The landscape is important to all cultures. Depending on the definition of "landscape," it may include the land upon which people walk, dwell, and obtain resources. (Of course, the ocean and other water bodies are very important in some cultures.) But the essence of landscape may be the larger forms and features of the environment, such as hills and valleys, lakes and rivers, forests and grasslands. Unlike the domains of organisms and artifacts, the landscape does not come with obvious categorical discontinuities that characterize "natural kinds." This means that there is more latitude for different cultures to group landscape forms and features into categories differently. We have coined the term "Ethnophysiography" to refer to an ethnoscience that seeks to document categories and terms for landscape forms and features. Ethnophysiography also examines the role of landscape in culture and spirituality, and topophilia, the sense of attachment to landscape and place. The presentation will draw mainly on ethnographic case studies that the author has conducted with two peoples who dwell in semiarid or desert environments: the Yindjibarndi people of northwestern Australia and the Navajo (Diné) people of the American southwest. An understanding of differences in basic categories for landscape elements should contribute to the development of culturally-appropriate indigenous geographic information systems.