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Some aspects of the prehistoric maps as cultural heritage

Keywords: prehistoric maps; cultural heritage; cartosemiotic heritage; cartography potential

Summary
Each science has its roots and to reach to them is not always easy. Cartography is no exception. The roots of the cartography, where they are outlined? Which discipline researches prehistoric maps? These and other questions and themes concerning prehistoric maps as cultural heritage in this paper will be discussed. The paper includes also a conception of the electronic-lecture (e-lecture with using PowerPoint) for cartosemiotic history of cartography. This lecture is held for cartography students in the training course "Introduction to the cartosemiotic". With 7 double hours this course is read in Institute for Cartography/Dresden University of Technology since the summer semester 2000. The course includes following themes: Semiotics, cartography, cartosemiotics; Cartosemiotics - a new cartographic discipline?; Structure of cartosemiotics; Manifestation forms of cartosemiotics; Map language and communication; Cartosemiotic method of research; Atlas cartography - atlas cartosemiotics: a system approach; Paleocartosemiotics and paleocartography; Cartosemiotic heritage; Cartosemiotic (research, training, management, heritage etc.) centres; Cartosemiotic study trips and excursions.

Preamble
For the questionnaires prepared by Takashi Morita at the ICC 2001 in Beijing, I have proposed a following definition of cartography: “Cartography in the contemporary society is a system of diverse manifestation forms with domination of making and using of traditional and virtual (electronic) cartosemiotic models of the reality and fiction”. The current ICA definition of cartography is the following: “Cartography is the discipline dealing with the conception, production, dissemination and study of maps”. My definition of cartography has a cartosemiotic accent. The system of cartographic manifestations one can also present in graphic form or model (fig. 1, with small modification after /Wolodtschenko 2002/). I call this model “Pentagram of cartography” or “Pentagram” of cartography potential. Not only scientific research but also the cartosemiotic education and training concerning cartographic heritage have to take part in further development of cartography. Today cartography and cartosemiotics focus their research and education interests, and other activities in interaction. It testifies that cartographic thought is not technological "one-way street". The some cultural-historical or aesthetic aspects of cartography concerning prehistoric maps as cultural heritage in this paper will be discussed.

Aesthetic or cultural-historical potential

The pentagram model (fig. 1) has five structural levels of cartography potential:
- scientific-technological or technical
- human-society or social
- profession or intellectual
- cultural-historical or aesthetic
- multimedia-communication or multi-informative.

Cultural-historical or aesthetic potential of cartography includes accumulation of diverse cartosemiotic models in analogical and digital forms. The prehistoric maps are map-like models. Fig. 2 shows cul-
tural-historical structural level and place of prehistoric maps (cultural heritage) in system of cartosemiotic models.

Figure 1. Pentagram of cartography /Wolodtschenko 2002/.

![Diagram](image1)

**Definitions of prehistoric maps**

A prehistoric map is a representation on mobile objects (ornament of ceramics or other objects) or petroglyphs; it is a graphic representation of topographic, cosmological or celestial objects (after Smith /1986/). From semiotic point of view the prehistoric maps are space-related typeless images of reality or fiction /Wolodtschenko 1997; Wolodtschenko, Schewtschenko 2004/.

**Presentation and popularization forms of prehistoric and early historic maps**

With popularization forms of prehistoric (and early historic) maps we have a connection with roots of the cartography, which are outlined in prehistoric art. Each science has its roots and to reach to them is not always easy. Cartography is not exception. Towards the end of the eighties of the 20 century, prehis-
toric and early historic maps have become object of increased interest of cartosemioticists within the framework of map language developments. Today many of these maps about 100 ones are known. Cartography has also its own presentation and popularization forms. Prehistoric and early historic maps as cultural heritage one can present and popularize in diverse forms. Fig. 3 shows some selected forms; they are following: museums/expositions; publications; media; education/training; souvenirs / postcards / postage stamps and excursions/study trips.

<table>
<thead>
<tr>
<th>Museums/ Expositions</th>
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<tr>
<td>Media</td>
<td>Prehistoric and early historic maps as cultural heritage</td>
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<td>Souvenirs/ Postcards/ Postage stamps</td>
<td>Education/ Training</td>
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Figure 3. Selected presentation and popularization forms in cartography and cartosemiotics

**Conception of the cartosemiotic e-lectures**

Conception of the electronic-lectures (e-lectures with using PowerPoint) includes basic of cartographic semiotic with a section of history of cartography. This lectures are held for cartography students in the training course "Introduction to the cartosemiotic" /Wolodtschenko 2002/. With 7 double hours this course is read in the Institute for Cartography /Dresden University of Technology/ since summer semester 2000. The course includes following themes:

1. Semiotics, cartography, cartosemiotics
2. Cartosemiotics - a new cartographic discipline?
3. Structure of cartosemiotics
4. Manifestation forms of cartosemiotics
5. Map language and communication
6. Cartosemiotic method of research
7. Atlas cartography - atlas cartosemiotics: a system approach
8. Paleocartosemiotics and paleocartography
9. Cartosemiotic heritage
10. Cartosemiotic (research, training, management, heritage etc.) centres
11. Cartosemiotic study trips and excursions.

For summer semester 2007 I am going to present some selected lectures of the training course "Introduction to the cartosemiotics" on the web site of the Institute for Cartography. Conception of cartosemiotic history of cartography concerning prehistoric maps includes following themes and subthemes:

1. Prehistoric maps as archaeological monuments
   1.1. Definitions of prehistoric maps
   1.2. The oldest prehistoric map (Pavlov map)
   1.3. Prehistoric maps of the Europe
   1.4. Prehistoric maps of the Ukraine
2. Semiotic peculiarities of prehistoric maps
   2.1. Topographic elements
   2.2. Cosmological elements
   2.3. Celestial elements.
3. Semiotic peculiarities of early historic maps
4. Cartosemiotic study trips/excursions and cartosemiotic heritage
5. Selected museums with prehistoric and early historic maps
   5.1. Selected museums in the world
   5.2. Selected museums in the Europe
   5.3. Selected museums in the Germany
   5.4. Selected museums in the Ukraine.

References


Concerning the concepts of ‘culture’ and ‘cultural heritage’, it will be useful to see additional references. These are particularly relevant to UNESCO's programmes, and therefore it has been thought logical to quote extensively from UNESCO's mid-term plan for the current six-year period. As a result, public awareness of the value of the cultural heritage has increased. This is particularly evident in the growing number of people who, in many countries, visit buildings and architectural complexes which make up the essential part of the heritage. The vitality of associations established to defend the heritage, and also the increased interest in the non-physical heritage, reflect the new life and cultural development. Indeed, culture is often treated as a "good" thing in the context of the cultural heritage literature, despite the fact that some cultural practices are subject to serious moral objections (Okin 1997; Brown 2005: 50–51). In any event, though this anodyne definition of culture in general may be readily accepted, defining any particular culture tends to be difficult and contentious (Scheffler 2007; Appiah 2006; Narayan 1998). Official heritage is thus often used by governments and cultural institutions to cultivate a sense of national or cosmopolitan identity around some aspect of the past. As Smith summarizes: This dominant Western discourse stresses materiality, monumentality, grandiosity, time depth, aesthetics and all that is "good" in history and culture. (Smith 2010: 63). Images in Context. Archaeology as Cultural Heritage. Engendering Near Eastern Archaeology. The timeframe comprises the Prehistoric Period, the Bronze and Iron Ages as well as the Islamic Period; the geographical frame spans the area from Western Turkey to Afghanistan, and from Georgia to Yemen. Since researchers come from 35 countries, they summarize their latest discoveries mostly in English. They are also linked with the important aspect of food-preparation habits and food-ways in general. Based on the ongoing research that I have been undertaking for some time in the field of visual communication, I wish here to place the stress on the image as the focal point between two "interlocutors", so to speak: that is, the creator and the contemporary and future recipient. Mapping Our Cultural Heritage in 3D. Cultural Heritage: Conservation and Rural Regeneration. Aspects and disciplines of the preservation and conservation of tangible culture include: Museology. Archival science. "Intangible cultural heritage" consists of non-physical aspects of a particular culture, more often maintained by social customs during a specific period in history. Geo-Tourism And Cultural Heritage The great geo-diversity of the mosaic landscapes of the East Kazakhstan mountains and parkland-steppes is completed by the extraordinary cultural heritage jointly accentuating the touristic values of this still marginally exposed geographic area. The mapped archaeological localities in the East Kazakhstan Region unearthed in diverse geo-settings and geo-contexts indicate a much earlier human inhabitation predating the post-glacial prehistoric cultures. The prehistoric rock-art, rich burial complexes and ritual sites hidden in sheltered mountain valleys and the river-cut canyons inform on the later Holocene-age (Neolithic and Eneolithic) ethnics (Fig. 3b).