

Interpreting Space and Place: An Introduction to Archaeological GIS

Lecture 05
Introduction to Space, Place and Landscape



Interpreting Space and Place: An Introduction to Archaeological GIS

Lecture 05
Thomas 2001

Until recently, landscape archaeology has remained overtly empiricist

Goal: discuss landscape and modernity as informed by cultural geography; landscapes conceal inequality and conflict

Modernity and landscape: the creation of a chasm between man and nature; the development of landscape painting and architecture (landscape as commodity)

Cartography and maps as a technology of power and knowledge

Place as a relational concept; the interplay between direction and closeness (what Thomas terms reference and relationality)

He is really trying to draw out the differences between spaces ('objective' cartographic entities) and places as representing relationships in the land

Much of past landscape archaeology has privileged the ritual over quotidian

Interpreting Space and Place: An Introduction to Archaeological GIS

Lecture 05
Knapp and Ashmore 1999

Defining and describing archaeological landscapes; recent definitions demonstrate the social nature of landscape

UNESCO (United Nations Educational, Scientific and Cultural Organization) has three management-based aspects of landscape

- 1) clearly defined, built
- 2) organically evolved, develop through interaction with environment
- 3) associative, sacred and/or religious sites

Knapp and Ashmore's Three ways of *thinking* about landscape

- 1) constructed, built and modified places
- 2) conceptualized, local practices become embedded
- 3) ideational, emic and imaginative and emotional (ideology)

Four Themes that organize the book; landscape as...

- 1) memory, use of landscape to remember aspects of the past
- 2) identity, personally-defining places that remind us who we are
- 3) social order, nested landscapes instead of modern hierarchy
- 4) transformation, conquest and resistance and its plurality

Interpreting Space and Place: An Introduction to Archaeological GIS

Lecture 05

Casey 1996 – Phenomenology!

Phenomenology (Hursel) was initially conceived of as a method/attitude geared towards critiquing what Hursel termed the "natural attitude"

The basic dichotomy

Anthropologist/Archaeologist = space is primary, we start here

Native/Insider = place is primary

Recently, many researchers have sought primacy within place and that space has actually developed after place (historically, place existed first)

Drawing on phenomenology, we have to understand that we come into a world of meanings and do not inhabit a clean slate (*tabla rasa*)

Post-structural views of place

- 1) the body as a sensing thing is our starting point
- 2) bodily dimensions of up/down, left/right, etc. connect body and place
- 3) the physicality of the body, we feel existence
- 4) the body does not preclude multiple contexts as once (multivocality)
- 5) our bodies are porous, so too are places, boundaries can be transgressed

Interpreting Space and Place: An Introduction to Archaeological GIS

Lecture 05

Casey 1996 – Phenomenology!

We must also become aware of movement and its importance

- 1) place is active
- 2) moving within a place
- 3) moving between places

Place is not (merely) physical, places happen, places are universal but also universally different

Put Culture back into Place, think about this section for essays (pp. 33-36)

- culture has to be embodied, it is 'carried' into place by the body
- there were no true first-order places (all places are relational)

Space and Time in Place = event(s), boundaries are both spatial and temporal
ex. the modern political lines of nation-states

Place is not equal to the cartesian grid, it is not divided into quadrats (same size squares) and it is not moved through only as distance from point A to B

Interpreting Space and Place: An Introduction to Archaeological GIS

Lecture 05

Hamilton, Whitehouse, et al

Creating a methodological approach to the phenomenology of landscape

This article is concerned with moving the focal point of phenomenological studies of landscape from the monumental to quotidian (everyday)

The authors present a neat and concise definition of phenomenology on pg 32
- concerned with sensory aspects of past human experience that cannot be addressed by traditional archaeological methods

Several types of sensory perceptions have been investigated:
vision – the most common; we'll be dealing with this in this course
sound – very little attention within the archaeological community
smell – this article and ???

Authors methods rest upon a notion of the universality of the human body (Thomas 2001 did critique this), this universality states that being varies so the authors used a variety of ages and both genders

Circular Mapping pp. 40-43 and how this technique might be more representative of the landscape from a lived perspective

Interpreting Space and Place: An Introduction to Archaeological GIS

Lecture 05

Hamilton, Whitehouse, et al

Circular Mapping


