

ARCHAEOLOGIES 2.1

ABSTRACTS

ARTICLES

A Rediscovery of Caddo Heritage

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.

Ponovno odkritje dediščine Caddov

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

Povzetek

Namen tega prispevka je pokazati pomen partnerstva med vladnimi uradi in arheološko skupnostjo. Eden od vidikov partnerstva je preučitev zahtev, ki jih ureja Zakon o repatriaciji in zaščiti grobov ameriških domorodnih skupnosti (Native American Graves Protection and Repatriation Act - NAGPRA). Ljudstvo Caddo lahko še bolj utemelji svoje zahteve po vrnitvi človeških ostankov in z njimi povezanih grobnih in svetih predmetov ter drugih objektov njihove kulturne dediščine, kot jih definira omenjeni zakon, če se pri tem še tesneje povežejo z arheologi.

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

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)

Sanje na robu sveta in druge evokacije zgodovine ljudstva O'odham

Chip Colewell, American Academy of Arts and Sciences

Povzetek

Ljudstva O'odham – Tohono O'odham in Akimel O'dham – imajo dolgo zgodovino v puščavah severnoameriškega Jugozahoda. Projekt, ki temelji na etnoarheološkem preučevanju starejše populacije in delu kulturnih konzultantov, skuša razumeti načine vključitve starih krajev in krajev prednikov kot temeljno izkušnjo sodobnega življenja O'odhamov. Z izborom doline San Pedro – tradicionalne pokrajine O'odhamov, ki ni več v lasti njihovih prednikov - se skušajo odkriti kompleksna razmerja, ki povezujejo domorodne Američane s kulturnimi krajinami, ki so jih ustvarili njihovi predniki. V zvezi z zahtevami domorodnih skupnosti in vse večje potrebo po uravnoteženju različnih interesov v kontekstu managementa kulturnih virov, postajajo takšni primeri še bolj pomembni in zahtevajo takojšnje rešitve. Zagovarjamo, da znanstveniki morajo bolje razumeti arheološka najdišča in predmete, ne samo zaradi tega, kar nam ti povedo o preteklosti, temveč tudi zaradi tega, kar nam ti kraji in stvari povedo o našem sodobnem svetu.

(Ključne besede: O'odham, etnozgodovina, dediščina, arheološke krajine, dolina San Pedro).

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

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.

Razdeljena ljudstva. Politična ekonomija južnoafriških krajin kulturne dediščine

Alinah Kelo Segobye, University of Botswana

Povzetek

Kulturna dediščina južne Afrike nam ponuja vpogled v disonanco kulturne dediščine in kako njeno upravljanje odraža sistemske napetosti v načinih konstruiranja identitet. Take konflikte je mogoče delno pripisati načinu, kako je bila v družbi konstruirana preteklost. Dediščina konkurenčnih zahtev po virih, zlasti po zemlji, je očitna v sodobnih konfliktih glede identifikacije s kulturnimi krajinami in z njimi povezanimi vrednotami v današnji južni Afriki. Diskusije o domorodnosti in uporabi kulturnih mest v Botswani in Južni Afriki kažejo, da se arheologi in drugi strokovnjaki za kulturno dediščino morajo še bolj angažirati pri pisanju preteklosti in še zlasti pri načinih, kako je ta namenjena javni rabi. Diskurz je potrebno kontekstualizirati znotraj globalnega diskurza domorodnih in drugih arheologij, kajti smotrno je, da afriški arheologi predstavljajo širši javnosti svoje izkušnje o vplivih spreminjajočih se političnih ekonomij prostora na dostop javnosti do preteklosti. Skladno s tem pa svetovna arheologija, ki se zaveda izzivov, s katerimi se soočajo strokovnjaki in javnost v južni Afriki, lahko ponudi pomoč pri nadzoru in koordiniranju dediščine in tudi ljudi, ki je v skladu s širšimi idejami o integriteti svetovne arheologije.

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

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.

Arheologija Majev in politična ter kulturna identiteta sodobnih Majev v Gvatemali

Avexnim Cojti Ren, First Nations University of Canada

Povzetek

Kolonizacija je Maje potisnila v neenake položaj v primerjavi z drugimi latinskimi ljudstvi v ekonomiji, družbeni in politični moči in kulturi. Ta izkušnja se ne razlikuje veliko od izkušenj drugih domorodnih ljudstev v Latinski Ameriki, in podobno kot ta ljudstva imajo tudi Maji svojo zgodovino upora, ki se je nadaljevala skozi več generacij, ki so oblikovale različne strategije, kako preseči takšen položaj.

Arheologija se lahko uporabi za pisanje zgodovine, ki omogoča pomembne učinke v odpravljanju pogubnih stereotipov o Majih. Arheologi, ki delujejo v Gvatemali, so poklicani k večji etičnosti do potomcev skupnosti, ki jih preučujejo, še zlasti pri interpretaciji in kreiranju teorij o zgodovini Majev. Na ljudstvo Majev učinkuje znanje, ki ga ustvarja arheologija, toda pripada jim neodtujljiva pravica, da sami oblikujejo svojo identiteto skozi zgodovino.

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.

Kritičen in osebni pogled na Svetovni arheološki kongres

Pedro Funari, Campinas State University, Brazil

Prispevek se ukvarja z epistemološkim in političnim kontekstom, ki je pripeljal do nastanka Svetovnega arheološkega kongresa in njegove vloge v zgodovini arheologije. WAC je vpeljal vrsto prelomnih političnih stališč, kot npr. etični kodeks, regionalno in domorodno prtedstavništvo, in je popeljal arheologijo na novo, svetovno raven. Avtor, nekdanji tajnik WAC, zagovarja nadaljnje poglobljanje demokratičnih oblik v organizaciji Svetovnega arheološkega kongresa.

Celebrating Differences

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.

Slavljenje razlik

Robin Torrence, Australian Museum, Sydney

Povzetek

Veliki kongresi v znatni meri določajo WAC. Kljub številnim protislovjem in razdorom so ti kongresi navsezadnje zelo uspešno privlačili izjemno pestro mešanico ljudi, ki so medseboj delili velik razpon različnih znanj in stališč. Toda časi so se vendarle spremenili in sprašujem se ali naj WAC prične iskati alternativne pristope. Sam predlagam, da WAC premisli ali ne bi posvečal več naporov lokalnim pobudam in organizaciji manjših, bolj usmerjenih in diverzificiranih srečanj. Prav takšna srečanja imajo daljnosežnejši potencial pri vključevanju širših skupin ljudi, pri promociji razlik in v vzpodbujanju bolj intenzivnih in produktivnih interakcij.

Liberating Archaeology, Liberation Archaeologies and 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.

Osvobajanje arheologije, arheologij in WAC-a

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

Če kaj, potem je WAC uspešno izzval vztrajanje procesne arheologije na objektivnosti in apolitičnosti, kar je zaradi teženj po dehumanizaciji oziroma dehumanizaciji njihovih prednikov odtujilo domorodna ljudstva. WAC je pripeljal v prvi plan spoznanje, da arheologija obstaja v političnem kontekstu in, da je to potrebno upoštevati pri vsaki konstrukciji preteklosti. WAC je vzpostavil takšno organizacijo, ki je omogočila, da se sliši tudi glas tistih preteklosti, ki so jih večinoma izkopavali, interpretirali in "lastili" drugi. WAC je tudi zagovarjal tesnejše sodelovanje z domorodnimi skupnostmi. Pravzaprav je WAC skušal osvoboditi arheologijo od njenih praks znanstvenega kolonializma, katerega zgodovino želi na kratko predstaviti ta prispevek. Pri tem je še veliko potrebno postoriti. Arheologi morajo previdno oblikovati epistemologije sodelovanja in spoznati, kaj te pomenijo za naše razumevanje preteklosti, ki se jo ustvarja v tem procesu. Še težja naloga je prepričati se, da arheologi in skupnosti s katerimi sodelujejo razumejo, kako pomembna je lahko arheologija za oblikovanje skupnosti in ohranjanje njene identitete.