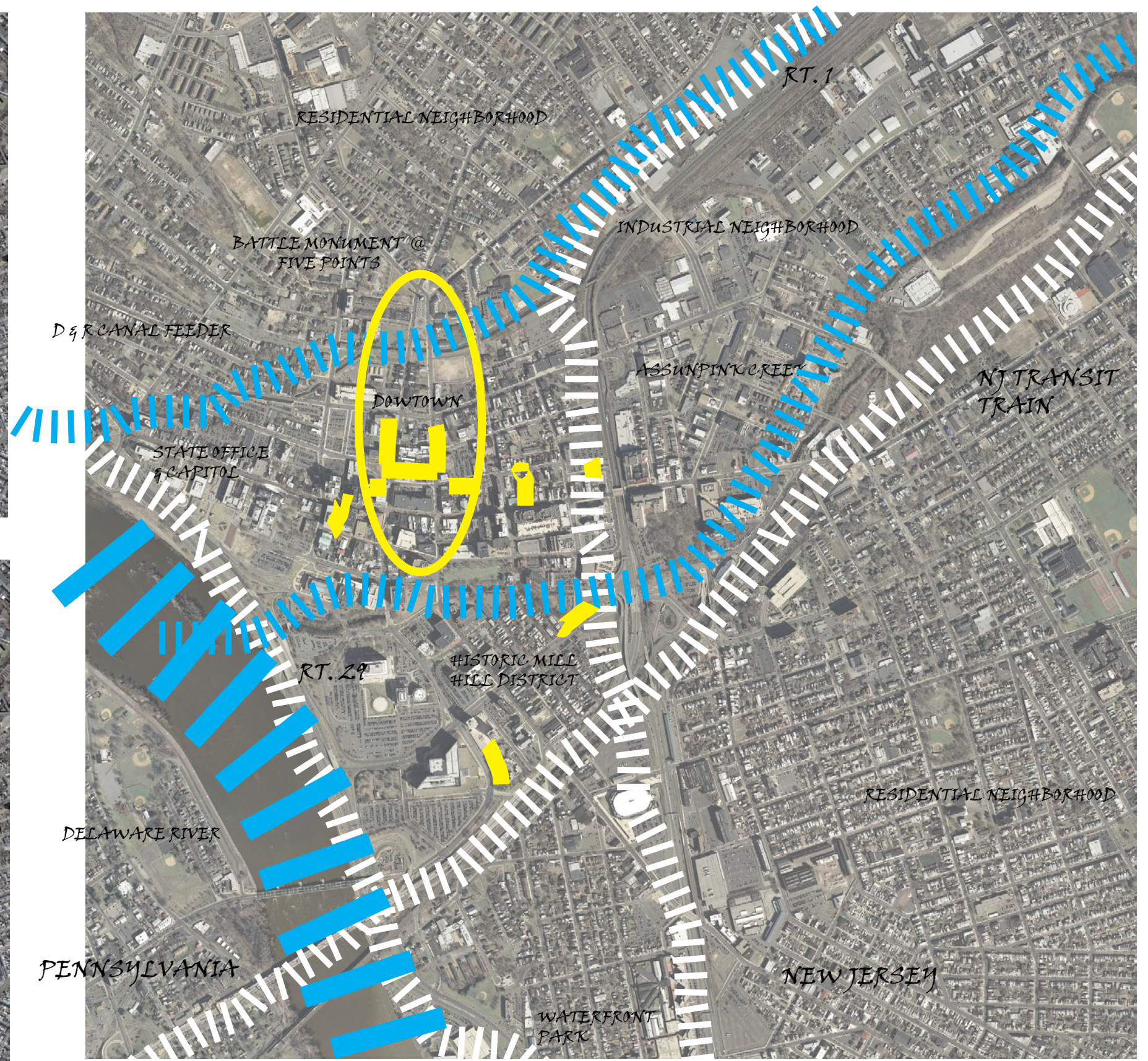
Figure (72)



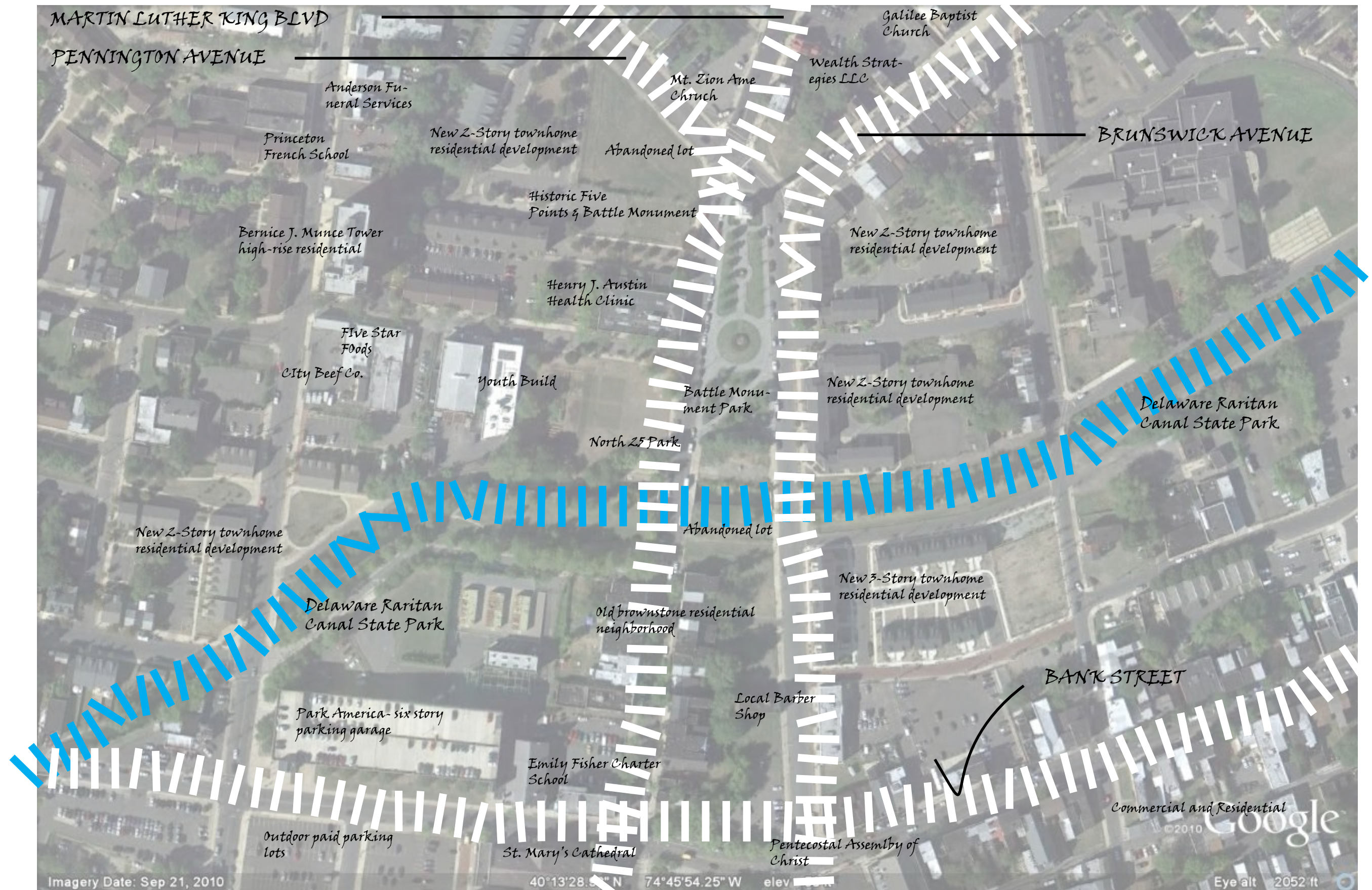
Neighborhood diagram (Figure 73)



1/4 Mile walk diagram (Figure 74)



Old market locations (in YELLOW) on current ariel photograph of Trenton, NJ Three of the major markets were located on N. Broad Street and N. Warren Street to the south of "Five Points".



(Figure 76)

It is my belief that the Trenton City Marketplace will preserve the historic identity of the Battle Monument while addressing the new residential development South of Five Points. The Trenton City Marketplace will provide a focal point for the city while respecting the stature of the monument, on the National Register of Historic Places, and act as a public place for various functions of public exchange. As a connection to the Delaware and Raritan Canal State Park the marketplace will become a calling point for participation in the advent of rediscovering the clearing as a place of connectivity. The Trenton City Marketplace will consider the existing redevelopment plans for the city center by addressing the key issues found in recent studies and surveys that address the potential growth and change of communities and cultures within the city's fabric. My analysis of Trenton and the chosen site for my proposed argument is relevant to the positions of the city's redevelopment plan and must be supported by the specific issues highlighted in the articles below. The following articles are taken from Trenton City website and are all public documents:

CCRC was created by the NJ State Legislature in 1987 to enable the State to bring direction and coherence to public and private investment in New Jersey's capital district, and to design and carry out the strategies needed to make the capital an attractive place and a

(Article 1)
Capital City Renaissance Plan- Adopted October 30, 1989
Capital City Redevelopment Corporation, State of New Jersey
(Taken from Section V. Cultural Plan Element) VI-VZ
B. Cultural Attractions in the District

"The performing and visual arts, housed at various times in the War Memorial Auditorium, the State Museum Auditorium, the Mill Hill Park Playhouse, the State Museum and the Trenton Artworks Center, offer a strong base for enrichment and expansion of the cultural assets of the Capital District. The national historic prominence of the Old Barracks, the Trent House and the Battle Monument adds to the cultural assets that are important elements in attracting new residents and business to settle in the Capital District. As the tourist potential of the area is improved, it is reasonable to expect that the demand for the services of the cultural, artistic and historic community will grow and a greater capacity will be available to generate the financial support that this community needs to thrive and serve the public."

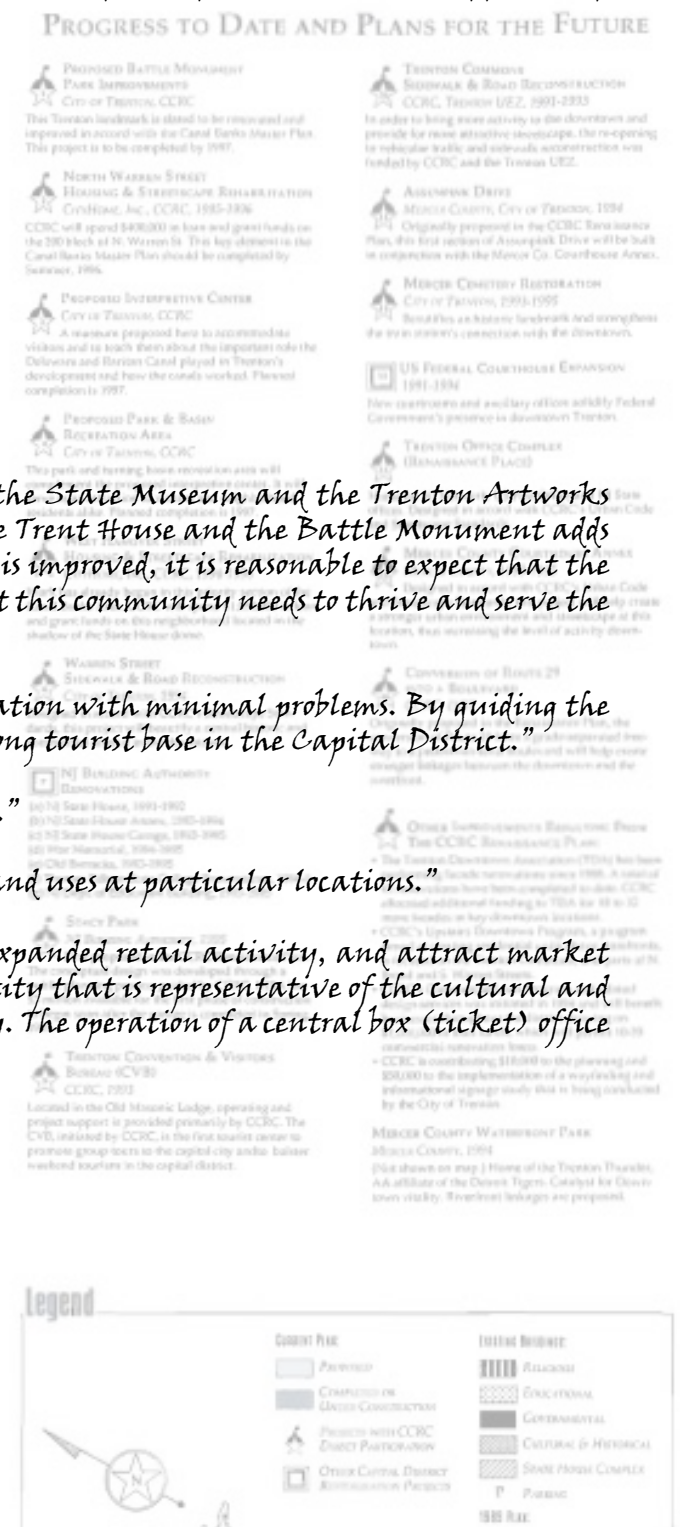
"City's cultural assets. Improved street signage, a comprehensible street network and a rational traffic flow system will help out-of-towners reach their destination with minimal problems. By guiding the setting of cultural facilities, the Renaissance Plan will enhance their appeal to the residents of the City, region and State, and foster development of a strong tourist base in the Capital District."

"* Opportunities for development for new or expanded cultural facilities, including a regional performing arts center."

"Many of these elements are reflected on the Illustrative Site Plan which depicts public and private development opportunities and recommended land uses at particular locations."

"Cultural and historic assets in the Capital District can be used as an economic development tool to create tourist activity which could support a hotel and expanded retail activity, and attract market rate residential development into the District. To maximize the opportunities afforded by the Renaissance Plan, organized efforts should be undertaken by an entity that is representative of the cultural and business community to promote cultural tourism in the Capital District. A visitors center in the State House Complex should be opened at the earliest opportunity. The operation of a central box (ticket) office would be a significant enhancement to the District's cultural life."

The Renaissance Plan- Plans for the Future (pg 59)
Battle Monument and N. Warren Street corridor are addressed as #1 on this plan.



As required in the Municipal Land Use Law Chapter 291, Laws of N.J. 1975 as amended through January 2002, the reexamination report shall state:

C. Canal Banks

1. Old Trenton

"iv. Providing sufficient open space resources for the families in the neighborhood. Isles, Inc. has constructed a new playground on Academy Street."

"v. Expanding the profile of the Kearney Campus of the Mercer County Community College in downtown Trenton, working with the Community College to build a strong educational center in the area, and creating a true college campus in the heart of the city. In the Community Based Schools Master Plan, the section on the Twilight School recommends that a connection with Mercer County Community College take place through the coordination of shared resources and programs. This plan also includes public space that will be utilized by both schools, giving the area a campus-like setting. The City is contemplating the acquisition of the surface lot for open space."

2. Monument Area

"i. Promoting the historic significance of the Battle Monument Area.

The Battle Monument was renovated in 2004 with the assistance of the State Department of Environmental Protection's Green Acres program and is proposed to be included as an extension of the new Stacy Park, a recently designated urban state park, that is in the preliminary design stages. In an effort to promote the significance of the Battle Monument area, local historical groups have conducted tours of key historical sites in the area. The City should assist this effort by identifying ways to emphasize the connections between the sites through signage and streetscape improvements."

"As part of the Canal Banks Redevelopment Area Plan, Battle Monument Design Standards were developed for the area referred to as the Battle Monument Special Design Zone. The City will continue to enforce these design standards for any new development in the Battle Monument area."

"iii. Planning for increased traffic and parking demands.

Under the section, "Other Provisions Necessary to meet State and Local Requirements," the Canal Banks Redevelopment Area Plan puts forth a number of recommendations to alleviate parking in the neighborhood and to improve traffic circulation in the project area. See redevelopment plan for details. Per our Transportation Master Plan we will seek to design other modes of transit in this area such as bicycle and pedestrian pathways."

"iv. Redesigning and redeveloping the former North 25 Park.

While the Canal Banks Homeownership Zone Plan has stated some principals for the redesign of the park, plans still need to be developed for the redevelopment of the former North 25 Park, perhaps as part of a larger Battle Monument Park."

3. Central West

ii. Providing recreational and open space facilities to meet the needs of present residents.

The Canal banks Homeownership Zone Plan identifies potential greenways and open space opportunities that still need to be developed. The D&R Canal and the Belvidere Greenway are key "spines" that still require some beautification measures.

Figure 78)

CITY OF TRENTON
2010 FIVE YEAR CONSOLIDATED PLAN
(COVERING THE PERIOD JULY 1, 2010 – JUNE 30, 2015) REVISED 8/06/2010

A community planning and development document submitted to the U.S. Department of Housing and Urban Development

TONY F. MACK MAYOR

PREPARED BY: CITY OF TRENTON DEPARTMENT OF HOUSING & ECONOMIC DEVELOPMENT

(pg10)

5. "Provide a summary of citizen comments or views received on the plan and explain any comments not accepted and reasons why these comments were not accepted."

Attachment B is the City's 2010 Citizen Participation Plan, which describes the process used to allow citizens to review and submit comments on the proposed consolidated plan. A public hearing on the Draft Citizen Participation Plan was held in conjunction with a public hearing on the Five Year Consolidated Plan per the schedule described below: Citizen participation efforts for the 2010 Consolidated Plan included two advertised public hearings. Numerous organizations were represented at a public meeting held on the preparation of the Consolidated Plan at 5:30 p.m. on January 11, 2010. The second hearing on the Draft Five Year Consolidated Plan was held at noon on April 9, 2010. Prior to this meeting, the City published a summary of the draft Consolidated Plan in the local newspaper and on the City's website. Copies of the draft plan were made available upon request. A revised summary was advertised on July 13, 2010. (See Attachment C.) The thirty-day public review period for the draft Plan ends on August 13, 2010. In order to increase the degree of public input into the development of the Consolidated Plan, a comprehensive survey of a representative sample of both residents and service providers in the City of Trenton was created. The survey was distributed with the intent to encourage participation by residents of predominantly low- and moderate-income neighborhoods. A summary of the survey analysis is provided in the response to question 5 below. Over a six week period, 326 residents of the City of Trenton took part in the Community Development Needs Assessment Survey. Approximately 65% of the respondents were renters and the remaining were homeowners. Overall there was a good demographic mix with a majority of the respondents of Latino origin (63%). The majority of the survey respondents were employed. Overall, this survey has assisted the City of Trenton in identifying what the community believes is the greatest service need and how the community would like CDBG funds to be allocated. The survey also provides a good baseline for understanding other areas of interest among residents. In summary:

- 76.4% of the respondents were renters in the City of Trenton. This points to the continued expansion of the renter community in the city and speaks to our goal of attracting more homeownership.
- A majority of the respondents' have children who attend public schools in the City of Trenton (85.0%)
- The top three areas that respondents reported would benefit their households were computer training programs, financial management classes and youth and job training.
- The overwhelming majority of respondents stated that there was a great need for more tutoring programs in the City of Trenton (88.9%)
- Our analysis also included feedback from nonprofit service providers in the City of Trenton. The results of their feedback are incorporated in the summary. Listed below are what we believe to be the most important findings.

(pg11)

Public Facilities Needs

- Parks and Recreational Facilities ranked as being of the highest importance (79.6%) among the respondents. The other facilities scored very high in the survey as well, which underscores the dependency of City residents on City run facilities to meet their recreational and service needs.

- See chart

(pg55)

Demographic Changes in New Jersey May Mean Big Redevelopment Opportunities

- In 1985, half the homebuyers in New Jersey were families with children. By 2009, this number had dwindled to about one in three. By 2025, it is estimated that only 25 percent of New Jersey home buyers will be families with children, while 50 percent will be single-person households.

- Smaller families and single homebuyers will seek smaller, less expensive homes near jobs and transportation, according to Mr. Otteau. They will "trade their cars for lifestyles," shifting their demand from drivable commutes to walkable communities.

Trenton
Historic Landmarks

Figure 79)

- In the opinion of Jeffrey Otteau, “For those who might conclude from these facts and figures that New Jersey’s glass is half-empty, however, Mr. Otteau posited that the glass may instead be half-full. The same trends that bedevil the state’s sprawling suburbs, he noted, may benefit its urban and town centers. “Housing demand in the future will seek efficiency, Mr. Otteau predicted, in the form of smaller, less expensive design. Concern about energy costs will cause people to seek homes and apartments near jobs and transportation. Downtowns and transit-oriented developments will deliver these efficiencies. Office markets will shift to transportation hubs, creating a direct linkage to job retention and growth. And retail*

markets will “follow the money.” (Excerpted from New Jersey Future Facts, 3/25/10) The City of Trenton’s 2010 Five Year Consolidated Plan takes the observations above into account. We believe Trenton’s ability to capture the opportunities described in these recent reports will depend upon creating a 24/7 downtown presence, with complimentary services available after 5 pm and on the weekends that meet the needs of residents of all income levels. To this end, the city has embarked on an ambitious plan to redevelop the train station area into a key transit village. This plan includes the revitalization of the THA’s Miller Home and the surrounding neighborhood with HOPE VI funds and the development of three major mixed-use projects; a combined total of \$374 million of LEED-certified offices, retail space and housing within a mile of the train station totaling an excess of \$745 million over the next 4 to 5 years.

City of Trenton

Rehabilitation

(Article 3)

CITY OF TRENTON HISTORIC PRESERVATION PLAN
City of Trenton Department of Housing & Economic Development Division of Planning
APPROVED BY:
TRENTON LANDMARKS COMMISSION TRENTON PLANNING BOARD FOR HISTORIC PRESERVATION MARCH 2001

Historic Preservation Plan City of Trenton

I. Executive Summary

“The City of Trenton has a long and commendable experience in historic preservation. In 1972 Trenton was one of the first municipalities in New Jersey to establish a local ordinance to designate and regulate landmarks, historic sites, and historic districts. Trenton was a leader amongst municipalities in undertaking a series of historic sites surveys to identify and document older buildings, streetscapes, and districts in the 1970s and 1980s. Trenton is one of a very few municipalities in New Jersey that has a staff person to provide professional historic preservation assistance to the Landmarks Commission, the Planning Board, and the Zoning Board. The City of Trenton currently has forty-five sites and landmarks and eight historic districts, representing several hundred historic properties designated and regulated under the local ordinance. These represent a wide range periods of Trenton’s history, areas of historic significance, building types, and architectural styles. Trenton has fine examples of restoration and rehabilitation within its residential historic districts, magnificent restoration of individual landmark buildings, and distinguished examples of adaptive use of many industrial, commercial, and civic buildings scattered throughout the city. Historic preservation has been a key component of many of the city’s successful revitalization efforts over the last three decades. Yet preservation is often misunderstood. Few people understand the range of activities historic preservation encompasses or the ways in which historic preservation boosts the local economy, improves the image of the city, and contributes to the quality of life in Trenton. The purpose of this historic preservation plan is to promote preservation and rehabilitation of buildings, sites, structures, and areas of historic and aesthetic value that reflect the cultural, social, economic, and architectural history of Trenton. The plan attempts to shed light upon the many and varied activities historic preservation encompasses. The plan recommends a series of preservation-related strategies the city should undertake to help historic preservation become a fully integral part of the planning and revitalization efforts within Trenton.”

Overview of Plan

“The plan starts with an explanation of the differences between listing on State and National Registers and designation at the local level. It establishes criteria for local designation of landmarks and historic districts. Section III lists Trenton’s designated landmarks and historic districts and provides brief descriptions of their significance. Section IV evaluates Trenton’s historic sites surveys and comments on their use. Section V makes recommendations for additional designation of landmarks and historic districts and establishes priorities for designation. Section VI introduces the concept of conservation and buffer districts as alternative tools for promoting historic preservation and makes recommendations for conservation and buffer district designation. Section VII analyses Trenton’s Land Use Plan and other planning/special areas issues for their impact on preservation. The last section outlines additional strategies to further historic preservation in Trenton. The goals and strategies discussed in Sections V-VIII are summarized below.”

Goals and Strategies

1. Protect historic properties and older neighborhoods from deterioration, demolition, and inappropriate alterations by both private and public sector actions.
 - Nominate selected historic districts to the State and National Registers.
 - Zone historic districts for low density.
 -
 -
 - Develop conservation and buffer districts as overlay zones to help enable more residents and property owners in older neighborhoods benefit from preservation/design tools.
 - Actively solicit resident involvement in watch dogging landmarks, historic districts, and conservation districts and alerting staff to illegal construction, deteriorating building conditions, and other

(Figure 80)

enforcement problems.

- Take aggressive measures to stabilize vacant landmarks and key buildings in historic districts and conservation districts.

2. Protect and enhance landmarks, historic districts, and older neighborhoods through a more integrated effort at education, incentives, and regulation.

3.

3. Promote the continued and adaptive use of a wide range of historic resources and areas and an appreciation of the benefits of preserving them.

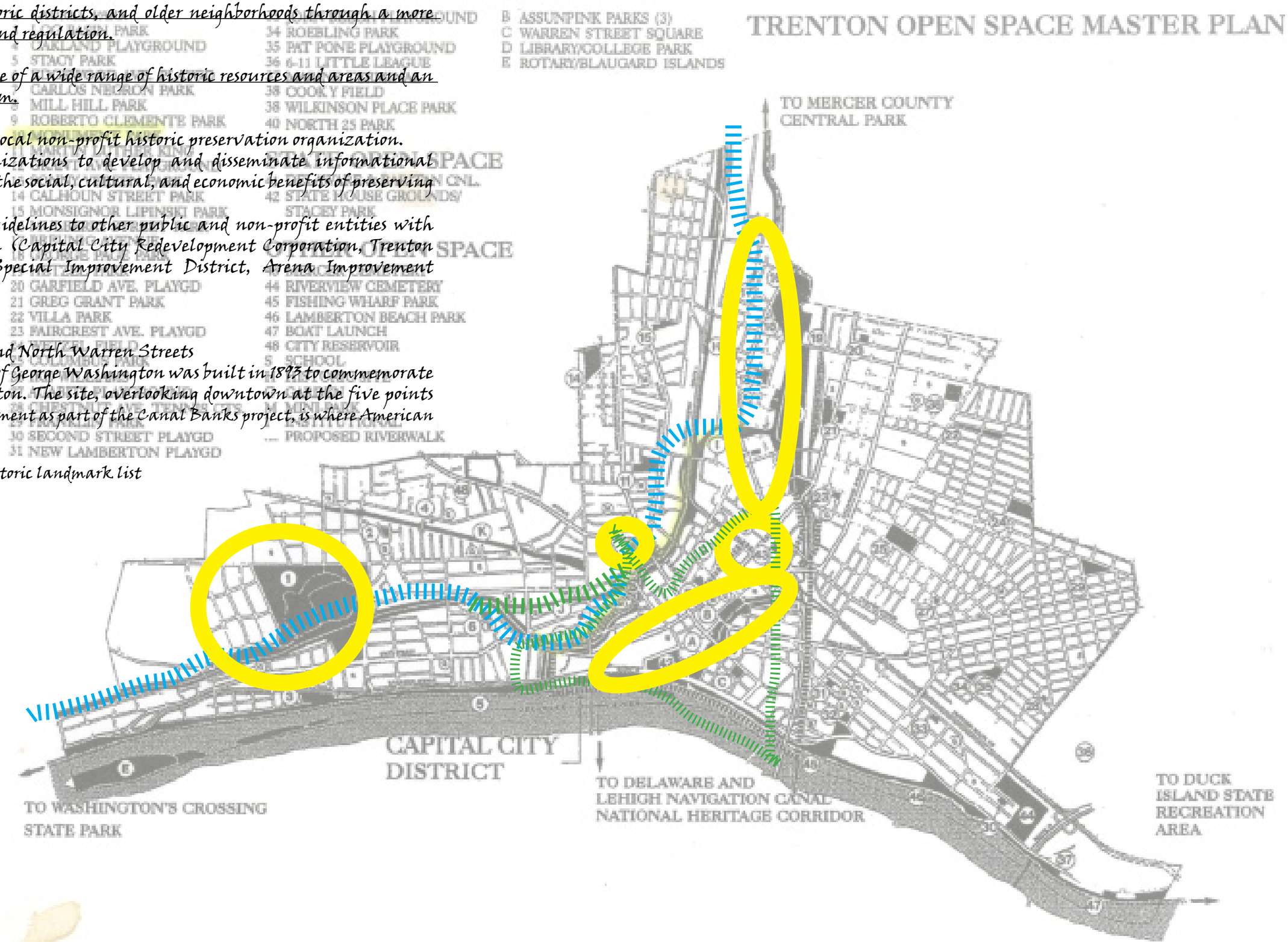
- Actively support the development of a local non-profit historic preservation organization.
- Work cooperatively with local organizations to develop and disseminate informational materials on Trenton's historic resources and the social, cultural, and economic benefits of preserving them.
- Advocate use of preservation/design guidelines to other public and non-profit entities with funds, programs, and/or districts in Trenton (Capital City Redevelopment Corporation, Trenton Downtown Association, Capital South Special Improvement District, Arena Improvement District).

(Taken from page 10)

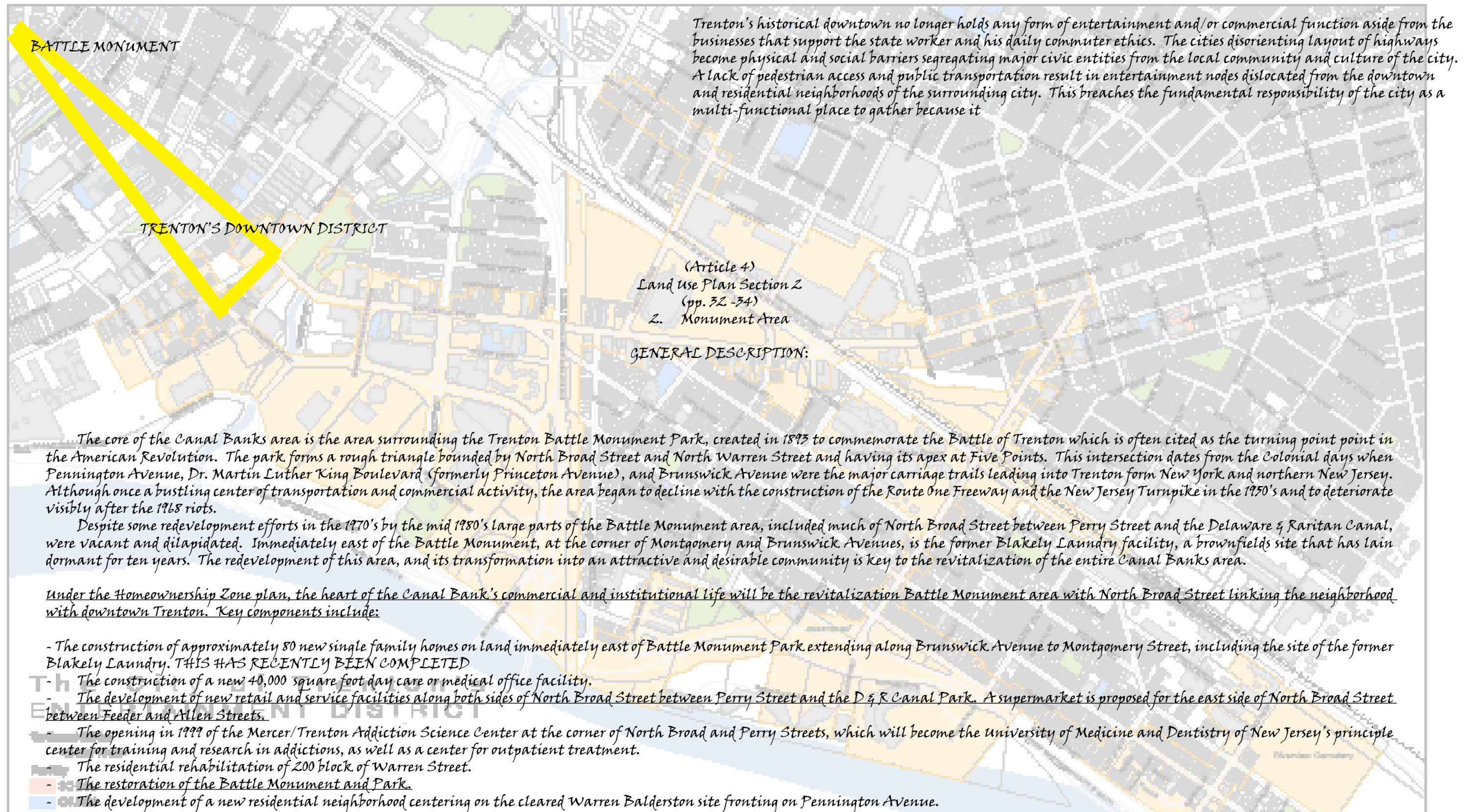
"Trenton Battle Monument, North Broad and North Warren Streets

This tall granite column topped by a statue of George Washington was built in 1893 to commemorate Washington's victory in the Battle of Trenton. The site, overlooking downtown at the five points intersection is, currently undergoing redevelopment as part of the Canal Banks project, is where American artillery had been placed during the battle (?)."

Trenton Battle Monument is #9 on the on the historic landmark list



(Figure 81)



(Figure 82)

MAIN ISSUES:

1. Promoting the historic significance of the Battle Monument Area.

RECOMMENDATIONS:

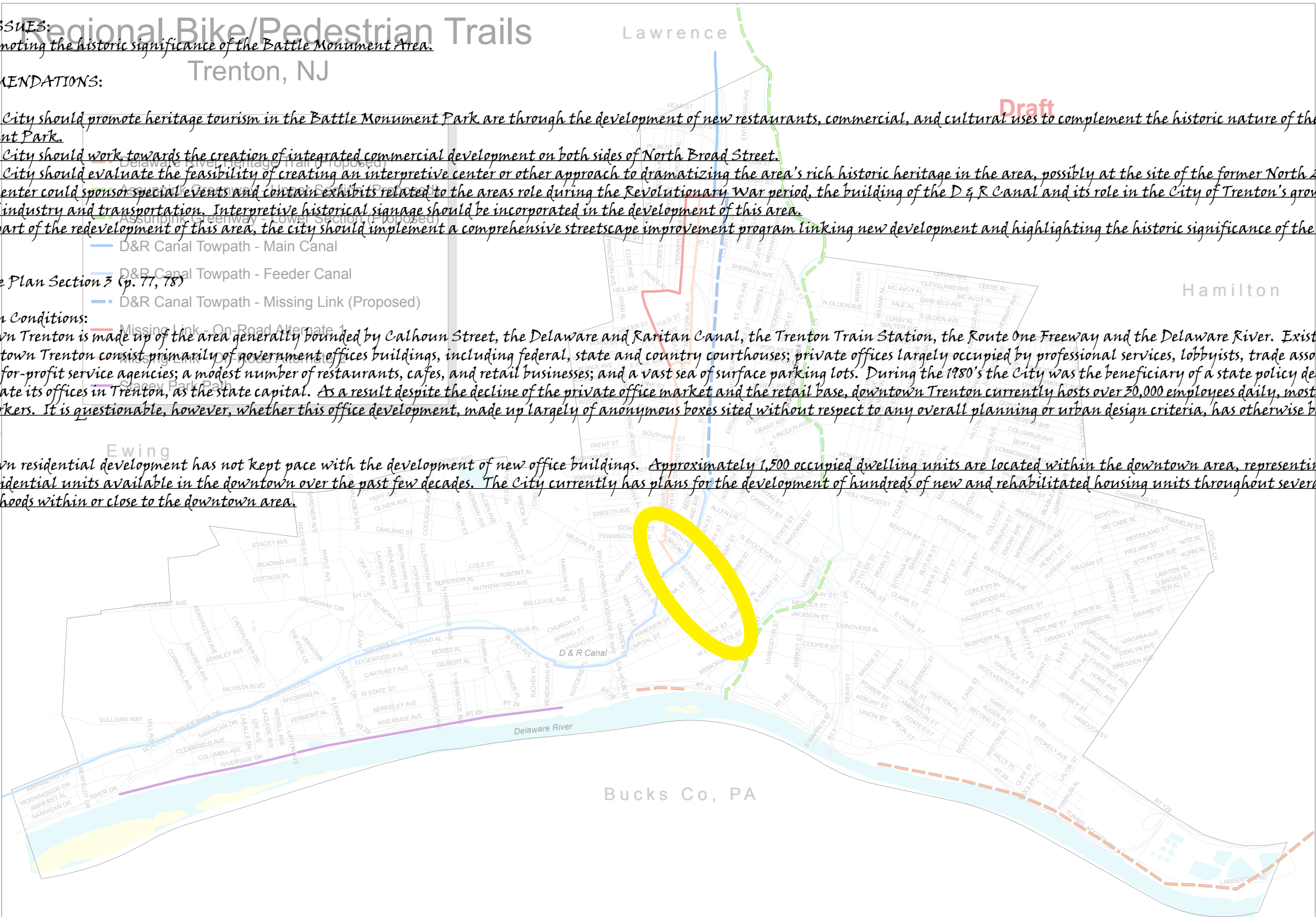
- The City should promote heritage tourism in the Battle Monument Park area through the development of new restaurants, commercial, and cultural uses to complement the historic nature of the Battle Monument Park.
- The City should work towards the creation of integrated commercial development on both sides of North Broad Street.
- The City should evaluate the feasibility of creating an interpretive center or other approach to dramatizing the area's rich historic heritage in the area, possibly at the site of the former North 25 park. Such a center could sponsor special events and contain exhibits related to the area's role during the Revolutionary War period, the building of the D & R Canal and its role in the City of Trenton's growth as a center of industry and transportation. Interpretive historical signage should be incorporated in the development of this area.
- As part of the redevelopment of this area, the city should implement a comprehensive streetscape improvement program linking new development and highlighting the historic significance of the area.

Land Use Plan Section 3 (p. 77, 78)

Downtown Conditions:

Downtown Trenton is made up of the area generally bounded by Calhoun Street, the Delaware and Raritan Canal, the Trenton Train Station, the Route One Freeway and the Delaware River. Existing uses in Downtown Trenton consist primarily of government offices buildings, including federal, state and county courthouses; private offices largely occupied by professional services, lobbyists, trade associations and not-for-profit service agencies; a modest number of restaurants, cafes, and retail businesses; and a vast sea of surface parking lots. During the 1980's the City was the beneficiary of a state policy decision to concentrate its offices in Trenton, as the state capital. As a result despite the decline of the private office market and the retail base, downtown Trenton currently hosts over 20,000 employees daily, most of them state workers. It is questionable, however, whether this office development, made up largely of anonymous boxes sited without respect to any overall planning or urban design criteria, has otherwise benefited the city.

Downtown residential development has not kept pace with the development of new office buildings. Approximately 1,500 occupied dwelling units are located within the downtown area, representing a net loss of residential units available in the downtown over the past few decades. The City currently has plans for the development of hundreds of new and rehabilitated housing units throughout several of the neighborhoods within or close to the downtown area.



(Figure 83)

Throughout both the periods of economic decline and the more recent brief office development boom, downtown Trenton has retained at least some charm, as a small city downtown with brick paved streets and sidewalks and several districts of pedestrian scale and historic character. Many fine cultural and historic institutions exist in downtown Trenton, including the Old Barracks, the William Trent House, the State Museum, Library and Planetarium Complex, the War Memorial Auditorium, the Mill Hill Playhouse, Artworks (a visual arts center) and the Trenton Free Public Library. Thomas Edison College and the James Kerney branch of Mercer County Community College are also located downtown. In addition, currently under development are new Fire Museum as a part of the new Central Fire Headquarters and a major new hotel/conference center that will be attached to the War Memorial Auditorium.

City of Trenton Development Projects

Land Use Plan Section 4

The Delaware and Raritan Canal Park

The Delaware & Raritan Canal, between the Route One Freeway and the City's western boundary with Ewing Township, is the only remaining vestige of what was once an extensive canal network through the City. The Canal Park, along the banks of the Delaware & Raritan Canal, is the only State Park facility in the City. During the past five years, the State of New Jersey and the City of Trenton have improved a large portion of the Canal Park. The new path surfaces have been graded and stabilized and are now suitable for recreational walking and bicycle riding.

In the West Ward utilization of the Canal Park is constrained by the small number and often poor conditions of access points to the Park from adjacent streets or neighborhoods. As the Canal approaches the downtown area, it is both an informal perimeter for the downtown area and a key element of the Canal Banks redevelopment area. Within both areas, expansion of the Canal Park and creation of better access to the Park through acquisition of private land should be actively pursued, as should the integration of the Canal Park with a comprehensive network of open spaces in the Canal Banks area, including creation of an interpretive center or similar feature at the former North 25 Park. The completion of the Canal Park pathway, from North Warren Street through the Battle Monument are, at least to the extension of Stockton Street and the new Central Fire Headquarters should take place in conjunction with the planned development of a supermarket and new housing in this area.

Status

Complete

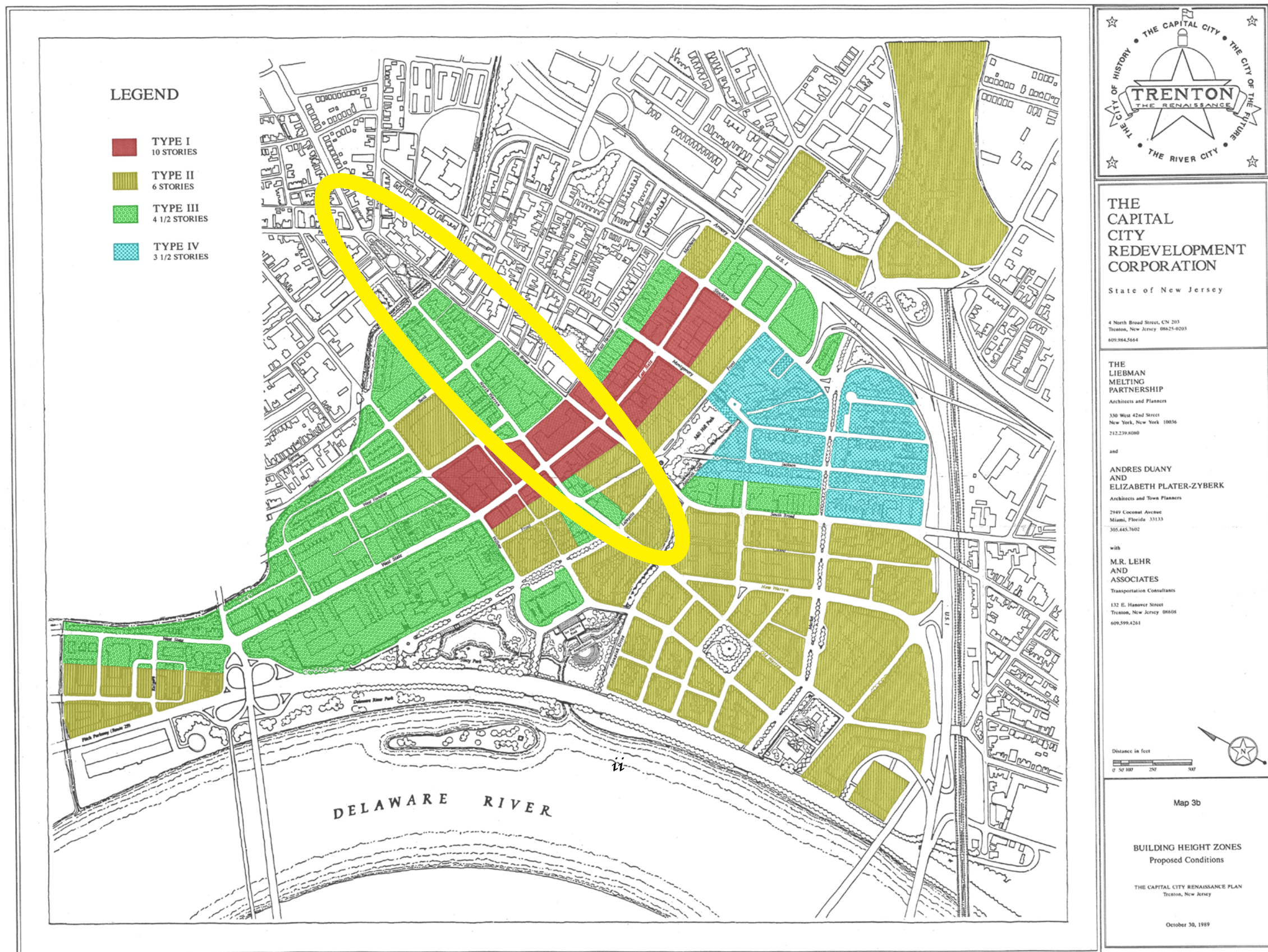
Pending

Under Construction

Undetermined

Project	Grid	Project	Grid	Project	Grid	Project	Grid	Project	Grid
01 Assunpink Greenway	C07	24 Roebling Block 3	F07	47 Leewood at New Rose Street	D05	70 League of Municipalities Headquarters	F05	94 Trenton Church of Christ site	E05
02 Battle Monument Park Expansion	E05	25 Route 29 Blvd	G06	48 Leewood at Trenton Special Sites	A06	71 104 Taylor	C06	95 Horsman Doll Factory	G08
03 Capital Square at the Foundry	F06	26 Rutherford Avenue Neighborhood	E04	49 Leewood Renaissance North	E05	72 Federated Metals	A06	96 Eagle Tavern	G06
04 Champale	I07	27 State Urban Park	G05	50 Old Trenton Neighborhood	E06	73 Manex	F07	97 St. Francis Church complex	F05
05 Cityside	D05	28 Station Park Plaza II	E06	51 Pennington Ave	E05	74 Marriott Hotel	F05	98 Cityworks	F02
06 Stream Restoration (at former Magic Marker site)	E05	29 Stuyvesant Ave Restoration Phase II	E04	52 Pennington Willow Plaza	E05	75 Dept of Agriculture	G06	99 Cathedral Square	F05
07 Early Childhood Developmental Center	E05	30 Trent House Square	G06	53 Project Freedom at Trent Center	E07	76 Dept of Corrections	D02		
08 East State Street Homes	D07	31 Trenton Town Center	F06	54 Southwest Village	F05	77 Gregg Grant Park	D07		
09 Escher Renovation	D06	32 Vista Center	F06	55 Southwest Village II	F04	79 New Proposed Single Family Homes	E05		
10 Glen Cairn Arms	F05	33 Whittaker	F06	56 Stuyvesant Ave Restoration Phase I	E04	80 Housing Rehabilitation Project	E05		
11 Lambert Furniture site	A06	34 Woodrose at Front St and Warren St	F05	57 Youth Build II	E06	81 Facade Restoration Project	E05		
12 Lee Overall building	E06	35 X Arena	C06	58 Broad Street Bank building	F06	82 Facade Restoration Project	E05		
13 Matrix Project	E06	36 YMCA	G07	59 Daylight Twilight School	F06	83 Facade Restoration Project	E05		
14 Mercer Bus Garage	D07	37 Campbell Homes	E04	60 Golden Swan	F05	84 Trenton Makes Industrial Park	D04		
15 Mercer County Courthouse	F06	38 Canal House Project	F05	61 Grant and Sheridan	D06	85 Pennington Avenue Shopping Village	D04		
16 Miller Homes site	D06	39 Canal Plaza	E05	62 Patriot Village	D05	86 Assunpink Creek Culvert	F06		
17 Museum of Contemporary Science	G07	40 Catherine S. Graham	E05	63 Taco Bell	G07	87 Oxford Street site	D05		
18 North Clinton Project	C06	41 Clarke Caton Hintz Architects	F05	64 Titus/Pennington Ave	E05	88 Crane Site	C06		
19 Polizzi's Market	F07	42 Commonwealth Building	F06	65 Trenton Prospect House	D04	90 Thropp site	C07		
20 Public Works Facility	C06	43 Coopers Crossing	H06	66 Trenton Train Station	E06	91 Wachovia Bank Headquarters	F06		
21 Renaissance Estates	G06	44 Cracker Factory/Trenton Ferry	G06	67 Youth Build I	E06	92 Trenton Train Station Area	E06		
22 Residence Building	E04	45 Enterprise Ave	A06	68 Suburban Fence	B06	93 Higbee School	E05		
23 Roebling Block 2	F07	46 Goat Hill Commons	H08	69 Nexus Mill Hill	F06				

(Figure 84)

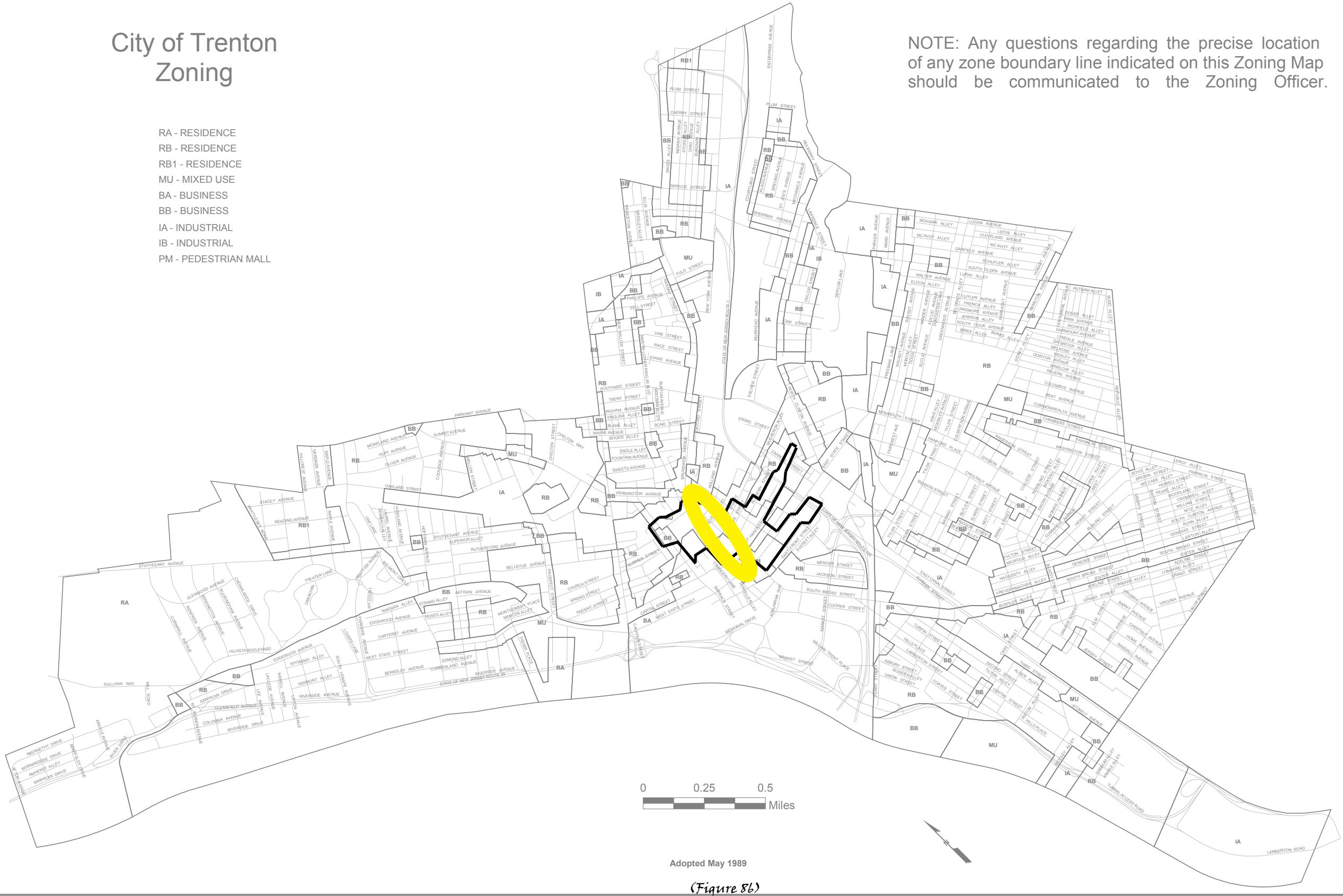


(Figure 85)

City of Trenton Zoning

- RA - RESIDENCE
- RB - RESIDENCE
- RB1 - RESIDENCE
- MU - MIXED USE
- BA - BUSINESS
- BB - BUSINESS
- IA - INDUSTRIAL
- IB - INDUSTRIAL
- PM - PEDESTRIAN MALL

NOTE: Any questions regarding the precise location of any zone boundary line indicated on this Zoning Map should be communicated to the Zoning Officer.



SITE ANALYSIS

Current Demographics

Houses and condos: 15,569
Renter-occupied apartments: 6,986

% of renters here: 51%
State: 34%

Jan. 2011 cost of living index in zip code 08618: 117.5 (more than average, U.S. average is 100)

Land area: 5.5 sq. mi.
Water area: 0.0 sq. mi.
Population density: 7896 people per square mile (high).

Males: 17,180 (46.3%)
Females: 19,964 (53.7%)

Estimated median household income in 2009: \$42,724
This zip code: \$42,724
New Jersey: \$68,342

Read more: <http://www.city-data.com/zip/08618.html#ixzz1IaZ8uPbX>

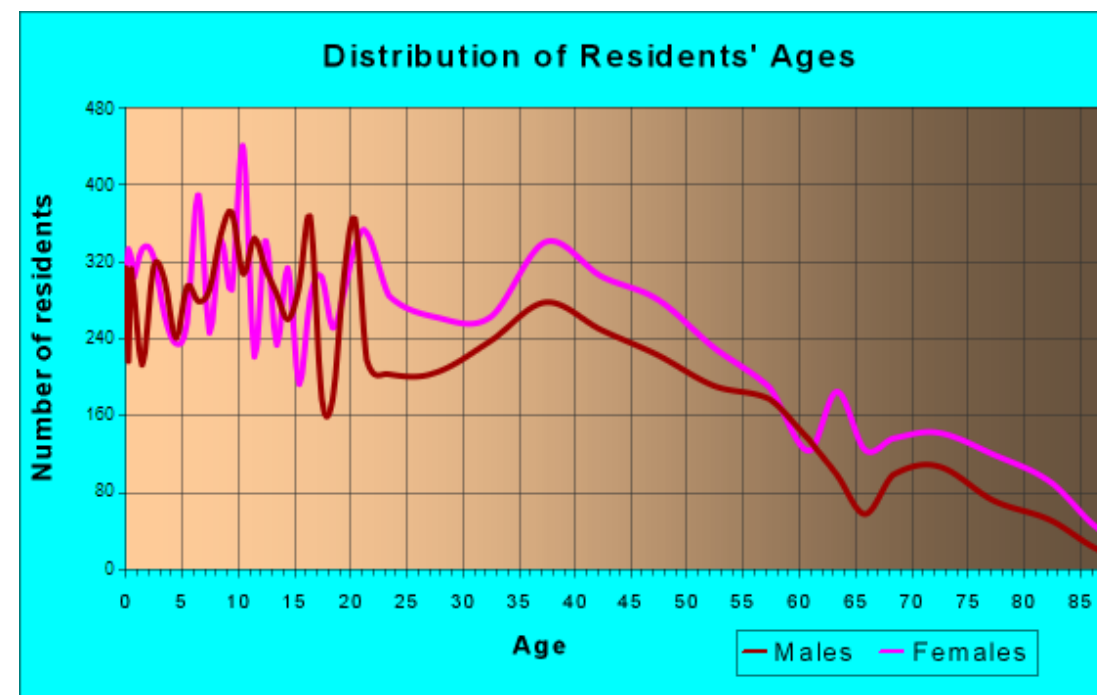


Figure 87

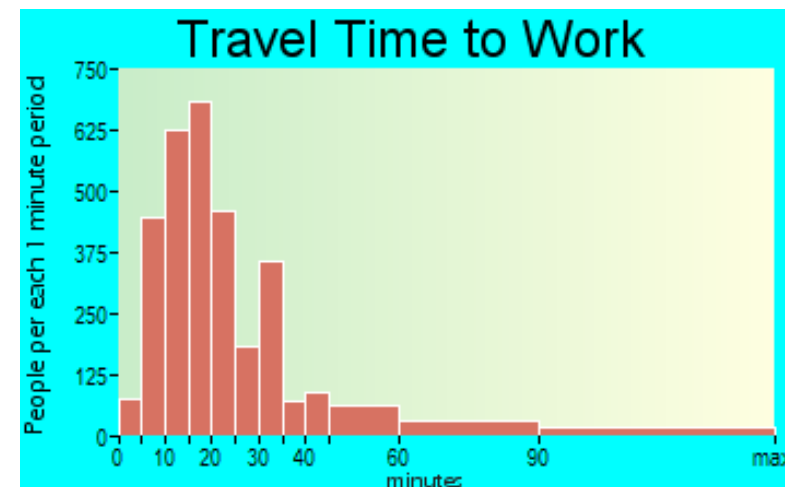


Figure 88

Less than 5 minutes: 301
5 to 9 minutes: 1817
10 to 14 minutes: 2563
15 to 19 minutes: 2803
20 to 24 minutes: 1874
25 to 29 minutes: 741
30 to 34 minutes: 1467
35 to 39 minutes: 283
40 to 44 minutes: 367
45 to 59 minutes: 769
60 to 89 minutes: 678
90 or more minutes: 559

Read more: <http://www.city-data.com/zip/08618.html#ixzz1IaZ8uPbX>

Figure 90

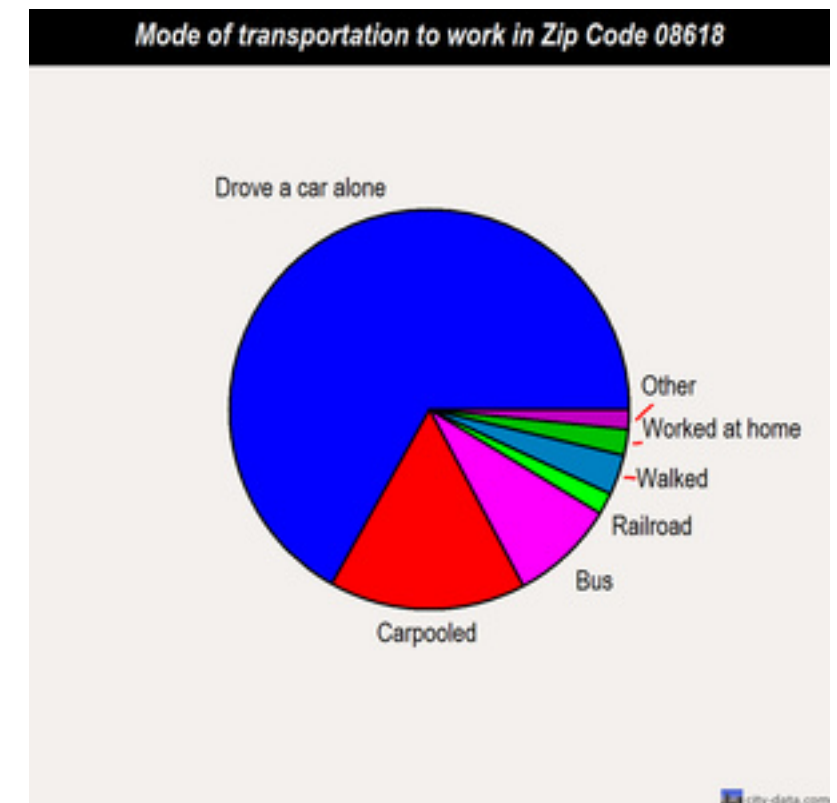


Figure 89

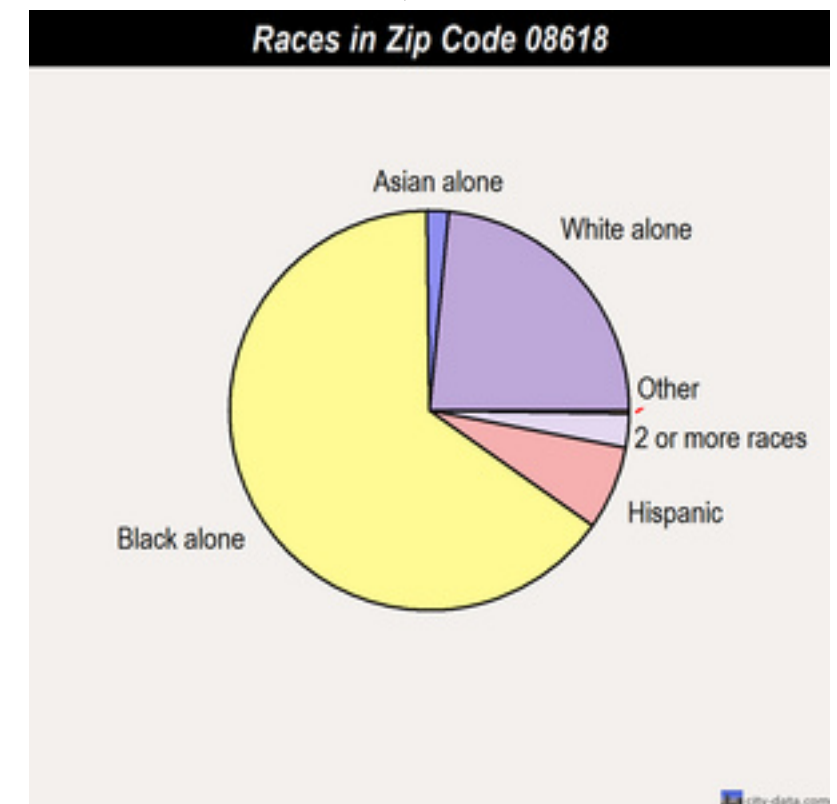


Figure 91

Estimated median house (or condo) value in 2009 for:

- White Non-Hispanic householders: \$237,416
- Black or African American householders: \$148,959
- American Indian or Alaska Native householders: \$109,822
- Asian householders: \$253,790
- Native Hawaiian and other Pacific Islander householders: \$274,557
- Some other race householders: \$188,296
- Two or more races householders: \$193,487
- Hispanic or Latino householders: \$178,312

Estimated median house or condo value in 2009: \$188,097 (it was \$94,200 in 2000) 08618:
\$188,097
New Jersey: \$348,300

Lower value quartile - upper value quartile: \$60,185 - \$152,164

Mean price in 2009:
Detached houses: \$265,408
Here: \$265,408
State: \$429,197

Townhouses or other attached units: \$158,337
Here: \$158,337
State: \$286,566

In 2-unit structures: \$242,270
Here: \$242,270
State: \$397,697

In 3-to-4-unit structures: \$42,700
Here: \$42,700
State: \$336,988

In 5-or-more-unit structures: \$507,578
Here: \$507,578
State: \$292,192

Unfortunately Battle Monument park @ “Five Points” is located in a zip code that spans the outerreaches of middle income suburbia and wealthier neighborhoods of Trenton. This results in a demographic study irrelevant to downtown conditions and urban core issues. The neighborhood surrounding “Five Points” is caught between the commercial core of the capitol district to the south and residential neighborhood of Ewing to the North.

Read more: <http://www.city-data.com/zip/08618.html#ixzz1Ia6HzQiK>



Figure 92

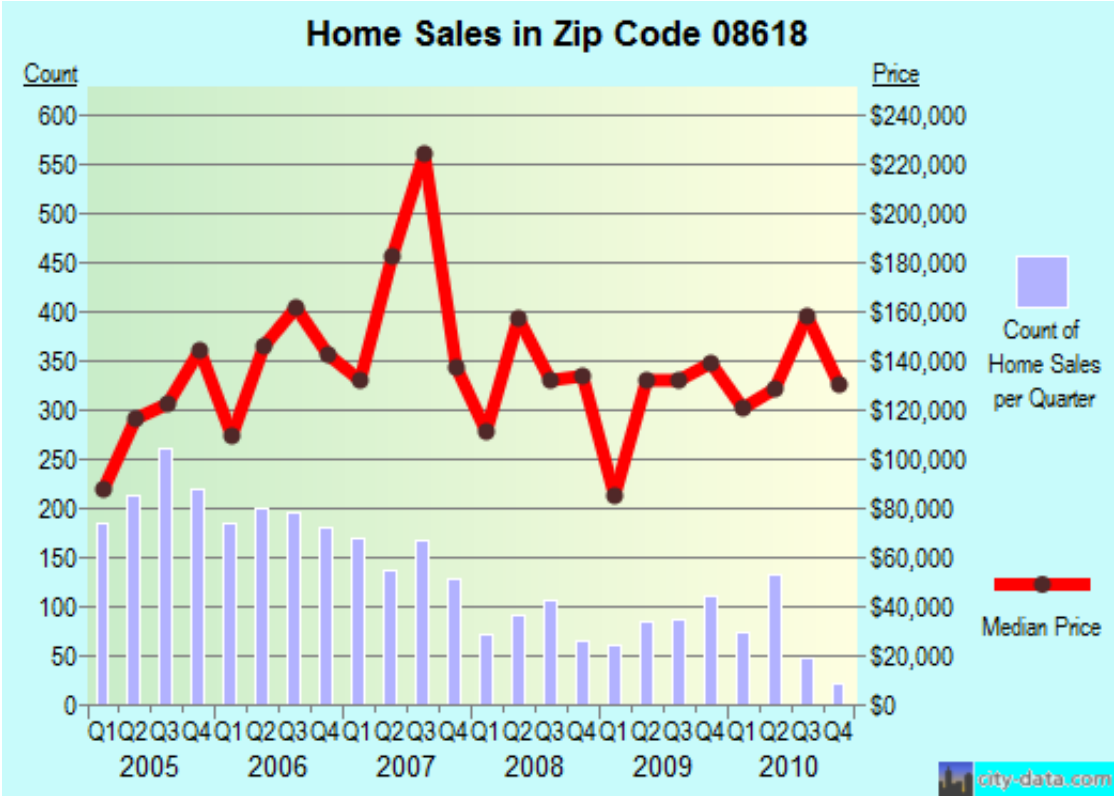


Figure 93

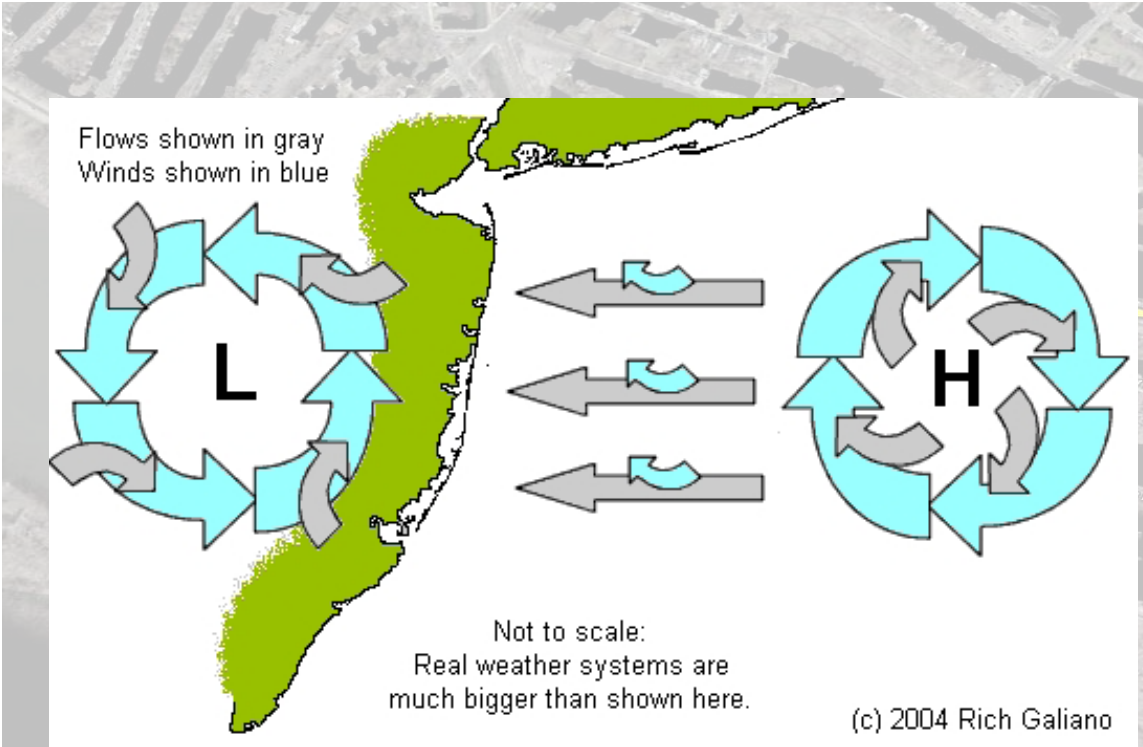


Figure 94

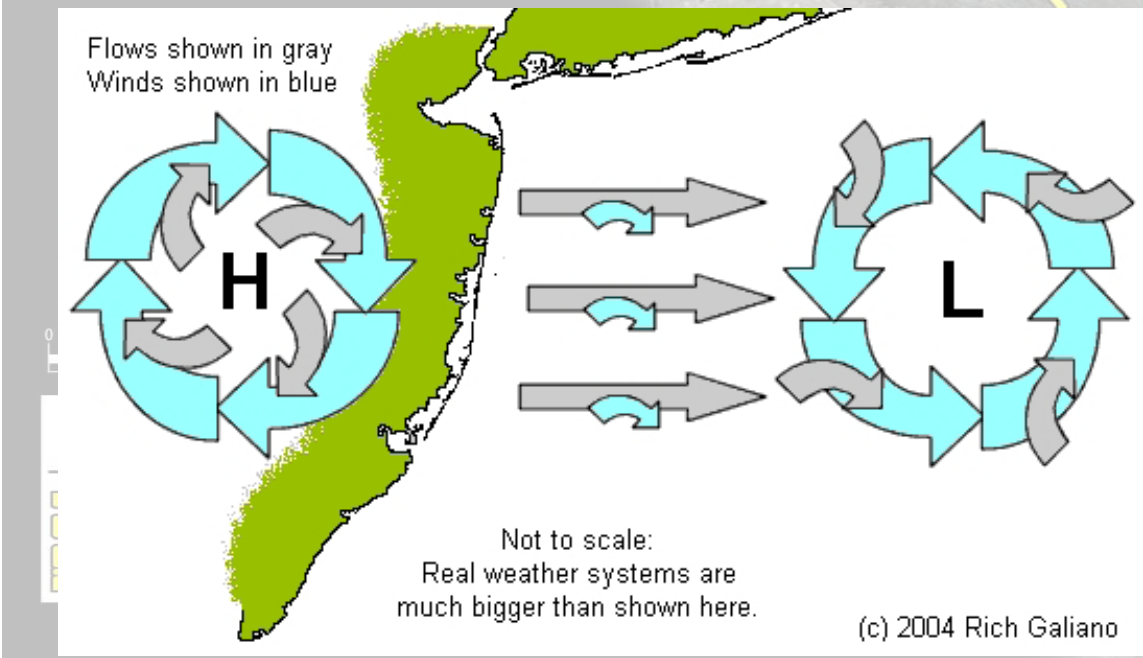


Figure 95

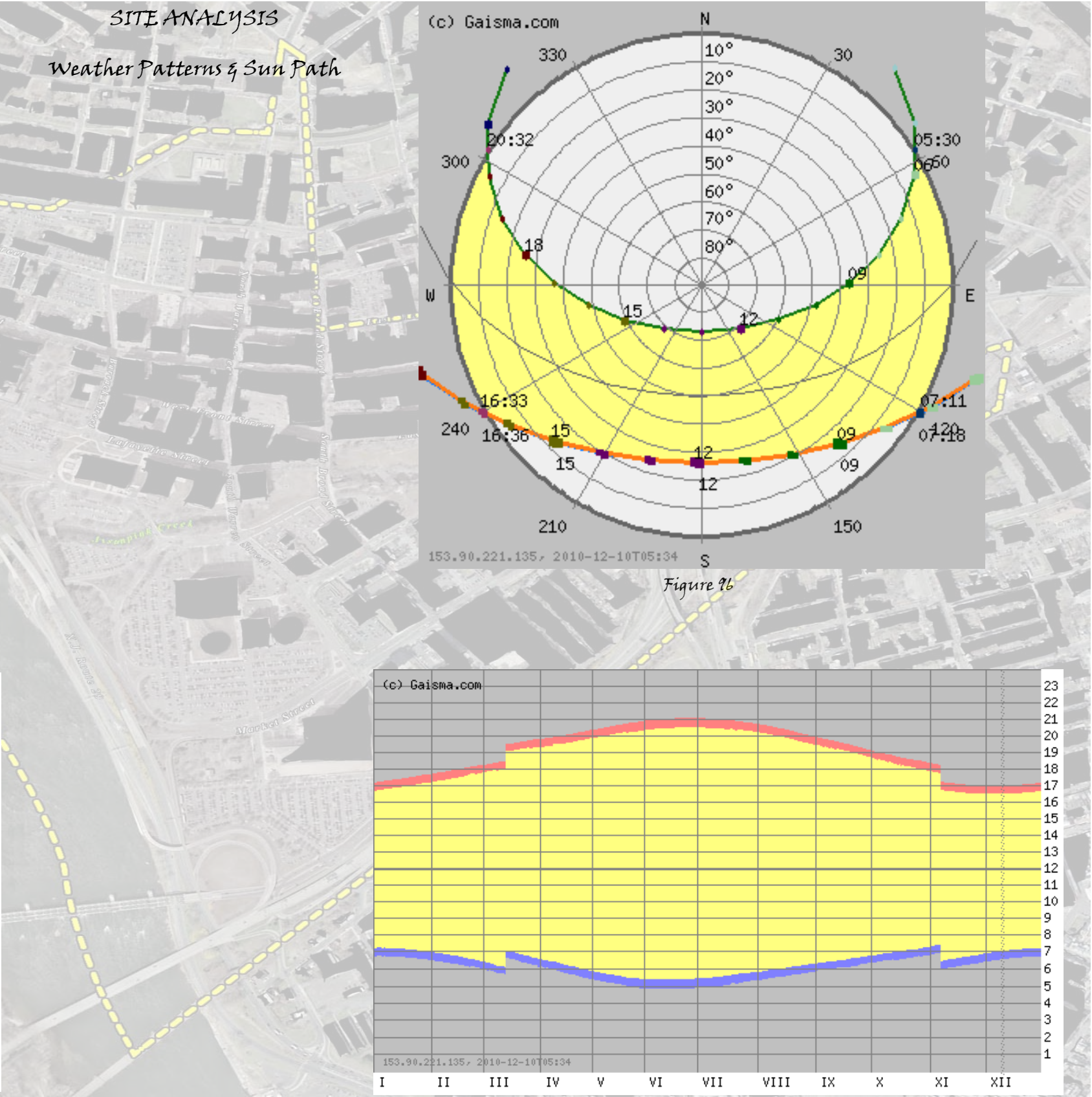
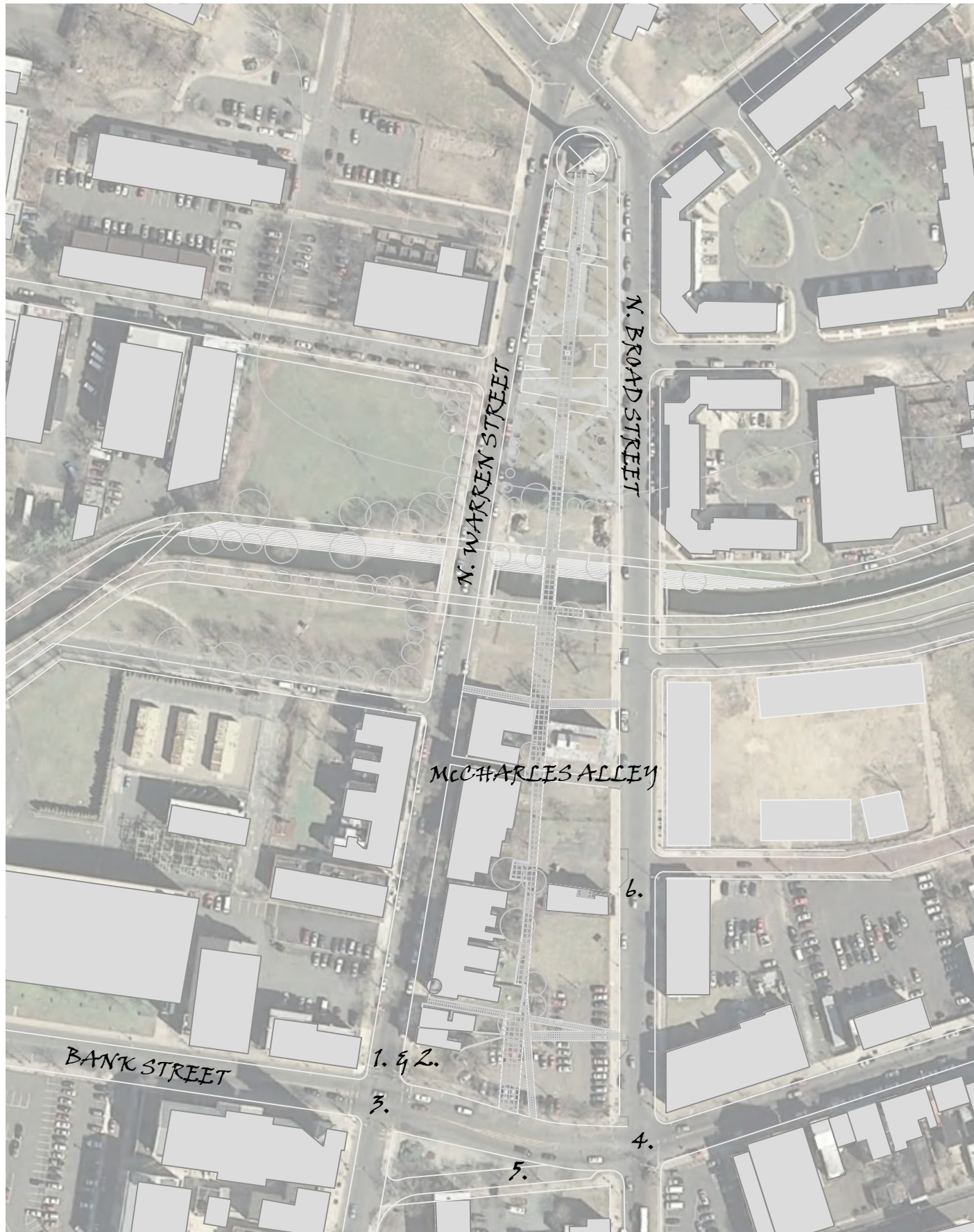


Figure 97



1. & 2. Looking north on N. Warren Street



3. Looking east on Bank Street



4. Looking west on Bank Street



5. Looking north across Bank Street to site



6. Looking west from N. Broad Street



7. Looking west from N. Warren Street to site



8. Looking north from N. Broad Street to monument



9. Looking west at alley from N. Warren Street



10. Looking east at alley from N. Broad Street



11. Looking south from canal on N. Broad Street



12. Looking southeast from N. Warren Street at canal



13. Looking northwest from Battle Monument



13. Looking north from Battle Monument



13. Looking west at canal and path from N. Warren STREET





17. Looking South from "Five Points"



18. Looking southeast at "Five Points"

19. Looking North from
Battle Monument Park



DESIGN DASEIN

Architecture is persuaded and only persuaded from the compromise of collective memories and the fundamental relationships that coalesce into the exchanges within 'being'. These relationships are stripped down to the essential components of Heidegger's 'fourfold' from which an understanding of human exchange can be found. The human exchange thus gives rise to the four principle architectural elements as places addressed by the collective memory of inhabitants and the identity they create within. Trenton's history and memory suggest that the marketplace was of significance to the city's prospering identity up until the era of automobiles. Regardless of its transition from a public to private entity, the marketplace held a proprietary need to support the people of the city. The marketplace must be brought back to the city in an effort to spark a lost identity and foster a new plan for pedestrian priority and local economic stimulus. The marketplace is the first step in persuading Trenton into a positive forecast and re-establishing a link between the memory of the city and the collective memory of its people. The marketplace captures the essence of the 'fourfold' by providing a space for human exchange and resonates within a power similar to that of the plaza, town square and clearing

DESIGN FUNCTION

“For the producers in the early medieval town composed about four-fifths of the inhabitants, as compared with two-fifths in the modern city.” (Mumford TCOO 19)

QUALITATIVE PROGRAM DESCRIPTION

We must start out small, one step at a time, and this can already be seen in various points of interest. I propose starting at the center where the urban core began, the crossroads of time where indian trails, trading routes, and middle NJ began. Within a new epoch of technology and environmental awareness the world has become more connected than ever before, but the city is losing its power to an idealized view of the hinterland. My project will propose a revitalization of Trenton's urban core by redefining the Battle Monument area as a focal point for the city. The revitalization will consist of place for public exchange to enhance the experience of the city in a local and regional context. Due to the time frame of my classes structure I most forgo the efforts to design all four principle architectural elements described in the previous chapters so my emphasis will be on the clearing as a place for public exchange. The dwelling, path, and burial will be considered at the edge of the clearing, but must be left abstract for future endeavors.

The memory and history of the middle colony woven with the history of Trenton as a growing city up until the 20th century has brought us to a point of present intent. Based on specific characteristics of my disjointed memory and the current site visit on Nov. 15-19th I have determined that Battle Monuments significance lies within the heart and soul of the city, resting upon a prow of the downtown it defines a transitional point from the civic core to the residential and commercially deprived zone of the east. It was the strategic point in winning the battle for Washington and will provide a strategic point for designing a place with energy and spirit. The Trenton City Marketplace will reside in an area layered with historical accounts of change and exchange, communication and transportation. By tracing the evolution of the map and the layering of place within the city core I can investigate the proprietary locations for change, and determine the necessary design moves to propagate positive reinforcement. I propose to design an series of indoor and outdoor structures that will provide a public place for community exchange. Firstly, the marketplace will consist of indoor and outdoor spaces for business and trade, rentable classrooms, and meeting halls for public and private conferencing. It will provide an indoor/outdoor space for a permanent eatery and space for a gallery to house traveling exhibits and local historical information. It will also integrate classrooms associated with Mercer County Community College, Kearny campus, which is one block south of the site on N. Broad Street. Attached to the main building will be an open air structure to provide a multi-functional plaza for the outdoor market facilities, hosting lectures, the arts, organized gatherings, and daily functions and activities such as a picnic area in summer and ice skating rink in winter. Secondly, the Outdoor/park space will be incorporated as an extension of the Canal Park and Monument Park to enhance the day and night use of the neighborhood. The Marketplace and Outdoor/park will be linked by a series of pedestrian paths and will connect the Marketplace to the Canal, Monument, and existing edge of the site. The Outdoor/park will consists of playing fields, intimate and broad picnic areas, and a playground for children.

The Marketplace will be designed around the retrofit of existing buildings and the addition of a new structure. These elements of contrast will balance the weight of Trenton's memory with the anticipation of Trenton's future. The dynamic qualities of the closed-air market will open up into a plaza woven with the existing layers of movement on the site from the Delaware/ Raritan Canal flowing West to East to the intersection at the “Five Points” connecting five major thoroughfares to the greater extents of Trenton. The Marketplace is meant to trigger the memory of Trenton as an energetic and complex system balancing on a history of industrial and agricultural fortune. It will become the catalyst for unveiling a new/old sense of the clearing by establishing a moment for local and regional individuals to celebrate their sense of place and spirituality within the given community. Trenton has a diverse demographic of ethnic and economic qualities that make up a variety of districts and places. My site at Battle Monument/ Five Points is a located in the the Battle Monument neighborhood and Downtown neighborhood. Battle Monument is the 9th Historic Landmark on the cities list, and defines the northern most section of the “Capital City Redevelopment Corporation Boundary”. My site also lies within section 33 of the Trenton City Redevelopment map under “Canal Banks”. The extents of the chosen site: North edge consists of an obscure intersection at the convergence of Pennington Avenue, Martin Luther King Boulevard, and Brunswick Avenue is crested by the Battle Monument and Flag Pole Battle Monument park to the South, West edge at Ringold St. south to Chauncy St. consists of Henry J. Austin Health Clinic and abandoned lots to the north and south, South edge will be relative to the McCharles Alley and the existing parking lots, East edge will be defined by N. Broad Street and the newly developed housing. Key components to the existing site are Battle Monument, Flag Pole Battle Monument Park, Health Center, abandoned lots to the north and south of the health center, The Delaware Raritan Canal Park which bisects the middle of the site, and the building structures and lots adjacent to McCharles Alley. The site was chosen based on its historical and memorial value to the city of Trenton as a crossroads for trade and commerce. It lies within the heart of the city between the waterfront district, State House District, and Residential District to the north and east. The site provides the opportunity to bridge the gap between the downtown state complex and the blighted residential regions to the north and east.

The texture and tactile properties of the site are both exciting and depressing. The abandoned lots, although littered with remanence of poverty and disrepair, provide an open and manageable component for growth and green space. Pavement and concrete still outweigh the overgrown weeds and garbage ridden lots used only for the leftover exchange of questionables. The D & R canal and adjacent park are a blessing of tranquility in contrast to the traffic lights and car horns, but the simplicity of flowing water and relaxation of the sound refuse to attract the local residence. The existing park provides trees and landscaping provocative of a place once used for eating lunch and reading a book on a fair weather day now remains vacant. The site rests upon a rise in the city floor overlooking the downtown with glimpses of the state house and adjoining civic complex through the street corridors. The architecture and materials range from vinyl siding and asphalt shingles to brick and stone. The classical detailing of the state house is sequestered by the failing modern motif of high-rises apartments and office buildings creeping up the hill towards the Battle Monument. The iron lining along the canal is little remanence of the industrial center Trenton once was and provides a distinct line between the activity of the downtown and the conclusion of a jobless market. The infrastructure of roads, sidewalks, and bridges are generic in comparison to the character of the renovated train depot to the west, but the overlaying parking lots have resulted in a decay of usable space. The site should celebrate the use of brick and steel in horizontal and vertical surfaces to invoke a sense of history in a place layered with exchange and industry. Textiles such as porcelain and china may be reused as details for interior and exterior finishes in the form of mosaics and art inlays. Stone, dirt, and clay shall be included as landscaping features to describe the transition of geological phenomena below. A sense of place and belonging shall arise from the physical patterns of detail and scale as the market spawns a mixture memory and materials of time..

The Health clinic to the west is constantly busy with patients, while the remaining sidewalks and bordering paths give little notion of safety throughout the day. Unfortunately the deterioration of the surrounding residential and commercial neighborhoods to the North and South give rise to wanderers and derelicts at all hours of the day. The new development to the east is a spark in the energy of a struggling neighborhood, but the identity of the Five Points still resides in the never leaving the car's seat. We must integrate the details and qualities of historic Trenton while investing a fresh response into environmentally friendly materials so as to create a place connected with the memory and future of the city.

QUANTITATIVE BUILDING DESCRIPTION

Total Phase 1 design footprint - 358,408 sq. ft
Total buildings footprint - 50,264 sq. ft

1st FLOOR DESIGN

Building 1 - DELI - 2905 sq. ft
Building 2 - GALLERY - EXHIBITION - MARKET - EATERY - 2726 sq. ft
Building 3 - PRODUCE MARKET - 3647 sq. ft
Building 4 - PRODUCE MARKET - 5101 sq. ft
Buidling 5 (Existing) - BARBERSHOP - 2034 sq. ft
Building 6 - MEAT & FISH MARKET - 7063 sq. ft
Building 7 - RESTAURANT & PUB - 5311 sq. ft
Building 8 - BAKERY & COFFEE SHOP - 4208 sq. ft
Building 9 - BUSINESS - 2283 sq. ft

Loggia - 7312 sq. ft

Train Stop - 7674 sq. ft

Total square feet of proposed site developement and park restoration - 308,144 sq. ft

*All building are designed with 3 stories except for Building 2. The remaining floors are still under design and sq. footage can not be verified at this point.

CODE ANALYSIS

Applicable Codes

The Trenton City Marketplace will address all the current building code requirements and zoning ordinances based on local jurisdiction.

International Building Code - NJ ed. 2009

International Building Code 2009

Rehabilitation Subcode - NJAC 5:23-6

Barrier-Free Subcode - NJAC 5:23-7

National Standard Plumbing Code, 2009

ANSI A117.1 - 2003

Based on my current position:

Use and Occupancy Classification-

According to the International Building Code 2009 NJ ed. Section 309, a market, that is the use of a building or structure or portion thereof, for the display and sale of merchandise and involves stocks of goods, wares or merchandise incidental to such purposes and accessible to the public, is under the classification M.

According to the International Building Code 2009 NJ ed. Section 309, "Educational occupancies for students above the 12th grade", is under the classification B.

Construction Type-

As said in Table 503 an occupancy classification of M with a maximum area of 18,500 square feet per story is classified under construction type III-A. According to section 602.3 "Type III construction is that type of construction in which exterior walls are of noncombustible materials (see FTO 14) and the interior building elements are of any material permitted by this code."

As said in Table 503 an occupancy classification of B with a maximum area of 19,000 square feet is classified under construction type III-B. According to section 602.3 "Type III construction is that type of construction in which exterior walls are of noncombustible materials (see FTO 14) and the interior building elements are of any material permitted by this code."

Building Heights and Areas-

As indicated by Table 503, a III type with a maximum area of 18,500 square feet can be three stories with a maximum height of 65 feet.

As indicated by Table 503, a III type with a maximum area of 19,000 square feet can be three stories with a maximum height of 55 feet.

CODE ANALYSIS - CONTINUED

Fire-Resistance-Rated Construction-

According to Table 601, a construction type III-A buildings elements have: Primary structural framing @ 1 hr, Exterior Bearing walls @ 2hrs, Interior Bearing walls @ 1hr, Floor construction and secondary members @ 1 hr, and Roof construction @ 1hr.

Means of Egress-

Section 1003 states, "The means of egress shall have a ceiling height of not less than 7 feet."

According to Section 1004.1.1, for areas without fixed seating, the occupant load shall not be less than that number determined by dividing the floor area under consideration by the occupant per unit of area factor assigned to the occupancy as set forth in Table 1004.1.1."

According to Section 1004.8 "yards, patios, courts and similar outdoor areas accessible to and usable by the building occupants shall be provided with means of egress as required by this chapter. The occupant load of such outdoor areas shall be assigned by the building official in accordance with the anticipated use. Where outdoor areas are to be used by persons in addition to the occupants of the building, and the path of egress travel from the outdoor areas passes through the building, means of egress requirements for the building shall be based on the sum of the occupants loads of the building plus outdoor areas."

In case of a potential multiple occupancy configuration:

According to Section 1004.9, "where a building contains two or more occupancies, the means of egress requirements shall apply to each portion of the building based on the occupancy of that space. Where two or more occupancies utilize portions of the same means of egress system, those egress components shall meet the more stringent requirements of all occupancies that are served."

According to Table 1004.1.1, Mercantile Areas on other floors equals 60 gross floor area in sq. ft. per occupant, Basement and grade floor areas equal 30 gross floor area in sq. ft. per occupant, Storage, stock, and shipping areas equal 300 gross floor area in sq. ft. per occupant.

According to Section 1005, "the means of egress width shall not be less than required by this section. The total width of means of egress in inches shall not be less than the total occupant load served by the means of egress multiplied by .3 inches per occupant for stairways and by .2 inches per occupant for other egress components. The width shall not be less than specified elsewhere in this code. Multiple means of egress shall be sized such that the loss of any one means of egress shall not reduce the available capacity to less than 50 percent of the required capacity. The maximum capacity required from any story of a building shall be maintained to the termination of means of egress."

According to Section 1008.1.1, "the minimum width of each door opening shall be sufficient for the occupant load thereof and shall provide a clear width of 32 inches. Clear openings of doorways with swinging doors shall be measured between the face of the door and the stop, with the door open 90 degrees."

According to Section 1007, "accessible means of egress shall comply with this section. Accessible spaces shall be provided with not less than one accessible means of egress. Where more than one means of egress are required by Section 1015.1 or 1021.1 from any accessible space, each accessible portion of the space shall be served by not less than two accessible means of egress."

Exceptions:

Accessible means of egress are not required in alterations to existing buildings.

Minimum of 2 egress unless:

- Bldgs. of occupancy B no more than two stories & 30 occupants with travel distance (max) of 75ft.
- Bldgs. of occupancy R-2 having no more than two stories & 4 dwelling units per floor with maximum travel distance of 50ft.

CODE ANALYSIS - CONTINUED

Accessibility-

According to § “5.23-7.4 Nonresidential buildings and buildings of use Group R-1

(a) Nonresidential buildings, and buildings of use Group R-1, shall provide accessibility as follows:

1. Small buildings, defined as those with a total gross enclosed floor area of less than 10,000 square feet, shall be required to have at least one accessible entrance on the ground (or first) floor and accessible interior building features on all floors. Except as provided in (a) ii through iv below, small buildings that are not more than two stories shall not be required to have an elevator(s) to provide a vertical accessible route between floors. Small buildings that are three or more stories shall be required to have an elevator(s) to provide a vertical accessible route between floors; however, in such buildings, floors that are less than 3,000 square feet or floors with only mechanical equipment shall not be required to be served by an elevator.

i. Regardless of the square footage of the buildings or floors, buildings of two or more stories that are owned and occupied by public entities shall provide a vertical accessible route between floors;

ii. Regardless of the square footage of the buildings or floors, buildings of two or more stories that house public transit stations or airport passenger terminals shall provide a vertical accessible route between floors;

iii. Regardless of the square footage of the buildings or floors, buildings of two or more stories that house the professional offices of health care providers shall provide a vertical accessible route between floors; and

iv. Regardless of the square footage of the buildings or floors, buildings of two or more stories that house shopping centers or shopping malls shall provide a vertical accessible route between floors.

(1) For the purposes of applying this requirement, a shopping center or shopping mall shall mean a building or a series of buildings on a common site, under common ownership or control, or developed as one project or as a series of related projects housing five or more sales or rental establishments.

2. Large buildings, defined as those with a total gross enclosed floor area of 10,000 square feet or more, shall provide the accessible building features required of small buildings in (a) 1 above. In addition, large buildings shall be required to have an elevator(s) to provide a vertical accessible route between floors; however:

i. In such buildings, floors that are less than 3,000 square feet or floors with only mechanical equipment shall not be required to be served by an elevator.

(1) Where facilities for employees, including rest rooms, lunch rooms, and lockers, and public facilities, including rest rooms and drinking fountains, are provided on a floor or mezzanine that is not required to be served by an elevator and where no vertical accessible route is provided, the facilities provided on the floor or mezzanine must also be provided on the accessible level.”

(2) A limited use limited application elevator that complies with ANSI/ASME A17.1b- 1995, Part 2.5 may be used to provide a vertical accessible route to the floor or mezzanine provided that the travel distance does not exceed 25 feet.

3. For the purposes of applying these provisions, buildings separated by firewalls with penetrations intended for human passage shall not constitute separate buildings.

4. The following provisions shall apply to a nonresidential building required to be accessible, whether a large building or a small building:

i. An accessible route available to the general public shall not pass through kitchens, storage rooms, or similar spaces.

ii. In buildings, facilities, or portions thereof that primarily serve children, accessible facilities that comply with the provisions of this subchapter for use by adults shall be provided.

Existing Structure-

See chapter 34 existing structure for Section 3412.6 Evaluation process.

Interior Environment-

According to Section 1203.4, “natural ventilation of an occupied space shall be through windows, doors, louvers or other openings to the outdoor. The operating mechanism for such openings shall be provided with ready access so that the openings are readily controllable by the building occupants. As per Section 1203.4.1, “the minimum openable area to the outdoors shall be 4 percent of the floor area being ventilated.

CODE ANALYSIS - CONTINUED

Plumbing-

According to Table 2902.1 for occupancy of M 1 water closet is need for every 500 males and females. 1 Lavatory is needed for every 750 males and females. 1 drinking fountain per 1000 occupants. 1 service sink is required.

According to Section 2902.1.1, "to determine the occupant load of each sex, the total occupant load shall be divided in half. To determine the required number of fixtures, the fixture ratio or ratios for each fixture type shall be applied to the occupant load of each se in accordance with Table 2902.1. Fractional numbers resulting from applying the fixture ratios of Table 2902.1 shall be rounded up to the next whole number. For calculations involving multiple occupancies, such fractional numbers for each occupancy shall first be summed and then rounded up to the next whole number."

CONTEMPORARY CORRELATION

FINDLAY MARKET Cincinnati, OH

"Findlay Market is the only surviving municipal market house of the nine public markets operating in Cincinnati in the 19th and early 20th century. The market house is built on land donated to the City of Cincinnati by the estate of General James Findlay (1770 - 1835) and Jane Irwin Findlay (1769 - 1851). Findlay Market is Ohio's oldest surviving municipal market house. It was designed under the direction of City Civil Engineer Alfred West Gilbert (1816-1900) using a durable but unconventional cast and wrought iron frame, a construction technology that had been little used in the United States. Findlay Market was listed on the National Register of Historic Places in 1972. The structure was among the first markets in the United States to use iron frame construction technology and is one of very few that have survived."

"Similar to the markets of Trenton, NJ "markets began to decline in Cincinnati during the late 19th century. The construction of five inclined railroads connected to the city's street railroad (trolley) systems made it possible for working people to move out of Cincinnati's densely populated river basin. This population shift led to the creation of neighborhood business districts that included grocery stores on the hills. As a result of increasing competition and declining population, only one survives today - Findlay Market, built in 1852 on Elder Street between Elm and Race."

"Findlay Market continued to thrive into the 20th century because it was supported by its densely populated Over-the-Rhine neighborhood, which reached a high population of 44,475 in the 1900 census. The markets described below were not so fortunate. They closed as people moved away from downtown Cincinnati, new neighborhood business districts emerged in the suburbs, refrigeration arrived in the home, and the automobile altered lifestyles and the shape of the city itself."

(Taken from <http://www.findlaymarket.org/market-history/>)



(Figure 98)



(Figure 99)

PIKE PLACE MARKET

Seattle, WA

“Between 1906 and 1907, the cost of onions increased tenfold. Outraged citizens, fed up with paying price-gouging middlemen too much for their produce, found a hero in Seattle City Councilman Thomas Revelle. Revelle proposed a public street market that would connect farmers directly with consumers. Customers would “Meet the Producer” directly, a philosophy that is still the foundation of all Pike Place Market businesses.”

“On August 17, 1907, Pike Place Market was born. On that first day, a total of eight farmers brought their wagons to the corner of First Avenue and Pike Street—and were quickly overwhelmed by an estimated 10,000 eager shoppers. By 11:00 am, they were sold out. Thousands of would-be customers went home empty-handed, but the chaos held promise. By the end of 1907, the first Market building opened, with every space filled.”

“A century later, Pike Place Market is internationally recognized as America’s premier farmers’ market and is home to more than 200 year-round commercial businesses; 190 craftspeople and approximately 100 farmers who rent table space by the day; 240 street performers and musicians; and more than 300 apartment units, most of which provide housing for low-income elderly people. ‘The Market,’ as the locals affectionately say, attracts 10 million visitors a year, making it one of Washington state’s most frequently visited destinations.”

(Taken from http://www.pikeplacemarket.org/visitor_info/market_history)



(Figure 100)

FANEUIL HALL

Boston, Mass.

“Faneuil Hall Marketplace is actually four great places in one location — Faneuil Hall, Quincy Market, North Market and South Market, all set around a cobblestone promenade where jugglers, magicians and musicians entertain the passers-by. So by all means, stroll, shop, eat, laugh, wander, wonder and explore it all.” In 1742 Peter Faneuil, Boston’s wealthiest merchant, built Faneuil Hall as a gift to the city. The edifice was home to merchants, fishermen, and meat and produce sellers, and provided a platform for the country’s most famous orators. To better accommodate the merchants and shoppers, Faneuil Hall was expanded in 1826 to include Quincy Market, which was designed in the then-popular Greek Revival style and later dubbed for Boston Mayor Josiah Quincy. The market remained a vital business hub throughout the 1800’s; but by the mid-1900’s, the buildings had fallen into disrepair and many stood empty. The once-thriving marketplace was tagged for demolition until a committed group of Bostonians sought to preserve it in the early 1970’s. Through the vision of Jim Rouse, architect Benjamin Thompson and Mayor Kevin White, the dilapidated structures were revitalized, thoroughly changing the face of downtown Boston. The 1976 renovation was the first urban renewal project of its kind, one that spawned imitations in this country and abroad.”

“Today, what is known as Faneuil Hall Marketplace is still Boston’s central meeting place, offering visitors and residents alike an unparalleled urban marketplace. The unique and burgeoning array of shops, restaurants and outdoor entertainment have made it a premiere urban destination that attracts more than 18 million visitors annually.”

(Taken from <http://www.faneuilhallmarketplace.com/?q=history>)



(Figure 101)

EASTERN MARKET

Washington, D.C.

Trenton, NJ needs a place of familiar attitude and function as the Eastern Market.

“Eastern Market is far more than a market. It is a community hub for the Capitol Hill neighborhood and a cultural destination for visitors from around the world. Included in his original plans for the city, Pierre L’Enfant designated space for local markets. From this plan, Eastern Market emerged. Eastern Market, completed in 1873, was designed by a German-born immigrant named Adolf Cluss. A renowned local architect of his time, Cluss designed the Smithsonian Arts and Industries Building, which to this day is a prominent building on The Mall. As Capitol Hill’s population grew in the early 20th Century, a new addition to Eastern Market, consisting of the Center and North Halls, was added. During these expansions, Eastern Market was unofficially recognized as the ‘town center’ of Capitol Hill.”

“Life at the market progressed uninterrupted into the 21st century until one fateful spring day in 2007. In the early hours of April 30, 2007 the Capitol Hill neighborhood woke to the sound of fire sirens and the smell of smoke. In a matter of hours, Eastern Market was critically damaged by fire. Though the cause of the fire is still debated, its effect was unanimous... the market must be rebuilt! The day after the blaze, Mayor Adrian Fenty pledged to rebuild the damaged market and restore its historic architectural features. In an unprecedented public-private partnership, the Capitol Hill Community Foundation and the Government of the District of Columbia joined to preserve not just an architectural edifice, but the livelihoods that the market sustained and the community the market had fostered.”

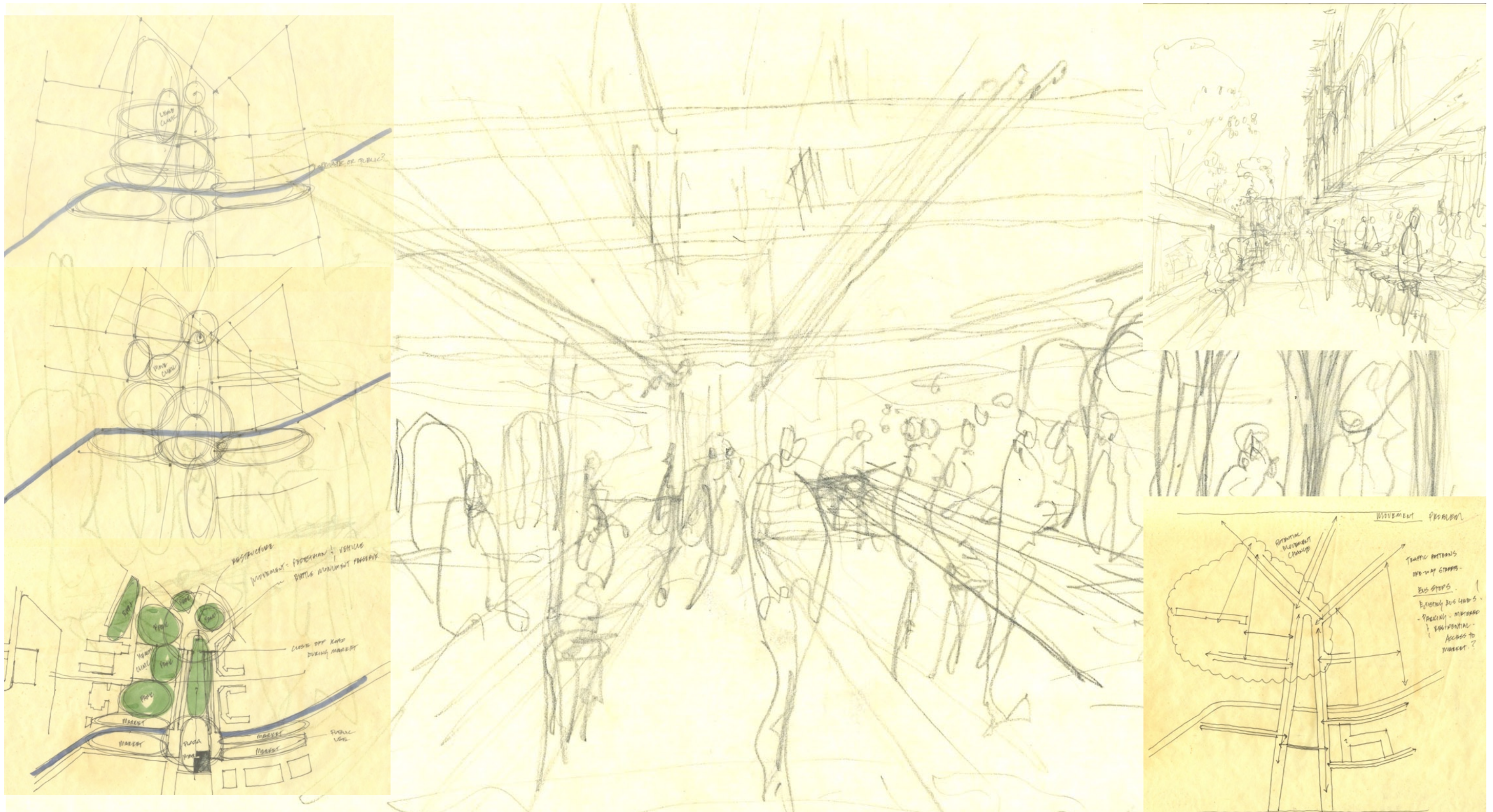
“Eastern Market is one of the few historic public market buildings left in Washington, DC and the only one that has retained its original public market function. The Eastern Market building is designated as National Historic Landmarks. The market had been in continuous operation since 1873.”

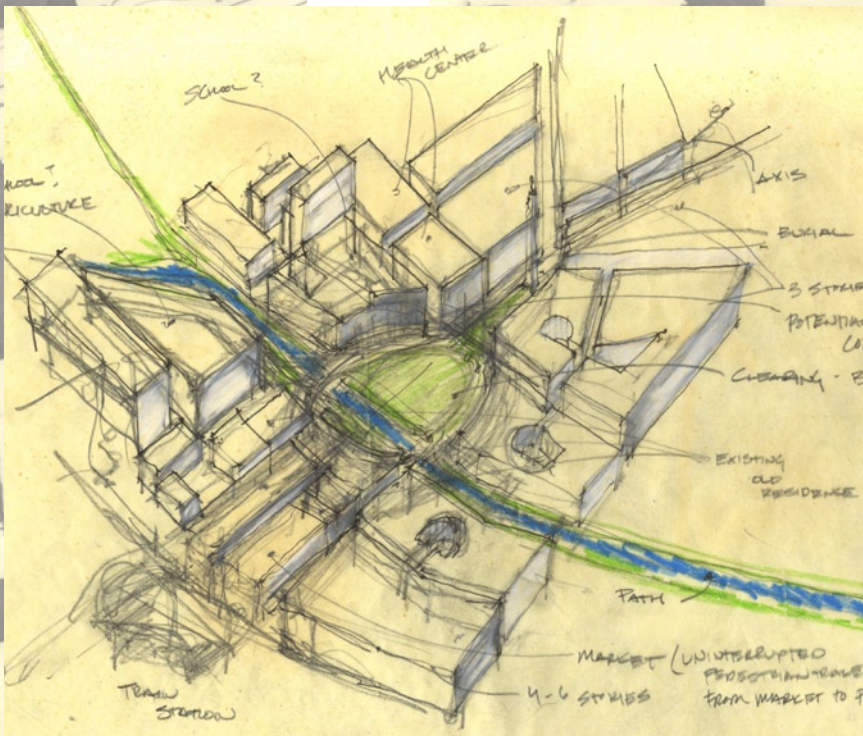
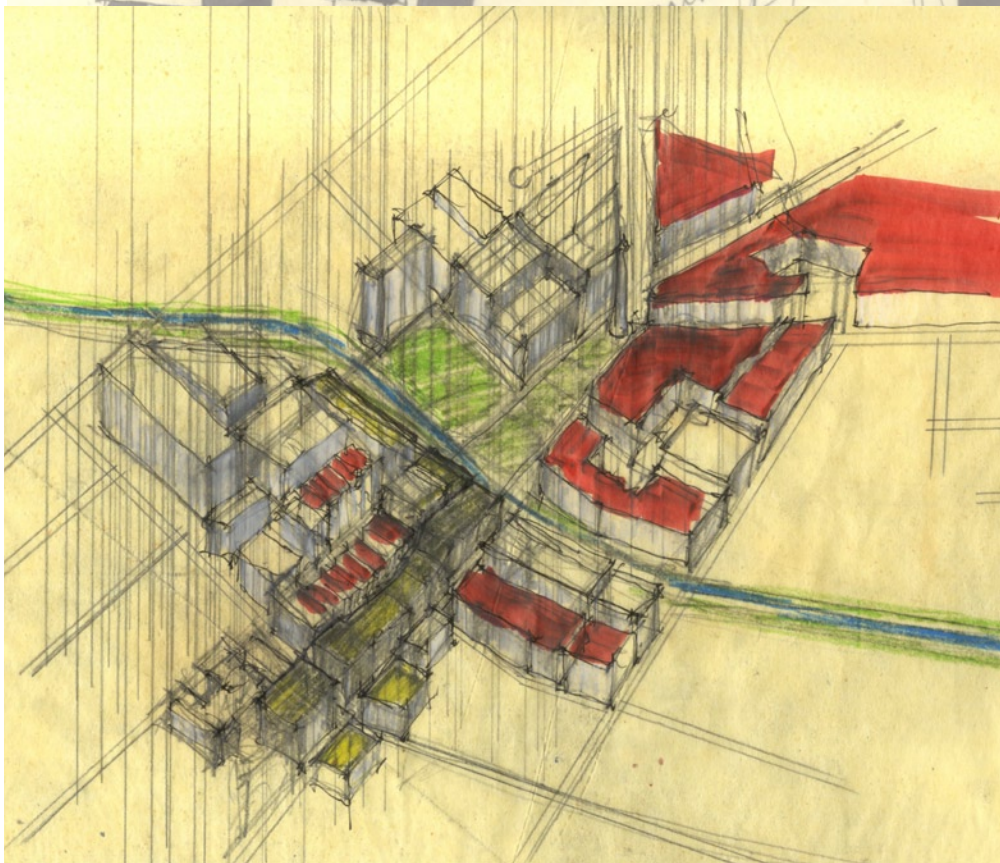
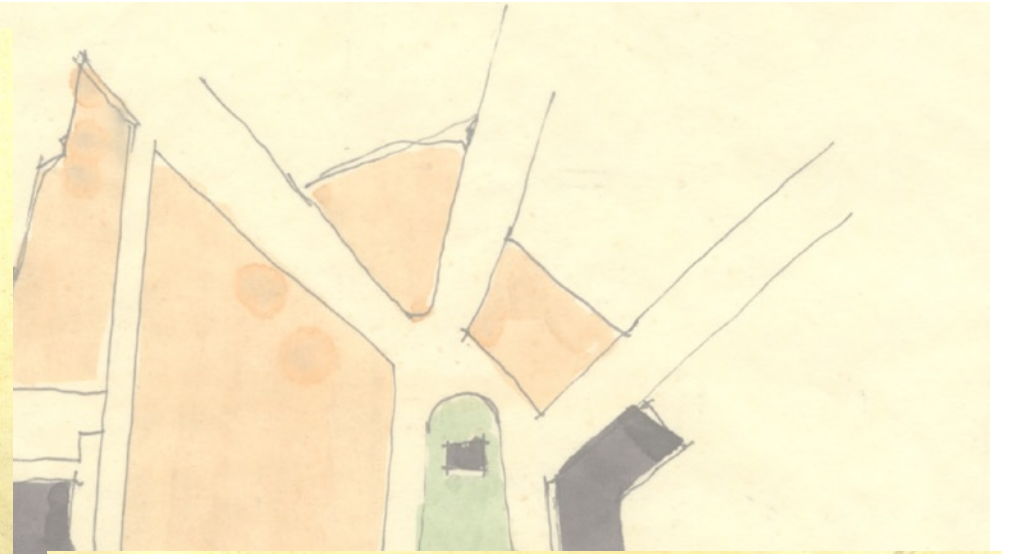
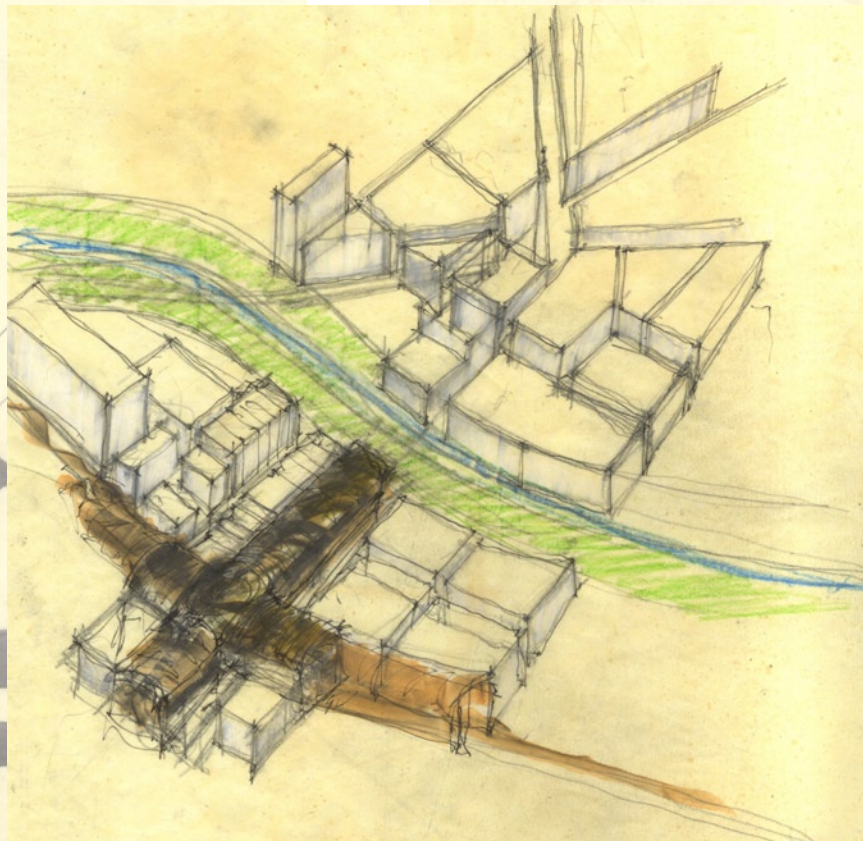
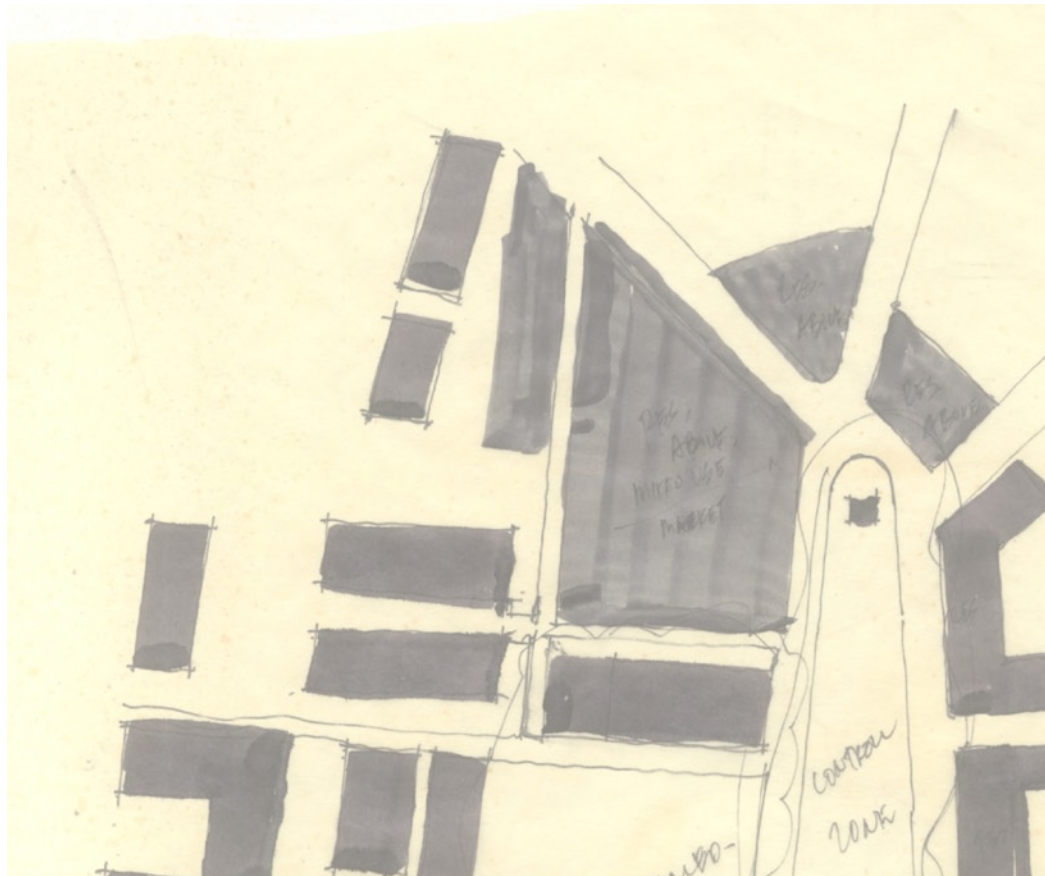
(Taken from <http://www.easternmarket-dc.org/default.asp?ContentID=3>)



(Figure 102)

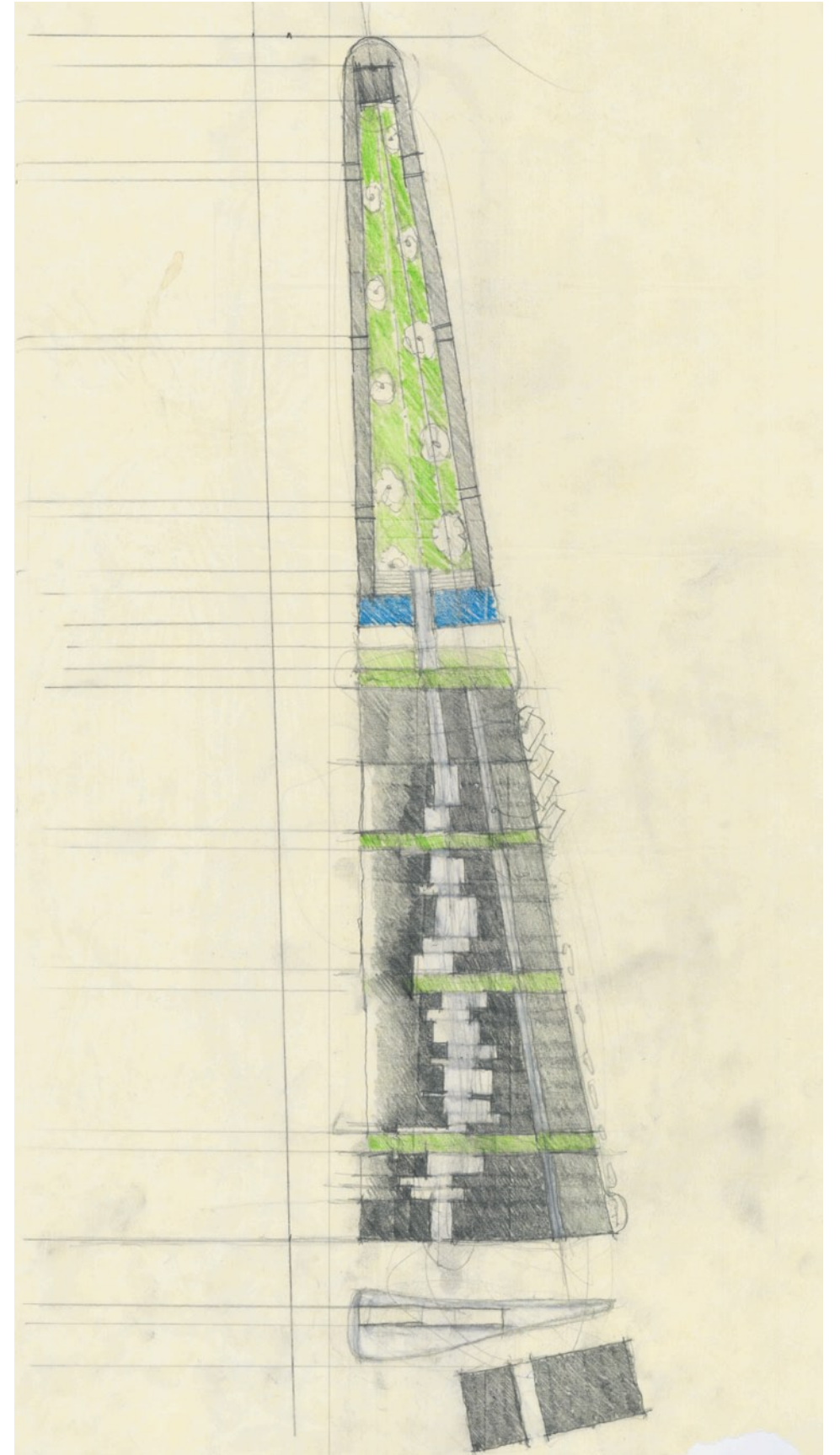
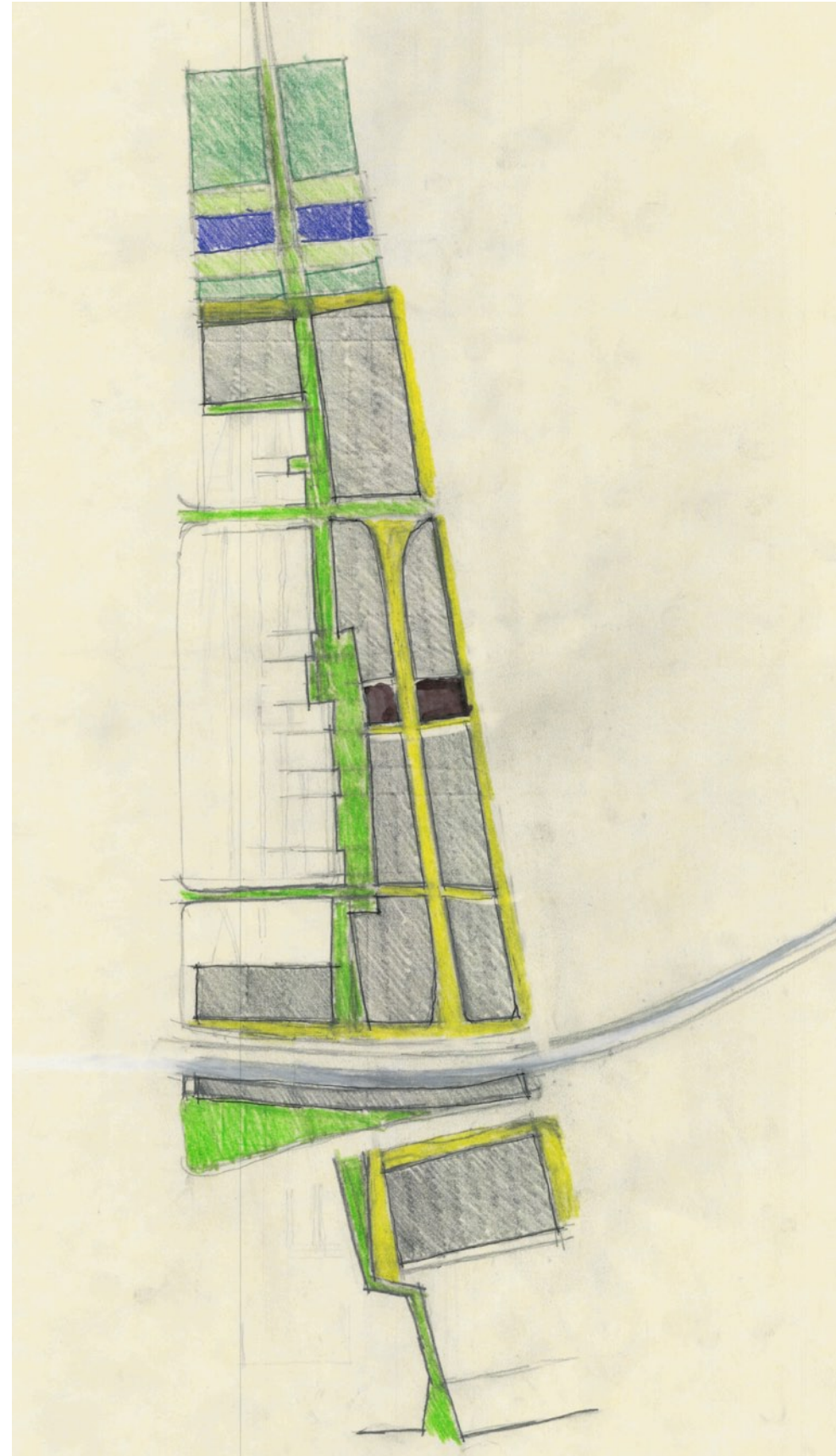
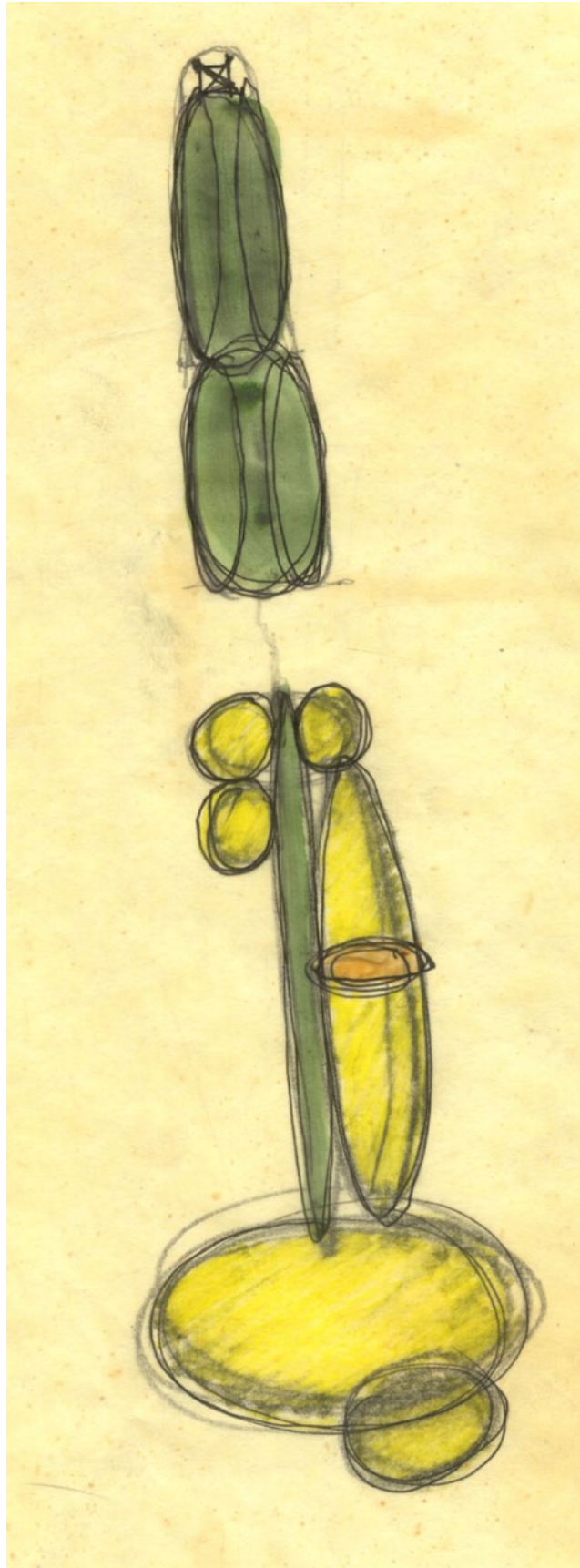
DESIGN PERCEIVED
Trenton City Marketplace

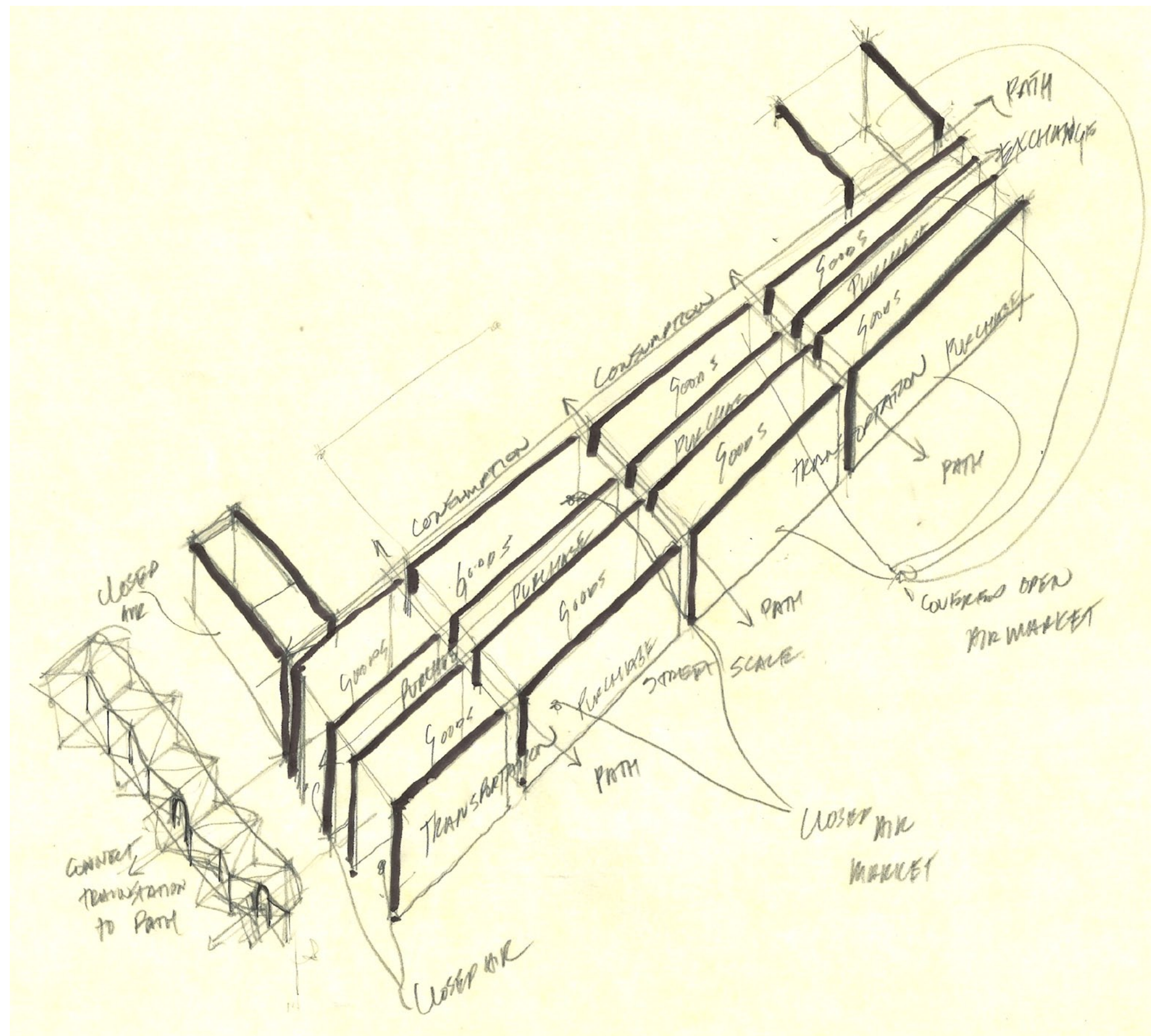














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