

# Interpreting Space and Place: An Introduction to Archaeological GIS

## Lecture 10

### Space, Place and Landscape: Transformation



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### Ingold – Temporality of the Landscape [1993!]

Arguing for the adoption of a new way of looking at the landscape, one that does not consider landscape as an empty backdrop nor consider it as something always uniquely constructed; instead examine things from the perspective of “Dwelling in the Landscape”

Landscape is a story for both archaeologists and native dweller

Four sections to his main argument

- 1) Landscape - what landscape is not; what it is (page 156-157) as form
- 2) Temporality - what it is not;
- 3) taskscape - tasks(cape) = acts and arrays of dwelling  
temporality of the landscape is essentially social (not astronomical)
- 4) Examples - drawn from music and art; landscape is the embodied form of taskscape

In the end, his point is a foundational critique of the metaphor of meaning on landscape as layering (on cake?), and how in the past people have felt that throughout removing this meaning we can understand the past...

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### Richards - Conceptual Landscapes in Egypt

Ingold's (1993) article is essentially a phenomenology of landscape; they are experienced through the body and by dwelling we know the landscape

Question – why do some places outlast others as symbolic/meaningful as response to surrounding natural features in the desert

First, she attempts to resurrect a vocabulary of Egyptian sacred geography

### Two Case Studies

- 1) Abydos – long-lived sacred site due to its position at a 'symbolic crossroads' that could be renewed each generation through "gathered memory"
- 2) Amarna – while some of the same geophysical characteristics existed here, the deep memory at Abydos was absent; resulting in a shorter 'life' as a sacred site

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### Schmidt – Tropes, Space and Historical Archaeology

Tropes – figures of speech such as metaphors, metonymy, and synecdoche

The main project in this chapter (and book) is to look for disruption in oral histories and documents; Schmidt shows that such disruptions in symbolic systems signal disruption in the social world as well

Metonymy is the most profoundly transformative form of trope and naming is one of the most common forms of political manoeuvring

Let's take a look at tropes...

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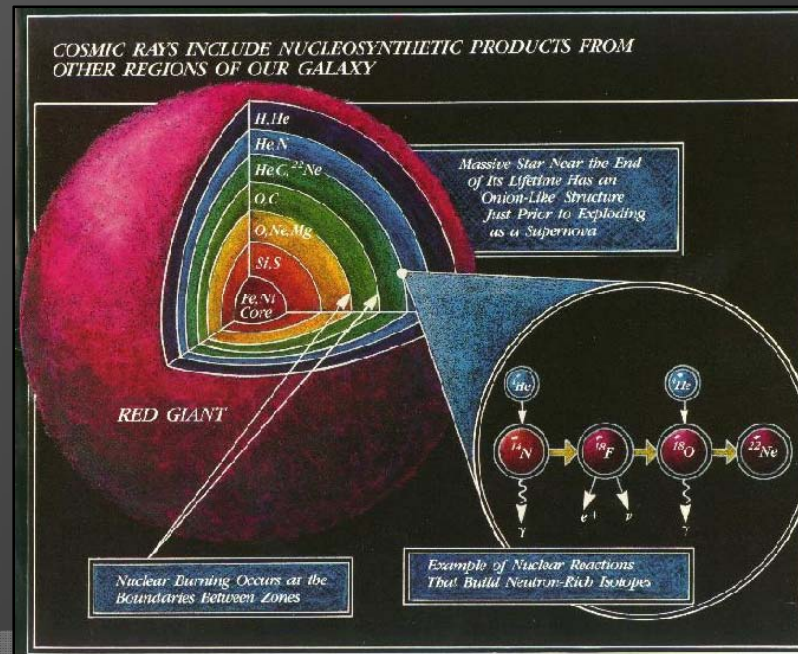
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Schmidt – Tropes, Space and Historical Archaeology

Metaphors – substitution based on similarity

“The Onion Skin of History”

“All the World’s a Stage”



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Schmidt – Tropes, Space and Historical Archaeology

Metonymy – substitution based on contiguity

Synecdoche –metonymy that represents the whole by a part or vice versa

“The Bee Hive”

“Fight City Hall”

“Car = Sexy”



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#### Using the Method:

- collect various historical sources and compare them (these can be oral, written, and even archaeological)
- when differences arrive in one or more of these historical sources (oral being a clear one discussed by Schmidt) focus on that time period
- the disparities probably point to a new configuration/mixing of metaphors in the social landscape, and hence in the masking of who is authenticated by the association with particular domains (e.g., sacred features on the landscape)

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Project Two – Let's chat about it...

Today, in class, I'd like to hear from each person:

- where is your site/landscape
- is it analyzed from your or someone else's perspective
- how are you framing it in regards to the class readings
- your general essay format

Project Two Due: 14<sup>th</sup> August by the start of class