

ARCHAEOLOGIES 2.2

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ABSTRACTS

ARTICLES

论文

1. From Dialogue to Polylogue: Exploring the Israeli and Palestinian Past in the Present

从对论到复议：在时势现状中探索巴以历史

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1. Abstract

This article discusses a project that dealt with the contentious past in Israel and Palestine. Against a background of unceasing conflict, both the Arab and Jewish participants discovered their mutual involvement with the different voices in the communities in which they worked. Within the context of this common ground, the participants explored areas of both agreement and disagreement. The prevailing spirit of the project, however, was one of cooperation. Symbolic of this spirit was the successful effort by project participants to save an ancient settlement from destruction by the security wall being constructed through the West Bank by Israel.

内容提要

本文探讨了一个涉及巴以充满争议的历史的研究项目。尽管双方相争不息，阿拉伯人和犹太人发现他们各自的社会群体在冲突龃龉之外，双方共同属于一个发出不同声音和诉求的广义社会群体。在此前提下，阿拉伯人和犹太人探寻着彼此相通和别异的领域。文中解决方案的倾向是合作。这一精神体现在项目的参与者合作保护了一个古老的定居点，使它免于被以色列正在约旦河西岸修建的隔离墙破坏。

Key words: Israeli-Palestinian Conflict, heritage, public archaeology, community, multi-vocality

关键词: 巴以冲突, 传统, 公众考古学, 社会群体, 多元论坛

2. Which Benjamin Franklin - Yours or Mine? Examining Responses To a New Story from the Historical Archaeology Site of Franklin Court

Patrice L. Jeppson

2. 莫衷一是的评介：从富兰克林官邸的历史考古学遗址看公众对新史学的反应。

Abstract

Recent assessment of archaeology conducted at the site of Benjamin Franklin's Philadelphia mansion (excavated 1953-1975) reveals a new history interpretation meaningful to U.S. communities living in the present. The story of Franklin the slave holder and then abolitionist comes full circle when, figuratively speaking, descendants of the African American community that Franklin worked to free, excavate Franklin's history for the creation of a shrine to national historical memory. New history relevant for Native Americans, the Labour Movement, women, and gay and lesbian citizens is also found. Responses to this new interpretation are examined in light of the broader contexts shaping various community agendas. (Key Words: Pragmatism, Contested Heritage, Public Engagement)

内容提要

对于生活于当代的美国社群而言，近来对本杰明·富兰克林费城官邸遗址的考古学评估（发掘自 1953—1975）揭示出一种耐人寻味的全新历史阐释视角。非裔美国人作为富兰克林致力解放的黑奴后裔为创立一个保存国家历史记忆的殿堂而通过考古发掘来揭示富氏的事迹，使富兰克林从一个奴隶主到废奴主义者转变有了圆满的后续篇章。关于美洲印第安土著民、工人运动、妇女群体和同性恋者的新史学研究也建立起来。这种新的史学阐释是基于一个更为宽泛且广纳众议的情境范畴。

关键词：实用主义，争议性遗产，公共契约

3. Privatising the Public Past: The Economics of Archaeological Heritage Management

Daniel D Kreutzer

3. 公众历史的私利化：考古学遗产的经济学运营

Abstract

The pre-Hispanic sites of the Cañada de la Virgen and Teotihuacán in Mexico are at the centre of an on-going struggle between public archaeology, the state, and private interests. Laws protecting Mexico's cultural heritage are being circumvented by privatisation policies that impose an economic value on archaeological sites, arguing they should operate at a financial profit. The obligations of national governments toward archaeological sites are being undermined as sites are increasingly at risk from private development. The public is disenfranchised when governments, acting as custodians of cultural patrimony, put the past up for sale. As the conflicts over the Cañada de la Virgen and Teotihuacán demonstrate, these issues go beyond the local to the global community. Archaeologists, charged with protecting the past, must develop a

strategy to counter this trend, based on a clearly articulated message that conveys the urgency of the crisis threatening archaeological sites.

Today archaeological sites worldwide are increasingly at risk from national governments. The economics of privatisation policies threaten to disenfranchise the public from its own past. The past serves as symbolic capital for the public, yet it is the government that benefits from the exchange of this symbolic capital for economic capital. This paper illustrates two recent case studies from Mexico where this exchange is occurring in related, albeit differing, ways. The study then concludes with a charge to archaeologists to work more actively with the public in protecting the past.

内容提要

墨西哥圣女谷和特奥蒂华坎古城这两处前殖民遗址，长期以来一直处于公共考古学、政府和私营利益冲突的漩涡中。私利政策要求考古遗迹挂靠经济价值，以增加财政收益的模式运营，在此压力下，墨西哥文化遗产保护法举步维艰。当政府以文化遗产管理者自居来兜售“历史”时，公众则被剥夺了正当的公民权。以圣女谷和特奥蒂华坎城冲突为代表的此类问题已经突破了地域限制，而成为全球化论题。以保护历史为己任的考古学者必须革新术策，以振聋发聩的呼声传达出遗迹危机的急迫性，从而扭转当前的不良趋势。

现今，世界考古学遗迹正日益处于来自于当地政府的危机中。功利性的经济政策强行剥夺了公众认知、亲和历史的权益。历史认知本应是公众资产和权益的象征，而政府却以之为筹码与经济资产交易，从而坐享其成。本文以当前墨西哥两个相异又相关的个案为例证展开研究，进而指出考古学者应开展切实有效的工作，与公众一并承担起保护历史的职责。

FORUM

论坛

1. Three Concepts – Hospitality, Cosmopolitanism and Human Dignity. Reconceptualising Heritage Futures

Beverley Butler

1. 三个概念——好客之道，世界主义者和人类尊严，重新认识遗产的未来
Beverley Butler

Abstract

Using images of the destruction of the Palestinian cultural heritage as my point of departure, this paper seeks to critically reflect on WAC's future by means of reflecting upon the contemporary philosophical-operational concerns of cultural heritage and of 'one world archaeology'. My strategy is to 'gift' via three authors, Virginia Woolf, Jacques Derrida and Edward Said, 'three concepts' - hospitality, cosmopolitanism and human dignity - to this debate on WAC's future. I argue that these 'concepts' are not only fundamental for the re-conceptualisation of cultural heritage but capable of a bringing into view core questions concerning WAC's institutional identity and possible future transformations. My conclusions reiterate

that WAC's 'coming-of-age' crystallises the need not only to commemorate foundational aspirations and cumulative achievements but also to open up the organisation's future, critically and reflectively, to new constituencies and concerns and to 'alternative' or 'parallel' archaeologies and heritages.

摘要

以巴勒斯坦的文化遗产被破坏的情形作为讨论的出发点，通过反思当代的有关文化遗产的和全球考古学的哲学基础和现实运作，我的文章试图批判地思考 WAC 的将来。我的思路是籍由三位作家 Virginia Woolf, Jacques Derrida 和 Edward 曾经说过的“三个概念”——好客之道，世界主义和人类尊严——来展开关于 WAC 前景的讨论。我认为这三个“概念”不仅是重新认识文化遗产的条件，而且能够引出两个核心问题：由来已久的 WAC 的定位问题和未来的转型。我在结论中重申，在 WAC “成年”之际，我们不仅需要铭记其建立的初衷，基本价值观，以及积累的成就，还应深刻地，充满自我批评精神地将机构的将来向新的群众基础和新的使命开放，向“非正统的”或“多元化”的考古和文化遗产敞开大门。

2. A Three-Takes Tale: The Meaning of WAC for a Pluralistic Archaeology

Cristobal Gnecco

2. “录三遍”的故事：WAC 对于多元化考古学的意义

Cristobal Gnecco

Abstract

This paper argues that the recent trajectory of archaeology can be conceived of as a recording in three takes: the first one, the scientific project, betrayed the modern origins of the discipline; the second devaluated history and, thus, the disciplinary apparatuses responsible for its production; and the third, fully reactionary, is a return to the source, the reachable realization of archaeological production as plural, horizontal, and locally meaningful. The role of WAC is highlighted in this account.

摘要

可以将考古学近年的发展轨迹想象为三遍录制的演奏：第一遍，科学研究，背叛了学科的近现代根源；第二遍，贬低了历史学并且由此贬低了书写历史的学科建构；第三遍，彻底反动，回归到考古的源头，把考古过程视为多元的、横向的、富有地方意义的知识创造。本文论述中着重强调了 WAC 发挥的作用。

3. One World Archaeology Today

Cornelius Holtorf,

3. 当今的全球考古学

Cornelius Holtorf,

Abstract

Since its emergence in 1986, the World Archaeological Congress has been championing a politically and ethically informed, global perspective on archaeology that has come to be known under the label of "One World Archaeology". In this short essay I am arguing that One World Archaeology is

archaeology in the age of globalisation. As such, One World Archaeology ought to be nothing less than an ethically and politically motivated attempt at both enhancing, through the means available to archaeologists, the global solidarity among all human beings on this planet and reducing the striking inequalities that exist between them. I am advocating that the two most important, guiding principles for both One World Archaeology and the work of the World Archaeological Congress should be solidarity and inclusiveness. This paper contains a number of suggestions for what that may mean in practice.

摘要

对于逐渐以“全球考古”名义声称的考古学，世界考古大会自从 1986 年成立以来，一直宣扬一个富于政治和伦理道德意义的全球性的观念。在这篇文章中，我认为全球考古是全球化时代的考古学。因此，全球考古的使命是考古学家尽其可能以高度的道德和政治觉悟来努力提高的全人类的团结，减少他们之间明显的不平等。我一直认为：关于全球考古和世界考古大会的两个最重要的指导性原则，应该是团结与包容。这篇文章对于这些理念在实践中的贯彻提出了许多建议。

4. Archaeology and Integrity: The World Archaeological Congress as a resource for Indigenous communities

Dorothy Lippert

4. 考古学和完整性：世界考古大会作为原住民社会的一项资源

Dorothy Lippert

Abstract

The World Archaeological Congress can serve as a vital resource for Indigenous people who wish to participate fully in the profession of archaeology. Native American experiences with archaeology parallel those of other Indigenous groups and the code of ethics of the WAC illustrates how seriously this organization takes its commitment to working in cooperation with communities. Several goals for the WAC to consider with regard to Indigenous peoples are presented, including education, networking, professionalism and management of cultural sites.

摘要

对于当地希望充分参与到考古学专业中的人来说，世界考古大会可以作为一个非常重要的资源。美国原住民与考古学打交道的经历与其他地区原住民的经历相似，WAC 的操守准则显示这个组织认真对待它与社区合作的承诺。关于本土人民，提出了 WAC 要考虑的几个目标，包括教育，交流网络，专业化和文化遗址的管理。