ISSN 2055-0286
Advances in Social Sciences Research Journal; Vol. 13 No. 11 (2026) (99-107)
https://doi.org/10.14738/assrj.1311.12506

Between Symbiosis and Separateness: A New Psychic Space

Noga Levine Keini

Ashkelon Academic College. School of Social Work, Ashkelon, Israel

Abstract: Togetherness, although it constitutes an extremely close encounter between partners, remains capable of preserving the separateness of its constituent elements, and may even regulate the degree of cohesion and the degree of distinctness within the partnership. Such an encounter occurs between mother and infant and may give rise to a kind of 'mental space' between them, from which triadic object relations may also emerge. A dynamic process of this kind can preserve the initial narcissism. By contrast, symbiosis constitutes a pathological, bilateral process.

Keywords: Togetherness, Symbiosis, Separateness, Psychic Space, partners.

INTRODUCTION

Understandings concerning the pathological processes of symbiosis, and concerning the development of separateness, invite the need to introduce a new concept: Togetherness. This concept may make it possible to examine unique qualities that manifest in the mother-infant relationship, or between partners to an encounter more generally. "Togetherness," or the coalescence of separate [beings], is a dynamic concept representing an encounter between partners. The partners' simultaneous experience of it continually regulates their separateness and, concurrently, their surrender to mutual pleasure. It involves a constant psychic investment and a shared drive-investment by both parties in the relationship and in the communication between them, or by both in a shared object whose meaning is important to both. To the best of my understanding, this is a normal developmental process, which may reveal itself as early as the beginning of life.

According to this assumption, coalescence and separateness are regulated rhythmically, so as to protect the balance between them. This is a delicate balance whose aim is to create integration between these two opposing needs. Every encounter tilts the balance toward greater coalescence or toward greater separateness, and thus the regulation of the intensity of the partners' needs is an active and continuous dynamic process.

I shall present an example from the perspective of a mother that illustrates the sense of "Togetherness" which may bring about the integration of the perception of separateness in the blissful moments of coalescence.

Michal described the moments of nursing, as she held her baby close to her breast in wonderment. She gazed at him and felt how he was invested in her completely. She took in his sense of well-being and his serene and happy face (signs of separateness). She relates that at that hour she entirely forgets all her troubles and is wholly absorbed in him (signs of coalescence). She discovered her pleasure in his softness, in the warmth of his body, in his smell, and she surrendered to the happiness of holding him in her lap (Togetherness). She said: "This is exactly what I dreamed of when I was expecting a baby of my own" - the renewal of the mother's primary narcissistic sense of gratification in the moments of

"Togetherness" with her own mother, a feeling long since forsaken (Heraclitus, 1951). Michal told of her moments of pleasure in surrendering to contact with her baby, knowing that at any moment she could detach from this contact (signs of separateness), and focus her full attention on the baby's needs as well as on her own. She herself was astonished by her capacity to arrive so rapidly at such calm in the presence of her baby.

This flexibility - to be absorbed and at the same time to maintain awareness of other needs - appears to derive from her capacities for separateness and for the restoration of her narcissism in the encounter of "Togetherness." It is possible that these capacities of hers will reinforce her baby's corresponding capacities.

Freud (Freud, 1914) claimed that a person is never prepared to relinquish the narcissistic wholeness that has been wrested from him, and will forever strive to restore his injured narcissism. This need - for the restoration of narcissism - is presumably bound up with a dynamic experience in which a constant, narcissistic-economic effort persists, to reunite separateness and coalescence. This may be described as an adaptive process which, akin to the movement of a pendulum, perpetuates a psychic movement from narcissistic injury to its restoration. Or: from investment in coalescence to investment in separateness, from approach to withdrawal and individuation, from regulation between partners to the gradual regulation of intrapsychic states. This constant movement creates a kind of new psychic space between partners - a space that attests to triadic object relations and is indispensable to the renewed experiencing of "togetherness".

This psychic movement may further explain the parallel process that takes place in the baby and in its mother. The young infant, at the beginning of its life, possesses reflexes directed, among other things, toward the preservation of its self: closing the eyes before a strong light, contracting the gums before an unwanted taste, and so forth. These occur until processes of becoming acquainted with the sources of stimulation attenuate the threat. These are processes of protection against any possible threat that arouses in the infant the dread of annihilation (annihilation anxiety), disrupts its serenity, and endangers the integrity of its narcissism. The self-preservative processes, like the feelings of threat, remain inscribed in memory traces, in perceptual patterns, and in the repertoire of narcissism. Every encounter, throughout life, with reactions that are unfamiliar, incomprehensible, uncontrollable, or disappointing, arouses in the infant, and in all its partners to the encounter, feelings of discomfort: the presence of a kind of threatening "not-I."

It is known that from an early stage of its life the infant apprehends the object as "not-I." This primordial momentum characterizes the first injury to the primordial wholeness of narcissism (Chasseguet-Smirgel, 1973) (Mahler, 1968) (Winnicott D. , 1979). It arouses anxiety and helplessness, and from it two opposing needs derive: the one, for a renewed and perfect union with the external object, in order to remove the sense of the "not-I"; and the other - for separateness, in order to master the helplessness and preserve the private selfhood. How will the infant respond in the encounter with its mother? Will she be apprehended by it as part of itself? Or will the primary love object be apprehended as another person of great significance to it? (Solnit, 1982) Will it respond by fleeing from the "not-I," which would leave it stranded in feelings of injury, in states of anxiety, and in a failure to cope? Or perhaps the infant will be able to activate the potential innate in it for the preservation of the self and of separateness? (Winnicott D. , 1979) (Emde, 1988) (Melanie, 1981) (Stern, 1985)

The longing for coalescence with the object, and concurrently the need to preserve the separate self, stimulate processes of becoming acquainted with the "not-I" that represents the object. This intimate acquaintance, effected through the senses, forges the infant's efforts to develop self-preservation, in the course of differentiation and separateness (Emde, 1988), until befriending and coalescence. In this way the combination of separateness with coalescence will be ensured.

It is possible that infants and mothers, in their experiencing of the "Togetherness" experience, act simultaneously within themselves and between themselves in a manner similar to the internal "work" that a person performs in his first and subsequent encounters. Then an endless struggle arises between the need for self-preservation and the need for the object and for coalescence with it. Will the mother, in such an encounter, awaken and respect her baby's needs for the preservation of his self, or will she strive to nullify them for the sake of her own needs? Will the need for the preservation of its selfhood continue to pulsate in the infant, or will the need to satisfy its mother's needs prevail in it, so that she not abandon it? This point of encounter between mother and infant appears to me critical for the entire development of the relations between them, for object relations, and for the development of narcissism.

It should be borne in mind that from the moment of the infant's birth the mother too undergoes a narcissistic injury: her infant, who has just emerged from her body, has ceased to be a direct extension of her - neither of her body nor of her self. Will the mother restore this injury? And how? Will she deny his separateness and merge with him as if there were no boundaries separating them, as if she and her infant were a single unit (symbiotic merger)? Or is it possible that she will be able to cope with the loss and accept her infant's separateness and her own separateness? Will she make efforts parallel to those of her infant, to become intimately acquainted with her offspring and to coalesce with him into an encounter between two separate [beings]? What is at stake here is a reciprocal process of enormous importance. It is a process common to both of them, in the attempt to preserve the self. Thus will the infant's liberation from the oppressive sense of the presence of the "not-I" come about. Both mother and infant will thereby attain the sense of gratification, calm, serenity, and narcissistic recuperation. This can be an extraordinary pleasure for both of them, inasmuch as what is involved is a blending of the "Togetherness" that comes into being as a result of the tension of separate [beings] coalescing together, within the relationship between the two. Since the infant is dependent on its mother, who is the dominant of the two in this encounter, it will be she who determines the quality and intensity of the process of balancing and regulating coalescence–separateness between them. Repeated experiences of such sharing in the experience of gratification common to both create perceptual patterns linked to the fantasy of absolute gratification, and to the sense of gratification of narcissistic restoration. A state of serenity and disquiet inscribed in the repertoire of narcissistic perceptions develops the sense of the recognition of emotions in the self, as in the object. What is involved, of course, is gratification alongside frustration, loss alongside trust, closeness or detachment - up to the central question: "Are you with me?"

Hope, communication, and intimacy attained by means of the mutual gratification between the two partners can arouse a sense of attachment out of which there arises a kind of blurring of the boundaries between the two — to the point, apparently, of those special moments in which each partner feels himself as though he were not distinct from his object.

By virtue of the pleasure principle, each of the two will feel the need to return and recreate these states of narcissistic gratification. There is also the possibility that the intensity of this narcissistic gratification will foster needs of addiction to it, akin to addiction to a drug.

It may be assumed that the failure to perceive the object as separate - an assumption familiar with respect to the infant at the oral stage - is nothing but a temporary experience characterizing only those moments bound up with the complete, simultaneous, and shared narrative with the object. For example, when the infant sucks with great pleasure from its mother's breast, or at the moment of orgasm in adults. During these moments of the blurring of the sense of boundaries between the partners, and in particular between mother and infant, the one may transmit to the other, by means of nonverbal communication, representations of separateness and coalescence alike.

This nonverbal communication in the space of "Togetherness" enables the partners to sense, each in the other as well as in himself, the readiness for intimacy or for distance, in varying intensities of emotional investment. These continual fluctuations between narcissistic injury and its restoration will foster in the infant a need to develop its innate capacities for partnership and for pleasure in reciprocal human activity (Emde, 1988). This means the capacity to develop, through nonverbal communication, the ability for integration in Togetherness, and the sensitivity to take part in shared gratification with the love object. At any given time, the improvement of the sense of mutual timing will be possible only if there develops concurrently a sensitivity to the object's separateness, and to the sense of the appropriate time or the plausible conditions for coalescence with it. If this does not occur, the infant may demand limitless merging from its love object - a demand that may bring in its wake further narcissistic injuries. The infant's capacity for "Togetherness" will develop through intimate communication, and the mother's capacity for "Togetherness" [likewise]. By means of this intimate communication the two gradually create their self–object boundaries, and the constancy of the bond between them. What is involved, therefore, is an intimate acquaintance of both with the "not-I." These developmental aspects are also related to concepts such as mutual trust (Ericson, 1950) (Sandler, 1987), self and object constancy (Solnit, 1982) (Lax, 1986), the sense of self (Stern, 1985), the capacity to be alone (Winnicott D. , 1979), the perception of the "we" and of the "I and the other" (Emde, 1988), alongside representations of intrapsychic and interpersonal relations (Loewald, 1980) - between moments of narcissistic injury and moments of its restoration, between confrontations with the "not-I" and encounters of "Togetherness." These fluctuations, under the influence of the active rhythm of narcissistic restoration (chiefly during the oral stage), contribute to the creation and consolidation of narcissistic integrity, which will advance the capacity for, and the experiences of, "Togetherness." Conversely, repeated experiences of merging with an object without combination with separateness, or of separateness without coalescence, may give rise to narcissistic fragility. Repeated experiences of narcissistic injury (such as disappointment and rejection) may likewise give rise to the same outcome.

"TOGETHERNESS" VERSUS THE SYMBIOTIC BOND

Now, after the concept of combination and "Togetherness" has been understood somewhat better, a distinction may be drawn between "Togetherness" and a symbiotic bond. Both begin at the beginning of life: they resemble one another, and yet there is an essential

difference between them. In symbiosis the infant and its mother function as if they were an "omnipotent system" (Mahler, 1968). The two partners to the symbiotic bond can be entirely gratified so long as there is no hint of separateness. From the moment at which the infant is no longer absolutely dependent on its mother, one of them may experience separateness as a real threat to his existence and to the shared symbiosis. For this reason, only in the first months of life can symbiosis be realized with relative ease; thereafter, the opportunities for attaining a gratifying encounter of this kind become increasingly rare.

Symbiosis continues to subsist mainly where the mother has no clear boundaries, and she requires her infant as a continuation of her narcissism, containing herself together with him as a single unit. In this situation, therefore, it appears that it is the mother who impresses upon the encounter between them the stamp of her inability to come to terms with separateness. The two partners will henceforth be driven by a powerful need for merging, which is a kind of "demonic force," impelling the satisfaction, by means of merging, of the narcissistic needs of both parties. This, of course, forecloses in both parties the capacity for the integration of separateness, which remains primary and undeveloped. Both the mother and her infant will in this case find it difficult to function separately and independently. The "I" of both must constantly be contained by the boundaries of the presence of the narcissistic object. The two parties will become almost addicted to the need to find another object for merging and for binding their symbiotic needs, even at the cost of sacrificing their individuation and their self-esteem (Solan, 1986). Thus one may perhaps understand the failure of the germination of the true self. The narcissistic personality, deficient in internal capacities for self-reparation, remains injured and incapable of forging a process of love with a separate object, and perhaps even of attaining with it relations of closeness and intimacy. If so, it may be assumed that symbiotic relations constitute a pathological process, and that they conduce to narcissistic disorders and even to an unripe personality throughout life. A comparison may now be drawn between "Togetherness" and symbiosis:

1. In symbiotic relations the longing is for merging with the object by means of the satisfaction of narcissistic needs. "Togetherness," by contrast, is characterized by the capacity for the combination of coalescence and separateness alike, through narcissistic needs and objectal needs alike.
2. In symbiosis a denial of the object's autonomy obtains, whereas "Togetherness" includes within it the germ of a consideration for separateness and for the partners' autonomy, which arouses the need for sharing in communication and in the mutual gratification of both parties.
3. In symbiosis the functions of the "I" are reinforced only when the partners to the symbiosis succeed in meeting (physically) and in satisfying their narcissistic needs. "Togetherness" allows for the growth of a mental representation of "Togetherness," and hence the strengthening of the "I" occurs also when the object of "Togetherness" is absent from external reality.
4. In states of symbiosis narcissism remains fragile and injured, and the "I" seeks to be supported and strengthened by a unity of boundaries with the object. Conversely, the internalization of the encounter of "Togetherness," through the integration of coalescence and separateness, contributes both to the strengthening of narcissistic integrity and to the strengthening of the "I" and the "self."

5. Symbiotic object relations remain bilateral; whereas the important characteristic of "Togetherness" lies in the potential inherent in it for the establishment of triadic object relations.
6. Experiences of symbiosis possessing a narcissistic aspect do not encourage the creation of a "psychic space" between the various partners, grounded in experiencing and separateness. Thus the experiences of symbiosis repeat themselves in the same primitive forms of the dyad. By contrast, "Togetherness," by virtue of triadic object relations, produces several important changes in the "psychic space" and in the creation of "media." These transformations ensure, despite the changes, the continuation of "Togetherness" with many and varied objects. These lead to the advancement of psychic development.

"TOGETHERNESS" AND MEDIA

Exceedingly delicate processes take place in the space of "Togetherness" between mother and infant, enabling both of them an intimate dialogue. Here it is worth noting a dialogue that is possible between separate [beings], as distinguished from a monologue. Moreover, the dialogue is possible between the two parties: the dialogue between mother and infant is one of the forms of the constancy of the "Togetherness" that the two partners create between them. Every dialogue between two or more persons is imbued with a different quality of balance and combination of separateness-coalescence. It follows that fluctuations in the different qualities are sensed in psychic spaces through the code of intimate dialogue - whether verbal or not - that is created between the partners to the "Togetherness." In every psychic space a shared language develops, unique to that given space, through which the partners communicate, transmit and receive, establish closeness or distance, injury or resilience, deprivation or gratification. The creation of such a dialogue rests necessarily upon a departure from separateness toward its combination in the coalescence of the partners within that encounter. The constancy of that dialogue code I shall term "media."

The term *media* represents occurrences which, as a consequence of the shared cathexis of its partners, are characterized by a quality of investment of great value to the "Togetherness" of the two parties. Media becomes so important to both of them that something of the sense of the partners' "Togetherness" is charged into it. Media creates a kind of communication within the psychic space of the partners and between them. It may be said, therefore, that it is the third, mediating and connecting part in the triadic relational system of "Togetherness." Media in fact serves as communication between partners, whether or not it is verbal. For example: language, professional subjects, lullabies, smells, music, nursing, and more. Media may be a person or an object (such as a toy) in which the partners take pleasure in "Togetherness." In these cases, when the occurrences include drive-investments on the part of both parties, it may be found that the mother cares for that media even more than her infant does - because she has invested in it together with him. The inability of the mother, or of any other partner, to come to terms with the fact that the infant invests in others besides her - and not necessarily by way of physical investment - and even takes pleasure in them, or difficulties in coming to terms with separateness, may prevent the creation of media and investment in it, as well as triadic object relations. This may create too powerful a primary bond of the infant to its mother, as described in the example adduced by Winnicott (19) concerning an infant who always requires the physical presence of its mother.

The intense need to restore the narcissistic injury impels the separate partners to meet one another by means of mutual investment in "media." It compels them to expand the subjects of the "media" mediating within the psychic space, in order to find additional pathways of restoration and different modes of gratification, which will refine the injury as far as possible. The shared influence will develop out of the two separate partners in this process. These new connections will create unlimited combinations of "Togetherness," which will expand the qualities of "media" through a variety of shared investments. The mutual regulation (Stern, 1985) of the shared investments permits the expansion of the distance between the intensity of the drive and its satisfaction, between the intensity of the sense of coalescence attained through "media" of physical intimacy, and the refinement of this sensory intensity by means of "media" of culture that expands the triangle of relations.

Representations of symbolization and refinement (Solan, 1986) will expand the range of emotional partnership (Emde, 1988) in "media," from the sexual-erotic dialogue to a dialogue of verbal and nonverbal intimate communication, toward the creation of a shared language in a refined dialogue. "Media" in the course of a person's life may expand into the creation of a mental representation of a cultural "Togetherness," encompassing encounters of art, science, religion, imaginative life, or any kind of communication between partners.

THE DEVELOPMENT OF "TOGETHERNESS"

The initial form of "Togetherness" comprises two, the mother and her infant. These invest in media through their senses in a manner consonant with their pleasure principle. Thus the most intimate communication is created. This includes gaze, touch, sexual or erotic contact, and even idealization (Solan, 1989). During these moments of the initial intimate form of "Togetherness," through which the first stage of narcissism is created, external pressures are attenuated, and the feeling is that nothing exists save pleasure (Freud, 1915).

In early childhood the experience of the initial form of "Togetherness" is gradually internalized and becomes self constancy and object constancy, up to the stage at which the constancy of "Togetherness" is constituted. "Togetherness constancy" prepares the ground for different and additional forms of "Togetherness" in the child's encounters (at the anal stage) with adults who are partners with it in emotional investments. Thus it comes about that new aspects of "media" may appear. For example: control, separation, individuation, and autonomy.

Representations of the form of "Togetherness" of achievements may be activated at every opportunity of the awakening of "media" bound up with separateness and individuation, separation control, and so forth. Thus each of the partners will cope more successfully with processes of separation. And nevertheless the need to attain maximal and shared pleasure will never cease! (Freud, 1920)

The concept known as the "ego ideal" acquires, through the conceptualization of the theme of "media," an additional aspect. From the genital stage onward, media may represent the mutual investments of the entire family. Every family in this context is a group of partners, and thereby expands the partners of "Togetherness" from two to many. The representations of the group's ideals, alongside those of the self, coalesce and shape a "new media." The partners may connect with one another through shared ideas or culture, and at the same time share attachments of personal value with their reference group. Thus the

partners experience a third form of "Togetherness" - cultural Togetherness. Social and cultural moral principles guide them, and these shape the third stage of narcissism. A cultural "Togetherness" is now created, grounded in the need for coalescence, investments, and the mutual claims of the processes of communication between them, and, on the other hand, grounded also in the need for withdrawal into separateness, with a personal integration of the shared ideas and investment in autonomy and personal development. This dynamic process enables the representations of the self to coalesce with the representations of the external environment (Roch, 1967), until they create a "conversational framework" (Emde, 1988) and even reciprocal social activity. This constant psychic movement, by means of "media," continually expands the psychic space of triadic object relations.

Another developmental aspect of "Togetherness" may be found in adolescence. Adolescents resist almost every active sense of "Togetherness" with their parents; from this there arises in the adolescents, as in their parents, a feeling of injury connected with rejection from "Togetherness" and even with loneliness. The narcissistic restoration of parents and of adolescents, which until now had been attained through the shared "Togetherness," is now impaired. It may be said, therefore, that narcissistic integrity is challenged, to the point of being undermined. The need for restoration will lead the adolescents to create different forms of active "Togetherness" and "media" with other adolescents — as, for example, through investments in the "media of sex and love" (Emde, 1988), which rest upon earlier internalizations of "Togetherness" experienced in the past.

Adolescents and parents can distinguish, share, and invest in the other whom they love, as well as regulate and balance the coalescence of the object's pleasure with their own narcissistic pleasure. This coalescence, alongside coalescence with investments, while preserving their separate self-identity, arouses a sense of narcissistic restoration reminiscent of the initial form of intimate "Togetherness." Their narcissistic integrity can now balance and attenuate the sense of vulnerability in confrontation with painful perceptions, such as the sense of painful loneliness, limited love, the limit of a person's spiritual capacity, awareness of the duration of existence, and recognition of the earthly nature of human existence. The need for the restoration of injured narcissism through the "psychic space" of "Togetherness" will impel the creation of "media" of love, autonomy, and cultural investment. Personal fulfillment by means of creativity constitutes a kind of symbolic link of the continuity of life beyond the existing reality of the individual's life. These symbols may represent one of the important versions of the processes of narcissistic restoration - in the development of separateness as well.

Both the framework and the psychoanalytic atmosphere create different forms of "Togetherness" between therapist and patient. Both are invested at one and the same time in the "media" of the "here and now" and in the uncovering of the unconscious. Through the space of "Togetherness" a "media" of therapy and interaction is created, moving ceaselessly toward closeness and separateness. This important movement depends to a large extent upon the capacity of the therapist and the patient to create "Togetherness." The narcissistic integrity they have created will preserve their personal identity and their separateness in moments of intimate closeness, emotional sharing, and even regression. At the same time, narcissistic integrity protects their partnership in moments of autonomy, assertiveness, and even aggression. By means of the "therapeutic space" they have created, they may sense the timing of the interpretations, both in terms of time and in terms of conditions - a fact that leads to the matching of the therapeutic "togetherness" (Emde, 1988) toward intimate

communication, a shared language, and even shared insights into the unconscious. All these ensure the therapeutic alliance and the formation of the gradual emergence of the psychoanalytic process.

CONCLUSION

Continuous regulation of separateness and coalescence between partners will enable triadic object relations in the future. The pathology of symbiosis, in the development of separateness as well, arouses the need to think about the concept of "Togetherness". For "Togetherness" represents an encounter between partners while preserving their separateness, alongside pleasure and delight with one another. The combination and integration between the partners, who possess opposing needs, will be regulated rhythmically, in order to protect the balance between them.

REFERENCES

Chasseguet-Smirgel, J. (1973). L'Ideal du moi'. Rev. Franc. Psychoanal(37), 709-921.

Emde, R. (1988). Development terminable and interminable. Int. J. Psychoanal, 69(1), 23-42.

Emde, R. (1988). Development terminable and interminable . Int. J. Psycho Anal, 69(2), 283-296.

Ericson, E. (1950). Childhood and society. New York: Norton.

Freud, S. (1914). On Narcissism. S.E. 14: 67-102.

Freud, S. (1915). Instincts and their Vicissitudes. In S.E.14 (pp. 111-140).

Freud, S. (1920). Beyond the pleasure principle. In S.E.18 (pp. 7-64).

Heraclitus. (1951). Heraclitus of Ephesus saying (475-535 B.C). Tel-Aviv: Sifriat Poalim.

Lax, R. (1986). Self and object constancy. New York: Guilford.

Loewald, H. (1980). Papers on Psychoanalysis. New Haven: Yale Univ. Press.

Mahler, M. (1968). On human symbiosis and the vicissitudes of individuation. In P. Buckly, Essential papers on object relations (pp. 200-221). New York University Press.

Melanie, K. (1981). On Mahler's autistic and symbiotic phases. Psychoanal & Contemp Thoughts(4), 69-105.

Roch, M. (1967). Da surmoi "Heritier du complexe d'Oedipe. Rev.Franc, Psychoanal(31), 913-1060.

Sandler, J. (1987). From safety to superego. London : Karnac.

Solan, R. (1986). Refoulement-deni-sublimation. Rev. Franc. Psychoanal(50), 533-538.

Solan, R. (1989). Idealization and de-idealization. Israel J. Psychotherapy(50), 17-24.

Solnit, A. (1982). Developmental perspectives on self and object constancy. sychoanal Study Child(37), 201-218.

Stern, D. (1985). The interpersonal world of the infant. New York: Basic Books.

Winnicott, D. (1979). The capacity to be alone. In Maturational processes and the facilitating environment. (pp. 29-36). London: Hogarth.

Winnicott, D. (1979). The maturational processes and the facilitating environment. In The theory of the parent infant relationship (pp. 35-37). London : Hogarth.