

ABSTRACTS

EDITORIAL

Eavesdropping on a global conversation

Nick Shepherd

Abstract

How do we negotiate our own positions as locally-situated archaeologists in relation to a global discipline? On the one hand, we belong to a worldwide community of scholars, practitioners and activists whose conversations and debates crisscross national boundaries, continents, hemispheres and social classes. On the other hand, we are positioned in specific, local contexts through out national and institutional affiliations, which themselves are variously situated in relation to the fault-lines and cleavages that divide out world: North and South, West and non-West, developed and under-developed economies, and members of dominant and subaltern national groupings. These different forms of insertion often play a key determining role when it comes to the kind of archaeology that we practice, and our access to resources and networks. One of the strengths of WAC as an organization is that it pays close attention to the different ways in which we are situated as archaeologists, and thinks creatively around how to address this. One demonstration of this in practice is the WAC list-serve, where as a subscriber one eavesdrops on a global conversation, around a fascinating range of issues.

Archaeologies has a new look and a new publisher! My co-editor, Anne Pyburn, and I are delighted to announce that *Archaeologies* has moved to Springer Press. The move has many potential benefits for WAC members, and takes the journal into the mainstream of scholarly publishing.

ARTICLES

Heritage Formulation in Overtly Politicised Environments: a commentary

Lynn Swartz Dodd

Abstract

Archaeology undertaken in overtly politicized environments creates situations and data that archaeologists are not positioned to control either in the moment or in perpetuity. This commentary examines the five diverse, revealing case studies that appear *Archaeologies* 2.2 and 3.1 and identifies the underlying dynamics that can create both an ethical burden for archaeologists and potentially charged, even dangerous, situations for others. These include archaeological heritage management demands and failures; contrary heritage valuation; restriction of associations with potential heritage resources; balancing archaeological research goals against local economic, political and social aspirations; and the complex trans-border reality of archaeologically-identified societies that complicates heritage deployment in modern contexts. Whether or not activist engagement or outcomes are part of our practice or intention, there is no such thing as a value-free archaeological outcome.

Reconstructing the Politics of Indigenous Identity in Chile

Daniella Jofré P.

Abstract

Current research questions how archaeology has reconstructed social identities based on material culture and ethnic groups. Recently, some Native populations from the Tarapacá region, Northern Chile, have claimed their indigenous rights and recognition as Andean First Nations. Using existing laws and programs developed by the Chilean government, they have redefined themselves as organized local communities. Their claims question archaeological practice in the production and reproduction of scientific knowledge, and its social repercussions in the property of land, water and cultural heritage. Within the Latin American social context, archaeology sometimes has avoided playing a political role, consequently conceding certain histories above others. As a social science, the discipline needs to evaluate its impact on archaeologically-based identities which are sometimes politically alienated, modified, and appropriated to create new representations of the past legitimized in present time. This paper furthers a discussion of the politics of identity by focusing on the Chilean Aymara case and the legitimacy of its appropriation strategies.

Key words South American Archaeology, Indigenous Identity, Ethnicity, Aymara Nation, Tarapacá, Chile.

Archaeological Heritage in Guatemala: Indigenous Perspectives on the Ruins of Iximche'

Lars Frühsorge

Abstract

In Guatemala local perspectives on heritage often remain unheard. In this paper a case study is presented to show the complex relationship between the highland site of Iximche' and Tecpán, an Indigenous community nearby. Although Iximche' is of little importance to the local economy, its significance is derived from its role as a field for different kinds of social and religious interactions. Traces of a spiritual relationship to this place can be dated back to the colonial period and today Maya from all over Guatemala go there to perform ceremonies. The place has also become a focal point of identity constructions for locals, Pan Mayan activists and the nation itself. The ruins of Iximche' play an important role in the construction of collective memory which also includes ideas coming from external players such as Christian churches, the national government, Mayan activists, and archaeologists as well.

Who was the first? Nationalism in Slovak and Hungarian Archaeology and History

Eduard Krekovik

Abstract

Slovaks and Hungarians (Magyars) lived until 1918 in a common state for about 1000 years. Today, archaeologists and historians working in different countries are concerned with different questions and offer very different interpretations of the past. A case in point is the issue of the arrival of Slavs and Magyars to the Middle Danube region. Although it is, in general, agreed that the Magyars came into the region over

350 years after the arrival of the Slavs, some Hungarians scientists emphasize a so-called 'double occupation' of homeland having to do with relationships between the Magyars and the Huns. Thus, we can find in the Slovak archaeological literature arguments concerning the 'presence' of Slavs in the territory of Slovakia already in the fourth century (or even earlier), that is, before the Huns. This paper will critically examine several examples of theories, which represent polemical Hungarian and Slovak positions, and consider the socio-historical and conceptual roots of problematical contrasting interpretations.

FORUM

West African perspective of the World Archaeological Congress: challenges and aspirations

C.A. Folorunso

Abstract

This paper looks at how the West African region was involved in the early history and formulation of the World Archaeological Congress. In particular, it describes events around the 9th Congress of the Pan-African Association of Prehistory and Related Studies, held in Jos, Nigeria, in 1983. The question of apartheid South Africa came up in the plenary session of that meeting. A resolution was adopted condemning apartheid, and calling for the cessation of all contacts with South African institutions, and for the censure of colleagues and institutions maintaining links with South Africa. This later became the core of the WAC approach to South Africa, adopted by the organizers of the Southampton Congress. Looking ahead, formidable obstacles remain for West African archaeology, many of them structural in nature. Punitive visa requirements, currency crises and the scarcity of resources all prevent West African scholars from participating fully in global scholarship.