

ARCHAEOLOGIES 2.1

ABSTRACTS

ARTICLES

A Rediscovery of Caddo Heritage

Caddo 遗址的重新发现

Robert Cast, Timothy K. Perttula, Bobby Gonzalez, and Bo Nelson;
Caddo Nation of Oklahoma and Archeological & Environmental Consultants, LLC

Abstract

The purpose of this article is to show the importance of partnerships between tribal governments and the archeological community. One aspect of this partnership is investigating Native American Graves Protection and Repatriation Act (NAGPRA) claims. To the Caddo, working together with the archeological community can only strengthen any claims they might have to human remains and the associated funerary objects, unassociated funerary objects, sacred objects, and items of cultural patrimony that are defined by the NAGPRA. *Arqueología Maya e identidad política y cultural Maya en Guatemala*

这篇文章的目的是要表明部落政府和考古界建立合作关系的重要性。这种合作的一方面就是调查部落政府根据《印第安人墓葬保护和归还条例》提出的索还要求。对 Caddo 人来说，与考古界合作只会进一步加强他们依据 NAGPRA 条例提出的关于人类遗骨及同出的随葬品、已脱离原埋藏地点的随葬品、宗教器物，及文化遗产的归还要求。

Dreams at the Edge of the World and Other Evocations of O'odham History

世界边缘的梦想和关于 O'odham 历史的其它再现

Chip Colewell, American Academy of Arts and Sciences

Abstract

O'odham peoples, the Tohono O'odham and Akimel O'odham, have a long history in the stark deserts of North America's Greater Southwest. Drawing on a collaborative ethnohistory project with O'odham elders and cultural advisors, this work presents a study of the ways in which ancient and ancestral places are fundamentally part of the O'odham experience today. Focusing on the San Pedro Valley, a traditional area no longer controlled by O'odham descendants, we may begin to unravel the complex relationships that link Native Americans to the material landscapes their ancestors created. In the context of Indigenous heritage claims and the growing need to balance the values of multiple stakeholders in Cultural Resource Management, these issues take on added importance and immediacy. I argue that scholars need to better understand archaeological sites and objects not only for what they say about the past, but also what these places and things say about our contemporary world.

(Keywords: O'odham, ethnohistory, heritage, archaeological landscape, San Pedro Valley)

作为北美大西南地区荒凉沙漠中的 O'odham 民族的成员，Tohono O'odham 和 Akimel O'odham 部落具有悠久的历史。根据与 O'odham 的长者和文化顾问达成的民族历史学合作项目，本研究试图揭示对那些远古和 O'odham 先人遗迹之处的了解是构成今天 O'odham 部落文化体验的基本部分。在 San Pedro 峡谷，一个今天已不再受 O'odham 后人控制的传统地区，我们通过个案研究揭示连接印第安人和他们祖先创造的物质景观的复杂关系。当地原住民土地索还诉求和文化资源管理中不断增长的平衡各种利益相关者价值观的需要一同使这些问题显得愈发重要和紧迫。我认为学者们应该更好的理解考古遗址和文物，不仅为了解的相关历史，而且也为了通过这些古迹和文物深入了解我们的当前。

Divide Commons: The Political Economy of Southern Africa's Cultural Heritage Landscapes

分裂的共同遗产：南非文化遗产景观中的政治经济
Alinah Kelo Segobye, University of Botswana

Abstract

The cultural heritage of southern Africa provides some insights into how dissonant heritage and its management can reflect more systemic tensions in the way identities are constructed. Such conflicts can in part be attributed to ways in which the past has been constructed in society. Some of the legacies of contesting claims to resources, particularly land, are evident in contemporary conflicts in the identification with, value of and use of cultural landscapes in southern Africa today. The debates over indigeneity and use of heritage places in Botswana and southern Africa suggest that archaeologists and heritage practitioners still have to engage with the writing of the past particularly how the past is packaged for public consumption. This discourse needs to be contextualized within the global discourses of indigenous and other archaeologies, African archaeologists can share their experiences on how the changing political economies of the places where they work impact on public access to the past. In the same vein, a world archaeology conscious of some of the challenges faced by practitioners and the public in Africa can provide vigilance in the protection of heritage and citizenry for the future in keeping with the broader aspirations of a world archaeology with integrity.

南非社会不和谐的文化遗产以及对它们的管理对于观察在建构认同感的过程中存在的系统性的紧张提供了一个好的个案。这些冲突部分归因于社会中关于过去的不同建构方式。与历史上对于资源的争夺，尤其是土地资源，相关的文化遗产同现在南非对文化景观的使用，价值评定，和认同方面一脉相承。在博茨瓦纳和南非，关于原民性和文化遗产地点使用的争议显示考古学家和遗产管理人员仍需关注对过去历史的书写，尤其是过去如何被包装起来为公众消费。这个观点需要置于本土以及其他考古学全球论观中去审视。对于这个地区的政治经济变化如何影响公众对过去的认识，非洲考古学家可以和我们分享他们的经验。同样，当世界的考古学意识到非洲遗产管理人员和公众所面对的挑战时，它应能为了维护一个有完整的世界考古学的理想而为保护非洲的文化遗产和人民警钟长鸣。

Maya Archaeology and the Political and Cultural Identity of Contemporary Maya in Guatemala

玛雅考古和当代危地马拉玛雅政治和文化认同

Avexnim Cojti Ren, First Nations University of Canada

Abstract

Colonization left Maya People in an unequal position compared to Ladino people in the economic, social, political and cultural arenas in Guatemala. This experience is not different from the experience of other Indigenous Nations in Latin America. Like these other Indigenous Nations, Maya People have a history of resistance that has continued to develop as every generation creates new strategies to overcome their disadvantaged position.

Archaeology can be used to write history providing essential benefits or detrimental stereotypes of Maya communities. Archaeologists who practice in Guatemala have a call to be more ethical towards the descendant communities that they work in, especially in the field of interpretation and creation of theories about Maya history. Maya people are affected by the knowledge produced in archaeology and they have an inherent right to forge their own identity through history.

在危地马拉，殖民化使玛雅人在经济、社会、政治、文化方面比拉美人处于不平等的地位。这样的经历与其他拉美的土著民族并无不同。同这些土著民族一样，玛雅民族拥有反抗的历史，这种反抗随着每一代人想出办法克服他们的不利状态而继续发展。

作为书写历史的手段，考古既可以用来造福于玛雅部落根本利益，又能帮助有害的陈词滥调延续。在危地马拉工作的考古学家面对玛雅人的后裔有责任维持更高的职业操守，特别是在玛雅历史的解释和理论创造方面。玛雅人民被产生于考古学中的知识所影响，他们与生俱来就有权利通过历史去建构他们的认同。

FORUM PAPERS

The World Archaeological Congress from a Critical and Personal Perspective

Pedro Funari, Campinas State University, Brazil

Abstract

The paper deals with the epistemological and political context leading to the organization of the World Archaeological Congress and to the ensuing history the discipline. WAC introduced a series of groundbreaking political stands, such as a code of ethics, regional and indigenous representatives, moving archaeology to a new, world stage. As former WAC secretary, the author argues for a deepening of the democratic features of the organization.

这篇文章讨论导致世界考古会议组织成立和随之而起的学科史方面变化的认识论和政治背景。WAC 介绍了许多开创性的政治立场，比如道德守则、区域和本地代表、使考古学登上了一个新的、世界性的舞台。同前 WAC 秘书一样，作者赞成加强会议组织的民主性。

Celebrating Differences

庆祝分歧

Robin Torrence, Australian Museum, Sydney

Abstract

The large congresses are an integral part of what defines WAC. Despite controversies and disruptions they have been highly successful at bringing together a wide mix of people to share a wide range of knowledge and viewpoints. Times have changed, however, and I now question whether WAC should seek alternative approaches. I propose that WAC consider putting more effort into the support of local initiatives and small, focussed and highly diverse gatherings because they have better long-term potential to involve a wider group of people, promote diversity and foster intense and productive interactions.

举行大型会议是 WAC 组织的特点。尽管存在争论和干扰，会议非常成功地把各种不同的人召集在一起，来分享范围广泛的知识和观点。但是时代已经变了，我觉得 WAC 是否应该另想出路。我建议 WAC 考虑把更多的精力放在对地方项目以及小而集中、多变的聚会的支持上，因为他们具备更好地、长期的潜力去吸引更多的人，促进多样性，鼓励深入多产的互动。

Liberating Archaeology, Liberation Archaeologies and WAC

解放考古学，民族解放后的考古学，和 WAC

Larry Zimmerman, Indiana University-Purdue University Indianapolis and the Eiteljorg Museum

Abstract

As much as anything, WAC challenged processual archaeology's insistence that archaeology was objective and apolitical, which had alienated Indigenous people because it tended to dehumanize them and their ancestors. WAC brought to the forefront a recognition that archaeology exists in a political context that must be considered in any construction and use of the past. WAC structured an organization that gave voice to those whose pasts largely had been excavated, interpreted, and "owned" by others. WAC also advocated direct collaboration with Indigenous and other descendent communities. In essence, WAC sought to liberate archaeology from its practice of scientific colonialism, a history this paper briefly reviews. Work still remains. Archaeologists carefully need to work out the epistemologies of collaboration and what they mean for our understanding of the pasts that are created in the process. A more difficult task is to be certain that archaeologists and communities with which they work understand how important archaeology can be to community building and maintenance of cultural identity.

WAC 挑战过程主义考古学家们认为考古是客观的、与政治绝缘的观点，这一观点异化原住民，因为它使原住民及其祖先遭受非人的待遇。WAC 突出认识到，考古学存在于政治背景中，而这政治背景是在建构对过去认识的和使用过去的过程中所必须认识到的。WAC 为那些自己的过去在很大程度上被他人所发掘、解释、和“拥有”的人们创造一个说出自己看法的组织。WAC 也提倡直接跟原住民及其相关群体合作。基本上，WAC 致力于将考古学从科学殖民主义（本文会简单回顾这段历史）的桎梏中解放出来。考古学家们需要认真解决合作研究的认识论及其对于深入理解我们在工作过程中所创造的过去的过去的影响。更困难的任务是考古学家们以及他们工作其中的群体明白考古学在社区建设和维护文化认同方面的重要性。