

SEAA 2000

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ABSTRACTS
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as of 11 June 2000

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**Abstracts of Papers Proposed for the Second Worldwide SEAA Conference,
University of Durham, England, 6-9 July 2000**

The abstracts are arranged in alphabetic order according to main author family name; see Index for subsidiary authors.

A

ALLARD, Francis (University of Pittsburgh), "**Funerary Rites and Social Organization in the Neolithic of Gansu, China**"

Archaeologists divide the late 4th and 3rd millennium BC in Gansu Province into a series of successive archaeological cultures known as Majiayao, Banshan and Machang. The large cemetery at Liuwan offers a welcome opportunity to explore social change during this period through its expression in funerary rites. Over the course of the third millennium BC, we witness at Liuwan an apparent gradual increase in the level of social complexity, as revealed by increasingly large graves that contain large numbers of artifacts. Of note is the nature of the wealthy burial assemblages, which tend to contain many similar ceramic storage vessels, with many of these possibly made specifically for the funeral. In contrast, the wealthy Longshan Culture graves of the middle and lower stretches of the Yellow River valley typically contain a variety of cooking, drinking and serving vessels, reflecting the complexity of the tomb occupant's social relationships in life. This paper explores the sociopolitical implications of the contrast between these two different types and expressions of social complexity.

B

BAE, Kidong (Hanyang University), "**Acheulian-like Handaxe Stone Industries from the Hantan-Imjin River Basin, Korea and Its Implications of Paleolithic Archaeology of East Asia**"

Since 1978 the time when the first handaxes were found at the Chongokni site, Acheulian-like heavy duty components have been collected from several localities along the Hantan-Imjin river basin in the central part of Korea. Owing to these finds, there have been a little heated arguments regarding the validity of the Movius' hypothesis and new explanation of Palaeolithic tradition was suggested. There are also new attempts to reclassify so-called "large triangular heavy duty tool" into "handaxe" in China. However, Palaeolithic stone industries in East Asia still remain different from those in Euro-African region in several points. First, the number of handaxes from one locality is very small, not over 10% of total number found at one locality. Second, they look crude because of limited secondary retouch. The most immediate question that should be pursued is why such differences existed. Difference of raw material could be only partial answer. Difference of physical type of hominid may not be relevant answer for the difference. Ecological and behavioral approaches would provide much plausible explanation. Probably expansion of forest toward north in late Middle Pleistocene and the early Upper Pleistocene and nature of edible vegetable food in temperate zone with high seasonality would give some clues for appearance of the characteristic heavy duty components in East Asia.

BALE, Martin (University of British Columbia, Canada) "**Dam Salvage Archaeology in South Korea: The Nam River-Chinju Area Dam Project**"

Large scale economic and infrastructure development in South Korea have benefited some university archaeology departments, museums, and private institutes in terms of funding for emergency excavation projects and production of prehistoric knowledge. The Korean Office of Cultural Properties uses a council of prominent academic archaeologists and museum officials who distribute permits for investigations which are funded by developers and government. This paper is about Korean cultural resource management ideas and dam projects. The Nam River Area has seen such activity for more than twenty years and is used as a case study to illustrate the winners and losers inside and outside the archaeology community when such projects are undertaken.

BOLDIN, Vladislav (Institute of History, Archaeology and Ethnology of the People of the Far East Vladivostok), "**Archaeological Data for Koguryo Influence on the Culture of Bohai**"

Excavation of Bohai sites in the Primorski territory, in Russia, makes it possible to assert that the Koguryo people, whose state originally occupied land later belonging to Bohai and a part of whom were to be integrated into the Bohai population, exerted considerable influence on the economy and culture of the Bohai people. Evidence for this can be seen in a variety of domains, including town-construction and architecture (mountain fortress-refuges, details of defensive constructions, stone wells), agricultural implements (cast iron plough shares, sickles), and ceramic wares (vessels with horizontal handles, steam cooking vessels with holes in the base, etc.).

BYINGTON, Mark (Harvard University), "**Claiming the Koguryo Heritage: Territorial Issues in the Archaeological Management of Koguryo Sites in Northeast China**"

The state of Koguryo (traditional dates 37 BC to 668) at the peak of its power occupied or controlled vast territories ranging from the Liao River to the eastern seaboard of Manchuria and Korea and extending southward past today's Seoul, territories that included lands now held by both Korea's and the People's Republic of China. Current scholarship on Koguryo and the interpretation of its historical legacy are, not surprisingly, characterized by widely divergent viewpoints influenced by the ideologies and opposing historiographies of both Koreas and the PRC. Such circumstances have resulted in fierce competition for the historical heritage of Koguryo and have determined how archaeologists in northeast China interpret the nature of Koguryo ethnic and cultural constitution. While scholars in both Koreas maintain the longstanding belief that Koguryo is an integral part of Korea's past, Chinese scholars have insisted that Koguryo should rightly be included as part of the greater Han Chinese polity of ancient times. Historians and archaeologists in China therefore tend to downplay Koguryo's relationship to later Korean (and Manchu) peoples and states, particularly those of Parhae (698-926) and Koryo (918-1392).

This paper will begin by reviewing the opposing historiographical interpretations of Koguryo prominent in pre-modern Korea and Manchuria, and will continue by discussing in detail how the conflicting views mentioned above have come to affect the management of Koguryo archaeological sites in northeast China. I will include a discussion on how increased visits of South Korean tourists to Northeast China since 1992 has led to academic friction between the two countries and prompted defensive

reactions from Chinese scholars and politicians. Next I will describe the renewed debate concerning the ethnicity of ancient inhabitants of Manchuria, wherein new Chinese theories maintain that the ethnic "lineage" of which the Koguryo people were a part became extinct with the fall of Koguryo, indicating that the Koguryo people were not ancestral to modern Koreans. My treatment will be confined to the responses of archaeologists and historians in the PRC to this increasingly complex situation of competing ethnic and political agendas by focusing primarily on turning points in the past decade that have influenced the current interpretations of Koguryo's historical legacy.

C

CHEN, Pochan (UCLA) and Rowan K. FLAD (UCLA), "**Excavations at Zhongba, A Neolithic through Early Han Period Salt Production Site in the Eastern Sichuan Basin**"

The site of Zhongba is located on a tributary river to the Yangzi in the county of hong Xian, about 200 km downstream from Chongqing. Extensive excavations at the site began in 1997 under the auspices of the Sichuan Institute of Archaeology and during the 1999-2000 season, members of the UCLA-Peking University Project on the Archaeology of Early Salt Production in the Sichuan Basin and Surrounding Areas conducted excavations at the site. These excavations focused on elucidating the environmental changes in the region over the long history of the site, connecting the remains at the site with the production of salt, identifying the scale and organization of the production of salt at the site during different periods, and examining the relationship of the site with other nearby contemporary sites in what was a complex economic system. This talk will outline the current research at the site and present some preliminary findings based on work during the 1999-2000 season.

CHEN, Xingcan (Institute of Archaeology, Chinese Academy of Social Sciences, Beijing), "**Salt and Copper: Preliminary Investigations in Southern Shanxi**"

As a part of the research project "Early State Formation and the Procurement of Natural Resources in China", Dr. Li Liu and I did preliminary investigations in the Zhongtiao Mountains and the Hedong salt lake in southern Shanxi in September 1999. This paper briefly reports our survey results. In order to test our hypothesis that the Dongxiafeng site was related to the production, storage and transportation of salt, we obtained soil samples from a Shang architectural foundation for chemical analysis and examined some ceramics excavated from the site. The results of the investigations at several sites in the Zhongtiao Mountains and along the Yellow River support our initial hypotheses on the procurement of resources by the early states. Copper deposits in the Zhongtiao mountains may have been explored by the Xia and Shang people; and two early Bronze Age sites on the northern bank of the Yellow river (Yuanqu Shangcheng and Qianzhuang) may have played an important role in securing the transportation of natural resources, especially copper and salt, from southern Shanxi.

CHILDS-JOHNSON, Elizabeth (NYU), "**Ba Shu Archaeology and the Three Gorges Project**"

The greatest problem threatening the Chinese version of "Cultural Heritage Management" in the Three Gorges of the Yangzi River (Long River) is a lack of funding and manpower. As is now well-known, the Three Gorges Dam being built on the middle reaches of China's Yangzi river is the largest and most expensive

hydroelectric project ever undertaken in the world. In 1992 the National People's Congress approved construction of the Three Gorges Dam. Construction began in 1994 and in March of that year the Three Gorges Construction Committee (abbreviated *San Jian Wei*) designated two units to undertake responsibility for preservation of archaeological sites in the Three Gorges Dam area of eastern Sichuan and western Hubei. Yu Weichao, then Director of the Chinese History Museum in Beijing (and Professor of Chinese Archaeology, Beijing University), was put in charge of "underground archaeology/dixia" and the China Cultural Relics Research Institute, headed by Zhang Wenbin (Director of the China Cultural Relics Bureau) was put in charge of "above ground/dishang" preservation in the Three Gorges.

Since November of 1995 Yu and committee members worked with the The Three Gorges Construction Committee (*San Jian Wei*), an administrative unit appointed by the government based in Beijing, on a proposal and the *San Jian Wei* agreed to allocate 10 million *renminbi* or under \$1 million dollars, not even close to the \$212 million (3-5% of total dam outlay) needed. In 1995/96 the dam reached a cost of \$15 billion so the international standard for providing for archaeological preservation reached \$500 to 625million. Only \$37.5 million was allotted and this allotment was tied to population relocation funds for dispersal. Told to forget about international standards for relics preservation, Yu Weichao and others were forced to agree to work with an unrealistic budget. The major problems of cultural management thus are financial and because of the finances and a just budding major world economy, the other major problem is a lack of trained manpower. Currently there is only \$64 million committed by the *San Jianwei* to above and below ground archaeology (half of which is \$37 million), and thus perhaps only \$20,000-\$40,000 for individual site preservation and excavation. Since the funds are classified as part of the allotment for population relocation, serious fraud has ensued and consequently few of these funds make it to the units responsible for excavation and preservation. A review of current sites under excavation and how cultural heritage is managed indicates that archaeology and preservation are seriously hampered, due to the priority of technology and national pride at the expense of cultural heritage. As Yu has proposed and I support, the establishment of a Three Gorges Cultural Relics Protection Foundation that could operate as a nongovernmental organization is desperately needed.

CHOE, Chong Pil (Sejong University), "Development of Prehistoric Agriculture in Korea"

Archaeologists and paleobotanists have been slow to advance integrated environmental models that account for Korea's incipient experimentation with millet and rice horticulture during the middle Neolithic period (3500-2000 B.C.). Most previous students have concluded that the agricultural complex consisting of both plants and cultivation techniques was simply diffused to Korea by means of cultural stimulus or migration from North China. My research advances an alternative in situ model for incipient Korean horticulture. Archaeological evidence indicates that peoples of the western and eastern areas in the Korean peninsula had established a stable, non-horticultural food economy during the early neolithic period (6000-3500 B.C.). In the western area, this economy was based largely upon wild plant collecting and animal hunting. The eastern area, on the other hand, reflects a littoral adaptation to fish and marine molluscs. Adaptation efforts in both areas supported semi-permanent settlements and an increase in human population. Millet horticulture first appeared in

the western area from about 4000-3000 B.C., but only as an addition to the hunting and gathering diet that had been followed for thousands of years. Rice cultivation introduced about 2000 B.C. through the continental route. The climatic change and population pressure are discussed as probable factors leading to the earliest Korean experiences with plant cultivation.

CHOU, Adam (Flemington, NJ), "'Peking Man's' Role in Hominid Evolution"

The importance of Peking Man's role in human evolution has never been fully explored. Since *Homo erectus*, hominids dominated the animal world with the possession of tools and fire. Further development of the brain was unnecessary for competing with other animals and for the survival of human species. My research has shown that competition among hominids is the key leading to the need of larger brainpower. In addition, manipulation of our heads for toolmaking and vocal communication for social interaction are some of the ingredients demanding additional brain capacity with associated physiological changes of our anatomy. Lowering of the vocal box is only one example of such changes. These developments could not happen overnight. They occurred gradually over a very long period of time, such as from the later stage of *Homo erectus* to the appearance of modern man. This span of time can largely be studied based on data related to Peking Man. Their long occupancy of the Zhoukoudian cave, the impact of their use of fire and the significant increase in their cranial capacity suggest that Peking Man and his contemporaries could play an important role in the human evolution four to two hundred thousand years ago. The needed time for physiological changes and the development of human skills must occur during this period. It is my conclusion that Peking Man played a very significant role in the evolution of hominids.

D

DENES, Laurence (Chavonne, France), "Shapes and Decorations of Ceramics at the 3rd and 4th Centuries AD in South-west Korea: Comparisons Between Cholla-do and Ch'ungch'ong-do Productions"

The paddled ceramics excavated, especially from funeral contexts, in Cholla-do and Ch'ungch'ong-do, dating around the AD 3rd-5th centuries, have been analysed in detail considering their shapes and decorative patterns. In this paper, I will present the ceramics of each region, insisting on morphological and stylistic aspects, in order to display what constitutes the standard of south-western ceramics and, on the contrary, what forms the regional features. One of my objectives is to study how the common ceramics of Cholla-do reflect the originality of the big jar-coffins that characterise the elite burials of this region.

E

EDWARDS, Walter (Tenri University, Japan), "Contested Access: Issues Surrounding Japan's Imperial Tombs"

When the Meiji Government was born in 1868, intent on remaking Japan into a modern nation, its leaders were equipped with a highly serviceable symbol on which to build a strong national identity. For the imperial house claimed continuity across an unbroken line of more than one hundred twenty monarchs, stretching back to myth-shrouded claims of divine origin. The first nationalistic use of this institution was in fact made by the ancient Japanese state, which had drawn up the official history of the ruling line by the early eighth century, while instituting a system of state-supported

care for tombs of royal ancestors. The system broke down during the chaotic medieval period, and concern over the condition of ancient imperial tombs served as focal point for a new surge of nationalistic fervor in the early nineteenth century. In addition to ultimately forcing the country's samurai rulers to restore authority to the emperor, this movement also prompted the designation and repair of many ancient tumuli as early imperial tombs. The Meiji Government continued this program of special care for the tombs, and in the 1930s these and other sacred sites associated with the imperial line were used in campaigns to secure public support for expansionary militaristic policy. At the same time, a general ban on the investigation of all such tumuli hampered the development of prewar archaeological research. Restrictions on access to the imperial tombs continue to apply even today, fueling a postwar controversy whose intensity reflects historic uses of these monuments in the support of nationalism.

F

VON FALKENHAUSEN, Lothar (UCLA) and LI Shuicheng (Peking University), "Salt Archaeology and its Potential in East Asia"

In Europe, ancient salt production is one of the oldest fields of inquiry in prehistoric archaeology, the earliest pertinent studies having been published in the eighteenth century. Salt archaeology also has a distinguished, albeit more recent, history in Japan. In China, the field is still in its infancy, although pertinent sites have recently come to the attention of specialists. From their excavation, one may expect significant new insights. China does offer an abundance of written documents concerning salt production, with reliable evidence going back to ca. the fourth century BC, but most of the extant texts are concerned with the administration of the salt monopoly. Archaeological work promises to complement this information by furnishing evidence on the technology, social context, and environmental impact of the ancient salt industry, as well as permitting to trace back its origins to prehistoric times.

VON FALKENHAUSEN, Lothar (UCLA), "Shangma. Reflections on Demography and Social Differentiation in a Late Bronze Age Cemetery in Shanxi"

The large Zhou period cemetery at Shangma (also known as Shangmacun) in Houma city, Shanxi province (China), is the first in China to have been excavated with the intention of recovering the totality of buried remains, rather than merely a sample sufficient to clarify the chronology. The 1387 published tombs document a relatively complete mortuary population, spanning some eighteen generations between ca. 850 and 430 B.C. This period is known, of course, through historical sources, but the archaeological finds are important for documenting relatively low-ranking groups and individuals. The human skeletal materials from Shangma permit inferences on the size and the demographic makeup of the community from which the burial population of the cemetery was drawn. Even though Shangma represents so far but a single, isolated case, it provides data on demographic and social issues that may prove significant as a basis for comparison with evidence from other north Chinese communities during the Late Bronze Age.

FLAD, Rowan (UCLA) "Animal Sacrifice and Mortuary Patterns: Contemporary Burial Programs in Early Bronze Age Inner Mongolia"

Offering some trajectories for future research, this paper builds on research written up in my MA thesis and in a paper presented to the 1999 annual meetings of the Society for American Archaeology. In that previous work I concentrated specifically on the burial program at the site of Dadianzi in Inner Mongolia. In the present paper, I discuss two broader anthropological issues that are relevant to the Dadianzi remains: the identification of contemporary social groups that engage in distinct burial behaviors at the same cemetery, and the practice of animal sacrifice together with its social and ritual roles.

FUJIO, Shin'ichi (Nat. Museum Japanese History), "Who Played the Most Important Part in the Formation of Yayoi Culture?"

There are two main theories regarding who played the most important role in the formation of Yayoi culture. One theory is that it was the indigenous Jomon people, the other argues that it was immigrant peoples. As a result of my research, I find that these groups played different roles in the formation of Yayoi culture. Indigenous people played their part in industry and the production of paddy fields, and immigrant people developed the social system, ideology and religion. Consequently, it is not correct that we emphasize the role of one side only.

G

GELMAN, Eugenia (Institute of History, Archaeology and Ethnology of the People of the Far East Vladivostok), "Trade ceramics from Bohai sites in Russian Primorye"

Trade ceramics unearthed in Bohai sites of Russian Primorye are represented by Yue ware, Xing ware, green and three-color (*sancai*) lead-glazed wares. The presence of these artifacts makes it possible to outline a much wider region than was previously known for the spread of Chinese trade ceramics during the Tang period. We can also trace the probable routes followed in the transport of these ceramics to the southern part of Russian Primorye. With the help of various analyses of the glazes and bodies of these wares, different stages in their production have been investigated.

GLOVER, Ian (Archaeology Institute, University of London), "Publishing in Southeast Archaeology/Prehistory: The Changing Role of 'Foreign' vs. 'Local' Archaeologists"

All the countries of Southeast Asia were subjected to strong cultural influences from the maritime counties of Western Europe, and most came under their direct political control, at various times from the late 16th to the 19th century. Scholarly interest in the past of these countries, and especially archaeological research into their past developed from the mid 19th century and was strongly influenced by the traditions and concerns of the various colonising countries. This paper discusses the goals and theory of archaeology conducted Southeast Asia during the colonial era and the changes it underwent after countries in this region gained their independence. It is concluded by addressing the inter-regional conference which convened in September 1999 at the University Sains, Pinang, Malaysia. This conference was organized with the specific aim of trying to map the future development of archaeology in Southeast Asia. Some foreign archaeologists were present, but for the first time took a back seat and this event perhaps marks the coming of age of a genuinely Southeast Asian archaeology.

GRENVILLE, Jane (University of York, UK), "Cultural Meaning in Japanese Minka"

Recent approaches to the study of vernacular and polite architecture in the UK have sought to establish the range of cultural meanings within buildings and the mechanisms by which these are transmitted to their users and manipulated by them. Buildings are seen as active rather than passive carriers of meaning - their form defines not only basic function but also the range of acceptable behaviours within them. Various methods have been used to advance this line of study, including access analysis and the application of structuration theory.

This paper seeks to apply such thinking to the study of Japanese minka of the Edo period for two purposes. The first is to assess whether they are in fact culturally specific and do not translate easily into a different cultural milieu. The second is to attempt to understand the cultural meanings of minka by comparing examples of different dates and geographical locations. Is it possible to say more about a structure than the simple fact that it was occupied by fishermen or by horse breeders? How might different groups use their houses to reinforce identity and social structure?

H

HISHIDA, Tetsuo (Kyoto Prefectural University), "Hierarchy as Seen in Tumulus Cluster in the Seventh Century—Excavation of the Higashiyama Tumulus Cluster in Hyogo"

It is generally a well-accepted theory that tumuli of the Kofun Period were a symbol of social and political status. This is clearly the case at the Higashiyama tumulus cluster where we see a good correlation between the size of corridor style burial chambers and the kinds of prestige goods deposited in the chambers. As a result, I can distinguish the tomb of a higher-class leader from subordinate members of the elite. Since the tomb of the high-class leader was built earliest in this cluster, I suspect that the social order had originally existed before the construction and that the order was maintained throughout the construction of the entire tumulus cluster in the seventh century. I also argue that the class of people from which county magistrate was selected were buried in the tumulus cluster because in the vicinity of the tumulus cluster were the sites of a presumably late-seventh-century governmental office compound and of a late-seventh century Buddhist temple.

HOLLENWEGER, Richard (Berne), "The Transmission of Buddhist Architecture in East Asia: on the Importance of the Buddhist Architecture of the Korean Three Kingdoms Period"

Buddhism is traditionally said to have been introduced to the Korean peninsula in the late 4th century AD. The Buddhist architectural traditions of the states of Koguryo (trad. dates 37 BC – 668 AD) and Paekche (trad. 18 BC – 660 AD) were introduced there directly from the Chinese mainland, together with the Buddhist doctrines. While many typical Chinese architectural elements were shared by the Buddhist architectures of both Korean kingdoms (eg. site selection, polar organisation, wooden skeleton structure, tile roofs, etc.), the differences in temple layouts and the building types of the central pagodas indicate rather than the Buddhist architectures of the two kingdoms originated from different Buddhist architectural traditions in China (probably a "northern" and a "southern" tradition) which seem to have been distinct up to the Northern Wei dynasty (386-534 AD). The Buddhist architectures of Ancient Silla (trad. dates 57 BC – 668 AD) and early Japan, however, represent a later stage of

development, characterised by a combination of elements of various traditions including those of Koguryo and Paekche, and possibly some additional Chinese ones which are still largely unknown. The excavations of Koguryo Buddhist sites in modern North Korea have revealed temple complexes whose main characteristics were a central octagonal pagoda and multiple image halls surrounding it. The known temples of Paekche, on the other hand, featured exclusively square pagodas and a single image hall placed behind it. It has frequently been supposed that these two layout types were stages in a unique architectural tradition. A closer study of the excavated sites, the construction methods and materials and the historical records seems to indicate on the contrary that the two "styles" were largely independent from each other. No combinations of these "styles" are known from either of the two kingdoms and only the later remains of temples from Ancient Silla and Japan could lead to this erroneous interpretation.

The Buddhist architecture of the Three Kingdoms period in Korea provides a unique perspective on the early Chinese Buddhist architecture prior to the Northern Wei dynasty, suggesting the existence of important regional differences there, and balancing the conventional conclusions which suppose that early Chinese (and Korean) Buddhist architecture was largely identical to that of Japan. It indicates the need for a reappraisal of the development and transmission of Buddhist architecture from China to Korea and Japan, and is thus crucial for a deeper understanding of the material culture and architecture of early East Asian Buddhism.

HORLYCK, Charlotte (SOAS), "A Study of the Relationship Between Bronze Mirrors and Mortuary Practises of the Koryo Period"

A large number of bronze mirrors have been excavated as well as looted from tombs dating to the Koryo period (AD 918-1392), suggesting that the custom of using mirrors as funeral gifts was extremely popular at this time. This paper explores whether the presence of mirrors in Koryo tombs can be linked to the social status of the interred, and which function they may have served within the mortuary rituals of this time. A number of burial sites where mirrors have been excavated are analyzed in detail. First, the social status of the tomb occupants is determined by means of the geographical location and construction of the burials. Second, a quantitative analysis of the funeral goods is put forward. The final part of the paper tentatively compares the results with the ways in which mirrors were used in contemporary Chinese burials.

HUDSON, Mark (Tsukuba), "Hayato Ethnogenesis and the Yamato State"

Existing theories of Hayato ethnogenesis have stressed the retention of ethnic difference through social and geographical isolation. A primordial view of ethnicity has also led to a largely uncritical acceptance of the Hayato as an ethnic group with origins somewhere in Southeast Asia. In contrast, this paper argues that interaction between southern Kyushu and the Yamato state was the main cause of Hayato ethnogenesis, and that the evidence for a Southeast Asian origin for this group is weak. The paper develops my earlier work on the Hayato in Ruins of Identity and addresses recent criticisms of that work by Japanese scholar Fumio Kakubayashi.

I

IKAWA-SMITH, Fumiko (McGill University), "Japanese Archaeology at the Millennium"

At the millennium, we can review the major accomplishments of fieldwork in all periods of early history of the Japanese island chain. During the past decade or so, the following topics, among others, have interested Japanese archaeologists: the study of the peopling of Japan, the emergence of the state and nationalism, and relationship with cultures on the mainland. These issues, as well as the methodological and theoretical framework of current debated among Japanese archaeologists will be reviewed in this talk.

IVLIEV, Alexander (Institute of History, Archaeology and Ethnology of the People of the Far East Vladivostok), "Archaeological Evidence for Qidan Presence in the Primorski Region"

Up until now, there has been no archaeological data unambiguously proving the presence of the Qidan in the Territory of Primorski in the 10th and 11th centuries AD. The discovery in 1998 of a characteristic Qidan ceramic vessel at Kraskino, an ancient town in the Khasanskiy district of Primorski, makes it possible to speak about Qidan presence there in the 10th century. It also allows us, in the light of information contained in the "Liao shi", to put forward new interpretations related to peculiarities of fortification as well as the dating of this ancient town identified with the Yanzhou circuit of the state of Bohai.

IM, Hyo-jai (Seoul National University), "New Discoveries in the Korean Neolithic Archaeology"

One of the most significant recent discoveries in the Korean Neolithic archaeology is the excavation of the Kosanni site in Cheju Island. This early Neolithic site is dated to between 10000 and 6000 B.C., filling a significant current chronological gap between the late Palaeolithic Age and the Neolithic Age and shedding some light on this important transition period. Another important discovery was made recently when carbonized rice remains were recovered from cultural deposits in the Kimpo area of central Korea and dated to around 2000 B.C. This discovery provided an important clue for the study of rice cultivation in Korean Peninsula. In addition to the two conventional hypotheses on rice dissemination routes, another possibility is strongly suggested on the basis of these and other carbonized rice remains discovered in the Kimpo and surrounding area.

K

KANG, Bong-won (Kyongju University), "Mortuary Practices and Social Stratification During the Three Kingdoms Period (5-7th centuries AD) in Central Korea"

Archaeological excavations conducted in 1998 at the Haguhri site in central Korea have uncovered 37 burials and some mortuary offerings such as pottery, gilt bronze earrings, and a few small bronze and iron bells. Although a couple of radiocarbon dates from the site place the burials between 1200 and 1400 AD, they are believed to have been built at some time between the fifth and seventh centuries AD (i.e., the Late Three Kingdoms period in Korea). According to the archaeological data, mortuary practices at the site changed over time from multiple burials (side-entrance stone chamber tomb) to single burials. This paper investigates the mortuary behavior at the

site and attempts to explain 'how' and 'why' it changed over time. Furthermore, special attention is given to examining the relationship between energy expenditure and social stratification based on stylistic variation among the burials discovered at the site.

KAPLAN, Alex (La Trobe University, Melbourne), "State Control and Ceramic Production: Preliminary Findings from Yanshi Shangcheng"

In the latter half of the second millennium BC highly complex state-level society emerged in China's Yellow River basin. These archaic states are represented by the cities at Erlitou, Yanshi, Zhengzhou and Anyang, marking the onset of China's Bronze Age and urbanisation of its northern Central Plains landscape. Archaic states are characterised by the emergence of a high degree of centralised control in the socio-economic organisation of production. This control is manifest in economic specialisation and can have a direct impact on craft specialisation. Excavation at Yanshi Shangcheng has revealed specialised ceramic workshops and what appears to be mass-produced, highly-standardised pottery with a wide distribution within and outside the city walls. While intuitive assessments of the ceramics at Erlitou and Yanshi Shangcheng suggest ceramic production is becoming an increasingly specialised and tightly-controlled state craft, the scale and mode of production and distribution, and degree of standardisation, have not been systematically investigated. This paper will discuss current research at Yanshi Shangcheng which aims to measure degrees of standardisation and variation within the ceramic assemblage by using an attribute-based approach to ceramic analysis — ultimately hoping to draw conclusions about socio-economic organisation on a broader scale within early Shang society.

KATAYAMA, Kaz (Kyoto), "The Jomonese and the Yayoi People in Japan"

In Japanese history, the Yayoi period (ca 400BC - AD300) seems to have been a very critical age in many aspects: 1) people's way of life was drastically changed from a food-gathering and horticultural economy to rice agriculture, and as a result, people's habitation shifted from coastal and mountainous areas to alluvial plains beside rivers; 2) a bronze and iron technology was imported; 3) a great scale of human population growth happened possibly in the order from some 200,000 to 5,000,000; and 4) people's appearances changed considerably. Several scenarios have thus far proposed to explain such changes in the Yayoi period, for example, the so called micro-evolutional change theory by Suzuki (1969), 'partial replacement theory' by Kanaseki (1966), 'dual structure model' by Hanihara (1991) and so on. In the present paper, I will introduce a new model proposed by Nakahashi (1999) to explain the vast population growth in the period, evaluate the above-mentioned models in the light of the newly-found Yayoi human skeletal remains at the Shinpo site, Kobe City, and put forward a new scenario to stress inventional changes in the Yayoi period.

KAWANO, Kazutaka (Kyoto Archaeology Center) "Origins of Elite Burial Mounds in East Asia"

This paper presents a hypothesis concerning the origins of elite burial mounds in East Asia, particularly Japan. The author argues that the mounds appeared as a results of the following three phenomena: 1) inflow of foreign goods; 2) hierarchical order of prestige goods; and 3) destructive banquet ceremony. The author further argues that the origins of the elite burial mounds represents a shift from a stage in which prestige goods that were imported from the continental East Asia is wasted in a destructive banquet ceremony, like funeral, to a stage in which prestige goods are produced and

distributed in order to regulate and reconfirm ties among local chiefs. In other words, elite burial mounds was an outcome of the necessity for shared ideology of royalty.

KEATES, Susan (University of Oxford), "**Hominid Evolution in Eastern Asia**"

Pleistocene hominids in China derive from all regions except the western region, and most localities are distributed in northern and central China. The majority of hominid fossils are of later Middle Pleistocene age, with only the specimen from Gongwangling (Lantian) in central China of Early Pleistocene antiquity. The hominid status and Late Pliocene date of the Longgupo cave specimen from the south are doubtful. The late Middle Pleistocene chronological clustering of hominids is possibly a result of sampling bias rather than reflecting increased population size in China, although the latter cannot be excluded from consideration. One of the issues that requires resolution are indications that *Homo erectus* and *Homo sapiens* were contemporaneous in China. The late Late Pleistocene date of the recently discovered *H. sapiens* from Leishui near Beijing is probably erroneous. The potentially earliest modern *H. sapiens* may be represented by Liujiang and Ziyang from southern China. Although both may be earlier than the modern humans from the Upper Cave with Liujiang age equivalent with or older than Lake Mungo 3 from Australia, their association with the radiometric dates derived from these localities remains uncertain. Dating of hominid specimens themselves may lead to a clearer understanding of evolutionary patterns in this part of the world. Research programs which are directed toward locating areas where hominid fossils may be found and subsequently recovered using up to date methods and techniques may lessen the chance of discovery by untrained workers and thus prevent the loss of important contextual and other information, including the destruction of archaeological sites. This is especially important considering the increasing urbanisation of many parts of China where fossils may be discovered.

KEENAN, Douglas J. (The Limehouse Cut.), "**A Chronology For Early Dynastic China, with Evidence For The Reign Of The Yellow Emperor**"

The chronology and history of China prior to the first millennium BC have long been debated. For example, dates for the beginning of what is usually regarded as the second Chinese dynasty range across 1775–1450 BC; there is no consensus on whether the first dynasty existed; and predynastic records are often argued to be mythical. In the late 1980s, K. D. Pang and co-workers identified ancient Chinese texts that appear to record two major volcanic eruptions; this work, though, has not found general acceptance. Here we review the evidence presented by Pang and substantial additional evidence; we conclude that Pang's identification of the texts as recording volcanism is correct, but that his designation of the volcanoes is incorrect; and we identify texts recording an earlier eruption, in predynastic times. These eruptions can be precisely dated (to within a year), which leads to a chronology for ancient China that extends back to late predynastic times. Ancient Chinese texts additionally record that the first Chinese dynasty was founded during a centuries-long flooding, and we report evidence of this flooding. The proposed historicity of the flood texts and the texts identified as recording a predynastic eruption indicates that other predynastic texts might also have historicity. In particular, we present the first real evidence that The Yellow Emperor is not mythical.

LAI, Guolong (UCLA), "**Archaeology and Ritual Texts: the Sumptuary Use of the Bronze Tripod in Early China**"

Like Homeric and Biblical archaeology, Chinese Bronze Age archaeology lives in the shadow of texts. In this paper I discuss the relationship that exists between the archaeological and textual data of Bronze Age China through a case study of the sumptuary rules associated with the inclusion of bronze tripods (ding) in tombs. I argue that the nature of the concordance between archaeological and textual data has too often been misunderstood. Archaeologists untrained in the intricate problems of textual criticism have put their faith in the classics and allowed text-generated preconceptions to define their discoveries; on the other hand, those intimidated by the voluminous books constantly avoid the abundantly available textual materials which can in fact help them explore archaeological data. To illustrate this problem I discuss the sumptuary use of the bronze tripod during the Eastern Zhou period (770-221 BCE), and the existing scholarship on it. I argue that the current dominant theory in fact reflects one of those misunderstandings. Theorists have schematically linked changes in the sumptuary systems to the notion of "the collapse of the ritual and music systems" proposed in the Confucian classics. Inspired by recent theoretical works in ethnoarchaeology and Richard A. Gould's "argument by anomaly," I call for a shift away from a transmitted-text-based methodological approach to a more material-based one, and I propose that instead of playing matching games that aim at directly combining different types of data, we should contrast similar textual and archaeological data and ask why and how they were different. I then place the practice of the sumptuary use of bronze tripods within an anthropologically orientated framework and discuss the sumptuary use and gift-giving of bronzes in a funerary context using recently excavated archaeological material from South China that dates to the Eastern Zhou period.

LEE, Heekyung, (London University, SOAS), "**Chinese Blue-and-White Wares from the Yuan to the Early Ming Period**"

In China, the manufacturing technique of blue-and-white porcelain wares reached its zenith during the Yuan and the early Ming period. The focus of this paper is given to the analyses of some representative ware shapes and surface decorations of blue-and-white wares from this period. This study is different from more traditional approaches, concentrating on usage as one of the most important driving forces behind the manufacture of certain types of wares. In this study, the relationships of certain types of Yuan and Ming imperial blue-and-white wares with state ideology and imperial court religion have been comprehensively explored. Numerous literary sources, art of other types and extant blue-and-white wares were systematically studied in China, Korea and Britain, and reference to the more important of these will be made in the paper.

LEE, In Sook (Kyonggi Provincial Museum), "**The Trade Network of the Ancient Glass of Korea**"

This paper will examine various types of ancient glass artifacts that have been discovered in Korea. Glass objects are found not only historical sites but also in prehistoric sites as well. It will discuss possible trade networks of these ancient glass objects during the prehistoric times and Three-Kingdom period. It will also discuss the relationship between these Korean glass and that of such neighboring regions as

China and Central Asia. In this context, the role of Silk Route in the trade network of the ancient glass of Korea will be discussed as well.

LEE, Yung-jo (Chungbuk National University), "**Role and Significance of the Suyanggae Culture in East Asia**"

The Suyanggae site is located at Aegog-li, Danyang County in Chungbuk Province, which is 100km southeast of Seoul, Korea. The Suyanggae site contains 5 cultural layers. The typical upper Palaeolithic stone artifacts were mostly found in layer IV. This layer was dated 16,400 B.P. and 18,000 B.P. by radiocarbon dating. Tanged points and micro-blade cores are those of the peculiar stone artifacts of the Suyanggae lithic assemblage. This analysis would bring light to the close cultural relationship among the Paleolithic sites yielding tanged points and micro-blade cores in Korea and her neighboring region in East Asia.

LIM, Young-jin (Chonnam National University), "**Archaeological Evidence of the Political Transformation of Mahan Complex Societies in Southwest Korea**"

According to traditional surveys of early historical records, the Mahan complex societies in southwest Korea appear to have collapsed in the middle of the fourth century A.D. However, a close analysis of recent archaeological evidence allows us to reconsider this conventional view. This paper will examine the exact time and process of this political transformation of Mahan complex societies.

LINDUFF, Kathryn M. (University of Pittsburgh), ZHANG, Zhongpei (The Palace Museum, P.R.China), Gideon SHELACH (Hebrew University), Robert D. DRENNAN (University of Pittsburgh), "**Regional Lifeways and Cultural Remains in the Northern Corridor: Chifeng International Collaborative Archaeological Research Project**"

The proposed research project extends an internationally collaborative archaeological program that focuses on monitoring the processes of the emergence of and change in complex society in the region of the Great Wall in southeastern Inner Mongolia near Chifeng through an extensive study of settlement patterns. The study of evolution of regional settlement patterns has proven to be instrumental in the monitoring of population dynamics and socio-political interactions. The region under investigation witnessed change from a more settled, agricultural lifestyle to a pastoral one during the second and first millennia BC. How and why that happened is currently not known. A full coverage reconnaissance survey method has never been applied to this region, nor are the data required for such a study currently available in China. We are examining the processes by which the small-scale societies that inhabited this region made the relatively rapid transition to become complex societies. The central issues addressed are: A. The emergence of agricultural and pastoral cultures and the social, economic and cultural patterns of these cultures. B. The relationship between the pastoral societies and agricultural societies. The research will focus on the manner of exchange between ancient China and the borderlands. C. The role of interaction in relation to the rise of complex societies in the research areas. We systematically began to acquire settlement data in the region by using the full coverage regional survey method in 1998, 1999, and 2000 and will continue to do so through 2003 in order to cover a sufficiently large area to begin reconstruction of these socio-political patterns in the area.

LIU, Jianguo (Institute of Archaeology, Chinese Academy of Social Sciences, Beijing), "**Remote Sensing Studies of YinXu and its Regional Context**"

As part of a Sino-American regional survey project in Anyang, remote sensing analysis has been used to help understand the co-evolution of landscape and human society from prehistoric through early historical periods along the Huan River valley, where the late Shang state had its last royal capital. This research has also explored the potential of remote sensing technologies in the analysis and interpretation of human settlement patterns, geomorphic elements, and land use. By using imaging and GIS programs, remote sensing data of various types and scales were integrated, enhanced and analyzed, including Landsat TM imagery, infrared aerial photos, and black and white aerial photos. Ground-truthing of satellite and aerial images was accomplished with archaeological and geological coring, focusing on anomalies west of the palace-temple complex at Xiaotun, the center of YinXu urban settlement. The examination and interpretation of remote sensing data has greatly benefited archaeological investigations across the region, particularly within YinXu.

LIU, Li (La Trobe University, Melbourne), "**Resource Procurement and Settlement Patterns in Early States, China**"

This paper examines the developmental processes and functions of five of the earliest cities and towns dating to the Erlitou and Erligang periods: Erlitou and Yanshi Shangcheng in the core area, and Dongxiafeng, Yuanqu Shangcheng, and Panlongcheng in the peripheries. Regional settlement patterns, demographic variations, locations of copper and salt resources in the peripheries, the internal structure of the cities, as well as artefacts from some of these urban sites are analysed. It is argued that the development and decline of some early "urban centers" were closely related to changing strategies of early state rulers in procurement of vital natural resources. The effort made by elites to control and transport these resources may have generated major affects toward shaping unique patterns of urban expansion in early Chinese civilisation.

LIU, Li (La Trobe University), Xingcan CHEN (Chinese Institute of Archaeology) and Yun Kuen LEE (Harvard University), "**Social Complexity in the Lower Yi-Luo River Valley**"

The Lower Yi-Luo river valley was the theatre of Chinese civilization. The valley is strategically located for defense and the control of a vast hinterland. The magnitudes and structures of Erlitou and Shixianggou sites indicate that they were no less than state capitals or regional centers. However, we have very little understanding of the countryside. The Lower Yi-Luo River Valley Settlement Pattern Survey Project aims at the systematic recovery of settlement data from a regional perspective. It monitors the diachronic change of settlement pattern from the early Neolithic to Han period. Important variables contributing to the rise of social complexity, like the dynamics of population, inter- and intra-regional socio-cultural interaction, the control and extractive strategies of the state, etc., are examined.

LOVEDAY, Helen "**Aspects of Liao and Jin Wooden Architecture as Reflected in Funerary Decoration**"

The vast majority of discussions on the architecture of the Qidan-Liao (947-1125) and Jurchen-Jin (1115-1234) dynasties present the constructions from both periods under a single label, that of "Liao-Jin". It has only very recently been recognised that,

at least in so far as wooden architectural traditions are concerned, this label has in fact served to conceal what are quite notable differences between Liao and Jin constructions. An examination of the use of imitation timber architecture in brick and stone tombs of the Liao and Jin dynasties can help further our understanding of the characteristic features of Jin architecture. An investigation into the elements of wooden architecture reproduced in these tombs, the frequency with which they appear, the geographical location of such tombs, and a comparison of these elements with existing buildings and constructions of the same period, as well as with contemporary Song practices, all suggest not only radically different sources and different lines of development between Liao and Jin funerary architecture, but divergent approaches towards and interests in architecture in general.

M

MAEKAWA, Kaname (University of Toyama, Japan), "Moated Sites in Medieval Japan: Notions of Square and Circle"

The purpose of this paper is to show the model of development of medieval settlements in Japan and to discuss the meaning of square and circular shaped sites. They can be classified into three main groups. The first developed into castles. The second developed in the direction of nucleated villages, and the third moved in the direction of urbanization. From the fourteenth century to the middle of sixteenth century, the so-called late Middle Ages, there were many square castles and circular nucleated settlements with large moats and earthworks.

Numerous attempts have been made by scholars to clarify the historical background to these defensive facilities such as big moats and earthworks. Ultimately, it is argued that they owe their existence to the intense warfare just before the late Middle Ages. In this paper, I review the relationship between warfare and the period of building big moats and earthworks using metrical methods. My conclusion is that the accepted view unsatisfactory. There is no relationship between the period of building big moats and earthworks and the period of intense warfare. Big moats and earthworks do not necessarily mean defensive facilities. I assume there was a symbolic aspect to this. Squares meant domination and Circles community. Moats and earthworks were visual signals of the boundary between the inner world and the outer world. Square castles derived from the orthogonal land allotment system imposed by the government and circle nucleated villages derived from traditional settlement layouts going back to the Yayoi period when many circular settlements were surrounded by moats and earthworks in order to emphasize their identity. In conclusion, the notions of square and circle imply domination and community.

MASKE, Andrew (Peabody Essex Museum), "Tokutsu: The Culture of Amateur Ceramic Sherd Collecting Among the Japanese"

The foundations of formal, scientific archaeology in Japan began in the 1870s with the arrival of the Englishman William Gowland and the American, Edward S. Morse, who carried out the first systematic investigations of ancient sites. Even before this, however, Japanese had been recovering buried artifacts from the earth, especially ceramics. One of the more unusual manifestations of this was in the digging of usable discarded ceramics from abandoned kilnsites during the first half of the 19th century. In the 20th century, old kilnsites around Japan have become the target of countless sherd hunters, whose numbers include professional potters, antique dealers, and collectors and would-be collectors of antique Japanese ceramics. This paper will look

at some early examples of archaeological ceramic collecting in Japan and relate them to the more recent phenomenon of sherd collecting, examining how aspects of Japanese culture have contributed to the rise of such activity.

MILLER, Bryan K. (UCLA), "The Han Iron Industry"

This paper will use several models of production to investigate the level of administrative involvement and the scale and organization of production of the iron industry during the Han Dynasty. With special attention focused on production site analysis and the classification of iron inscriptions, it will be shown that the level of administrative control shifted from the central government, in the period of monopolization, to the local governments, once the monopoly was repealed. The scale and organization of production, however, remained the same throughout the Han Dynasty. Therefore, present models of production in complex societies display a need for flexibility which can accommodate the distinction between *administration* and *management* (or organization of production).

MIYAMOTO, Kazuo (Kyushu University), "Regional Interaction in the Liaxi District of the Bronze Age"

The Dadianzi Cemetery dating from Ealitou period is divided into several grave clusters based on the distribution of graves and "Li" pottery type which was buried in the grave. Because grave scale accords with social stratification of grave occupant, grave scale can be compared statistically by grave clusters. Based on this comparison, social stratification by social group is understood. The grave of the richest group contains the special grave pottery which imitates the bronze vessel of the Central Plains. On the other hand, the pottery of the Gaotaishan Culture is also seen in the Dadianzi Cemetery. But these graves are not necessarily the rich graves, rather are the lower class graves. This evidence indicates that the influential group of the Dadianzi makes a display of their own social status by showing the connection with the Central Plains. On the other hand, the Gaotaishan Culture pottery indicates the relationship between the grave occupant and the Gaotaishan culture ! peop le, but it does not indicate the social status of the grave occupant. At the Weiyngzi culture which is contemporary to the late Shang and Western Zhou dynasty, in the Liaoxi district there is many storage pits which has bronze vessels.

The comparison of the combination and scale of the bronze vessels between in the storage pits of the Liaoxi district and in the Liulihe Cemetery of the Yan state indicates that the bronze vessels of the Liaoxi district are the prestige goods presented by the Central Plains or the Yan state. This also elucidates that the chiefdom society of the Liaoxi district has the conciliated relationship with the Central Plains or the Yan state. At the late Western Zhou period, the Liaoxi district by itself invented the bronze daggers called as the Liaoning type bronze dagger. At this time the entity of the Liaoxi district accomplished to be the independent tribe state society.

MIZOGUCHI, Koji (University College London), "The Conception of Time, Genealogical Consciousness and Social Stratification in the Late Middle Yayoi Period of Northern Kyushu"

The jar burial cemeteries of the Late Middle Yayoi period (c. 100BC-0AD) of Northern Kyushu, in comparison to their Early Middle Yayoi counterparts can be characterised by the fact that jar coffins were in many cases densely agglomerated and

many of them were superimposed with one another. A detailed reconstruction of the formation process of jar burial agglomerations has revealed that many of them consisted of a number of "jar burial sequences", each of which was formed by situating a burial right next to a pre-existing burial a number of times. By comparing this intriguing mortuary practice with that of the previous Early Middle Yayoi period this paper will argue the following. 1) The emergence of the "technology" of identifying/fixing/signifying the social position of a newly dead person by referring to/creating his/her particular ties with a dead person resulted in the formation of jar burial sequences. 2) The emergence of this technology suggests the emergence of genealogical consciousness and the linear conception of time. By examining correlation between the number of jar burials constituting the sequences and other social persona-related factors the paper will further argue that the above mentioned technology was related to the character of social stratification in the Late Middle Yayoi period of Northern Kyushu.

MORRIS, Martin (Chiba University, Japan), "Egawa House: the Archaeology of an Early Edo-period Local Governor's Mansion"

This paper offers a case study in the analysis and interpretation of the fabric of a Japanese historic building, based on a report compiled during the course of repair and restoration. The example chosen for discussion is a remarkable and unique building, the surviving main block of the house of the Egawa family, who were hereditary daikans in the province of Izu in Japan during the Edo period. The building, now a national cultural property, appears to have constituted the kitchen, ancillary quarters and entrance suite of the mansion by the 19th century, but it was unquestionably built much earlier.

After a consideration of what is known about the historical background of the building, the investigations which revealed the complex history of the structure, undertaken between 1960-62, are discussed. During the course of these, it was discovered that the northern part of the building, a largely earth floored edifice 10 bays by 10 bays in area, had been erected, probably in the early 17th century, incorporating a single earth fast post from a previous structure. The south part of the building, now consisting of a single row of rooms 3 bays in cross section, appears to represent part of a late Muromachi period (16 Century) floored structure, once independent, but ultimately joined to the northern part to create a single large building under a thatched gabled and hipped roof. After outlining the evidence uncovered by the restorers, the paper reviews their conclusions and offers some speculations about the original functions and provenance of each of the two structures, and about the implications, architectural and social, of the way in which they were brought together. This discussion is based on documentary evidence and on a comparison of the two buildings with a range of other structures. The paper concludes by suggesting that, although its scale and specific functions make the Egawa House unique, it is in certain respects representative of a more widespread phenomenon in the development of the larger vernacular houses of Edo period Japan. Also noted is the crucial importance of the analysis undertaken when the building was dismantled for repairs in providing the evidence for a detailed understanding of the building's development, and hence a starting point for its interpretation.

N

NIKITIN, Yury G. (Institute of History, Archaeology and Ethnology of the People of the Far East Vladivostok), "The Spatial Organization of Bohai Sites in Russian Primorye"

According to written sources the territory of Bohai was divided into 15 areas (*fu*) – five of which were metropolitan areas (*jing*) – 62 circuits (*zhou*), and more than 130 counties (*xian*). With some changes, this system was maintained for the entire duration of the Bohai kingdom, and spread into the territory of Primorye not later than the end of the 8th century. So far, over 210 sites associated with the Bohai period have been unearthed in Primorye. Because of the varying degree of completeness of the investigations, we have chosen two of the best represented types of site: ancient towns and rural settlements. We first divided all the sites into two categories, each subdivided into "ranks" according to their size. There are 5 "ranks" for ancient towns and 4 for settlements. We then reconstructed the hypothetical transport network of the region, and, as a third stage, determined the gravitational ties between the analyzed sites. The spatial model of ancient towns which emerges from this includes 4 subregions, linked to the basins of the largest rivers of the territory. The spatial structure of Bohai towns from the 9th century represented a five-tier hierarchy, based on status, with direct evidence of administrative and religious activities on the first four levels

P

PAI, Hyung Il (UC Santa Barbara, U.S.A.), "Reconstructing" the Buried Past: Contested Treasures and National Monuments in South Korea"

This paper will give an overview of institutions, laws, and regulations, and individuals that have administered a national codification system of national treasures (*kukpo*) and monuments (*yumul*) in post-War South Korea. For example, the system of Cultural Properties (*Munhwajae*) represented by National Treasures (*kukpo/pomul*), *sajok* (historical remains) and natural scenic monuments (*ch'onyon kinyom-mul*) have designated numbers to artifacts, architecture, art objects such as Buddhist sculpture, ceramics, kings' burials and fortresses; and even living artisans (*poyuja*), customs and rituals (*muhyong munhwajae*) as well as beautiful trees, indigenous plants and animals. Consequently, archaeologists, ethnologists, art historians, specialists and bureaucrats affiliated with the Office of Cultural Properties and the Seoul National Museum were instrumental in the past forty years in determining who, what, and in which order, something came to represent authentic "Korean" beauty, culture, and heritage. Such authorities are now relied on to produce the "scientific, i.e. archaeological/technological evidence" to prove Koreans' prehistoric national origins, artistic lineage, and cultural continuity. Needless to say, such arbitrary systems of determining value and meaning have granted a few influential figures in academia and government committees the power to govern people's perceptions of what is "original," historically valuable and therefore worthy of preservation and display in museums and national parks. In South Korea, archaeological funding is also exclusively controlled by government and municipal authorities which, in every case, define what is and what is not relevant for study.

Because cultural property originates with the government, Korean nationalistic rhetoric predictably revolves around the repatriation of Korean artifacts and monuments. The most vociferous of these claims have surrounded Post-war accusations that were principally directed against colonial era Japanese scholars,

museum administrators as well as private collectors blamed for looting Korean artistic remains so as to deprive Koreans of their own artistic heritage. Despite such widespread anti-Japanese rhetoric that the plunder of Korea was part of an elaborate Japanese colonial conspiracy to eradicate Korean racial identity (*minjok malsal*), it is also a well-known fact that the Japanese colonial government's (1910-1945) archaeological, art historical, and preservation activities were instrumental in the discoveries, excavations, and reconstructions since the field of archaeology did not exist before the annexation of Korea. For example, the most representative Korean national monuments today such as Sokkuram, Pulguksa, and Haeinsa that are visited annually by millions of Japanese and Korean tourists can trace their popularity to the early colonial era when they had been advertised as so-called famous sites (*meisho*) critically located in the former "ancestral terrains" (*furusado*) of the Japanese empire in North-east Asia. This paper will conclude by examining such on-going debates surrounding post-colonial issues of cultural "ownership" and contested cultural terrains. Thus, archaeologists have been burdened as well as challenged by the question that everyone is asking "Who are the legitimate or illegitimate heirs to artifacts and remains?"

PAK, Yangjin, (Chungnam National University), "**Korean Archaeology at the Millennium**"

The aim of this paper is to take stock of Korean archaeology at the threshold of the new millennium. This paper will first review major accomplishments of Korean prehistoric and historical archaeology in the past half a century and then report most recent archaeological developments in the past ten years or so. Then it will briefly discuss major theoretical and methodological issues in the contemporary Korean archaeology. This paper will finally address a few challenges Korea archaeology will face in the twenty-first century.

PARK, Soon-bal (Chungnam National University), "**Interregional Interaction and the Development of Early Paekche State**"

About the second half of the third century A.D. Paekche was at the level of a confederated kingdom. It is about the same time when the frequent long-distance interregional interaction between Paekche and the Western Jin Dynasty of China through the Command Headquarters Against Eastern Barbarians took place, according to historical records. The conventional wisdom of Korean ancient historians on the simultaneity of the political development and interregional interaction is that the latter is the result of the former. However, considering the recent research result on the interregional interaction and the growth of political elites, the active foreign relation between early Paekche and Western Jin might be understood as prime mover in the formation process of the Paekche state. This assumption is well supported by the following facts. At the time of appearance of Paekche state any intrasocietal change is not found but a sudden long-distance contact with mainland China. Generally speaking, imports with limited accessibility can be adopted by elites for purposes of status display. Imports as glazed pottery and gilt-bronze buckle from presumably political center of that time are assumed to have been prestige goods of rising political elites.

PITELKA, Morgan (Princeton University), "**From Low to High: Ceramic Developments in Kyoto, Japan in the Sixteenth and Seventeenth Centuries**"

The standard narrative of ceramic history in Kyoto has long held that the late 16th century development of the low-fired, lead-glazed ware known as Raku, and the mid to late 17th century development of the high-fired, highly decorative ceramic tradition known as Kyoto ware were unrelated phenomena. Tea connoisseurs researched Raku, the origins of which were entwined with the ideological roots of the tea schools themselves, and historians and art historians studied Kyoto ware, with its rich documentary record and highly pictorial decorative mode. Little collaborative research was attempted.

In the past several decades, however, as Japanese archaeologists have devoted more and more energy to researching the medieval and early modern periods, a plethora of new evidence has emerged to reinvigorate the study of Kyoto ceramics. Low-fired, lead glazed sherds have been excavated from late sixteenth and early seventeenth century Kyoto sites in significant quantities, causing a major uproar in the study of Japanese ceramics. These new materials demonstrate not only a link between Raku and Kyoto ware, but provide valuable new information about the origins of Raku, Oribe, Seto, Shino, and Kyoto ceramics, and the possible connection of all five with Chinese techniques imported from Fujian.

R

RAILEY, Jim (TRC Mariah Assoc Inc., New Mexico) "**Sacralization of the Mundane: Ceramic Evolutionary Life Cycles in Ancient China**"

Sacralization of the formerly mundane is a pervasive feature of the human condition. The sanctification of once widely-spoken languages (such as Latin), notions of "golden ages", and glorification of memorabilia are all symptomatic of the indulgent character of humanity collective memory. Sacralization of the mundane often gets caught up in sociopolitical dynamics, in which behaviors or objects once shared by the society as a whole are transformed into markers of esoteric knowledge restricted to, and controlled by, a sociopolitical elite. Such a process may have involved at least two kinds of ceramic vessels in ancient China: Middle Neolithic painted pottery, and the ding tripod of Neolithic and later times. Research in the Yuanqu Basin of north-central China suggests that both of these ceramic types were widely accessible during early stages of their use, but that manufacture, distribution, and use became increasingly restricted over time. Such change is symptomatic of escalating complexity in sociopolitical organization and ceremonial life over the course of the Chinese Neolithic and early Bronze Age, and underscores the importance of cultural marker traits in the social-evolutionary process.

ROWLEY-CONWY, Peter (University of Durham), Clare WILLIAMS (University of Durham) and Yuri VOSTRETISOV (Institute of History, Archaeology and Ethnology, Vladivostok), "**Yankovsky Landuse: Animal Bones from 1st Millennium BC Settlements in Primorie, Russian Far East**"

Animal bones have been recovered from two major sites of the Yankovsky Culture, dating to the mid 1st millennium BC. Peschany 1 lies close to Vladivostok and is a large settlement with many dwelling houses. Zaisanovka 2 is a shell midden further to the south. Animal bones were recovered from both sites and reveal some interesting differences. At Peschany 1, pigs predominate, and these were mostly domestic; dogs were of secondary importance, and deer were rare. At Zaisanovka 2

the situation was reversed, with deer being the most common. Reasons for this are discussed and new information emerges about the way the Yankovsky Culture used resources and landscape.

S

SAKAI, Yasuko (Osaka Center for Cultural Heritages), "Redistribution of Haniwa Ceramic Objects by Higher-Ranking Chiefs? Excavation of the Sojiji Site in Northern Osaka"

Excavations of the Sojiji site in Ibaragi City, northern Osaka Prefecture yielded the discovery of a fifth century cemetery of presumably very low-class elites. The cemetery consists of small and low, square burial mounds. However, an elaborately-made house-shaped haniwa object has been discovered in one of the small mounds. Such house-shaped haniwa are ordinarily associated with large keyhole-shaped tumuli where higher-ranking chiefs were buried. In the case of the Sojiji site, the Ota-Chausuyama keyhole-shaped tumuli of 226 meters in length exists in its neighborhood, and it is considered contemporary to the small burial mounds at the Sojiji site. Therefore, the authors argue for the possibility that the elaborately-made house-shaped haniwa discovered at Sojiji was re-distributed by the higher-ranking chief who was buried in the Ota-Chausuyama mound.

SAREL, Josette (University of Haifa), Pu ZHANG, Zeitan CAO (Institute of Mountain Resources of Guizhou, China) and Eric BOEDA (University of Paris-X Nanterre, France) "The Methods of Knapped Stone at the Upper Palaeolithic site of Chuandong Cave, Guizhou Province, Southern China"

The Guizhou Province, which is situated in the karstic mountains in the southwestern region of Eastern Asia, has revealed a significant number of palaeolithic sites. The Chuandong Cave excavated by Cao Zeitan during 1979 and 1981, is located in Puding District, in the north-west of Guizhou Province. The site is a small open cave covering an area of roughly 50 m², with a terrace at the northern entrance. It is situated on a small hill, 1,600 m above sea level, which overlooks the Puding Plateau.

Chuandong cave has revealed ten layers of human occupation, which have yielded a variety of archaeological, anthropological and palaeontological remains. Appreciable amount of stone tools, mammalian fossils and a significant number of bone tools including points, bipoints and spatules, were collected. Two human skulls and one fragment of the maxillary, uncovered in layer 5, have been assigned to Homo sapiens and Homo Sapiens and preliminary dated to 30,000 B.P. This suggests that Chuandong cave is related to the Upper Palaeolithic culture of Southern China.

The major part of the assemblage from Chuandong Cave has been analysed. Although the study is still in progress, we can already present for the first time the main Upper Palaeolithic reduction strategies of knapped stone here. The technological studies indicate that ten different layers excavated at Chuandong Cave exhibit the same tools produced by similar reduction strategies. It is noteworthy that the tools are produced either on flakes, or on pebbles and that the blade reduction strategy is totally unknown.

Black flint blocks and two kinds of local river pebbles (flat and thick rounded pebbles) were used as raw material for stone tools, they show the use of different reduction strategies. The flat pebbles are thinned by taking off thin and cortical flakes on both flat faces. The pebble thus roughed and the detached flakes are then modified

into a side-scraper. Some thick pebbles have been used to produce choppers. Some have been used as cores. The removed flakes, which are most often short and different from those detached from the flat pebbles, are modified into side-scrapers and notches. The presence of some whole pebbles and tools on pebbles, and the important number of cortical flakes suggest that these pebbles may have been brought and transformed into tools directly on the site. The knapping of black flint results in the production of tools made out of small flakes. These tools include side-scrapers, notches, borers and retouched flakes. One can infer from the absence of core and knapping waste that some flakes have been introduced in the site and transformed into small tools.

SASAKI, Ken (Meiji University) "Distribution of Standardized Mound Form as an Inalienable Wealth—Excavations of the Terado-Otsuka Keyhole-Shaped Tumulus in Kyoto"

Excavations of the Terado-Otsuka keyhole-shaped tumulus in southwestern Kyoto have revealed that the tumulus was approximately one-third of the Hashihaka keyhole-shaped tumulus in southeastern Nara basin, which is considered as the earliest keyhole-shaped tumulus in Japan. Since giant keyhole-shaped tumuli can not be constructed without a precise plan, it is possible to speculate that some local elites shared the same mound plan. In this case, Hashihaka is the largest of all the keyhole-shaped tumuli that shared the same mound plan, it is likely that the chief buried in Hashihaka distributed the mound plan to local chiefs, including the one who was buried in Terado-Otsuka. However, detailed examination of the Terado-Otsuka mound shows that some minor details are different from Hashihaka, and the Itsukahara tumulus in the neighborhood of Terado-Otsuka is much closer to Hashihaka, I would argue that the Terado-Otsuka chief may have learned the Hashihaka mound form via the chief who was buried in Itsukahara.

SHELACH, Gideon (Hebrew University), "Apples and Oranges? The Cross-cultural Comparison of Burial Data in Northeast China"

The analysis of burial data from two or more archaeological cultures is a common strategy in cross-regional studies that compare and contrast different local developmental trajectories. Because burial data can be quantified (e.g. number of burial goods, labor investment in man-hours per day, etc...), it lends itself to statistical analysis. We must keep in mind that the remains are those of ritual activity, and make the reasonable assumption that each society is marked by a single set of sumptuary rules. We cannot expect that cultures that were distant in time and/or space necessarily shared the same sumptuary rules. In the absence of an explicit theoretical consideration of this issue, the cross-cultural comparison of burial data runs the risk of becoming a comparison of apples and oranges. This paper offers a suggestion as to how this problem can be overcome and how meaningful cross-cultural comparisons of burial data can be carried out. Using burial data from the Lower Xiajiadian (c. 2100 - 1600 BC) and Upper Xiajiadian (c. 1100-600 BC) cultures, I attempt to compare the level and type of social complexity attained by different Bronze Age societies in Northeast China.

SHEN, Chen (Royal Ontario Museum) **“Traditions and Industries: A Critical Review of Palaeolithic Lithic Technology of China”**

For decades, studies of Chinese palaeolithic lithic technology have been limited to the framework of cultural traditions or lithic industries within cultural contexts in conventional ways. These cultural traditions and industries were then interpreted in terms of chronological or regional variations. Lithic technology in Chinese palaeolithic was not being related to reconstruction of human behaviors, thus creating significant problems in defining lithic traditions and industries in Chinese palaeolithic. In this paper, an overall review of previous study of Chinese palaeolithic lithic technology is provided. The paper will evaluate Jia's proposal of two different lithic traditions of central-northern China: the Large-Flake Chopping Tool Tradition and the Small-Flake Scrape-Burin Tradition. Another two major traditions - the Pebble-Tool tradition designated for the southern China and the Microblade tradition at the end of Pleistocene, will be also reviewed. The paper tends to clarify definitions and terminology of the proposed lithic traditions and industries, and especially to define the problems in study of palaeolithic lithic technology of China. The arguments are illustrated with my own observations from field investigations at both Lonan and Nihewan basins as well as from the Three Gorges areas. Some working models are proposed as the result of re-evaluation, and new lines for future study of lithic technology are suggested.

SHEN Chen (Royal Ontario Museum, Canada) and CHEN Chun (Fudan University, China), **“Re-Investigating Xiaochangliang, the Earliest Palaeolithic Occupation of Central-northern China”**

Xiaochangliang is a well-known Lower Palaeolithic site of the Early Pleistocene identified in China, dated as early as 1.5 mya on the grounds of palaeomagnetic and ESR dating. Since its initial identification in the late 1970s, many lithic artifacts and faunal remains have been recovered from the site. Unfortunately, due to lack of strategic research plan, the site was excavated in conventional way for many years. The precise provenience of recovered materials was not duly recorded, making difficult any investigations of hominid activities in the region. In 1998 the authors re-visited the site and conducted a systematic investigation. This paper will present the result from the session of excavation. Our goals in the 1998 excavation are to investigate lithic technology from which hominid behavior would be inferred, and to search for activities floor of the early occupants. The fieldwork exposed 16 contiguous square meters of cultural deposit from Nihewan Early-Pleistocene sediments, in original Location A. More than four thousand stone tools and bone fragments were recovered from 80 cm thick cultural deposit. The proveniences of all pieces greater than 10 mm in size were recorded three-dimensionally in situ. Our investigation yielded new evidence of hominid activities in the Nihewan basin and their surrounding environment. The paper will focus on our new findings from lithic use-wear analysis, sediment analysis and site formation, and faunal analysis. Our work demonstrated that with specific research designs, field investigation could result in very important evidence although the excavation was in small scale.

SHINOTO, Maria (University of Heidelberg), **“Recent Research in Hayato Archaeology: Understanding the Making of Narikawa Pottery from Fabric Observation and Mineralogical Analysis”**

The paper presents a part of the authors doctoral dissertation at the university of Heidelberg which aims at understanding the development of South Kyūshū within the framework of its own conditions rather than in comparison with remote regions like the Kinai, as is common in Ōhayato archaeology of traditional kind. The topic chosen for oral presentation outlines the research in production technology of the Narikawa pottery of the settlement site Tsujidōbaru in West Satsuma. Knowledge about the technological standard of pottery making yields information about diversification in production, accessibility of resources and other topics that relate to sociological, economical and political questions. Three fabric groups could be separated by archaeological observation and evaluation, potential clay and temper deposits in the vicinity were found. 45 sherd samples and several samples of raw material (clods of clay from site context, modern clay and temper) were analyzed by means of mineralogy (mainly X-ray diffraction, X-ray fluorescence, thin cuts, scanning electron microscope). The hypotheses about the production process could be reduced to one model of high probability that describes 3 methods of fabric production and two methods of slip production with intermediate stages. Fabric groups correlate to time and vessel forms, other correlations and interpretations shall be presented at the conference. The results of the study in Tsujidōbaru are not limited to this site but can be applied to other sites in different regions and times.

SUN, Yan (University of Pittsburgh), **“Changing Gender Relations from the Late Dawenkou to the Longshan Period: A Regional Study of Mortuary Practices in Eastern Shandong, China”**

Neolithic communities in Eastern Shandong developed a significant degree of social complexity during the late Dawenkou and Longshan periods (late 4th to the 3rd millennium BC). Burial data dated to these periods allows us to reconstruct gender relations in the dynamics of social change. Analyses of the distribution of grave goods within and among each sex in the two cemeteries of Sanlihe and Chengzi point to a number of interesting features. During the late Dawenkou period, there is a consistent difference in the number and types of grave goods between male and female burials, with the male burials generally wealthier than those of females. Tools made of stone and bone are largely associated with males. During the Longshan period, the two cemeteries differ in the burial treatment of each sex. At Sanlihe, female burials are generally richer than male burials, while at Chengzi, females have much fewer burial goods than the males. This study directly questions the current view that the transition from late Dawenkou to Longshan periods saw a decline in the role of women in the social and economic spheres. It also suggests that interaction between gender and social complexity is a complicated issue that demands further study.

T

TAMAI, Tetsuo (Chiba University, Japan), **“The Emergence and Development of Machiya Architecture in the 16th - early 17th Centuries”**

Society as it evolved in the Japanese archipelago developed around the year 1600 from the mediaeval to the early modern age. The military government of the Edo Bakufu was established, and the power structure of the daimyo, who made their headquarters in the castle towns of each region, was reinforced. At the core of the castle town, stood the architecture of the castle, symbol of the military strength of the warrior-class, its center occupied by shoin-style warrior residences, ceremonial settings where the where differences in status within the warrior hierarchy were

expressed. Members of the religious and artisan/merchant classes, in accordance with their function, were forced to live around the edge of the castle towns or along the streets in temple and shrine districts and townsmen's districts. In the transition from the mediaeval to the early modern age, the temples and shrines in the religious districts and the machiya that were the main buildings of the townsmen's districts found their functions changing, and the style and form of the buildings, as well as building techniques also changed greatly.

From the architectural historian's standpoint, clarification of the historical development of buildings is a way of shedding light on the character of human society. To elucidate the changes in buildings around 1600, apart from documentary evidence, there are essentially three kinds of material. These are surviving buildings, contemporary illustrations of buildings, and excavated data from archaeological research. Compared with temples, shoin buildings and castle structures, of which examples survive, albeit in small numbers, machiya survivals are very few. Moreover, since they were ordinary people's houses, documentary material is limited. As a result, the only ways to discover their character have been to work back from the surviving examples of a later period, or to rely on the illustrations made at the time when the buildings were standing. However, although this material allows us to get a sense of what machiya were like, it does not allow us to reconstruct actual buildings with real confidence. However, in recent years, archaeological excavations have proceeded alongside urban redevelopment and excavated data on machiya has increased. Using this data, the study of machiya at the end of the mediaeval and beginning of the early modern period has reached a new level. This paper considers changes in our view of these machiya as a result of considering excavated archaeological data. It attempts to clarify the changes that took place in machiya design around the year 1600, and to consider their significance for Japanese architectural history as a whole

TANG, Jigen (University of London) and JING, Zhichun (University of Wisconsin), **"Craftsmen and Their Products in the Late Shang Dynasty—An Analysis of the Materials from Anyang"**

Craftsmen are important creators of the material culture of ancient societies. During the last 70 years, Chinese archaeologists have excavated many lineage dwelling sites and lineage cemeteries at Anyang, the last capital city of the Shang dynasty. A large quantity of tools used by the Shang craftsmen were found in these dwelling sites and burials. Based on these data, our paper will discuss: 1) the functional classification of the tools; 2) related products of different tools; and 3) those who used the tools and their social status.

TAWARA, Kanji (Kyushu University), **"How We re-Contextualize the Vietnamese Past? A Case Study of Han Tombs and Archaeological Material Excavated in French Colonial Era"**

Since 1945, the end of the World War II, distinction between East Asia and Southeast Asia has been established, and it made new archaeological contexts in several countries. However, there is forgetting about the past in which the colonialist scholar made their field not only by archaeological collection but also by intellectual discourses. This paper examines some implications that archaeological activities in French Colonial Era related to Chinese civilization made such field of discourses. Especially I would like to point out some problems about the materials of Archaeological Research in Indochina in 1930's (directed by Swedish archaeologist

R. T. Olov Janse) and its aftermath on historical contexts around the post-colonial archaeological studies in Vietnam.

TOMOI, Makoto (Kyoto University, Japan), **"Changes in the House Structure in Western Japan in Jomon"**

It is widely accepted that the Jomon hunter-gatherers generally lived sedentary lives, and that, at least in the eastern Japan, they have developed their house structures during the Initial Jomon; a post-hole got increased in its size and depth, and a floor area as well increased. In the case of the western Japan, it was in the Early Jomon that such a development had started. At first, the diameter of a post-hole increased. This change, as has long been pointed out, must have been related to the increase of polished-axes in number. Then, at latest in the Middle Jomon, a post-hole got deeper and a floor area was enlarged. This change seems to have been in accordance with the rise of the frequency of chipped-axes. This stage also saw the widespread introduction of a stone-surrounding hearth to the inside of a house. This phenomenon might well have been closely related to the increasingly sharpening base of pottery. All of these changes, therefore, can be explained as the development by indigenous people.

TZEHUEY, Chiou-Peng (University of New Mexico), **"Early Bronze Kettledrums in Southwest China and Southeast Asia"**

The author examines available bronze kettledrum specimens in the Wanjiaba-style (named after a typesite in Central Yunnan) and interprets the role this rudimentary drum type played in ancient Southwest China and Southeast Asia. The investigation concludes with information inconsistent with what was previously believed regarding the evolution of early bronze kettledrums: the Wanjiaba drum had represented the earliest stage of a unilinear stylistic progression originating in Central Yunnan, and this archaic drum type was eventually replaced by the mature Heger I drum, which was the hallmark item at both the Dian site in eastern Yunnan and the Dongson site in Vietnam. Current data, instead, indicate that the Wanjiaba drum may have been used in parallel with the Heger I drum as an important ritual object in chiefdom societies. The Wanjiaba drum as well as the Heger I drum has provided insights pertaining to studies of cultural interactions among the kettledrum communities in and around the Dian and Dongson spheres. However, in areas away from these two centers, bronze kettledrums possibly were regarded solely as prestige items. For example, the notation of kettledrum, upon its transportation into Thailand and regions further south, likely had completely divorced from its original ritualistic contexts. The Wanjiaba-style drums discovered in Thailand soil, in particular, possibly have functioned as valuable commodities in conjunction with acquisitions of metal materials channeled along the riverine passages. These Thailand artifacts, as prestige items, additionally delineated the commercial activities conducted in a large ancient trading network.

U

UNO, Takao (Nichibunken, Kyoto) **"From China to Japan: Innovations in Food Vessels and Cooking Styles in the Middle Kofun Period"**

It is recorded in historical texts that many people immigrated from Korea to Japan in the Middle Kofun period (5th century AD). In this paper I discuss the important innovations that were achieved at that time based on the archaeological evidence of food vessels and cooking styles. It is argued that a full cultural complex related to

food vessel use which originated in northern China was introduced into Japan via the Korean peninsula during the 5th century AD. This cultural complex included the stratified use of tableware, cooking with steamers and pans on stoves, and the use of large storage vases for brewing and many other purposes. The addition of elements such as the Korean usage of stoneware pedestaled dishes, and the traditional Japanese use of earthenware pedestaled dishes plus the innovation of Sue ware dishes with fitted covers, gave added complexity to the situation. This is understood to have led to the smooth integration of northern Chinese methods of cooking and storage, but with the continuation of Japanese practices for tableware.

5th century society saw differences, based on class and group affiliations, in the level of incorporation of the imported cultural elements, but in the 6th-7th centuries these innovations spread to all social class in the central region of the Japanese archipelago. The stratified use of tableware was also established at this time. I conclude that immigrants from Korea had a major influence on Japanese daily life at that time.

V

VOSTRETISOV, Yuri (Institute of History, Archaeology and Ethnology of the People of the Far East Vladivostok), "**Changing of Environment and Cultural Dynamic in the Middle Holocene in Western Part of Japan Sea**"

The paper considers the tendency and dynamic of main factors of environment for population in coastal areas, such as sea level, shape of coast line, productivity and diversity of seascapes and landscapes. There may be delineated several large scale phases in environmental dynamic in coastal areas in connection with marine resources exploitation and the cultural traditions of hunters-fishers-gatherers. The first phase covers the interval from ca 10.000 to 6.000 B.P.. It is characterized by intensive uplift of sea level and by an increase of complexity of coast line, productivity and attractiveness for human occupation. That period is characterized by non-specialized opportunists using marine resources - fishes, sea mammals and mollusks. The second phase covers the interval 6.000-5.000 B.P. and is characterized by a maximum of sea level, complexity of coast line, productivity, and diversity of marine resources. Populations specialized on lagoon and bay species of fishes (mugilidae), sea mammals (whale, dolphin, seal) and mollusks (oysters). The third phase covers the interval from 5.000 to 2.300 B.P.. It is characterized by of sea level which made the coast line straighter, by the disappearance of lagoons and deep bays which resulted in the population's gradually reorienting to species of the deep sea (scombridae, clupeidae). Specialization of the technological complex of fishing, and density of the population in the coastal zone were increased. The prevalence of mollusk gathering was connected with the uplift of coastlines in middle Holocene. Similar tendencies occurred in the eastern part of the Sea of Japan.

W

WANG, Tao (SOAS, University of London), "**Water Management in Ancient China**"

Water not is only the most important natural source for life, it also has an impact on civilization, bringing both benefit and disaster. In their efforts to utilize river resources, people have developed mechanisms for advanced water management. Archaeological investigation of activities relating to the use of water and water management in ancient societies gives us a new perspective on the way societies developed. Karl Wittfogel's theory of "hydraulic societies" and "oriental

despotism" has been very influential. Wittfogel used China as the archetype of Asiatic society and stressed the importance of large-scale irrigation in consolidating centralised bureaucratic power. However, his theory seems to seek a simple solution from complicated data. In this paper I will argue that the initial development of water management, such as irrigation, dam and canal construction, and maritime transport began as a natural solution to the problems arising from environmental circumstances. It is also useful to consider the problem on a social level; large-scale water projects became commonplace in the Eastern Zhou period when society was undergoing dramatic changes. I will try to examine each case in its own historical context, as well as discuss the symbolic value of water and water control in early Chinese culture.

Y

YONG, Ying (University of Pittsburgh), "**The burials of the Governor of Huang State and His Wife: Perspectives on Social Status and Foreign Affairs During the mid-Seventh Century BC**"

The joint burials of the governors of the state of Huang (Huang Jun Meng) and his wife (Huang Meng Ji), dated to the 7th century BC, offer us a good opportunity to study the social status and role of a state governor's official wife. Huang Meng Ji's burial is richer than that of her husband, a fact that contradicts the trend toward greater restrictions on the roles of elite women and a lowering of their status in relation to men that is witnessed during the Zhou dynasty. A study of the burial goods and inscriptions on bronzes suggests that Huang Meng Ji was from the state of Zeng, having been born in a powerful family of higher rank than that of her husband. This paper suggests that by showing her respect in life and preparing for her an elaborate funeral ceremony, Huang Jun Meng intended to maintain good relations with her family and the state of Zeng, thus ensuring the stability and protection of his small but strategically located Huang state, which feared an invasion from the neighboring and powerful state of Chu.

Z

ZHANG, Lidong (Chinese Academy of Social Sciences), "**Reconstructing the Xia Civilization**"

I systematically discuss the issue of the Xia Culture, the hottest topic in Chinese archaeology. What I would like to talk about include four sections. The first section discusses whether the Xia Dynasty ever exists. The second section introduces the important fieldwork and theories for the search for the Xia Culture. The third section expresses my own viewpoints on the Xia Culture: which archaeological culture is the Xia Culture. The fourth section lists the features of the Xia Culture, and indicate why we can regard the Xia dynasty as the first civilization of China.

ZHOU, Kunshu (Institute of Geology and Geophysics, Chinese Academy of Sciences, Beijing), "**Paleoenvironmental Studies of Yinxu, China**"

Yinxu, the last capital site of Shang Dynasty, is located on the second-level terrace of the Huan River valley in the Anyang Basin near the foothills east of the Taihang Mountains. Cultural remains at Yinxu lie on the reddish-brown paleosol. The buried paleosol, mainly found in the southeastern part of Loess Plateau, formed during the optimum period of the Holocene. The micromorphological study of the buried soil suggests that the climate was relatively warm and wet during soil's formation.

suggests that the climate was relatively warm and wet during soil's formation. According to the stratigraphic relation between the Shang cultural layer and its underlying paleosol, the late Shang period may have witnessed the end of the climatic optimum.

ZORN, Bettina (Museum of Ethnology, Vienna), "Erlitou Culture and Reconstructing Chronology for the Three Dynasties"

In 1996 the Chinese State Council launched the "Xia-Shang-Zhou Chronology Project" to celebrate the 50th anniversary of the People's Republic of China. More than 170 researchers from various fields such as history, archaeology, astronomy and natural sciences participated in the project with the aim of constructing a historical periodisation for the Three Dynasties. This paper examines the significance of the Erlitou culture in reconstructing Xia-Shang-Zhou chronology.

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