

Editorial: From 'One World Archaeology' to One World, Many Archaeologies

编者案：从“全球考古学”系列到“全球视野中的多元考古学”

Nick Shepherd

Welcome to the first issue of *Archaeologies*, the journal of the World Archaeological Congress. There are two aspects that make it a significant and new addition to the available journal literature. The first is in acting as a forum for discussions and dialogues linking up archaeologists identified with the North and South, East and West, developed and under-developed contexts, and dominant and subaltern nations, groupings and individuals. The second is in the explicit recognition that this multi-vocality is structured by relations of power and privilege, by different access to resources, and by different bodies of memory and historical experience. The second aspect in particular moves us beyond the politics of representation to something new and potentially more challenging. For these new times we propose a new slogan: not 'One World Archaeology', but One World, Many Archaeologies.

欢迎阅读《多元考古学》杂志的创刊号，作为世界考古大会的定期刊物，它的出版将对现有期刊文献具有重要的补充意义，这表现在以下两个方面：其一，构建了一个汇合全球考古学者的论坛，为来自属于南方、北方，东方、西方，发达、欠发达的地区，居于支配地位和被支配地位的不同民族，组织，和群体的考古学家们提供了交流和对话的平台；其二，明确承认诸多因素共同造成了考古学的多元性，特别是权力结构与特殊地位、对文化资源的不对等占有，以及不同群体记忆与历史经验的差异。这促使我们在关注代表权的政治的纷争之外，关注一些更具潜在争议性的新论题。基于此，我们提出了新的口号：不是全球性的考古学，而是在全球观念下的多样性的考古学。

Co-Editor's Comment: Looking Ahead

同仁寄语:展望未来

K. Anne Pyburn

Co-Editor K. Anne Pyburn congratulates Nick Shepard on the first issue and presents "Teaching Archaeology as a Revolutionary Act" as the theme for the second issue, which she will edit.

合作编辑 K. Anne Pyburn 就第一期的出版向 Nick Shepard 表示祝贺，并提出由她担任编辑的第二期将以“考古学的公众教育—革命性举措”为主题。

Dwelling at the Margins, Action at the Intersection? Feminist and Indigenous Archaeologies, 2005

女性考古学和本土考古学：沉寂在边缘中，还是活跃在交叉互动中，2005

Margaret W. Conkey

This paper is about the possible intersections between what may be considered feminist and indigenous archaeologies. The essay moves from a history of intersectionalities in Western scholarship to a consideration of these two different archaeologies, their differences and their possible concerns in common, and asks "what is to be gained from an intersectional approach?" Two dimensions of archaeological interpretation that are integral to both feminists and indigenous

scholars are 1) the place and role of "experience", and 2) the uses of oral traditions and story-telling. Some decolonizing methodologies and counter-research in archaeology are suggested. Finally, two aspects of archaeology are discussed where intersectionality and collaboration may be particularly fruitful: in the understanding of gender roles and in the archaeology of space. By suggesting that both archaeologies are working towards the transformation of archaeological practices, this review aims to encourage further development of transformative coalitional consciousness.

论文围绕女性考古学和本土考古学间可能存在的交叉点展开评论。作者从西方学术体系中的领域交叉谈起，继而思索了这两类考古学间的差异和共同的关注领域，提出：“由领域交叉思路研究问题的意义是什么？”考古学解释的过程中的两个方面对女性考古学和本土考古学十分关键：1) “体验”的定位和角色界定；2) 口头传统和口述文学的应用。文中也列举了一些去殖民化的方法论和反正统的考古学研究范例。最后指出交叉思维与合作在两个方面对考古学研究特别有益：即对性别角色的理解和对空间的考古学研究。文章建议这两类考古学都应努力向考古实践的方向转化，这一转变的目的则是推动二者的理论向趋于融合的方向深入发展

Archaeological Ethnography: Conversations around Kruger National Park Lynn Meskell

考古民族学：关于克鲁格国家公园的讨论

This paper sketches out the possibilities for a hybrid practice I refer to as archaeological ethnography that bridges archaeology and socio-cultural anthropology. My fieldwork takes place on the borders of Kruger National Park with individuals from the Malatje community, and also with social ecologists, field rangers, interpretive officers and heritage officers employed in the national park. This research contributes to, and critically evaluates, the centrality of archaeological heritage in South Africa and its multiple roles in the formulation of new subjectivities in the cosmopolitan, postcolonial nation.

本文概述了将考古学和社会文化人类学结合起来，开展“考古民族学”这种综合学科实践的可行性。作者在克鲁格国家公园周边进行了实地调查，参与者包括隶属于公园的社会生态学家、国家公园管理员，以及负责解释和保护文化遗产的官员。这项研究有助于批判性地评价南非考古遗产的核心位置及其在这个多元的，后殖民的国家自主性表现上的多重作用。

'All smoke and mirrors' The World Archaeological Congress, 1987-2004

雾里看花：世界考古大会，1987—2004

Peter Stone

This paper charts the genesis and development of the World Archaeological Congress (WAC) from the successful Southampton Congress (WAC-1) of 1986 until 2004. It touches on the banning of South African and Namibian participation at WAC-1 that caused WAC to lose its role as the 11th congress of the UNESCO affiliated International Union of Prehistoric and Protohistoric Sciences (IUSPP). It notes that there were fundamental differences in the understanding of the roles and responsibilities of archaeologists between the organizers of WAC-1 and the IUSPP before the issue of the ban caused the rift. The paper emphasizes that WAC will never be able to achieve its full potential until funding is found to support a full-time Secretariat. It finally questions whether

there is a continuing role for WAC in the Twenty-First Century, and ends by suggesting three, inter-related issues that suggest that WAC is needed more than ever.

论文记述了世界考古大会从 1986 年成功召开南安普敦会议到 2004 年间诞生和发展的过程。其中涉及到首届世界考古大会 (WAC) 上禁止南非和纳米比亚的考古学家与会的事件, 由此导致世界考古大会与国际史前及原史学联盟(IUSPP)第十一届大会分道扬镳。实际上, 在这一事件导致的分歧发生之前, 二者对考古学者社会角色和社会责任的理解一直存在原则性分歧。作者强调只有找到基金以资助一个全职的秘书处, 世界考古大会才能将其潜能充分发挥出来。文章最后指出世界考古大会是否在 21 世纪能够继续发挥重要的作用, 在三个相互关联的方面, 应比以往更加关注。

Archaeology on Both Sides of the Iron Bars

铁栅内外: 考古学的认知隔阂

Alejandro F. Haber

The annual commemoration of the arrival of Columbus in the Americas as experienced in Argentina provides a focus for defining questions about the understanding of archaeology as knowledge. For Indigenous groups, it is the anniversary of the last day of independence of Indigenous peoples. Archaeologists should ask how they position themselves when they study the world and objects of Indigenous peoples. Interpretations of 'pioneer' Argentinian archaeologists are discussed along with the concept of the 'metaphysical gap' over which archaeology builds its object: that space between the reality of the world of Indigenous peoples and the archaeologist who claims knowledge through scientific method. In the 21st Century there are still questions to pose about archaeology which, if seen as a decolonizing practice, must involve the process of the decolonization of archaeology itself. One World Archaeology provides a context for continuing this decolonizing task.

阿根廷一年一度的“哥伦布登陆美洲”周年纪念日使我们关注这样一个问题: 考古学认知的阐释。对美洲原住民而言, 这个纪念日纪念的是原住民独立的终结。因而, 考古学者在从事原住民社会和物质文化的研究时, 必须考虑自己的研究立场。本文阐释阿根廷前辈考古学者的立场, 并探讨区分考古学本体和研究对象的“形而上的鸿沟”: 学者们通过采用科学方式获取的所谓知识, 和原住民的真实生活之间的认知隔阂。考古学作为去殖民化实践的一部分, 其自身的去殖民化仍是 21 世纪需要探讨的问题。《全球考古学》丛书给实践这种去殖民化使命提供了一个场地。

One World, One Place

全球化的考古学。

Martin Hall

This paper tracks the history of the World Archaeological Congress from a South African perspective - a fitting vantage point, given that WAC was formed around the issue of apartheid and the relationship between the study of the past and the politics of the present. While apartheid was a clear-cut issue, subsequent issues that WAC has had to confront have not been as straightforward, sometimes leading to uncertainty. The concept of One World Archaeology that

WAC espouses can be seen as a continuing series of engaged meditations on a founding proposition. This world has, however, changed. New information and communication technologies offer the death of that distance that has been such a limiting factor for progressive world movements in the past. Within a few years, reasonable bandwidth will be available at low cost in every city in the world. World organizations that contest entrenched interests will be flexible networks that organize around local issues while at the same time sharing information and resources globally. This offers exciting possibilities for a One World movement that engages, at one and the same time, with the complexities of local circumstances and the opportunities of global alliances.

文章从一个南非人的角度，回顾了世界考古大会的历史，该组织是围绕对待种族隔离制度以及对历史研究和当前政治间关系问题的不同观点形成的。种族隔离问题是显而易见的，世界考古大会接下来还要面对诸多不那么是非分明的问题，有时这些问题没有界定清楚的答案。世界考古大会编辑《全球考古学》丛书所体现的观念，可以看作是围绕一个核心理念所持续进行的一系列对话与思索。世界终究是在变化发展的。新的信息通讯技术使距离不再是制约世界变革的因素。几年之内，畅通的宽带网络将普及到世界上每一座城市。与根深蒂固的利益集团进行抗争的国际组织将因此变成灵活的网络体系，即围绕当地关注的问题组织起来，同时全球性地共享信息和资源。这种组织形式为我们提供了令人神往的机遇，发起一个既能应对当地具体情况的复杂性，又能获益于来自全球性联盟的支持的“天下一家”的运动。

The World Archaeological Congress: Extending the Vision

世界考古大会：扩大视野

Claire Smith

This paper outlines recent history, achievements and future directions of the World Archaeological Congress. After outlining WAC's organizational structure, with elected membership from 14 global regions, the author delineates WAC's publication program and forthcoming Inter-Congresses, encouraging people from around the world to participate. She notes that WAC has consistently taken a leadership role in supporting local archaeologists in advocacy for conservation and the ethical practice of archaeology. Moreover, it has supported the growth and nurturing of archaeological communities and values in areas where economic and political conditions make this hard to sustain.

WAC's commitment to multi-vocality is apparent in the sheer diversity of people who attend WAC conferences—for example, participants from 75 countries attended WAC-5 in Washington. This has ramifications are not only in terms of global diversity, but also in terms of an ability to hear, and a willingness to respect, the voices of disparate groups within countries, such as the voices of Indigenous populations. WAC's commitment to multivocality is augmented by its dedication to social justice, apparent not only in WAC's political positions but also through the manner in which WAC addresses such issues in archaeological theory, method and practice. By working together, the members of WAC are achieving a richer, finer, more scholarly and more equitable archaeology. More than this, WAC serves as a model for the decolonisation of other disciplines.

During their period of tenure, the current Executive hopes to help WAC become more

cohesive, better funded, and more politically effective, as well as better able to connect archaeologists throughout the world and to support them with practical measures that benefit their regional communities. In this manner, they hope to extend the vision of WAC's founders.

文章总结了世界考古大会的近期工作、成果和今后的发展方向。概述了世界考古大会的组织形式，即将全球划分为 14 个地区，各区选举代表组成世界考古大会的执行委员会。作者还详述了大会的出版计划和即将召开的中间会议，并鼓励世界各地的不同人群积极参会（译著：世界考古大会的参会要求是，不限于考古学者，而是所有对考古感兴趣的人都可以参会）。她指出，世界考古大会将坚定不移地维持其在支持本土考古学者进行资源保护和民族化实践方面所处的领导地位。此外，大会还帮助在那些政治和经济条件不良的地区培养考古学家，维持考古学者群体和相关价值的持续发展。

与会人群的多样性明确反映出世界考古大会对于“多种声音”的提倡，例如在华盛顿召开的第五届大会上，就有来自 75 个国家的与会者。它不仅体现了来自世界地区的多样性上，也反映在对国家内部不同群体见解的关注和尊重上，例如倾听原住人群的呼声，因此使它不断汇集更多社会群体的声音。世界考古大会对不同声音的维护进一步表现在它对社会公正的捍卫，这不仅表现在它的官方政治立场上，而且表现在世界考古大会在考古学理论、方法和实践中探讨这些问题的方式。世界考古大会的成员通过彼此间的合作努力，正建立起一个更丰富、更完善、更精深、更公正的考古学体系。不仅如此，它还其他学科的后殖民地化进程提供了参考范例。

大会执行委员会的人员在其任期内希望推动该组织的凝聚力、基金经费和政治影响力进一步的优化，同时更有效地促进和支持各地考古学者间的交流。通过这种方式，希望能够扩大和深化世界考古大会创建者的观念。

Journal of Environment and Culture

《环境与文化》期刊

The Journal of Environment and Culture (JEC) is an official publication of the Department of Archaeology and Anthropology, University of Ibadan, Ibadan, Nigeria. The Department has housed the publication of the successful, widely read and illuminating West African Journal of Archaeology, thus the Journal of Environment and Culture is a new addition to its journal stable. The theme of the journal includes the acquisition of knowledge related to environment and culture any where in the world, and the publication of the knowledge in terms of policy formulation and implementation locally (in Nigeria) and globally.

The birth of the journal is informed by the need to respond to a perceived danger which threatens the foundation of humanism as presently articulated by modernity, and which could have serious implications for the relational patterns between, and amongst individuals, communities and nations in the nearest future. From all that is evident, Africa is particularly within the cutting edge of this danger, and Nigeria may have slipped into its grinding mill as citizens organize one form of protest or the other.

The journal is international in scope, interdisciplinary in nature and pragmatic in orientation. The primary function is to open a channel for debate on the interactive nature of culture and environment and how humanity fair within the dynamics of the intellectual, economic and political exchange in which such interaction are framed locally and globally. In line with(符合) its reflexive, multidisciplinary and comparative orientation, contributions are welcomed from any field of human inquiry, be it scientific, religious, historical, sociological or philosophical.

Contributions should problematize the issues of culture and environment, independently or collectively, contextually or chronologically.

Enquiries about subscription should be addressed to the at olualeru@yahoo.com, while enquiries about contribution of articles to the journal should be addressed to the Editor-in-Chief at Journal-Environmentculture@yahoo.co.uk.

《环境与文化》杂志是尼日利亚伊巴丹大学考古与人类学系的正式刊物。该系已承办具有成功影响力和启发性的《西非考古学刊》，《环境与文化》则属于其中新增的期刊。刊物的主要内容包括世界各地对有关环境和文化的认知，并收集公开发表的尼日利亚和全球范围内相关的政策内容与执行情况的信息。

该期刊的诞生是基于应对危机的需要。这危机意识来自当前现代性框架下考古学的人文主义基础受到的威胁，它将对今后个人、群体和国家间的关系模式造成严重影响。种种迹象表明，非洲恰恰处于这场危机的最前沿，在公民组织的各种示威抗议声中，尼日利亚可能已渐渐滑向这种危机带来的破坏之中。

《地理与文化》是一本具有国际视角的，兼具现实性和实用性的期刊。它的主要作用是开辟途径来探讨文化和环境的交互影响性以及知识、经济和政治动态交流对人类的推动作用；在交流过程中，在地区和世界范围形成互动作用。来稿只要符合思想性、多元化和比较研究的方向，可以探讨包括科学、宗教、历史、社会 and 哲学在内任何文化领域的问题。来稿应以文化和环境作为论题，采用个案或综合研究的方法，按照逻辑顺序或年代序列展开研究。

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Arqueología Suramericana

Arqueologia Sul-Americana

South America is an active region in the and in the formulation of alternative approaches to the past, both from a disciplinary and a contextual point of view. Yet, there was no written medium to disseminate the cultural production of the sub-continent related to the discourses on the past based on objects. That is the reason behind the collective work of South American archaeologists for the creation of a new journal, Arqueología Suramericana/Arqueologia Sul-Americana, published by the Department of Anthropology, Universidad del Cauca (Colombia), with the support of the World Archaeological Congress. According to WAC purposes the journal aims to promote and spread the production of archaeology and related disciplines in South America, emphasizing a critical perspective that allows a dialogue with representations about the past that have been traditionally marginalized from academic spaces. The journal hopes to create bridges of understanding, communication, and discussion between the two large South American worlds, Brazil and the Spanish-speaking countries, which have consistently ignored each other for so long. It is sad that the barrier of two similar languages have split the sub-continent in such a way, especially because South American countries share similar problems and possibilities that can be tackled with collective enterprises, such as this one, that strive go beyond the borders erected by the deliberate ignorance of the others.

无论从学术成果或历史背景来看,南美洲都是考古学领域中的活跃地区和非主流观点的重要滋生地。然而在相当长的时间内,南美次大陆缺少一种刊物用以推广借助物质文化来表述历史,从而传播当地文化。为改变这种状况,在世界考古大会的帮助下,哥伦布亚考卡大学考古系出版了一本汇集南美考古学者成果的新期刊《Arqueología Suramericana/Arqueologia Sul-Americana》。遵循世界考古大会的宗旨,该期刊致力于促进和宣传南美考古学及相关学科研究成果,强调一种批判性的研究视点:与被传统领域忽视和边缘化的历史表述对话。它希望为巴西和西班牙语诸国创造一个理解、沟通和共议的交流途径,结束这两大南美社会间长期以来的彼此漠视。二者拥有相似的语言,却因隔阂而造成南美洲社会分裂的现状,这不能不说是一件憾事。尤其南美各国因共同的事业而存在相似的困难和机遇,所以更应为逾越漠视所造成的交流障碍而共同努力。