

Krajina in čas

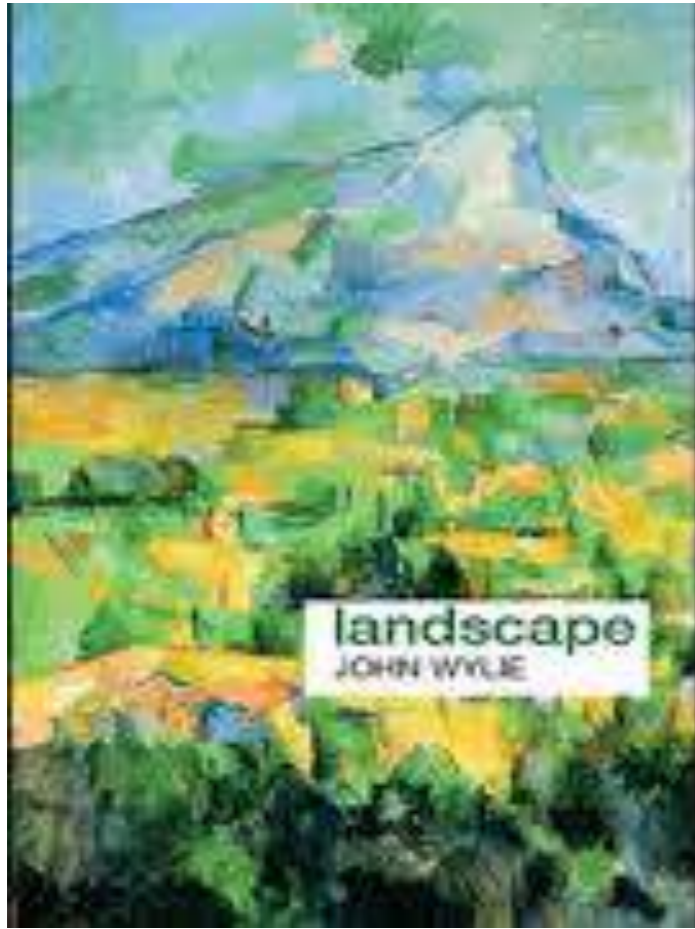
Ideja krajine

“usefully ambiguous concept” (Gosden in Head 1994)

'we should beware of attempts to define landscape, to resolve its contradictions; rather we should abide in its duplicity' (Daniels 1989: 218).

“is defined more by what it does than what it is” (Whittlesey, 1997, 20)

“the pattern which connects” (Bateson, 1978)



“Landscape is tension.”

Wylie J. 2001. Landscape. Routledge.

Bližina :: Razdalja

Opazovanje :: Bivanje

Zemljino površje :: Oko

Kultura :: Narava

Ideja krajine

“usefully ambiguous concept” (Gosden in Head 1994)

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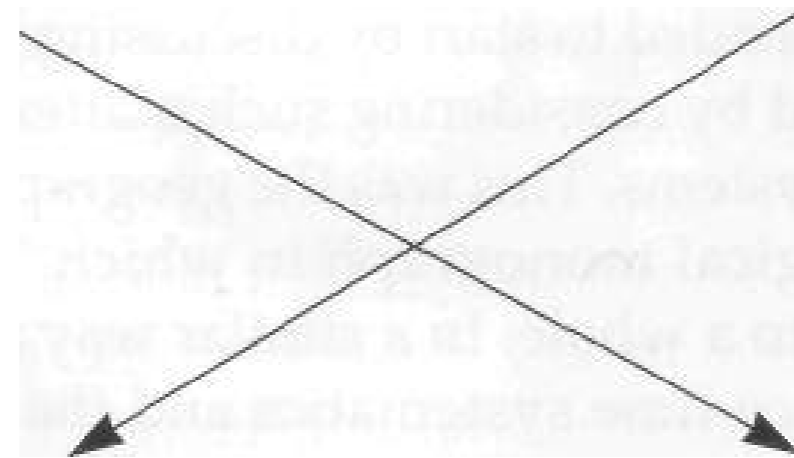
“the pattern which connects” (Bateson, 1978)

container
decentred
geometry
surfaces
universal
objective
substantial
totalized
external
system
neutral
coherence
atemporal

ABSTRACT SPACE

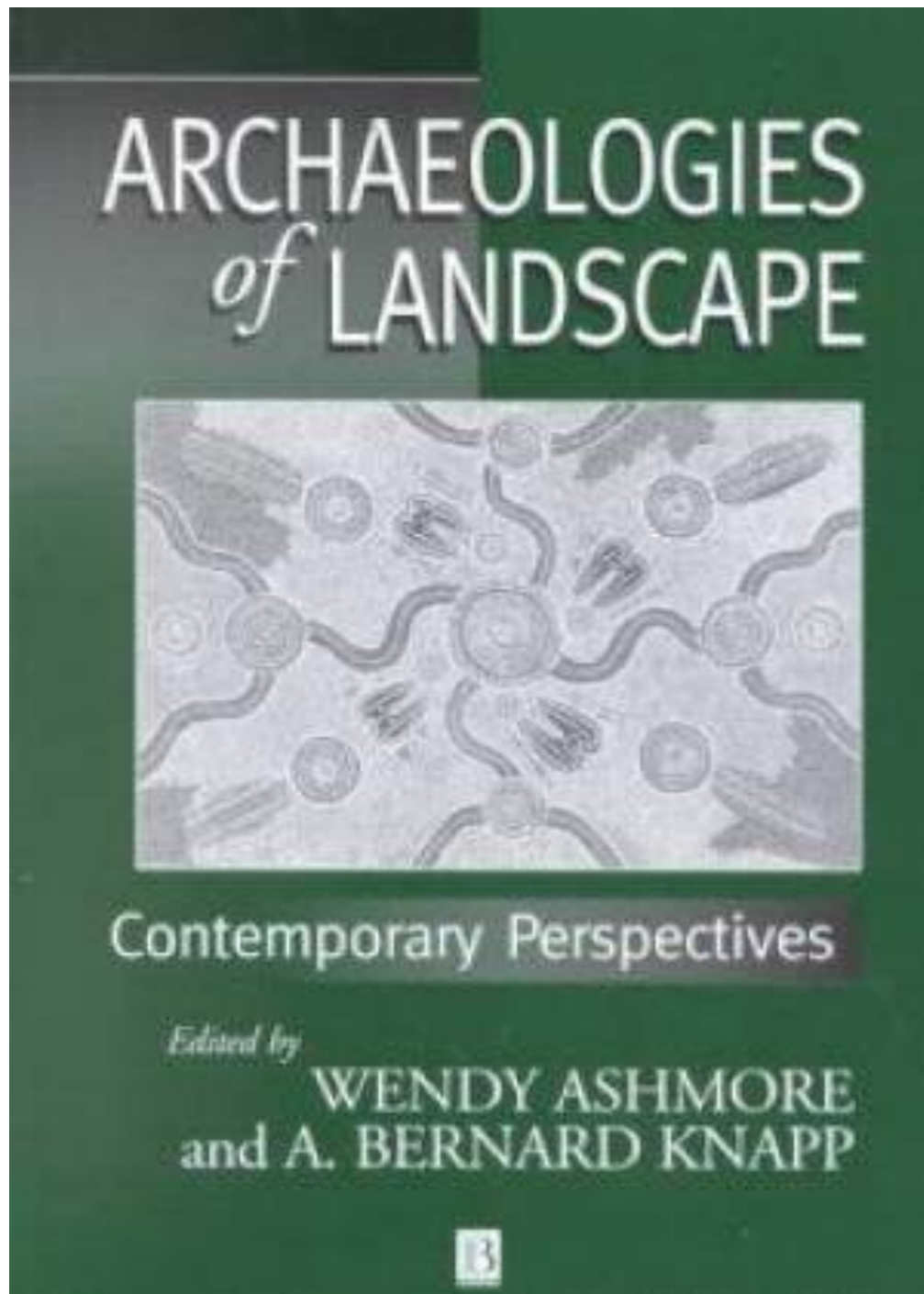
medium
centred
context
densities
specific
subjective
relational
detotalized
internal
strategy
empowered
contradiction
temporal

HUMAN SPACE



materialist, rational

idealist, irrational



Constructed landscapes

Conceptualised landscapes

Idealised landscapes

Ashmore, W in Bernard Knapp A. 1999. Archaeologies of Landscape. Blackwell.

Human activities become inscribed within a landscape such that every cliff, large tree, stream, swampy area becomes a familiar place. Daily passages through the landscape become biographic encounters for individuals, recalling traces of past activities and previous events and the reading of signs - a split log here, a marker stone there (Tilley 1994,27).

“Sveti kraji” in skalna umetnost

Powerful places tend to attract other powerful elements. So, for example, during studies of rock art sites, Indian people tend to look first at the rock on which the paintings and peckings occur, and then look around for medicine plants. The basic assumption of interpretation is that the place had to be powerful before the rock paintings or peckings were made there. (Stoffle and Zedeño 2001a: 70)

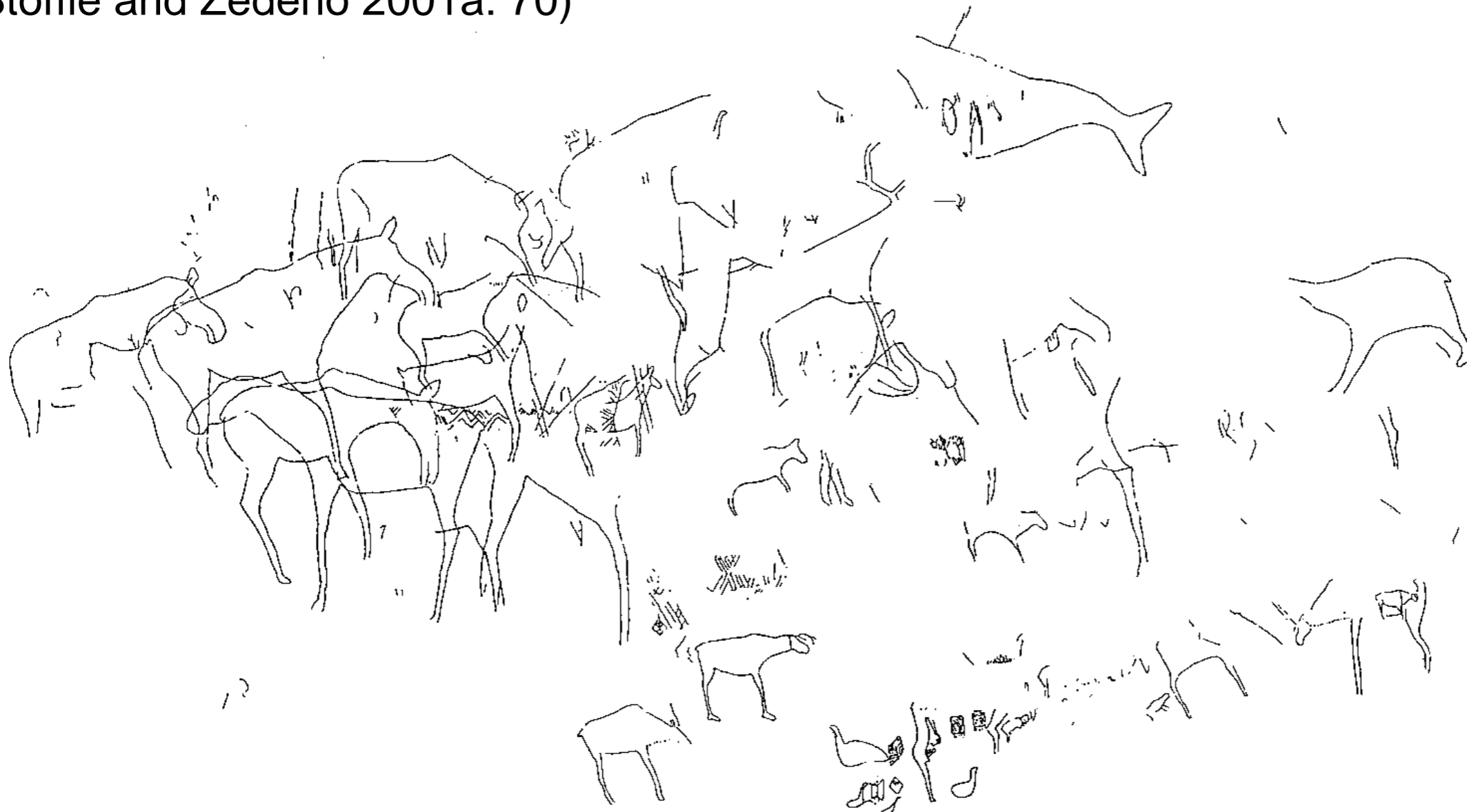


Figure 1.8 Plethora of elk and reindeer activity at the main Bardal panel, Nord-Trøndelag, central Norway
“pictures in place” (2004:1)

After Hallström (1938)

Fenomenologija



Tilley C. 1994. A phenomenology of landscape. Wiley.

from a phenomenological standpoint . . . the world emerges with its properties alongside the emergence of the perceiver as person, against the background of involved activity. Since the person is a being-in-the-world, the coming-into-being of the person is part and parcel of the process of coming-into-being of the world as a whole. (Ingold, 2000, p.168)

Fenomenologija

[H]uman being consists in dwelling and, indeed, dwelling in the sense of the stay of mortals on the earth.

Heidegger (1954)

Dwelling is about the rich intimate ongoing togetherness of beings and things which make up landscapes and places, and which bind together nature and culture over time. It thus offers conceptual characteristics which blur the nature/culture divide, [and] emphasise the temporal nature of landscape (Cloke and Jones 2001).

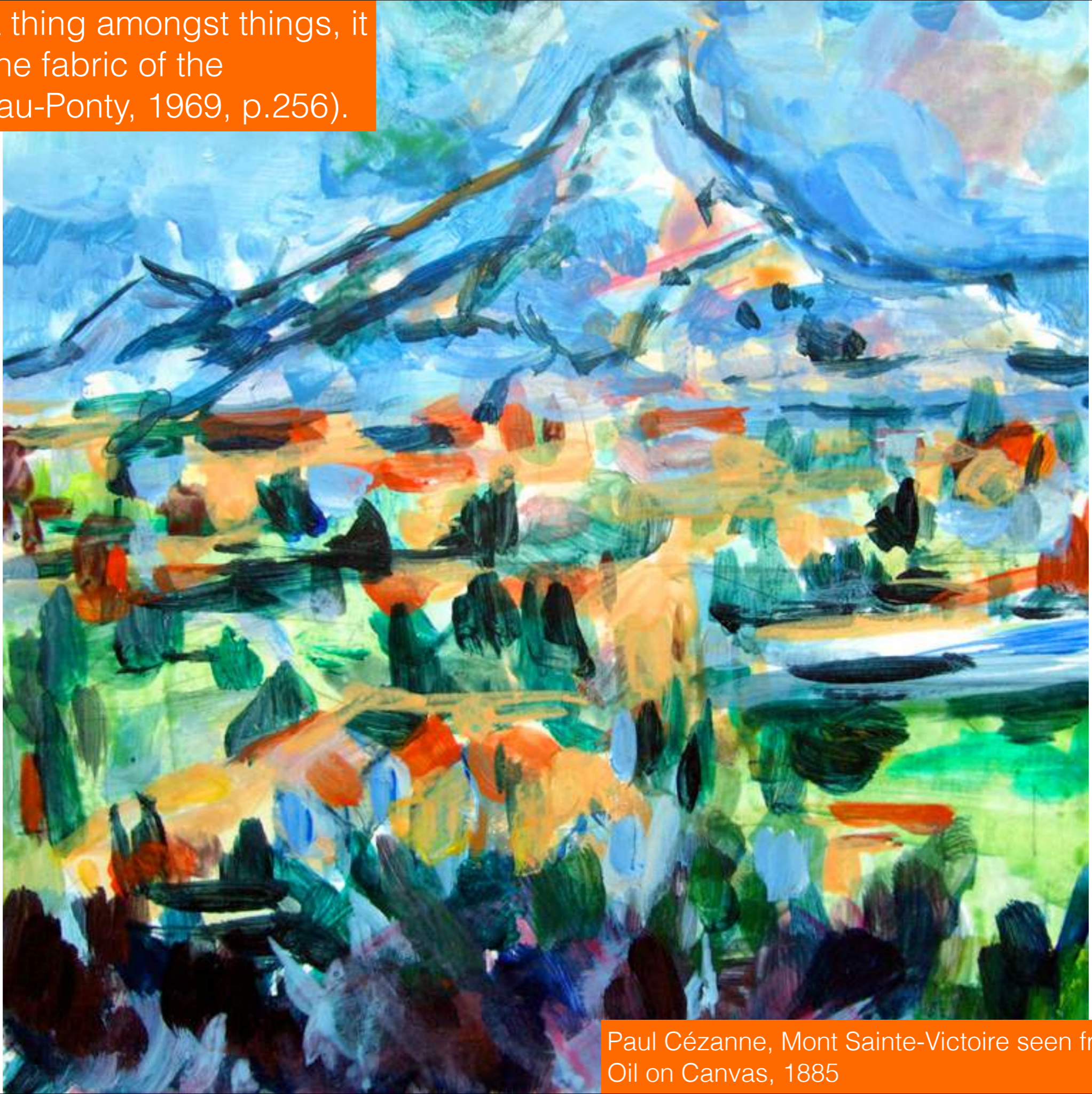
a being immersed from the start, like other creatures, in an active, practical and perceptual engagement with constituents of the dwelt- in world. This ontology of dwelling, I contend, provides us with a better way of coming to grips with the nature of human existence than does the alternative, Western ontology whose point of departure is that of a mind detached from the world.

(Ingold, 2000, p.42)

Fenomenologija

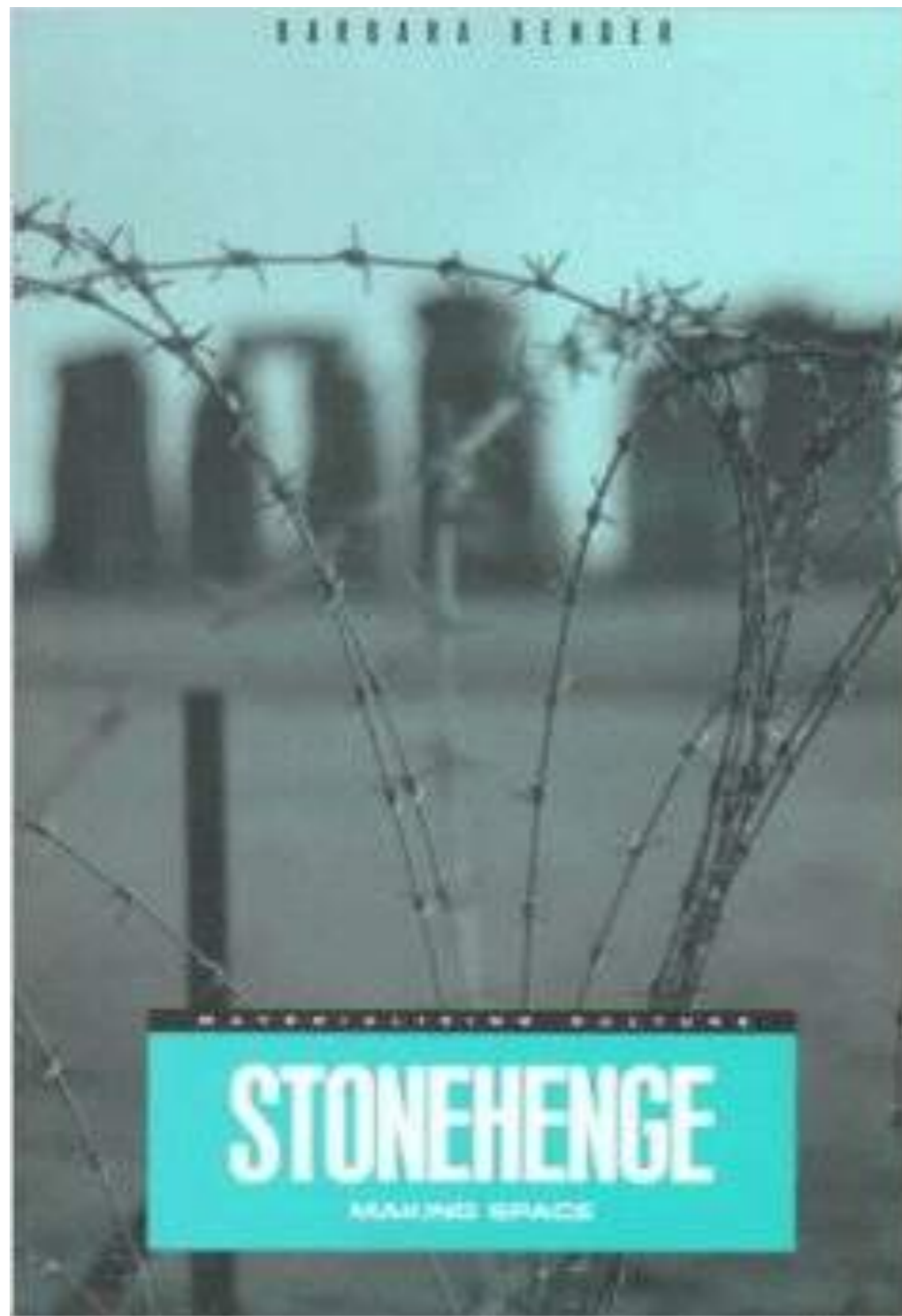
Let us think for a while of a farmhouse in the Black Forest, which was built some two hundred years ago by the dwelling of peasants. Here the self-sufficiency of the power to let earth and heaven, divinities and mortals enter in simple oneness into things, ordered the house. It placed the farm on the wind-sheltered mountain slope looking south, among the meadows close to the spring. It gave it the wide overhanging shingle roof whose proper slope bears up under the burden of snow, and which, reaching deep down, shields the chambers against the storms of the long winter nights. It did not forget the altar corner behind the community table; it made room in its chamber for the hallowed places of childbed and the 'tree of the dead' - for that is what they call a coffin there: the Totenbaum - and in this way it is designed for the different generations under one roof the character of their journey through time. A craft which, itself sprung from **dwelling**, still uses its tools and frames as things, built the farmhouse (Heidegger 1972: 338).

'My body is a thing amongst things, it is caught in the fabric of the world' (Merleau-Ponty, 1969, p.256).



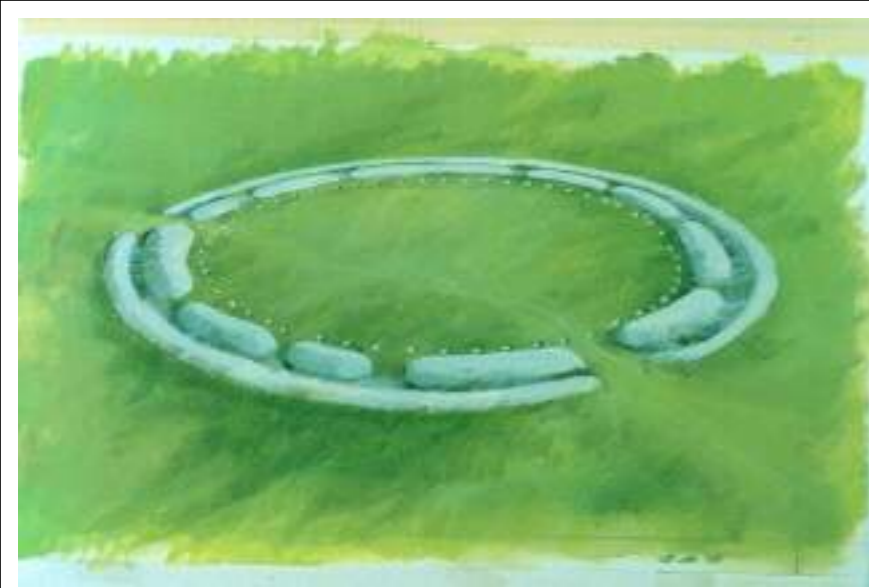
Paul Cézanne, Mont Sainte-Victoire seen from Bellevue, Oil on Canvas, 1885

Moč



“Contested landscapes”

Bender B. 2000. Stonehenge: Making Space (Materializing Culture)



3000 BC



2900-2400 BC



2600 BC



2200 BC



2200 BC

Kronologija

Table 1.1 Main types of relative and absolute chronologies

<i>Relative chronologies</i>	<i>Absolute chronologies</i>
<i>Primary</i> Stratigraphy Seriation Typology	<i>Historical</i> Associative Intrinsic
<i>Secondary</i> Periodization	<i>Scientific</i> Radiocarbon Dendrochronology Etc.

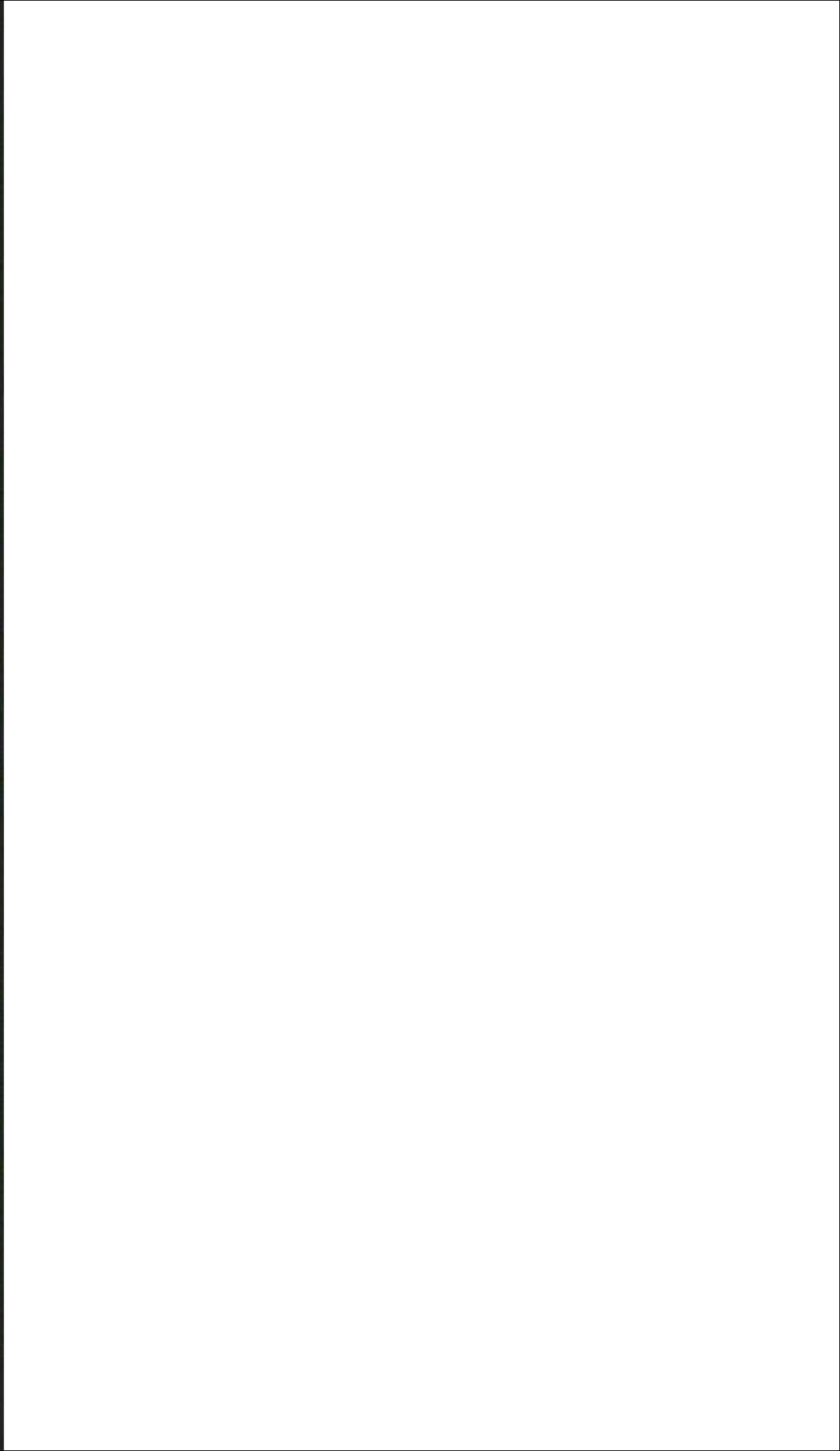
Lucas, G. 2005. Archaeology of time. Routledge.

Kronologija

Table 1.2 The temporal structure of chronology and evolutionism

<i>Temporal structure</i>	<i>Direction</i>	<i>Units</i>
Absolute chronology	Past to future	Years
Relative chronology	Stone to Iron	Periods
Evolutionism	Simple to complex	Stages

Lucas, G. 2005. Archaeology of time. Routledge.

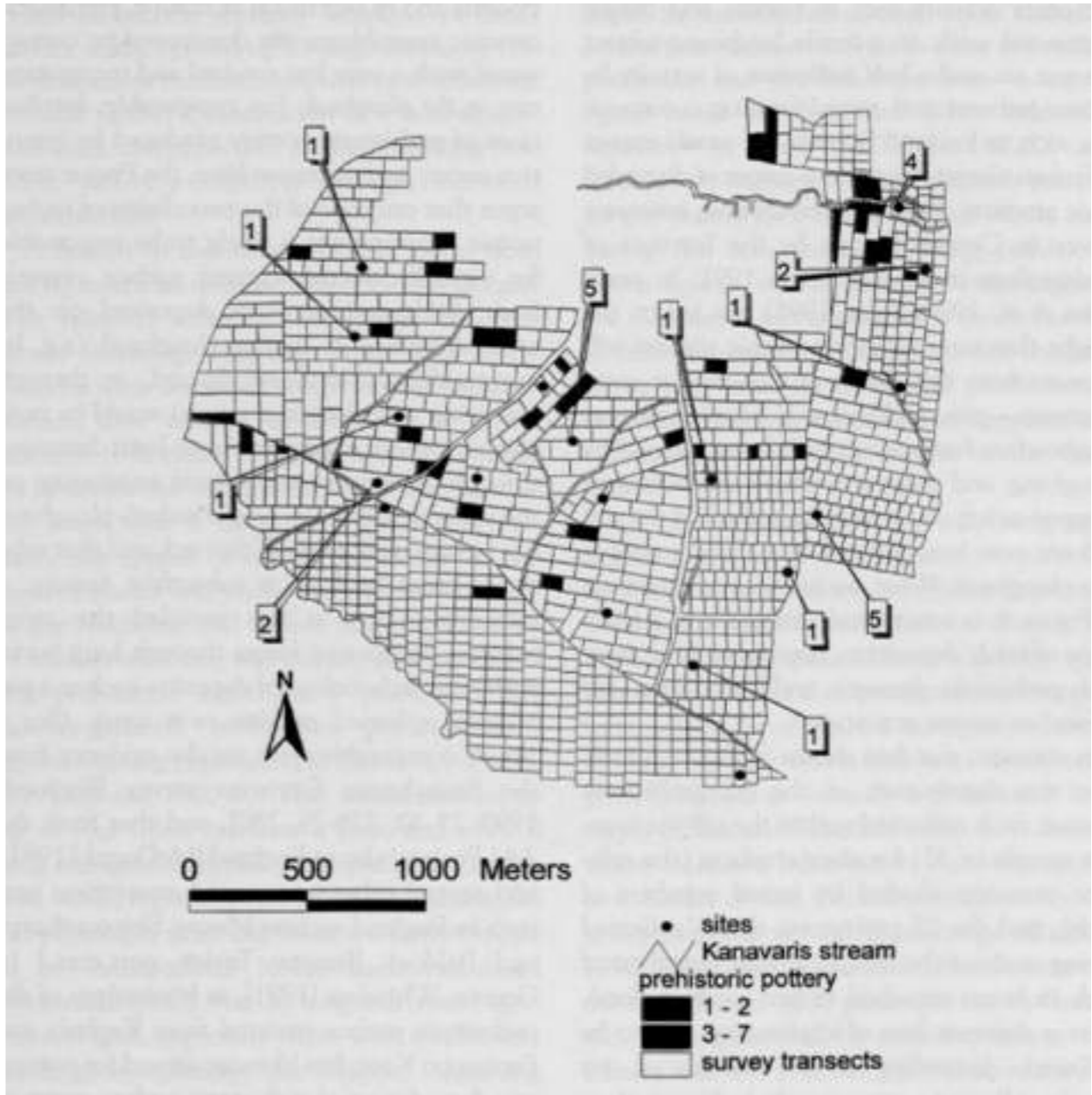
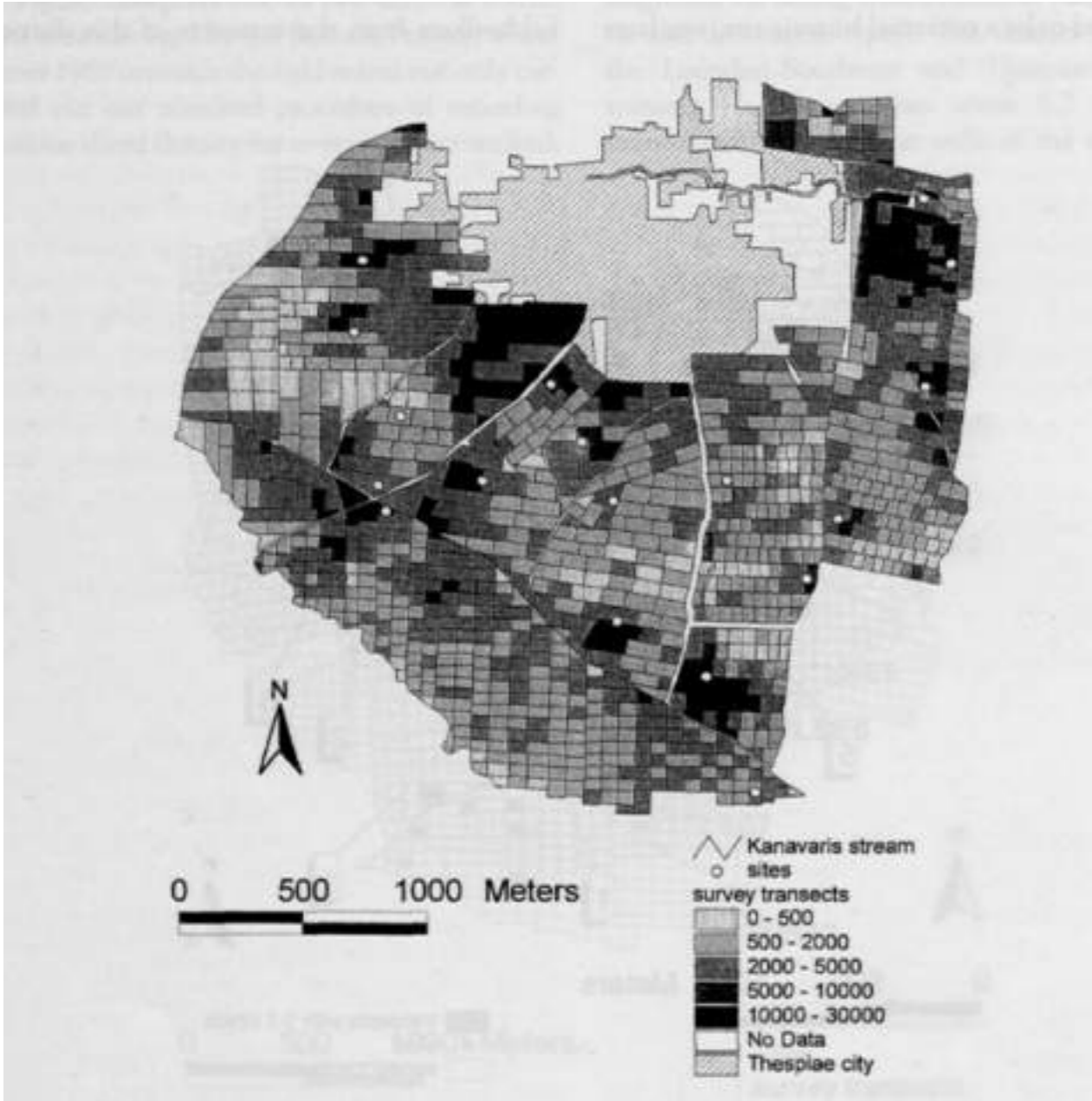


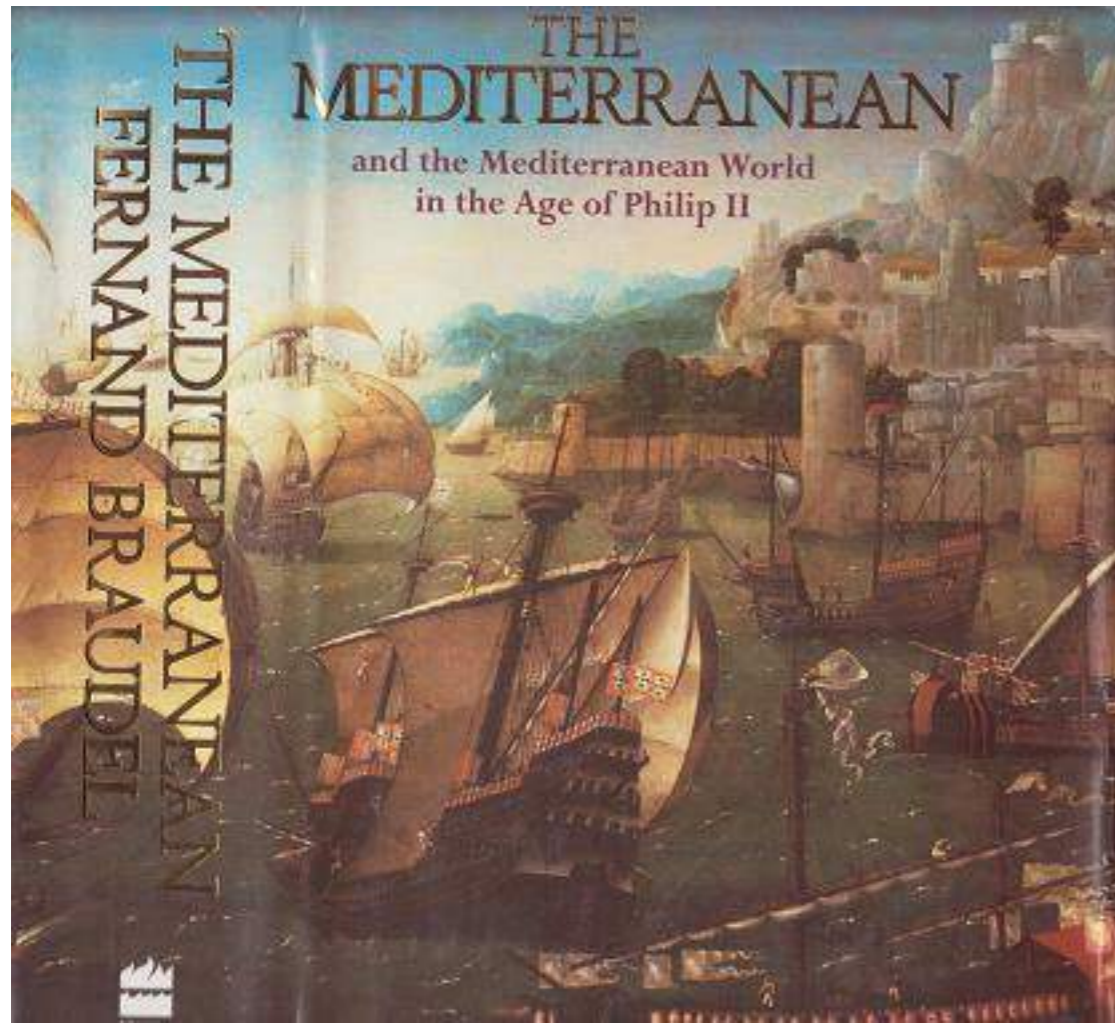


The surface of England is like a palimpsest, a document that has been written on and erased over and over again; and it is the business of the field archaeologist to decipher it. The features concerned are of course the roads and field boundaries, the woods, the farms and other habitations, and all the other products of human labour; these are the letters and words inscribed on the land. But it is not easy to read them because, whereas the vellum document was seldom wiped clean more than once or twice, the land has been subjected to continual change throughout the ages.

Crawford
1953:51–2

Hidden landscapes





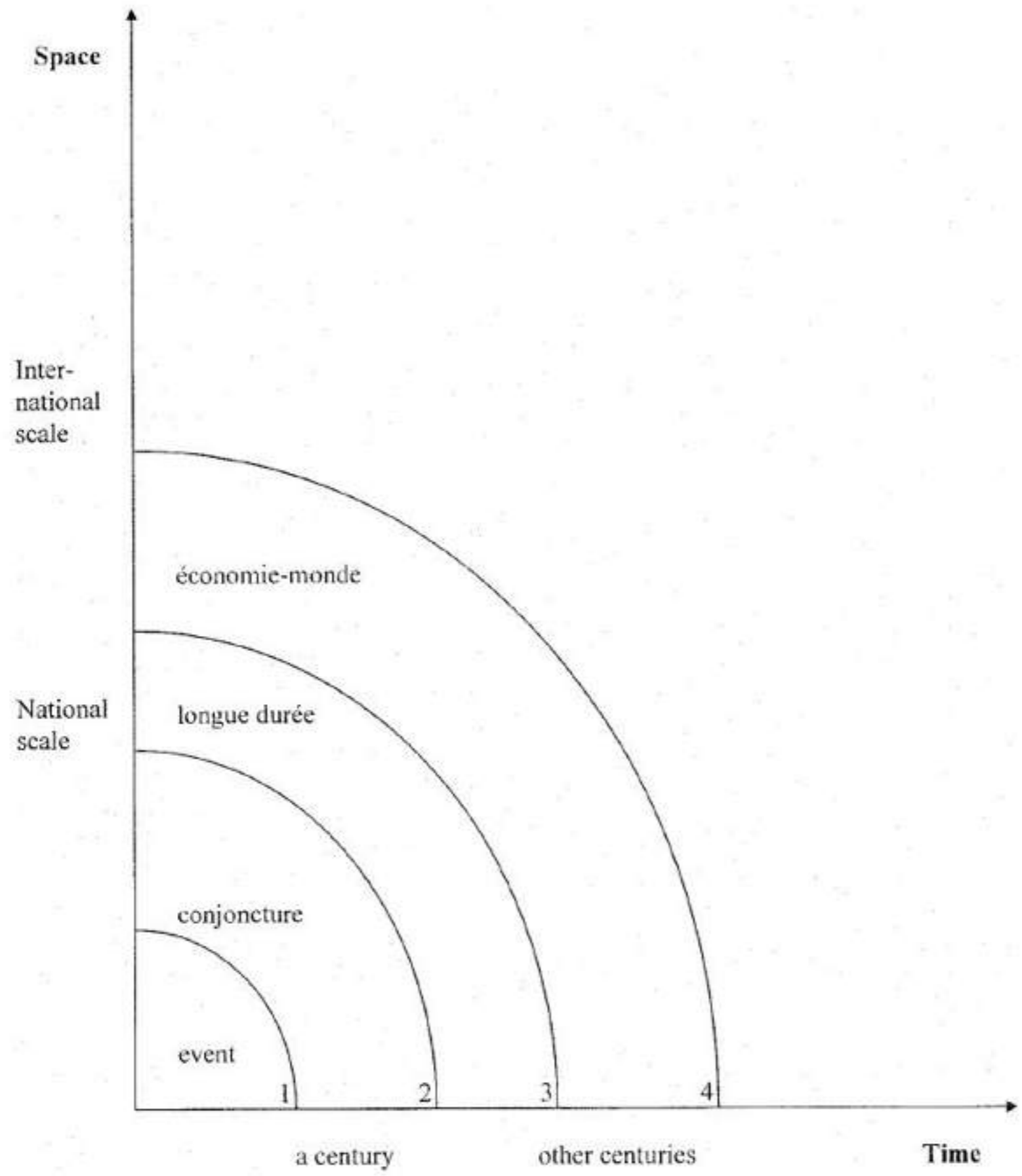
Fernand Braudel, *The Mediterranean and the Mediterranean world in the Age of Philip II*

“

[t]he first part is devoted to a history whose passage is almost imperceptible, that of man in his relationship to the environment, a history in which all change is slow, a history of constant repetition, ever-recurring cycles. ...in the second part of the book, studying in turn economic systems, states, societies, civilizations and... in the complex arena of warfare.... the third part gives a hearing to traditional history, ...that is, the history of events. (20 1)



It was when I was constructing my book on The Mediterranean, I was led to divide the times of history according to their different speeds, according to different temporalities. I think there are actually rapid times, longer times, and almost immobile times. But it was in the end of this course, not by a preliminary operation, that I arrived at this conception of time of history. Similarly, the *longue durée* of which I am the advocator, it was an artifice by which I was escaped from certain tangible difficulties. I did not think to *longue durée* before writing my book on The Mediterranean. (Braudel 1978, 244 5)



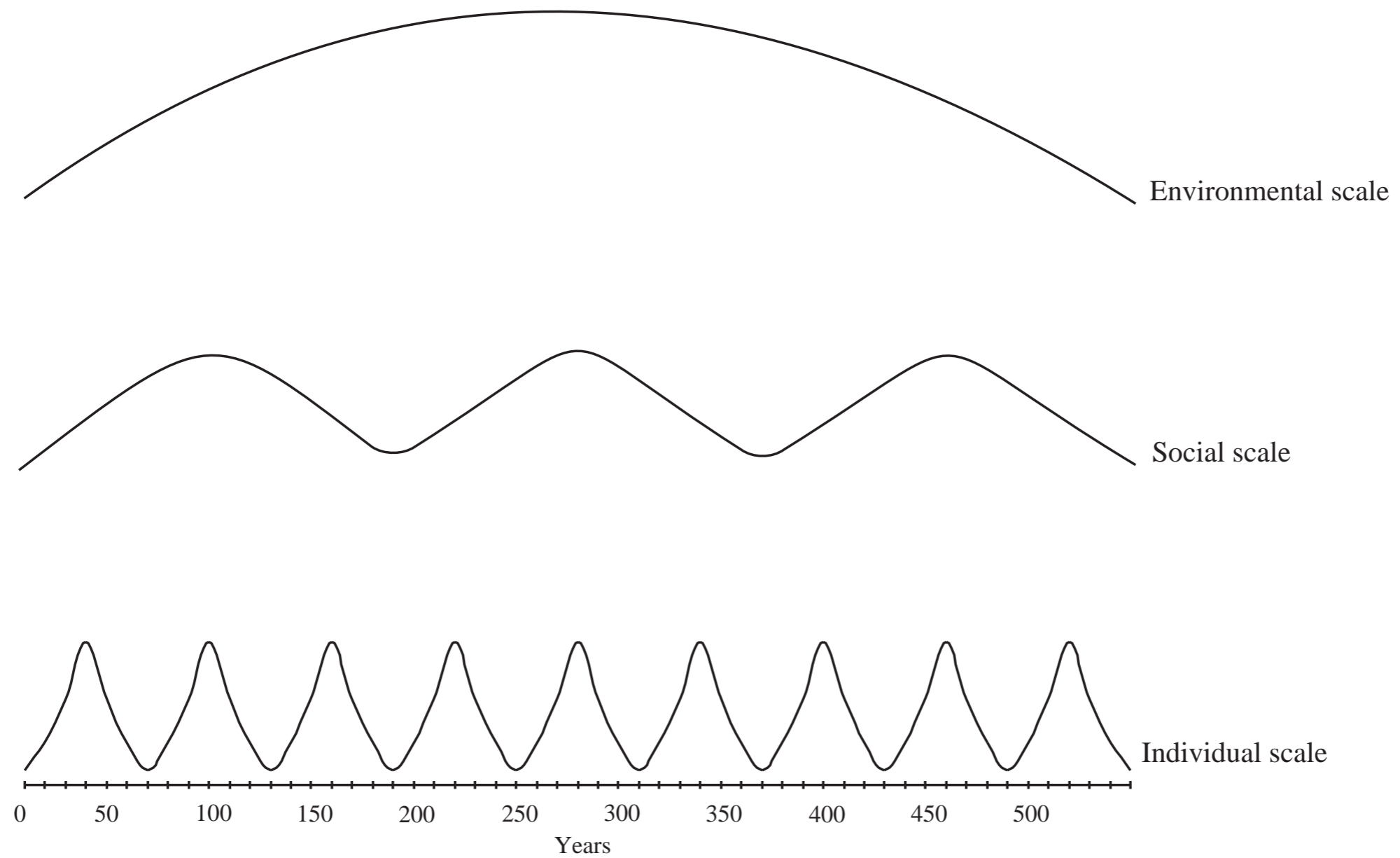


Figure 1.3 Schematic representation of different rates of change for different processes.

Lucas, G. 2005. *Archaeology of time*. Routledge.

HISTORY
OF
EVENTS

SHORT TERM—ÉVÉNEMENTS

Narrative, Political History;
Events;
Individuals.

STRUCTURAL
HISTORY

MEDIUM TERM—CONJONCTURES

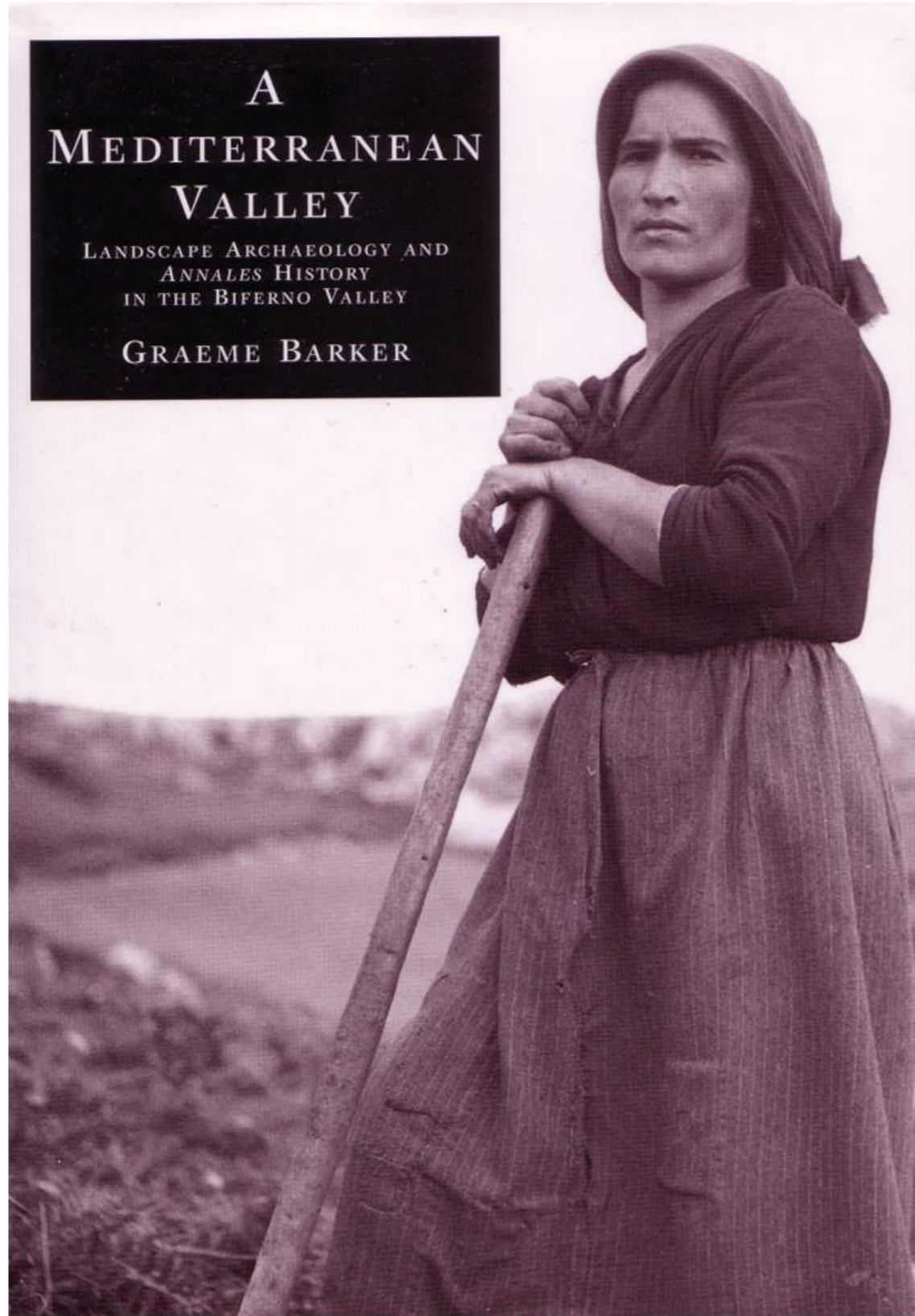
Social, Economic History;
Economic, Agrarian, Demographic Cycles;
History of eras, regions, societies;
Worldviews, ideologies (*Mentalités*).

LONG TERM—STRUCTURES OF THE 'LONGUE DURÉE'

Geohistory: 'enabling and constraining';
History of civilizations, peoples;
Stable technologies, World views (*Mentalités*).

Fig. 14. — Braudel's model of historical time or "Structural History".

Biferno Valley Survey



SELECTING THE STUDY REGION

13

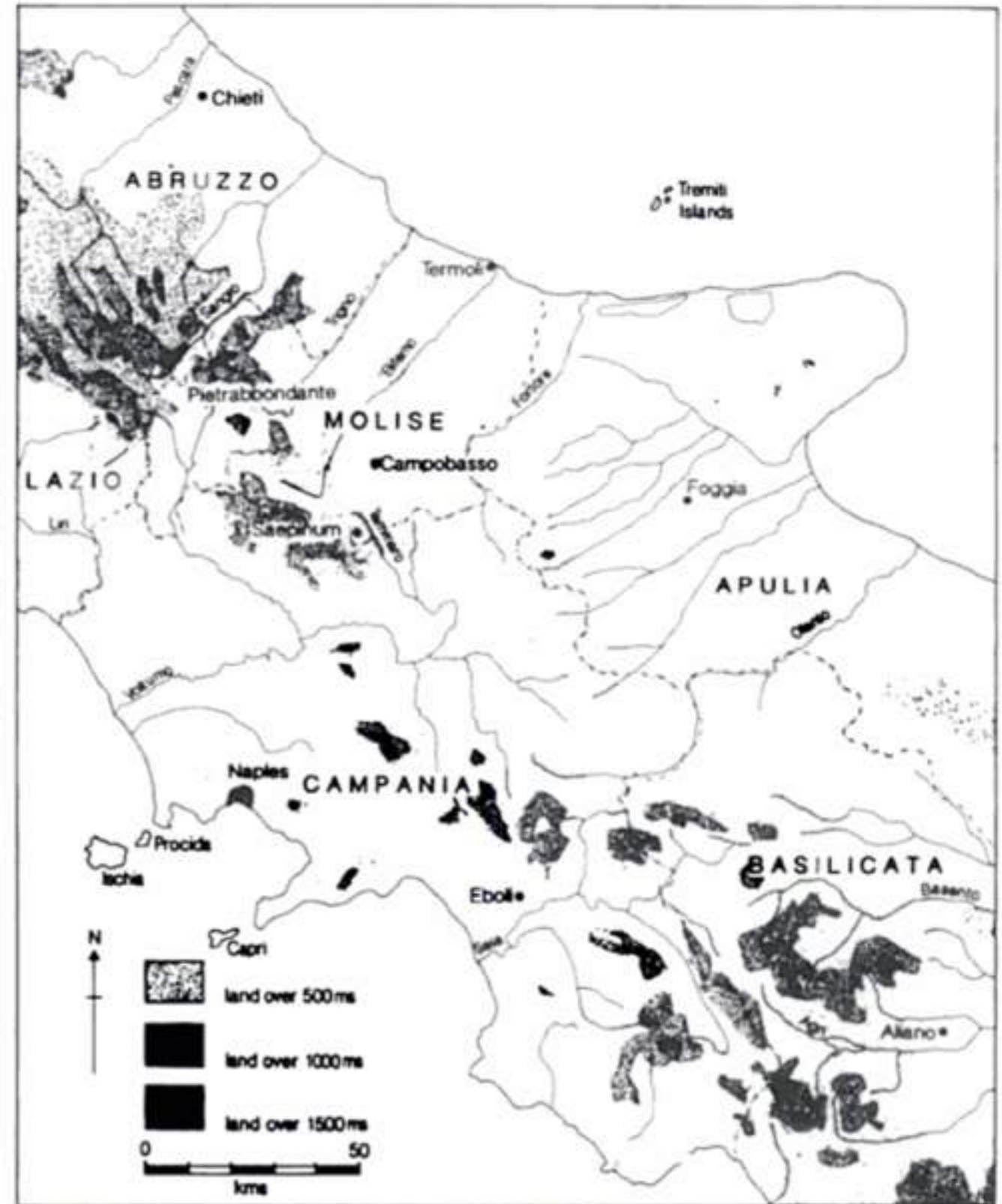


Fig. 4 Central-southern Italy: the natural landscape, the modern political regions, and places mentioned in Chapter One.

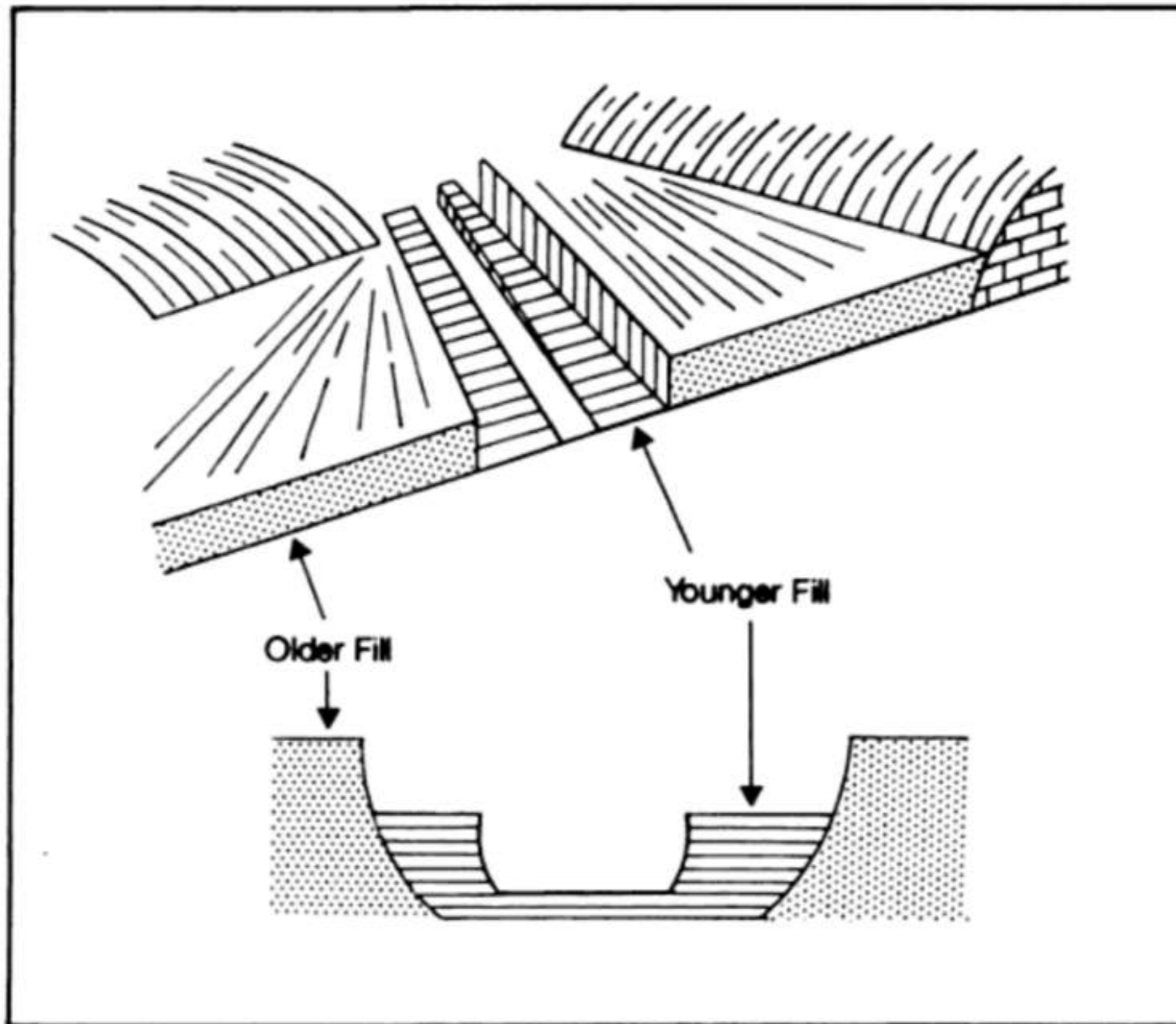
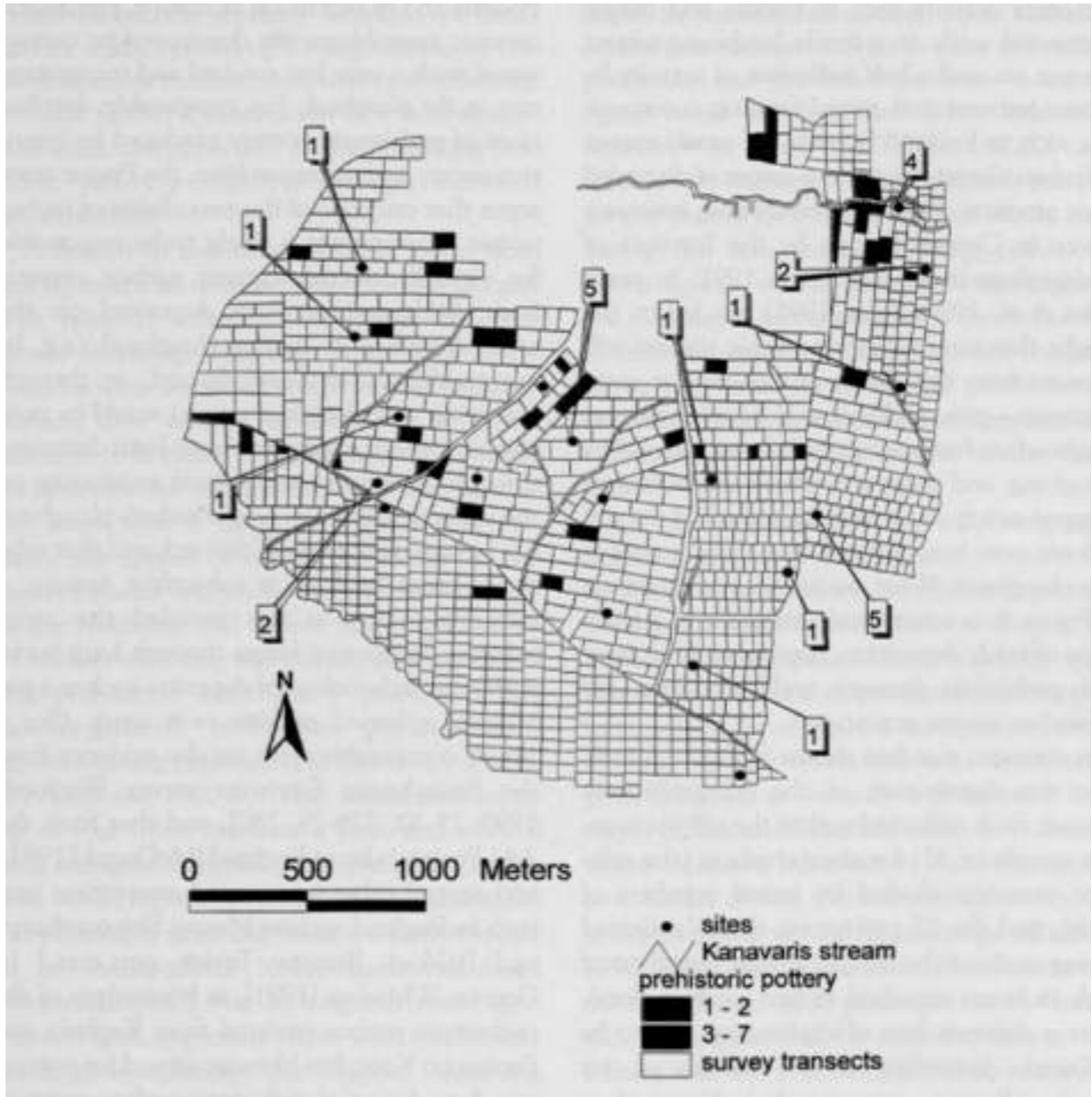
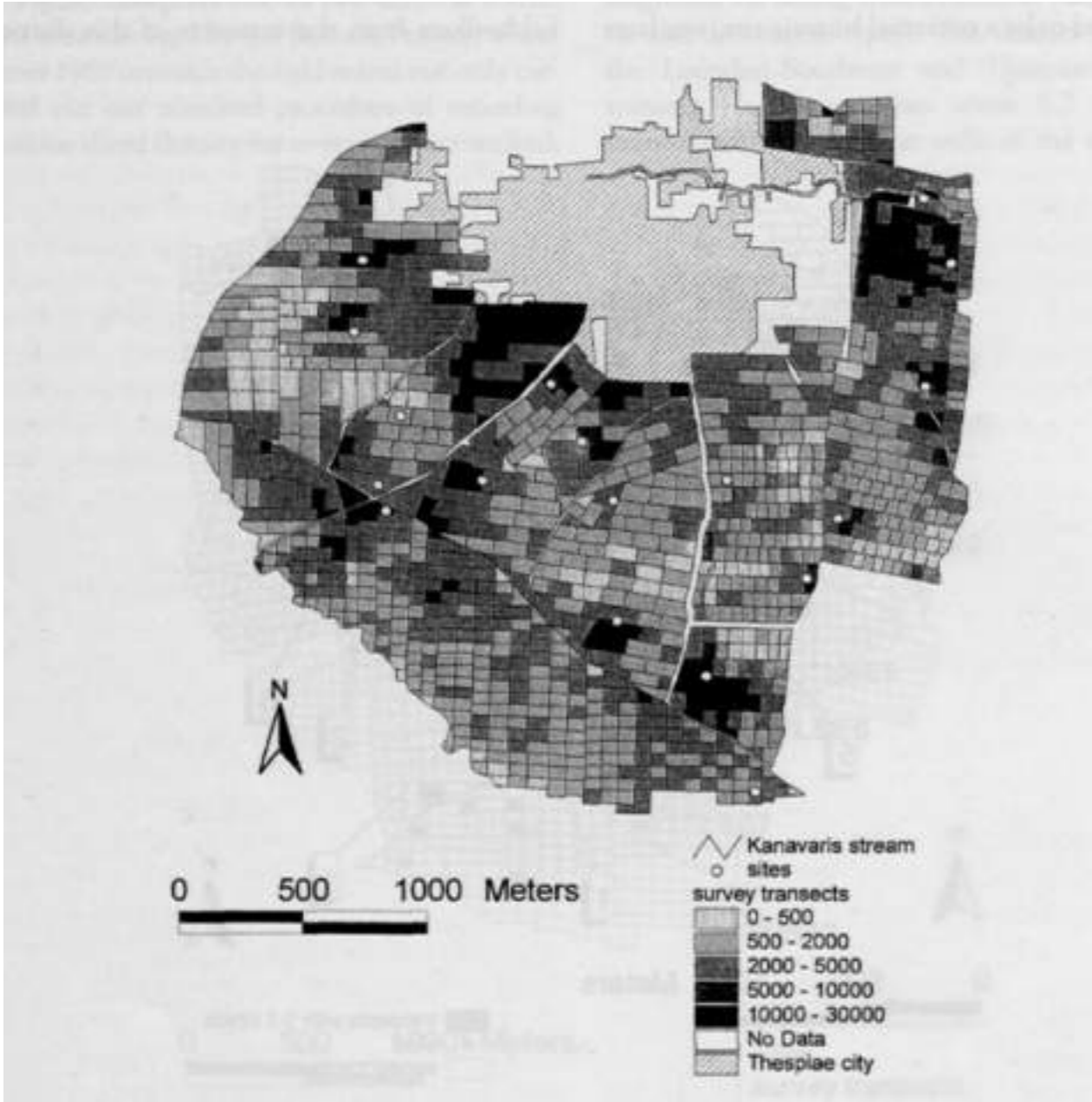


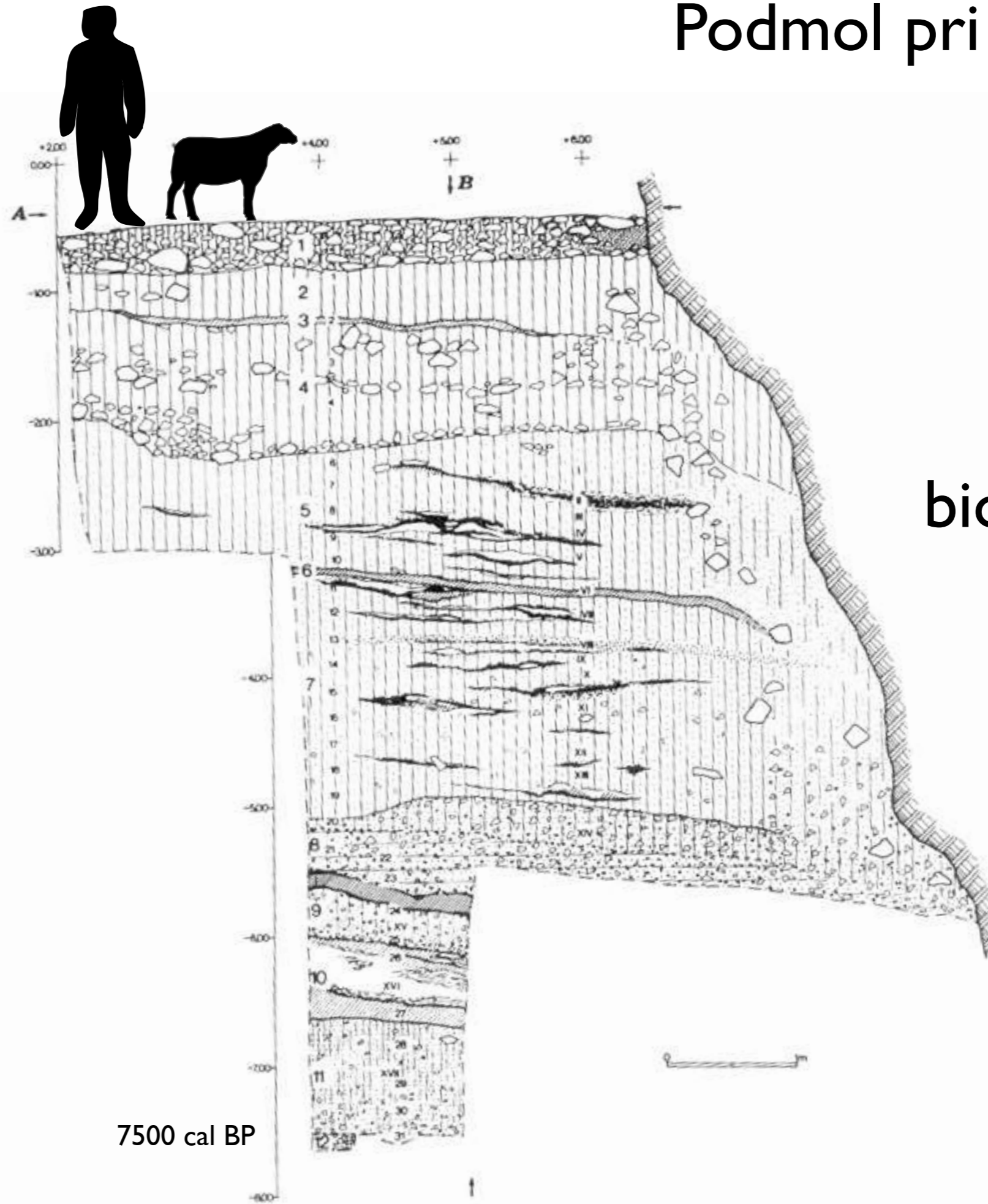
Fig. 3 Vita-Finzi's model of Younger Fill alluviation. (Adapted from Vita-Finzi, 1969: fig. 37)

Hidden landscapes



While places and movement between them are intimately related to the formation of personal biographies, places themselves may be said to acquire a history, sedimented layers of meaning by virtue of the actions and events that take place in them. Personal biographies, social identities and a biography of place are intimately connected (Tilley 1994,27).

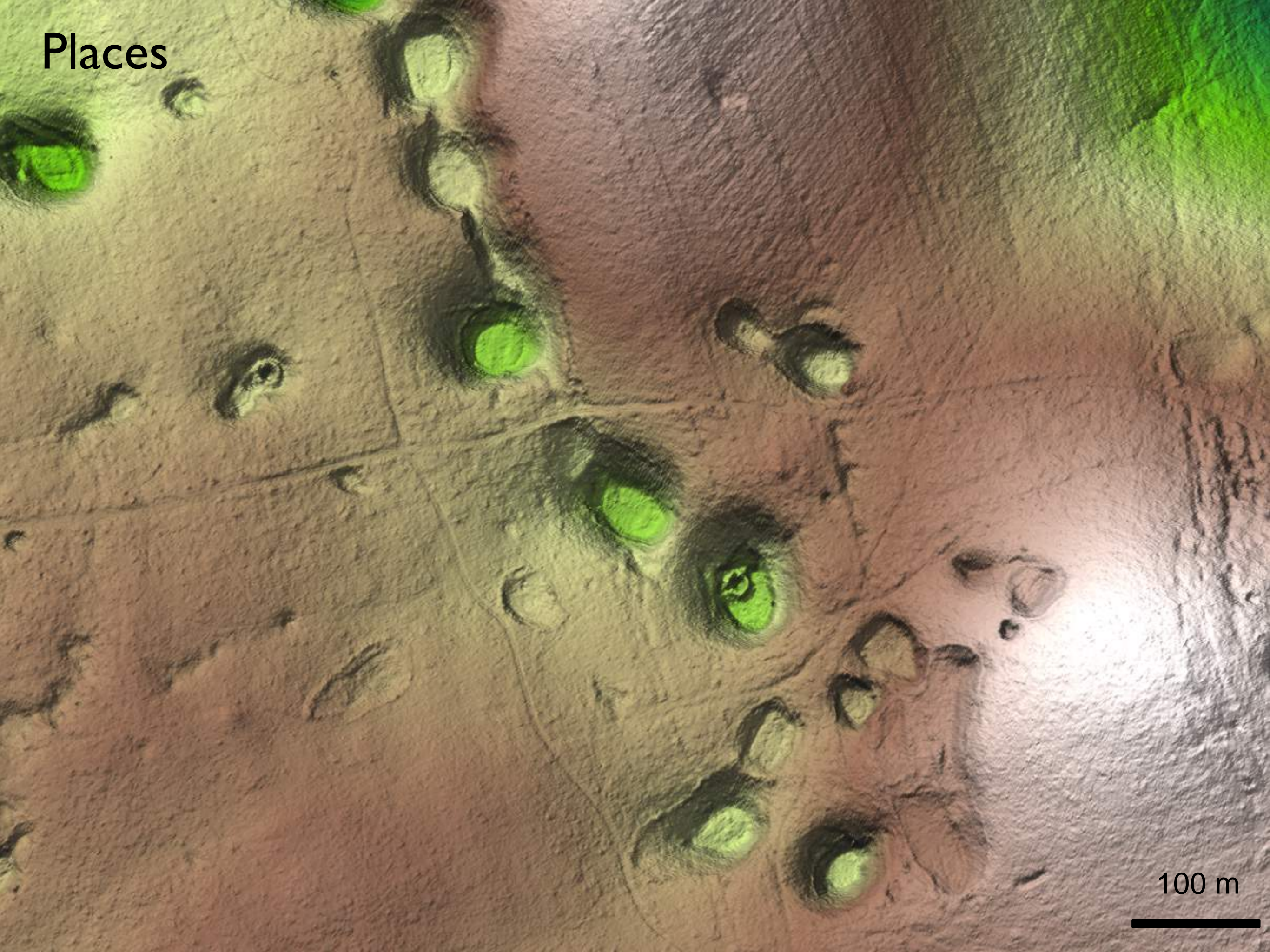
Podmol pri Kastelcu



biografija jame

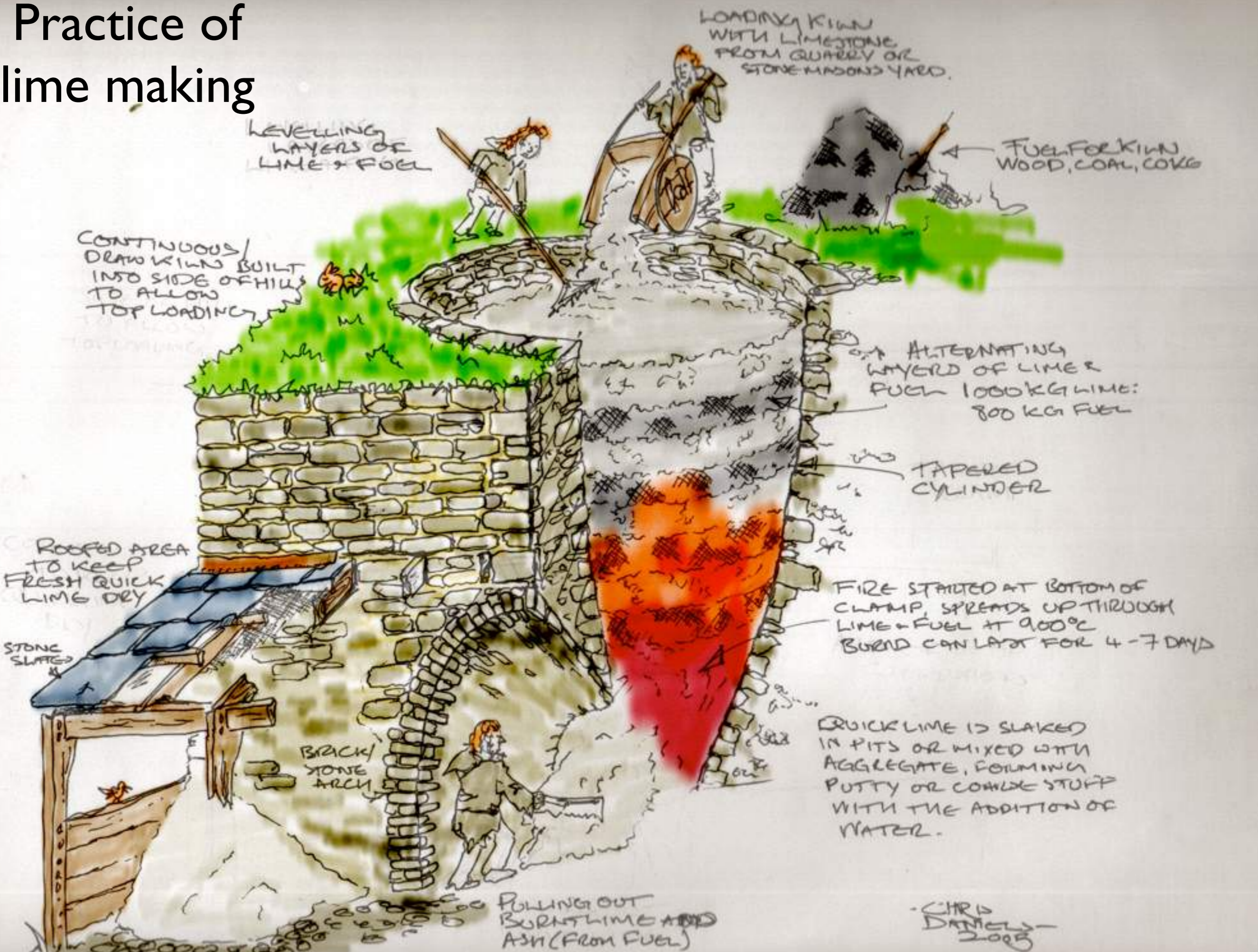
7500 cal BP

Places

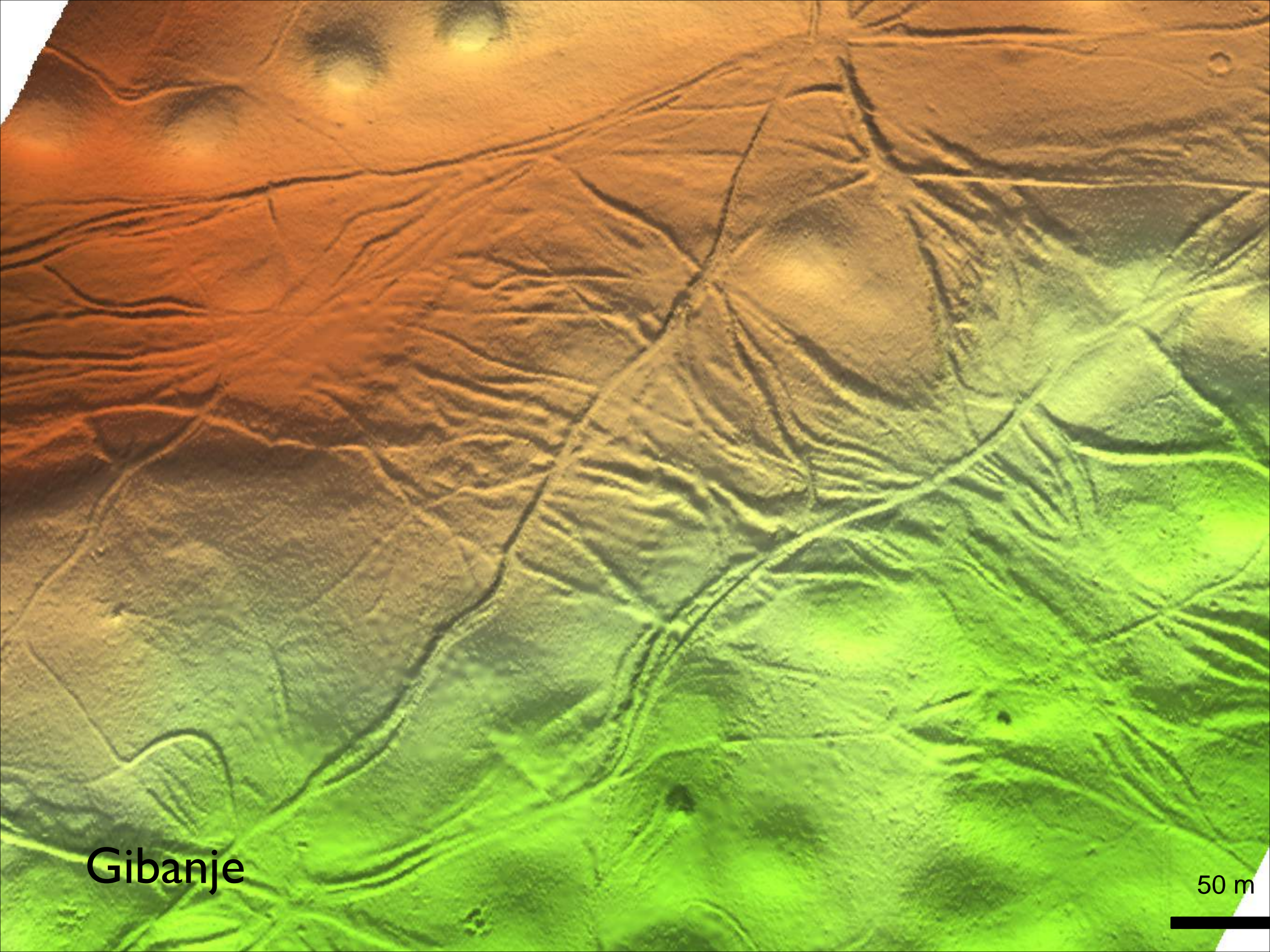


100 m

Practice of lime making



-CHRIS DANIELS- 2008



Gibanje

50 m



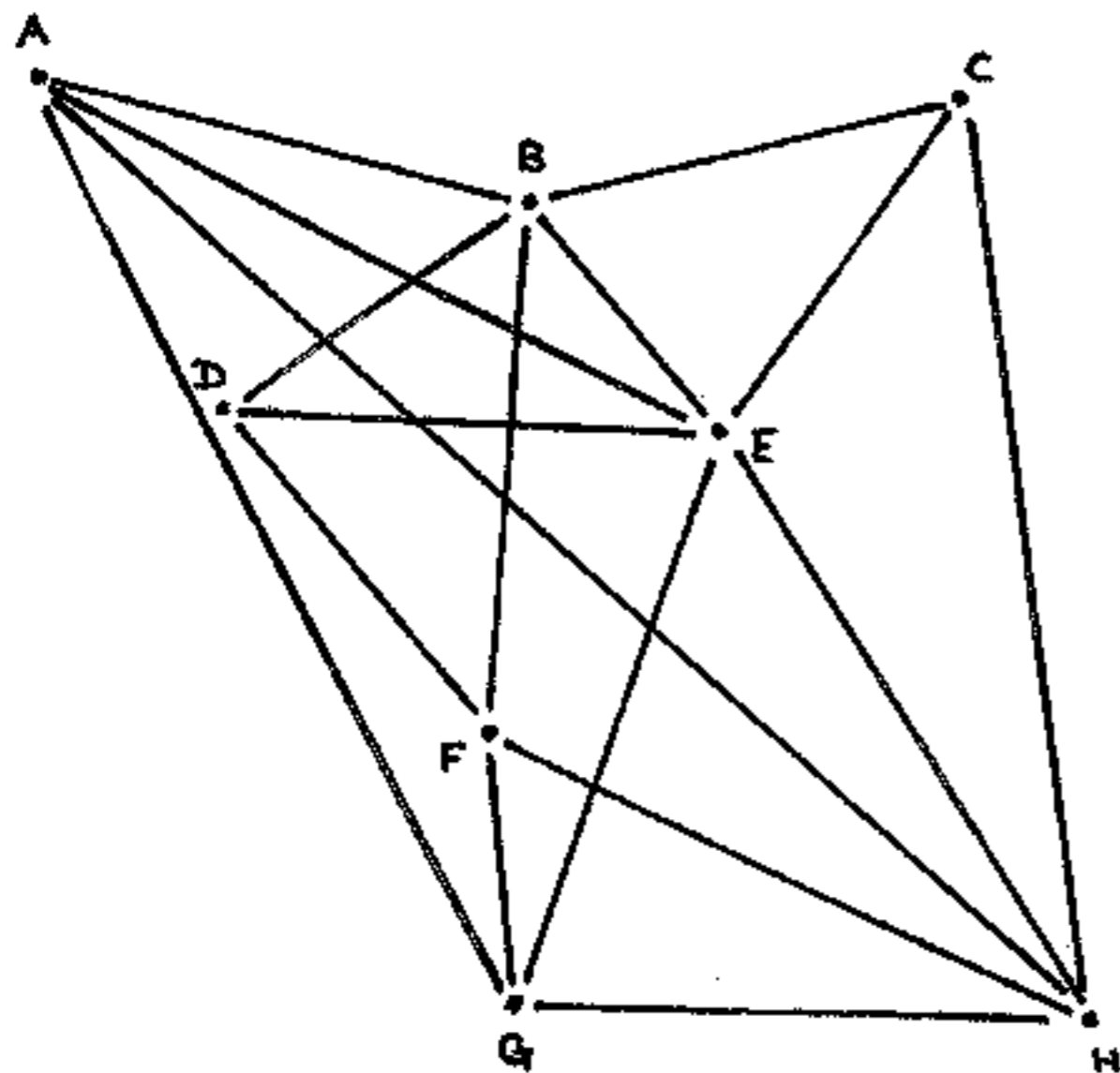
” Traveling ... was not a transitional activity between one place and another, but a way of being ... the act of traveling from or to a particular location plays a part in defining who the traveler is.

(Apporta 2004:13)

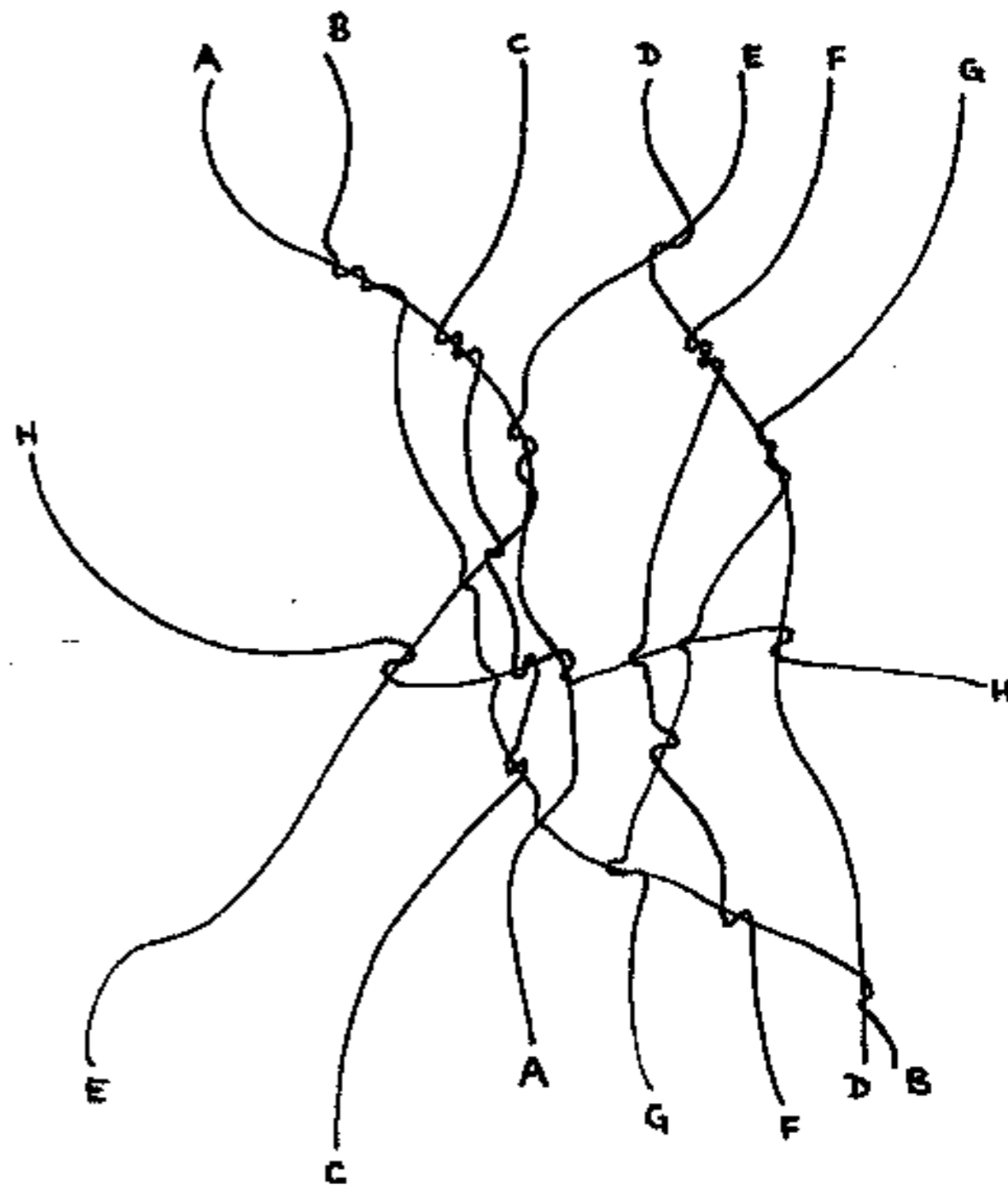


THE NEWLY-ELECTED M.P. ON HIS WAY TO THE HOUSE
OF COMMONS
BY R. HAVELL
AFTER J. POLLARD

Network



"Meshwork"



From Ingold 2007

Time geography

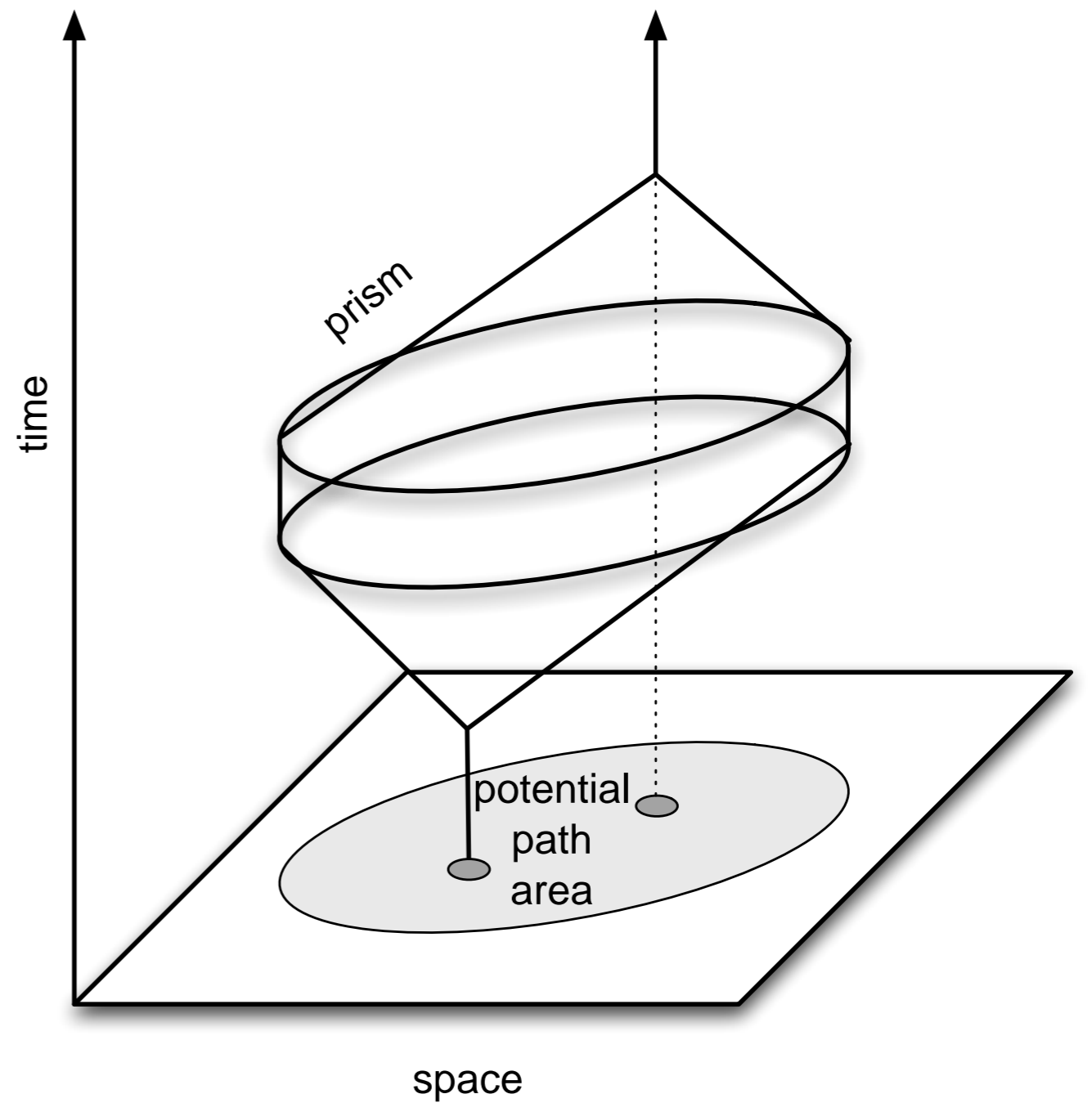
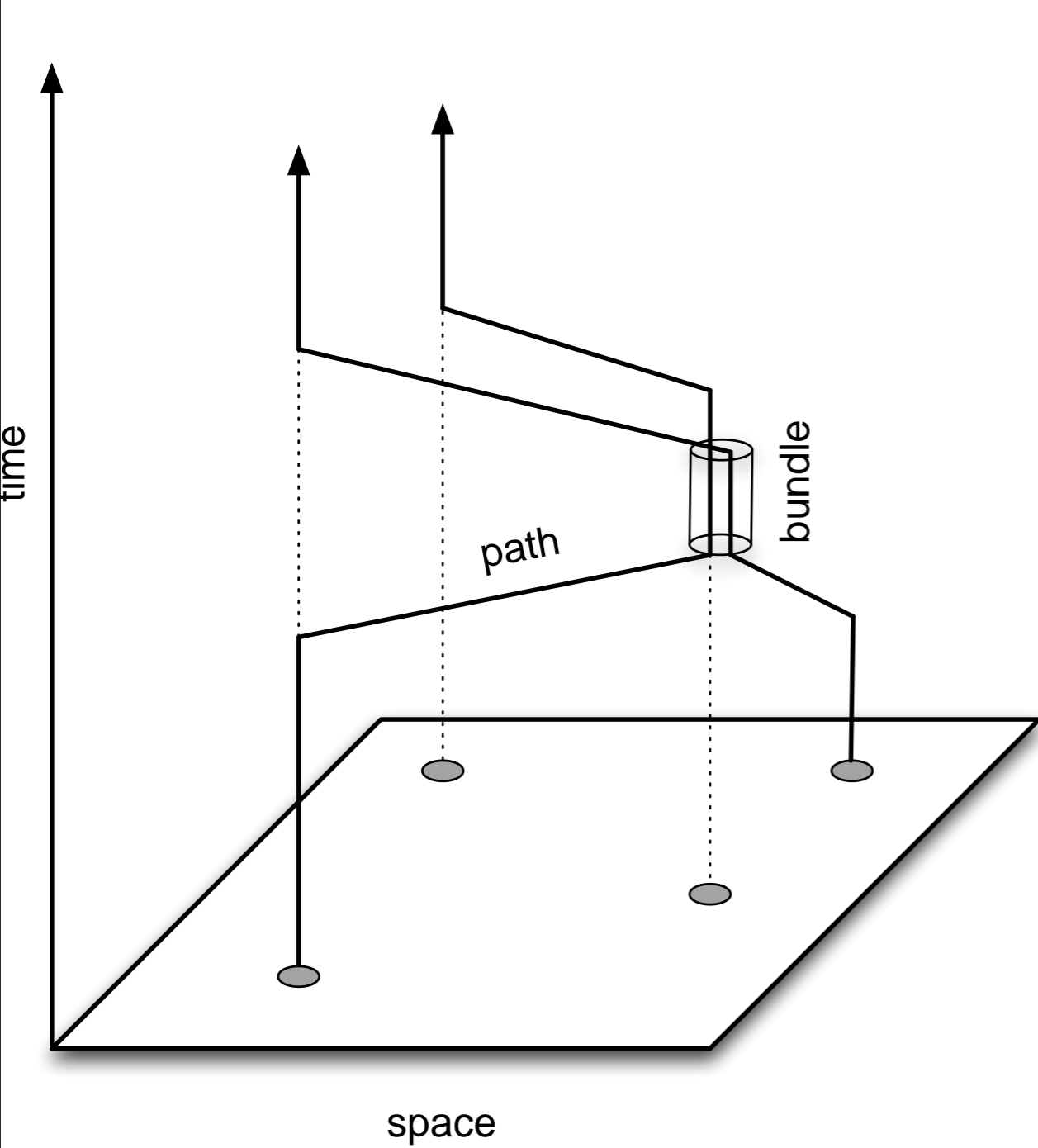


Torsten Hägerstrand

Space, time and human conditions. In: *Dynamic allocation of urban space*, A. Karlqvist et al. (Eds.), 1975.

Pred A., (Ed.) *Space and time in geography: Essays dedicated to Torsten Hägerstrand.*, 1981.

“Aquarium”, Path, Bundle, Prism





While people often move in cyclical patterns in the course of routine activities, returning to the same location again and again ... the places ... are themselves continuously being physically altered and decaying, as well as continuously being re-evaluated and re-interpreted

Thomas 1996:90



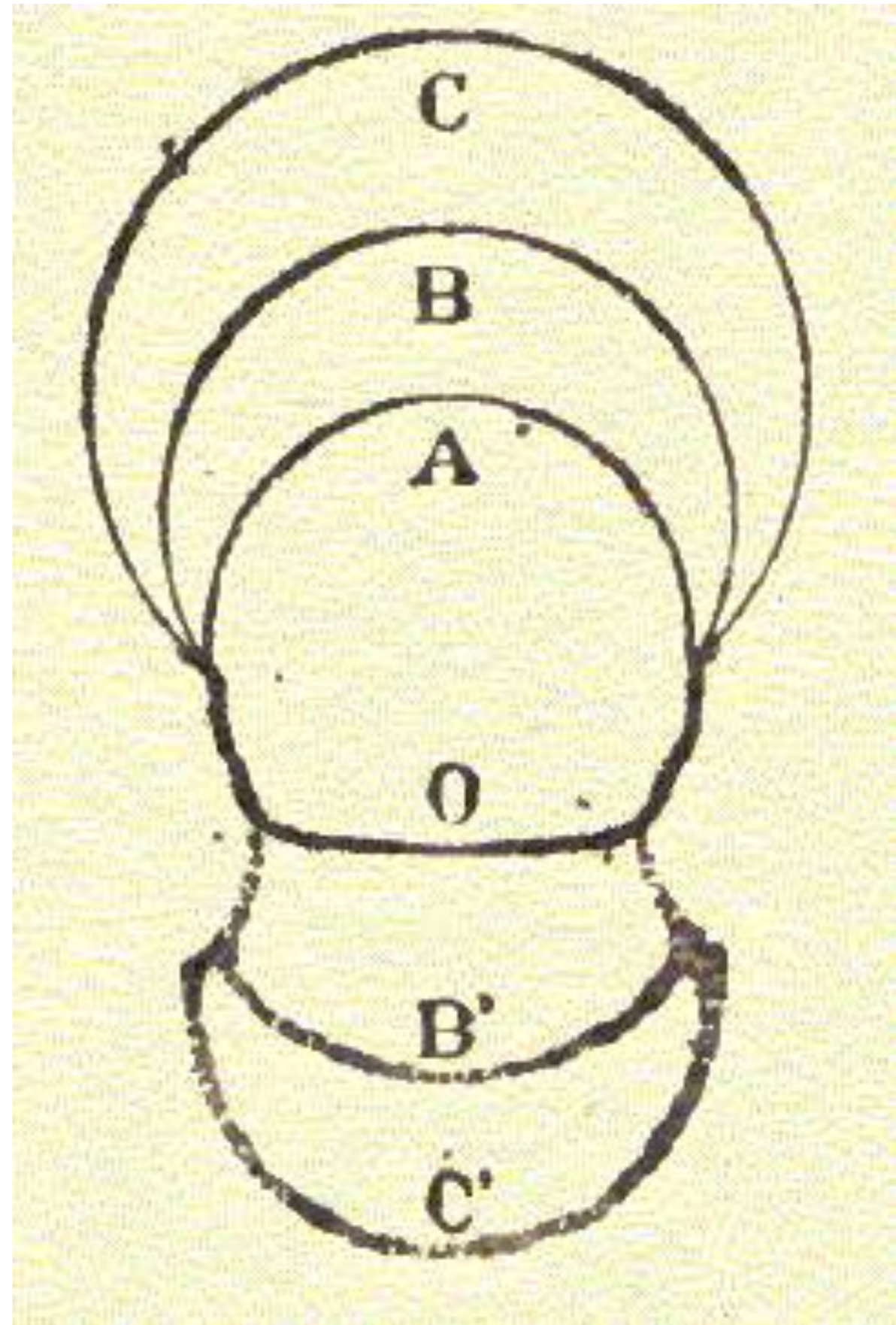
Landscape is time materialized. Or, better, landscape is time materializing: landscapes, like time, never stand still

Bender 2002

Trajanje/Duration



The present contains nothing more than the past, and what is found in the effect was already in the cause.

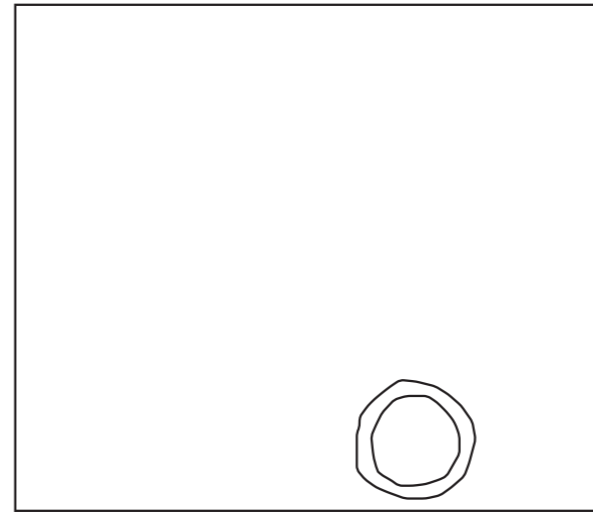
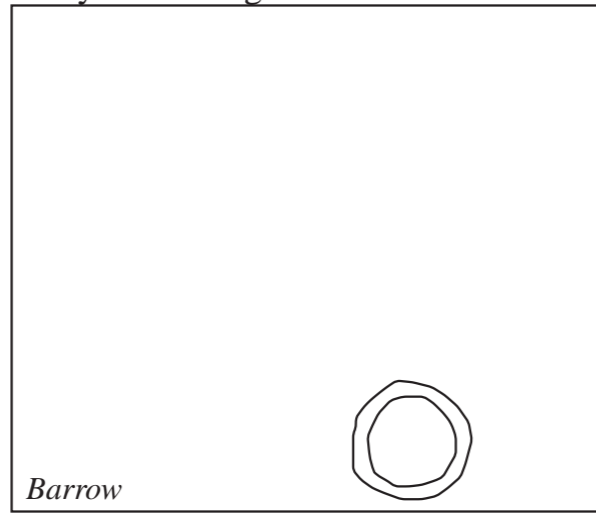




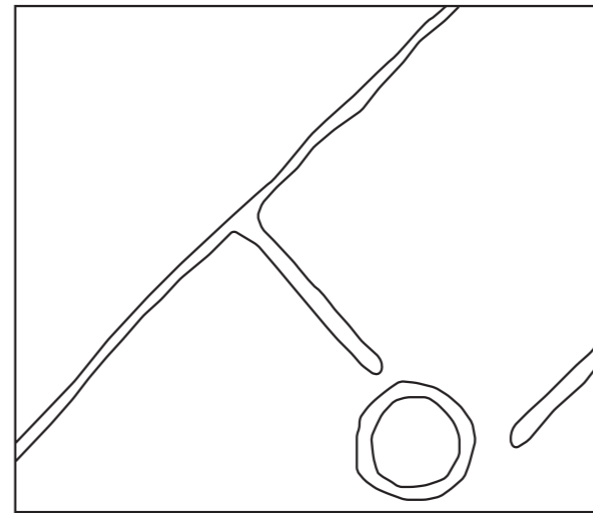
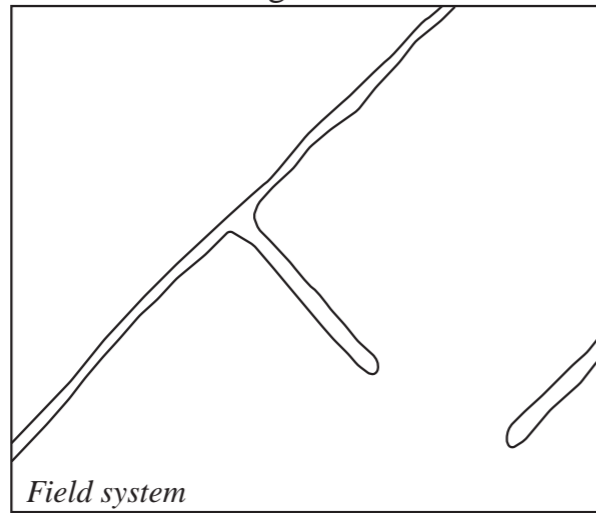
The house where I am writing this paper was built towards the beginning of this century, in the courtyard of an ancient farm whose structure is still visible. From my open window, I see an interweaving of houses and constructions, most of them dating back to the 19th century, sometimes including parts of earlier constructions from the 18th or 17th century. The 20th century here looks so localized, so secondary: it is reduced to details, such as windows, doors or, within houses and flats, furniture Right now, the present here is made up of a series of past durations that makes the present *multitemporal*.

Olivier 2001

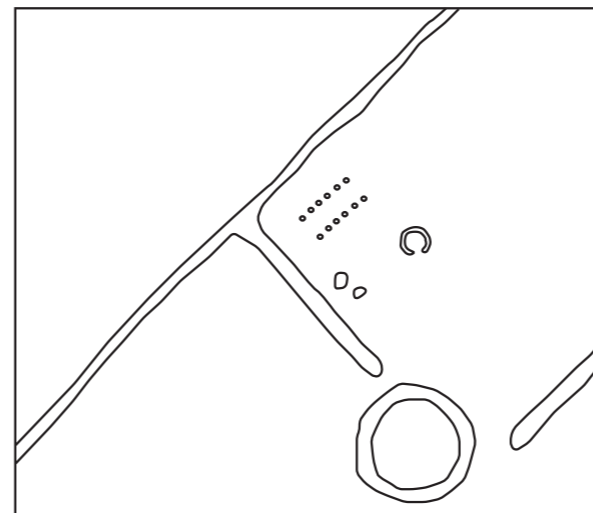
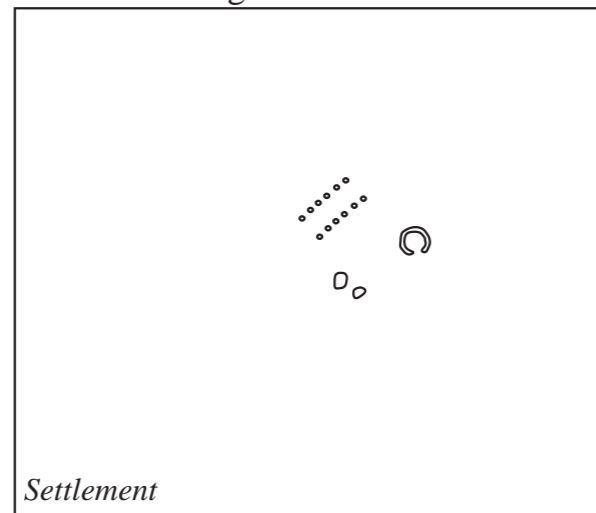
Early Bronze Age



Middle Bronze Age



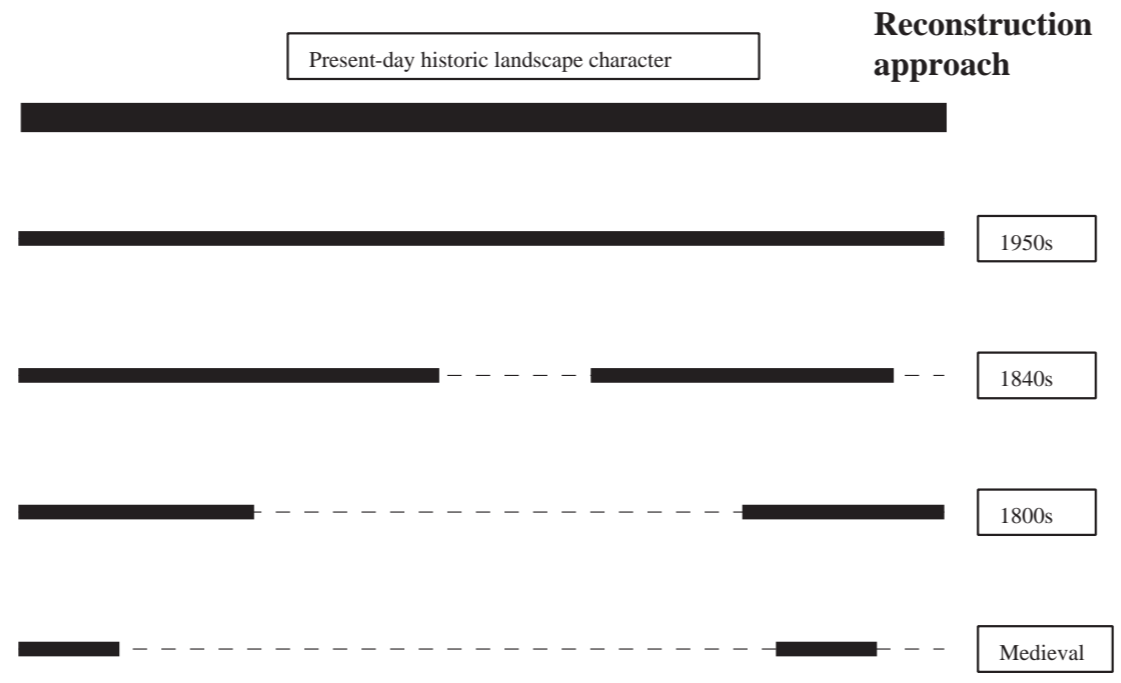
Late Bronze Age



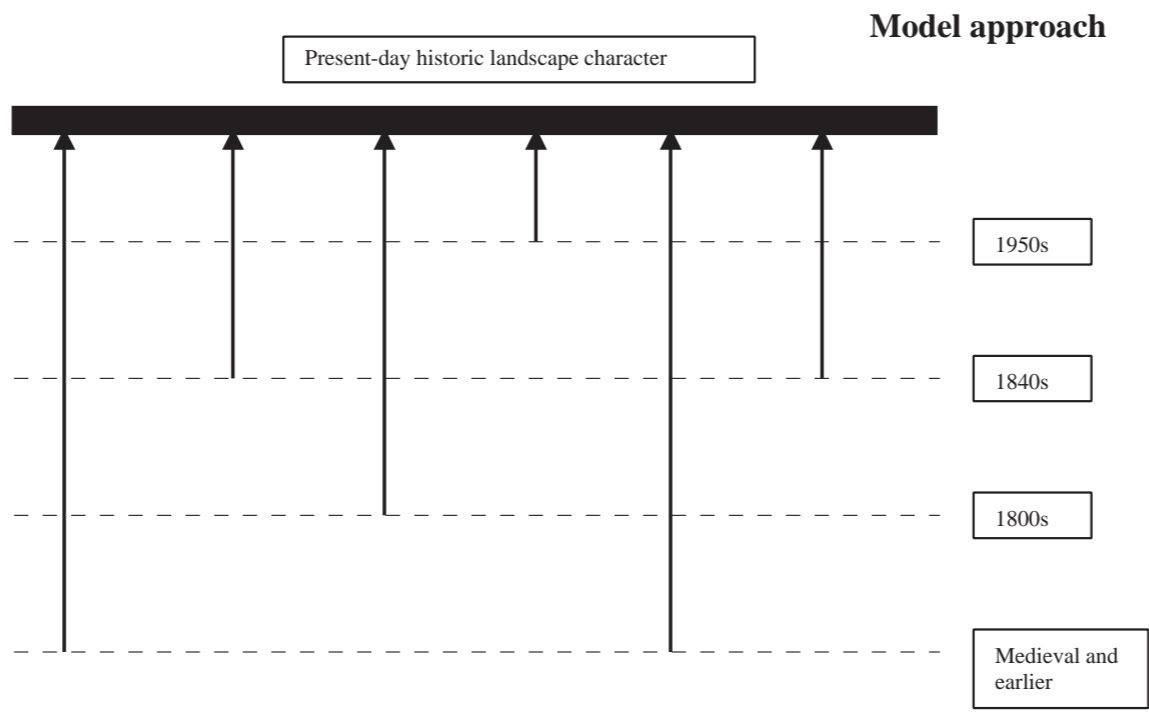
(a)

(b)

Figure 2.2 Alternative representations of a Bronze Age landscape over time.

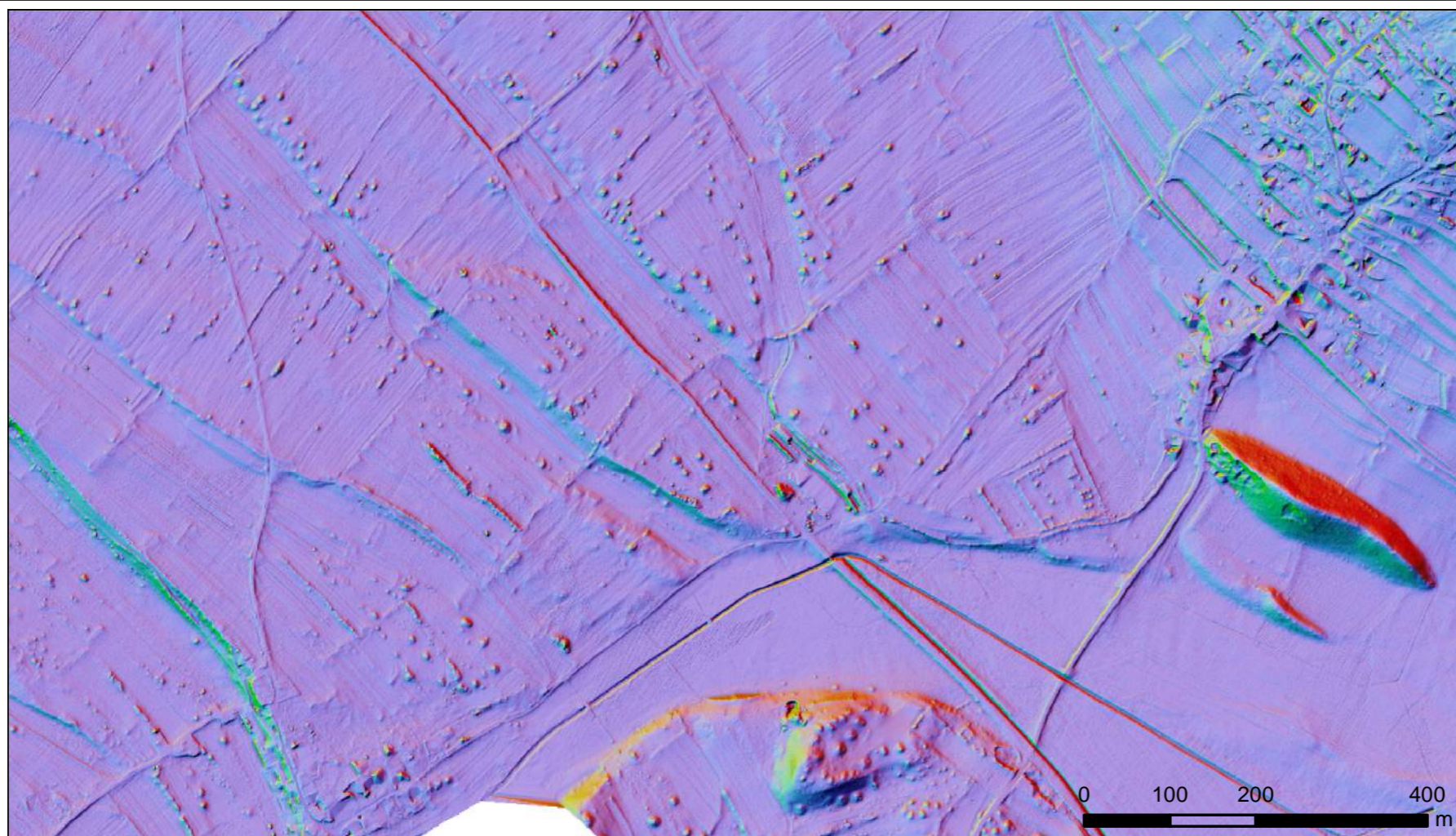


Reconstruction without necessarily indicating in what way different periods have contributed to the character of later period.



Connecting interactions that have contributed to the form of present-day landscape.

Figure 2.3 Alternative approaches to the contemporary landscape.



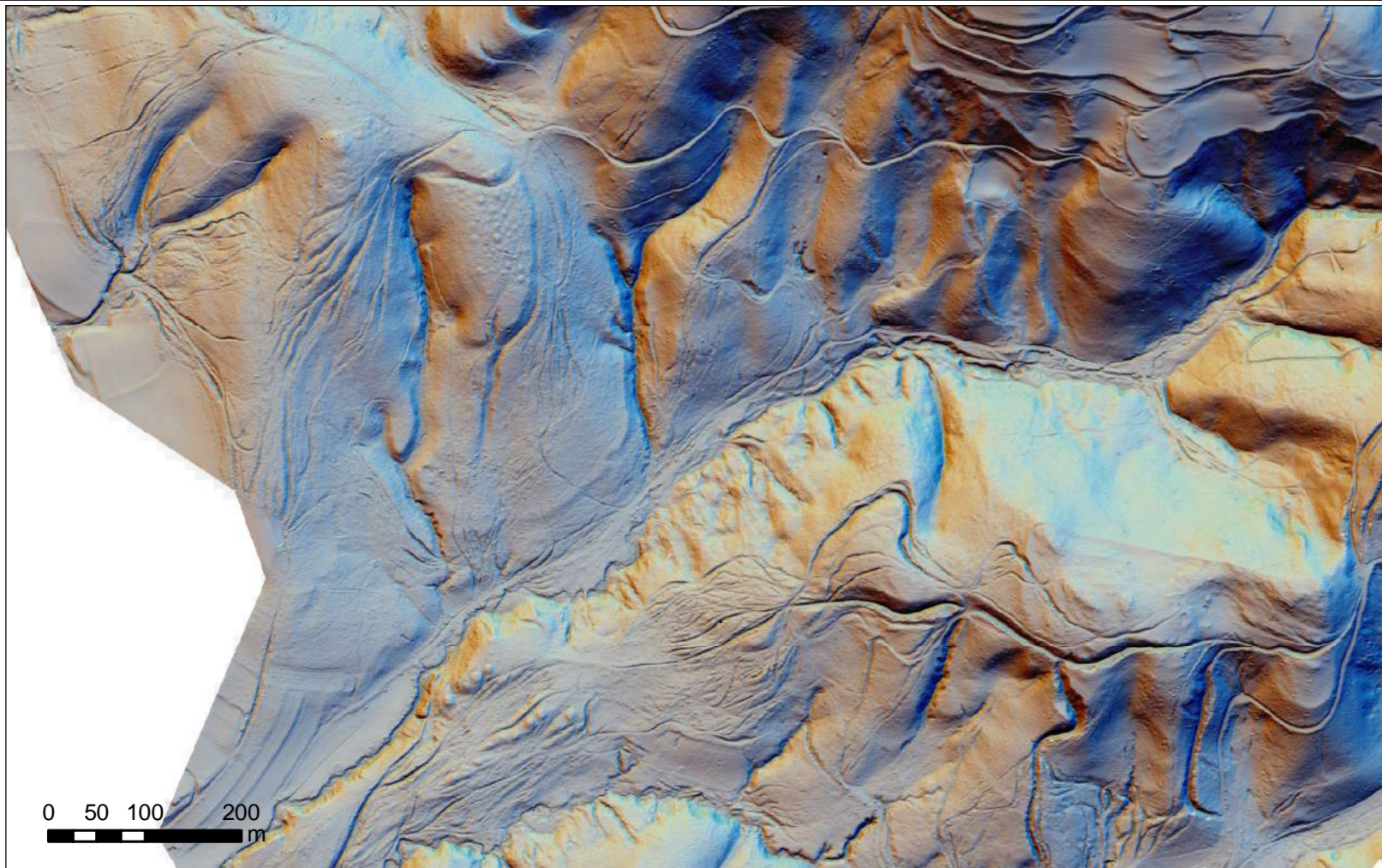
Palimpsest

Pravi/True

Kumulativni/Cummulative

Stratigrafija

Bailey G. 2007. Time perspectives, palimpsests and the archaeology. *Journal of Anthropological Archaeology* 26, 198–223.



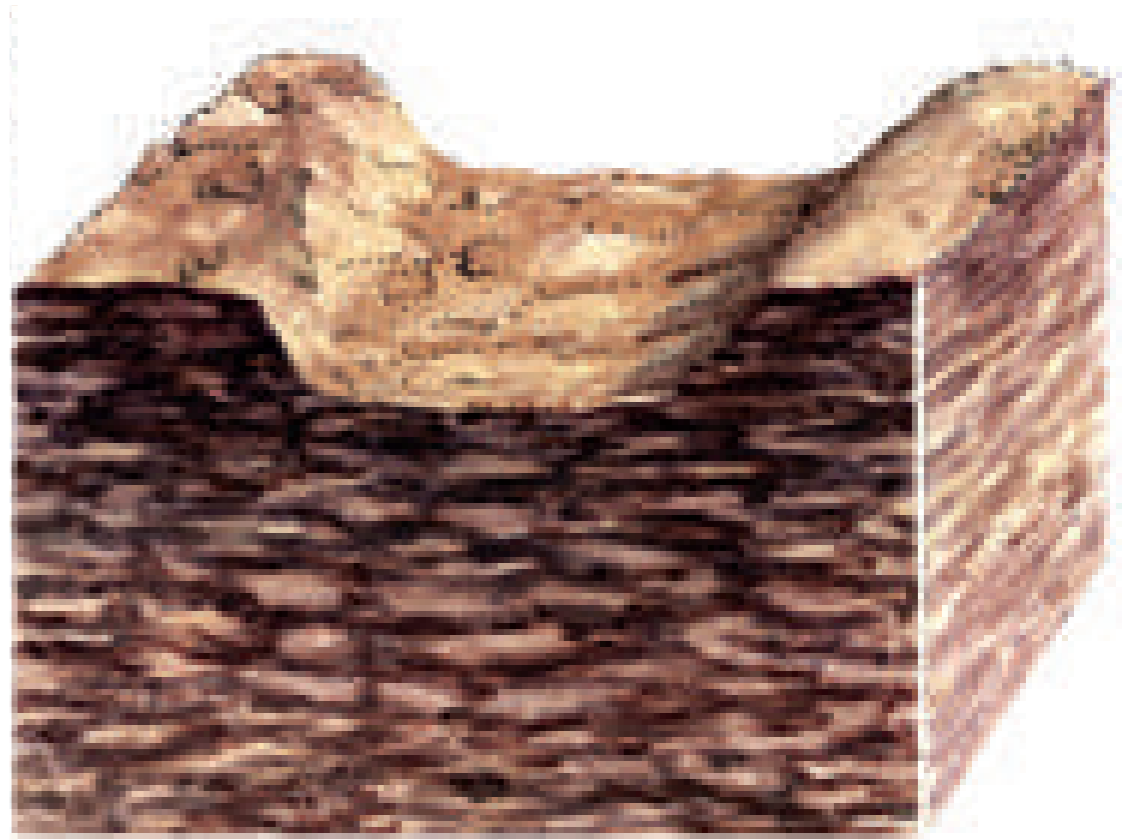
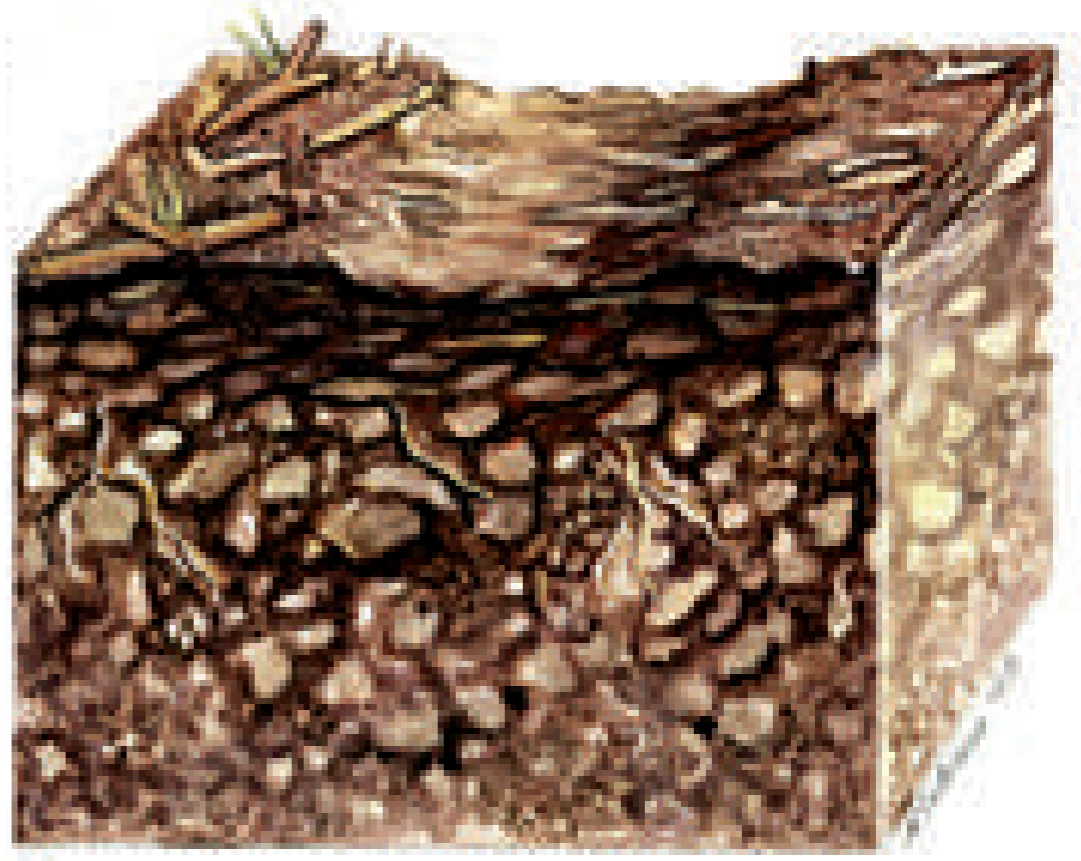
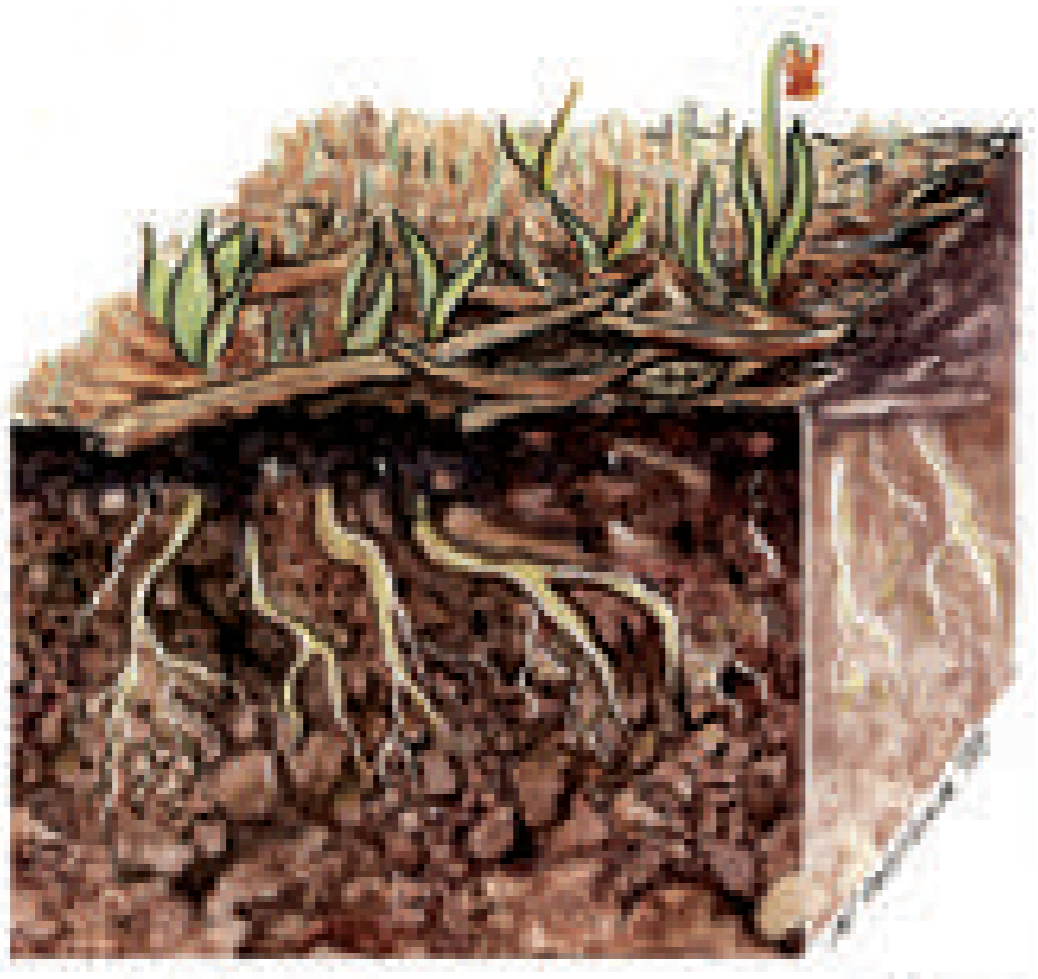
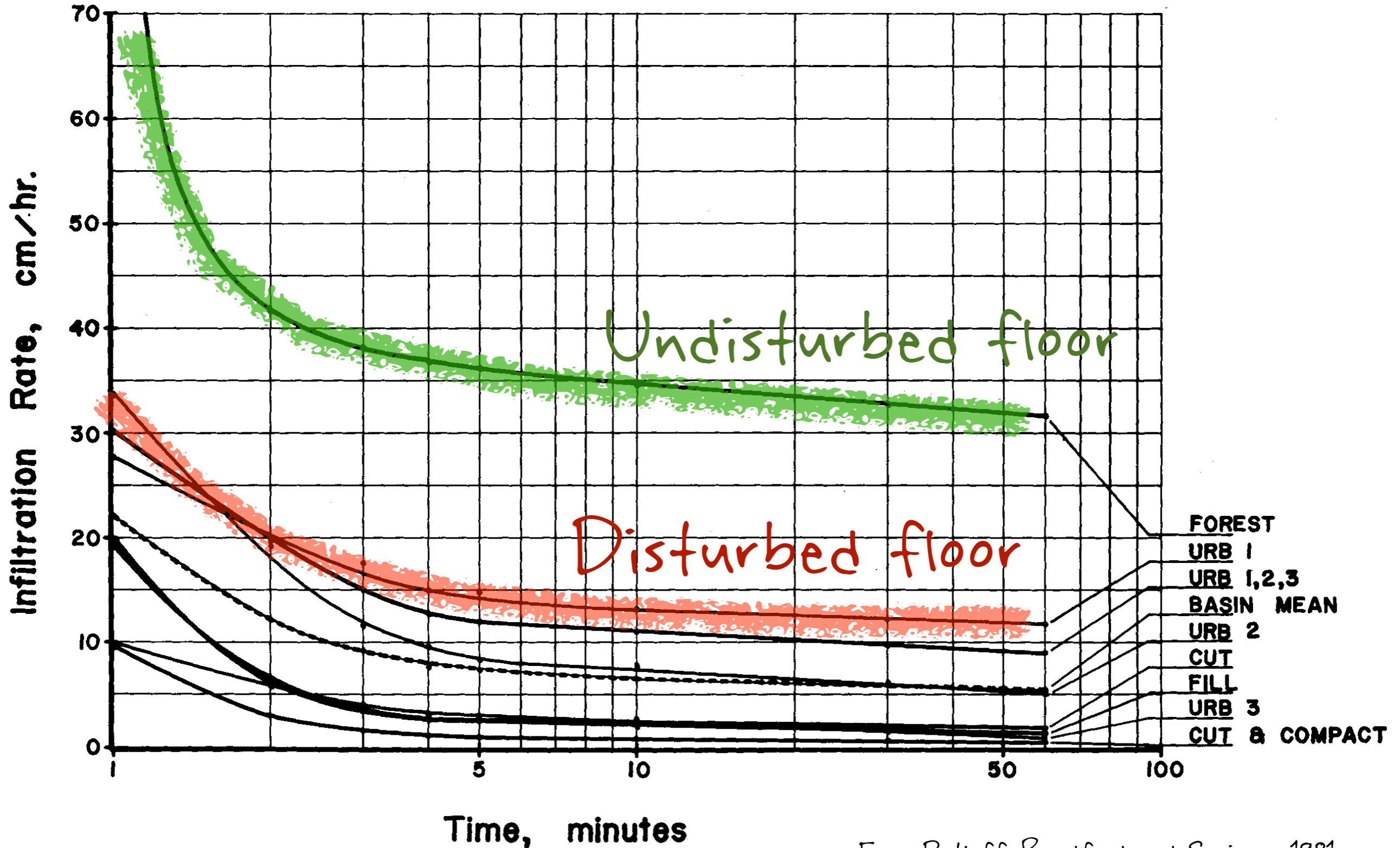
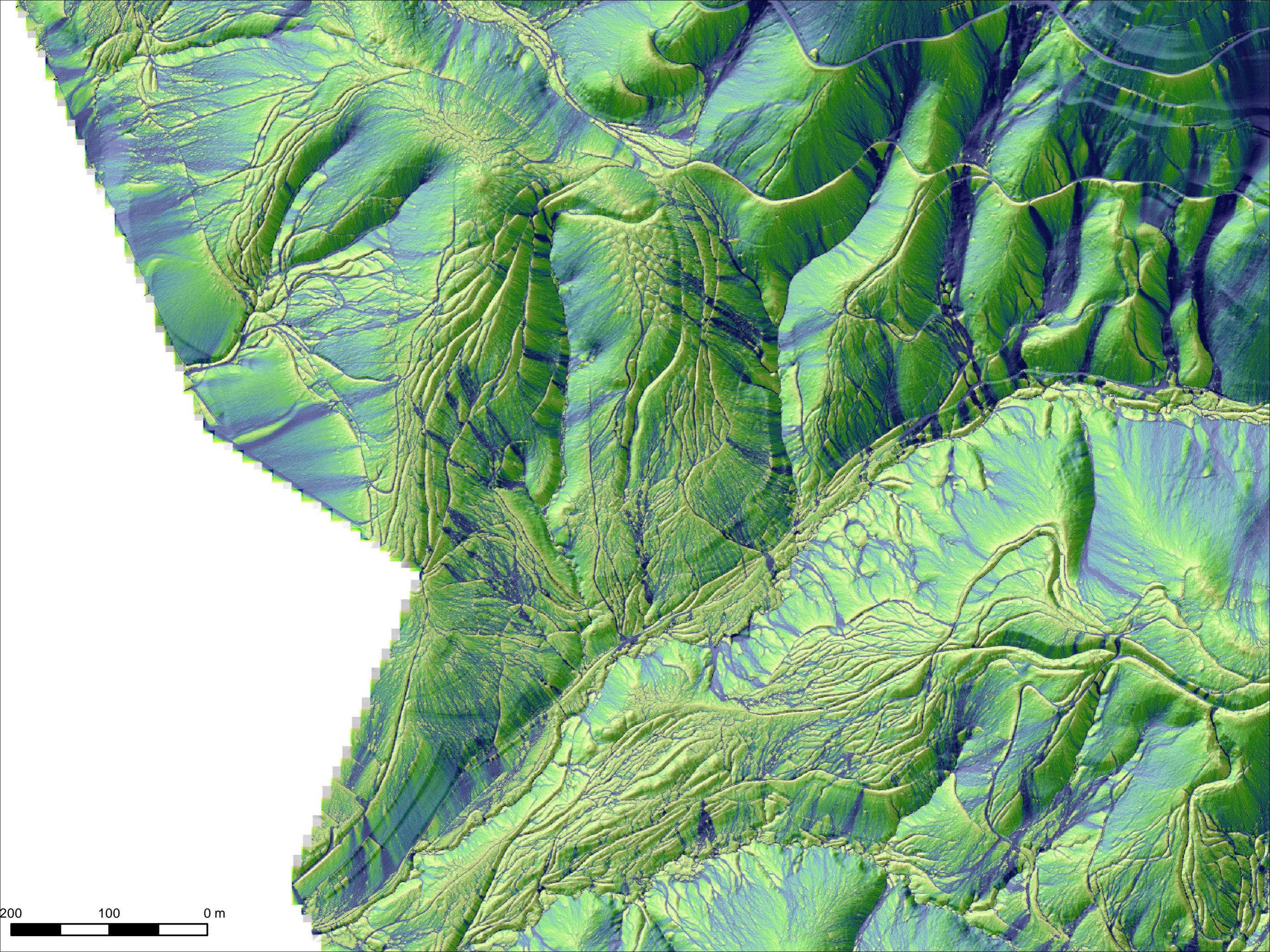


Figure 5.3

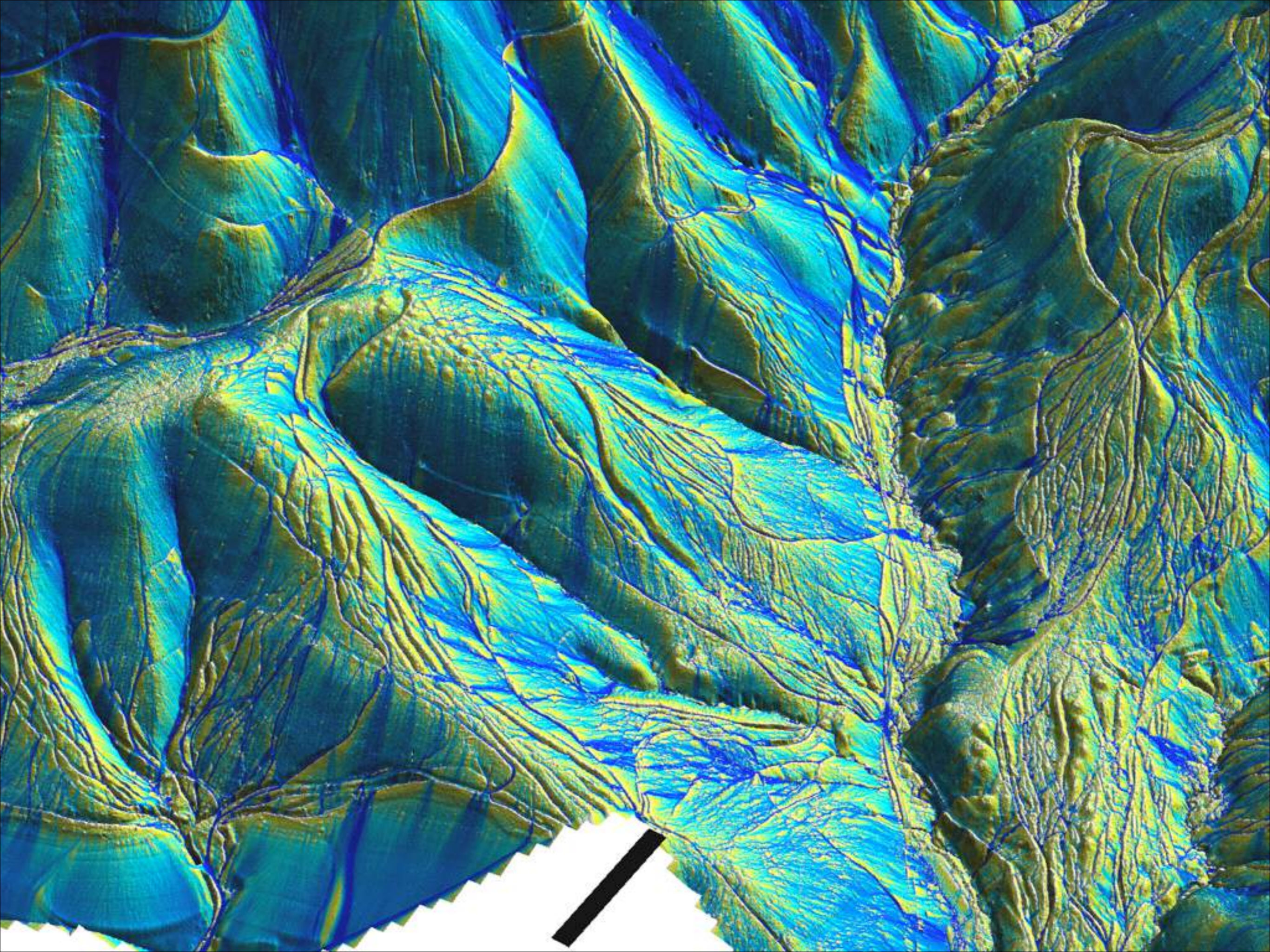
SUDBURY WATERSHED
AVERAGE INFILTRATION CURVES
WET ANTECEDENT CONDITIONS

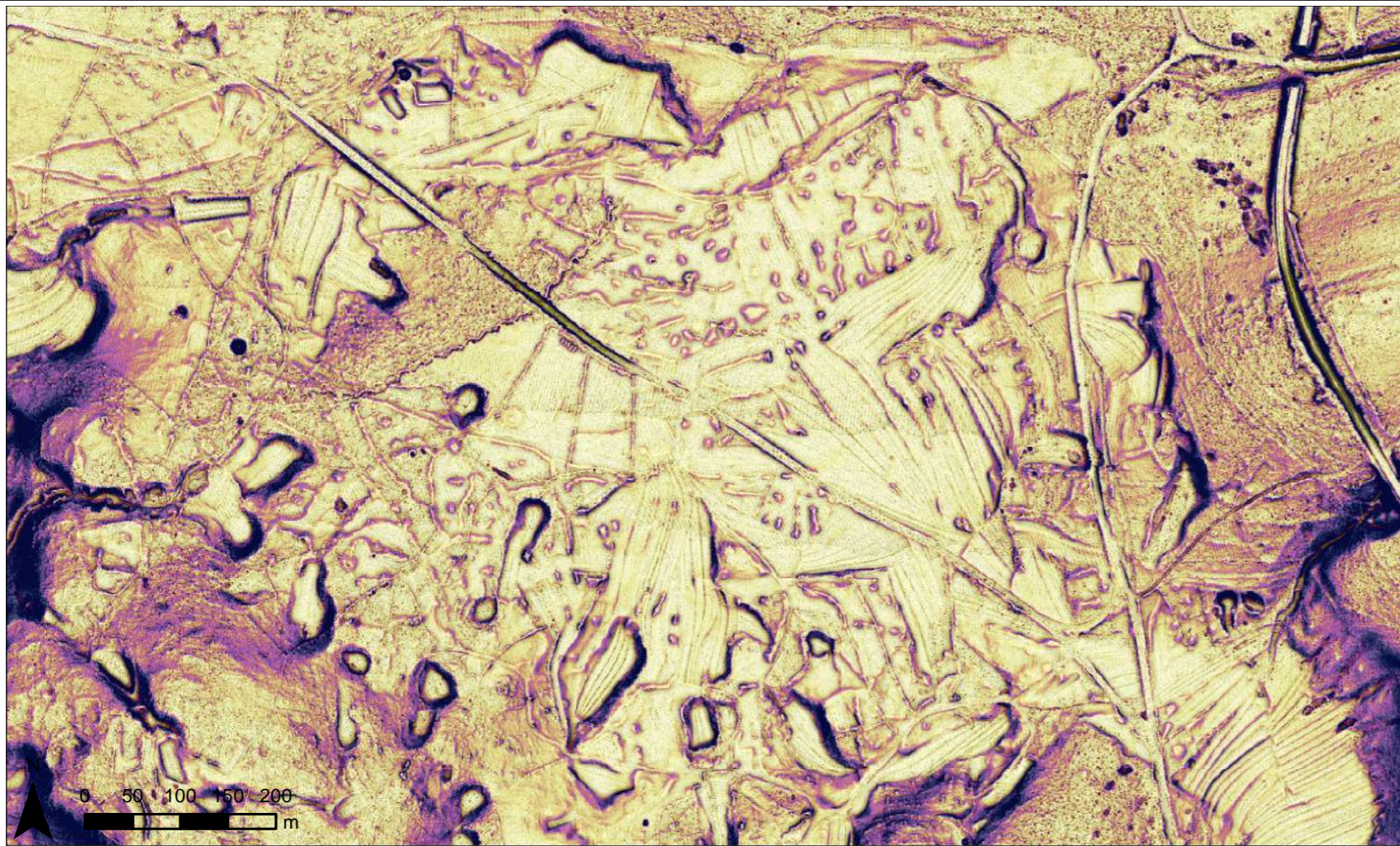


From Rotloff, Bradford and Scrivner 1981



200 100 0 m





“The temporality of the landscape”



First, human life is a process that involves the passage of time. Secondly, this life-process is also the process of formation of the landscapes in which people have lived. Time and landscape, then, are to my mind the essential points of topical contact between archaeology and anthropology.

Ingold, T. 2000. The perception of the environment. Routledge.



...the practice of archaeology is itself a form of dwelling.

The knowledge born of this practice is thus on a par with that which comes from the practical activity of the native dweller and which the anthropologist, through participation, seeks to learn and understand. For both the archaeologist and the native dweller, the landscape tells – or rather is – a story, ‘a chronicle of life and dwelling’ (Adam 1998:454). :189

Landscape ...

... is not 'land', it is not 'nature', and it is not 'space'.

Temporality ...

... is not chronology (as opposed to history), and it is not history (as opposed to chronology).

Husserl fenomenologija časnosti

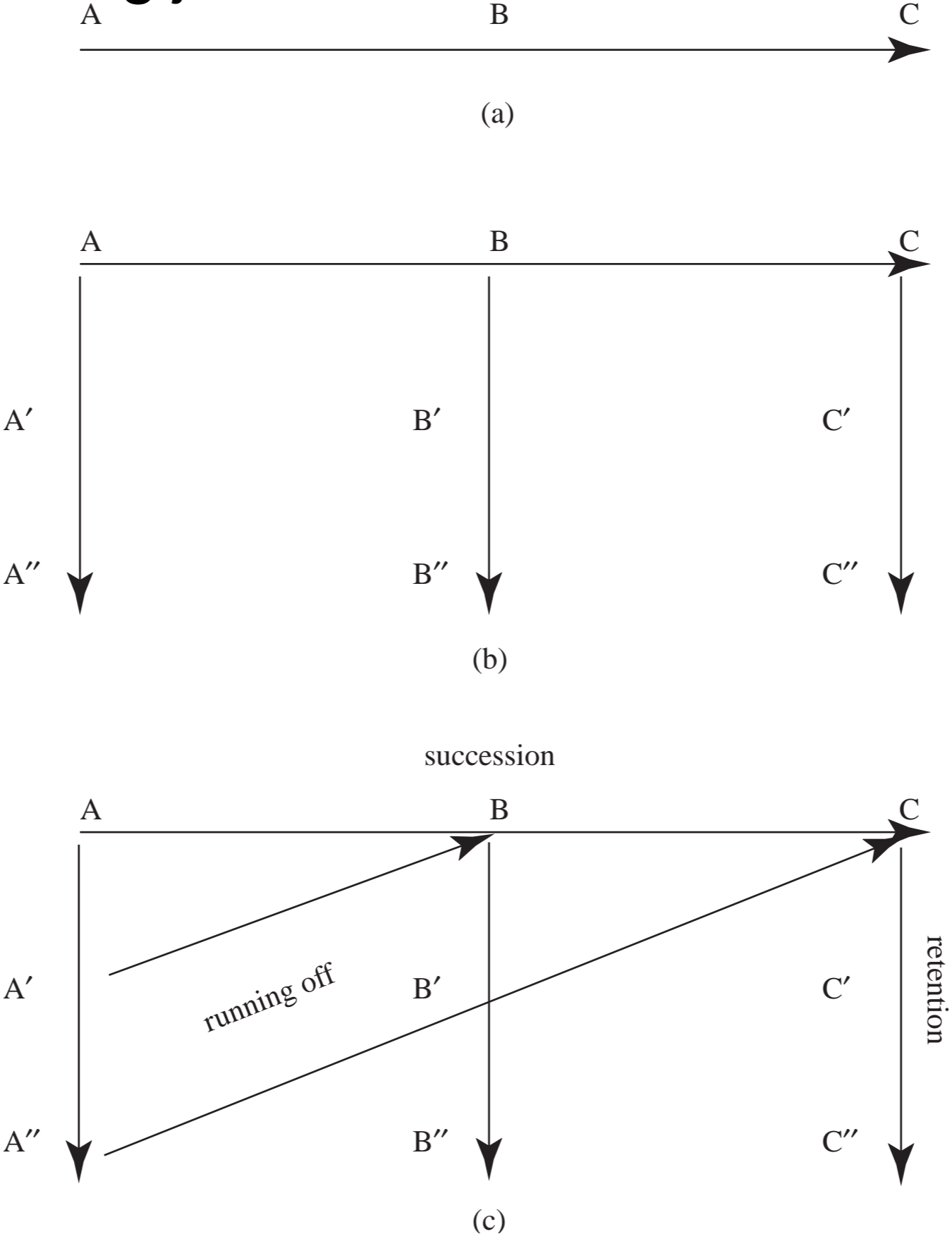
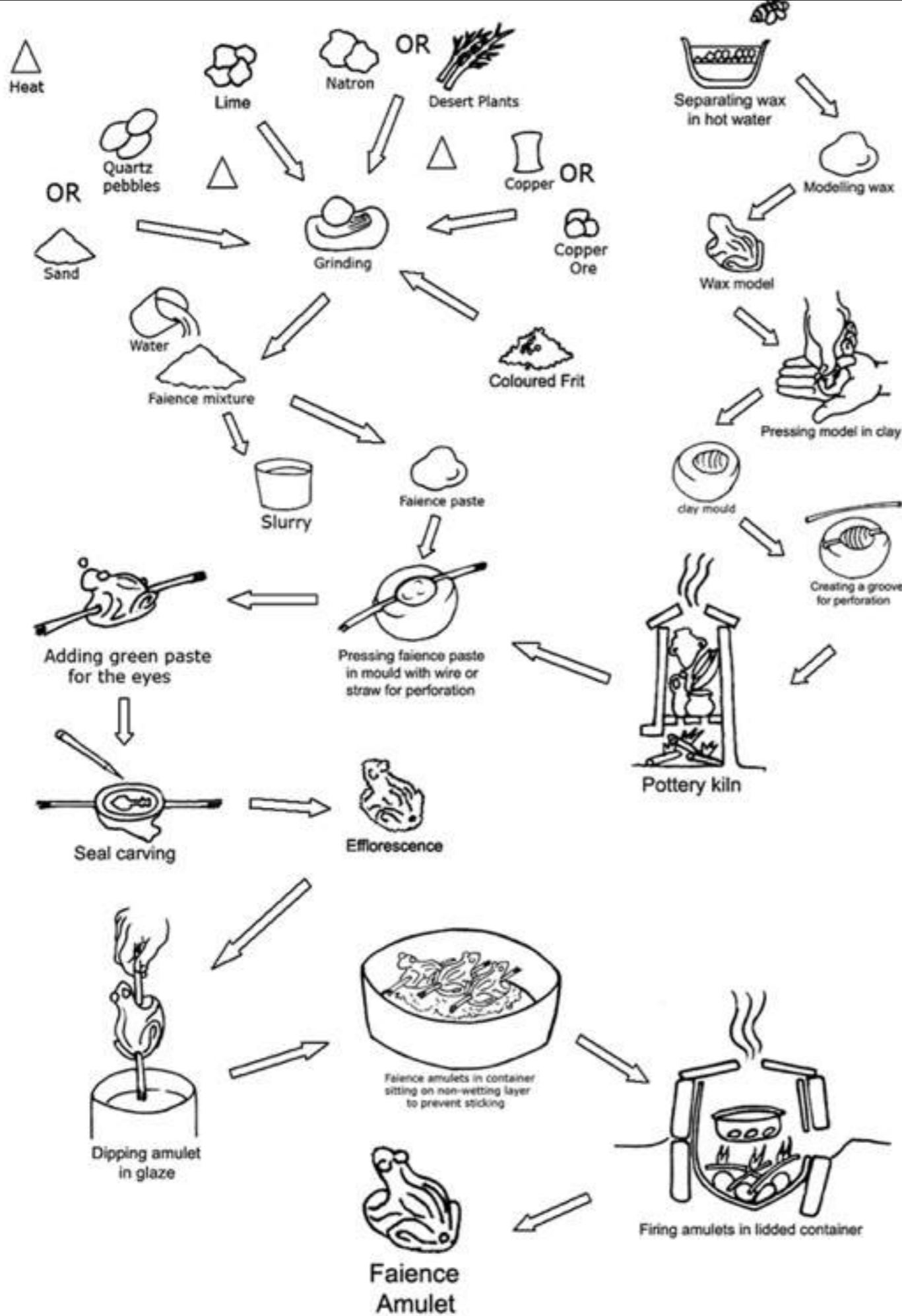


Figure 1.5 Husserl's time diagram.

chaîne opératoire/ operacijska sekvenca



Leroi-Gourhan A 1988.
Gib in Beseda. Studia
Humanitatis.

Taskscape

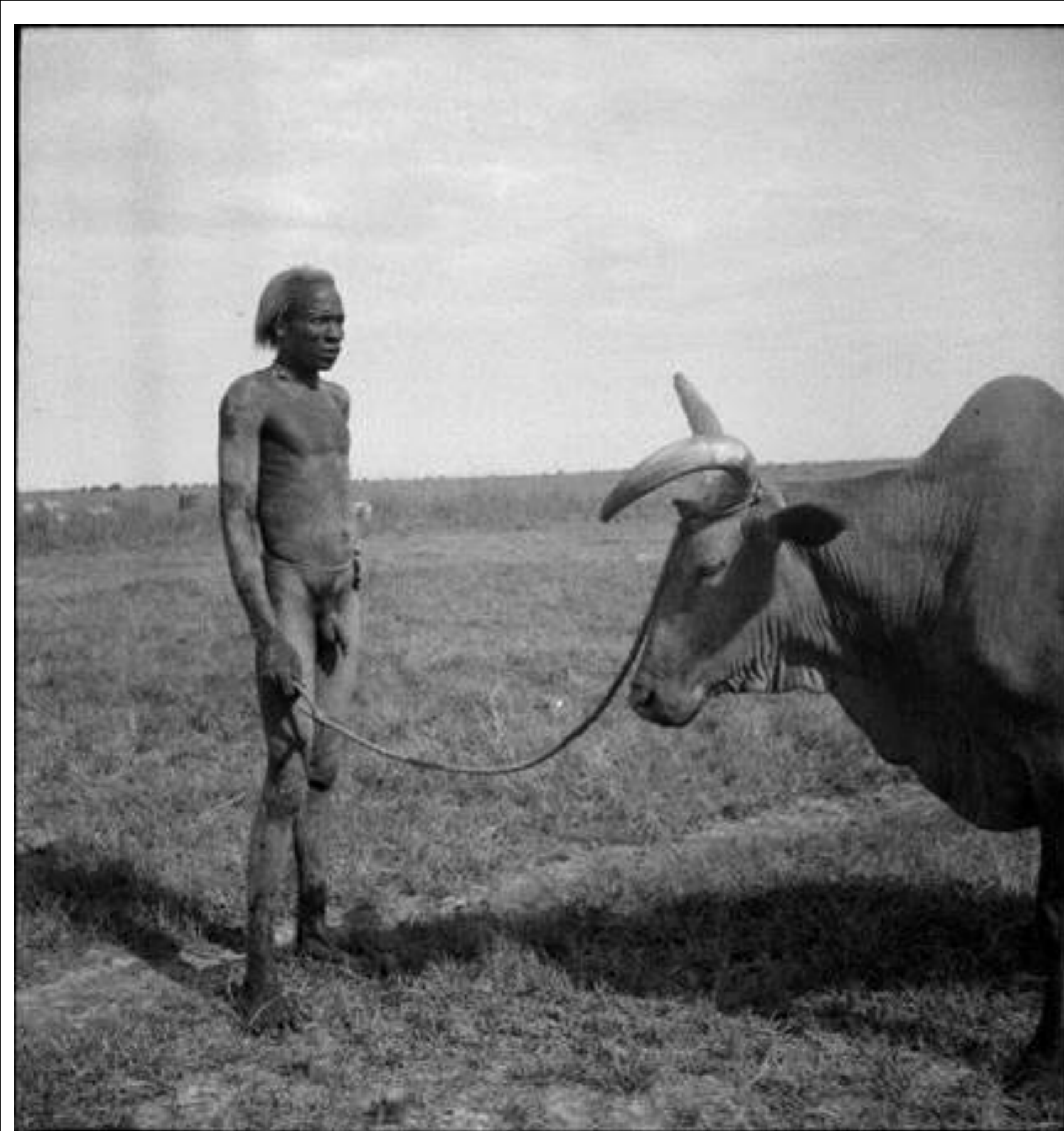


Taken together, these activities make up what I shall call the 'taskscape'.

The temporality of the taskscape is social, then, not because society provides an external frame against which particular tasks find independent measure, but because people, in the performance of their tasks, also *attend to one another*.

the landscape seems to be what we see around us, whereas the taskscape is what we hear.

the passage of time is 'primarily the succession of [pastoral] tasks and their relations to one another' (Evans Pritchard 1940: 101–2).





Hunters ...are alert to every sight, sound or smell that reveals the presence of animals, and we can be sure that the animals are likewise alert to the presence of humans, as they are also to that of one another.



Landscapes change; and change is itself an intrinsic aspect of our experience of land-scape. The landscape is a polyrhythmic composition of processes whose pulse varies from the erratic flutter of leaves to the measured drift and clash of tectonic plates. Relative to the human span, the view before us seems composed of fleeting, ephemeral effects which create a patina of transience on apparently stable forms.

(Reason 1987: 40)

Landscape



the landscape as a whole must likewise be understood as the taskscape in its embodied form: a pattern of activities ‘collapsed’ into an array of features.

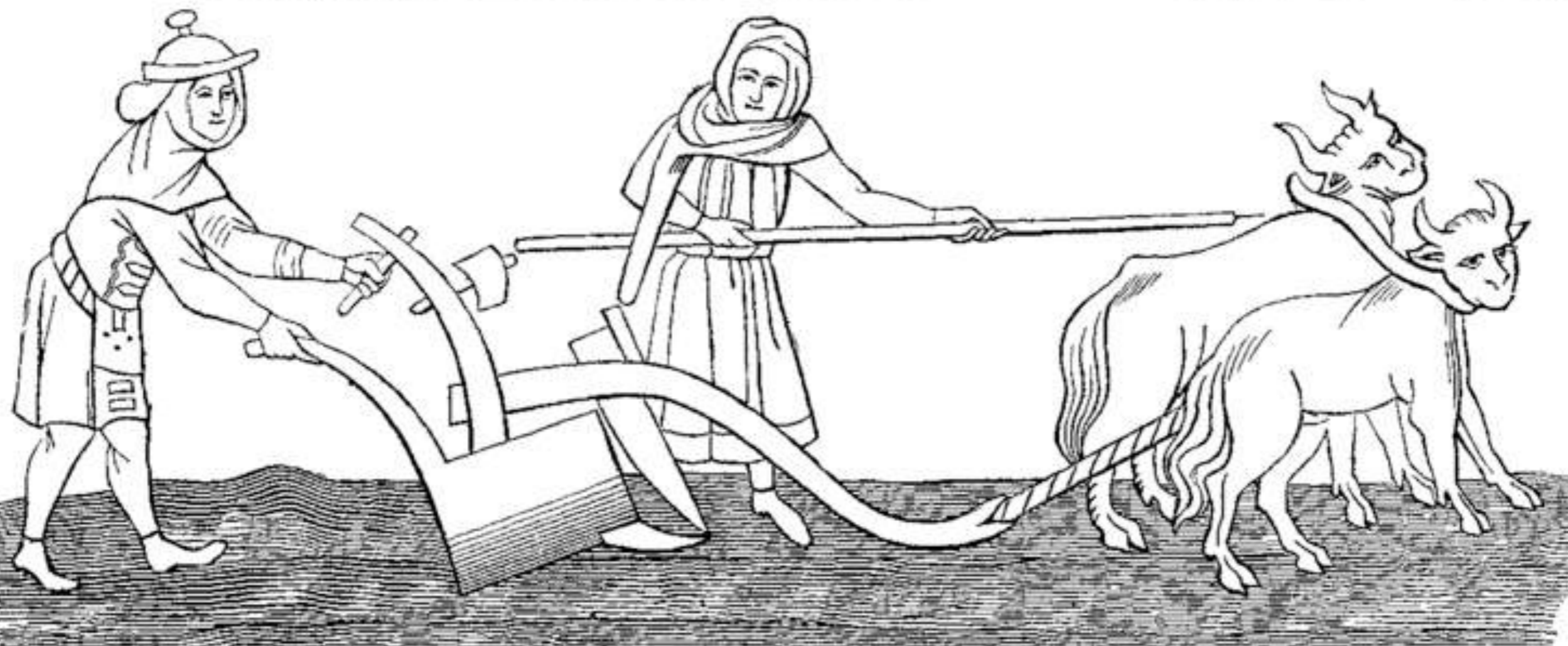


Symmetrical archaeology

... founded on the premise that things, all those physical entities we refer to as material culture, are beings in the world alongside other beings, such as humans, plants and animals” (Olsen 2003, 88).

Technologies

God spede ye plou3: & sende us kome & nolk





Body and landscape are complementary terms: each implies the other, alternately as figure and ground. The forms of the landscape are not, however, prepared in advance for creatures to occupy, nor are the bodily forms of those creatures independently specified in their genetic makeup. Both sets of forms are generated and sustained in and through the processual unfolding of a total field of relations that cut across the emergent interface between organism and environment.

Ingold 1993

Mediation

... is about manifesting something of the material world and our engagements with it, which are otherwise left behind through normal modes of documentation

... is a process that allows us to attain richer and fuller translations of bodily experience and materiality

... calls attention to the co-action of what are conventionally split apart - subject and object - in accounts of representation.