

# Interpreting Space and Place: An Introduction to Archaeological GIS

## Lecture 07

### Space, Place and Landscape: Memory



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### Taçon – Ancient Sacred Landscapes in Australia

Looking at rock art as a way as a memory aid in prehistoric Australia

States that a larger ethnographic body of literature exists in Australia than elsewhere, and that rock art was just one part of a multi-layered artform

Four Common Types of Landscape Feature that Inspire Human Emotion

- 1) sites of great geologic activity
- 2) points where different kinds of landscape features converge
- 3) an unusual feature on the landscape
- 4) places with panoramic views

These are the places to look for connective nodes between the everyday and the extraordinary, spiritual, and/or meaningful

In relation to rock art sites, many of the same responses to the landscape seen elsewhere take place as well

Dream tracks link and highlight meaningful places (including ones to avoid)

Rock art and other points on the landscape interact to help aboriginal people remember their own past and the changes they've made to make Oz home

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Brady and Ashmore – Ideational Landscape of the Ancient Maya (Mexico)

Topographic features anchor memory, Mayan archaeologists are now understanding the fluidity of the landscape

This chapter is concerned with looking at the connections between mountains, caves, built and unbuilt features on the landscape as a living process

Water and *cenote* feature prominently in Mayan life, in the past and present

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### Brady and Ashmore – Ideational Landscape of the Ancient Maya (Mexico)



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A cave/cenote can serve as *axis mundi* – the point on the Earth's surface where a group of people emerge in their (nearly) modern form, this is a common aspect of most human creation stories/myths

These authors and their project demonstrate the metaphoric interchangeability of natural and built features, creating a network of natural and man-made points that discursively build Maya consciousness

These relations were created/copied at all levels and scales of Maya society in the past and present, from the household to the regional

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van de Guchte – Inca Cognition of the Landscape (Peru)

“The epistemological problems of writing across cultural boundaries are distinctly evident when dealing with a non-western cognitive system” page 149

This author is interested in alterity – how irregularity/difference is handled by the ancient Inca when it occurs in the landscape

Since the Inca employed flexible, locally adaptive strategies to their civic planning, how were landscape differences noted/noticed by them? (Goal)

*Huacas* – sites that received ritual attention that also relates to the force inhabiting them; huacas could lose such status; huacas were often associated with specific groups and would have been visible on the landscape (even if physically small) due to the cloth coverings they'd receive

Incan officials used a complex network of mental and physical mapping devices to monitor the landscape; particularly its changing meanings and associations

Relationship between huacas and quipus

In the end, the landscape was as alive as Inca social life

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### Tarlow – Landscapes of Memory: 19<sup>th</sup> Century Garden Cemeteries

Common elements thought to have supported the popularity of garden cemeteries

- 1) public health and hygiene
- 2) safeguard corpse against body snatchers
- 3) emulation of foreign fashion (it was popular in Paris)
- 4) status enhancement
- 5) freedom from the Church

Tarlow argues that, while the above were important, it was the creation of a spot for memory that underlined the creation of such cemeteries

As you read this article, once again think about the possible connotations that such an approach could have for Dunedin, particularly the North Dunedin Cemetery east of the Botanic Gardens

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Project Two

Due: 14<sup>th</sup> August

Assignment: Students will select a place in Dunedin that is meaningful to either themselves or others and analyze it based on a theoretical perspective within landscape archaeology (e.g., as a site of power, as a site of memory, as a site of social order, as a site of identity). A short (3-5 page) report will be due no later than 14 August.

Hints: pick a place that is familiar to you, so far we have had two articles/chapters that could be immediately applied to areas around Campus. Specifically, think about the expression of class on the landscape by looking at Dunedin's historical development (hint: look at old maps in the Hocken); or look at the North Dunedin Cemetery as an expression of memory.