

## A Phenomenology Of Landscape Places Paths And Monuments

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Anthropology and Archaeology provides a valuable and much-needed introduction to the theories and methods of these two inter-related subjects. This volume covers the historical relationship and contemporary interests of archaeology and anthropology. It takes a broad historical approach, setting the early history of the disciplines with the colonial period during which the Europeans encountered and attempted to make sense of many other peoples. It shows how the subjects are linked through their interest in kinship, economics and symbolism, and discusses what each contribute to debates about gender, material culture and globalism in the post-colonial world.

From the frozen landscapes of the Antarctic to the haunted houses of childhood, the memory of places we experience is fundamental to a sense of self. Drawing on influences as diverse as Merleau-Ponty, Freud, and J. G. Ballard, *The Memory of Place* charts the memorial landscape that is written into the body and its experience of the world. Dylan Trigg's *The Memory of Place* offers a lively and original intervention into contemporary debates within "place studies," an interdisciplinary field at the intersection of philosophy, geography, architecture, urban design, and environmental studies. Through a series of provocative investigations, Trigg analyzes monuments in the representation of public memory; "transitional" contexts, such as airports and highway rest stops; and the "ruins" of both memory and place in sites such as Auschwitz. While developing these original analyses, Trigg engages in thoughtful and innovative ways with the philosophical and literary tradition, from Gaston Bachelard to Pierre Nora, H. P. Lovecraft to Martin Heidegger. Breathing a strange new life into phenomenology, *The Memory of Place* argues that the eerie disquiet of the uncanny is at the core of the remembering body, and thus of ourselves. The result is a compelling and novel rethinking of memory and place that should spark new conversations across the field of place studies. Edward S. Casey, Distinguished Professor of Philosophy at Stony Brook University and widely recognized as the leading scholar on phenomenology of place, calls *The Memory of Place* "genuinely unique and a signal addition to phenomenological literature. It fills a significant gap, and it does so with eloquence and force." He predicts that Trigg's book will be "immediately recognized as a major original work in phenomenology."

This book is a phenomenological investigation of the interrelations of tradition, memory, place and the body. Drawing upon philosophers such as Husserl, Heidegger, Merleau-Ponty, Gadamer, and Ricoeur, Janet Donohoe uses the idea of a palimpsest to argue that layers of the past are carried along as traditions, through places and bodies, such that we can speak of memory as being written

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upon place and place as being written upon memory. In dialogue with theorists such as Jeff Malpas and Ed Casey, Donohoe focuses on analysis of monuments and memorials to investigate how such deliberate places of collective memory can be ideological, or can open us to the past and different traditions. The insights in this book will be of particular value to place theorists and phenomenologists in disciplines such as philosophy, geography, memory studies, public history, and environmental studies.

Provides a descriptive treatment of varieties of human memory, including recognising and reminding, reminiscing and commemorating, body memory and place memory. Bringing to light forgotten aspects of human memory - everyday occurrences as well as unusual instances - this study demonstrates that nothing in our lives is unaffected by remembering.

Bringing together literary and cultural studies scholars, historians, artists and creative writers, this collection examines the different ways in which human beings respond to, debate and interact with landscape. While the essays most often begin with the broadly literary - the memoir, the travelogue, the novel, poetry - the contributors approach the topic in diverse and innovative ways. Taken together, the essays interrogate important issues about how we live now and might live in the future.

The Bronze Age was a time of affluence and innovation for Crete, a unique "moment" in the early history of architecture that, in a bizarre way, echos the modern world of the 20th century AD. The mythical Daidalos, with his many attributes and tasks, stands for the prototype of "an architect at work," following orders and desires set by his clients and by society. The labyrinth, as a paradigm of order, stands for the primordial idea of architecture and a metaphor of human existence. In this book, architecture is the protagonist and phenomenology the basic tool of thought. It addresses archaeologists, architectural historians, and architects alike, in the hope that it will prove useful to those interested in understanding the Minoan world through its architecture as much as those interested in exploring architecture through the Minoan paradigm.

This book offers an accessible presentation of phenomenological approaches to place that draws valuable connections between different disciplines that focus on and investigate questions of place.

This substantially expanded edition of Belden C. Lane's *Landscapes of the Sacred* includes a new introductory chapter that offers three new interpretive models for understanding American sacred space. Lane maintains his approach of interspersing shorter and more personal pieces among full-length essays that explore how Native American, early French and Spanish, Puritan New England, and Catholic Worker traditions has each expressed the connection between spirituality and place. A new section at the end of the book includes three chapters that address methodological issues in the study of spirituality, the symbol-making process of religious experience, and the tension between place and placelessness in Christian spirituality.

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This volume presents essays assessing the contributions phenomenology has to make to environmental studies.

This book addresses the personal effects of poverty, social deprivation and inequality using a phenomenological approach.

Attempts to develop a theory of understanding architecture in concrete, existential terms, following the guidelines of Heidegger themes among the essays resurface and resonate. Though our request for essays was broad and open-ended, we found that topics such as seeing, authenticity, interpretation, wholeness, care, and dwelling ran as undercurrents throughout. Our major hope is that each essay plays a part in revealing a larger whole of meaning which says much about a more humane relationship with places, environments and the earth as our home. Part I. Beginnings and directions At the start, we recognize the tremendous debt this volume owes to philosopher Martin Heidegger (1890-1976), whose ontological excavations into the nature of human existence and meaning provide the philosophical foundations for many of the essays, particularly those in Part I of the volume. Above all else, Heidegger was regarded by his students and colleagues as a master teacher. He not only thought deeply but was also able to show others how to think and to question. Since he, perhaps more than anyone else in this century, provides the instruction for doing a phenomenology and hermeneutic of humanity's existential situation, he is seminal for phenomenological and hermeneutical research in the environmental disciplines. He presents in his writings what conventional scholarly work, especially the scientific approach, lacks; he helps us to evoke and understand things through a method that allows them to come forth as they are; he provides a new way to speak about and care for our human nature and environment.

Classic Writings for a Phenomenology of Practice features examples of newly translated classic phenomenological texts that have been largely forgotten or misunderstood. The writings are unique in that they speak to the practice of doing phenomenological research for the purpose of gaining insights and better understandings regarding aspects of professional practice and ordinary life phenomena and events. Phenomenology does not have to be impenetrable philosophy, dealing with tedious technical issues. Instead, phenomenology may offer relevance, value, and enduring allure to readers and researchers who are engaged with the quotidian life experiences and events of students, patients, clients, friends, and other individuals. This phenomenological approach aims to stay as close as possible to the ordinary events of everyday life: seeing the first smile of a child, feeling compulsive, being humorous, having a conversation, experiencing childhood secrecy, encountering new things—topics that span a manifold of life experiences. In this collection of classic phenomenological writings, each author is thoughtfully introduced, and each text is followed by a conversational descant: a reflection on the phenomenological reflection. The presentation of these classic writings and their reflections aims to show us what it

means to do phenomenology directly on the phenomena that we live—thus asking us to be attentive to the fascinating varieties and subtleties of primal lived experiences and consciousness in all its remarkable complexities. This book is relevant for scholars and students who are interested in human science research and the origins and practices of the phenomenological method.

London's Urban Landscape is the first major study of a global city to adopt a materialist perspective and stress the significance of place and the built environment to the urban landscape. Edited by Christopher Tilley, the volume is inspired by phenomenological thinking and presents fine-grained ethnographies of the practices of everyday life in London. In doing so, it charts a unique perspective on the city that integrates ethnographies of daily life with an analysis of material culture. The first part of the volume considers the residential sphere of urban life, discussing in detailed case studies ordinary residential streets, housing estates, suburbia and London's mobile 'linear village' of houseboats. The second part analyses the public sphere, including ethnographies of markets, a park, the social rhythms of a taxi rank, and graffiti and street art. London's Urban Landscape returns us to the everyday lives of people and the manner in which they understand their lives. The deeply sensuous character of the embodied experience of the city is invoked in the thick descriptions of entangled relationships between people and places, and the paths of movement between them. What stories do door bells and house facades tell us about contemporary life in a Victorian terrace? How do antiques acquire value and significance in a market? How does living in a concrete megastructure relate to the lives of the people who dwell there? These and a host of other questions are addressed in this fascinating book that will appeal widely to all readers interested in London or contemporary urban life.

From his initial writings on imagination and memory, to his recent studies of the glance and the edge, the work of American philosopher Edward S. Casey continues to shape 20th-century philosophy. In this first study dedicated to his rich body of work, distinguished scholars from philosophy, urban studies and architecture as well as artists engage with Casey's research and ideas to explore the key themes and variations of his contribution to the humanities. Structured into three major parts, the volume reflects the central concerns of Casey's writings: an evolving phenomenology of imagination, memory, and place; representation and landscape painting and art; and edges, glances, and voice. Each part begins with an extended interview that defines and explains the topics, concepts, and stakes of each area of research. Readers are thus offered an introduction to Casey's fascinating body of work, and will gain a new insight into particular aspects and applications of Casey's research. With a complete bibliography and an introduction that at once stresses each of Casey's areas of research while putting into perspective their overarching themes, this authoritative volume identifies the overall coherence and interconnections of Edward S. Casey's work and his impact on contemporary thought.

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This book represents an innovative experiment in presenting the results of a large-scale, multidisciplinary archaeological project. The well-known authors and their team examined the Neolithic and Bronze Age landscapes on Bodmin Moor of Southwest England, especially the site of Leskernick. The result is a multivocal, multidisciplinary telling of the stories of Bodmin Moor—both ancient and modern—using a large number of literary genres and academic disciplines. Dialogue, storytelling, poetry, photo essays and museum exhibits all appear in the volume, along with contributions from archaeologists, anthropologists, sociologists, geologists, and ecologists. The result is a major synthesis of the Bronze Age settlements and ritual sites of the Moor, contextualized within the Bronze Ages of southwestern and central Britain, and a tracing of the changing meaning of this landscape over the past five thousand years. Of obvious interest to those in British prehistory, this is a substantial presentation of a groundbreaking project that will also be of interest to many concerned with the interpretation of social landscapes and the public presentation of archaeology.

First published forty years ago and still widely referenced, Edward Relph's *Place and Placelessness* has taken its place as a classic of the phenomenological approach to the study of place and has influenced a generation of scholars. For this reprint Professor Relph has written a new introduction setting his original work in its contemporary context. He shows how the concepts of place have been modified and yet continue to be of vital importance in interpreting a world which travel and commerce have made very different from that of 1976. In his words: "sense of place has the potential to serve as a pragmatic foundation for addressing the profound local and global challenges, such as climate change and economic disparity, that are emerging in the present century."

Eleven papers extend discussion of the role and importance of the landscape and the wider environment to past societies, and to the understanding and interpretation of their material remains, into consideration of the significance of the celestial environment: the skyscape. The role of the sky for past societies has been relegated to the fringes of archaeological discourse. Nevertheless archaeoastronomy has developed a new rigour in the last few decades and the evidence suggests that it can provide insights into the beliefs, practices and cosmologies of past societies. *Skyscapes* explores the current role of archaeoastronomical knowledge in archaeological discourse and how to integrate the two. It shows how it is not only possible but even desirable to look at the skyscape to shed further light on human societies. This is achieved by first exploring the historical relationship between archaeoastronomy and academia in general, and with archaeology in particular. The volume continues by presenting case-studies that either demonstrate how archaeoastronomical methodologies can add to our current understanding of past societies, their structures and beliefs, or how integrated approaches can raise new questions and even revolutionise current views of the past. This book tells the history of the changing gendered landscapes of northern Mozambique from the perspective of women who fought in the armed struggle for national independence, diverting from the often-told narrative of women in nationalist wars that emphasizes a linear plot of liberation. Taking a novel approach in focusing on the body, senses, and landscape, Jonna Katto, through a study of the women ex-combatants' lived landscapes, shows how their life trajectories unfold as nonlinear spatial histories. This brings into focus the women's shifting and multilayered negotiations for personal space and belonging. This book explores the life memories of the now aging female ex-combatants in the province of Niassa in northern Mozambique, looking at how the female ex-combatants' experiences of living in these northern landscapes have shaped their sense of socio-spatial belonging and attachment. It builds on the premise that individual embodied memory cannot be separated from social memory; personal lives are culturally shaped. Thus, the book does not only tell the history of a small and rather unique group of women but also speaks about wider cultural histories of body-landscape relations in northern Mozambique and especially changes in those relations.

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Enriching our understanding of the gendered history of the liberation struggle in Mozambique and informing broader discussions on gender and nationalism, this book will be of interest to students and scholars of African history, especially the colonial and postcolonial history of Lusophone Africa, as well as gender/women's history and peace and conflict studies.

This book describes the essential forms which imagination assumes in everyday life. In a detailed analysis of the fundamental features of all imaginative experience, the author shows imagining to be eidetically distinct from perceiving and defines it as a radically autonomous act, involving a characteristic freedom of mind. A new preface places this book within the context of current issues in philosophy and psychology.

Long before astronomy was a science, humans used the stars to mark time, navigate, organize planting and dramatize myths. This encyclopaedia draws on archaeological evidence and oral traditions to reveal how prehistoric humans perceived the skies and celestial phenomena.

With Wayne Bennett From the silky wax qualities of the surfaces of some quartz menhirs to the wood-grain textures of others, to the golden honeycombed limestones of Malta, to the icy frozen waves of the Cambrian sandstone of south-east Sweden, this book investigates the sensuous material qualities of stone. Tactile sensations, sonorous qualities, colour, and visual impressions are all shown to play a vital part in our understanding of the power and significance of prehistoric monuments in relation to their landscapes. In *The Materiality of Stone*, Christopher Tilley presents a radically new way of analyzing the significance of both 'cultural' and 'natural' stone in prehistoric European landscapes. Tilley's groundbreaking approach is to interpret human experience in a multidimensional and sensuous human way, rather than through an abstract analytical gaze. The studies range widely from the menhirs of prehistoric Brittany to Maltese Neolithic temples to Bronze Age rock carvings and cairns in southern Sweden. Tilley leaves no stone unturned as he also considers how the internal spaces and landscape settings are interpreted in relation to artifacts, substances, and related places that were deeply meaningful to the people who inhabited them and remain no less evocative today. In its innovative approach to understanding human experience through the tangible rocks and stone of our past, *The Materiality of Stone* is both a major theoretical and substantive contribution to the field of material culture studies and the study of European prehistory.

Contributors include architects, philosophers, landscape architects, and geographers, who focus on the question of how people might see and understand the natural and built environments in a deeper, more perceptive way. What is a sense of place and how can it be supported by architecture, policy, and education? Why are places important to people, and can designers and policy-makers create better places? Is there a way to see and understand what might help to make buildings, landscapes, and places that are beautiful, alive, and humane? What role do the geographical and architectural environments play in human life?

Looks at how teenagers in one small town use spaces and give value and meaning to specific places.

*A Phenomenology of Landscape Places, Paths and Monuments* Bloomsbury USA Academic

This book takes a new approach to writing about the past. Instead of studying the prehistory of Britain from Mesolithic to Iron Age times in terms of periods or artifact classifications, Tilley examines it through the lens of their geology and landscapes, asserting the fundamental significance of the bones of the land in the process of human occupation over the long *durée*. Granite uplands, rolling chalk downlands, sandstone moorlands, and pebbled hilltops each create their own potentialities and symbolic resources for human settlement and require

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forms of social engagement. Taking his findings from years of phenomenological fieldwork experiencing different landscapes with all senses and from many angles, Tilley creates a saturated and historically imaginative account of the landscapes of southern England and the people who inhabited them. This work is also a key theoretical statement about the importance of landscapes for human settlement.

The understanding and interpretation of ancient architecture, landscapes, and art has always been viewed through an iconographic lens—a cognitive process based on traditional practices in art history. But ancient people did not ascribe their visions on canvas, rather on hills, stones, and fields. Thus, Chris Tilley argues, the iconographic approach falls short of understanding how ancient people interacted with their imagery. A kinaesthetic approach, one that uses the full body and all the senses, can better approximate the meaning that these artifacts had for their makers and today's viewers. The body intersects the landscape in a myriad of ways—through the effort to reach the image, the angles that one can use to view, the multiple senses required for interaction. Tilley outlines the choreographic basis of understanding ancient landscapes and art phenomenologically, and demonstrates the power of his thesis through examples of rock art and megalithic architecture in Norway, Ireland, and Sweden. This is a powerful new model from one of the leading contemporary theorists in archaeology.

Professor H. L. Van Breda had hoped to write this preface, but his recent, unexpected and untimely death has left that task in my hands. Although my remarks will not be as eloquent and insightful as his surely would have been, some few words are clearly in order here; for the phenomenological community has not only lost the leadership of Fr. Van Breda these last years, but also the scholarship and leadership of Aron Gurwitsch and Alden Fisher - both contributors to this volume - as well as that of Dorion Cairns and John Wild. Our leaders are fewer now but Herbert Spiegelberg is still very obviously one of them. This volume thus presents the work of some of the past and presently recognized leaders in phenomenology - e. g. Gurwitsch, Straus, and Fisher - but, more important perhaps, it also presents the work of some of those who are sure to be future leaders of our community of phenomenological philosophers, if in fact they have not already achieved this status. Most, if not all, of the contributors to this volume are in some way or another indebted to Herbert Spiegelberg and his work in phenomenology.

Offers a new approach to landscape perception. This book is an extended photographic essay about topographic features of the landscape. It integrates philosophical approaches to landscape perception with anthropological studies of the significance of the landscape in small-scale societies. This perspective is used to examine the relationship between prehistoric sites and their topographic settings. The author argues that the architecture of Neolithic stone tombs acts as a kind of camera lens focussing attention on landscape features such as rock

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outcrops, river valleys, mountain spurs in their immediate surroundings. These monuments played an active role in socializing the landscape and creating meaning in it. A Phenomenology of Landscape is unusual in that it links two types of publishing which have remained distinct in archaeology: books with atmospheric photographs of monuments with a minimum of text and no interpretation; and the academic text in which words provide a substitute for visual imagery. Attractively illustrated with many photographs and diagrams, it will appeal to anyone interested in prehistoric monuments and landscape as well as students and specialists in archaeology, anthropology and human geography. 'Reception, perception and interpretation are key to understanding landscapes. This book provides a useful starting point for comprehension of these topics.' Dr. Stuart Prior, University of Bristol

Topophobia: A Phenomenology of Anxiety is a vivid second-person inquiry into how anxiety plays a formative part in the constitution of subjectivity. While anxiety has assumed a central role in the history of philosophy – and phenomenology in particular – until now there has been no sustained study of how it shapes our sense of self and being in the world. This book seeks to address that lacuna. Calling upon the author's own experience of being agoraphobic, it asks a series of critical questions: How is our experience of the world affected by our bodily experience of others? What role do moods play in shaping our experience of the world? How can we understand the role of conditions such as agoraphobia in relation to our normative understanding of the body and the environment? What is the relation between anxiety and home? The reader will gain an insight into the strange experience of being unable to cross a bridge, get on a bus, and enter a supermarket without tremendous anxiety. At the same time, they will discover aspects of their own bodily experience that are common to both agoraphobes and non-agoraphobes alike. Integrating phenomenological inquiry with current issues in the philosophy of mind, Trigg arrives at a renewed understanding of identity, which arranges self, other and world as a unified whole. Written with a sense of vividness often lacking in academic discourse, this is living philosophy. This volume focuses on the question of how people might see and understand the natural and built environments in a deeper, more perceptive way. Why are places important to people, and can designers and policy-makers create better places? Contributors include architects, philosophers and architects.

Life Takes Place argues that, even in our mobile, hypermodern world, human life is impossible without place. Seamon asks the question: why does life take place? He draws on examples of specific places and place experiences to understand place more broadly. Advocating for a holistic way of understanding that he calls "synergistic relationality," Seamon defines places as spatial fields that gather, activate, sustain, identify, and interconnect things, human beings, experiences, meanings, and events. Throughout his phenomenological explication, Seamon recognizes that places are multivalent in their constitution and sophisticated in their dynamics. Drawing on British philosopher J. G. Bennett's method of progressive approximation, he considers place



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and place experience in terms of their holistic, dialectical, and processual dimensions. Recognizing that places always change over time, Seamon examines their processual dimension by identifying six generative processes that he labels interaction, identity, release, realization, intensification, and creation. Drawing on practical examples from architecture, planning, and urban design, he argues that an understanding of these six place processes might contribute to a more rigorous place making that produces robust places and propels vibrant environmental experiences. This book is a significant contribution to the growing research literature in "place and place making studies." Over the past three decades, "landscape" has become an umbrella term to describe many different strands of archaeology. From the processualist study of settlement patterns to the phenomenologist's experience of the natural world, from human impact on past environments to the environment's impact on human thought, action, and interaction, the term has been used. In this volume, for the first time, over 80 archaeologists from three continents attempt a comprehensive definition of the ideas and practices of landscape archaeology, covering the theoretical and the practical, the research and conservation, and encasing the term in a global framework. As a basic reference volume for landscape archaeology, this volume will be the benchmark for decades to come. All royalties on this Handbook are donated to the World Archaeological Congress.

Since the mid-1970s, government agencies, scholars, tribes, and private industries have attempted to navigate potential conflicts involving energy development, Chacoan archaeological study, and preservation across the San Juan Basin. The Greater Chaco Landscape examines both the imminent threat posed by energy extraction and new ways of understanding Chaco Canyon? and Chaco-era great houses and associated communities from southeast Utah to west-central New Mexico in the context of landscape archaeology. Contributors analyze many different dimensions of the Chacoan landscape and present the most effective, innovative, and respectful means of studying them, focusing on the significance of thousand-year-old farming practices; connections between early great houses outside the canyon and the rise of power inside it; changes to Chaco's roads over time as observed in aerial imagery; rock art throughout the greater Chaco area; respectful methods of examining shrines, crescents, herraduras, stone circles, cairns, and other landscape features in collaboration with Indigenous colleagues; sensory experiences of ancient Chacoans via study of the sightlines and soundscapes of several outlier communities; and current legal, technical, and administrative challenges and options concerning preservation of the landscape. An unusually innovative and timely volume that will be available both in print and online, with the online edition incorporating video chapters presented by Acoma, Diné, Zuni, and Hopi cultural experts filmed on location in Chaco Canyon, The Greater Chaco Landscape is a creative collaboration with Native voices that will be a case study for archaeologists and others working on heritage management issues across the globe. It will be of interest to archaeologists specializing in Chaco and the Southwest, interested in remote sensing and geophysical landscape-level investigations, and working on landscape preservation and phenomenological investigations such as viewsapes and soundscapes. Contributors: R. Kyle Bocinsky, G. B. Cornucopia, Timothy de Smet, Sean Field, Richard A. Friedman, Dennis Gilpin, Presley Haskie, Tristan Joe, Stephen H. Lekson, Thomas Lincoln, Michael P. Marshall,

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Terrance Outah, Georgiana Pongyesva, Curtis Quam, Paul F. Reed, Octavius Seowtewa, Anna Sofaer, Julian Thomas, William B. Tsosie Jr., Phillip Tuwaletstiwa, Ernest M. Vallo Jr., Carla R. Van West, Ronald Wadsworth, Robert S. Weiner, Thomas C. Windes, Denise Yazzie, Eurick Yazzie

This collection of essays explores the history, implications, and usefulness of phenomenology for the study of real and virtual places. While the influence of phenomenology on architecture and urban design has been widely acknowledged, its effect on the design of virtual places and environments has yet to be exposed to critical reflection. These essays from philosophers, cultural geographers, designers, architects, and archaeologists advance the connection between phenomenology and the study of place. The book features historical interpretations on this topic, as well as context-specific and place-centric applications that will appeal to a wide range of scholars across disciplinary boundaries. The ultimate aim of this book is to provide more helpful and precise definitions of phenomenology that shed light on its growth as a philosophical framework and on its development in other disciplines concerned with the experience of place.

This dictionary provides those studying or working in archaeology with a complete reference to the field.

In a remote canyon in northwest New Mexico, thousand-year-old sandstone walls waver in the sunlight, stretching like ancient vertebrae against a turquoise sky. This storied place--Chaco Canyon--carries multiple layers of meaning for Native Americans and archaeologists, writers and tourists, explorers and artists. Here, isolation, the arid climate, and dry-laid construction have preserved ruins that are monuments to prehistoric creativity and perseverance. Chaco Canyon draws its power not only from the ancient architecture sheltering beneath its walls, but from the ever-changing light and the far-flung vistas of the Colorado Plateau. Light and shadow, stone and sky come together in the canyon. At the heart of this sky-filled landscape lie twelve massive great houses. The Chacoan landscape, with its formally constructed, carefully situated architectural features, is charged with symbolism. In this volume, Ruth Van Dyke analyzes the meanings and experience of moving through this landscape to illuminate Chacoan beliefs and social relationships.

Anthropology is a disciplined inquiry into the conditions and potentials of human life. Generations of theorists, however, have expunged life from their accounts, treating it as the mere output of patterns, codes, structures or systems variously defined as genetic or cultural, natural or social. Building on his classic work *The Perception of the Environment*, Tim Ingold sets out to restore life to where it should belong, at the heart of anthropological concern. *Being Alive* ranges over such themes as the vitality of materials; what it means to make things; the perception and formation of the ground; the mingling of earth and sky in the weather-world; the experiences of light, sound and feeling; the role of storytelling in the integration of knowledge; and the potential of drawing to unite observation and description. Our humanity, Ingold argues, does not come ready-made but is continually fashioned in our movements along ways of life. Starting from the idea of life as a process of wayfaring, Ingold presents a radically new understanding of movement, knowledge and description as dimensions not just of being in the world, but of being alive to what is going on there. This edition includes a new preface by the author.

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Exploring sacred mountains around the world, this book examines whether bonding and reverence to a mountain is intrinsic to the mountain, constructed by people, or a mutual encounter. Chapters explore mountains in England, Scotland, Wales, Italy, Ireland, the Himalaya, Japan, Greece, USA, Asia and South America, and embrace the union of sky, landscape and people to examine the religious dynamics between human and non-human entities. This book takes as its starting point the fact that mountains physically mediate between land and sky and act as metaphors for bridges from one realm to another, recognising that mountains are relational and that landscapes form personal and group cosmologies. The book fuses ideas of space, place and material religion with cultural environmentalism and takes an interconnected approach to material religion-landscapes. In this way it fills the gap between lived religious traditions, personal reflection, phenomenology, historical context, environmental philosophy, myths and performativity. In defining material religion as active engagement with mountain-forming and humanshaping landscapes, the research and ideas presented here provide theories that are widely applicable to other forms of material religion.

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