

Interpreting Space and Place: An Introduction to Archaeological GIS

Lecture 01

- Introductions
- Course Overview
 - Goals of course and content
 - Internal and External Assessments

Today's Topic: Terminology, Culture History and Time

Interpreting Space and Place: An Introduction to Archaeological GIS

Introductions

Instructor: Edward Gonzalez-Tennant

Projects: Research and Training Group in Svalbard's Arctic Industrial Heritage; Goldfields Mapping Projects in Otago; Quistocoche Prehistoric Archaeology in Peru; Spanish Colonial Archaeology in Florida and the Caribbean; African Diaspora Archaeology in the US and Caribbean; Industrial Archaeology Projects in Alaska and New York; Lawrence Chinese Camp, Otago

Research Interests: Chinese Diaspora; Social Theory; Experimental Archaeology; Industrial Archaeology; Archaeology of Race

Current PhD Research: The Lawrence Chinese Camp in International Comparative: Examining intra-community heterogeneity at (one) of New Zealand's first multi-racial locals

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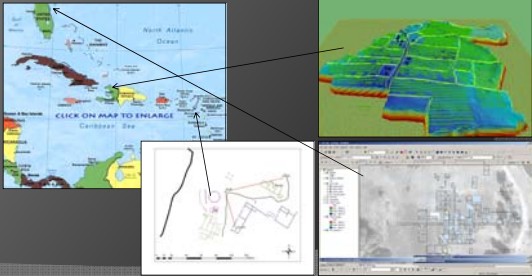


Typhoid Outbreaks	
1.	Cromwell 1873-75
2.	Lawrence 1876
3.	Queenstown 1876
4.	Arrowtown 1876
5.	Tapscott 1877,81
6.	Dunedin 1877,87,90,94
7.	Dunedin District 1885
8.	Milton 1886
9.	Bannockburn 1885
10.	Hyde 1897

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Projects: Spanish Colonial Archaeology in Florida and the Caribbean



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Projects: African Diaspora Archaeology in the US and Caribbean



Virtual Rosewood

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Projects: visit my website for more information on current and past projects that I am involved with
<http://www.little-yeti.com>

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Course Overview

- Goals of course and content
 - Develop a base knowledge of archaeological theory
 - Understand major trends in landscape archaeology
 - What are Geographic Information Systems (GIS)
 - Explore the uses of GIS within Archaeology
 - Practical GIS Experience anyone?
- Internal Assessments
 - Essay – each student chooses a topic
 - Project 01 – soft and hard science
 - Project 02 – spatial analysis of a personal space
 - Project 03 – predictive site modelling
 - Project 04 – opinion paper on digital archaeology publishing
- External Assessment
 - Final Exam – Multiple Choice and Essay

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Guba – "The Alternative Paradigm Dialog":
Paradigms (Kuhn) can be analyzed based on how they answer the following three questions:

Ontology: What is the nature of the 'knowable'? what is the nature of 'reality'?

Epistemology: What is the nature of the relationship between the knower (the inquirer–the subject) and the known (or knowable–the object)?

Methodology: How should the inquirer go about finding out knowledge?

- 1) Positivism
- 2) Post-positivism
- 3) Critical Theory
- 4) Constructivism

However, as well see, 'mitigated' forms of the above have taken root in archaeological theory over the past 15-20 years

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Flannery 1967

Culture History vs. Culture Process

Since at least the 1800s, archaeology as culture history had been *de rigour* with most archaeological work directed towards creating histories and placing events in chronological order;

Culture for Culture Historians (C-H) was a normalizing affair; in the past it was deterministic and individuals basically reproduced it unconsciously

While for Culture Processualists (think Binford and Sabloff) culture was seen as a group of interrelated systems affecting one another in a web of relations

C-H: Traits from centre to periphery
C-P: energy transfer and statistically defined grouping of artefacts into functional categories

Think about Flannery's comments about peer pressure cross-generationally

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Lyman and O'Brien 2001

Analogy is a form of reasoning that produces an inference about an unknown and invisible property of a subject phenomenon

<p style="text-align: center;">Direct Historical Analogy</p> <ul style="list-style-type: none"> • Darwinian (descent with modification) • identify ethnic affiliation • build relative chronologies (passage) • gain insight into behavior (analogy) 	<p style="text-align: center;">General Comparative Analogy</p> <ul style="list-style-type: none"> • Orthogenetic (change within laws) • direct continuity not required • traits used to create analogs • relied on ecology as connection
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Both of these movements were seen as contributing to the creation of a more anthropological archaeology; an ethnology of the past

The development of ethnoarchaeology in the 1960s and 1970s (till today) utilized both of these approaches in various ways

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Fabian (1983) – How Anthropology de-temporalizes its subject...

Denial of Coevalness – using time to situate western cultures beyond (and above) other cultures

Coevalness – shared time and shared space

- this denial is a global phenomenon
- pushes non-western cultures to lower rungs on a hierarchically arranged ladder of culture
- thus, creating false differences between cultures

Various Ways of Viewing Time

Judeo-Christian Time – faith in salvation (linear)

Enlightenment Time – faith in reason (tabular)

 this general process naturalized a European-derived opinion of time

 the tabular time allowed cultures to be slotted into various 'epochs' of cultural development

 such a mundane/subjectivist time haunts modern anthropology

Is it the place of anthropology to 'grant' coevalness?
