

# 遗产研究国际动态

## THE HERITAGE SPECTATOR

总第27期

No. 27

2026.05 (内刊)

CHINA-PORTUGAL BELT AND ROAD JOINT LABORATORY  
ON CULTURAL HERITAGE CONSERVATION SCIENCE

《遗产研究国际动态》(内刊)  
中国 - 葡萄牙文化遗产保护科  
学“一带一路”联合实验室  
2026.05 总第 27 期

*The Heritage Spectator*  
(Newsletter)  
China-Portugal Belt and  
Road Joint Laboratory  
on Cultural Heritage  
Conservation Science  
2026.05 No.27

封面图像:  
卡佩德拉纸板医院  
图像来源:  
Ana Pastor

Cover Image:  
Capdella Cardboard  
Hospital  
Source:  
Ana Pastor

葡语翻译:  
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中国 - 葡萄牙文化遗产保护科  
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China-Portugal Belt and Road Joint Laboratory on  
Cultural Heritage Conservation Science *The Heritage  
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NHS 2026 – Conferência Internacional sobre Nêutrons em Ciência do Património

伊斯坦布尔文化遗产博览会：聚焦文物保护、修复、考古、博物馆及图书馆学的国际盛会

Heritage Istanbul: International fair and conference for conservation, restoration, archaeology, museum and librarianship

Feira do Património Cultural de Istanbul: Conservação, Restauro, Arqueologia, Museologia e Biblioteconomia

# 前沿研究 Research Fronts

## 社区考古语境下的遗产价值

### Heritage Values in the Context of Community Archaeology

资料来源:

PASTOR PEREZ A, REMACHA ACEBRON S. 社区考古背景下的遗产价值 [J]. 考古遗址保护与管理, 2024, 26(5-6): 368-374. <https://doi.org/10.1080/13505033.2025.2505403>

Source:

Pastor Perez, A., & Remacha Acebron, S. (2024). Heritage Values in the Context of Community Archaeology. *Conservation and Management of Archaeological Sites*, 26(5-6), 368-374. <https://doi.org/10.1080/13505033.2025.2505403>

文化遗产价值会影响社区考古实践在“研究或保护什么、如何进行以及为何开展”的取向。社区考古非常适合创造跨时空价值，从而为特定地点或对象提供多元化的解释路径。这类新的遗产价值通过参与式策略得以建构，并通过多元叙事机制强化边缘群体的表达与呈现。这些价值所带来的“他者性”激发了与现代声音的新联系，并打破了传统价值的霸权模式。然而，在价值的选择、界定与应用过程中，专家少数群体的观点也可能对社会或社区层面的要素产生误读或偏差。

本文旨在探讨社区考古实践（包括社区保护举措）能否转变围绕考古遗产价值的叙事、认知和主体性。在此，“主体性”或“价值主体性”指的是决定赋予考古遗址哪些属性的能力。这些属性包括美学价值、历史性、独特性和社会价值，它们显著影响着遗产地的管理和保护决策过程。价值塑造着叙事、话语和旅游策略，也是参与考古遗产管理的利益相关者经常讨论的话题。

在考古学中，不同类型的发现、历史话语以及对物质材料的分析过程，在建构遗址的历史、身份及其物质性方面具有重要作用。然而，究竟由谁来拥有权力或主导权，以决定哪些遗产价值可以或应当被纳入这些考古空间的阐释性建构之中？任何场所（或“非场所”）都包含多重交织的历史，这些历史通过遗存、遗迹

Cultural heritage values can shape community archaeology initiatives regarding what, how, and why to investigate or preserve. Community archaeology is ideal for creating multitemporal values that offer diverse interpretations of a particular place or object. These new heritage values are created through participatory strategies and amplify marginalised voices through multivocal narratives. The otherness that comes with these values sparks new connections with modern voices and disrupts the hegemonic model of traditional values. However, the arguments of an expert minority might misrepresent societal or communal elements when choosing, defining, and applying these values.

This article aims to provide a discursive reflection on whether actions developed in community archaeology, including community conservation initiatives, can transform the narratives surrounding, perceptions of, and agency over the value of archaeological heritage assets. In this case, agency over value, or value agency, is understood as the capacity to decide which attributes are bestowed on an archaeological site. These attributes, which include aesthetics, historicity, uniqueness, and social value, significantly influence heritage site management and conservation decision-making processes. Values shape narratives, discourses, and tourism strategies and are discussed frequently by stakeholders involved in archaeological heritage management.

In archaeology, different findings, historical discourses, and processes of analysing materials hold significant weight

及其他考古发现交错呈现，构成一系列不同层次物质性。其中，一些物质性比其他更为显现，而另一些则由于各种原因被遮蔽或遗忘。正是在这种多时段叠加的物质性结构中，考古遗址与文化遗产场所尤为突出，因为它们不仅唤起对过去的记忆与历史想象，也在不同时期被赋予并确认其历史或遗产价值。然而，在许多情况下，与政治利益相关的价值主导机制使得服务于权力精英或统治阶层的主导性话语占据优先地位，从而在历史—考古叙事的价值评判中形成支配性解释。这种状况导致了底层与边缘话语的不可见性，而这些话语正试图在一个日益多元的世界中获得表达空间，并借助社会科学与人文学科推动社会变革。因此，与社区考古相关的实践可以被视为一种“接触区”，在这一过程中，无论在认知层面还是在现实实践层面，遗产价值的主体性都有可能发生逆转，从而在一定程度上缓解由单一化、线性化话语——尤其是源自权威主义与缺乏交叉性视角的立场——所造成的压制。

### 作为参与与知识共创空间的社区考古

在过去50年中，随着方法论与理论层面的不断发展，社区考古已成为推动考古实践及其知识生产走向民主化的重要领域。因此，这一更具社会参与性的考古分支，在促进知识传播、知识共创与社会修复性实践，以及构建更加公平、包容的社会空间方面具有关键意义。社区考古提供了一种“考古实践”的方式，强调公众的积极参与，这在一定程度上类似于参与式治理与公民科学的实践模式。这种方法承认，考古实践可能会在无意中加剧性别、社会阶层、种族和能力方面的现有不平等。然而，社区考古也为自我反思、批判性地评估其方法论的局限性以及探索更具社会意识的未来理念提供了契机。

社区考古项目在目标群体、方法与实践目标方面呈现出显著的多样性。然而，许多项目共享一个共同原则，即包容性——通过积极动员特定的地方社区群体或社会群体参与来实现。为了营造能够产生社会影响的环境，这类实践

in constructing site histories, identities, and materialities. But who has the authority or agency to dictate which heritage values can or should be linked to the interpretative construction of these archaeological spaces? Any place or non-place contains numerous overlapping histories interspersed with physical ruins or other findings that make up a series of materialities. Some of these materialities are more visible than others, which, for diverse reasons, have been forgotten. This multitemporal materiality of spaces is more palpable at archaeological or cultural heritage sites, as they evoke nostalgia and past histories and have had their historical or legacy value recognised at some point or over time. In many cases, and through an agency linked to political interests, hegemonic discourses related to the powerful elites or upper and ruling classes have taken precedence when valuing historical-archaeological narratives. This has resulted in the invisibility of subaltern and peripheral discourses seeking to surface in an increasingly diverse world that looks to the social sciences and humanities to develop more effectively as a lever of situated social change. Thus, projects linked to community archaeology can become contact zones in which agency over value can be reversed from both an epistemic and physical point of view, thus mitigating the oppression caused by monolithic or unidirectional discourses driven by authoritarian and non-intersectional positions.

### Community Archaeology as a Space for Participation and Knowledge Co-Creation in Archaeological Heritage

Over the past 50 years, community archaeology has become a pivotal field in democratising archaeological practice and the knowledge it has generated through its methodological and theoretical advancements. The more socially engaged branch of archaeology is, therefore, key to developing knowledge transfer, co-creation, and reparation programmes and generating fairer spaces in an inclusive and social sense. It provides a way of 'doing archaeology' that involves active participation, resembling participatory governance and citizen science. This approach acknowledges that archaeological practice may inadvertently perpetuate existing inequalities in gender, social class, ethnicity, and ability. However, community archaeology also presents opportunities for self-reflection, critical evaluation not

往往构建一种“接触区”，使地方社区能够在相对安全的情境中参与并共同建构其历史。这类实践所涉及的议题十分广泛，且往往关联着历史中的复杂面向，如暴力、压迫、创伤、冲突与战争等。这些介入不仅通过历史知识的获取发挥作用，还通过其所促成的对话，形成具有疗愈性或修复性的空间。这些对话使得历史片段得以重写，或促成空间意义的再阐释。例如，许多社区考古项目，尤其是关注近现代历史的项目，会将地方居民纳入其中，探讨其较近时期的历史经验及其与祖辈相关的叙事。在与物质文化互动的过程中，这种跨越共享的对话在保存口述传统与集体记忆方面发挥着关键作用，并进一步催生以考古保护方法、民族志技术以及历史叙事修复为核心的协作式学习实践。

社区考古所具有的对话性、协作性与实践性特征——且在许多情况下与文化遗产管理过程密切相关——使其成为发掘、生成或强化考古遗址意义的重要路径。这类参与式行动对于构建更加包容与平等的社会具有重要意义，并促进面向未来的“共享记忆”的集体建构。然而，仍需进一步审视：在这些参与性环境中，遗产价值的主体性是如何产生并被协商的，以及由谁来主导这一过程。亦即，需要探讨社会价值是否在这一过程中得到强化，抑或社区考古项目是否在无意中延续了文化遗产领域其他参与机制中常见的权力结构。

### 社区考古中的遗产价值

回到本文最初提出的问题——参与式行动如何挑战考古遗产管理中的价值主体性——我们可以进一步追问：社区考古如何通过赋权，使相关社区在评估考古遗产的价值及其主体性方面获得更多控制力。可以认为，在某些情况下，与考古知识相关的价值往往是由专家提出的特定研究问题所预设与界定的。而在当下，随着批判性文化遗产研究的发展，考古实践正逐步转向更加主动地与社会互动，并不断纳入交叉性视角，从而推动遗产价值认知与建构方式的转型。

of its methodological boundaries, and exploration of future ideas that are more socially conscious.

Community archaeology projects show significant diversity in their target audiences, methods, and objectives. However, many projects are characterised by a unifying principle of inclusivity, which involves actively engaging certain groups of the local community or society. To establish an environment that fosters social impact, a contact zone is created to help local communities safely engage with and co-create their history. The themes examined through this initiative are diverse and often linked to difficult aspects of history, including violence, oppression, trauma, conflict, and warfare. These interventions can serve as therapeutic or restorative spaces, not only through the acquisition of historical knowledge but also through the dialogues they foster. These dialogues enable the rewriting of fragments of history or the re-signification of spaces. For instance, community archaeology projects, especially those of the recent past, include the local population or community and explore elements of their more recent history and the narratives associated with their ancestors. These intergenerational shared dialogues that take place while working with material culture play a central role in preserving oral traditions via a community's memories, giving rise to collaborative learning initiatives centred on archaeological conservation methods, ethnographic techniques, and the possibilities of restoring historical narratives.

The dialogic, collaborative, and practical character of community archaeology, in many cases linked to cultural heritage management processes, frames the discipline as an avenue for uncovering, developing, or enhancing the significance of archaeological sites. These participatory actions are important in building more inclusive and equal societies, and enable the collective construction of shared 'memories for the future'. However, we must consider how and by whom stakeholders' agency over value is generated and negotiated in these participatory environments: whether the importance of social values is amplified or, on the contrary, if community archaeology projects perpetuate the power dynamics often observed in other participation

知识去殖民化的进程, 重塑了遗产价值在考古学领域中的赋予方式, 并回应了其他一系列重要的学术转向。考古学已由以过程研究与实证主义为导向的学科, 逐步发展为致力于回应当代社会问题的研究领域。为实现这一目标, 有必要加强与社会学、社会人类学、人文地理学、城市规划等学科的协作, 以更全面地理解当代社会文化转型过程。考古学作为一门学科, 其理论与方法上的要求决定了其研究实践需要在多重视角下融入综合性项目之中。与此同时, 参与这些项目的主体也日益多元化, 既包括非专业的第三部门参与者 (如志愿者和中学生), 也包括专业人员 (如从事文化遗产管理或旅游领域的职业考古学者)。

这种促进考古实践中知识共创的社会转型源于专家与社区之间的讨论, 并被视为对话式的, 意味着知识的创造和维护是双向的。这些对话对于资产价值的主体性方法至关重要, 它们发生在参与式社区考古和社区保护行动中。价值观、行动和理解的转变表明, 不同的社会利益相关者都在参与到这种对话式知识的承诺中。事实上, 作为学者、实践者和行动者, 我们多年来致力于参与各种形式的遗产保护活动, 并研究这些活动对个人社会关系的影响。

阐明社区考古和文化遗产领域中用于描述遗产价值的语言、语义和术语的演变至关重要, 这有助于展现人们对考古遗产意义的认知转变。表 1 呈现了这一综合分析, 该表基于以往关于遗产价值和考古遗产价值的综合研究而编制。左侧一栏以粗体字列出了“核心价值”。这些价值包含相关含义, 这些含义以斜体字列出, 并附有相应的参考文献。我们称之为“核心价值”, 是因为它们包含了学术文献中用于探讨文化遗产价值问题的最常用基本术语。中间一栏列出了负责管理该价值主体的主要参与者, 最后一栏则呈现了我们在开展各种社区考古活动过程中收集的精选词汇。这些术语反映了相关社群如何感知价值, 以及他们所关注的事物。我们认为, 作为专家, 我们必须探索这些概念, 以理解主体如何在参与式动态中演变。

processes related to cultural heritage.

### **Heritage Values in Community Archaeology**

Returning to this article's initial question of how participatory actions can challenge agency in archaeological heritage management, we can further explore this issue by asking ourselves, for instance, how community archaeology can proactively empower communities of interest by giving them control over assessing the agency and value of archaeological heritage. It can be argued that the values associated with archaeological knowledge have been, in some instances, determined by specific research enquiries posed by experts. Today, due to notable changes in critical cultural heritage studies, current archaeological practice has experienced a noticeable transition towards a proactive engagement with society and the incorporation of intersectional perspectives.

Decolonising knowledge has shaped the many ways value is bestowed upon the discipline of archaeology, responding to other significant shifts. Archaeology has evolved from a process-oriented, positivist discipline to one that aims to address contemporary social challenges. To achieve this aim, it is necessary to collaborate more closely with sociology, social anthropology, human geography, and urban planning, among other disciplines, to gain a more comprehensive understanding of the sociocultural transformations taking place today. Archaeology is a science whose theoretical and methodological expectations demand that its practice be integrated into projects from multiple perspectives. Additionally, a growing number of agents are involved in these projects, including non-specialised, third-sector participants, like volunteers and secondary school students, and specialised participants, such as professional archaeologists working in cultural heritage management or tourism.

This social transformation that fosters knowledge co-creation in archaeological practice arises from discussions between experts and the community and is considered dialogical, indicating two-way dialogues in which knowledge is created and maintained horizontally. These dialogues, key to the agency approach in terms of asset value, occur during participatory community archaeology and community conservation actions. Shifts in values, actions, and understandings

表 1: 社区考古活动中用于阐释价值的价值理念、利益相关方及社区常用关键词 (来源: Ana Pastor)  
Table 1. Values, stakeholders, and community-used keywords to address value in community archaeology activities. (Source: Ana Pastor)

<b>Umbrella Value/Other related values</b>	<b>Agency Stakeholders</b>	<b>Participant/Community-Used Keywords</b>
<b>Aesthetical</b> (Barreiro Martínez and Criado Boado 2015; ICOMOS New Zealand 2010) <i>LiPe 1984</i> <b>Antiquity</b> (Riegl 1903) <b>Monumental</b> (ICOMOS New Zealand 2010)	Academics Educators Heritage practitioners Local communities Communities of interest Professional archaeologists Public authorities Tourists	Conservation, decorative technique, excellent, exhibitivive, identity, incomparable, outstanding, prestige, reclaim, safeguarding, unique.
<b>Social</b> (ICOMOS Australia 2013; ICOMOS New Zealand 2010) <i>Significance</i> (Fouseki et al. 2020) <i>Associative</i> (LiPe 1984)	Local communities Communities of interest Public authorities	Common, shared identities, sense of belonging, sense of place, social cohesion, stewardship, wellbeing.
<b>Educational</b> (English Heritage 2010; Simpson 2009) <i>Pedagogical</i> (Barreiro Martínez and Criado Boado 2015) <i>Narratives</i> (Fouseki et al. 2020)	Academics Educators Heritage practitioners Professional archaeologists Communities of interest	Didactics, educational strategy, heritage teaching, knowledge transfer, learning.
<b>Archaeological</b> (Carver 1996; ICOMOS New Zealand 2010) <i>Scientific</i> (ICOMOS New Zealand 2010) <i>Informational</i> (LiPe 1984)	Academics Educators Professional archaeologists Heritage practitioners Tourists	Antique, forensic, landscape, past, technical, scientific progress, social organisation.
<b>Political</b> (Carver 1996; Simpson 2009) <i>Commemorative</i> (ICOMOS New Zealand 2010; Riegl 1903) <i>National</i> (ICOMOS Australia 2013)	Academics Local communities Communities of interest Public authorities	Authority, authoritative heritage discourse, commemorative, contestation, exclusion, identity, power, symbolic.
<b>Historical</b> (ICOMOS New Zealand 2010; Riegl 1903) <i>Documental</i> (Barreiro Martínez and Criado Boado 2015) <i>Tradition</i> (Fouseki et al. 2020)	Academics Educators Heritage practitioners Professional archaeologists Communities of interest	Authentic, identity, legacy, memory recognition, linked to the past, narrative.
<b>Existence</b> (Barreiro Martínez and Criado Boado 2015; Darvill 1988; LiPe 1984) <i>Intrinsic</i> (Fouseki et al. 2020) <i>Thing</i> (Fouseki et al. 2020)	Academics Public authorities	Embedded, needed, nostalgia, ubiquitous, unique, spiritual.
<i>Process/Construct</i> (Fouseki et al. 2020) <i>Cultural</i> (English Heritage 2010) <i>Option</i> (Darvill 1988)	Academics Heritage practitioners Professional archaeologists	Experience, emotions, personal, part of, transformative, uncompleted, unfinished.
<i>Economical</i> (Barreiro Martínez and Criado Boado 2015; Frey 1992; LiPe 1984; Simpson 2009; Throsby 2019) <i>Benefits</i> (Fouseki et al. 2020) <i>Use</i> (Darvill 1988; Riegl 1903)	Academics Heritage practitioners Professional archaeologists Public authorities Tourists Communities of interest	Asset, benefit, commodity, exploitation, monetary, opportunity, ownership, profit, resource.

suggest that different social stakeholders are participating in this commitment to dialogic knowledge. Indeed, as academics, practitioners, and activists, we have dedicated many years to engaging in various forms of participatory heritage activities and researching their impact on individuals' social relationships.

It is important to explain the evolution of language, semantics, and terminology applied to heritage values in community archaeology and cultural heritage over time, demonstrating the shifting perspectives on the significance of archaeological heritage. This synthesis is presented in Table 1, which was created using previous comprehensive studies on heritage values and archaeological heritage values. The left-hand column has a list of 'umbrella values' presented in bold font. These values include related meanings, which are provided in italics along with their respective citations. We call them 'umbrella' because they comprise the most common root terminologies in academic texts to address the issue of value in cultural heritage. The centre column specifies the primary actors responsible for managing the agency over that value, while the final column presents a curated collection of words acquired while carrying out various community archaeology activities. These terms refer to how communities of interest perceive value and describe what is important to them. We argue that, as experts, we must explore these concepts to understand how agencies evolve through participatory dynamics.

As mentioned, the table illustrates how various stakeholders involved in community archaeology use different value statements to carry out activities such as research projects, conservation efforts, heritage discourse dissemination, performances, and social action, all within the context of archaeology. Therefore, the notion of value is often based on aesthetic, historical, or political considerations and on its connection to heritage and its transferral to future generations. The table also shows that academics dominate value attributions. This is evident in bodies such as ICOMOS, ICCROM, or the UNESCO committees that determine cultural heritage at a global level (World Heritage). Value is, therefore, linked to a

如前所述，该表格展示了参与社区考古的各利益相关方如何运用不同的价值陈述来开展研究项目、保护工作、遗产话语传播、表演和社会行动等活动，所有这些活动都发生在考古学的语境下。因此，价值的概念通常基于美学、历史或政治考量，以及其与遗产的关联和向后代的传承。该表格还显示，学术界在价值赋予方面占据主导地位。这一点在国际古迹遗址理事会（ICOMOS）、国际文物保护与修复研究中心（ICCROM）以及联合国教科文组织负责全球文化遗产认定的委员会（世界遗产）等机构中尤为明显。因此，价值被商品化或工具化，而非被视为一个动态过程或社会建构，在这一过程中，这些主导性群体既是价值的裁定者，也是评判者本身。

然而，我们对考古遗产的理解近年来经历了本体论上的转变。这种转变不同于之前讨论过的批判性方法，后者将考古遗产视为物质性和文化叙事的集合。这种新视角承认考古遗产具有多重意义，并且会随着时间而变化。人们越来越关注过去对现在的影响及其对构建更公平社会的潜在贡献，这促使我们关注过去在社会中的价值意义。因此，回顾表1右侧一栏中的概念至关重要。怀旧、独特性和无可比拟性、使一个地方变得特别的因素，以及叙述过去不同时刻的重要性，都是当地社区在与学者交流时分享的经验。通过这些共同的经验，我们可以观察到价值主体性是如何转变的。

理解这种与不同利益相关社区多样性相联系的“价值主体性”的变动，并在项目中确立能够回应地方社区诉求——既是“面向社区”的，也是“通过考古发掘而呈现”的——优先议题，有助于揭示社区考古如何推动考古遗产认知向新的视角转变。基于社区的参与式考古实践，使参与其中的遗产价值呈现出动态特征，并增强了与之相关叙事的多声性与包容性。

在我们看来，在一个日益全球化、不断推进去殖民化并与社会及第三部门日益紧密关联的人文与社会科学研究环境中，遗产价值的社会性转型具有关键意义。在这一背景下，学者

commodified or instrumental concept rather than viewed as a dynamic process or social construct, in which these groups are both judge and jury.

Nevertheless, our understanding of archaeological heritage has recently undergone an ontological shift. This shift departs from the previously discussed critical approaches, which viewed archaeological heritage as an assemblage of materialities and cultural narratives. This new perspective acknowledges that archaeological heritage possesses multiple meanings and is subject to change. The interest in understanding the effect of the past on the present and its possible contributions to shaping fairer societies encourages us to pay attention to the meanings that the value of the past has in society. This is why it is important to review the concepts shown in the right-hand column of Table 1. Nostalgia, the unique and incomparable, what makes a place special, or the importance of narrating different moments in the past are experiences that local communities have shared with academics during their encounters. Through these shared experiences, we observe how shifts in agency over value take place.

Understanding these fluctuations in value agency, which are associated with the diversity of communities of interest, and establishing project priorities that incorporate the desires of local communities ‘for’ and uncovered ‘by’ archaeology, make it feasible to illustrate how community archaeology contributes to this new perspective on archaeological heritage. Community-based participatory archaeology actions add a dynamic character to the heritage values that come into play, increasing the multivocality and inclusiveness of the narratives that can be associated with them.

From our perspective, the social transformation of heritage values is essential within a globalised social sciences and humanities research environment that is becoming increasingly decolonised and interconnected with society and the third sector. In this context, scholars and professionals are adopting a critical approach and shifting their roles from authoritative experts to facilitators or mediators. However, who attributes these values and in what context do they arise?

与专业人士正逐步采取批判性立场，其角色也由权威性的专家转向促进者或协调者。然而，仍有若干关键问题有待进一步探讨：遗产价值究竟由谁赋予？这些价值是在何种语境中生成的？在何种条件下，有必要对某一对象赋予价值？此外，我们又应如何有效把握那些因场所与遗物自身存在而自然生成的内在社会价值？

为积极推动遗产价值主体性的转型，有必要实施多种实体与数字化的参与式方法。这些方法旨在提供理解历史的新路径，并将公共考古与社区考古确立为促进社会凝聚与可持续发展的重要工具。这些方法可与考古语境中的民族志研究（或“考古民族志”）相结合。例如，具体方法包括：通过访谈获取口述历史并以叙事方式加以呈现；运用众包手段协同收集信息、实物与数据；或借助影像引导来重建共享记忆。这些技术使研究者能够以多模态方式考察遗址的不同维度，如空间、时间与行为，从而探索与每一类出土物或遗址区域相关的多层次知识结构。此外，这些方法还有助于联结不同参与主体，构建参与遗址管理的社会网络，并在短期与长期层面上发挥作用。这种参与式与民族志相结合的方法，使我们能够深入理解一系列影响这些遗址历史演进的社会文化过程与价值因素。最终，这有助于解析附着于这些遗址之上的、不断演变的社会价值、重要性、场所感以及其多重意义。

社区考古促进了关于日常历史的共享联系和对话的发展，有助于识别和理解个人赋予考古遗产的价值。此外，它还揭示了与这些价值相关的叙事与广泛流传的故事更为密切相关，而非与特定的“历史事件”相关。因此，通过社区考古，能够强化以人为本的遗产价值，从而培养集体的守护意识、归属感和关怀意识。这些实践催生了积极的共同探究情境，展现并提醒人们，物品在不同的个人和社群中可以拥有不同的意义和价值。每一个故事和诠释都有可能培养一种集体守护感，进而激励其他遗产管理或传播举措，这些举措以当地社群多元的声音表达的社会价值和话语建构过程为指导。

Under which circumstances is it necessary to attribute a value to something? Furthermore, how do we effectively oversee the inherent societal value that locations and artefacts transmit by virtue of their existence?

To actively contribute to the transformation of value agency, it is necessary to implement various physical and digital participatory methodologies. These methodologies aim to offer new approaches to understanding history and establish public and community archaeology as an instrument for fostering social cohesion and sustainability. These methods can be associated with the development of ethnographies in an archaeological context or archaeological ethnographies. For example, methods include conducting interviews to recover oral histories and relating them through storytelling; applying crowdsourcing to collaboratively gather information, objects, and data; or employing photo-elicitation to reconstruct shared memories. These techniques allow experts to examine different aspects of the sites, such as space, time, and action, in a multimodal way and thus explore the various layers of knowledge associated with each recovered object or area of an archaeological site. In addition, these techniques help connect people and create networks of those involved in managing these spaces in the short and long term.

Community archaeology facilitates the development of shared connections and dialogues regarding everyday history, aiding the identification and understanding of the values that individuals attribute to archaeological heritage. Furthermore, it reveals how the narratives associated with those values are more closely related to widespread stories than to referential 'historical events'. Thus, people-based heritage values that foster a collective sense of stewardship, belonging, and care are strengthened through community archaeology. Active co-inquiry scenarios are generated by these practices, demonstrating and serving as a reminder that objects can possess diverse meanings and values among individuals and communities of interest. Each story and interpretation has the potential to foster a feeling of collective custodianship, which may subsequently motivate other heritage management or dissemination initiatives that are guided by the social value and discourse-building process in a multivocal way articulated by local communities.

# 实践案例 Case Study

## 卡普德拉纸板医院保护与修复项目中的主体性价值

### The Value of Agency for the Conservation and Restoration Project of the Capdella Cardboard Hospital

资料来源:

PASTOR PEREZ A, REMACHA ACEBRON S. 社区考古背景下的遗产价值 [J]. 考古遗址保护与管理, 2024, 26(5-6): 375-382. <https://doi.org/10.1080/13505033.2025.2505403>

Source:

Pastor Perez, A., & Remacha Acebron, S. (2024). Heritage Values in the Context of Community Archaeology. *Conservation and Management of Archaeological Sites*, 26(5-6), 375-382. <https://doi.org/10.1080/13505033.2025.2505403>

参与社区考古活动历来面临挑战, 尤其是在试图建立一个超越单纯开放日或零散实验性考古工作坊的框架时。然而, 公民科学 (citizen science) 正在逐渐进入这一领域。对于那些未曾发生过重要历史事件的遗址, 或与近期历史研究相关但缺乏任何显著创新或建筑风格美学特征的场所, 这种方法可能更为复杂。此外, 这类遗址在古老感或真实性方面也并不突出, 这并不令人意外, 因为真实性本身是一个多维度的概念。一个地方越现代化, 就越容易产生以下问题: 它是否可以被认定为考古遗址? 它是否是真正具有独特性和真实性的地点, 值得采用考古方法进行研究? 考古视角能为该遗址的研究带来何种价值? 考古学如何为其真实性提供贡献? 在这样的现代场所中, 考古视角能够带来哪些贡献? 这些遗址中运作和相互作用的遗产价值有哪些? 其背后的能动性又由哪些因素推动?

为了考察社区考古对遗产价值的影响——或者换一种角度, 通过评估考古方法对遗产价值整体认知, 尤其是社会价值的贡献——我们将分析一个以参与性行动为核心的案例研究, 该案例是我们在卡普德拉纸板医院开展的项目。自 2015 年项目启动以来, 市议会和卡普德拉水电博物馆尝试让当地社区参与该空间保护与修复的决策过程, 始于 2017 年的一次参与式调查。

Engagement in community archaeology initiatives has historically posed challenges when attempting to establish a framework that extends beyond mere open days or sporadic experimental archaeology workshops. However, citizen science is gradually making its way into this context. This approach may be more complex for sites that have not been the scene of an important historical event, or for places related to studies of the recent past that lack a distinct aesthetic associated with any significant innovative or architectural styles. Furthermore, such sites are not particularly notable for their sense of antiquity or authenticity, which is unsurprising given that authenticity is a multifaceted concept. The more modern a place is, the sooner questions crop up about whether it qualifies as an archaeological site, whether it is a truly authentic and unique location worthy of archaeological methodology, what the archaeological gaze adds to the site's archaeological study, and how archaeology contributes to its authenticity. What contributions does the archaeological perspective provide to a modern location like this? What heritage values operate and interact at such sites, and what agencies are behind them?

To examine the impact of community archaeology on heritage values - or to approach this question from a different angle by assessing the contributions of archaeological methodologies to the overall perception of heritage values, particularly social values - we will analyse a case study centred on the participatory actions that we have developed in the Capdella Cardboard

目前由该镇文化议员伊娃·佩里塞领导的水电博物馆，作为文化交流和聚会的场所，致力于促进文化活动及居住在山谷中的人们之间的互动与交流。

1912年，西班牙卡普德拉建设水电站时，利用了当地的天然瀑布，并在恶劣的天气条件下对多个湖泊进行钻探。因此，需要临时建立一处医疗设施，为受伤或生病的工人及相关人员提供医疗服务。该医院基于19世纪末至20世纪初德国创建的模块化结构建造，主要材料为纸板和木材（图1-2）。近期研究表明，卡普德拉医院是欧洲现存的同类型预制建筑中唯一幸存的实例。水电站建成后，由于1918年西班牙流感疫情爆发，该模块化建筑未被拆除，结构保持完好。建筑能够在严酷的山区环境中得以长期保存，得益于不同群体在历史时期对其进行的多次维护与改建，包括内战期间的军方人员、电站工人，以及将其作为非正式储存设施使用的当地居民。直到2015年，当地居民才开始认识到该建筑所具备的独特社会、历史与建筑价值。

2015年至2018年期间，卡普德拉市议会与卡普德拉水电博物馆联合加泰罗尼亚国家科学与技术博物馆（MNACTEC）开展了一系列文献调研和参与式共研活动，以实施一套协作策略来保护和提升该遗址。目前，一个由建筑师、策展人、遗产管理者、文化与调解技术人员以及考古学家组成的跨学科团队正在合作开展保护与修复项目。该项目旨在保存医院建筑及其完整物质性，包括遗址的环境、遗存、物件以及从这一多层次遗产场所中产生的各种话语。项目一致认为，应采用以社区为基础的考古方法，以促进知识共创和共享未来的建设。拟开展的社区考古参与性行动活动，将与其他相关举措相结合，例如组织民族志研究或宣传推广活动。

2021年，我们启动了社区考古项目，首先在遗址开展了一系列初步清理工作，尤其是保存状况较好的治疗区，而手术区的保存状况相对较差（图3）。这些工作促成了对建

Hospital. Since the start of this project in 2015, the City Council and the Hydroelectric Museum of Capdella have tried to make local communities a part of the decision-making process of conservation and restoration of this space, starting with a participatory survey in 2017. The Hydroelectric Museum, currently directed by Eva Perisé, the town's cultural councillor, acts as a place for cultural exchange and gatherings. It is an entity that promotes culture and encounters between the people who live in the valley.

The construction of a hydroelectric power plant in Capdella, Spain in 1912 used a natural waterfall and involved drilling into numerous lakes under challenging weather conditions. Consequently, a temporary healthcare facility had to be installed to provide medical care for wounded or ill workers and individuals. Based on a modular structure created in Germany in the late nineteenth and early twentieth centuries, the hospital was mainly built from cardboard and wood (Figures 1-2). Recent research has shown that the hospital at Capdella is the last remaining prefabricated building of its type in Europe. Once the power plant was completed, the modular structure remained intact without being disassembled due to the outbreak of the Spanish flu pandemic in 1918. The building's exceptional survival in a challenging mountain environment can be attributed to its various historical refurbishments by different groups, including military personnel during the Civil War, power station workers, and local residents who have used it as an informal storage facility. Until 2015, the structure's unique social, historical, and architectural features were unknown to those living in the surrounding areas.

Between 2015 and 2018, the Torre de Capdella City Council and Capdella Hydroelectric Museum, in collaboration with the National Museum of Science and Technology of Catalonia (MNACTEC), undertook a series of desk reviews and participatory action co-research to implement a collaborative strategy to safeguard and enhance the site (see Graphic 1). Currently, an interdisciplinary group of architects, curators, heritage managers, cultural and mediation technicians, and archaeologists is collaborating on a conservation-restoration project. This project aims to preserve the hospital building and its entire materiality, including the context, remains, objects, and discourses that emerge from the multi-

筑及其周边区域不同历史时期使用的各类文物的回收与记录(图4)。在本案例研究中,我们将重点介绍两项社区考古活动的经验:探索性徒步以及关于文物保护的社区工作坊——“保护物件,保存记忆”。



图1: 2022年3月的纸板医院(来源: Ana Pastor.)  
Figure 1. The cardboard hospital in March 2022. (Source: Ana Pastor.)



图2: 2022年3月的手术区病房(来源: Ana Pastor.)  
Figure 2. The surgical wing in March 2022. (Source: Ana Pastor.)



图3: 清理工作开始前治疗区病房的状况(来源: Ana Pastor.)  
Figure 3. Condition of the treatment wing before the cleaning process began. May 2021. (Source: Ana Pastor.)



图4: 清理工作中发现的物件(来源: Ana Pastor.)  
Figure 4. Objects found in the first phase of cleaning. (Source: Ana Pastor.)

layered heritage site. It has been agreed that the archaeological approach should be community-based to foster knowledge co-creation initiatives and the building of a shared future. The proposed community archaeology participatory action activities are combined with other initiatives, such as organising ethnographic or dissemination events.

In 2021, we began our Community Archaeology Project by conducting a series of preliminary cleaning tasks at the site, especially in the treatment wing, which is in a better state of conservation than the surgery wing (Figures 4-5). This led to the retrieval and documentation of various artefacts (Figure 6) used at different times in the building and the surrounding area. In this case study, we will focus on experiences in two community archaeology activities: exploratory walks and community workshops on conserving recovered artefacts (Preserving objects, preserving memories).

Initial discussions about the artefacts' proper storage, their status as 'archaeological', and their potential significance in understanding the site's history began with this first exploration of the entire Cardboard Hospital area and its materiality. Some hesitations and misgivings made us consider how best to convey the tentative stories linked to the Cardboard Hospital's 'recent past'. Eventually, we decided to carry out a participatory walk, including lessons in archaeological investigation (prospection) in July 2021. In our opinion, this was the most effective way to include the local community in this exploratory and prospective phase, explaining to participants how this preliminary work influences choices and research questions made in archaeological practice, such as future digging tasks. By adhering to the principles of care ethics and knowledge transfer and co-creation, we decided to prioritise the pace and needs of the participants. To do so, two days of intergenerational activities were designed from a caregiving perspective, emphasising accessibility and inclusivity. By creating safe spaces and implementing an intersectional policy, we wanted all participants to express their opinions without fear of rejection or exclusion, regardless of age, cultural capital, physical skills, or cognitive abilities. To achieve this, we modified the use of speech and language by making it less academic,

关于文物的妥善保存、其“考古”地位以及它们在理解遗址历史方面的潜在意义的初步讨论，始于对整个纸板医院区域及其物质性的首次探索。一些犹豫和疑虑促使我们思考如何才能最好地传达与纸板医院“近代史”相关的初步故事。最终，我们决定在2021年7月开展一次参与式步行活动，其中包括考古调查（勘探）课程。我们认为，这是让当地社区参与到这一探索和展望阶段的最有效方式，可以向参与者解释这项初步工作如何影响考古实践中的选择和研究问题，例如未来的挖掘任务。秉持关怀伦理、知识转移和共同创造的原则，我们决定优先考虑参与者的节奏和需求。为此，我们从关怀的角度设计了两天的代际活动，强调活动的可及性和包容性。通过营造安全空间并实施交叉性政策，我们希望所有参与者都能畅所欲言，无需担心被拒绝或排斥，无论其年龄、文化背景、身体技能或认知能力如何。为了实现这一目标，我们调整了语言表达方式，使其更贴近实际，减少了学术性；我们提供了不同的活动时间和安排；并调整了通道和讨论空间，以确保每位参与者都能感受到自己的声音被倾听，并积极参与到活动的各项环节，包括对话和辩论中。此次为期两天的活动吸引了众多参与者，包括居民、游客、中小學生以及当地社区成员。活动的主要目标是探讨当地社区赋予其历史或文化遗址的价值话语。参与者被分为四个小组，每组至少40人，年龄各异。除了居民外，还有许多常年居住在山谷的青少年也参与其中。

每次发现一件物品，都会引发关于其来源的争论，争论的焦点在于它究竟是应该被博物馆收藏的古代文物，还是仅仅是垃圾。这些讨论让我们相信，参与者会根据物品的存放地点以及不同成员的文化背景赋予它们独特的意义。年长者对可能的古董物品了解更多，而年轻人则更热衷于追溯这些物品最终到达我们手中的路径。例如，意外发现的一件20世纪70年代或80年代的烧焦的摩比世界玩具引发了人们的好奇，并导致了各种各样的猜测。这件物品的损毁程度明显是人为造成的，参与者认为它可

offered different times and schedules for activities, and adapted access routes and discussion spaces to ensure that every participant felt heard and involved in the site's activities, conversations, and debates. The primary objective of this two-day event, which was attended by a diverse audience of seasonal residents, tourists, primary and secondary school students, and members of the local community, was to examine the discourses of value that local communities attach to their historical or cultural sites. The participants were divided into 4 groups of at least 40 people of different ages. There was significant attendance from teenagers who live in the valley year-round as well as seasonal residents.

Each time we discovered an item, disagreements arose about its source and whether it was an ancient artefact that belonged in a museum or just rubbish. These conversations led us to believe that participants assigned unique significance to the objects depending on their location as well as the cultural capital of different group members. Older people were more knowledgeable about possible antique objects, and younger people were more interested in reconstructing the path the pieces may have taken to reach our hands. For example, the unexpected discovery of a burned Playmobil toy from the 1970s or 1980s sparked intrigue and led to various speculations. The object, found in a significantly 'man-made' state of deterioration, was considered by participants to have been subjected to intentional burning, possibly of dried grass on a barbecue, or deliberate disposal after being burned elsewhere.

Several participants in this activity, especially neighbours and seasonal residents, shared stories about the place with the rest of the group. These stories often prompted discussions about other memories associated with different locations in the valley. This led to the exploration of mnemonic connections, as described by Zubietta, which revolves around the ontological significance and existence of objects. Each participant had their own distinct and diverse interpretations and values attached to these objects. The items discovered, which had already been recognised as having archaeological significance, were photographed and placed in boxes for preservation and future study. Getting involved in conversations with all

能是被故意焚烧的, 比如在烧烤架上烧干草, 或者是在其他地方焚烧后被故意丢弃的。

参与此次活动的几位成员, 特别是社区居民, 与小组其他成员分享了关于这个地方的故事。这些故事常常引发关于山谷中其他地点相关记忆的讨论。这促使大家探索祖比埃塔所描述的记忆联结, 这种联结围绕着物体的本体论意义和存在展开。每位参与者都对这些物品有着各自独特且多元的解读和价值判断。这些已被认定具有考古价值的物品被拍照并放入箱子中保存, 以便日后研究。与所有参与者的交流让我们得以观察到, 随着他们开始与这片土地建立联系、产生归属感并赋予其新的意义, 他们对这片区域的认知也发生了转变。随后, 大家提出了许多关于医院翻新后未来用途的建议, 包括建立一个与山谷传统智慧相融合的药用植物园、开发一个多功能的文化活动场所, 以及探索其他地点以挖掘当代文物。

除了勘察医院区域, 寻找未来可能的考古调查发掘地点外, 本次活动还旨在: (1) 向当地社区初步介绍该项目; (2) 展示和讨论已发现的文物, 包括其保存状况以及潜在的研究或应用(例如, 纳入博物馆展览); (3) 对与该遗址相关的叙事进行协作和参与式考察, 并了解参与者对医院区域的熟悉程度; (4) 通过讨论该地点的社会意义及其在理解该地区工人阶级和现代社会历史以及与附近其他地点的互动中所起的作用, 建立保管和管理网络。

此外, 我们希望探索的另一项挑战是, 如何颠覆专家在决定遗址历史价值及其历史文化遗产话语中的主导地位。我们的目标是质疑目前自上而下主导遗产话语价值和叙事的权威性。我们没有依赖纯粹的考古研究标准, 例如确定垃圾场的位置或医院的奠基阶段, 而是寻求让当地社区(其中大多数是非专业人士)参与进来, 共同探讨他们对这片区域的疑问, 并探索考古学能否提供答案。我们相信, 在活动之初, 当我们强调该遗址作为欧洲独一无二的模块化医院的建筑价值时, 就激发了人们对历史和考古的兴趣。随后, 更多的社会和情感价值逐渐浮现。

the participants enabled us to observe a shift occurring in their perception of this area as they started to connect with the place, take ownership of it, and allocate new meanings to it. Consequently, various suggestions emerged for the future use of the hospital once refurbished. These included establishing a medicinal plant garden that would integrate with the ancestral wisdom of the valley, developing a versatile venue for cultural activities, and exploring additional locations to retrieve contemporary artefacts.

In addition to inspecting the hospital area for potential future archaeological survey excavation locations, this activity was intended to: (1) serve as an initial introduction to the project for local communities; (2) be a venue for displaying and discussing the discovered artefacts, including their state of preservation and potential studies or applications (e.g. inclusion in a museum exhibition); (3) be used to carry out a collaborative and participatory examination of the narratives associated with the site and enquire about participants' familiarity with the hospital area; and (4) establish a network for custodianship and stewardship by discussing the societal significance of the location and its role in understanding the area's working-class and modern social history and its interactions with other locations nearby.

Moreover, another challenge we wanted to explore was to overturn the expert's agency in determining the perception of the value of the site's history and its historical and cultural heritage discourses. Our objective was to dispute the prevailing agency that dictates value and narratives in heritage discourses from the top down. Rather than relying on pure archaeological research criteria, such as the goal of locating the rubbish dump or the hospital's foundational phase, we sought to involve local communities, most of which are non-experts, in determining the questions they had about the area and exploring archaeology's ability to provide answers. We believe that some of this historical and archaeological interest was piqued when we emphasised the site's architectural value as a one-of-a-kind modular hospital in Europe at the beginning of the activity. Gradually, additional social and emotional values surfaced. Participants began to reflect on the site's transformations, the experiences of individuals who frequented the area over

参与者开始反思遗址的变迁、历史上经常出入该区域的人们的经历，以及遗留下来的物质文化遗迹。这一切都是过去与现在联系过程的一部分，从而引发了对当代考古实践及其对未来遗产保护和利用的影响的思考。

### 迈向与物件记忆相关的遗产价值

在评估了2021年活动的积极成果后，我们的工作重点转向制定未来几年的社区考古战略，其主要目标是推进和支持整体保护修复项目。我们在医院破损最严重的区域开展了预防性考古活动，并在2022年夏季对2021年考古漫步活动中提出的一个区域进行了挖掘。这使我们能够更好地掌控局面，并强调当地居民参与社区考古的重要性。与此同时，我们启动了该项目的一个新分支，专注于对收集到的文物进行参与式保护，从而为社区保护创造了新的机遇。这些名为“保护物件，保护记忆”的研讨会，让我们得以分享自2022年以来每年都成功开发的保护策略知识。在这种对话、社区反思和交流的氛围中，将保护动态纳入社区考古框架，使我们能够探索关于价值和能动性的其他观点，以及它们如何融入与这些物品相关的记忆。在这些活动中，我们讨论了在步行和周边地区民族志研究中了解到的故事，并提及了该建筑的三种主要用途：医院、弗朗哥政权时期的警卫室，以及水电公司及其邻居的非正式仓库。在活动后的非正式访谈中，一些参与者告诉我们，能够触摸和处理通常无法接触的物品，让他们感到一种能动性，同时也让他们感到自己为研究做出了贡献，共同创造了故事，让其他人了解“这个遗址的多重时间性”。

第一次工作坊在纸板医院的院墙内举行。我们希望了解这一空间唤起了参与者怎样的情感，讨论其物质构成，并像在考古实地实验室中一样，开展一些文物保存与保护处理。我们挑选了一批可安全操作的材料，并设置了两张桌子，以便小组进行社交互动。与前一年的活动类似，我们安排了适合不同年龄参与者的时间表，鼓励灵活参与和当地社区的积极参与。

参与者们共同完成了文物加固、清洁和包

time, and the remnants of material culture left behind. This is all part of a past-present connections process that led to these reflections on the practice of archaeology in the contemporary past and its effects on the conservation and use of heritage in the future.

### Moving Towards Heritage Values Associated with Object Memories

After evaluating the positive results of the 2021 campaign, our focus shifted to designing a community archaeology strategy for the coming years, with a primary focus on advancing and supporting the holistic conservation-restoration project. A preventive archaeology campaign was conducted in the hospital's most deteriorated area, and an area suggested during the 2021 archaeological walks was also excavated in the summer of 2022. This allowed us to assert our control and emphasise the importance of the local inhabitants' involvement in community archaeology. Simultaneously, we launched a new branch of the project concentrating on the participatory preservation of the collected findings, creating new opportunities for community conservation. These workshops, entitled 'Preserving Objects, Preserving Memories', have allowed us to share knowledge about preservation strategies that we have developed every year since 2022 with great success. In this environment of dialogue, community reflection, and contact, the inclusion of conservation dynamics in the community archaeology framework has allowed us to explore other views on value and agency and how they build into the memories associated with these objects. During these exercises, the stories learned on walks and ethnographies of the surroundings were discussed, referring to the three key uses of the building as a hospital, a guardhouse during Franco's regime, and an informal warehouse for the hydroelectric company and its neighbours. In informal interviews after the activity, some participants told us that they felt a sense of agency from being able to touch and handle objects that are usually inaccessible, as well as a sense of contribution to research that co-creates stories for others to learn about 'the multitemporality of this site'.

The first workshop took place inside the walls of the Cardboard Hospital.

装等任务, 这是一种社区考古保护活动。超过 15 名不同年龄和背景的人士参加了工作坊, 其中包括几位常年居住在山谷及附近村庄的居民。在工作坊期间, 大家反复探讨了文物的当下和过去意义, 该遗址是否真正属于考古区域, 以及如果它如此重要, 为何会被弃置荒废。这些值得保护的文物承载着尘封已久的故事。我们专门设计了工作表, 用于开展一项活动, 探讨与文物记忆及其文化遗产价值相关的话题。该活动将关于文物保护现状的传统问题与关于文物历史用途和意义的问题相结合。工作表还提出了文物是否应该被收藏于博物馆以及原因的问题。最后一个问题赋予了参与者自主权, 让他们决定是否将部分考古材料移交给博物馆, 使之能够被社区其他成员所接触, 并成为遗址历史和叙事的重要组成部分。关于某些物品的保护优先级以及它们在展现时间流逝方面的相对重要性, 引发了激烈的讨论。我们对参与者对话的分析表明, 该遗址历史中最相关的方面是其作为医疗场所的历史价值。与此同时, 与该遗址的建筑潜力以及部分参与者或其亲属曾在此居住这一事实相关的价值也得到了讨论。

为期四天的活动取得了成功, 促使我们于次年再次举办, 同时将部分工作坊移至卡普德拉水电站博物馆, 以便对 2021-2022 年间收集的文物进行保护, 这些文物当时正在进行分类和加固。2023 年夏季, 我们启动了另一项文物保护工作坊——“文物保护, 记忆保存 II”, 其中也包括摄影测量工作坊。在回顾了上一年工作表上的反馈意见并与参与者进行讨论后, 我们提议建立一个“数字博物馆”, 以展示参与者认为适合在博物馆展出的文物。通过这种方式, 我们强调了该遗址在传播山谷共同创造的历史方面的教育价值。此外, 我们也很高兴有机会创建一个平台, 让人们了解当地社区发现和保存的一些文物。这些研讨会吸引了众多感兴趣的人士: 特别是居住在山谷中的居民, 以及对该项目非常感兴趣的游客。到了 2023 年, 我们采访了往年参与过活动的人士, 他们告诉我们, 能够积极参与整个研究过程让他们感到非常兴奋。

We wanted to learn what emotions were evoked by this space, discuss its materiality, and develop some preservation and conservation treatments as if we were in an archaeological fieldwork laboratory. We selected a collection of materials that were safe to handle and set up two tables to facilitate social interactions in small groups. As in the previous year's activity, we proposed schedules that worked for participants of different ages at different times of the day, encouraging flexibility and local community participation.

The participants worked on tasks to stabilise, clean, and package artefacts in a kind of community archaeological conservation. More than 15 people of different ages and backgrounds participated in the workshops, including several people who live in the valley and nearby villages year-round. During these sessions, recurring discussions took place about the present and past significance of the artefacts, whether the site really counts as an archaeological area, and why, if it was so important, the site had been left to decay. The objects, deserving of preservation, hold stories that have remained buried for a long time. We designed specific worksheets for an activity addressing topics related to the memory of the objects and their heritage value. The activity integrated traditional questions about conservation status with questions about the objects' historical use and significance. The worksheets also asked whether the objects should be kept in a museum, and why. This last question gave participants the agency to decide whether to transfer some of the archaeological materials to a museum, making them accessible to the rest of the community and an active part of the site's history and narrative. Debates arose about prioritising the preservation of certain items and determining their relative importance in conveying the passage of time. Our analysis of the dialogues between participants revealed that the most relevant aspect of the site's history was its historical value as a medical site. At the same time, values linked to the site's architectural potential or the fact that some participants or their relatives had lived there were also discussed.

The success of this four-day event led us to repeat the activity the following year, experimenting with new dates and moving

截至 2024 年，该项目正致力于对纸板医院藏品进行清点和数字化处理，旨在创建一个由社区考古和文物保护活动参与者共同管理的虚拟博物馆。此举旨在开放文物访问渠道，并作为理解和推广 2024 年夏季启动的文物保护修复工作的重要工具。我们预计，这些已恢复、稳定和登记的文物中的一些可能会被纳入展览，成为博物馆叙事的一部分，从而加强这种新兴的基层力量，增强山谷文化遗产话语的多样性。

part of the workshop to the Capdella Hydroelectric Museum to incorporate the preservation of the materials collected in 2021-22, which we were then classifying and stabilising. In the summer of 2023, we launched another object conservation session, 'Preserving Objects, Preserving Memories II', which also included a photogrammetry workshop. Upon reviewing comments from the previous year's worksheets and having discussions with participants, we proposed constructing a 'digital museum' to present the artefacts that participants had indicated as relevant for exhibition in a museum. In this way, the site's educational value to transmit the valley's co-created history was emphasised. In addition, we were glad of the opportunity to create a platform that would allow people to learn about some of the artefacts found and preserved by local communities. These workshops brought together many interested people: in particular, people living in the valley and part-time residents, but also tourists who were very interested in the project. Come 2023, we were able to interview people who had participated in previous years' activities and who told us how excited they were to be an active part of the whole research process.

As of 2024, the project is currently engaged in inventory work and digitising selected items from the Cardboard Hospital collection to create a virtual museum curated by participants from the community archaeology and conservation activities. This initiative aims to provide open access to the artefacts and serve as a valuable tool for understanding and promoting the tasks of conservation-restoration work that began in the summer of 2024. We anticipate that some of these recovered, stabilised, and inventoried artefacts may be included in a display and become part of the museum's narrative, strengthening this nascent grassroots agency that will enhance the multivocality of the valley's cultural heritage discourses.

# 平台动态 Platform Dynamics

## 轻量化数字诊断如何服务澳门建筑遗产保护 ——以氹仔关帝天后古庙为例

### How Lightweight Digital Diagnostics Support the Conservation of Macao Architectural Heritage — A Case Study of the Kuan Tai and Tin Hau Temple in Taipa

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澳门建筑遗产保护面临一个十分典型而又复杂的场景: 遗产点位密集、街区空间紧凑, 不少庙宇至今仍持续承担祭祀与社区活动功能; 与此同时, 高温高湿的海洋性气候、长期香火烟尘以及中西合璧的材料体系, 共同塑造了有别于一般历史建筑的劣化环境。如何在干扰日常使用、不取样或尽量少取样的前提下, 快速识别病害、判断原因并为后续保护提供依据, 已成为澳门建筑遗产数字化保护中的现实需求。

Macao's architectural heritage conservation faces a distinctive challenge. Heritage sites are densely distributed, many temples remain in active ritual use, and the built environment is shaped by a hot-humid maritime climate, persistent incense smoke, and a hybrid material system formed through long-term Sino-Western cultural exchange. In such a context, conservators need methods that can identify deterioration, explain its causes, and support intervention planning without sampling or interrupting the daily life of a living heritage site.

To address this problem, the research team developed a lightweight integrated diagnostic approach and applied it to the Kuan Tai and Tin Hau Temple in Taipa. Founded in 1717, the temple is one of Macao's representative folk religious buildings. It preserves the spatial organization and structural features of Lingnan temple architecture while also reflecting the material hybridity characteristic of Macao's historical development. Of particular importance are its rammed-earth load-bearing walls, approximately 70 cm thick, which are highly sensitive to invasive testing and therefore demand non-contact or minimally intrusive investigation methods.

The key innovation of the study lies in combining high-precision 3D laser scanning with multiple non-destructive testing



图 1: 氹仔关帝天后古庙全景及局部细节  
Figure 1. Panoramic and close-up views of the Tin Hau Temple in Taipa.

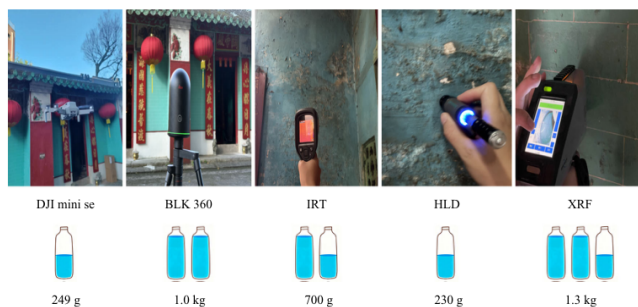


图 2: 轻量化检测设备与现场工作场景

Figure 2. Lightweight inspection equipment and on-site working scene

围绕这一问题，团队以氹仔关帝天后古庙为对象，提出了一套面向活态建筑遗产的轻量化综合诊断方法。该庙始建于 1717 年，是澳门保存较具代表性的民间信仰建筑之一。其建筑不仅延续传统岭南庙宇的空间格局和木构一砖土结构特征，还体现出澳门历史上中西文化交流形成的复合性材料与工艺特征。尤其值得关注的是，庙内保存有厚达约 70 厘米的夯土承重墙体，这类材料对钻探、取样等侵入式检测极为敏感，因此更需要依赖数字化、无损化的技术路径。

本研究的核心思路，是以三维激光扫描建立高精度空间底图，再将红外热成像、手持式 X 射线荧光分析和表面硬度测试等无损检测结果统一叠合到同一空间框架中，形成“几何—热异常—成分—力学”关联分析链。与传统分散式检测相比，这种做法的优势不只是“看得更清楚”，更重要的是能够把不同维度的信息放在同一位置上进行比对，从而把过去主要依赖经验判断的病害识别，推进到更可量化、可解释的机理分析。

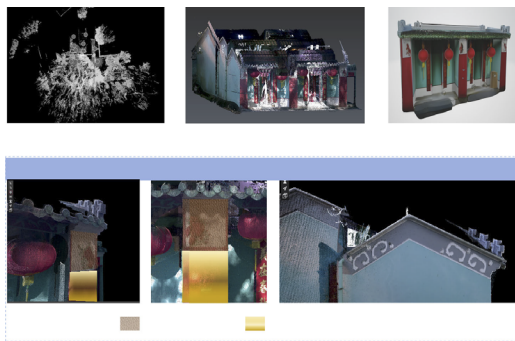


图 3: 点云配准成果

Figure 3. Point cloud registration result

techniques within one unified spatial framework. A 3D point cloud model was first established as the geometric base map, and the results of infrared thermography, handheld X-ray fluorescence analysis, and surface hardness testing were then mapped onto the same model. This created a linked analytical chain connecting geometry, thermal anomalies, material composition, and mechanical performance. Rather than simply visualizing defects, the method made it possible to compare different types of evidence at the same location and move from descriptive observation toward mechanism-based diagnosis.

In fieldwork, the team used a lightweight equipment set with a total weight of less than 4 kg, allowing rapid deployment in narrow and actively used temple spaces. Twelve scanning stations were arranged to document the temple interior and exterior, producing a millimeter-level point cloud model. The final registration achieved an RMSE of about 9.2 mm, which satisfies the accuracy requirements of digital documentation and pathology localization for architectural heritage. On this basis, forty test points were selected on the incense-affected rammed-earth walls for compositional, thermal, and hardness analysis.

The results showed that wall deterioration was not simply a matter of superficial weathering. Infrared thermography first identified localized low-temperature zones, indicating areas with elevated moisture content. XRF analysis then detected increased sulfur-related content in several parts of the wall, suggesting that sulfur-bearing pollutants from incense combustion had accumulated

在现场实施中, 研究团队使用轻量化设备组合完成了建筑内外部扫描与墙体筛查, 总设备重量控制在 4 千克以内, 适合在庙宇狭窄、人员活动频繁的空间中快速部署。三维扫描共布设 12 个测站, 最终获得毫米级精度的点云模型; 模型配准均方根误差约为 9.2 毫米, 满足建筑遗产数字化记录与病害定位的精度要求。在此基础上, 研究团队针对庙内受香火影响较明显的夯土墙面设置 40 个检测点, 分别获取元素组成、热异常和表面硬度等数据。



图 4: 红外热像分析  
Figure 4. Infrared thermography analysis

综合分析表明, 墙体病害并非单一的表层风化, 而是与湿度、污染物沉积和材料性能衰减之间的耦合作用密切相关。红外热成像首先识别出局部低温异常区, 提示这些部位存在较高含湿状态; 随后, XRF 检测发现部分区域硫元素相关含量偏高, 说明香火燃烧产生的含硫污染物在潮湿环境下更容易在墙体表面及浅层富集。进一步的硬度测试显示, 硫含量升高区域往往伴随表面硬度下降, 二者呈显著负相关。回归分析结果表明,  $\text{SO}_3$  含量与墙体硬度之间的拟合优度达到 0.76, 这意味着“高湿环境下香火污染导致的硫酸盐化腐蚀”是该庙墙体性能退化的重要机制。

这一发现对于澳门建筑遗产保护具有多重意义。首先, 它说明活态庙宇中的病害并不一定只来自自然老化, 更可能来自“使用环境—微气候—材料反应”三者长期叠加的结果。换言之, 保护工作不能只关注修补表

more easily under humid conditions. Hardness testing further demonstrated that areas with higher sulfur content generally had lower surface hardness. Regression analysis showed a strong relationship between  $\text{SO}_3$  content and hardness reduction, with an  $R^2$  value of 0.76. In other words, sulfation induced by incense pollutants in a humid environment is a major mechanism behind the observed material degradation.

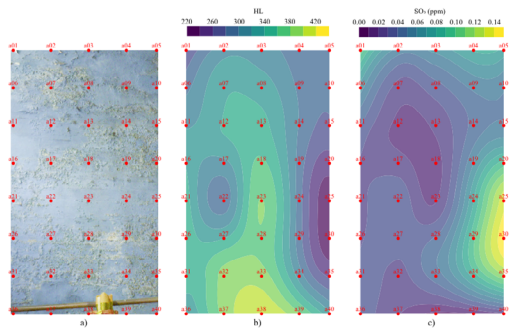


图 5: 墙体病害空间分布与综合判读  
Figure 5. Spatial distribution and comprehensive interpretation of wall defects

This finding is highly relevant to the conservation of Macao's built heritage. It shows that deterioration in living temples should not be explained by natural aging alone; it is often the cumulative result of ritual use, microclimate, and material response. Conservation strategies therefore need to go beyond surface repair and also address environmental factors such as ventilation, humidity control, and pollutant management. At the same time, the study demonstrates that lightweight digital tools can deliver rapid and reliable diagnosis without disrupting the normal use of a heritage site, which is especially valuable in Macao's compact urban setting.

Methodologically, the study also offers a replicable model for the digital conservation of architectural heritage in Macao. The 3D point cloud functions not merely as a static archive of form, but as a spatial platform for organizing and correlating multi-source inspection data. Non-destructive testing results are no longer isolated measurements; once spatially aligned, they become part of an integrated evidence system that supports preventive conservation, condition monitoring, repair prioritization, and

面脱落或裂缝，还需要同步考虑香火排放、通风组织、潮湿控制等环境因素。其次，本研究证明，轻量化数字技术完全可以在不影响庙宇正常使用的条件下实现快速诊断，这对于澳门大量空间受限、游客和信众流动密集的遗产点，具有较强的现实适用性。

从方法层面看，本研究的价值还在于为澳门建筑遗产数字化保护提供了一种可复制的技术范式。三维点云不再只是留存形态信息的“数字档案”，而成为组织多源检测数据的空间底座；无损检测也不再停留在孤立的单项结果，而是可以通过空间配准实现综合判断。这种方法特别适合澳门一类具有复合材料、复杂病害来源和活态使用特征的建筑遗产，可为预防性保护、病害监测、修缮优先级制定以及后续数字化管理提供更加扎实的科学依据。

总体来看，这项研究回应了澳门建筑遗产保护中的一个关键问题：在高湿、高密度、持续使用的复杂环境中，怎样以最小干预获得最大信息量。答案并非依赖更庞杂的设备，而是通过轻量化工具与多源数据耦合，实现从“记录现象”到“解释机制”的转变。对于澳门乃至其他华南滨海城市的庙宇、会馆和历史街区建筑而言，这一研究不仅展示了数字技术的应用潜力，也提示我们：真正有效的数字化保护，应当既看见建筑表面的变化，更看见其背后的环境与材料逻辑。

long-term digital management. This makes the approach particularly suitable for heritage buildings characterized by material complexity, mixed deterioration mechanisms, and continued everyday use.

Overall, the study responds to a core question in Macao heritage conservation: how can practitioners obtain the maximum amount of reliable information with minimal intervention in a humid, dense, and continuously used environment? The answer offered here is not bigger equipment, but better integration—using lightweight tools and multi-source data fusion to shift diagnosis from recording visible symptoms to explaining underlying mechanisms. For temples, guild halls, and historic urban buildings in Macao and other coastal cities of South China, this work demonstrates that effective digital conservation must look beyond surface damage and engage with the environmental and material logic behind it.

# 活动报道 Latest Events

## 中意文化遗产保护修复国际圆桌会议在京举办

### China-Italy International Roundtable on Cultural Heritage Conservation and Restoration Held in Beijing

资料来源 Source:

<https://www.rmzxw.com.cn/c/2026-04-01/3894893.shtml>



图 1: 主要参会人员合影  
Figure 1. Key participants group photo

2026年3月30日,由中国历史研究院主办,中国社会科学院科技考古与文化遗产保护重点实验室承办的“中意文化遗产保护修复国际圆桌会议”在北京召开。

本次会议以“文明传承、科技赋能、技艺互鉴、协同守护”为宗旨,聚焦四大核心议题搭建跨国对话平台,为中意文明交流互鉴续写务实合作新篇章。来自意大利佛罗伦萨硬石工坊、博洛尼亚美术学院、中央档案馆与图书病理学研究所等权威机构的资深专家,与国内北京大学、复旦大学、河南博物院等单位的知名学者、科研骨干齐聚一堂,围绕文化遗产保护全球趋势、修复技术创新、人才培养体系、科研成果转化四大议题,分享前沿成果、交流实践经验、凝聚合作共识。

中国历史研究院党委副书记,中国社会科学院历史理论研究所党委书记、所长朱昌荣在致辞中指出,中意两国同为世界文明古国和文化遗产大国,在文化遗产保护领域肩负共同

On March 30, 2026, the "China-Italy International Roundtable on Cultural Heritage Conservation and Restoration," hosted by the Chinese Academy of History and organized by the Key Laboratory of Archaeological Science and Cultural Heritage Conservation of the Chinese Academy of Social Sciences, was held in Beijing.

Guided by the principle of "civilizational inheritance, technology empowerment, craftsmanship exchange, and collaborative preservation," the conference focused on four core topics to establish a cross-border dialogue platform for China-Italy cultural exchanges.

Zhu Changrong, Deputy Secretary of the Chinese Academy of History and Director of the Institute of Historical Theory, noted that China and Italy, as two ancient civilizations and major cultural heritage countries, share common responsibilities in heritage protection. He highlighted Italy's strengths in restoration theories, technical systems, and talent cultivation, alongside China's rich archaeological resources and potential in technological and institutional innovation. He called for a long-term cooperation mechanism between the two countries, leveraging the key laboratory platform.

Cris, Acting Ambassador of Italy to China, stated that the Italian Embassy will fully support cultural and museum institutions as well as research institutes from both sides in enhancing collaboration. He also looked forward to leveraging the conference as an opportunity to promote technological exchange, joint research, and personnel interactions, adding cultural

责任，双方理念相通、优势互补。意大利在文物修复理论、技术体系和人才培养方面积淀深厚，我国考古资源丰富、科技应用与制度创新潜力充足。期待以本次会议为契机，依托重点实验室平台，搭建中意长效合作机制。

意大利共和国驻华大使馆临时代办使柯瑞思表示，意大利驻华大使馆将全力支持两国文博机构、科研院所深化务实合作，期待以此次会议为契机，推动技术互鉴、联合科研、人才交流走深走实，为中意全面战略伙伴关系增添文化内涵。

北京大学考古文博学院教授、三星堆研究院学术院长、泉州文化遗产研究院院长孙华表示，本次会议充分实现中意双方文物保护理念、技术、人才、成果全维度研讨，全面展现新时代我国文化遗产保护成就与重点实验室建设实力，拓宽了国内文物保护领域的国际视野，夯实了跨国合作根基。

据介绍，下一步科技考古与文化遗产保护重点实验室将积极响应“十五五”国家规划中关于文化遗产保护传承利用、文化科技创新、中华文明传承发展的部署，紧扣规划明确的文化遗产系统性保护、科技考古攻关、国际人文交流合作等重点任务，加快跨学科融合创新，聚焦文物保护核心技术强化自主研发与实践应用，全力打造国内领先、世界一流文化遗产保护研究平台，为传承中华优秀传统文化、推动中外文明交流互鉴、助力世界文化遗产保护事业发展贡献更大力量。

depth to the China-Italy comprehensive strategic partnership.

Sun Hua, Professor at Peking University's School of Archaeology and Museology, Academic Dean of the Sanxingdui Academy, and Dean of the Quanzhou Academy of Cultural Heritage, stated that the roundtable enabled comprehensive China-Italy discussions on conservation concepts, technologies, talent, and outcomes. The conference showcased China's new-era heritage protection achievements and the key laboratory's capabilities, broadened domestic international perspectives, and solidified the foundation for cross-border cooperation.

The Key Laboratory of Archaeological Science and Cultural Heritage Conservation will actively respond to the initiatives outlined in the 15th Five-Year National Plan regarding cultural heritage protection, utilization, and inheritance; cultural technology innovation; and the development of Chinese civilization. Aligning with key tasks specified in the Plan – including systematic protection of cultural heritage, breakthroughs in archaeological science, and international cultural exchanges and cooperation – the laboratory will accelerate interdisciplinary innovation, focus on core technologies for cultural relic protection, and strengthen independent R&D and practical applications. It aims to build a nationally leading and world-class platform for cultural heritage protection research, contributing to the preservation of China's excellent traditional culture, promoting cross-cultural exchanges and mutual learning, and supporting the global development of cultural heritage protection.

## 2026 年中子技术文化遗产科学国际会议

### NHS 2026 – International Conference on Neutrons in Heritage Science

资料来源 Source:  
<https://www.events.tum.de/frontend/index.php?sub=254>

2026年5月19日至22日，海因茨·迈尔-莱布尼茨中子源研究中心（MLZ）将与巴伐利亚州立考古收藏馆合作，举办2026年国际中子科学在文化遗产研究中的应用大会。

From 19 to 22 May 2026, the Heinz Maier-Leibnitz Zentrum (MLZ) in cooperation with the Bavarian State Archaeological Collection will host the 2026 edition of the International Conference on Neutrons in Heritage Science.



图 2: 活动海报  
Figure 2. The poster of the event

本次会议将在位于慕尼黑市中心的巴伐利亚州立考古收藏馆内举行, 旨在汇聚来自文化遗产研究领域及大型科研设施的专家学者, 通过交流探讨推动合作项目的构想与开展。该系列会议的首届活动曾于 2024 年 11 月 26 日至 29 日在中国东莞举办。

本次会议将聚焦中子技术在文化遗产科学领域的应用, 并从考古学及相关领域研究人员的视角探讨其潜在用途。同时, 会议也欢迎采用其他先进互补分析技术的研究成果, 因为用户群体正积极探索中子技术与其他类似方法的比较优势。会议还将特别关注跨越不同空间尺度、利用互补性对比手段开展的综合关联研究。

主要议题包括: 考古测量学, 文化遗产与保护, 历史冶金学, 古生物学以及文化遗产科学仪器研发。

本次会议议程紧凑, 将在四天内举办一系列精彩活动, 包括主旨报告、专题发言、海报展示环节, 以及可选行程——参观巴伐利亚州立考古收藏馆、野外考察和会议晚宴。

The event will take place in the state collection itself, located in the heart of Munich, and brings together scientists from the field of heritage studies and large-scale facilities to initiate discussion and develop ideas for common projects. It follows an initial conference in Dongguan, China, which took place from 26 to 29 November 2024.

The conference will highlight the use of neutrons in heritage science and discuss potential applications from the perspective of the user from archaeology and related fields. However, contributions using other advanced and complementary analysis techniques are also welcome, as the user community is keen to explore how neutron-based techniques compare with similar approaches. Here a special emphasis will also be given to correlative investigations spanning different length scales and utilizing complementary contrasts.

The main topics include archaeometry, cultural heritage and conservation, historical metallurgy, paleontology, and instrumental developments for heritage science.

The conference program will offer four intense days packed with keynote speeches, contributed talks, a poster session, as well as optional tours through the state collection, an excursion and a conference dinner.

## 伊斯坦布尔文化遗产博览会

### Heritage Istanbul: International fair and conference for conservation, restoration, archaeology, museum and librarianship

资料来源 Source:  
<https://www.tradefairdates.com/Heritage-M14242/Istanbul.html>

伊斯坦布尔文化遗产博览会是致力于文化遗产保护、传承与未来发展的一场著名行业展会暨学术会议。作为土耳其同类活动中最具影响力的盛会, 该展会每年汇聚文物保护、修复、

Heritage Istanbul is a renowned trade fair and conference dedicated to the preservation, communication, and future of cultural heritage. As the leading event of its kind in Türkiye, it annually brings together



图3：活动海报  
Figure 3. The poster of the event

博物馆学、考古学、图书馆学及数字遗产技术等领域的专业人士，在位于伊斯坦布尔市中心的著名卢特菲·克尔达尔国际会议展览中心举行。

“伊斯坦布尔文化遗产博览会”这一名称如今已不仅代表一场行业展会，更已发展成为独具影响力的知名品牌。该活动将专题展览与多元化的会议议程及实践研讨会相结合，营造出学术深度与商业价值并重的交流平台。其独特之处在于将三维扫描、虚拟现实、数字修复等前沿技术与文化遗产保护的传统学科进行了精准融合。

参展企业将展示文物保护与修复技术、博物馆设备、档案与图书馆解决方案、数字媒介传播、古迹保护及考古学等领域的最新成果。该展会吸引了包括博物馆馆长、修复师、考古学家、建筑师、遗产保护专业人士、软件开发商、研究人员以及公共文化机构代表在内的专业观众群体。会议议程涵盖专家讲座、专题研讨、实践工作坊以及“文化遗产对话”等互动环节，为与会者就前沿议题提供交流平台。各类竞赛与颁奖典礼的举办，更进一步彰显了该活动的创新活力。

本届伊斯坦布尔文化遗产博览会于2026年4月1日（星期三）至4月4日（星期六）在伊斯坦布尔举行，为期四天，这也是该展会第五次与公众见面。

professionals from the fields of conservation, restoration, museology, archaeology, library sciences, and digital heritage technologies at the prestigious Lutfi Kırdar International Convention & Exhibition Center in the heart of Istanbul.

The name “Heritage Istanbul” now represents more than just a trade fair—it has evolved into a recognized brand in its own right. The event combines a specialized exhibition with a diverse conference program and hands-on workshops, creating a setting that merges academic depth with commercial relevance. Its distinctiveness lies in the targeted integration of cutting-edge technologies—such as 3D scanning, virtual reality, and digital restoration—with the traditional disciplines of cultural heritage preservation.

Exhibitors showcase the latest advancements in areas such as conservation and restoration technology, museum equipment, archival and library solutions, digital mediation, monument preservation, and archaeology. The fair attracts a specialized audience, including museum curators, restorers, archaeologists, architects, heritage professionals, software developers, researchers, and representatives from public cultural institutions. The program features expert lectures, panel discussions, hands-on workshops, and event formats such as the “Heritage Talks,” which offer interactive discussion on current topics. Competitions and award ceremonies further underscore the event’s innovative char.

The Heritage takes place for the 5th time on 4 days from Wed., 01.04.2026 to Sat., 04.04.2026 in Istanbul.



历史建筑与遗产保护研究所  
Research Institute for Historical Architecture and Heritage Conservation