SEAA

SOCIETY FOR EAST ASIAN ARCHAEOLOGY

ABSTRACTS

4TH WORLDWIDE CONFERENCE
JUNE 3~5, 2008
BEIJING,CHINA

INSTITUTE OF ARCHAEOLOGY
CHINESE ACADEMY OF
SOCIAL SCIENCES

Abstracts of the 4th Worldwide Conference

June 3-5, 2008
Beijing
Institute of Archaeology
Chinese Academy of Social Sciences
China

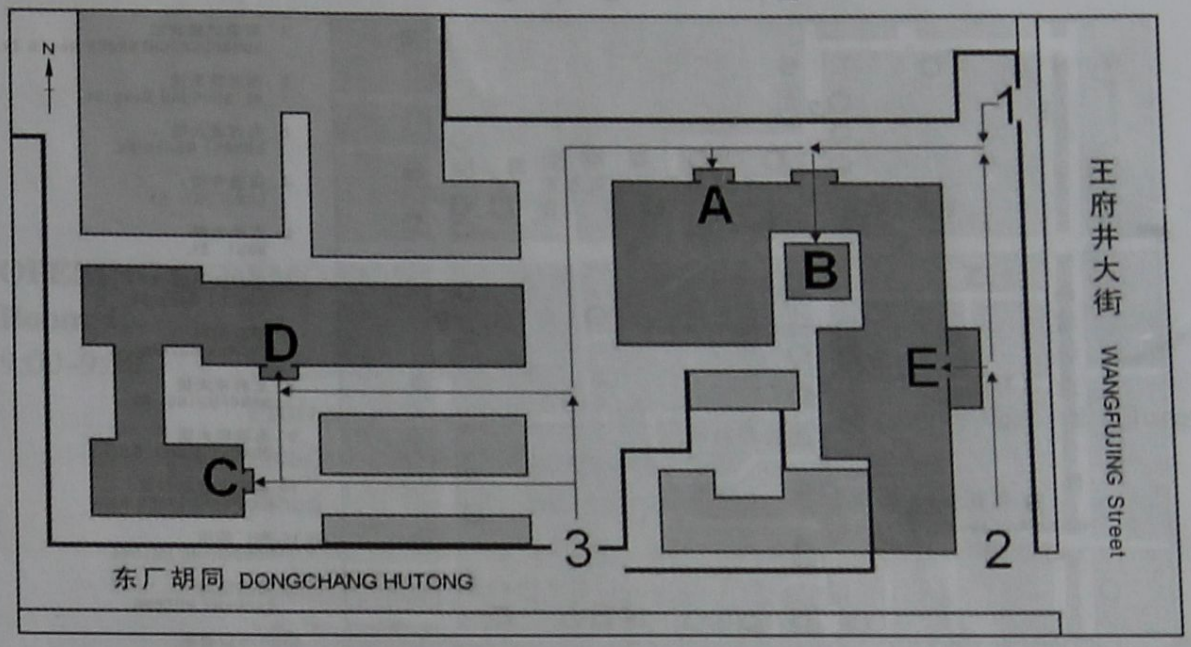
SEAA

Society for East Asian Archaeology

Contents

东亚考古学会报告厅位置示意图

Map of the SEAA 2008 Meeting Rooms



A. 考古研究所办公楼入口
第1、2、4、5、9、11、13、14、18、19、20、24、25、29、30、31专题组由此入内
Entrance of Office Building of Institute of Archaeology, CASS--Access Address A
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B. 考古研究所博古轩入口
第8、16、23、28、32专题组由此入内
Entrance of Bogu Study, Institute of Archaeology, CASS--Access Address B
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C. 近代史研究所礼堂入口
开幕式、中国考古学专题及第3、12、22、27专题组由此入内
Entrance of Audtorium of Institute of Modern History, CASS--Access Address C
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D. 近代史研究所办公楼入口
第6、15、21专题组由此入内
Entrance of Office Building of Institute of Modern History, CASS--Access Address D
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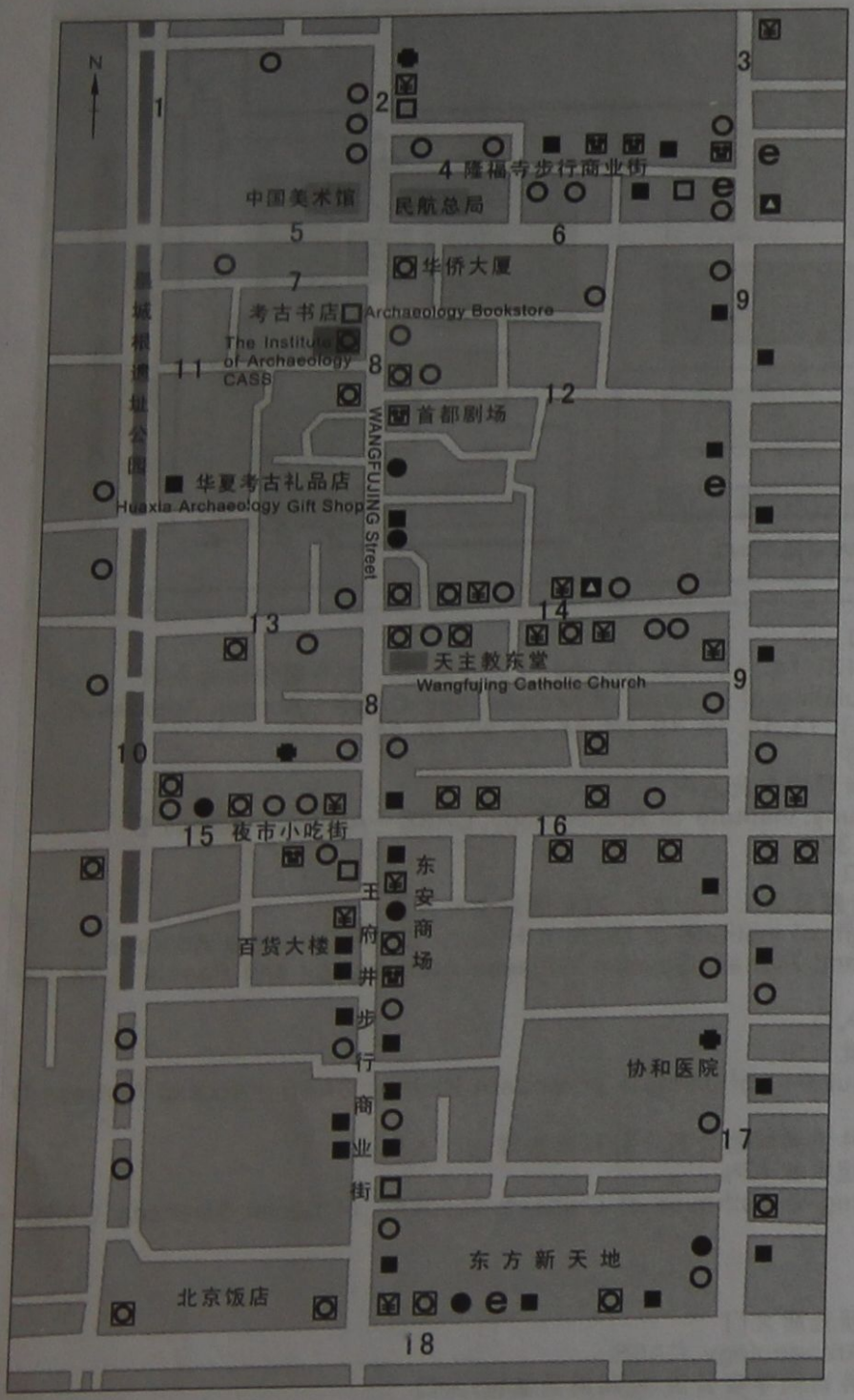
E. 中国社会科学院王府井访问学者公寓（社科博源宾馆）入口
第7、10、17、26专题组由此入内
Entrance of Wangfujing Guesthouse of Chinese Academy of Social Sciences, CASS--Access Address E
Panels 7, 10, 17, 26

1. 中国社会科学院考古研究所大门
Gate of Institute of Archaeology, CASS
2. 中国社会科学院王府井访问学者公寓(社科博源宾馆)入口
Wangfujing Guesthouse of Chinese Academy of Sociai Sciences
3. 中国社会科学院近代史研究所大门
Gate of Institute of Modern History, CASS

王府井地区导游示意图
Local Guide Map of Wangfujing Area



1 东皇城根北街 DONGHUANGCHENGGEN North St.
2 美术馆东街 MEISHUGUAN East St.
3 东四北大街 DONGSI North St.
4 隆福寺街 LONGFUSI St.
5 五四大街 WUSI St.
6 东四西大街 DONGSI West St.
7 翠花胡同 CUIHUA HUTONG
8 王府井大街 WANGFUJING St.
9 东四南大街 DONGSI South St.
10 皇城根遗址公园 HUANGCHENGGEN Park
11 东厂胡同 DONGCHANG HUTONG
12 报房胡同 BAOFANG HUTONG
13 灯市口西街 DENGSHIKOU West St.
14 灯市口大街 DENGSHIKOU St.
15 东安门大街 DONGANMEN St.
16 金鱼胡同 JINYU HUTONG
17 东单北大街 DONGDAN North St.
18 东长安街 DONGCHANGAN St.

● 咖啡馆 Café
○ 饭馆 Restaurant
■ 商店 Store
▲ 超市 Supermarket
⊠ 银行 Bank
□ 书店 Bookstore
e 网吧 Internet Café
● 医院 Hospital
⊠ 宾馆 Hotel
▣ 影剧院 Theater

PROGRAM

Tuesday Morning ■ June 3, 2008

OPENING CEREMONY
Room: C

9:00–9:30 *Welcoming Speeches*
Professor Weiguang Wang, Executive Vice President of Chinese Academy of Social Sciences
Head of State Administration of Cultural Heritage
Dr. Fumiko Ikawa-Smith, Chairperson of SEAA, Professor of Anthropology, McGill University, Canada
Mr. Yang Yang, Director of International Cooperation Bureau, CASS
Professor Wei Wang, Director of Institute of Archaeology, CASS

Plenary Sessions: Chinese Archaeology

9:30 Xing Gao–New Advances in Paleoanthropological and Paleolithic Archaeological Research in China

10:00 Jianjun Mei–Early Bronze Metallurgy in China: Some Challenging Issues in Current Studies

10:30 Wei Wang–New Trends and Developments in the Research on the Origins of Chinese Civilizations

11:00 Jing Yuan–The Status of Chinese Zooarchaeology

11:30 Zhijun Zhao–The Eastward Spread of Wheat into China –New Data from Archaeobotanical Studies

Tuesday Afternoon ■ June 3, 2008

[1] **SYMPOSIUM ■ NEW INSIGHTS INTO THE ARCHAEOLOGY OF THE CHINESE BRONZE AGE**
Room: A2814
Time: 1:30 PM–4:30PM
Organizers: Lothar von Falkenhausen and Hong Xu

Participants:

1:30 Lothar von Falkenhausen–Introductory Remarks

1:45 Jessica Mary Rawson–Interactions between China and Inner Asia 950–650 BC

2:00 Xiangming Dai–Settlement Patterns from the Neolithic to the Early

Bronze Age: A Comparison between the Yuanqu and Yuncheng Basin

2:15 Jianye Han–Cultures in Xinjiang from the Bronze Age to the Early Iron Age

2:30 Kanegae Kenji, Daisuke Tokudome–A Preliminary Study of the Color Variation of Pottery of the Early Bronze Age in China: The Case Study of Pots Excavated at the Erlitou Site

2:45 Osamu Kikawada, Daisuke Tokudome–The Emergence and Meanings of "Huaxia State Complex": The Chinese Social Structure of the So-called "Xia, Shang, Zhou" Period

3:00 Feng Li, Zhonghe Liang–Explaining Guicheng: Socioeconomic Structure of a Bronze-Age Society in the Multicultural Environment on the South Shore of the Bohai Sea

3:15 Yung-ti Li–The Missing Link? Long-Distance Trade and Exchange in Early Bronze Age China

3:30 Takafumi Niwa–The Appearance and Development of the Lostwax Technique in Ancient East Asia

3:45 Yihui Qian–Lithic Research and Rethinking the "Chinese Bronze Age"

4:00 Zhouyong Sun–Social Status of Craftsmen Baigong in the Western Zhou Dynasty（1046–771 BC）, China: An Archaeological Perspective

4:15 DISCUSSION

[2] SYMPOSIUM ■ COMPARATIVE STUDY OF EARLY COMPLEX SOCIETIES IN EAST ASIA AND THE WORLD

Room: A2815

Time: 1:30 PM–5:00 PM

Organizers: Li Liu and Xingcan Chen

Participants:

1:30 Ofer Bar-Yosef–Emerging Complexity: From Foragers to Farmers in the Yangtze River Valley

1:45 Alison Betts–External Influences on the Bronze Age of the Zhunge'er Basin, Xinjiang

2:00 Roy L. Carlson–Northeast Asia and the Northwest Coast of North America

2:15 Judith Field–Identifying Function and Use of Grinding Stones from Archaeological Sites: Recent Studies from Australia and China

2:30 Hitomi Hongo, Anezaki Tomoko–The Process of Pig Domestication in Southwest Asia and its Relevance to Understanding the Process in East Asia

2:45 Gyoung-Ah Lee–Spatial Patterns of Plant Use in the Yiluo Valley, North China

3:00 Li Liu–The Function of Grinding Stone and the Emergence of

Sedentism in East Asia: A Comparative Approach

3:15 Xiaoli Qin–The Basic Research of Bracelets

3:30 Tao Wang, Chaohong Zhao, Xiaohu Zhang, Tianxing Cui, Jincheng Yu–The Transition from the Paleolithic to the Neolithic in North China: A Focus on Early Pottery

3:45 Walburgamaria Wiesheu–Considerations about the Nature of the Early State in China

4:00 Liye Xie, Xingcan Chen, Xing Gao, Fuyou Chen, Yongqiang Li–Identifying Late Neolithic to Early Bronze Age Stone Spade Blank Thinning Strategies at the Huizui Site, Henan Province, China

4:15 Hsiao-chun Hung–Were there Itinerant Jade Craftsmen in Southeast Asian Prehistory?

4:30 Qing Wang–The Excavation of Nanheya Village, Dongying City, Shandong Province, and the Significance of Sea-salt Production in the Shang-Zhou Periods

4:45 DISCUSSANT: Henry Tutwiler Wright III

[3] **SYMPOSIUM ■ PREHISTORIC LANDSCAPE SHIFTS IN THE EAST ASIAN INLAND SEAS**

Room: C

Time: 1:30 PM–4:00 PM

Organizers: Junzo Uchiyama, Hideyuki Onishi, Ilona Bausch

Participants:

1:30 Leo Aoi Hosoya–Plant Food Subsistence Strategy in the Tianluoshan, Yuyao, China, and Their "Routine-Scape"

1:45 Shinji Ito–Was There the "Dark Age"?: Cultural Landscape Shift of Prehistoric Northern Ryukyu

2:00 Jongil Kim–Topophilia with Life and Death: the Formation of Agricultural Landscape in the Korean Bronze Age

2:15 Sangtaek Lim–Landscape Change and Settlement Reorganization during the Middle Chulmun Period in Southern Korea

2:30 Shin'ichi Nakamura–The Formation of Urban Landscape in the Lower Yangtze Area: Considerations on the Liangzhu Archaeological Sites

2:45 Alexander Popov–Landscape Shift and Neolithic Remains of South-western Primorye in the Middle Holocene

3:00 Daisuke Nakamura–Appearance of Jasper Tubular Beads and the Trade Development in the Far East

3:15 J. Christopher Gillam–Modeling Cultural Landscapes: Examples from East Asia and the Americas

3:30 DISCUSSANT: Junzo Uchiyama

3:45 DISCUSSION

[4] **SYMPOSIUM ■ FUNERARY SYSTEMS IN NORTHEAST**

ASIA: THE FORMATION AND DEVELOPMENT OF REGIONAL CULTURES
Room: A2718
Time: 1:30 PM–3:30 PM
Organizer: Ariane Perrin

Participants:

1:30	Mark Byington–Characteristics and Context of Puyo Mortuary Practice in Northeastern China
1:45	Bonnie Cheng–Pre-or Post-Reform? Change in Early Northern Wei Tombs
2:00	Bryan K. Miller–"Those Who Follow in Death": Accompanying Burials in Xiongnu Mortuary Practice
2:15	Shing Mueller–The Murong Burials in the Liaoxi Area
2:30	Ariane Perrin–From Liaodong to P'yongyang: The Painted Tombs at Chaoyang and Liaoyang, and their Relationship with the Koguryo Painted Tombs
2:45	Yuki Oda–The Diffusion Process of Cremation Practices in Ancient East Asia: A Case Study between the Korean Peninsula and Japan
3:00	DISCUSSANT: Yangjin Pak
3:15	DISCUSSION

[5] **SYMPOSIUM ■ ISLAND ARCHAEOLOGY IN EAST ASIA–INTERACTION AND ISOLATION**
Room: A2618
Time: 1:30 PM–3:30 PM
Organizer: Barbara Seyock

Participants:

1:30	Barbara Seyock–Introductory Remarks
1:45	Kazuo Miyamoto–Prehistoric Interaction through Tsushima and Iki Islands between the Korean Peninsula and the Japanese Archipelago
2:00	Kanji Tawara–Tsushima as "Boundary"
2:15	Sugiyama Cohe–The Spatial Distribution Change of Obsidians from Kozu Island, Japan, in the Yayoi Period
2:30	Barbara Seyock–Cheju Island as a Case Study in Ancient Island-Mainland Interaction
2:45	Tomoko Nagatomo–The Relationship between Lelang and the South of the Korean Peninsula, the Northern Kyushu and Okinawa
3:00	Hiroto Takamiya–Long Distance Exchange and Food Stress in the Prehistory of Okinawa, Japan
3:15	DISCUSSION

[6] **SYMPOSIUM ■ PUBLIC ARCHAEOLOGY IN THE**

PRESENT AND RECENT PAST IN EAST ASIA
Room: D
Time: 1:30 PM–4:45 PM
Organizers: Tim Schadla-Hall and Akira Matsuda

Participants:

1:30 Peter Stone–Introduction

1:45 Gwon Gu Kim–A Critical Review of Major Issues in the Public Archaeology of the North-eastern Asian Countries

2:00 Kevin Tak-wing Sun–The Unclaimed Luggage: Who Owns Hong Kong's Archaeological Heritage?

2:15 Whei-Lee Chu–The Application of Public Archaeology in Taiwan: A Case Study of Hui-Lai Site

2:30 Ryouko Araki, Eric West–Sharing the Past with the Children of Zushi City, Japan

2:45 Jeff McClain–All of Sichuan is Virgin Soil: Feng Hanji and the Development of Archaeology in Wartime Sichuan

3:00 Chengxi Dong–Early Museum History in China

3:15 Jinsoo Park–The Archaeological Representation at the National Museum of Korea as Power Relation

3:30 Akira Matsuda–Archaeology and the Media in Japan

3:45 Koji Mizoguchi–"Sensitizing" Archaeology through Proper Theorization: A Proposal

4:00 Rui Pang–A Marginalized Community? Local Communities and Public Archaeology in China

4:15 Tim Schadla-Hall–Archaeology and Economics

4:30 DISCUSSION

[7] **SYMPOSIUM ■ BIOARCHAEOLOGICAL RESEARCH IN EAST ASIA**
Room: E
Time: 1:30 PM–4:45 PM
Organizer: Ekaterina Pechenkina

Participants:

1:30 Svetlana B. Borutskaya, Sergey V. Vesilyev, Margarita K. Gerasimova–Human Skeletal Materials from the Neolithic-Aeneolithic Burial Ground of Fofonovo in the Lower Reaches of the Selenga（Zanbaikal）

1:45 Tumen Dashtseveg, Ch. Vanchigdash–Physical Characteristics of Archaeological Populations of Mongolia

2:00 Mauricio Hernandez–Population Height and the Quality of Nutrition in Ancient China

2:15 Michelle Machicek–Analysis of Degenerative Joint Disease in a Sample of Iron Age Skeletons from Various Regions of Mongolia

2:30 Erdene Myagmar: A Cranial Nonmetric Study of Archaeological

and Modern Populations from Mongolia

2:45 Christine Lee–Population Interaction among Peoples of the Frontier of China and Mongolia from the Bronze Age to Medieval Period（2500 BCE-1500 CE）

3:00 Kenji Okazaki–Linear Long Bone Growth Before and After the Beginning of Wet-rice Cultivation, Japan

3:15 Ekaterina Pechenkina–Oral Pathology at the Rise of Social Complexity during Yangshao

3:30 Sergey Vasilyev–Bioarchaeological Research on Mesolithic /Neolithic Burials from the Chita Region（Russia）

3:45 Julia Fan–Health and Behavioral Change in Ancient Xinjiang（1800 BC-AD 220）

4:00 Marc F. Oxenham and Matsumura Hirofumi–Health Experience in Cold Environments: Insights from Hokkaido, Japan

4:15 Miao Wei, Congcang Zhao, Liang Chen, Changsui Wang–Dental Wear and Oral Health in Early Qin People: A Case Study from the Xishan Site, Gansu Province

4:30 DISCUSSION

[8] SYMPOSIUM ■ SPECIAL PANEL

Room: B

Time: 1:30 PM–5:00 PM

Organizer: Jigen Tang

Participants:

1:30 Fedoseeva Svetlana Aleksandrovna–The Neolithic of Northeast Asia

1:45 Elena Astashenkova–Bohai Buddhistic Fine Arts in the Russian Maritime Region

2:00 Trudy Doelman–Square Blocks versus Round Cobbles: The Exploitation of Basaltic Glass from Central Primorye, Far East Russia

2:15 Olga Dyakova–The Ethnic Structure of the Bohai State

2:30 Evgeniya Gelman–Subsistence Systems of the Bohai People: Archaeological Evidence from the Russian Maritime Region

2:45 Sergey Gusev–Old Whaling Culture on Chukotka and Alaska

3:00 Nikolay Kluyev–New Archaeological Discoveries in the Far East of Russia（an Epoch of Paleometal）

3:15 Nesterov Sergei–The Pohai Colonization of the Western Cis-Amur Area

3:30 Yana Evgenevna Piskareva–Local-chronological Groups of Mohe's Culture in the Primorye region, Russian Far East

3:45 Alexander Vasilevski–Stone Age of the Far East of Russia: Current Achievements and Problems of Research

4:00 Kamijo Nobuhiko–Agricultural Diffusion from Use Wear Analysis

of Ground Stone

4:15 Yuji Yamaguchi–Transformation of Settlement Systems from Late-Final Jomon to the Early Yayoi in Western Japan

4:30 Hua Yi–A Perspective on Yi and Xia: The Transformation in the East Asian Neolithic–Bronze Age

4:45 DISCUSSION

Wednesday Morning ■June 4, 2008

[9] SYMPOSIUM ■ EURASIAN METALLURGY AND SOCIETY

Room: A2814

Time: 9:00 AM–11:00 AM

Organizer: Liangren Zhang

Participants:

9:00 Yoshiyuki Iizuka, Uchida Junko–A Metallurgical Study on the Bronzes from Anyang Royal Tombs

9:15 Kang In UK–Alternative Development of Iron Making in East Asia in the First Half of the 1st Millennium BC: Evidence from the Newly Excavated Iron Tools from Barabash-3（Yankovsky Culture）in the Far East Region of Russia

9:30 Philip Kohl–Practical Uses of Bronze Age Metals in Southwest Asia and the Western Eurasian Steppes: Comparisons and Contrasts with East Asia

9:45 Yanxiang Li, Jianli Chen, Yanping Zhu–Ancient Metallurgy in the Liaoxi Region, Northeast China

10:00 Yu Liu, Zhanwei Yue–A Study on the Mold-Casting Technology of Yinxu Bronze Ritual Vessels

10:15 Jianjun Mei–Metallurgical Analysis of Early Metal Objects from the Liushui Cemetery, Xinjiang, Northwest China

10:30 Liangren Zhang–Metallurgy and Social Inequality in Central Eurasia

10:45 DISCUSSION

[10] SYMPOSIUM ■ METHODS AND ISSUES IN THE ZOOARCHAEOLOGY OF EAST ASIA

Room: E

Time: 9:00 AM–12:00 PM

Organizers: Richard H. Meadow, Jing Yuan, Ajita K. Patel

Participants:

9:00 Jiayuan An–A Study of Faunal Remains from the Yuanqu Shangcheng Site

9:15 Keith Dobney–Pigs, Pests and People: Using Biomolecular and Morphological Signatures to Explore the Origins and Spread of

Early Farmers in East Asia

9:30 Marsha Levine–Paleopathology as a Tool for Investigating Chinese Bronze Age Horse Husbandry

9:45 Zhipeng Li–Cattle Husbandry from the Late Neolithic Age to the Early Bronze Age in North China

10:00 Peng Lu–Identification and Research on the Animal Remains of Guchengzhai Site

10:15 Yunbing Luo–The Raising of Pigs and their Ritual Use at the Dadianzi Site

10:30 Toyohiro Nishimoto–On Pig Domestication in the Yayoi Period, Japan

10:45 Zhuowei Tang–Thoughts on Zooarchaeology

11:00 Takeji Toizumi–Utilization of Aquatic Resources at the San'nai Maruyama Site: Palaeoecology of the Early Jomon Period at the Northern End of Honshu, Japan

11:15 Dongya Yang–Ancient DNA for Archaeological Investigations

11:30 Yin-Man Lam, Xianguo Fu, Xingcan Chen, Jing Yuan–Assessing the Effects of Taphonomic Processes on Skeletal Element Abundance in Archaeological Assemblages: An Example from the Site of Dayan, Guangxi

11:45 DISCUSSION

[11] SYMPOSIUM ■ NEW DATA AND ISSUES OF ARCHAEOBOTANY IN EAST ASIA

Room: A2815

Time: 9:00 AM–11:45 AM

Organizers: Gary Crawford, Hiroki Obata, Zhijun Zhao

Participants:

9:00 Sung-Mo Ahn–Problems of Size Statistics of Archaeobotanical Crop Grains

9:15 Xuexiang Chen–Analysis of Floatation Results from the Daxinzhuang Site, Ji'nan, Shandong, China

9:30 Gary Crawford–Changing Views of the Meaning of Agriculture: Implications for Palaeoethnobotany

9:45 Dorian Fuller, Yanming Fang, Hai Zhang–Changing Agricultural Organization in the Late Neolithic of Henan: Archaeobotanical Contributions from the Ying River Valley

10:00 Guiyun Jin–Neolithic Rice-paddy from the Zhaojiazhuang Site, Shandong

10:15 Minkoo Kim–Factors Determining Size Variability of Carbonized Wheat Grains (*Triticum aestivum* L.) from Archaeological Sites: A Case Study from South Korea

10:30 Y.Y. Li, K.J. Willis, Liping. Zhou, H.T. Cui–Palynological and Paleoecological Evidence for Buckwheat Cultivation in Western

Liaohe River Basin, Inner Mongolia, China

10:45 Tracey L-D Lu–When Rice Farmers met Tuber Collectors: The Origin of Tuber Cultivation and the Expansion of Rice Farming in South China

11:00 Kazuo Miyamoto–The Spread of Early Rice Agriculture from Shandong Peninsula to the Korean Peninsula through the Liaodong Peninsula

11:15 Seiji Nakayama–The Beginning of Plant Cultivation in Central Japan

11:30 DISCUSSION

[12] SYMPOSIUM ■ PALAEOLITHIC ARCHAEOLOGY OF EAST ASIA

Room: C

Time: 9:00 AM–12:00 PM

Organizers: Chen Shen and Xing Gao

Participants:

9:00 Xing Gao–Into the Future of East Asian Palaeolithic

9:15 Robin Dennell–The Climatic and Regional Background to Modern Humans in East Asia

9:30 Donald O. Henry–Tracing Modern Human Behavioral Organization through Intrasite Spatial Analysis: An Example from Southwest Asia

9:45 Youping Wang–The Zhijidong Site and the Transition to the Upper Palaeolithic in North China

10:00 Wu Liu, Xianzhu Wu, Yangke Quan, Yiyin Li, ChengLong Deng, Xiujie Wu, Shuwen Pei–Evidence of Fire Use by Late Pleistocene Humans from Huanglong Cave, Hubei Province, China

10:15 Chun Chen, Jiayuan An, Hong Chen–Lithic Analysis of the Xiaonanhai Assemblage Unearthed in 1978

10:30 Shuwen Pei, Ying Guan, Xing Gao–A Preliminary Report on the Excavation of the Pengjiahe Paleolithic Site in the Danjiangkou Reservoir Region

10:45 Robert L. Bettinger, Loukas Barton, Christopher T. Morgan, Fahu Chen, Dongju Zhang, Duxue Ji–The Paleolithic Record at Dadiwan, Eastern Longxi Basin, Gansu

11:00 Dongju Zhang, Loukas Barton, Fahu Chen, Robert Bettinger, Christopher T. Morgan, Hui Wang, Hui Zhao, Yan Zhao–Environmental Background of Human Activity in the Western Loess Plateau during Marine Isotope Stage 3

11:15 Chen Shen–Technological Variability during the Transition to the Upper Palaeolithic in Northern China

11:30 Eugeny Rybin–Early Upper Paleolithic of Central Asia: The View from Mongolia

11:45	Xinzhi Wu–Discussant: On the Origins of Modern Humans in China

[13] **SYMPOSIUM ■ HUMAN ADAPTATION AND SOCIO-POLITICAL CHANGE IN NORTHEAST CHINA WITH A FOCUS ON THE CHIFENG REGION**
Room: A2718

Time: 9:00 AM–11:15 AM
Organizer: Gideon Shelach

Participants:

9:00	Gideon Shelach–Ecological Condition and Changing Patterns of Human Adaptation in the Chifeng Survey Region"
9:15	Robert D. Drennan, Christian E. Peterson–Changing Community Patterns through Time in the Chifeng Region
9:30	Robert D. Drennan, Christian E. Peterson–Methods for Archaeological Population Estimation for the Chifeng Region
9:45	Christian E. Peterson, Xueming Lu, Robert D. Drennan–The Socioeconomic Organization of Hongshan Communities
10:00	Mingyu Teng–Settlement Patterns of the Pre-Qin Periods in the Banzhijian River Valley
10:15	Jianhua Yang–The Transitional Role of the Upper Xiajiadian Culture in the Development of the Northern Bronze Tradition of China
10:30	Yanping Zhu–The Distribution of the Sites of the Xiajiadian Upper Culture and Relevant Issues
10:45	Zhijun Zhao–Domestication of Millets: Archaeobotanical Data and Ecological Perspectives from the Chifeng Region
11:00	DISCUSSION

[14] **SYMPOSIUM ■ IDENTIFICATION, PRESERVATION AND STUDY OF ANCIENT WOODEN RELICS IN EAST ASIA**
Room: A2618
Time: 9:00 AM–10:45 AM
Organizers: Takao Itoh and Mechtild Mertz

Participants:

9:00	Takao Itoh–Database of Tree Species and Uses in Wooden Objects Unearthed in Japan
9:15	Naoko Kizawa–Meanings of Identification of Natural Wood Species for Archaeological Study–The Present Situation in Japan
9:30	Mechtild Mertz–A Historical and Ecological Study of the Wood Species Used in the Buildings of the 14th Century Serkhang Temple Complex, a Tibetan Monastery in Qinghai Province, China
9:45	Shuzhi Wang–The Study of Dendroarchaeology in China

10:00 Misao Yokoyama–Wood Identification of a Traditional Japanese Temple with Chinese Style: Shoindo of Manfukuji

10:15 Shengcheng Zhai–Database of Tree Species and Uses for Wooden Objects

10:30 DISCUSSION

[15] **SYMPOSIUM ■ INTER-REGIONAL INTERACTION IN EAST ASIAN PREHISTORY AND HISTORY**

Room: D

Time: 9:00 AM–11:45AM

Organizer: Francis Allard

Participants:

9:00 Clyde Melvin Aikens, Nai Rhee Song, Irina S. Zhushchikhovskaya –Inter-regional Interaction in Pacific Northeast Asia: Early Pottery, Bronze and Iron Technology, and the Emergence of Social Complexity

9:15 Francis Allard–Exotic Prestige Goods and Emergent Social Complexity in South China: Challenging the Model of Culture Change

9:30 Paola Demattè–The Origins of Chinese Writing: Signs and Symbols in Archaeological Context

9:45 Fumiko Ikawa-Smith–Obsidian Roads of the Late Pleistocene Hunter-Gatherers in Pacific Northeast Asia

10:00 Baong Kang–The Role of Long-distance Exchange in the Socio-political Development in Proto-historic Korea

10:15 Sarah Nelson–Shamanism and Interregional Interaction in East Asia and Heritage Tourism in the Dongbei: Some Problems and Solutions

10:30 Gideon Shelach–Desert or Steppe Highway? East-West Interactions during the Late Second and Early First Millennia BC and their Local Effects

10:45 Jun'ichiro Tsujita–The Reorganization of Interregional Relations at the Beginning of the Kofun Period, Japan, as Seen from Fragmented/Complete Chinese Bronze Mirrors

11:00 Oksana Yanshina–The Bronze Age in the Russian Far East: New Data

11:15 Yaroslav V. Kuzmin, Michael D. Glascock, Vladimir K. Poppv–Sources of Archaeological Obsidian in Northeast Asia: An Update

11:30 DISCUSSION

[16] **SYMPOSIUM ■ SPECIAL PANEL**

Room: B

Time: 9:00 AM–11:45 PM

Organizers: Yunxiang Bai, Peter Weiming Jia

Participants:

9:00	Pavel Volkov–The Functional Reconstruction of the Neolithic Dwellings from the Russian Far East
9:15	Elena Zhambaltarova, Luidmila Lbova–Funeral Complexes of the Neolithic-Early Bronze Age of the Western Transbaikalia in a Cultural Context of the Baikal Region（Results of the Formalized Analysis）
9:30	Wendy Frederick–Archaeology and Ethnicity of the Ainu
9:45	Heekyung Lee–Revisiting Toma-ri Kiln at the Kwangju Kiln Complexes
10:00	Masaaki Morishita–Filling Empty Museums: The Museum Boom in Post-war Japan and its Aftermath
10:15	Tomoko Nagatomo–The Production of Pottery in the Period of Starting Agriculture in the Japanese Islands
10:30	Shinya Shoda, Seung-hwan Oh, Ji-sun Han, Gyeong-sin Park, Jong-tae Jong, Hyun-sook Lee, Jin-a Heo, Su-ok Jung–A History of Cooking Pottery and Food Preparation Features on the Korean Peninsula
10:45	Sem Vermeersch–Korean Epigraphy: Characteristics, Function, Study
11:00	Upala Barua–The Origin of the Kamakhya Complex: Was it a Buddhist Site?
11:15	Tiluttoma Baruah–The Potters and Pottery of Majuli, Assam, in North-East India
11:30	DISCUSSION

Wednesday Afternoon ■ June 4, 2008

[17] **SYMPOSIUM ■ METHODS AND ISSUES IN THE ZOOARCHAEOLOGY OF EAST ASIA**

Room: E

Time: 1:30 PM–2:30 PM

Organizers: Richard H. Meadow, Jing Yuan, Ajita K. Patel

Participants:

1:30	Jing Yuan, Rowan Flad, Yunbing, Luo–Meat-acquisition Patterns in the Neolithic Yangzi River Valley, China
1:45	DISCUSSANT: Richard Meadow
2:00	DISCUSSANT: Ajita K. Patel
2:15	DISCUSSION

[18] **SYMPOSIUM ■ NEW DATA AND ISSUES OF ARCHAEOBOTANY IN EAST ASIA**

Room: A2815

Time: 1:30 PM–4:00 PM
Organizers: Gary Crawford, Hiroki Obata, Zhijun Zhao

Participants:

1:30 Michihiko Nakazawa–Acceptance and Diffusion of Rice and Barley in the Jomon Society, Japan

1:45 Hiroki Obata–Utilization of Legumes in Jomon, Japan

2:00 Elena Sergusheva–Appearance and Dynamics of Agriculture in Primorye Territory in the Period ca. 5000–2400 BP

2:15 Katsunori Takase–Archaeobotany of Barnyard Millet (*Echinochloa*) in the Jomon Period

2:30 Alison Weisskopf–Using Phytolith Data to Understand Crop Processing Stages and Labour Scales: A Case Study from Henan

2:45 Yunfei Zheng–Archaeological Studies on the Domestication of Rice in Cultivation Environments

3:00 Peter Weiming Jia–Initial Results of Floatation at the Luanzanggang Site in Xinjiang

3:15 Duxue Ji, Fahu Chen, Hui Wang, L. Barton, Guanghui Dong–The Origin and Development of Agriculture in Northwestern China-Evidence from the Survey in the Hulu and Xihanshui Reaches

3:30 Yaroslav V. Kuzmin–Pottery versus Agriculture: What Was First in Northeast Asia?

3:45 DISCUSSION

[19] SYMPOSIUM ■ JADE AGE JADES AND JADE AGE MATERIAL SOURCES
Room: A2814
Time: 1:30 PM–3:15 PM
Organizer: Elizabeth Childs-Johnson

Participants:

1:30 Elizabeth Childs-Johnson–The Jade Age Question Redefined

1:45 Janet G. Douglas–Materials of Late Neolithic Jades in the Freer and Sackler Collections

2:00 Fang Gu–Special Characteristics of Qijia Jade Material

2:15 Kim Dung Nguyen–Jade Earrings from the Sa Huynh Culture: Typology, Technology and Cultural Speciality

2:30 Xuemei Yun, Chaohong Zhao–Differences in the Geological Properties of Jades and their Significance with Regard to the Study of Neolithic Jade Wares in China

2:45 Chaohong Zhao, Xuemei Yun–Jades of the Xiuyan Area, China, as Reflected in the Liaohai and Related Regions in the Archaeological Record of Late Neolithic China

3:00 DISCUSSION

[20] **SYMPOSIUM ■ THE CONTRIBUTION OF GLASS STUDY TO EAST ASIAN ARCHAEOLOGY**

Room: A2718
Time: 1:30 PM–4:15 PM
Organizer: James Lankton

Participants:

1:30 Brigitte Borell–The Glass Vessels from Guangxi Province

1:45 Sunil Gupta, Lapteff Sergey–Early Trade in Glass Beads between the Eastern Indian Ocean and East Asian Spheres（3rd Century BC–5th Century AD）

2:00 Yoshiyuki Iizuka–Decoding Ancient Glass: Methods for Chemical Analysis

2:15 Junko Furihata, Takayasu Koezuka, Junichiro Tatsumi–Two Radiographic Techniques for the Nondestructive Study of Glass Beads

2:30 Gyu-Ho Kim–Glass and Glass Crucibles from Wanggnun-ni

2:45 James W. Lankton, Insook Lee, Gyu-Ho Kim–Treasures from the Southern Sea: Glass Ornaments from Early Gaya

3:00 Insook Lee–Glass Ornaments from Gimhae-Yangdong and Busan-Bokcheondong

3:15 Kriengkamol Tantrakarn–No-touch, Onsite Glass Analysis and the Promise of Portable X-ray Fluorescence（XRF）

3:30 Qinghui Li, Fuxi Gan, Ping Zhang, Huansheng Cheng–Chemical Composition Analyses of Early Glasses of Different Historical Periods Found in Xinjiang, China

3:45 Jiayao An –Glasses of the Northern Wei Dynasty Found at Datong

4:00 DISCUSSION

[21] **SYMPOSIUM ■ A CENTURY OF PRESERVING ARCHAEOLOGICAL HERITAGE IN EAST ASIA**

Room: D
Time: 1:30 PM–3:15 PM
Organizer: Hyung Il Pai

Participants:

1:30 Walter Edwards–Cultural Heritage Mismanagement? Lessons from the Takamatsuzuka Kofun Murals

1:45 Ioulia（Lilian）Karali-Giannakopoulou–Collecting Shells: Edward Morse and the 1878 Omori Excavations

2:00 Heekyung Lee–The "Re-discovery" of Ceramic Traditions in Colonial Korea: The Reconstruction of Choson Era Kiln Sites in Kwangju, Korea

2:15 Hyung Il Pai–Advertising Japan's "Ancient" Terrains: Imperialist Nostalgia and Heritage Tourism in Colonial Korea

2:30 Subin Xu–The Emergence of a "Modern" Asian Cultural Heritage

	Aesthetics in the Early Twentieth Century: Examining Tadashi Sekino's Survey Records of Chinese Architecture（1906–1935）
2:45	Hideo Yoshii–Photography and Archaeology: the Re-construction of Sokkuram in Early Twentieth Century Korea
3:00	DISCUSSION

[22] **SYMPOSIUM ■ PALAEOLITHIC ARCHAEOLOGY OF EAST ASIA**

Room: C

Time: 1:30 PM–4:45 PM

Organizers: Chen Shen and Xing Gao

Participants:

1:30	Julie Cormack–The End of the Line Begins Here: Zhoukoudian
1:45	Shejiang Wang, Richard Cosgrove, Huayu Lu, Chen Shen, Ming Wei, Xiaobing Zhang–New Progress in Palaeolithic Archaeology in the South Luohe River Valley, China
2:00	P. Jeffery Brantingham, Xing Gao–The Late Colonization of the Tibetan Plateau: New Evidence from Qinghai Province, China
2:15	Yue Zhang–Zooarchaeological Analysis of Faunal Remains from Ma'anshan Cave Site, Southwest China
2:30	Chaorong Li–The Upper Paleolithic in Beijing
2:45	Chuan Kuan Ho–The Last Glacial Megafaunas and Paleolithic Hunters in Taiwan
3:00	Luidmila Lbova–Geoarchaeology of Early Upper Palaeolithic Complexes in the Baikal-rift Zone
3:15	Mochanov Yuri Alekseevich–The Dyuktai Bifacial Tradition of the Palaeolithic of Northeast Asia
3:30	Hirofumi Kato–The Origin and Lineage of the Blade and Microblade Complex in Hokkaido Island
3:45	Kaoru Otani–The Microlithic Industry in the Japanese Islands
4:00	Takanori Sakashita–Re-examination of a Palaeolithic Dwelling Site in Japan
4:15	DISCUSSANT: Ofer Bar-Yosef
4:30	DISCUSSION

[23] **SYMPOSIUM ■ SPECIAL PANEL**

Room: B

Time: 1:30 PM–3:45 PM

Organizer: Zhichun Jing

Participants:

1:30	Asok Datta–Discovery of a Pre-Pala Monastic Complex at Moghalmari, Dantan, West-Midnapur, West-Bengal, by the Department of Archaeology, University of Calcutta

1:45 Sm Rita Datta–Cultural Heritage and Computer Technology: A Case Study of Bishnupur Temples, West-Bengal, India

2:00 Bandita Medhi–Consolidation of Surface Communication during Ahom Rule: A Structural Study

2:15 Dilip K. Medhi–The Great Indian Corridor in the East

2:30 Jack Gilbert Medrana–The China Factor in Philippine Archaeology

2:45 Rhayan G. Melend–The Archaeology of Death: The Significance of the Burials from Babo Balukbuk, Porac, on the Pre-Spanish History of Pampanga, Central Philippines

3:00 J.N. Pal–The First Farming Culture of the Middle Ganga Plain in Light of Recent Archaeological Investigations

3:15 Petra Rösch–Eternal Veneration, Perpetual Practice: The Assemblies of 35 and 53 Buddha Images in Chinese Buddhist Cave Temples（6th to 8th Century）

3:30 DISCUSSION

Thursday Morning ■ June 5, 2008

[24] SYMPOSIUM ■ PREHISTORIC ARCHAEOLOGY OF SOUTH CHINA AND SOUTHEAST ASIA

Room: A2814

Time: 9:00 AM-12:00 PM

Organizers: Xianguo Fu, Tracey Liedan Lu and Guo Li

Participants:

09:00 Judith Anne Cameron–Xianrendong and the Origins of Spinning and Weaving in South China

09:15 Nigel Chang–Personal Ornaments in Prehistoric Thailand and their Wider Context: Are Ideas or People Moving from China into Southeast Asia with the Appearance of Farming and again at the Beginning of the Southeast Asian Bronze Age?

09:30 Thuy Chanthourn–Circular Earthwork Sites in Eastern of the Mekong River

09:45 Tracey L-D Lu–The Diversity of Prehistoric Subsistence Strategies in South China

10:00 Quang Mie Nguyen–The ^{14}C Dates and the Fluctuations of the Ocean in the North East Region of Vietnam

10:15 Van Viet Nguyen–Early Chinese Contacts into the Dongson Culture in Vietnam

10:30 Sophie Peronnet–Overview of Han Artifacts in Southeast Asia with Special Reference to the Recently Excavated Material from Khao Sam Kaeo in Southern Thailand

10:45 Ninh Pham Thi–Dong Cuom: The Jar Burial Site of Sa Huynh Culture, Dating from the Early Iron Age of Central Vietnam

11:00 Barry V. Rolett–The Beginning of Seafaring in South China

11:15 Nang Chung Trinh–The Relationship between the Big Stone Shovel Culture of Guangxi, China, and those in North Vietnam

11:30 Chuan Kuan Ho, Whei-Lee Chu–The Significance of the Hui Lai Site in Central Taiwan

11:45 DISCUSSION

[25] **SYMPOSIUM ■ EARLY COMPLEX SOCIETIES IN THE SICHUAN BASIN AND SURROUNDING AREAS**

Room: A2815

Time: 9:00 AM–12:00 PM

Organizer: Rowan K. Flad

Participants:

9:00 Rowan Kimon Flad, Zhanghua Jiang, Gwen Bennet, Pochan Chen, Shuicheng Li, Lothar von Falkenhausen–The Chengdu Plain Archaeology Project–Surveying Rice Paddies in the Search for the Origins of Sanxingdui

9:15 Gwen Bennet, Edwin Hajic, Zhanghua Jiang, Rowan Flad, Pochan Chen, Shuicheng Li, Jade D'alpoim Guedes–CPAS Project Environmental Archaeology Investigations on the Chengdu Plains: Goals and Findings

9:30 Ling-yu Hung, Jianfeng Cui, Honghai Chen, Hui Wang, Jian Chen–Painted Pottery and Long Distance Trade in Late Neolithic Northwestern China

9:45 Luisa Elena Mengoni–Body and Dress Ornaments in the Funerary Practices of Southwest China

10:00 Jade D'alpoim Guedes–The Ideology of Secondary and Collective Burial: A Case Study of the Dashimu of Southwestern China

10:15 Pochan Chen–Understanding Chu from the Perspective of World-systems Theory

10:30 TzeHuey Chiou-Peng–Bronze Age Yunnan and the Jinsha Corridor

10:45 Alice Yao–Variability in Bronze Age Community Patterns of the Qujing Basin, Yunnan

11:00 Zhilong Jiang–Preliminary Insight on Bronze Age Political Organization Based on Settlement Studies in the Lake Dian Basin, Yunnan, China

11:15 Fei Li, Herong Zhang–Culture Change in Guizhou, from the Prehistoric Period to the Han Dynasty: A Focus on Zhongshui Sites

11:30 Jian Xu–Archaeological Context of the Yelang State: Re-considering Bronze Age Sites in Guizhou

11:45 DISCUSSION

[26] **SYMPOSIUM ■ MORTUARY ANALYSIS IN CHINESE ARCHAEOLOGY**

Room: E

Time: 9:00 AM–11:15 AM
Organizer: Guolong Lai

Participants:

9:00 Xinlin Dong–The "Twenty-four Paragons of Filial Piety" as Seen on the Tomb Murals of the Northern Song, Jin, and Yuan Dynasties and their Relation with the Koryŏ Hyohaeng Rok

9:15 Fei Deng–Representation of Offering, Representation for Offering: A Study of Decorative Themes in Song Tombs

9:30 Jessica Mary Rawson, Suzanne Cahill–Mortuary Analysis of Chinese Archaeology: Space, Transformation, and Social Values

9:45 Guolong Lai–The Transformation of Burial Space in Early China

10:00 Meitian Li–Interaction and Transformation of Mortuary Culture in the Six Dynasties Period

10:15 Byung-joon Kim–Distribution and Buried Goods of Han Tombs

10:30 Zhefeng Yang–The Changes of Tomb Structure in Han China

10:45 Wa Ye–The Cemetery as a Landmark of Social and Moral Values: Archaeological Analysis of the Xingyuan Tang Tombs

11:00 DISCUSSION

[27] **SYMPOSIUM ■ SOME NEW PRACTICES IN TAIWANESE ARCHAEOLOGICAL RESEARCH**
Room: C
Time: 9:00 AM–11:00 AM
Organizers: Maa-ling Chen and Pochan Chen

Participants:

9:00 Hung-Lin Chiu–Reconstructing Prehistoric Taiwan Iron Age Post-marital Residential Practices in the Shiqiao Site, Tainan

9:15 Pei-Yu Chen–Evaluation of a Ceramic Analysis Unit, Vessel Lot versus Sherd: A Case Study on the Production and Standardization of Pottery from the She-kow Site

9:30 Mei-Huei Du–A Study on the Site Formation Process of Saqacengalj, an Abandoned Paiwan Settlement

9:45 Yiling Lin–Chaîne Opératoire and the Ceramic Transformation during the Late Neolithic Taipei Basin, Taiwan

10:00 Jiun-Yu Liu–From Military Industry Bureau to Taipei Workshop: An Observation of Cultural Changes

10:15 Pei-Ying Tsai–Spatial Analysis and Architectural Structures: A Case Study of Saqacengalj, an Abandoned Paiwan Settlement

10:30 Yi-Chih Yin–Neolithic Taiwan Jade Industry: An Introduction and New Discoveries

10:45 DISCUSSION

[28] **SYMPOSIUM ■ SPECIAL PANEL**
Room: B

Time: 9:00 AM–12:00 PM
Organizer: Zhichun Jing

Participants:

9:00 Shabeena Yasmin Saikia–Silk Route: The Ancient Trading Links between India's North East and South East Asia

9:15 Igor Sleptsov–The Dwellings of the Final Neolithic in the Primorye Region Based on the Margaritovskaya Archaeological Culture

9:30 Andrea Yankowski–Salt and Salt Pots: A Study of Premodern Salt Production in Southeast Asia

9:45 Sergai Komissarov, Viachesiav Molodin–The Xiaohe Culture of Xinjiang and its North Asian Affinities

10:00 Sarah Kautz–Facilitating Exchange: Interpreting Space and Identity at Dejima

10:15 Keith N. Knapp–Using Artifacts to Date Texts: The Case of the Accounts of Filial Children Manuscripts in Kyoto

10:30 Alfonz Lengyel–Ancient Chinese Sexual Objects –The "Intangible" Value of Spiritual and Material Heritage

10:45 Jay Xu–Inter- and Intra-regional Interaction in South/Southwest China during the Bronze Age

11:00 Hu Lin–Ceramic Variability and Socioeconomic Differentiation: An Archaeological Study of a Liao Pastureland Town

11:15 Mari Omura–Braids Excavated from the Chu Cemetery at Baoshan, China

11:30 Dhritiman Sarma–Khasi Megaliths

11:45 DISCUSSION

Thursday Afternoon ■ June 5, 2008

[29] **SYMPOSIUM ■ PREHISTORIC ARCHAEOLOGY OF SOUTH CHINA AND SOUTHEAST ASIA**
Room: A2814
Time: 1:30 PM–2:00 PM
Organizers: Xianguo Fu, Tracey Liedan Lu and Guo Li

Participants:

1:30 Brian Vincent–Ceramic Technology Evolution in Southeast Asia 4000–3000 BP

1:45 DISCUSSION

[30] **SYMPOSIUM ■ VIETNAMESE ARCHAEOLOGY**
Room: A2814
Time: 2:00 PM–3:30 PM
Organizer: Lien Thi Le

Participants:

2:00 Son Hong Dang–Architectural Materials from Ly Cung, Ho Citadel, Nam Giao Sites（Northern Vietnam）

2:15 Dzung Thi My Lam–The Sa Huynh Culture in Southeast and East Asian Context: Its Distribution, Chronology and Features（by Comparative Studies）

2:30 Lien Thi Le–The Bi Thuong Brick Tomb and Its Context in Northern Vietnam

2:45 Thu Anh Nguyen–Ash-pits at the Go Hoi Site（Vinh Phuc Province）

3:00 Huong Thi Mai Nguyen–The Vegetation Record at the Dong Son Archaeological Site, Northern Vietnam

3:15 DISCUSSION

[31] **SYMPOSIUM ■ THE PAST IN CONTEMPORARY CHINA: NEW DIRECTIONS AND CHALLENGES**

Room: A2815

Time: 1:30 PM–4:00 PM

Organizers: Luisa Mengoni

Participants:

1:30 Gwen Bennet–Archaeology, Cultural Heritage and Identity in North China

1:45 Bruce Gordon Doar–Universals and Uniqueness in Chinese Archaeology and Heritage

2:00 Luisa Elena Mengoni–Archaeology and Consumption in Contemporary China

2:15 Rui Pang–Cultural Heritage Management in China: A Case Study of the Han City of Chang'an

2:30 Yani Pang–Archaeology and Education in Chinese Museums

2:45 Marina Svensson–Ancestral Halls as Spaces of Living Culture and Heritage

3:00 Liang Zhang–Current Debates over Chinese Heritage in Historical Perspective: Reflections on the Formation of Modern Chinese Conceptions of Heritage

3:15 Jigen Tang–Value Preservation and Value Presentation of Archaeological Sites

3:30 DISCUSSANT: Bingwu Cao

3:45 DISCUSSION

[32] **SYMPOSIUM ■ SPECIAL PANEL**

Room: B

Time: 1:30 PM–3:30 PM

Organizer: Jigen Tang

Participants:

1:30 Paul S.C. Tacon–An Asian Perspective on the Origins of So-called

	"Modern Human Behaviour"
1:45	Yuri Vostretsov–Model of Interaction of Populations with Maritime and Agriculture Adaptations
2:00	James Thomas Williams–Regional Survey of the Mongolian Altai and its Wider Implications
2:15	Bruce Zukerman–The Use of Sophisticated Computer Imaging and Image Databasing for the Preservation, Analysis and Distribution of Ancient Documents
2:30	Johan Arif–The Upper Third Molar Fossil of *Homo erectus* from Sangiran, Central Java, Indonesia
2:45	Christopher J. Norton–Taphonomic Perspectives from Middle-Late Pleistocene Xujiayao, China
3:00	Susan G. Keates–Issues of *Homo erectus* and *Homo sapiens* Dispersal in China
3:15	DISCUSSION

PLENARY SESSIONS

GAO, Xing（Institute of vertebrate Paleontology and Paleoanthropology, Chinese Academy of Sciences, China）

New Advance in Paleoanthropological and Paleolithic Archaeological Research in China

This presentation makes an attempt to review and report the new discoveries and development in Paleoanthropological and Paleolithic archaeological research in China. Such new achievements include the discovery of early human remains estimated to be around 2 Ma, the discovery of human fossils and artifacts of the Late Pleistocene which is believed to be critical to the study of modern human origins in China and East Asia. In addition, some new research technologies and notions developed in the West have been introduced into China and applied to Paleoanthropological studies. As a result, research fields such as endocranium studies, three-dimensional reconstruction of human skulls, stone tool use-wear analysis and Zooarchaeology have emerged and made noticeable progress. New information derived from human fossil studies and archaeological analysis of human technological development and behavioral variability provides more evidence supporting the hypotheses that early humans in China and East Asia originated locally and evolved continuously without obvious interruption or replacement.

中国古人类学和旧石器时代考古学的新进展

近些年来，中国古人类学和旧石器时代考古学研究取得一系列引人注目的进展。发现一批重要的早期人类遗存，将古人类在中国生存的时间推移至距今 200 万年前左右；发现晚更新世关键时段的人类化石和文化遗存，对现代中国人起源研究提供了重要材料；新的研究技术和理念被引进和应用到中国的古人类研究，古人类颅内模研究和三维形态复原、人类牙齿的微磨耗和生长发育观察、石器微痕分析、动物考古学等分支领域得到发展；对人类化石的现代手段信息提取与深入研究，以及从考古学的角度对远古人类技术与行为演变过程与趋势的梳理和阐释，强化了对中国乃至东亚古人类本土起源、连续演化的认知。

MEI, Jianjun（Institute of Historical Metallurgy and Materials, University of Science and Technology, China）

Early Bronze Metallurgy in China: Some Challenging Issues in Current Studies

This paper offers a brief review of major recent progress in the studies of early bronze metallurgy in China. These include the on-going field investigations into early mining and smelting sites in Gansu, Inner Mongolia and Liaoning provinces; the scientific analysis of early copper objects recently recovered in the Central Plains of China; and the examination of early metals from the Xiaohe cemetery, one of the earliest Bronze Age sites excavated so far in Xinjiang, Northwest China（or eastern Central Asia）. It then highlights some challenging issues in current studies of early metallurgy in China in view of a growing body of evidence pointing to the existence of early cultural interaction between China and the Eurasian steppe. It finally suggests that the beginnings of the use of copper and its alloys in Northwest China could have played a significant role in stimulating early developments of copper and bronze metallurgy in the Central Plains of China.

中国的早期青铜冶金：当前研究中一些具有挑战性的课题

本文旨在简要评述近期有关中国早期青铜冶金研究的一些主要进展，包括在甘肃、内蒙

和辽宁等地开展的田野调查、对中原地区新近发现的早期铜器所做的科学分析、以及对新疆小河墓地出土金属器所做的检测结果。鉴于有越来越多的证据显示出中国与欧亚草原地区之间存在早期文化互动，文章指出在当前的研究存在一些具有挑战性的课题。本文最后认为，铜及其合金在中国西北地区的初现和使用，有可能对铜和青铜冶金在中原地区的早期发展起到重要的推动作用。

WANG, Wei（Institute of Archaeology, Chinese Academy of Social Sciences, China）

New Trends and New Developments of the Researches on the Origins of Chinese Civilizations

One. The Recent Trends of the Researches on the Origins of Chinese Civilizations

The Successive Establishment of Ancient Civilizations Research Centers

New Upsurges of Important Discoveries

Broad Applications of Techniques and Methods of Natural Sciences

Increasing Emphases on the Settlement Pattern Research

Stress on the Processes of Regional Civilizations

More Attention to the Emergence, Development and Usage of Ritual Systems

Emphasis on the Interrelationship between the Changing of Ecological Environment and the Evolution of Chinese Civilization

The Beginning of the Researches on the In-depth Issues such as the Routes, Backgrounds, Motive Forces and Mechanisms of the Evolution of Chinese Civilization.

Two. The Outline of the Exploration on the Origin of Chinese Civilization Project

The First Stage of the Project（2003-2005）

The official name of this stage is "The Researches on the Civilization Morphology of the Central Plains from 2500 to 1500 BCE." Its intentions were to explore the formation and early development of Chinese civilization and detect their backgrounds and causes from all aspects and angles with multi-disciplinary research powers. This stage consisted of the following five research topics:

The precise chronology of the lineages of the interrelated archaeological cultures in the Central Plains from 2500 to 1500 BCE;

The researches on the natural environment in the Central Plains during this period;

The social structures reflected by the settlement patterns in the Central Plains in this period;

The statuses of economic and technical developments in this area during this period; and

Synthetic research and conclusion - the morphology of civilization in this area during this period.

About the Second Stage of Exploration on the Origin of Chinese Civilization Project（2006-2008）

Based on the results of the first stage of our Project, we will enlarge the spatial scope of our researches to the whole Yellow River Valley, the middle and lower reaches of Yangtze River and the Liao River; directed by the theory of "Pluralistic Integration", we plan to systematically organize and research the archaeological data about the processes of the cultures and civilizations in these regions between 3500 and 1500 BCE. Within the precise spatial-temporal framework established by radiocarbon dating and archaeological culture lineage researches and through the multi-disciplinary researches on the social structures and spiritual cultural changes, we will explore the processes of the formation of "Pluralistic Integration" in the emergence and early development of Chinese civilization, as well as their environmental background and technical and

economic foundations. Four research topics are arranged for this stage, which are:

The researches on the lineages of the regional archaeological cultures between 3500 and 1500 BCE;

The researches on the regional environments between 3500 and 1500 BCE;

The researches on the regional developments of techniques and economic situations in this period; and

The researches on the societies and cultures of these regions in this period.

中华文明起源研究的新动向与新进展

一、中国文明起源研究的近期动向

1．古代文明研究中心纷纷成立

2．重要发现层出不穷

3．自然科学技术手段被广泛应用

4．聚落形态研究日益受到重视

5．注重各地区文明化进程的研究

6．重视研究礼制的产生、发展及其作用

7．重视环境变化对中国文明演进过程的影响

8．中华文明起源研究的新趋势——逐步转向文明演进的背景、动力、模式和机制及其特点等深层次的研究

二、中华文明探源工程概况

（一）探源工程第一阶段（2003～2005 年）

正式名称是“公元前 2500 年－公元前 1500 年中原地区文明形态研究”。 该项目的目标是，多学科结合，全方位多角度地研究中华文明的形成与早期发展的过程，并探索其背景与原因。项目共设立了如下五个研究课题：

1．公元前 2500－公元前 1500 年中原地区相关考古学文化分期谱系的精确测年

2．公元前 2500－公元前 1500 年中原地区的自然环境研究

3．公元前 2500－公元前 1500 年中原地区聚落形态所反映的社会结构研究

4．公元前 2500－公元前 1500 年中原地区经济、技术发展状况研究

5．综合与总结——公元前 2500－公元前 1500 年中原地区文明形态研究

（二）关于中华文明探源工程第二阶段（2006～2008 年）

在探源工程第一阶段的基础上，将研究的空间范围扩大到率先开始文明化进程的黄河上中下游、长江中下游及辽河流域，将在“多元一体”理论的指导下，对这些地区公元前 3500 年至公元前 1500 年的文化与文明进程进行系统的梳理和研究。在碳十四测年和考古学文化谱系研究所确定的精准时空框架内，通过对社会结构和人类精神文化变化的多学科研究，进一步探索中国文明产生和早期发展的多元一体化过程及其环境背景与技术和经济基础。本项目设立了 4 项课题，分别是：

1．公元前 3500—公元前 1500 年各地区考古学文化谱系年代研究

2．公元前 3500—公元前 1500 年各地区的环境研究

3．公元前 3500—公元前 1500 年各地区的技术和经济发展状况研究

4．公元前 3500—公元前 1500 年的社会与文化研究

YUAN, Jing（Institute of Archaeology, Chinese Academy of Social Sciences, China）

The Status of Chinese Zooarchaeology

Many criteria can be applied to identify domesticated animals. The first uses the traditional methods of morphological observations and measurements, as well as age structure and quantity

statistic. The second criterion is the abrupt appearance of a species not previously present in the area. This is an indicator of a human introduction. The third criterion is the associated cultural material at archaeological sites. The fourth criterion uses the application of new technologies: diet composition analysis and DNA phylogeny analysis.

Based on the current data, the dog was the earliest domestic animal in China, first found at the Nanzhuangtou site（about 10000 BP） in Xushui County, Hebei province. The second domesticated animal in China was the pig, which was found at the Xinlongwa site(about 8200BP) in Chifeng city, Inner Mongolia province, at Kuahuqiao site（about 8200 BP）in Xiaoshan county, Zhejiang Province, and the Chishan site（about 8000BP）in Wu'an county in Hebei province. The third animal to be domesticated was sheep, which was found at Shizhaocun site（about 5000BP） in Tianshui county, Ganshu province and Hetaozhuang site（about 5000BP）in Minhe county, Qinghai province. The forth animal to be domesticated was cattle, which appeared in many sites around 4000 BP along the upper, middle to lower reaches of the Yellow River. The fifth animal to be domesticated was horse, found at Yinxv site（about 3300 BP）in Anyang city, Henan province. The sixth animal to be domesticated was chicken, which was found at Yang mausoleum（2141BP） in Xianyang city, Shannxi province.

Comparing animal remains excavated at Neolithic sites along the Yangzi and Yellow Rivers, we see that the continued dominance of hunting and fishing along the Yangzi River forms a sharp contrast with the focus on pig rearing in the North.

中国的动物考古学研究现状

在中国动物考古学研究中认识家养动物的方法主要是依据形态学的测量和观察，年龄结构分析，数量统计，一个新的种属突然大量出现在某一地区，考古学的文化现象，食性分析等一系列标准。

依据迄今为止的资料，中国最早的家养动物是狗，发现于距今 10000 年左右的河北省徐水县南庄头遗址。其次是猪，发现于距今 8200 年左右的内蒙古赤峰市兴隆洼遗址、距今 8000 年左右的河北省武安县磁山遗址和距今 8200 年的浙江省肖山县跨湖桥遗址。第三是绵羊，发现于距今 5000 年左右的甘肃省天水市师造村遗址和青海省民和县核桃庄遗址。第四是黄牛，发现于距今 4000 年左右的黄河上、中、下游地区的多个遗址。第五是马，发现于距今 3300 年左右的河南省安阳市殷墟遗址。第六是鸡，最晚在距今 2141 年前出现于陕西省咸阳市阳陵。

中国新石器时代黄河流域的居民在相当长的时间里主要通过饲养家猪的方式获取肉食资源，而新石器时代长江流域的居民一直是主要通过渔猎活动获取肉食资源，这两个流域古代居民获取肉食资源的方式形成鲜明的对照。

ZHAO, Zhijun（Institute of Archaeology, Chinese Academy of Social Sciences, China）

The Eastward Spread of Wheat into China-- New Data of Archaeobotany

Wheat（*Triticum aestivum* L.）was domesticated in the Near East. Later on it spread eastwards through Central Asia into China, and gradually replaced the millets and became the dominated crop of the agriculture in North China. However, the pathway by which wheat spread eastwards and the time when wheat reach into the middle Yellow River area, the core area of ancient Chinese civilization, are still in issue.

Because the Silk Road played an important role for the cultural contacts between West and East during the historical time, it was usually believed that the eastward spread of wheat into China had a similar pathway. The wheat remains found from the Donghuishan site, located at the Gansu Corridor and originally dated to about 5000 BP, was usually used as an archaeological evidence for this idea, although the date of the Donghuishan wheat is quite questionable. The new radiocarbon dates indicate that the Donghuishan wheat was indeed later than 4000 BP.

Thanks for the development of archaeobotany in Chinese archaeology in recent years, especially the application of floatation technique in excavations, a tremendous amount of plant remains, including many new data about the early wheat have been found from archaeological sites in China. Most of these early wheat remains were dated to a period of time between 3500 BP and 4500 BP, suggesting that wheat was introduced into China sometime around 4000 BP. Interesting enough, the distribution and chronology of these early wheat remains show an opposite direction of wheat spread. The earliest wheat remains were found in the lower Yellow River area, i.e., eastern part of China. Therefore, these new data also suggest that there might be another pathway or several different pathways by which wheat spread into China, for example, through Mongolian Grassland, or along coast areas of South Asia and Southeast Asia.

小麦传入中国的植物考古学新资料

小麦起源于西亚，后传入中国，并逐渐取代小米成为了中国北方旱作农业的主体农作物。但是，小麦是通过哪条途径传入中国的？何时到达当时中国的核心区域—中原地区的？这些都仍然属于讨论中的问题。

历史时期，丝绸之路在东西方文化交流中扮演了一个重要的角色，所以通常认为小麦东传进入中国也应该走的是相同的路线。东灰山遗址出土小麦遗存通常被用来作为这一看法的考古证据，东灰山小麦遗存的年代曾被测定为距今 5000 年，但新的碳十四测年数据证明，东灰山小麦的确切年代在距今 4000 年后。

由于近些年来植物考古学在中国的快速发展，特别是浮选法在考古发掘中的普遍应用，从考古遗址出土了大量的古代植物遗存，其中就包括许多早期小麦遗存。新发现的早期小麦遗存的年代大多在距今 4500～3500 年之间。但值得关注的是，这些早期小麦遗存的地域分布如果按照年代排列，显示出了与小麦东传截然相反的趋向，其中最早的小麦遗存大多发现于黄河下游地区，即中国东部。新的植物考古学资料说明，小麦传入中国也许走的是另外一条路线，或几条不同的路线，例如，通过蒙古草原，或沿着南亚和东南亚的海岸线。

SYMPOSIUMS

[1] INSIGHTS INTO THE ARCHAEOLOGY OF THE CHINESE BRONZE AGE

Recent work on Bronze Age archaeology using a variety of new approaches has incrementally changed our perspectives on this formative period. In order to generate a dialogue among specialists with different backgrounds, the organizers have invited a number of mostly junior scholars to present cutting-edge research. Themes to be addressed include: Origins of Chinese metallurgy and its role in the genesis of state-level social complexity; the advent of writing, its cultural role, and the connections between texts and archaeological finds; local cultural sequences vs. centripetal sociopolitical trends; settlement history; the development of economic systems and trade; transasiatic connections.

中国青铜时代新探

随着各种新方法的使用，最近的青铜时代考古研究工作正逐步改变我们对这一历史时期的认识。为了便于不同学术背景的专家相互交流，本讨论组邀请了以青年为主的学者发表他们最前沿的研究成果。讨论的主题包括中国冶金技术的起源及其在国家水平复杂社会的产生中所扮演的角色、文字的出现及其文化角色、文献和考古发现的关系、地方性文化序列与社会政治向心趋势的关系、聚落发展史、经济系统和贸易的发展、泛亚洲的联系等。

[2] COMPARATIVE STUDY OF EARLY COMPLEX SOCIETIES IN EAST ASIA AND THE WORLD

Archaeological data from East Asia have accumulated rapidly in recent years, providing great opportunities for comparative research between this region and other parts of the world. This panel aims to bring together archaeologists who conduct research with broad geographic range in world archaeology and are interested in general patterns of social change from a cross-culture perspective. Participants are encouraged to compare archaeological data from different regions in East Asia, as well as East Asian research findings, as appropriate, with those from other parts of the world. We intend to cover diverse themes, ranging from the origins and development of food production, sedentism and material technologies（lithics, pottery, etc.）, to socio-political change and early state formation.

东亚与世界早期复杂社会的比较研究

近些年，东亚地区考古学资料的迅速积累为本地区与世界其他地区进行比较研究提供了机会。本讨论组致力于将世界范围内正在进行大区域研究并对从跨文化角度探讨社会变化一般模式感兴趣的学者召集起来。大会鼓励与会者对东亚不同地区的考古资料及研究成果进行比较，也可通过适当方式与世界其他地区进行比较。我们倾向于设置多种议题，包括食物生产的起源和发展、定居生活和物质技术（例如石器和陶器等）、社会政治变迁及早期国家的形成。

[12] [22] PALEOLITHIC ARCHAEOLOGY IN EAST ASIA

The proposed session will present recent studies on archaeological materials of the Late Pleistocene period in order to evaluate new evidence for issues on the transition to Upper Palaeolithic and the origin of modern human in China. Our particular focuses will be on new data referring to a period between 100,000 to 50,000 BP. Given the increasing numbers of

archaeological sites with human fossils found in the Three Gorges/western Hubei mountainous region, this area has become a focus of research on the local evolution of anatomically modern human in East Asia. Derived from these new data, our discussion will be extended to formulate new approaches and new perspectives to researches on adaptive behaviors of modern human and variability of lithic technology of the Upper Palaeolithic. We hope to put together a series of studies to test the evolutional model of the "continuity with hybridization." New findings from China will continue to stimulate what hopes to be a fruitful debate on the issue of the human origin

东亚旧石器时代考古

本讨论组将提交晚更新世时期考古材料的最新研究成果，这些研究将评估中国境内有关旧石器时代晚期转变和现代人类起源的最新证据。我们关注的一个重点是距今100000～50000年时段内所获得的最新资料。随着三峡地区存在人类化石的考古遗址不断发现，这一地区已经成为研究东亚现代人本土起源、演变的关注点。从最新的资料出发，我们的讨论将倾向于在现代人适应性行为研究和旧石器时代晚期石器制作技术变迁研究方面形成新的方法和新的视角。我们希望将这一系列研究成果整合起来以检验"连续进化附带杂交（continuity with hybridization）"进化模式。中国的考古新发现将会继续在人类起源研究获得建设性成果方面发挥推动作用。

[4] FUNERARY SYSTEMS IN NORTHEAST ASIA: THE FORMATION AND DEVELOPMENT OF REGIONAL CULTURES

The study of the various burial traditions followed during the 4th and 5th centuries in Northeast Asia is as yet difficult to apprehend since this region was a zone of interaction occupied by several groups whose migrations and territorial boundaries are not precisely known. Through analysis of burial remains associated with the Xianbei, the Puyo, the Han commanderies and Koguryo, this panel seeks to determine how and to what extent mortuary practices can be associated with a specific group, a culture or a region. Are there local characteristics in the construction, furnishing, and decoration of burials within the same group? The panel aims at identifying the tangible elements with which to help classify these various funerary traditions.

东北亚地区的丧葬系统：区域文化的形成和发展

自从东北亚地区被几个边界不甚明确的迁徙族群占据，并成为一个文化交流圈以来，对这一地区4～5世纪不同丧葬习俗的研究便很难进行。通过一些与鲜卑、扶余（Puyo）、汉代各郡和高句丽（Koguryo）相关丧葬遗存的分析，本讨论组尝试探讨的是，丧葬活动怎样并且在多大程度上可以与一个明确的族群、文化或者地区相联系，以及同一个族群在建造、陈设和墓葬装饰方面是否有一些地域特征？本讨论组致力于分辨一些具体的因素，以帮助区分这些不同的丧葬系统。

[5] ISLAND ARCHAEOLOGY IN EAST ASIA – INTERACTION AND ISOLATION

Questioning the notion of the sea as a barrier or as a means of exchange and communication, this panel attempts to examine the archaeologies of smaller islands round the East Asian coasts from a comparative perspective. Issues such as movements of people and/or cultural elements, spread of technologies and know-how, seafaring, maritime trade and exchange, development of cultural specifics, island-mainland relations, island landscapes and environmental change are brought together here. The dichotomy of islands as places of interaction and isolation thus serves as a framework for a discussion of the distinctiveness of island cultures.

东亚岛屿考古——互动与隔绝

关于海洋，一种观点认为它是交流的障碍，而另一种观点则认为它是交换和交流的手段。本讨论组尝试通过比较的观点来观察环东亚小面积岛屿的考古学。关注的主题主要包括人群及文化要素的流动、技术和专门知识的传播、航海、海上贸易和交换、文化特性的发展、陆岛关系、岛屿景观和环境变迁等。岛屿具有两面性，它既是互动的，又是隔绝的，这种属性为岛屿文化特殊性的讨论提供了一个框架。

[6] PUBLIC ARCHAEOLOGY IN THE PRESENT AND RECENT PAST IN EAST ASIA

This panel examines aspects of public archaeology in the present and recent past in East Asia（China, Japan and Korea）by highlighting the importantce of understanding the wider role of archaeological work within society, in terms of political, social and economic aspects of our subject and emphases the need for archaeologists to examine their wider roles within, and impacts upon the public. A particular stress is placed on the discussion of how archaeology is（or is not）associated with the identity of people living in East Asia, and whether there is any inter-regional similarity and/or diffencece in this association.

东亚近代和现代公众考古

目前，不管是在社会的政治还是经济领域，考古工作都扮演了更加宽泛的角色。本讨论组通过强调理解宽泛考古工作的重要性检视了东亚（中国、日本和韩国）近代和现代公众考古学的诸多方面，并进一步强调考古学家需要检视他们是否具有“宽泛考古”的视角，并且以此影响公众的态度。一个重点讨论的问题是考古学是怎样（或者不是）和东亚居民的认同性联系在一起的，这种联系是否具有跨区域的相似性或者不同。

[7] BIOARCHAEOLOGY RESEARCH IN EAST ASIA

A principal objective of this panel is to provide an international group of scholars a forum in which to discuss the roles of local mobility and long distance migration in shaping the lifeways of ancient communities in East Asia. Some of the specific themes include: the introduction and distribution of new pathogens; changes in subsistence and food processing techniques; as well as the dynamics of growth during childhood, along with early morbidity and mortality.

东亚体质人类学研究

本讨论组的主旨是为相关国际学者提供一个学术论坛。在这个论坛里可以讨论东亚地区古代居民近距离流动和远距离迁徙在塑造古代社会生活方式方面所扮演的角色。一些既定的主题包括新的病原体的介绍和分布、生业和食物加工技术的变化及其初生期生长的动力、以及早期发病率和死亡率等。

[8] [16] [23] [28] [32] SPECIAL PANEL

综合组

[9] EURASIAN METALLURGY AND SOCIETY

欧亚大陆的冶金和社会

[10] [17] METHODS AND ISSUES IN THE ZOOARCHAEOLOGY OF EAST ASIA

Thousands of excavations carried in East Asia have produced masses of animal remains from sites of all periods. Study of these materials includes varied approaches and techniques that range from taxonomic identification through statistical and taphonomic analysis to seasonality, isotopic, and

genetic studies. Issues concern exploitation of wild resources, transition from hunting and gathering to animal husbandry, development of different kinds of pastoral lifestyles and their spread, provisioning urban settlements, movement of humans and animals across the landscape, among many others. This panel is provides an opportunity to discuss these issues and methodologies in the context of the multi-faceted archaeology of East Asia.

东亚动物考古的方法和问题

东亚地区数以千计的考古发掘项目，已经从遗址中获取了各个时期大量的动物遗存。对于这些材料的研究，采用了包括种属鉴别、数据统计、埋藏分析，以及季节性分析、同位素和基因研究等各种各样的方法和技术。关注的问题包括野生资源的开发、渔猎采集到动物驯养的转变、不同种类游牧生活方式的发展和传播、向中心聚落供应食物、人和动物跨区域的流动等等。本讨论组在东亚考古逐渐多面化的背景下提供一个机会来探讨的这些问题和方法论。

[11] [18] NEW DATA AND ISSUES OF ARCHAEOBOTANY IN EAST ASIA

This panel focuses on several new issues in East Asian archaeobotany including the domestication of millets（foxtail millet, broomcorn millet and barnyard millet）, the cultigen status of early rice remains found in China（Shangshan site, Jiahu site, Tianloushan site, etc.）, the origin of early crops found in the Russian Far East（barley and millets）, the origin and characteristics of early agriculture in Korea, the origin of agriculture in Japan（including the issue on the beginning of the Yayoi agriculture）, etc. Speakers will include scholars who study plant remains from East Asia. The goal of this panel is to promote discussion and comparison of recent archaeobotanical research results in East Asia.

东亚植物考古学的新发现和新问题

本组的讨论主要集中在东亚植物考古的几个新问题，包括粟（*foxtail millet*, *broomcorn millet*，*barnyard millet*）的驯化，中国（上山遗址、贾湖遗址、田螺山等）发现早期稻作遗存的栽培种属性，俄罗斯远东地区早期作物的起源，韩国早期农业的起源和特点，日本农业的起源（包括弥生时代农业开始的问题）等。演讲者包括研究东亚植物遗存的学者。本讨论组的目标是提升东亚最新植物考古学研究结果的讨论和比较。

[13] HUMAN ADAPTATION AND SOCIO-POLITICAL CHANGE IN NORTHEAST CHINA WITH A FOCUS ON THE CHIFENG REGION

This panel focuses on the archaeology of the Chifeng region of Northeast China. Cumulatively the papers addresses processes of economic adaptation and socio-political transformations that occurred in this region from the beginning of agriculture and sedentary life way, during the 7th and 6th millennia BCE, to the maturation of the Bronze-age societies during the 2nd and 1st millennia BCE. Many papers in this panel are by members of the Chifeng International Collaborative Archaeological Project（CICARP）and analyze data that was generated by this project. Supplementing them are papers by scholars who work on other projects in this region and had access to different data sets. Together we hope to illuminate the multifaceted nature of the processes we address and to make the archaeology of northeast China more accessible to people working in other parts of East Asia and other parts of the world.

以赤峰为焦点的中国东北地区社会政治变化和人类适应性改变

本讨论组主要关注中国东北赤峰地区的考古研究。相关论文主要探讨这一地区从农业及定居生活开始（公元前7至6世纪）到青铜时代社会成熟（公元前2至1世纪）为止，发生的经济适应和社会政治变迁的过程。本组的许多论文出自赤峰国际联合考古项目（CICARP）并

分析了该项目所提供的资料。另一部分论文则来自于这一地区从事其他研究项目的学者，这可以提供不同的数据。我们希望能够阐明我们所研究的这一过程的多层面性质，使研究东亚或世界其他地区考古的学者更加了解中国东北的考古学。

[14] IDENTIFICATION, PRESERVATION AND STUDY OF ANCIENT WOODEN RELICS IN EAST ASIA
东亚古代木质遗物的鉴别、保护和研究

[15] INTER-REGIONAL INTERACTION IN EAST ASIAN PREHISTORY AND HISTORY

This panel focuses on the nature and impact of inter-regional interaction as it informs our understanding of East Asian prehistory and history. Emerging from access to a larger archaeological data base than ever before, as well as to relevant theoretical models, the papers refine, and on occasion contest, models of culture change that recognize the effect of cross-cultural and regional contact. Significantly, such contact is seen to channel the movement of ideas, objects, and/or people, all of which have the potential to impact the development of regional socio-political hierarchies.

东亚史前和历史时期的区域间互动

本讨论组以区域间互动的性质和影响为主题，因为这加深了我们对东亚史前史和历史时期的理解。由于有了前所未有的巨大考古资料数据库和与之相关的理论模式的借鉴，本组提交的论文梳理了、甚至挑战了在过去研究基础上建立的文化变迁模式，这些模式认为跨地区、跨文化的接触和交流是引起这些变迁的原因之一。值得关注的是，这样的联系似乎引导着意识、事物及人群的流动或者传播，而这些方面都有可能影响区域社会政治分层的发展。

[19] JADE AGE JADES AND JADE AGE MATERIAL SOURCES
玉器时代的玉器和玉器时代的原料

[20] THE CONTRIBUTION OF GLASS STUDY TO EAST ASIAN ARCHAEOLOGY

While glass artifacts and, in a few cases, evidence for primary and secondary glass production（making glass from raw materials versus the craft production of vessels and beads）, have been found at sites in East Asia, the interpretation of this glass data has lagged behind, since it depends on an understanding of both the archaeological context and the excavated glass itself.

This panel will examine the ways to study glass artifacts, particularly in terms of chemical composition, with a focus on newer, less invasive methods. In addition, case studies will illustrate how glass compositional evidence can greatly increase our understanding of the past.

玻璃研究对东亚考古的贡献

尽管在一些情况下被视为初级和中级玻璃生产证据（从原材料中制取玻璃、玻璃器皿及工艺品的生产）的玻璃工艺品已在东亚的考古遗址中有所发现，但对这些玻璃资料的整合和解释却相对滞后，因为这方面的研究工作需要通晓出土玻璃本身及其考古背景两方面的知识。本讨论组将检视玻璃制品研究方面已存在的研究方法，特别是化学成份分析的方法，特别关注一种新的而且破坏性更小的方法。另外，本组的研究个案将会展示玻璃成份分析是如何加深了我们对过去历史的理解。

[21] A CENTURY OF PRESERVING ARCHAEOLOGICAL HERITAGE IN EAST ASIA:

AN INTER-DISCIPLINARY APPROACH TO JAPANESE FIELDWORK, COLLECTING, AND THE RE-CONSTRUCTION OF MONUMENTS

This panel reviews how the politics of colonialism and nationalism have impacted a century of Japanese art and archaeological surveys, the inventorying and exhibitions of objects and the ranking and re-constructions of treasures and monuments. By taking an inter-disciplinary and inter-regional approach to the multi-dimensional facets of heritage management, we will cover issues : tourist development vs. site preservation, emperor system and buried properties administration, the introduction of photography as a classificatory and recording tool, and how museum collections have impacted the cultural landscape from the People's Republic of China, to Korea and Japan today.

东亚考古遗产保护百年：多学科参与的日本考古田野工作、文物收集和古迹重建

本讨论组重新回顾了殖民主义和民族主义是怎样影响日本艺术和考古的调查、保管、展示、分级以及财富和古迹的重建。通过对古迹管理的诸多方面采取一种跨学科、跨区域的研究方法，主要讨论以下几个问题：发展旅游和遗址保护、帝国制度和地下文物管理、作为分类和记录工具的摄影术的介绍和博物馆征集是怎样影响现在的中国、韩国以及日本的文化景观。

[24 [29] PREHISTORIC ARCHAEOLOGY OF SOUTH CHINA AND SOUTHEAST ASIA

The prehistoric archaeology of South China and Southeast Asia is important for us to understand cultural development and human diaspora in prehistoric Asia and the Pacific. It is an area with rich natural resources, unique lithic technologies and ceramic tradition, as well as diversified subsistence strategies and food cultures. This panel aims to provide a forum for scholars working on various aspects and different areas in this region to exchange new data and new ideas, and to identify new directions for further archaeological and multi-disciplinary research

中国南方和东南亚史前考古.

中国南方和东南亚史前考古，对于我们理解亚太地区史前文化的发展和人类迁徙至关重要。这一区域具有丰富的自然资源、独特的石器工艺和陶器传统、多样的生业系统以及饮食文化。本讨论组致力于为在这一区域从事不同方面和地区考古研究的学者提供一个交流的平台，以讨论新的资料和新的观点，并为将来的考古学和多学科研究探讨新的方向。

[25] EARLY COMPLEX SOCIETIES IN THE SICHUAN BASIN AND SURROUNDING AREAS

In the last two decades discoveries in Sichuan, Yunnan, Guizhou, and adjacent areas have documented a variety of evidence for complex societies in the late Neolithic, Bronze Age and early Imperial Period in this previously understudied region. This panel seeks to present these various new bodies of evidence and explore what these data illuminate about the nature of social complexity in the region. Papers will consider the definition and identification of social complexity, craft specialization, interregional interaction, urbanization, gender and ethnicity, regional integration, corporate ideologies, and related issues.

四川盆地及其周围地区的早期复杂社会

在过去的20年里，四川、云南、贵州及其邻近地区的考古发现，为这些地区新石器时代晚期、青铜时代和帝国时代的社会复杂化过程研究积累了大量的资料，而这些地区之前的相关研究则比较薄弱。本讨论组着力提供各种新的证据，并探寻这些资料所揭示的此地区社会复杂化的性质。提交的论文将探讨社会复杂化的定义及其认定、手工业专门化、区域交流、

城市化、性别及种族划分、区域整合、集体理念（corporate ideologies）及相关问题。

[26] MORTUARY ANALYSIS IN CHINESE ARCHAEOLOGY

Most theoretical writings on mortuary studies have been focused on prehistoric and protohistoric periods. This panel, however, with four papers on the Warring States and Han to Tang mortuary data presents some of the theoretic issues in the mortuary studies of the historic periods in Chinese archaeology. These issues center on such key concepts as the arrangement and transformation of burial space and the dynamics of cultural interaction and social symbolism in mortuary practices. This panel as a whole also attempts to examine diachronic transformations in mortuary practice in ancient China, and to address methodologically the challenges in combining material, visual, and textual data in mortuary studies.

中国考古中的墓葬分析

绝大部分墓葬研究方面的理论探讨都集中在史前和原史时代。尽管如此，在这个讨论组中却有四篇探讨战国、汉唐时期墓葬的论文。这些文章提出了中国考古学研究中历史时期墓葬研究的一些理论问题。这些问题以一些关键的概念为中心，诸如在丧葬活动中墓葬空间的安排和转换、文化交流的动力、社会象征等等。整体而言，本讨论组也尝试观察中国古代丧葬活动的历时性变化，并从方法论的角度讨论墓葬研究中在整合器物、图像和文献方面所面临的挑战。

[27] SOME NEW PRACTICES IN TAIWANESE ARCHAEOLOGICAL RESEARCH

Due to some new developments in the theories and methods of world archaeology, a new generation of Taiwanese archaeologists emerged and started to practice some new research approaches in dealing with Taiwanese archaeological data. This is in an attempt to make a dialogue with these theories and methods as well as with archaeologists in other areas. The other purposes are to evaluate the adoptability of these approaches to Taiwanese archaeology and to establish a new understanding of Taiwanese archaeology and history. These studies cover a time period from prehistory to history, and the topics include the site formation process, spatial analysis, analytical unit of archaeological research, ceramic technical chain operation and chronological definition, population immigration and its impact on indigenous cultures, and Jade technology. All these gave rise to a new generation of Taiwanese archaeologists who aim to reach out to world archaeology and bring enlightenment to archaeological research in order to gain more knowledge on the establishment of archaeology.

台湾考古研究的新实践

由于世界考古学理论和方法的新发展，台湾新一代的考古学家出现并开始使用一些新的研究方法处理台湾的考古材料。设立本讨论组是将这些理论和方法与世界其他地区考古学家进行交流的一次尝试，另一个目的则是评估这些方法对于台湾考古学的适用性，并建立一种对台湾考古学和历史学的新理解。这些研究涵盖史前及诸多历史时期，主题包括遗址形成过程、空间分析、考古研究的分析单元、陶器生产的运作程序和年代学定义、人口迁移及其对当地土著文化的影响以及制玉技术等。所有的这些将进一步促进台湾新一代考古学家的产生，为了在考古学建立方面获得更多建树，他们致力于走向世界并为相关考古学研究带来诸多启发。

[3] PREHISTORIC LANDSCAPE SHIFTS IN THE EAST ASIAN INLAND SEAS

Considering that the concept of "cultural landscape" has become an important issue in various

national/international protection programmes in recent years, it is crucial to understand the cultural formation mechanisms from the viewpoint of landscape archaeology. Taking the broadest definition of landscape including both a cultural and a natural side, this panel discusses what kind of landscape shifts occurred at the ages of prehistoric socio-economic changes, and assesses their influences. The focus area will be the East Asian inland sea, i.e. the Japan Sea and the East China Sea rims, covering major inter-regional trading and collision spots of East Asia.

东亚内海沿岸的史前景观变化

考虑到"文化景观"这一概念在最近几年的各种国际、国内文化遗产保护项目中成为一个重要议题，从景观考古学的角度认识文化的形成机制就显得尤为重要。本讨论组将从包含文化和自然两方面含义的广义景观概念出发，探讨在社会经济发生变化时史前景观将会发生怎样的变迁，并且评估它们的影响。讨论的重点将会放在东亚内海沿岸，例如日本海和中国东部沿海，这些地区涵盖了东亚主要的跨区域贸易区和文化碰撞点。

[30] VIETNAMESE ARCHAEOLOGY

越南考古

[31] THE PAST IN CONTEMPORARY CHINA: NEW DIRECTIONS AND CHALLENGES

Cultural heritage is becoming increasingly important in the cultural, political and social life of China. This panel aims to explore how concepts of the past have developed and being promoted in modern and contemporary China, and how these notions have affected national policies, international relations and local practices, especially in a period of rapid economic development and increasing globalisation. The promotion of world heritage sites, the rapid growth of national and private museums, the increase in management plans for archaeological sites, and the development of cultural tourism are only the most visible aspects of a larger phenomenon, which is contributing to shape new forms of identity and belonging within and outside China.

现代中国的过去：新方向和新挑战

文化遗产在中国的文化、政治、社会生活中正变得越来越重要。本讨论组主要探讨在近、现代中国，过去的概念是怎样被发展和正在被提升的，这些概念是怎样影响国家政策、国际关系和地区发展的，尤其是在这样一个经济迅速发展和全球化的时代。世界文化遗产的提升，国家和私人博物馆数量的迅速增长，考古遗址管理计划的完善和文化旅游的发展，这些是一个重大文化现象中最明显的方面。这个现象对国内外新形式的认同感和归属感做出了贡献。

ABSTRACTS

AHN, Sung-Mo（Department of Archaeology and Art History, Wonkwang University, Korea）

[11] *Problems of Size Statistics of Archaeobotanical Crop Grains*

I'll discuss problems of size statistics of archaeobotanical crop grains. How many grains can represent the population and must have been measured? How can we choose grains for measurement from samples? How accurately can we sort undeveloped grains? Should we report the size measurement of undeveloped grains? There occur some errors of measurement according to the method of measurement. There are also some limitations when comparing different size statistics whether from archaeobotanical or modern samples. In order to deal with above questions, I'll introduce my experiment using rice grains from Sacheonri site（c. 3000 BP）in Korea, and discuss recent issues of Hemudu rice as unripe wild one.

植物考古中谷类作物尺寸统计的问题

本文将讨论植物考古中谷类作物尺寸统计的问题。必须测量多少谷物能够代表这一种类？我们怎样从样本中选择谷物进行测量？我们能多么准确地分类未发育的谷类？各种测量的方法都会发生一些误差，无论从考古植物遗存还是现代样品比较所得的不同尺寸统计，都存在一些局限性。本文将使用在朝鲜发现的距今约 3000 年的 Sacheonri 遗址的稻作遗存介绍我的实验，并且讨论最近关于河姆渡稻是一种未成熟野生类的观点。

AIKENS, Clyde Melvin（Department of Anthropology, University of Oregon and Museum of Cultural and Natural History, USA）, Song Nai Rhee and Irina S. Zhushchikhovskaya

[11] *Inter-regional Interaction in Pacific Northeast Asia: Early Pottery, Bronze and Iron Technology, and the Emergence of Social Complexity*

Inter-regional interaction is ancient in Pacific Northeast Asia, beginning in terminal Pleistocene times. A great zone extending from the Russian Far East through Korea, Japan, and China displays a cultural unity that begins with shared Upper Paleolithic technologies. It continues with the widespread emergence of pottery technology during the Pleistocene-Holocene transition and a later spread of bronze and iron technology, and culminates in later Holocene times with the emergence of social complexity at varying levels across the same zone. This deep history documents a complex and continuing interplay of environmental, technological, and sociological variables that has given rise to a whole series of unique yet unquestionably interwoven traditional cultures of far northeast Asia.

太平洋－东北亚间的区域互动：早期制陶、青铜和铁器冶炼技术及社会复杂化的出现

古代太平洋—东北亚间的区域互动开始于更新世末期。从俄罗斯远东地区到朝鲜半岛、日本和中国，展示出一种文化共同体，这种共同体是以共同分享旧石器时代晚期技术为开始的。在从更新世向全新世转变的时候，它因为制陶技术的广泛出而继续发展，后来扩展到青铜和冶铁技术。在全新世末期，随着在该地区不同水平的社会复杂化的出现而达到顶点。厚重的历史记录了一个复杂的，而又持续受到环境的、技术的和社会学变量的相互影响，从而引发东北亚整个一系列独特而又相互混杂的传统文化。

ALEKSANDROVNA, Fedoseeva Svetlana（Russian Academy of Natural Sciences, Sakha Republic（Yakutia）Academy of Sciences, Russia）

[8] *The Neolithic of Northeast Asia*

Detailed features of Syalakh（6500-5200 BP）and Belkachy（5200-4100 BP）Neolithic cultures, and Ymyiakhtakh（4100-3300 before present）culture transitional from Neolithic to bronze age are reported. Proposition is determined that each of the cultures consequently occupied the territory of Yakutia, as well as Taimyr and Chukotka. Substantial differences in the tool inventory of the sites of the cultures present in the south of the area（in taiga zone）and in the north（in tundra zone）have not yet been observed.

At first sight, these cultures areas strike with their "enormous" territories. One cannot exclude that definition of such wide areas is in some sense explained by the fact that comparison of archaeological assemblages between each other is made by very general features due to the lack of materials（especially from the northern sites）. With data accumulation, the comparison of assemblages will be made by much greater number of tool series than now. In time, this can lead to separation of special local variants and chronological stages for various cultures. However, those in doubt as to wide areas of archaeological cultures of Northeast Asia should have in mind that by the time of the first Russian pioneers in the 17th century the related Evenk tribes inhabited as wide areas in the region.

In summary of the report the hypothesis will be proved that populations of Belkachy culture are connected with the origin of various tribes of American Indians of Na-dene language family.

东北亚的新石器时代

新石器时代的 Syalakh 文化（距今 6500～5200 年）和 Belkachy 文化（距今 5200～4100 年），以及从新石器时代向青铜时代转变的 Ymyiakhtakh 文化（距今 4100～3300 年）的详细特征已见诸报道。现在已经确认，这三个文化依次占据 Yakutia、Taimyr 和 Chukotka 地区。现在对于南部（taiga）和北部（tundra）地区的文化遗址，工具总数的差异还没有研究。首先，这些文化区扩展到"巨大的"区域。我们不能排除，对这样大的区域的定义在某种意义上是由考古材料的对比来做的；由于材料的缺乏（尤其是来自北部遗址的材料），这种对比只能在很普通的特征上进行。随着资料的积累，组合间的对比将通过比现在数量更多的工具类型进行。到那时就可以区分出各种文化的地方类型和年代序列。

然而，那些怀疑关于东北亚考古学文化的广大区域的人应该记得那个时间，即 17 世纪首个俄罗斯人到达这里时，Evenk 部落已经居住在这一辽阔区域。

在报告的总结中，对于 Belkachy 文化居民和美洲印第安人 Na-dene 语系各种部落的起源，有关的假设将被证明。

ALLARD, Francis（Indiana University of Pennsylvania, USA）

[15] *Exotic Prestige Goods and Emergent Social Complexity in South China: Challenging the Model of Culture Change*

Models of culture change associated with inter-regional interaction often propose that some of the products and ideas that make up such interaction provide opportunities for the emergence of regional socio-political hierarchies, with regional leaders taking control of the channels of contact or of the local manufacture and redistribution of its most desirable elements. However, a consideration of the movement and copying of exotic goods in south Chinese prehistory indicates that access to such goods was typically not associated with the growth of stable complex systems.

华南地区外来贵重物品与社会复杂性：对文化转型模式的挑战

与跨区域互动联系在一起的文化转型模式，通常认为产品和观念的互动促进了地区社会政治的分层，地区首领控制了区域交往的渠道，或者控制着当地最重要物品的生产和再分配。

然而，对史前华南地区外来物品的流通和仿制的关注，都表明这些产品的获得与否与复杂社会系统的持续发展并没有太大的联系。

An, Jiayao（The Institute of Archaeology, Chinese Academy of Social Sciences, China）

[20] *Glasses of the Northern Wei Dynasty Found at Datong*

The Northern Wei Dynasty（386-534）was an important period in glassmaking history of China. There is a most interesting reference in the chapter on the Darouzhi people in the Bei shi（the history of the Northern Dynasties）. On the basis of this record, we know that in the mid-5th century Bactrians manufactured glass in the vicinity of Datong, Shanxi Province. So we are paying close attention to the archaeological findings at Datong. Two decades ago, we only knew that seven glass vessels were recovered from the stone chest in the foundations of a Northern Wei pagoda at Dingxian, Hebei. And we supposed that some of the glass vessels made by Bactrians for the Northern Wei court were buried as offerings in the stone coffin at the Dingxian pagoda. Lately, some glasses were found from the Northern Wei tombs of Datong. Of them, a bowl was blown with light green, and a bottle was blown with same color. A glass jar was same shape with pottery jars that was popular in Northern Wei Dynasty. That proves the glasses were made in Datong. Chemical analyses show that they are soda glass with Mg, Al and Pb.

大同发现的北魏玻璃

北魏（公元 386～534 年）是中国玻璃制造史上的重要时期。人们最感兴趣的是《北史》中关于大月氏人的记载。根据这段记载，太武年间（即 5 世纪中叶）大夏人在山西大同附近制造过玻璃。因此，我们很注意大同的考古发现。20 多年前，河北定县的北魏塔基石函出土了 7 件玻璃器，我们曾推测这些玻璃器有可能是大夏人为北魏宫廷制造的，被供奉到定县塔基石函。近年，在大同北魏墓葬中出土了一些玻璃器。其中有 1 件天蓝色的玻璃碗和 1 件天蓝色玻璃瓶，都是吹制成形。有 1 件天蓝色玻璃罐的器形与北魏流行的陶罐一样，可以证明这些玻璃器是在大同生产的。化学成份检测结果表明这些玻璃是苏打玻璃，含有镁、铝和铅。

AN, Jiayuan（National Museum of China, China）

[10] *A Study of Faunal Remains from the Yuanqu Shangcheng Site*

Shangcheng Site is situated in Yuanqu County of Shanxi province, was excavated in 1986–2003. Shangcheng site dated to Late Yangshao Culture, Late Erlitou Culture, Early Erligang Culture, Late Erligang Culture and Song Dynasty, from which a number of faunal remains were recovered. This paper is a summary of the analyzing these faunal materials. The presence of animal remains provides us with information of past environment and human behaviors, especial some changes in different historical period, as well as in societal structure of this area.

山西垣曲商城出土动物骨骼的研究

1986 年～2003 年，中国国家博物馆考古部对山西垣曲商城遗址进行发掘，该遗址包含了仰韶文化晚期、二里头文化晚期、二里冈下层文化、二里冈上层文化、宋代共五个时代的文化遗存。这几类文化遗存中都出土了大量的动物骨骼。这些动物都有明确的出土层位、单位和编号，可以通过对这些骨骼的种属鉴定和定量分析，去研究这一地区的古代居民在上述五个时期所面临的自然环境、人们生产和生活的各种信息，以及社会结构的变化。

ARAKI, Ryouko（Commander, Fleet Activities, Yokosuka, Japan）and Eric West（Naval Facilities Engineering Command, Pacific, USA）

[6] *Sharing the Past with the Children of Zushi City, Japan（Ikego Museum）*

Located in the Kanagawa Prefecture of Japan, the Ikego Museum has become a regular educational field trip for school children of Zushi City. While the museum is located within a U.S. Navy housing area, access to the public is regularly permitted to disseminate information about the prehistory of Japan. The museum contains artifacts that represent continual occupation of a site from the Jamon Era through the Edo Period. This is a case study of a site in danger of being impacted by a development project, but data recovery prior to construction work, museum curation, and community outreach provides educational benefits.

日本逗子市池子博物馆：和孩子们分享过去

位于日本神奈川县的池子博物馆，已经成为逗子市中小学生定期的教育基地。虽然这个博物馆位于美国海军住宅区中，但仍被允许定期向公众开放，传播日本的史前史。该博物馆收藏的古物都是从绳纹时代到江户时期的代表。这是一个由工程发展造成遗址濒危的研究实例，但是资料的复原要先于建设工程，博物馆建设和社会需要提供教育的利益。

ARIF, Johan（Department of Geology, Bandung Institute of Technology, Indonesia）

[32] *The Upper Third Molar Fossil of Homo Erectus from Sangiran, Central Java, Indonesia*

In the context of *Homo erectus* fossil find in Indonesia, Sangiran is so far the famous site since there are a plenty of fossils, not only the fossil of early hominid but also other vertebrate fossils, have been discovered from this site. Those fossils were considered mostly come from the Pleistocene deposits.

In May 2005, a new fossilized isolated tooth of *Homo erectus* was discovered accidentally. It was found on the dry river bed of the Ngrejeng River, surrounding the Ngrejeng village of Sangiran. This new specimen is a well-preserved crown of the left upper third molar. The root is broken off just apical to the cervix, has been provisionally designated as Njg-2005.05.

In comparison of Njg-2005.05 to others upper third molars from similar stratum like Sangiran 17 and Skull IX（Tjg-1993.05）, Njg-2005.05 has similar crown dimensions to those specimens. But if the specimens from the older stratum is considered, like Sangiran 4 and Sangiran 27, there is a dimensional difference trend that the more robust trait might exists on the layer below the Grenzbank zone. What is the cause? Whether this trend reflects the existence of evolutionary change or only reflects the sexual dimorphism?

印度尼西亚爪哇岛中部 Sangiran 发现直立人上第三臼齿化石

在印度尼西亚发现直立人化石的背景中，由于 Sangiran 有大量化石而成为非常著名的遗址，该遗址不仅有直立人化石，而且也有其他脊椎动物化石。这些化石被认为是来自于更新世的地层堆积。

2005 年 5 月，一枚新的直立人牙齿化石被偶然发现。出土地点在已经干涸的 Ngrejeng 河床内，这条河流环绕着 Sangiran 的 Ngrejeng 村。这是新的样品，为保存完好的左上第三臼齿，牙齿的根部坏掉了，仅剩下齿冠至齿颈部分，暂时编号为 Njg-2005.05。

比较 Njg-2005.05 和其他来自相同层位的上第三臼齿，如 Sangiran 17 和 Skull IX（Tjg-1993.05），Njg-2005.05 牙冠的大小与它们相似。但如果考察来自更古老地层的样品，如 Sangiran 4 和 Sangiran 27，体型差异的趋势更加重了可能存在于 Grenzbank 区下层的特性，原因是什么？这种趋势是否反应了进化突变的存在，或者仅仅反应了两性差异？

ASTASHENKOVA, Elena（Russian Academy of Sciences, Vladivostok, Russia）

[8] *Bohai Buddhistic Fine Arts in Russian Maritime Region*

The intensive archeological investigation of the Bohai sites in Russian Maritime Region gave us divers data on the Bohai culture. Articles of the fine arts are very impotent information source about character of Buddhism among Bohai population in Russian Maritime Region.
The stylistic features of Bohai Buddhistic sculpture and plastic art, which were found on the territory of Russian Maritime Region, point out the influence of Tang and Koguryo cultural traditions on them. Certainly, it is conditioned by the history of Bohai. But Bohai Buddhistic Art is not only result of merging the different cultures. Bohai craftsmen created a lot of exceptional ornaments for the tile discs（around eaves-tile）, the unique design for the fixing in altar a miniature sculpture s of Buddha.

There are plenty of borrowings in the buddhistic Fine Art of Russian Maritime Region from the buddhistic Fine Art of the capital centers of Bohai, such as Upper Capital, East Capital and etc. The similar stylistic and iconographic elements were found in the material from different buddhistic temples of Russian Maritime Region although they belong to the different districts（Shuaibin and Lunguanfu）in Bohai period. So, Bohai makers from outlying areas orientated on the samples of art products making by their metropolitan colleagues.

Today's we know only one Buddhistic temple that situated on the territory of ancient walled town（Kraskinskoye）. And existence of the temple here conditioned by the status of this site as the capital center of Yanzhou district. For example, there are not any traces of buddhistic temple on the territory of the ancient walled town Gorbatka although its area is a little less than Kraskinskoye ancient walled town . Buddhistic temples which were found on the territory of Russian Maritime Region situated out of the ancient settlements limits. And the articles of the buddhistic fine arts were excavated on the territory of temples only, but not at the dwelling complex. We suppose that Buddhism is not so powerful in the outlying regions of Bohai.

俄罗斯滨海地区的佛教艺术

对俄罗斯滨海地区的渤海遗址进行集中的考古调查，为我们提供了种种关于渤海文化的信息。在俄罗斯滨海地区的渤海人中，艺术品在关于佛教特征方面的信息资源是很有限的。

俄罗斯滨海地区发现的渤海佛教雕塑艺术，其风格特征受到唐和高句丽文化传统的影响。当然，这受限于渤海历史。但是渤海佛教艺术不仅仅是融合不同文化的结果。渤海的艺人为瓦当创造出大量精美的装饰图案，包括将佛像设计在图案中。

俄罗斯滨海地区的佛教艺术，大量借鉴于渤海的佛教艺术中心，例如上京、东京等等。相似的风格和肖像艺术，发现于俄罗斯沿海地区的各个佛教寺院，尽管在渤海地区它们都分属不同的行政区（率宾府和龙泉府）。所以在渤海边远地区的工匠仿造了生活在都市的同行们创造的艺术品。

今天我们知道仅有的一座庙宇位于古代城堡（Kraskinskoye）范围内。这里寺院的存在受到遗址地位的影响，它是燕州（Yanzhou）的首府。例如，在古代 Gorbatka 城堡内没有发现佛教寺院的遗迹，尽管该城堡并不比 Kraskinskoye 小。在俄罗斯滨海地区发现的佛寺在古代城堡范围外。佛教艺术的物品仅在寺院范围内发掘出来，而居民区没有。我们认为，佛教在渤海的边远地区并不是很有势力。

BAR-YOSEF, Ofer（Department of Anthropology, Harvard University, USA）

[2] *Emerging Complexity: from Foragers to Farmers in the Yangtze River Valley*

Foragers who exploited wild rice as well as other plants while continuing to hunt, trap and fish, left behind the same archaeological markers that characterize the consumption of vegetal sources and continued hunting by early farmers. Pottery, as known from the entire East Asian records dates

to 17-16 Ka cal B.P. and is not the hallmark of the Neolithic, as commonly known from Europe. Pottery appears in the Levantine Neolithic only after at least two millennia of cultivation and the emergence of domesticated plants and animals. If we borrow a tentative model from Western Asia as a toll for interpreting the Late Pleistocene and early Holocene archaeological information from the Yangtze River valley, one may expect that intensive foraging strategies practiced by semi-sedentary groups of hunter-gatherers, resulted in the formation of complex social systems. Without resorting to detailed comparisons with either the Natufian culture or the American Northwest Coast societies, one may suspect that early villages, already dated to the first millennia of the Holocene in the eastern Yangtze River drainage, especially from the basins of Dongting and Poyang lakes, could represent villages and hamlets of complex societies prior to the emergence of systematic cultivation of rice.

复杂化的出现：长江流域从采集经济到农业经济的转化

采集者利用野生稻和其他植物的同时，持续着打猎、设陷井和捕鱼，他们留下了和早期农夫利用植物资源和继续狩猎的特点相同的考古标记。在整个东亚，已为人所知的陶器测年数据早到距今 17000～16000 年（经校正）。而依照欧洲的相关认识，这并不是新石器时代的标记。陶器在黎凡特新石器时代的出现，至少是在耕种和被驯化的动植物诞生之后的两千年后。如果我们从西亚借用一个试探性模型作为解释长江流域晚更新世和早期全新世的考古学信息，一是可预见由半定居族群的狩猎采集者在实践的密集式采集战略，导致复杂社会系统的形成。没有凭借与纳吐夫文化或美国西北沿海社会的详细比较，也许会怀疑，全新世第一个千年的早期村庄，特别是在长江东部的洞庭湖和鄱阳湖盆地，能代表复杂社会的村庄和部落在稻谷的系统耕种之前已诞生。

BARUA, Upala（Cotton College, Guwahati, India）

[16] *The Origin of Kamakhya Complex. Was It a Buddhist Site?*

Kamakhya temple in the city of Guwahati – popularly known as the Saktipeetha –（centre of strength and power）is perhaps the oldest known Hindu temple complex in the North east of India. Although the temple was reconstructed in the 16th century by the Koch king, yet the original structure could be dated back to 5th century AD. There are also clues that lead one to believe that original structure might be of a Buddhist temple. There are also minor Buddhist temples in and around the kamakhya temple complex. Buddhism spread in this region of India during 5th and 6th century and therefore it is not impossible to believe that the adjoining areas of the temple complex were used as a learning site of Buddhism. The paper presents the prominent Buddhist materials found around the temple complex.

Kamakhya 的起源，它是一个佛教遗址吗？

Guwahati 市的 Kamakhya 寺院，作为 Saktipeetha（权利和实力中心）而著名，可能是印度东北部闻名已久的印度教寺院。尽管这座寺院在 16 世纪由 Koch 王重建，但其建筑的起源可以追述到公元 5 世纪。还有线索使人相信最初它可能是一个佛教寺院。这里还有一些较小的的佛教寺院分布在 Kamakhya Complex 范围之内及其周围。佛教在 5、6 世纪时传播到这一地区，因此处在交汇区的寺院很可能是一个佛教的学习中心。本文提供了在寺院周围发现的重要的佛教材料。

BARUAH, Tiluttoma（Cotton College, India）

[16] *The Potters and Pottery of Majuli, Assam in North-East India*

Pottery is a powerful tool for the interpretation of past-present continuum. This is also considerd

one of the landmark of the "Neolithic Revolution" alongwith agriculture and a sedentary way of life. In archaeological context, pottery provides some of the most useful data on chronology, site to site relationship, ritual and dietary practices, the economic relationship of production and exchange and many other aspects of cultural behaviour（Choksi 1998）. India is a country where 75% of the people are following Hinduism.So here in all religious purposes, the pottery plays a major role. In this paper an attempt has been made to show how the potters of Majuli, Assam of North-east India are still continuing their tradition and how their occupation is helping in Hindues to continue their tradition.

印度东北部阿萨姆邦 Majuli 的制陶工人和陶器

对于阐释由古到今的发展来说，陶器是重要的工具，和农业、定居一样也被认为是"新石器革命"的重要标志。在考古中，陶器对于年代学、遗址之间的关系、礼仪和饮食活动、经济生产和交换及很多其他方面的文化行为，都能提供一些很有用的信息。印度有 75%的人口信仰印度教。所以在这里所有的宗教中，陶器都扮演了至关重要的角色。本文试图展示印度东北部的阿萨姆邦 Majuli 的制陶工人现在是怎样延续它们的传统，他们的职业是怎样帮助印度教继续他们的传统？

BENNET, Gwen（W Washington University in St. Louis, USA）, Edwin Hajic, Zhanghua Jiang, Rowan K. Flad, Pochan Chen, Shuicheng Li）

[25] *CPAS Project Environmental Archaeology Investigations on the Chengdu Plains: Goals and Findings*

Sichuan's Chengdu Plain is a highly active environmental zone with a dynamic fluvial system. While the region's rivers have been nominally tamed, during prehistory and much of the historic period its water regimen had major impacts on all aspects of settlement in the Plain. In addition to the CPAS Project's settlement pattern investigations in the Pi Xian Gucheng region of the Plain, it is also doing environmental testing to better understand the nature of the landscape and environment during the Neolithic and Bronze Age periods and its effects on choice of settlement location, the development of water control facilities, and resource acquisition during the Neolithic Baodun and Bronze Age Sanxingdui and Shierqiao periods.

CPAS 课题中成都平原环境考古调查：目标和发现

四川的成都平原是一个非常活跃的河流密布的地区。而该地区的河流曾经在名义上认为被驯服，在史前时期和历史时期的大部分时间里，它的水文状况影响到了成都平原的所有聚落。除了在郫县古城开展CPAS项目的聚落类型调查，也对新石器时代的宝墩、青铜时代的三星堆和十二桥遗址进行了环境测试，以期更好的了解新石器时代和青铜时代的自然地形和环境，及其对聚落选址、水利设施的发展和资源获取的影响。

BENNET, Gwen（Washington University in St. Louis, USA）

[31] *Archaeology, Cultural Heritage and Identity in North China*

This paper examines how archaeological and historical artefacts are exhibited and interpreted by museums, site museums, and monuments in North China to educate the public on regional and national prehistory and history, to construct regional identities, to promote tourism, and to further policy aims. A selection of examples from North China will be compared and contrasted.

中国北部的考古学、文化遗产和身份认同

这篇文章调查了中国北部的博物馆，遗址博物馆和纪念馆怎样去陈列和介绍考古和历史遗产，并以此去教育公众以了解地区和国家的相关历史，去构建地区认同，去宣传旅游业和

推进政策的实现。文章从华北选择了一些这种例子加以比较和对照。

BETTINGER, Robert L.（University of California at Davis, USA）, Loukas Barton, Christopher T. Morgan, Fahu Chen, Dongju Zhang, Duxue Ji

[12] *The Paleolithic Record at Dadiwan, Eastern Longxi Basin, Gansu*

Recent excavations at the Dadiwan site in the eastern Longxi Basin, Gansu, produced a stratified record of human activity from ca. 60,000 BP to 5000 BP. Dated by OSL and radiocarbon, the 8.5 m Dadiwan section contains matching cultural and environmental records that speak to the appearance of anatomically modern humans, hominid biogeography during the LGM, the spread of the North China microlithic, and ultimately the transition to agriculture. Regional site surveys suggest that for most of this time settlement-subsistence systems were centered in the Longxi uplands surrounding Dadiwan, itself a minor settlement until after the LGM.

甘肃陇西盆地东部大地湾遗址旧石器文化记录

最近在甘肃陇西盆地东部大地湾遗址进行的考古发掘，揭示该遗址保存了距今 60000～5000 年之间的古人类活动地层记录。采用光释光（OSL）碳十四测年技术进行年代学控制，发现深 8.5 米的大地湾剖面所跨越时段中包涵的文化和环境记录，对于理解现代人起源、末次冰盛期的人类生物地理分布、中国北方细石器技术的传播以及农业的产生，均具有重要意义。本地区的区域考古调查显示，在大部分前述研究时段中，古人类的居住一生活系统都集中在环大地湾的陇西黄土丘梁区，而大地湾仅于末次冰盛期之后才成为次要居住地。

BETTS, Alison（University of Sydney, Australia）

[2] *External Influences on the Bronze Age of the Zhunge'er Basin, Xinjiang*

This paper will present a review of the later prehistory of the Zhunge'er Basin in north-western China. It is clear from an extremely wide variety of evidence including metals, fabrics, botanical and faunal data, burial customs, physical anthropology and linguistic analysis, that in later prehistoric times Xinjiang was greatly influenced from external sources, either through cultural diffusion or through direct migration. The paper will discuss the evidence for such influence in the Bronze Age of the Zhunge'er Basin. A certain amount came from contact with the east, but by far the greatest impact came from the west, most particularly from the Altai region and the Eurasian steppes.

新疆准格尔盆地青铜时代外来文化的影响

本文首先回顾中国西北地区准格尔盆地史前史的后期。各种明显的证据，包括金属、纺织品、植物和动物信息、埋葬习俗、体质人类学和语言分析，表明新疆史前史的后期明显受到外来文化的影响，或者是文化传播，或者是直接迁徙。本文将探讨这些因素影响准格尔盆地青铜时代的证据。同时也有一些影响是来自于东方，但是更多的方面还是来自于西方，特别是阿勒泰地区和欧亚大草原。

BORELL, Brigitte（Germany）

[20] *The Glass Vessels from Guangxi Province*

The glass vessels - mainly small moulded cups and shallow bowls – were found in tombs dating from the Western and Eastern Han periods. In the past some of them have been considered as western imports, however, the details of their shapes reveal them as locally made, and they can now be recognised as a well-established group of glass vessels manufactured in southern China. According to the published analyses, a low-CaO potash glass was used, possibly imported as raw

glass from farther south. In addition, a proposal is made for the identification of a find from Arikamedu as belonging to this group of glass vessels, thus providing additional evidence for maritime.

广西的玻璃容器

玻璃容器（主要是模制的杯子和浅腹碗）被发现在墓葬中，这些墓葬的时代在西汉到东汉之间。其中一些容器过去被认为是从西方输入的，然而，它们的形状揭示应是当地制造的，现在它们被认为是一组在华南制造的玻璃容器。根据相关报告分析，已经使用的低氧化钙碳酸钾玻璃，原料可能是从更远的南边输入的。另外，为证明发现于 Arikamedu 遗址（位于印度南部）的一件玻璃容器也属于同一组，一个计划被提出，从而为海上贸易提供了额外证据。

BORUTSKAYA, Svetlana B.（Moscow State University, Russia）, Sergey V. Vesilyev, Margarita K. Gerasimova（Institute of Ethnology and Anthropology, Russian Academy of Sciences, Russia）

[7] *Human Skeletal Materials from the Neolithic-Aeneolithic Burial Ground of Fofonovo in the Lower Reaches of the Selenga（Zanbaikal）*

Morphological characteristics of skulls from the Fofonovo burial ground excavated by Okladnikov and Gerasimov and analyzed by Denets（1948）, Gochman（1954）, and Gerasimova（1992）, have been discussed in the literature numerous times in connection with the hypothesis of population interbreeding. Current analysis was stimulated by new radiocarbon dates for this burial ground and an increase in the size of the cranial series. In this paper we discuss the biological distances of the Fofonavo people from other Neolithic and Aeneolithic populations of Asia, as well as reconstruct patterns of physical activity and other aspects of human lifestyle in this ancient community.

（This study has been completed with financial support from the Program of Fundamental Research of the Russian Academy of Sciences Программы: “Adaptations of peoples and cultures to environmental changes, social and technological transformations”.）

色楞格河（Zanbaikal）下游 Fofonovo 墓地的新石器—青铜时代人类骨骼材料

Fofonovo 墓地由 Okladnikov 和 Gerasimov 发掘，Denets（1948）、 Gochman（1954）和 Gerasimova（1992）分析了出土颅骨的形态特征，他们在文章中多次提到该墓地与人群混血假说有关。最新研究受到墓地新近所做放射性碳十四测年结果的鼓舞，颅骨组合研究的数量有所增加。在这篇论文中我们将讨论 Fofonavo 人和其他亚洲新石器时代和铜石并用时代人群的生物学差别，同时重建古代社会人类物质活动和其他生活方式的模式。（这项研究得到了俄罗斯科学院基础研究项目“人类和文化对环境变化的适应性，社会和技术的变化”的资金支持）

BRANTINGHAM, P. Jeffrey（Department of Anthropology, University of California at Los Angeles, USA）and Xing Gao

[22] *The Late Colonization of the Tibetan Plateau: New Evidence from Qinghai Provence, China*

Human foraging populations ventured into extreme high elevation environments of the northern Tibetan Plateau much later than previously thought. At present there is little evidence for occupations older than approximately 15,000 BP, reflecting a combination of environmental barriers and a lack of population pressures in lower elevation environments that would drive dispersal. Populations are present on the margins of the northern Plateau in greater numbers during the terminal Pleistocene, 15,000-12,000 BP, but sites appear to represent short-term, seasonal occupations. Permanent occupations may have been established only during the early

Holocene, 11,000-8200 BP, suggesting that competition with early agriculturalists may have pushed foragers onto the northern Plateau. New archaeological evidence from Qinghai Province is reviewed in support of these hypotheses.

青藏高原的晚期移民：青海的考古新证据

采集人群进入青藏高原北部最高海拔环境的时间远比想像的晚。目前，几乎没有发现早于距今 15000 年的居址证据，表明在低海拔环境中，环境界限与很低的人口压力，共同促成了人群分散。更新世末期（距今 15000～12000 年），北部高原的边缘地带存在大量人口，但是遗址却似乎只代表了短期、季节性的居址。仅仅存在于全新世早期（距今 11000～8200 年）的永久性居址，表明与早期农业人群的竞争最终将采集人群推向了北部高原。在青海出土的考古学新证据支持了这些假想。

BYINGTON, Mark（Korea Institute, Harvard University, USA）

[4] *Characteristics and Context of Puyo Mortuary Practice in Northeastern China*

This paper involves a discussion and analysis of the mortuary practices of Puyð（Fuyu）in central Jilin Province, China. The research includes diachronic analysis of burial and ritual practice and tomb structure associated with Puyð and its antecedents in the Songhua River basin, and comparison with the surrounding regions. Goals will be to summarize current knowledge of Puyð mortuary characteristics and discussion of how long- and short-distance cultural exchanges may have influenced social change as reflected in burial practices.

中国东北扶余丧葬习俗的特征和背景

这篇文章讨论和分析了中国吉林省中心地区扶余的丧葬习俗。研究包括埋葬和仪式活动的历时性分析、与扶余相关的墓葬结构、松花江流域扶余的祖先以及扶余同周边地区的比较。研究目的在于总结现代扶余丧葬特征，以探讨反映在埋葬习俗方面的文化长期和短期交流是如何影响社会变化的。

CAMERON, Judith Anne（Australian National University, Australia）

[24] *Xianrendong and the Origins of Spinning and Weaving in South China*

Excavations of Neolithic sites in China have produced large numbers of tools associated with spinning and weaving and yet the origins of textile technology remains unclear. This paper puts forward the hypothesis that there were two independent origin centres for textile technology in North and South China. By focusing on tools, the paper aims to show the independent development of spinning and weaving amongst early rice groups at Xianrendong in the Middle Yangzi and the gradual movement of the technology into Taiwan and other parts of Southeast Asia during the late prehistoric period.

华南地区仙人洞遗址和纺织及编织的起源

在中国新石器时代遗址的发掘中，发现有大量工具和纺织有关，然而纺织技术的起源却依旧模糊。本文提出假设，认为纺织技术有两个独立起源的中心，分别是华南和华北。通过研究工具，本文旨[illegible]是展示长江中游仙人洞早期稻作群体的纺织和编织的独立发展，及该技术在新石器时代后期逐渐传入到台湾和东南亚部分地区的过程。

CARLSON, Roy L.（Department of Achaeology, Simon Fraser University, Canada）

[2] *Northeast Asia and the Northwest Coast of North America*

In 1923 A.L. Kroeber wrote in contemplating the prehistory of the Northwest Coast of North America that pre-Columbian American culture could be divided into four groups: 1 Elements

brought by the original inhabitants; 2. Widespread elements developed on American soil; 3. Elements developed and remaining local; and 4. Elements introduced from Asia. Kroeber used ethnological elements such as woven hats and armour in applying this model. Today we have an 11,500 years long cultural chronology for the Northwest Coast stretching from the late Pleistocene through the Holocene, and an even longer chronology for east Asia. In this paper I use Kroeber's model, but apply it to archaeological data in the attempt to estimate the degree and kind of Asiatic influence on pre-contact Northwest Coast cultures.

东北亚和北美西北海岸

1923 年，A.L. Kroeber 写了有关北美西北海岸的史前史的文章，认为在美洲前哥伦布时代的文化可分为四类：1、原著居民带来的文化因素；2、在美洲发展起来并广泛分布的文化因素；3、当地发展并局限于当地的文化因素；4、从亚洲传来的文化因素。Kroeber 应用到这个模式时使用了民族学的材料，如编织的帽子和铠甲。今天我们在西北海岸有一个长达 11500 年的文化序列，从更新世晚期一直到全新世，甚至比东亚的文化序列还长。在本文中我借用 Kroeber 的模式，把它应用到考古的信息中，试图估计出亚洲对前哥伦布时代的美洲西北海岸文化的影响的形式及程度。

CHANG, Nigel（School of Arts and Social Sciences, James Cook University, Australia）

[24] *Personal Ornaments in Prehistoric Thailand and Their Wider Context: Are Ideas or People Moving from China into Southeast Asia with the Appearance of Farming and Again at the Beginning of the Southeast Asian Bronze Age?*

There appears to be a loose, but not unanimous, consensus amongst archaeologists that rice farming was first developed in southern China and that one of its consequences was a growing population that, in turn, was eventually responsible for the introduction of an agricultural lifestyle into Southeast Asia. This paper investigates this hypothesis by examining the personal ornaments associated with East and Southeast Asian archaeology from about 5000 BC. Are forms, styles and methods of use such that a similar culture is represented across the region? How well does the personal ornament evidence relate to other cultural markers, for example pottery styles and mortuary rituals? I also identify the beginning of the Bronze Age in Southeast Asia as a second period requiring investigation. Specific personal ornaments clearly link East and Southeast Asia cultures at the same time that metal working technologies are becoming apparent in Southeast Asia. Again, are we seeing the movement of people or of ideas?

泰国史前个人装饰品和和其背景：在农业发生时，是思想还是人口开始从中国迁移到东南亚？在东南亚青铜时代初期呢？

似乎很随意，但并非没有争议，多数考古学家认为稻作农业最初在华南地区发展，它的结果之一就是导致人口增长，接着，最终又把农业生活模式引入到东南亚。为了验证这种假设，本文研究了东亚和东南亚考古发现的公元前 5000 年左右的个人装饰品。形状、风格和使用方法是整个这一地区的相似文化的代表吗？个人装饰品和其它文化标志的关系（例如陶器风格和埋葬仪式）如何？我也认为在东南亚的青铜时代初期是第二个需要研究的阶段。特有的个人装饰品明显把东亚和东南亚的文化联系起来，同时在东南亚金属加工技术开始变得成熟。此外，我们现在还能看到人口的迁移或思想的传播吗？

CHANTHOURN, Thuy（Archaeology, Royal Academy of Cambodia, Cambodia）

[24] *Circular Earthwork Sites in Eastern of the Mekong River*

The circular earthwork sites are found on the plateau of the basaltic red soil to the east of the

Mekong River in between Cambodia and southwestern Vietnam, where the basal red soil starts in Dalat, Vietnam and Ratanakiry, Cambodia is protruding to the south. According to the fertility of the red soil tropical regions, many types of plants grow very well in the Circular Earthwork sites in these areas. The project was conducted in order to document of circular earthwork sites and its culture which was spread throughout the region east of the Mekong River. The sites are characterised by a circular wall - inside the wall is a ditch then there is a circle inner platform, which used to be the settlements area. The sites are usually more than 200 meters in diameter. With this research present 28 sites in Vietnam and 34 sites in Cambodia. In total 62 circular earthworks sites have been documented to date in the region Cambodia and Vietnam. Several sites have been seriously damaged, because of the ignorance of this most important archaeological site in Southeast Asia. Although these sites are endangered there is a need to document them and then submit a proposal to the appropriate authorities for conservation. The rich prehistoric settlements associated with lithic tools and port shards at the sites can provide valuable data on pertinent archaeological and anthropological issues. The aim is to document them for future comparative study between circular earthwork sites in Cambodia and Vietnam with circle sites in Thailand to determine the nature of the socio-political dynamic during the period at these sites.）

湄公河东部的圆形土木建筑

湄公河以东，柬埔寨和越南西南部的玄武岩红土高原上，发现有圆形土木建筑遗址，在那里红土的分布区从越南的大叻到柬埔寨南部的腊塔纳基里。由于是热带地区肥沃的红土地，在这些地区的圆形土木建筑遗址上的大量的植物生长良好。本项目是为了记录圆形土木工程遗址，以及广泛分布于湄公河以东的这种文化。这些遗址由圆形墙环绕——围墙内有一道壕沟，中心形成一座圆形的平台，这个平台过去就是居住区，这些遗址的直径一般有 200 多米，经过调查，现存的遗址越南有 28 处，柬埔寨有 34 处。在越南和柬埔寨总共有 62 处圆形土木建筑遗址被记录。由于东南亚漠视这些非常重要的考古遗址，所以有一些已经遭到严重毁坏。虽然这些遗址濒临毁灭，因此有必要把它们记录下来，然后向有关当局提出保护的建议。丰富的史前聚落以及石质工具和陶器，可以为有关的考古学和人类学争论提供有价值的信息。记录的目的为了将来比较研究柬埔寨和越南的圆形土木建筑，还有泰国的圆形遗址，最后确定在该地区的这些遗址中的社会政治的本质。

CHEN, Chun（Fudan University, China）, Jiayuan An, and Hong Chen

[12] *Lithic Analysis of the Xiaonanhai Assemblage Unearthed in 1978*

This is a research of the lithic assemblage unearthed from the Xiaonanhai Cave site in 1978 by the late An Zhimin at Anyang County, Henan Province, in combination with the first excavation reported in 1965. The article points out that poor quality raw materials played a major constrains to the lithic industry from the Xiaonanhai. Highly developed fissure within chert caused lithc artifacts small in size. Hard hammer direct percussion is a dominant approach. Biploar technique is commonly used as well, which might have been employed to deal with small poor quality raw materials. Secondary retouch is simple and rough, and a few tool types could be classified. Most are probably debitage or discarded blanks. Usewear analysis shows that most were used to process soft materials. Due to the habitat characterized by an environment similar to tropic forest, expedient technology might have attributed to abundant and poor raw materials, affluent and diverse food resources. The article argues that the Xiaonanhai industry might not be traditionally related with the industry of Loc.1 at Zhoukoudian as previously thought; instead it might have represented a specific adaptation to local environment. In terms of current situation and

development of Paleolithic archaeology, unilinear model is no longer relevant to explain the Paleolithic development in North China.

小南海遗址 1978 年发掘石制品研究

本文以安志敏先生 1978 年在小南海遗址发掘的石制品为主要对象，结合 1965 年第一次的发掘简报，对小南海石工业进行深入分析。研究认为小南海石制品受石料质地影响较大，二次加工粗糙，器物类型少而简单，多数可能是废片或废弃的石坯。微痕分析反映出当时的活动以加工软性物质为主。由于当时遗址附近曾存在类似热带森林的局部生境，因此石料质地、丰富性和较为多样而充裕的食物资源可能对小南海石器工业的技术和工具产生较大的影响，表现出实用性的特点。文章认为，小南海石器工业与北京人文化并不一定有直接的遥承关系，而是对当地特殊生态环境的一种适应。从旧石器考古学发展现状来看，用单线直线递进的模式来阐释华北旧石器文化的发展已无法解释人类适应的复杂性和技术发展的多样性。

CHEN, Pei-Yu（Department of Anthropology, National Taiwan University, Taiwan）

[27] *Evaluation of a Ceramic Analysis Unit, Vessel Lot versus Sherd—A Case Study on the Production and Standardization of Pottery from the She-kow Site*

In archaeological studies, "vessel lot" and "sherd" both refer to pottery. Although pottery is often excavated from archaeological sites in the form of sherds, the unit that people cognize and use is "vessel lot" rather than "sherd." Moreover, some attributes such as typology, diameter, and height will also be missed if sherd is used as the analytic unit. Aware of this shortcoming, Chilton（1994）advocated taking the vessel lot as an analytic unit to deal with archaeological subjects. Following this concept, two questions are addressed in this paper:（1）Can the vessel lot be correctly constructed by attribute analysis?（2）Will it be more efficient to take the vessel lot rather than the sherd as a unit to discuss archeological topics? To answer these two questions, ceramic data from She-Kou site were taken as an example. For the first question, cluster analysis is used to reconstruct the vessel lots. For the second one, a standardization issue is used as an example to examine whether the use of "sherd" and "vessel" unit would lead to any difference. By evaluating the efficiency of the vessel lot unit, it is believed that the result is good enough to encourage archaeologists to classify potsherds into vessel lots and then use it as the analytic unit in archaeological research.

陶容器与陶片作为陶器分析单位的评估——以社口遗址的陶器标准化研究为例

在考古学研究中，"陶片"与"陶容器"都用来指涉过去人类所使用的陶制容器。在一般情况下，破碎的陶片更容易出现在考古遗址中，但陶容器才是过去人类认知和使用的单位，如果直接使用破碎的陶片当单位进行考古学相关的研究，那么许多完整陶容器的属性如整体器形、口径、高度等资讯都会跟着佚失。由于意识到直接使用陶片进行分析可能的缺点，有学者如 Chilton（1994）开始提出应该先把零碎的陶片整合，利用属性分析建构出陶容器单位，再以此进行考古学研究。延续前述以陶容器为单位进行分析的概念，本论文主希望提出并回答两个基本的问题：1）属性分析能否有效建构陶容器单位；2）使用陶容器为分析单位是否确实有较高的效益？笔者以社口遗址出土的陶质资料为例，先以集群分析建构陶容器单位，再以陶器生产标准化的研究为例，比较以两种不同的单位进行分析所得的结果。根据研究的结果显示，先将发掘所得的陶片分群建构陶容器单位，再用以进行考古学研究分析是有效而可行的。

CHEN, Pochan（Department of Anthropology, National Taiwan University, Taiwan）

[25] *Understanding Chu from the Perspectives of World-systems Theory*

The expansion of Chu is an important issue in Eastern Zhou archaeology. However, "Chu" has become a very vague term although it is treated as an entity with clear boundaries by many scholars. In this paper, with a refined framework from the world-systems theory, I will examine Chu from political, economic, ideological and military perspectives according to ancient texts and newly discovered archaeological materials. I believe that these four spheres are inconsistent and we should have a finer framework to explore regional interactions in Bronze Age Chinese archaeology.

世界体系理论中的楚

楚的扩张在东周考古中是一个重要问题。虽然楚被许多学者视为一个有着清楚边界的实体，但实际它已成为一个含混不清的名词。在这篇论文中，我将利用一个世界体系理论的框架，根据古代文献和最新的考古发现从政治、经济、意识形态和军事等视角来考察楚。我知道这四个方面并不全面和完善，我们应该有一个更好的体系来探索中国青铜时代考古中的地区互动。

CHEN, Xuexiang（Archaeology Department, Shandong University, China）

[11] *Analysis of Floatation Results from the Daxinzhuang Site, Jinan, Shandong, China*

In this research, about 200 floatation samples from the Daxinzhuang site of the Shang period were examined, representing a food complex deriving from plants, which included foxtail and broomcorn millets, rice, wheat, soybean, as well as other plants. Statistics Analysis of different phases and context variation analysis at the site were conducted to look for certain patterns which might have involved local agricultural and political changes.

山东济南大辛庄商代遗址浮选结果与分析

本文分析了商代大辛庄遗址浮选的 200 多份样品，其浮选结果使我们对于当地商代农业状况有一个直观的认识。农业经济是大辛庄商代遗址居民利用植物的主要来源，其农作物包括粟、黍、稻、小麦、大豆和大麻，另外还发现了许多杂草种子等。经过对大辛庄商代遗址植物遗存的统计分析，我们发现无论是从时间上还是空间上都存在一些规律性的现象，这些现象可能反映了当地农业和政治的变化。

CHENG, Bonnie（Department of Art, Oberlin College, USA）

[4] *Pre-or Post-Reform? Change in Early Northern Wei Tombs*

My paper will examine fifth-century tombs in Shanxi to consider the extent to which settlement in this region transformed burial practices. Recent excavations of tombs pre-dating and during the Taihe era（477-499 AD）near Datong suggest that the Tuoba-Xianbei adopted Han-style traditions prior to Emperor Xiaowen's wide-scale reforms. Can we identify what elements were retained from early nomadic trends and which were newly borrowed? Is it productive to consider them within a dichotomy of Xianbei and Han, or can we consider them within an analytical framework that foregrounds change as an inevitable product of regional shifts and cultural interaction?

北魏早期墓葬的变化在改革之前还是之后？

我研究了公元 5 世纪的山西墓葬以期回答在这一地区聚落埋葬习俗转变达到了何种程度。最近在大同附近发掘的太和时期（公元 477-499 年）及之前的墓葬显示拓拔鲜卑在孝文帝大规模的改革之前就已经采用了汉式传统。我们能够辨别出哪些是早期游牧传统的孑遗，哪些是新近引入的因素吗？运用鲜卑和汉两分法来考虑问题有建设性吗？抑或我们可以将其纳入一个分析体系，即前台的变化是区域转换和文化交流的不可避免的产物？

CHERNYKH, Evgeniji（Institute of Archaeology, Russian Academy of Sciences, Russia）

[9] *Eurasian Metallurgy and Society*

This paper discusses an eastern type of metallurgy in ancient Eurasia. It arose later than but independently of the western one. The Seima-Turbino metallurgy was the first impressive manifestation of this type, and its main course of influence was directed to the west. The later manifestation of this type, the Karasuk metallurgy, which dates to the second half of the second million BC, was oriented to the east – to Chinese cultures. A gigantic Eurasian steppe belt was formed from the Northern Black Sea in the west to Manchzhuria in the east during this millennium, and served as a bridge between the two types of metallurgy.

欧亚大陆的冶金和考古

本文主要讨论古代欧亚大陆东部的冶金风格。它起源稍晚，但由于是独立起源而和西方的不同。塞伊玛-图尔比诺（Seima-Turbino）冶金术这种风格的首次深刻体现，它主要方面受西方直接影响。在公元前第二千年后期出现的卡拉苏克（Karasuk）风格的冶金术，是模仿东方的华夏文明。在这个千年，从西方的黑海北部一直到东方的满洲的巨大的欧亚大陆"草原带"形成，就像一座桥连接两种风格的冶金术。

CHILDS-JOHNSON, Elizabeth（Old Dominion University, USA）

[19] *The Jade Age Question Redefined*

As related in the publication, *The Chinese Jade Age: Early Chinese Jades in American Museums*, Beijing: Science Press, in press, [Chinese and English] and related earlier publications, China appears to have undergone a major phase of growth stimulated by the exploitation of jade. Archaeological data from three major jade-working cultures, including the Hongshan, Liangzhu, and Longshan serve as evidence that the latter three by comparison to others of the Late Neolithic figure as the most innovative cultures responsible for stimulating civilization in early China. Factors characterizing jade sources and jade art works from these three are examined in light of what they signify culturally about the rise of civilization in early China.

玉器时代新解

从《中国的玉器时代：美国博物馆中的中国早期玉器》（北京，科学出版社，已付印，中、英文）以及之前一些相关书籍来看，中国似乎已经经历了一个由玉器的发掘而推动相关研究迅速发展的阶段。从三个玉文化的典型遗址：红山、良渚与龙山获得的考古资料表明，与其它重要的新石器时代晚期文化相比，这三者明显推动了中国早期文明的发展。从三个文化中体现出的玉器对中国早期文明发展的重要作用正在不断得到验证。

CHIOU-PENG, TzeHuey（Spurlock Museum, University of Illinois Urbana-Champaign, USA）

[25] *Bronze Age Yunnan and the Jinsha Corridor*

This work address issues regarding interactions between Yunnan and its surrounding regions during the Bronze Age. An analysis of current archaeological materials from southwest China attest that distinct traits originating from areas near the Jinsha River played important roles in the making of Yunnan bronze industry, which flourished during the second half of the 1st millennium BC. The arrival of foreign ideas in Yunnan could be attributed to population movements as well as short-range contacts among different cultural groups. Ecological changes and historical events occurring in and around the Jinsha River possibly were also among the factors to have induced interactions.

云南青铜文化与金沙走廊的关系

此文探讨青铜时期云南与周边文化的交流。云南青铜文化在战国以前便已有相当程度的发展，其后发扬光大并持续到至两汉之际。目前的考古信息显示金沙江流域各地的文化对云南青铜文化的发展过程有相当的影响力。金沙江邻近地区的人口迁移及族群之间的交往均为提升云南文化发展的动力，而周边地区生态环境的变化及其间所发生的历史事件亦为促成交流的因素。

CHIU, Hung-Lin（Graduate School of Kyushu University, Japan）

[27] *Reconstructing Prehistoric Taiwan Iron Age Post-marital Residential Practice in Shiqiao Site, Tainan*

This paper attempts to reconstruct kin relations among the skeletal remains excavated from Taiwanese Iron Age site of Shiqiao by examining their dental metric data. The method developed by Yoshiyuki Tanaka and Naomi Doi in 1986, uses tooth crown measurements as a sensitive indicator of genetic inheritance and allows detecting the existence of kin relations closer than cousins. By combining the outcomes of the application of this method with archaeological methods of mortuary analysis, we can reasonably hope that the social organization of past societies can be reconstructed. The author reports some outcomes of the application of this combined framework to the analysis of the above-mentioned skeletal and mortuary data.

试论台湾铁器时代的婚后居处方式——以台南县石桥遗址为例

这篇论文的主要目的在藉由出土人骨的齿冠测量数据，重建台湾铁器时代石桥遗址出土人骨间的亲属关系。这个研究方法是由田中良之与土肥直美于 1986 年所建立，藉由齿冠测量值具有高度遗传性的特征做为指标，得以检测出墓地中出土人骨中高于堂表亲的血缘关系；另一方面也结合了墓葬的考古学分析方法所得的结果，期待得以合理地重建古代的社会组织。发表者在这次的报告中将应用这个方法架构来分析以上所提到的出土人骨与墓葬资料。

Chu Whei-Lee（Anthropology Department, National Museum of Natural Science, Taiwan）

[6] *The Application of Public Archaeology in Taiwan: A Case Study of Hui-Lai Site*

The practice of the conservation of archaeological sites has been quite successful for only two to three decades in the UK, nevertheless many aspects of these practices are worthy of emulation by Taiwan. This paper attempts to utilize the framework of the UK with respect to the arrangement and conservation of archaeological sites as a contrast to the relevant legislation and practices in Taiwan. One case study is drawn from central Taiwan, i.e., the Hui-Lai site. Various archaeological problems that appear in Taiwan are addressed, and, better ways of conservation and management of archaeological sites in Taiwan are proposed. In the following, the researcher summarizes several major problems confronting the management and conservation of archaeological sites in Taiwan, and then some possible and feasible suggestions to solve the problems in the near future are discussed.

大众考古的推行：以台湾惠来遗址为例

本研究目的在检讨台湾考古遗址之保存、管理理念、现况与实务，并以台湾中部惠来遗址为例，提出适宜的保存管理方式，改善现有各项缺失，使未来台湾考古遗址保存得以与世界先进国看齐。本文使用之研究方法包括文献回顾、问卷调查以及未来计划提案。文献回顾主要在整理英国、台湾考古遗址保存管理之相关法令、执行机构与方式，从中可知在考古遗址保存管理尚有许多方面有待努力改善。另外，研究者也藉文献回顾广泛的了解台中地区的

历史、现况。问卷抽样调查则施之于台中市民，共得 400 份样本，结果发现四分之三以上的样本普遍赞成遗址之保存工作。推测由于媒体当时的宣扬加上地方文史工作者积极涉入遗址保存工作之事件，可知民众对当地文物保存之影响力不可忽视。

最后，依据以上之整体了解，研究者针对惠来遗址提出理想之长程、中程及短程保存、管理、诠释计划，并归纳出台湾考古遗址管理保存各方面之改善建议。

CORMACK, Julie（Mount Royal College, Canada）

[22] *The End of the Line Begins Here: Zhoukoudian*

Quartz artifacts（chopping tools and flakes）were first recognized at Zhoukoudian by Johann Gunnar Andersson in the early 1920s. But it was not until ten years later when Pei Wenzhong and Henri Breuil systematically described and published on a variety of implements from the Locality 1 deposits. Stratigraphic analysis isolated three cultural zones（A, B, C）. Davidson Black *et al.*（1933:131）recognized the lack of bifacial implements and concluded that, "No *bifaces* have so far been observed." This paper will review the historic influence of the Locality 1 lithic industry in the creation of the Movius Line.

莫维斯线终端的缘起：周口店

1920 年代，安特生在周口店首次发现了石英制品（砍砸器与石片）。但是直到十几年后，裴文中和步日耶才系统地描述并发表了第 1 地点出土的器物。层位分析区分出三个文化区（A、B、C），步达生等人于 1933 年意识到两面器的不存在，并且得出结论："至今未发现两面器。"本文将回顾第 1 地点石工业对于莫维斯线理论的历史影响。

CRAWFORD, Gary（Department of Anthropology, University of Toronto, Canada）

[11] *Changing Views of the Meaning of Agriculture: Implications for Palaeoethnobotany*

The interpretive context of palaeoethnobotany is impacted by the conceptualization of categories such as "hunting and gathering" and "agriculture." Ethnographically documented hunting and gathering cultures are not necessarily representative of all hunters and gatherers. Common views of agriculture are bound to narrow definitions influenced by Eurocentric and Sino-centric perspectives of geometric fields of wheat, rice and other modern crops. This paper examines the Jomon in northeastern Japan to illustrate that removing such definitional constraints and interpreting plant remains in terms of broader human ecological principals is a more productive line of inquiry.

DAI, Xiangming（National Museum of China, China）

[1] *Settlemnt Patterns from the Neolithic to the Early Bronze Age: A Comparison between the Yuanqu and Yuncheng Basin*

From 2000 to 2002, we conducted the field survey of settlement archaeology in the Yuanqu Basin, southern Shanxi Province, and the result has been published. From 2003 to 2006, we carried out the full-coverage survey in the eastern Yuncheng Basin, a larger one and next to the Yuanqu. The settlement patterns for different periods from the Neolithic to the early Bronze Age display both similarities and differences between the two basins. The comparison between the two basins will be very interesting and important, which will enable us to look clearly at the different and meanwhile similar processes of social complexity both in a small area and a larger region, and have a better understanding for the appearance of civilization and early states in the Central Plain region

新石器到早期青铜时代的聚落形态：山西运城盆地与垣曲盆地间的比较

从 2000 到 2002 年，国家博物馆田野考古部在山西南部的垣曲盆地开展了聚落考古的田野调查（调查结果已发表）；从 2003 到 2006 年，我们又在与其邻近的运城盆地东部完成了范围更大的全覆盖式区域系统调查。在这两个地域相近、大小迥异、地理环境有别的盆地里，从新石器到早期青铜时代各时期的聚落形态都表现出了既有区别又有很多相似性的特点。两个盆地间的比较会使我们清楚地看到在晋南大小不同的地理单元中略有不同但共性更强的社会复杂化的发展过程，从而有助于更好地理解中原地区早期文明与国家的形成和发展。

D'ALPOIM GUEDES, Jade（Department of Anthropology, Harvard University, USA）

[25] *The Ideology of Secondary and Collective Burial: A Case Study of the Dashimu of Southwestern China*

The Dashimu of the Anninghe river valley provide unique examples of secondary and collective burial. Previous studies of these tombs explored their ethnic attribution or the external contacts manifested in their cultural material. To date, none have sought to use the tomb itself as a source of information for understanding the society of their builders. This paper examines the ideology behind this form of burial by means of analogy with contemporary and archaeological examples. This paper also addresses how a more detailed recording of the context and osteological information in these tombs could improve our understanding of the Dashimu society.

二次葬和丛葬的意识形态：中国西南地区大石墓的个案研究

位于安宁河峡谷的大石墓提供二次族葬墓的一个独特例子。以前对这些墓葬的研究都是探索它们的族属或是它们文化因素之间显著的客观联系。目前为止，还没有人尝试过把墓葬作为了解社会和社会构筑者们的信息来源。这篇文章通过类比同时期的考古发现，来分析这种葬俗背后的意识形态。这篇文章还对这些墓葬的骨骼分析及其地层关系做了详细记录，从而增进我们对大石墓社会的了解。

DANG, Son Hong（Department of Archaeology, Faculty of History, University of Social Sciences and Humanities, Vietnam National University, Vietnam）

[30] *Architectural Materials from Ly Cung, Ho Citadel, Nam Giao Sites（Northern Vietnam）*

A large number of architectural materials have been unearthed from Ly Cung, Ho Citadel and Nam Giao sites（Thanh Hoa province）, which are now preserved in several museums and private houses. By studying these sources, in comparison with historical records, the author focuses on the following aspects:

- Establishing the general canons and categories for typology, chronology and origin of architectural materials from these sites.
- Studying the art of decoration and its development.
- Comparative studying on the materials of these sites in broader context in order to recognize the social structure of Great Viet society and of Tran Dynasty in particular.

Ly Cung、Ho Citadel、Nam Giao 等越南北部遗址的建筑材料

大量的建筑材料在 Ly Cung、Ho Citadel 和 Nam Giao 等遗址（清化 Thanh Hoa 省）出土，它们现在被保存在几个博物馆和私人收藏家手中。通过研究这些材料，并与历史记录比较，笔者集中关注以下几点：

1、 为这些遗址中的建筑材料建立类型学、年代学和来源等建立通用的标准和分类目录。
2、 研究装饰艺术及其发展。
3、 在较广的背景中对比研究这些遗址的材料，是为了了解大越社会，特别是陈朝

（1225-1400）的社会结构

DASHTSEVEG, Tumen（Department of Anthropology and Archaeology, National University of Mongolia, Mongolia）and Ch. Vanchigdash

[7] *Physical Characteristics of Archaeological Populations of Mongolia*

In the article we have given main results of comparative study of physical stature and physiques of ancient nomads from different historical periods（from Neolithic up to Mongolian Period）of Mongolia. The study shows some difference in body constitution of studied archaeological populations from Mongolia. Differences between archaeological populations were found in shoulder width, torso length, arm and leg length. It was shown that during the historical periods（from Neolithic up to modern era）shoulder width and torso length decreased and in contrary the arm and leg length increased significantly. The interesting phenomenon in physique of Mongolian archaeological populations may show its secular trends observed in some archaeological populations from different regions of the world.

考古学意义上的蒙古人群的体质特征

在这篇文章中我们提供了蒙古不同历史时期（从新石器一直到蒙古时期）古代游牧民在身高和体形方面比较研究的主要研究结果。研究显示考古学研究过的各时期的蒙古人群在体质方面的差别。这种差别表现在肩部宽度、躯干长度、胳膊和腿的长度。研究还表明在历史上（从新石器到现代社会）肩宽和躯长缩短而臂和腿长则显著增加。蒙古考古学人群体形方面的有趣现象可能揭示了世界不同地区考古学人群观察到的长期发展趋势。

DATTA, Asok（Department of Archaeology, University of Calcutta, India）

[23] *Discovery of a Pre-Pala Monastic Complex at Moghalmari, Dantan, West-Midnapur, West-Bengal*

The Department of Archaeology, University of Calcutta under the direction of Dr. Asok Datta and assisted by other faculty members, Ph.D students and technical staffs resumed the excavation at Moghalmari since 15th Feb. 2007. The excavation has so far revealed the existence of the Pre-Pala（possibly seventh/eighth century AD）. Buddhist monastic complex（es）with extensive stucco and/or lime decoration is on the eastern part of the mound. These exquisite decorative elements in stucco/lime are unique in eastern India. Embellishments on the frontal wall the temple in particular and the monastic establishment（s）in general will definitely throw new light not only on the early medieval history of western Midnapur, but also on that of entire West-Bengal. The Buddhistic character of the monastery is further supported by the discovery of a stone sculpture from stratified context representing the Buddha in the well known *bhumisparshamudra*. The discovery of the Mogalmari monastic complex（es）is unquestionably comparable to those discovered at Nalanda（South Bihar）, Raktamrittika（Chhiruti, Murshidabad）and Nandadirgghika（Jagajibanpur, Malda）.

The earlier of excavation in 2003-04 at the same site had revealed the existence of terracotta *stupa* bases and clear indication of the alignments of a huge monastic complex. The monastic complex is dated on the basis of a terracotta inscription in Post-Gupta Brahmi character of c. early 6th-7th century AD（found earlier）, stucco/lime decoration which is definitely Pre-Pala character and the Buddhist stone image. Special mention may be made of an inscribed terracotta seal matrix having multiple impressions recording some personal names, the characters of which can fairly be dated to the seventh century AD.

The excavation further reveals series of cells attached to the outer wall of the monastery in the western part of the mound and the temple complex to the eastern part of the mound. Besides, the excavation has also yielded terracotta lamps, iron nails as well as a commendable variety of ceramics including red, buff and different shades of grey wares. The structure possibly represents the largest monastic complex in West-Bengal.

The Dantan monastic complex at Moghalmari was not grown in isolation; it is established from both literary and archaeological evidences that in the past a trade route probably located in the close vicinity of the site connecting Tamralipta with other Buddhist monuments in Orissa beyond Suvarnarekha viz. Jayrampur, Khiching, Baleswar（Lalitgiri）of Orissa or Oddra and Nalanda, Bodhgaya of ancient Magadha. Hence the prosperity of the site（Moghalmari monastic complex）was no doubt due to its location on the above noted trade routes dating back to the fifth/sixth century AD onwards. The present paper attempts to present a comprehensive picture of the pre-pala monastic complex（es）as revealed through recent excavation.

印度 Moghalmari, Dantan，西米德纳浦和西孟加拉前波罗王朝时代庙宇建筑群的发现

2007 年 2 月 15 日起，印度加尔各答大学考古学系 Asok Datta 博士带队，两位大学教员、博士后、和技工协助，我们在 Moghalmar 进行了发掘。迄今为止，已经发掘了前波罗王朝时代的大土丘遗址许多粉饰灰泥和石灰僧侣庙宇建筑群。这些精致的涂灰泥或/石灰的因素在印度东部是独一无二的。寺院的前墙特殊装饰与庙宇的基本建立为米德纳浦（Midnapur）西部地区乃至整个孟加拉的中世纪历史复原带来了曙光，一尊从关系清晰的地层里出土的表现了著名的触地印石雕佛像的发现进一步证实了庙宇的佛教特征。毫无疑问，Mogalmari 庙宇建筑群的发现可以和那烂陀（比哈尔南部）、络多末知僧伽蓝（Chhiruti，穆希达巴德地区）和 Nandadirgghika（Jagajibanpur，马尔达地区）的发现相媲美。

2003-2004 年在同一遗址的早些发掘中已经发现了陶瓦佛塔地基，这一发现校正了大型庙宇建筑群的年代。可以根据陶瓦上的年代为公元 6 世纪早期-7 世纪的后笈多王朝婆罗米文字题铭（先前发掘的）和前波罗王朝时代的灰泥/石灰装饰和佛教石象特征可以推算庙宇建筑群的年代。需要特殊指出的是还发现了一个写有很多人名字印痕的陶瓦题铭印章模具，从文字来看，很明显可以推到公元 7 世纪。

我们进一步发掘了大土丘西部与庙宇外墙相连的一组单间遗迹和大土堆东部的庙宇建筑群。除此之外，遗址还出土了陶灯、铁钉和大量的不同种类的陶器，包括红陶、褐陶和一些不同种类的灰陶。这座建筑可能代表了西孟加拉最大的庙宇建筑群。

Moghalmari 地区的 Dantan 庙宇建筑群不是孤立形成的。根据文献资料和考古证据分析，过去有一条商道可能离这个遗址很近，这条路线连接了多摩梨帝和奥里萨邦（Orissa）除 Suvarnarekha viz. Jayrampur，Khiching，Baleswar（Lalitgiri）以外的其它佛教遗迹和古代摩揭陀的乌茶（Oddra）、那烂陀和佛陀伽耶。所以这个遗址（Moghalmari 庙宇建筑群）的繁荣无疑是跟它位于上面所提到的可以追溯至公元 5 世纪或 6 世纪之前的商道有关。本文试图结合最新的发掘向读者呈现一幅较完整的前波罗王朝时代庙宇建筑群的画面。

DATTA, Sm Rita（India）

[23] *Cultural Heritage and Computer Technology: A Case Study of Bishnupur Temples, West-Bengal, India*

Preservation of its cultural heritage is a primary duty of every nation, but it did not happen always mainly due to lack of resources on the one hand and technical know-how on the other. Here, computer technology, which is one of the scientific methods of documentation, can be utilized for this purpose since it is less expensive, but more realistic in approach. It can help to create a data

base for future preservation, research and transmitting the knowledge through internet to distant countries. Moreover, one can study the materials without visiting the site physically, which is a great advantage. India is vast country with diverse climatic and ethnic groups. In a country like India, computer technology can be of great help for the preservation of its cultural heritages.

Bishnupur, in West-Bengal, is a land of terracotta temples being characterized by different forms, styles and techniques. There are 32 terracotta temples, which can broadly be classified in to Deul, Chala and Ratna types which evolved in Bengal. The significant feature of these temples is the decorations of outer walls with beautiful terracotta plaques displaying the socio-economic-religious as well seafaring activities of the people of Bengal in late medieval period. The constructions of all these temples belong to 16th to 18th century AD. Of the 32 temples, only few of them are under (ASI) government protection while majority of them are now in dilapidated conditions and are likely to be disappeared unless they are covered under protection. Both natural and human agencies are equally responsible for this condition. Here, computer documentation both by digital photography and videography are of immense importance since it can help for its future preservation as well drawing attention of the appropriate authority like UNO for its physical protection.

The present paper attempts to highlight the cultural heritage of Bishnupur and measures for its future protection through computer technology.

文化遗产和计算机技术：一个印度西孟加拉邦 Bishnupur 寺院的研究实例

保护文化遗产是每一个国家的最基本责任，但并不是在每一个国家都这样，主要是由于一方面缺乏资源，另一方面是缺乏技术能力。在这里计算机是科学的记录方法之一，由于其成本低廉，所以可以用来记录信息，也是一种现实的方法。它可以帮助为未来的保护和研究建立数据库，并将这些信息通过互联网传播到其它国家。此外，不需要亲自去参观遗址就可以进行研究，这一个巨大的进步。印度是一个辽阔的国家，拥有多变的气候和众多的民族。像印度这样的国家，计算机技术可以在保护文化遗产上提供巨大帮助。

西孟加拉邦 Bishnupur 陶瓦建筑的寺院，通过不同的式样、风格和技术表现各自的特征。这里共有 32 座寺院，大致可以划分成 Deul、Chala 和 Ratna 三类。这些寺院的重要特征是外墙上的装饰，漂亮的陶瓷片描绘了中世纪后期孟加拉人的社会-经济-宗教以及航海活动。所有的这些寺院都是在 16 到 18 世纪之间建造。32 座寺院中只有很少一部分受到政府（ASI）的保护，而大部分正处在危险中，除非受到保护否则就会消失。大自然和人类都同样要为这些情况负责。在这里，计算机记录都是通过数码摄影和摄像进行，这是非常重要的，因为它可以为未来的保护提供帮助，以及引起如联合国等权威机构的注意保护遗产。

本文试图高度关注 Bishnupur 的文化遗产，以及未来应用计算机技术进行的保护措施。

DEMATTÈ, Paola（Rhode Island School of Design, USA）

[15] *The Origins of Chinese Writing: Signs and Symbols in Archaeological Context*

Late Neolithic and early Bronze Age（ca. 3500-2000 BC）signs from Chinese contexts suggest that signing activities were well developed before full blown writing became widespread during the Shang period. In addition, archaeological evidence indicates that mature writing evolved from these earlier signing systems as a result of the increasing social and political complexity of the societies of the Late Neolithic. This paper will analyze as number of early signing systems which may have led to the mature Chinese writing of the Shang oracle bone inscriptions, and will argue that non-linguistic visual signing（from pot-marks to pottery decorations or rock art）play a role in the development of writing systems.

中国文字的起源：中国考古背景中的符号和象征

从中国考古背景中出土的新石器时代晚期和青铜时代早期（公元前 3500-2000 年）的符号特征来看，我们可以推测在早于商代成熟文字普及之前，中国的符号行为已经很发达。另外，考古证据显示这些早期符号进化为成熟的文字是新石器时代后期社会和政治复杂性增强产生的结果。本文将分析导致中国后来成熟的文字系统甲骨文产生的早期符号传统的数量，讨论非文字的形象符号（从陶纹到陶器装饰或岩画艺术）在文字系统的发展历程中发挥的作用。

DENG, Fei（Oriental Institute, University of Oxford, UK）

[26] *Representation of Offering, Representation for Offering: A Study of Decorative Themes in Song Tombs*

This paper discusses a group of Song tombs in present-day Henan and Shanxi in order to understand the roles of tomb decoration during the period. By associating pictorial scenes in tombs with murals of local temples, I argue that similar decorative themes were applied by both tombs and temples, notably food preparation and theatrical performance. These themes may have taken their subjects from actual local rites or death rituals, and may also have been thought of as offerings made to deities or the deceased. This paper reveals the ways in which Song people employed images as special tools to nourish the dead in perpetuity. The use of representations could be interpreted as a common mode of devising and presenting ritual in the period.

供奉的体现、为供奉而体现：宋墓装饰的主题

本文通过分析一系列河南山西地区的宋代壁画墓来探讨此时期墓葬装饰的意义。通过联系比较墓葬装饰与民间寺庙壁画，我认为墓葬与寺庙在某种程度上使用了相似的装饰题材，比如备食图或杂剧表演。这些题材可能取材于民间礼仪或丧葬仪式，也同时为死者或是神灵提供了祭祀。本文将说明宋人如何以图像为特殊手段来为死者提供永恒的物质和礼仪。这种对图像的使用也似乎可以被视为一种当时思考和呈现礼仪的方式。

DENNELL, Robin（University of Sheffield, UK）

[12] *The Climatic and Regional Background to Modern Humans in East Asia*

This paper considers the fossil hominin, climatic and regional background to the origin of modern humans in China and other regions of Asia. It suggests that there is much confusion over the use of the term "archaic Homo sapiens" in both Africa and China: confusion exists because neither the African nor Chinese "archaic Homo sapiens" specimens are homogenous, and because there are differences between the "archaic Homo sapiens" in both regions. Although modern humans can be identified in East Africa by 160 ka, and Southwest Asia by ca. 130 ka, there is little precise information of how they may have dispersed across Asia. Insufficient attention is paid to the probability that Neanderthals also expanded their range into Southwest and Central Asia at the same time that modern humans may have been expanding across South Asia. The critical period that requires much more information is during oxygen isotope stage（OIS 3）, ca. 60-20 ka, when the main recolonisation of Asia took place.

东亚现代人生存的气候和区域背景

本文讨论了中国和亚洲其他地区的人类化石，以及现代人类起源的气候与区域背景。普遍认为，对于"古人"这一术语在非洲和中国的使用存在许多困惑：这是因为非洲或中国的"古人"均非同质，而且这两个地区的"古人"之间存在差异。尽管可以分辨出非洲距今 16 万年前的现代人和西南亚距今 13 万年前的现代人，但是几乎没有关于他们如何散布于整个亚洲的

精确信息。对于现代人扩张至整个南亚的同时，尼安德特人也可能拓展其活动范围至西南亚和中亚的可能性关注不足。需要更多信息的关键时期是6万到2万年前的同位素三阶段，那时亚洲经历了主要的再度移民。

DOAR, Bruce Gordon（The University of Sydney, Australia）

[31] *Universals and Uniqueness in Chinese Archaeology and Heritage*

Chinese archaeology and cultural heritage endeavours are often criticised by their detractors for being at the service of a narrow nationalism. Such accusations in turn provoke edgy and touchy reactions, which provide further fuel to the detractors in the debate. Chinese archaeologists are keen to define 'Chinese' culture', even though archaeologists are well-positioned to see 'Chinese' culture in relation to its margins. Beyond the political dimension of this debate is the need for all participants to acknowledge clearly what is universal and what is unique in both China's archaeological record and cultural heritage. One identifiably unique aspect of Chinese culture – its written language – has been used as an indicator of 'civilisation', at the same time as early texts in its script have been generated by an ongoing sense of 'archaeology' within the culture and an ancient notion of temporal 'development' that encompassed continuous cultural descent, rather than ascent, from an archaic age of sage-kings. China's intellectual path from antiquity to feudalism could only be redirected by nationalist concerns.

中国考古学和遗产学的普遍性和特殊性

中国的考古学和文化遗产事业经常被被批评者们讽刺为服务于狭隘民族主义。在这方面的谴责激起了犀利和激烈的反驳。这些反驳又让批评者们更加的激进。中国的考古学者们更热衷于定义中国文化，即使他们处于一个探讨中国文化与周边关系的有利位置。讨论要脱离政治的范围就需要所有的参与者都承认中国考古学档案和文化遗产的普遍性和特殊性。中国文化的一个明显特殊现象，文字已经被做为一个文明的指标来使用。同时在文化是不断传承发展的传统观念影响下，古文献的内涵已被现代考古学的内涵所取代。中国的历史甚至可以上溯到远古的圣王时代。从头至尾中国的智慧之路都只能被民族或国家所左右。

DOBNEY, Keith（Durham University, UK）

[10] *Pigs Pests and People: Using Biomolecular and Morphological Signatures to Explore the Origins and Spread of Early Farmers in East Asia*

The invention and spread of farming was one of the most important events in human history. It is one of the principal keys to understanding human civilization and provides an ideal model to study evolutionary change. Despite decades of research, we still have little idea of what domestication is, why, where or even how it occurred, and how it spread around the globe. This paper focuses upon one of the most iconic domestic animals of many East Asian cultures -- the PIG, summarising some of the most recent genetic and morphological evidence for its origins and dispersal into Island South East Asia and Oceania.

猪、害虫和人类：利用生物微痕和形态学痕迹来探索东亚早期农业的起源和传播

在人类历史上农业的出现和传播是一次最重要的事件。其中关键的一点是去理解人类文明和提供一种理想的模式去研究进化的过程。尽管有多年的研究，我们对于什么是驯化、为什么驯化、在那里驯化及如何驯化等等都知之甚少。本文注重探讨东亚地区家养动物的主要标志——猪，归纳一些最近通过基因、形态学上的研究，提出家猪的起源及扩散到南亚岛屿和大洋洲的证据。

DOELMAN, Trudy（Department of Archaeology, University of Sydney, Australia）, Robin Torrence（Australian Museum, Australia）, Vladimir Popov（Far East Geological Institute, Russia）, Nickolay Kluyev, Igor Sleptsov and Irina Pantyukhina（Institute of History, Archaeology and Ethnography of the Peoples of the Far East, Russia）

[8] *Square Blocks vs Round Cobbles: The Exploitation of Basaltic Glass from Central Primorye, Far East Russia*

In the Tigrovy area of the Shkotovo Plateau, Central Primorye basaltic glass was procured from the late Paleolithic through to the Paleometal period. An Australian-Russian interdisciplinary project investigated how raw material was selected, acquired, worked, used and transported across the landscape. Excavations at a significant quarry site and nearby occupation sites show how people used different reduction strategies to work square blocks, obtained from quarries, and rounded cobbles from streams for making bifaces and microblades. Our analyses of the assemblages provide valuable insights into how and why people were creative and flexible in exploiting stone resources.

方块与圆块：俄罗斯远东滨海中心玄武玻璃的开发

Shkotovo 高原 Tigrovy 中央滨海区的玄武玻璃生产一直从旧石器持续到古金属时代。澳大利亚—俄罗斯多学科考察项目分析研究了在这一地区原材料的拣选、获取、加工、使用和运输过程。对重要采矿址和附近的居住址的发掘，显示了人们使用怎样的减缩策略来加工采自矿场的方石块和河流的圆石块来制作手斧或细石叶。我们通过对组合的分析为发现人们如何并为什么在开采石资源方面具有创造性和灵活性提供了有价值的信息。

DONG, Chengxi（SOAS, UK）

[6] *Early Museum History in China*

Museums as an enlightening cultural institution only emerged during China's search of modernization, which started at the later half of the nineteenth century. The importance of this period lies in the fact that before it there was no western museum approach in China. The attempts to develop museums at this time were, therefore, part of the wider changing intellectual, political and social climate. This paper will examine early history of museums in China, and the use of museums in China and their public actions in involving people with the past.

中国早期博物馆的历史

作为一个具有启蒙作用的文化机构，博物馆在中国寻求现代化的发展过程中出现，始于19 世纪下半叶。这一时期的重要性是基于这样一个事实，那就是在此之前中国没有西方式的博物馆。因此，这一时期发展博物馆的尝试是更广义的思想、政治与社会环境变化的一部分。本文将检视中国博物馆的早期历史、中国博物馆的使用情况以及这些博物馆在使公众回顾过去上的作用。

DONG Xinlin（Institute of Archaeology, Chinese Academy of Social Sciences, China）

[26] *The "Twenty-four Paragons of Filial Piety" as Seen on the Tomb Murals of the Northern Song, Jin, and Yuan Dynasties and Their Relation with the Koryŏ Hyohaeng Rok*

The stories of the "Twenty-four Paragons of Filial Piety" are important decorative motifs often seen in tombs of the Northern Song, Jin, and Yuan dynasties. The statistics show that these mural motifs have strong consistency over a long period in North China. Although they are somewhat different from the extant versions of the stories in such book as Guo Jujing's *All Illustrated Poems on the Twenty-four Paragons of Filial Piety*, they are closely related to the Korean version of the

Hyphaeng Rok of the Koryŏ period. This indicates that there were at least two versions of the stories of the Twenty-four Paragons of Filial Piety existed in North and South China, and the version in the *Hyphaeng Rok* are the most popular one circulated in North China during the Northern Song, Jin, and Yuan dynasties. This *Hyphaeng Rok* version also provides important evidence for the identification of tomb mural motifs.

北宋金元墓葬壁饰所见"二十四孝"故事与高丽《孝行录》

北宋金元时期，"二十四孝"故事是北方地区墓葬壁饰中的重要题材之一。北方地区墓葬壁饰所见的"二十四孝"故事题材表现出很强的一致性，与后世流行的郭居敬《全相二十四孝诗选》内容有较大差异，但是，却与高丽《孝行录》记载完全吻合。这表明在中国南北地区，民间曾存在《全相二十四孝诗选》和《孝行录》两套"二十四孝"故事系统。北宋金元时期，《孝行录》记载的"二十四孝"故事，应是中国北方地区最为流行的孝行故事版本。这为确认这一时期的墓葬壁画主题等提供了重要依据。

DOUGLAS, Janet G.（Department of Conservation and Scientific Research, Freer Gallery of Art/Arthur M. Sackler Gallery, Smithsonian, USA）

[19] *Materials of Late Neolithic Jades in the Freer and Sackler Collections*

Jade collections at the Smithsonian's Freer and Sackler Galleries provide an opportunity to study materials from three jade-working cultures active during the late Neolithic period, including Hongshan, Liangzhu and Longshan. Mineralogical characterization of nephrite jades using analytical methods is providing us with some information on the geological source of these materials. All have features suggesting they were manufactured of nephrite from geological environments associated with dolomitic marbles. Many of the jades within each cultural group, however, contain visual and chemical characteristics that suggest they share a common geological origin which is distinct from jades produced by other cultural groups. These issues will be examined in detail.

Stone materials other than nephrite were also used, particularly for axes during the late Neolithic period. Mineralogical composition of these materials will be discussed, although the geological source of these materials has not yet been researched.

佛利尔（Freer）和赛克勒（Sackler）收藏的新石器时代晚期玉器的原料

史密森学院弗利尔（Freer）和赛克勒（Sackler）艺术馆收藏的玉器，为研究新石器时代晚期红山、良渚和龙山三个制玉文明的玉材提供了一个机会。利用分析软玉的矿物特征的方法，可以提供给我们一些关于玉材的来源地的信息。所有的特征都显示玉材是来自于与白云石大理岩有关的地质环境。然而，在每个文化中的大部分玉器，包含有视觉上的和化学的特征，这些特征显示它们有一个共同的来源，这个来源和其它文化生产的玉器的来源不同。除了软玉以外，石头也被利用，在新石器时代晚期主要是制石钺。这些材料的矿物学特征将要被讨论，尽管这些玉材的矿物来源地还没有找到。

DRENNAN, Robert D.（University of Pittsburgh, USA）and Christian E. Peterson

[13] *Changing Community Patterns through Time in the Chifeng Region*

Local communities of people in daily face-to-face interaction and larger supra-local communities are the arenas in which human action and interaction create social change. Regional settlement analysis for Chifeng traces changes in the size, nature, and organization of communities at both scales, from the establishment of the first sedentary local communities, to the emergence of centralized supra-local communities, and on through sharp demographic, but not spatial, growth of

these supra-local communities. Subsequent autochthonous qualitative changes in community patterns precede a later round of change occasioned by the incursion into the region of territorial states centered elsewhere.

赤峰地区随时间变化社会模式的演变

人们日常直接交流的区域及更大一些的跨区域的社会都是人类活动和相互作用造成社会变化的舞台。赤峰地区的聚落研究追踪这两个规模的大小、性质、组织结构的变化，从首先建立定居的区域社会直到形成跨区域的集中社会；研究基于跨区域社会的人口而不是空间的急剧增长。接下来土著居民内部社会模式的性质变化先于后来由于外族入侵而造成的变化。

Drennan and Christian E. Peterson

[13] *Methods for Archaeological Population Estimation for the Chifeng Region*

Previously published analysis of systematic complete-coverage regional-scale settlement data from the Chifeng region has laid out an approach to making demographic estimates for prehistoric periods. This approach, based on the area and density of ceramics encountered on the surface, builds on a foundation well-established in settlement research in many parts of the world. Additional comparison of surface collection with sub-surface sampling amplifies previous results and advances the effort to establish a basis for converting a relative demographic index into estimates of actual numbers of inhabitants. Analysis of modern village distribution and census data also contributes to this latter effort.

赤峰区域考古学人口评估方法

以前发表的赤峰地区系统全面覆盖区域聚落资料分析采用人口统计学方法对史前时期的人口进行估算。这种根据地表陶器分布面积和密度的方法建立在世界上许多地区的聚落研究牢固的基础上。另外比较地表收集品和试掘样品扩大了先前的成果，促进了由建立相对人口统计学指标转向实际居民人口数量评估研究的发展。现代村庄分布和户口普查资料的分析也对后者很有帮助。

DU, Mei-Huei（Department of Anthropology, National Taiwan University, Taiwan）

[27] *A Study on the Site Formation Process of Saqacengalj, an Abandoned Paiwan Settlement*

With the advent of behavioral archaeology in the early 1970s, concepts on the site formation process progressively came to play an important role in the archaeological reconstructions of prehistoric populations. In the past, it was argued that archaeological data are static and can reflect past cultural phenomena directly. However, this kind of perspective was recognized in the 1970s to have serious shortcomings. Particularly, it was found that there are discontinuities between the artifacts created and deposited by a behavioral system and those that are remaining and are found in an archaeological context. As a result of the impacts of many cultural and natural forces that occur through time, it is not only the degree of archaeological remains' preservation which could be degraded, but the spatial pattern, frequencies, and morphology of materials could also be transformed or even distorted. However, since the causes and consequences of cultural and noncultural formation processes are regular and predictable, archaeologists can still eliminate the effects of site formation processes. In relation to these, the current paper therefore uses a case study of Saqacengalj, an abandoned settlement of the Southern Paiwan Group in Pin-dong District, Taiwan, to advocate the importance of site formation process research. By analyzing the condition of architectural structure and deposition in the area, and the characteristic and spatial distribution

of pot sherds, this study demonstrates that postdepositional disturbances, especially gravitation sliding and floral growth, have strongly transformed the archaeological data of Saqacengalj. This means that unless these transformations can be closely evaluated, the interpretation of archaeological remains in this aboriginal settlement would be highly suspect. In short, site formation processes must be understood and evaluated before the goal of archaeologically reconstructing the past can be realized.

遗址形成过程之研究：以排湾族旧社 Saqacemgalj 遗址为例

1970 年代行为考古学派兴起，大大颠覆了过去考古学者所认知的考古资料为静态且完全保存史前人类生活样貌之看法，而开始带起考古学界正视遗址形成过程研究的浪潮。研究者意识到，过去人们使用且沉积的器物及考古学者所发现的考古遗物二者间实际上是「不连续」的，在形成过程力量的影响下，不仅是考古材料的保存状况有所减损，其所呈现的面貌往往也会有所转变甚至扭曲，因此遗址形成过程，当是所有考古学研究所必须处理的首要课题。本文藉由分析排湾族旧社 Saqacengalj 遗址之结构残余型态、陶片遗留特征与其空间分布模式，探讨形成过程力量对考古材料所可能产生的影响，以提倡遗址形成过程研究对于考古学分析的重要性及可行性。

DYAKOVA, Olga（Institute of History, Archaeology and Ethnography of Peoples of the Far East, Russian Academy of Sciences, Vladivostok, Russia）

[8] *The Etnic Structure of Bohai State*

The state of Bohai was polyethnic. Archaeological material permitted the conclusion that indigenous Bohai residents were Mohe（Malgal）tribes. After the fall of Koguryo, a considerable number of Koguryo residents joined the Bohai state, what resulted in Koguryo earthenware having become the cultural marker. Some Koguryo residents acquired the status of crafts-men, particularly potters. The presence of stone fortresses built according to Koguryo traditions shows that Bohai held considerable number of Koguryo soldiers to defend borders. Koguryo residents also occurred within the Bohai's administrative system. Tungus Manchu population of Bohai adopted some agricultural practices from Koguryo peasants.

渤海国的地方民族风格建筑

渤海国是一个多民族国家。考古遗物得出的结论，渤海土著居民是靺鞨（Malgal）部落。高句丽（Koguryo）衰落后，相当多的高句丽人加入到渤海国，这就导致高句丽陶器成为渤海文化的标志。一些高句丽人成为工匠，特别是制陶工匠。石头城堡的出现与高句丽的传统一致，显示渤海役使大量的高句丽士兵防守国界。高句丽人也有当渤海国的行政官员。渤海国的通古斯满人从高句丽农民那里学到一些农业技术。

EDWARDS, Walter（Tenri University, Japan）

[21] *Cultural Heritage Mismanagement? Lessons from the Takamatsuzuka Kofun Murals*

The 1972 discovery at Takamatsuzuka kofun of exquisite tomb murals, previously unknown for Japan, triggered a whirlwind effort to ensure these materials' conservation. The Agency for Cultural Affairs decided the following year to seal the tomb and preserve its murals in situ; the installation of special equipment, designed to maintain appropriate temperature and humidity levels in the chamber, was complete just four years after the discovery. Photographs released in 2004, however, showed that serious damage from mold had disfigured portions of the images beyond recognition, and the Agency hurriedly announced a program to dismantle the tomb for treatment under laboratory conditions. The scale of both the preservation effort and its failure

ensure that Takamatsuzuka will have significant impact on future heritage management policy in Japan.

文化遗产的管理失当？高松塚古坟壁画的一课

1972 年发现的高松塚古坟中精美的壁画以前在日本从无人知，引起的很大的努力去确保这些物质的保存。文化厅决定在原址保存壁画并在次年封闭古坟。在发现后的四年完全装置了特别器材以保持室内的适当温度和湿度。但在 2004 年发布的照片中，可见部分被霉菌严重破坏至难以辨认的图案，文化厅紧急宣布拆除古坟到实验室中作处理。这一规模的保存力度和失败的结果都使高松塚对未来日本的遗产保护的政策产生极有意义的影响。

FALKENHAUSEN, Lothar von（University of California at Los Angeles, USA）

[1] *Introductory Remarks*

FAN, Julia（Department of Anthropology, University of Massachusetts, USA）

[7] *Health and Behavioral Change in Ancient Xinjiang（1800 BC-AD 220）*

Skeletal remains from Xinjiang can provide unique insights into interactions between Inner Asian nomads and Chinese agriculturalists and the nature of early contact and exchange along the Silk Road. This paper presents preliminary results of analyses of human remains from the archaeological sites of Nileke, Yingpan, and Yanghai in Xinjiang, from the Bronze Age to the Han dynasty（1800 BC to AD 220）. Skeletal health indices that integrate data on demography, health, diet, physical activity, and metabolic stress were collected to study the health consequences of increasing political centralization and interregional contact during this time span.

古代新疆地区健康与行为的变迁（公元前 1800 年-公元 220 年）

新疆地区发现的骨骼遗存为了解中亚游牧部落与中国农业人口之间的相互交流以及“丝绸之路”沿线早期居民交往的性质提供了一种独特的视角。这篇论文初步分析了从铜器时代到汉代（公元前 1800 到公元 220 年）新疆尼勒克、营盘以及洋海地区几处考古遗址的人骨遗存。综合了人口统计学、健康、饮食、身体活动以及代谢压力等因素的骨骼健康数据被收集起来用于研究这段时间内持续的政治中心化和地区交流对当地居民健康状况产生的影响。

FIELD, Judith（The University of Sydney, Australia）

[2] *Identifying Function and Use of Grinding Stones from Archaeological Sites: Recent Studies from Australia and China*

Linking the use of particular plant species with the development of certain food processing technologies has been a challenging problem for archaeologists investigating the prehistoric record. In Australia, the development of grass seed grinding was always argued to be a Late Holocene development though grinding stones have been recovered from a number of Pleistocene contexts. Likewise the permanent settlement of rainforests on this continent has only recently been linked to access to technologies associated with processing of toxic starchy plants. In the Chinese context the range of plants associated with early Holocene use of grinding stones has never clearly been established. In this presentation I will outline recent advances in the use of starch studies in addressing important issues associated with initial exploitation of important economic species in the archaeological record from China and Australia.

从考古学遗址识别磨粉用石器的功能：中国和澳大利亚最近的研究成果

独特食物种类的使用伴随着食物加工工艺的发展，这已经成为研究史前资料考古学家的

挑战性问题。在澳大利亚，虽然大量磨粉用石器已经在更新世的地层中被发现，但草子磨粉技术的发展仍旧往往被认为是晚全新世的发展。同样的在这个大陆雨林中的永久定居仅仅是在最近才被同有毒植物淀粉加工工艺联系起来。在中国的地层中，与早期全新世磨粉用石器相联系的植物序列还没有明确的建立。在这篇介绍中，我将联系中国和澳大利亚的考古学资料中最初经济作物的开发，概述最近在淀粉作物研究上的进展。

FISKESJO, Magnus（Cornell University, USA）

[32] *World Heritage, National Heritage: An Irresolvable Contradiction?*

In 2003, a group of prominent American and European art museums issued a declaration self-identifying as "universal museums" that must place the interest of humanity as a whole above the narrow interest of nation-states which try to reclaim antiquities in the possession of those museums. This was a major part of a new argument that has been developed on the part of certain museums and collectors to counter the rising tide of restitution demands from other countries. A few scattered voices of protest were raised from other parts of the world（Ethiopia, China, etc.）, reminding the world of the unequal historical circumstances of the making of those "universal" collections. However, perhaps because many restitution attempts have indeed been made on seemingly narrow grounds of national heritage interest, there have not been many significant attempts at formulating a counter-argument involving alternative concepts of world heritage and globalisation. I would like to address this void with concrete reference to China's recent request to the United States to place severe restrictions on U.S. trade in looted Chinese antiquities, currently under delayed review by the American government.

世界遗产、国家遗产：不可调和的矛盾？

2003 年，美国和欧洲一批优秀的艺术博物馆发表联合声明声称作为“世界博物馆”，它将建立在全人类利益基础上而凌驾于狭隘的民族-国家利益。目前有些国家正试图追回现藏于以上博物馆的古物，这是新一轮争论的核心问题：其它国家向某些博物馆和收藏家追还文物趋势日趋激烈。一些抗议之声四面八方汇聚而来（埃塞俄比亚、中国等），提醒世人这些所谓的“世界”收藏品形成时的不平等的历史境遇。然而，因为许多归还的努力仅仅是建立在表层的狭窄的国家遗产利益基础上，至今没有明显尝试建立一套完善的包括世界遗产或全球化等选择性概念在内的驳论体系。我试图从这一点出发具体参考中国近期向美国提出限制买卖劫掠于中国的古物的要求，而目前该动议列入美国政府延期审查项目。

FLAD, Rowan K.（Department of Anthropology, Harvard University, USA）, Zhanghua Jiang, Gwen Bennett, Pochan Chen, Shuicheng Li, and Lothar von Falkenhausen

[7] *The Chengdu Plain Archaeology Project – Surveying Rice Paddies in the Search for the Origins of Sanxingdui*

Starting in 2005, an international collaborative team established a survey in the Chengdu Plain of Sichuan with the focus on elucidating diachronic patterns of settlement during the late Neolithic and Bronze Ages. This paper discusses the methods used by the survey project and the results to date. Surface survey together with systematic augering has identified an increasingly dense settlement landscape over the course of the Bronze Age. We discuss the potential implications the observed patterns have concerning the social forms that existed in this part of the prehistoric Chengdu Plair..

成都平原的考古调查—在稻田里寻找三星堆的来源

2005 年，一个国际性的研究小组在成都平原开始了一项考古调查。这个调查旨在说明

此区域新石器时代晚期到青铜器时代聚落形态的变迁。这篇论文讨论了此项调查所使用的方法以及其阶段性成果。地面调查和 systematic augering 都表明整个铜器时代此地区都呈现出一种不断聚集的聚落景观。我们讨论了史前成都平原这一部分地区聚落形态在社会形式方面的潜在意义。

FREDERICK, Wendy（San Francisco State University, USA）

[16] *Archaeology and Ethnicity of the Ainu*

This paper is about the relationship between ethnicity and archaeology in the context of Ainu archaeology. I will attempt to explain and assess the ways in which the Ainu have been perceived in the framework of archaeology. The nationalistic archaeology of Japan has been framed in the nationalistic ideology of Japan. The role of archaeology in the construction and legitimization of collective cultural identities is important in archaeological theory and practice.

阿伊努人的考古和民族

本文是关于在阿伊努人考古学中种族和考古的关系。我试图解释和评价一些在考古学范围内认识阿伊努人的方法。日本民族主义考古已经被限定在日本的民族主义意识形态下。在考古学理论和方法中，考古学在解释和确认集体文化归属中扮演很重要的角色。

FULLER, Dorain, FANG Yanming, and ZHANG Hai（institute of archaeology, University College London）

[11] *Changing Agricultural Organization in Late Neolithics of Henan: Archaeobotanical Contribution form Ying River Valley*

河南新石器时代晚期农业组织的变化：来自颍河流域的古植物学信息

GAO, Xing（Institute of Vertebrate Palaeontology and Palaeoanthropology, Chinese Academy of Sciences, China）

[12] *Into the Future of East Asian Palaeolithic*

The presentation will open this panel discussion by an overview of current status of Palaeolithic archaeology in East Asia（China, Japan, Korean, and Russian East Siberia）. The progress of field investigations and research in some of key issues related to Palaeolithic technology and human evolution will be outlined. Drawn from cases studies in China, the author will discuss on-going research debates, and to address how future studies in East Asian Palaeolithic beyond today's political boarders of the nations should be coordinated, with international efforts in bringing a variety of expertise together, to treat East Asia as a broader cultural region that once created the earliest human interaction sphere in its own characters for nearly 2 million years.

东亚旧石器研究的新时代

该报告将以对东亚旧石器时代研究（包括中国、日本、韩国以及东西伯利亚）当前地位的总体回顾作为开场白。文中概述了一些与旧石器时代技术和人类进化相关的关键性进展，包括田野考古调查及研究。就中国的个案研究而言，作者将着眼于讨论现有的争议性研究，强调东亚旧石器时代的未来研究应如何超越当今国家之间的政治界限，如何将各位国际专家的意见融合在一起，并把东亚看作视作广义的文化区，在这里曾经创造出最早的人类互动圈，并维持了 2 百万年左右。

GELMAN, Evgeniya（Russia）

[8] *Subsistence Systems of Bohai People: Archaeological Evidence from Russian Maritime Region*

For this investigation archaeological evidences were got from several sites. They have different positions in hierarchical administrative system of Bohai State and centre-periphery relations. Comparative study of main parameters of subsistent system of populations has from diverse sites. Twelve kinds cultivated plants were found and between them main and auxiliary kinds were revealed. The role domestic and wild animals in economics of Bohai were examined and ratios in every group were ascertained for site from different ecological zones. Sea and river shells had particular importance in daily life of inhabitants of settlements and walled towns. Study of carbonized and wet wooden samples allowed knowing of kinds of trees using by Bohai people for different kind of constructions. Reconstruction of subsistence system expands our knowledge about economics of Bohai in comparison with Chinese chronicles and opens the new prospects in archaeology of Bohai State.

渤海人的生业模式：来自俄罗斯滨海地区的证据

为了这项调查，我们从许多考古遗址中搜集证据。它们在渤海国的等级管理系统和中心——边缘地区的关系方面拥有地位。比较研究不同遗址中人口生业模式方面的重要因素。12 种栽培作物被发现，其中已经区分出主要作物和辅助性作物。在渤海经济中，驯养的和野生的动物所占角色已被研究，其在不同生态区的遗址中所占比率也被确认。在普通聚落和城址内的居民的日常生活中，海贝和河贝具有十分重要的作用。研究炭化和水下的木头样品，可以获知渤海人在不同的建筑中使用的木材的种类。在与中国同时期的对比研究中，重建生业模式扩展了我们关于渤海经济的知识，且在渤海国考古中开创新的视角。

GILLAM, J. Christopher（University of South Carolina, USA）

[3] *Modeling Cultural Landscapes: Examples from East Asia and the Americas*

Advancements in the design and implementation of archaeological databases, geographic information systems（GIS）, and cartographic modeling enable archaeologists today to construct empirical models of past cultural landscapes at a variety of scales. The goals of this paper are to explore critical considerations in the resolution and accuracy of archaeological and GIS datasets, to highlight useful environmental GIS datasets distributed freely on the internet, and to discuss techniques for modeling prehistoric cultural landscapes using examples from East Asia and the Americas. These techniques include prediction, caloric cost modeling, least-cost path analyses, and territorial modeling.

GU, Fang（Beijing Jadeology and Jade Culture Research Center, China）

[19] *Special Characteristics of Qijia Jade Material*

Based on preliminary analysis and collection of Qijia jades, it is my thesis that due to color and alteration of this jade material, in addition to geological and chemical data, Qijia jade material has several outstanding characteristics that differ from other Late Neolithic jades. Most Qijia jades are tremolitic, and some are serpentine or sepentine-marble. Tremolitic types vary in color from indigo-white, indigo, black, and those with brown spots that have been characterized as pudding-stone. Some of the Qijia jades are from Hetian quarries or mines, suggesting that Qijia served as a middleman for introducing Hetian jade to central China.

齐家文化玉器的特殊性

基于对齐家文化玉器的初步收集与分析，我的论文主要讨论由于玉料的颜色和选择不同，再加上地质和化学的因素，齐家文化玉器有几项不同于其它新石器时代晚期玉器的显著特征。大部分齐家文化玉器是是透闪石、另有一些是蛇纹石或者蛇纹大理岩。透闪石存在不

同的颜色，诸如青白色、青色、黑色，那些带有褐色小点被称为砾岩（pudding-stone）。许多齐家文化玉器来自和田石场或者矿山，这表明齐家文化在和田玉器向中原地区传播的过程中扮演了中间人的角色。

GUPTA, Sunil（Allahabad Museum, India）and Lapteff Sergey（Miho Museum, Japan）

[20] *Early Trade in Glass Beads between the Eastern Indian Ocean and East Asian Spheres（3rd Century BC–5th Century AD）*

公元前 3 世纪至公元 5 世纪东印度洋和东亚之间早期的玻璃珠贸易

GUSEV, Sergey（Research Institute of Cultural and Natural Heritage, Russia）

[8] *Old Whailing Culture on Chukotka and Alaska*

Archaeological site Unenen near Nunligran village, Western Chukotka, was found in 1997. During 2003 and 2005 excavation seasons more then 4000 artifacts were found, such as knifes, scrapers, drills, arrowheads, wooden cups, toggle harpoons and ritual objects. There is a perfect organic preservation in cultural deposits, which let to collect numerous palaeozoological material, including shells. 9 ^{14}C dates were obtained for the site, in a range from 2990 to 3260.

Exploration of Unenen site（Chukotka, Provideniya distr.）gives an opportunity to take a new look on origin and distribution of Old Whailing culture, which was found out in 1950-60s on Cape Kruzenstern, NW Alaska. According to typological analysis it is possible to suggest cultural and chronological unity of Old Whailing site on Cape Kruzenstern, Unenen site on Chukotka, Chertov Ovrag site on Wrangel Island and some sites to the south from the Gulf of Anadyr and in the low course of the Anadyr river. It's possible to suggest relatively fast inhabitation of those areas by developed sea mammal hunters specialized on maritime subsistence. This migration was probably caused by climatic changes and new coastal line formation.

An origin of Old Whailing–Unenen tradition still unclear.

In 2007 new project of Unenen site exploration was started by the Institute of Heritage（Moskow）, Museum of Anthropology and Ethnography /Kunstkamera/（St. Petersburg）and University of Alaska Fairbanks.

楚科奇（Chukotka）和阿拉斯加的古老的 Whailing 文明

1997 年在楚科奇西部的 Nunligran 村庄附近发现了 Unenen 遗址。在 2003 到 2005 年度的发掘中，发现了 4000 多件遗物，如刀、刮刀、钻、镞、木杯、鱼叉和礼仪用品。在文化堆积中发现有有机物，搜集到大量的古动物材料，包括贝壳。在遗址中获得的 9 个 C14 标本，测定其年代范围在 2990 到 3260 年之间。

对 Unenen 遗址的研究，为探索古 Whailing 文化的起源和分布提供了一个新的视角，其在 20 世纪 50 到 60 年代的阿拉斯加西北的 Kruzenstern 海角被发现。根据类型学分析，可能暗示在 Kruzenstern 海角的古 Whailing 遗址、楚科奇的 Unenen 遗址、弗兰格尔岛的 Chertov Ovrag 遗址和阿纳德尔河南部和下游的一些遗址是属于同一个文化体。这些地区相对较快有人进入定居可能是由于捕捉海洋哺乳动物的海上狩猎者的迁徙。这样的迁徙可能是由于气候改变或海岸线的变迁。

古 Whailing - Unenen 传统的起源还不清楚。

2007 年，阿拉斯加菲尔班克斯大学、圣彼得堡民族学和人类学博物馆，遗产所（莫斯科）开始了新的研究 Unenen 的遗址课题。

HAN, Jianye（The College of Arts and Sciences of Beijing Union University, China）

[1] *Cultures in Xinjiang from the Bronze Age to the Early Iron Age*

The Prehistoric Cultures in Xinjiang can be divided into three phases: the Bronze Age, the early years of the early Iron Age, and the late phase of the early Iron Age. While Xinjiang showed a keen cultural contact with its neighboring regions in the process of cultural development during the entire Bronze Age and the early Iron Age, the region also managed to have maintained its cultural independence. Despite local cultural variations within the region, the overall tendency is toward cultural homogeneity in this ever more active process of cultural interaction.

新疆的青铜时代和早期铁器时代文化

新疆的史前文化可以分为三个阶段：青铜时代、早期铁器时代偏早阶段、早期铁器时代偏晚阶段。在整个青铜时代——早期铁器时代的文化发展过程中，新疆始终与周邻文化保持密切交流，但又相对自成系统：内部虽分不同文化，但交流日益频繁、总体大同小异。

HENRY, Donald Owen（University of Tulsa, USA）

[12] *Tracing Modern Human Behavioral Organization through Intrasite Spatial Analysis: An Example from Southwest Asia*

Imbedded within the ongoing debate on the degree to which the behaviors of Archaics and moderns may have differed are the conflicting notions and inferences related to their associated site structures; that is, the spatial and contextual relationships of artifacts, ecofacts, and features. The site structures of Archaics and moderns have been contrasted along several dimensions: cultural versus niche geography, social as opposed to technical intelligence, symbolic versus non-symbolic use of space and complex as opposed to simple activity patterns. Specifically, the proposed dichotomies in site structure shared by the studies center on the spatial distributions and variability of activity areas and hearths. Archaic site structures are thought to display a single central hearth or, more commonly, none at all in conjunction with artifacts and bones pointing to overlapping, superimposed, expedient activities in living areas. Others suggest that Archaic sites, at most, may be simply organized into two zones, living and dumping/heavy duty areas, as a consequence of natural site constraints, noxious odors, and human biomechanics. In contrast to Archaic site structure, the sites of modern foragers are described as displaying numerous, largely non-overlapping, task-specific areas that are often tethered to hearths or other features. Moreover, hearths are likely to include ones positioned in central as well as satellite settings.

A high resolution intrasite study of the 55Kya Levantine Mousterian rockshelter of Tor Faraj（southern Jordan）identified three stratified living floors that displayed 19 hearths. In an effort to better understand the hearths in the context of site structure, a metric-based, hearth pattern analysis was developed from cross-cultural ethnographic data. The study assisted in identifying the synchroneity of the use（firing）of the hearths and in developing a more precise definition of the living floors and the number of discrete occupations for each of the floors. The results of the study indicate that a commonly encountered problem in intrasite studies, the palimpsest problem, can be resolved through a hearth pattern analysis, as presented.

通过遗址内空间分析探索现代人类的行为结构：一个西南亚的例子

目前的争议集中在古代期人群和现代人行为的差异程度上，表现在互相矛盾的观点以及与遗址结构相关的推论上；就是指，器物、自然物和特征之间的空间与共存关系。古代期和现代的遗址结构在几个方面相互对立：文化与生境地理、社会与技术智力、空间的象征与非象征使用、复杂的活动形态与简单的活动形态。值得指出的是，本研究运用二分法来研究遗址结构的空间分布、活动区和灶坑的差异。一般认为，古代期遗址结构中与器物和骨头共存

的单个中心灶坑或者不存在灶坑，表明了生活区中重叠、分层、权益性的活动。其他现象说明了古代期遗址至多可以被简单地分成两个区域，生活区和重型工作区，视作自然遗址限制、有害气体和人类生物力学的结果。相对于古代期遗址结构，现代集人群的遗址反映了许多大型的非重叠特殊工作区，通常以灶坑或其他特征为划分标准。

在对 5.5 万年前黎凡特地区莫斯特文化 Tor Faraj（约旦南部）的岩厦遗址研究中，可以分辨出三层活动面，19 个灶坑。为了更好地了解遗址中的灶坑，从跨文化的民族学资料中形成了以尺寸为基础的灶坑形态分析。该研究有助于判断灶坑的使用（用火）时间，有助于形成对生活面及对每层生活面中分散居址数量的更精确定义。研究结果表明，在遗址内研究中常遇到的一个问题是“复制”，这可以用灶坑形态分析来解决。

HERNANDEZ, Mauricio（City University of New York, USA）

[7] *Population Height and the Quality of Nutrition in Ancient China*

Average population height generally increases when the quality of life and nutrition improve. In China, the adoption of large-scale cultivation methods and agriculture allowed for more food to be readily available and population size to increase. I examined several sites throughout the Neolithic: the Peiligang culture（9000-7000 BP）, Early Yangshao culture（7000-5000 BP）, Longshan culture（5000-4000 BP）, Erlitou culture（4000-3500 BP）, and Han culture（after 2206 BP）. Long bone measurements were taken of males and females in order to compare overall population height and infer the quality of nutrition through each period at different sites.

中国古代人群身高和营养质量

通常人群的平均身高会随着生活和营养质量的提高而上升。在中国，大规模栽培技术和农业的采用提供了更多持续可靠的粮食，为人口增长创造了有利条件。我曾调查了一些新石器时代遗址：裴李岗文化（距今 9000-7000 年）；早期仰韶文化（距今 7000-5000 年），龙山文化（距今 5000-4000 年），二里头文化（距今 4000-3500 年）和汉文化（距今 2206 年或更晚）。我们对男性和女性长骨进行了测量以期全面比较人群身高，从而推断出每个阶段不同遗址营养质量。

HO, Chuan Kuan（Anthropology Department, National Museum of Natural Science, Taiwan）with Chu, Whei-Lee

[24] *The Significance of Hui LAI Site in central Taiwan*

Chang Kwang Chi（1969）states that the oldest prehistoric culture in the central area is the Niu Ma Tou culture. The Hui Lai archaeological site discovered is part of the cord-marked pottery culture period in the Taichung basin area. The inhabitants were a mainly agricultural people who fished, hunted, and gathered to supplement their food supply from farming. Most surprisingly, excavation of stone materials were made of nephrites from Hua Lien east coast of Taiwan, indicating that the west coast people either interacted or traded with people on the east coast from 3000 years ago.

In addition to Niu Ma Tou culture, the Hui Lai site also contains rash pits, pile dwellings, animal bones, and 23 prone burials dated to 1300 years BP reveal that the area once was a large village of Iron age in central Taiwan. The cultural remains are distributed near the Fa Zi River area. The inhabitants relied on food sources from the river, it is unfortunate that fishing nets have yet to be found. Raw materials of stone tools and stone hammers were also unearthed. These revealed that tools were made within the village, and the development of the agriculture led to the appearance of the stone knives.

台湾中部地区惠来遗址的重要意义

绳纹红陶文化可说是台湾在空间上分布最广的史前文化，张光直博士（1969）认为中部地区史前文化层序以牛骂头文化最早，在中部地区以牛码头遗址文化层的堆积为代表。惠来遗址出现的绳纹陶显示台中盆地最早的先住民是绳纹陶的使用者，他们以农业为主，辅以渔猎、采集。出土考古遗物中以花莲来的闪玉锛凿型器和装饰品最具特色，显示三、四千年前台湾中部和东部即有互动贸易行为。

除了绳纹陶之外，惠来遗址也出土大量灰坑、柱洞、兽骨及23座俯身葬，根据碳十四测年其年代约距今1300年前属中部地区铁器时代。惠来遗址分布在筏子溪附近，应依赖河域食物来源，出土大量的生产工具如石刀、石锤等，由于遗址的文化层堆积相当厚，也显示出当时聚落内人口众多而且定居较久。

[22] *The Last Glacial Megafaunas and Paleolithic Hunters in Taiwan*

The late Chinese archaeologist Dr. Kwang-Chih Chang once said that, "Although Taiwan is small, it is diversified culturally." In Taiwan, Archaeological studies began more than a century ago, in 1896. Since then, more than 2500 prehistoric sites have been discovered. Among them, those that relate to Taiwan's Paleolithic sites are few in number, but can be considered as the tip of the iceberg. During Taiwan's time as a colony of Japan（1895-1945）, Japanese scholars hypothesized that Taiwan and Mainland China were linked during the glacial periods. The Paleolithic hunter and gatherers most likely followed the movement of megafaunas southward to the present day Taiwan Strait.

Within the last decade of the 20th century, among the animal fossils dredgred from the Penghu Channel were found human fossils and animal fossils bearing cut marks processed by Paleolithic hunters. Such discoveries will shed new light on the Paleontogical and Paleolithic researches in Taiwan. This paper will reconstruct the lifeways of Taiwan's early Paleolithic hunters and their Paleoenvironmental settings from the perspective of these new underwater fossil discoveries.

台湾最后冰河时代的动物群和旧石器时代的猎人

张光直博士曾说「台湾虽小、五脏俱全!」台湾考古学开始于1896年，至今已发现约2500个遗址。但其中旧石器时代遗址仍是少数，其出现与更新世晚期台湾陆桥有关。在日据时期（1895-1945）日本学者即假设冰河期大陆和台湾是相连的，旧石器时代晚期猎人跟随大型动物群跨越台湾海峡。

本研究主要针对近年澎湖海沟出现的人类肢骨与带有人工砍痕的哺乳类动物化石，根据这些研究证实台湾曾出现比旧石器时代晚期「长滨文化」还要早的人类。

HONGO, Hitomi（Graduate University for Advanced Studies, Japan）and Tomoko Anezaki（Gunma Museum of Natural History, Japan）

[2] *The Process of Pig Domestication in Southwest Asia and its Relevance to Understanding the Process in East Asia*

There were multiple domestication centers of pigs, both in Southwest Asia and East Asia, and probably also in Southeast Asia. Because of its omnivorous and adaptive nature, the process of pig domestication could have been different from that of other ungulates. The paper discusses the case of pig domestication in northern Fertile Crescent, which has started as early as 8500 cal. BC. The early process, however, can sometimes only be traced as gradual changes in size and exploitation patterns. This would give some insight in examining the early domestication process of pigs in East Asia.

西南亚猪的驯化过程：为研究东亚猪的驯化过程提供借鉴

在世界上有多个驯化猪的中心，比如西南亚和东亚，可能还有东南亚。由于猪是一种杂食性动物且容易适应自然，使得驯化猪的过程不同于驯化其它有蹄类动物。本文讨论的野猪的驯化，地点是在肥沃新月地带北部，最早开始于公元前 8500 年。然而，在早期阶段，有时仅仅能够追寻如体型和开发的品种的渐变。本文为研究东亚早期阶段猪的驯化提供一些新的视点。

HOSOYA, Leo Aoi（Research Institute for Humanity and Natur, Japan）

[3] *Plant Food Subsistence Strategy in the Tianluoshan, Yuyao, China and Their 'Routine-scape'*

Tianluoshan is a recently discovered Hemede culture site, where analyses of organic remains have been positively carried out. The results have revealed, in spite of the traditional image of 'rice farmers' of Hemede culture, that considerable amount of gathered plant food; acorns were used there. In this presentation, the author reconstructs how the gathering-farming strategy was reflected in their space use of the living sphere and their routine activities, based on analyses of spatial distribution of botanical remains and archaeological features such as storage facility.

中国余姚田螺山的农耕遗存和它们的面貌

田螺山是最近发现的一个河姆渡文化遗址。通过分析遗址残存有机物，结果显示，不管对河姆渡文化的水稻先民们传统印象如何，这里发现了大量植物性食物；在这里橡子也被食用。在这篇文章中，作者以分析植物残存分布和例如贮存器等考古学面貌为基础，从先民们生活环境的空间利用和日常行为活动中，复原了他们采集-耕种结合的生活方式。

HUNG, Hsiao-chun（Department of Archaeology and Natural History, Australian National University, Australia）

[2] *Were There Itinerant Jade Craftsmen in Southeast Asian Prehistory?*

东南亚史前有"漂泊的玉匠"吗？

HUNG, Ling-yu（Washington University in St. Louis, USA）, Jianfeng Cui（Peking University）, Honghai Chen（Xibei University）, Hui Wang（Gansu Provincial Institute of Cultural Relics and Archaeology）, and Jian Chen（Chendu Municipal Institute of Cultural Relics and Archaeology）

[25] *Painted Pottery and Long DistanceTtrade in Late Neolithic Northwestern China*

Formal analysis indicates that long-distance trade（over several hundred kilometers）, exotic potters, and the unskilled imitation of exotic decoration styles need to be considered for studying painted pottery yielded from the late Neolithic Majiayao, Banshan, and Machang phases（5300-4700 BP, 4700-4350 BP and 4350-4050 BP respectively）in Northwestern China. Were certain painted pots imported from some production centers or locally produced? As the amount of local production centers gradually developed, did the frequency of pottery trade decrease along time? This paper will address these questions through firsthand examinations, formal analysis and provenience study（ICP-AES）.

新石器时代晚期中国西北地区的彩陶与长途贸易

科学的分析表明，在研究中国西北新石器时代晚期马家窑、半山及马厂期（分别为距今5300-4700、4700-4350 年和 4350-4050 年）彩陶制品时，长途贸易（几百公里之外）、外来陶器以及对外来装饰的生硬模仿应当被考虑进来。这些彩陶是从一些制陶中心引进的还是本地生产的？随着本地制陶中心数量的逐步增长，陶器贸易的频率是否逐年减少？这篇文章将通过第一手的调查、科学的分析以及原创性的研究对这些问题展开探讨。

IIZUKA, Yoshiyuki（Institute of Earth Sciences, Chinese Academy of Sciences, China）

[20] *Decoding Ancient Glass: Methods for Chemical Analysis*

By studying the chemical compositions of glass artifacts lead we can learn much about the cultural background of the glass, including the possible origins of materials and the development of glass making techniques. Although a number of analytical methods for determining chemical composition have been reported, comparison studies between different analytical methods contain several problems, and, in addition, the usefulness of a particular method depends largely on the archaeological questions being asked. This paper will review available methods for chemical analysis of early glass, such as electron-, and laser-beam analyses, with iliustrations from the study of glass beads in Taiwan.

破译古代的玻璃：化学分析的方法

通过研究玻璃遗物的化学成分，我们可以获得更多的有关玻璃的文化背景，包括材料的来源和玻璃制造技术的发展。尽管大量的鉴定化学成分的分析方法已经被报道，但是对比不同的分析方法，就能发现其中有不少问题。另外，一种方法是否有用要看它是否能回答考古学上的问题。本文将继续利用化学分析早期玻璃的方法，如电子和激光扫描分析，说明台湾的玻璃珠研究。

[9] *A Metallurgical Study on the Bronzes from Anyang Royal Tombs*（with Uchida Junko）

A series of metallurgical investigation has been carried out on bronzes from the Royal Tombs and the Palace area of Yinxu site, Anyang. Studied bronzes were prepared as polished section for structure observation and quantitative chemical analysis by a scanning electron microscope attached with an energy dispersive X-ray spectrometer. Results indicate that both casting technique and mixture ratios of source material of bronzes（Copper, Tin and Lead）were already well developed for different artifacts with the time. Source materials might be suggested by existing of minor elements from micro-segregation and inclusions of bronzes.

安阳王陵出土青铜器的冶金学研究

本文对安阳殷墟遗址王陵和宫殿区出土青铜器进行了系列冶金学分析。被研究的青铜器首先被抛光以进行结构观察，并利用带有能量扩散 X 射线谱仪（energy dispersive X-ray spectrometer，EDS）的电子扫描显微镜进行化学定量分析。分析结果表明，此时无论是在青铜器铸造工艺还是在原材料（铜、锡、铅）的混合比例方面殷墟青铜器已十分发达，能够随着时代的变化制造出不同的产品。至于原料的来源，显微偏析（micro-segregation）检测出的微量元素和青铜器的内包物也许可以提供线索。

IKAWA-SMITH, Fumiko（McGill University, Canada）

[15] *Obsidian Roads of the Late Pleistocene Hunter-Gatherers in Pacific Northeast Asia*

Starting about 25,000 Cal. BP, the use of microblades in composite tools spread widely throughout Northeast Asia. Occurrences of some of the complex procedures for microblade detachment at widely separated locales could not be reasonably understood as the results of independent inventions. Additional evidence of inter-regional contacts is provided by the geochemical analysis of obsidian, which was often the favoured lithic material chosen for microblade production. Paleogeography of the north-western Pacific Rim, combined with the radiocarbon and tephro-chronological ages of the assemblages, helps us trace the procurement network, involving some open sea crossing as well as overland routes.

东北亚晚更新世的狩猎采集者的黑曜石路径

从距今25000年（补正值）开始，使用细石片的复合工具已在东北亚广泛传播。一些切割石叶的复杂工序广泛地在各地出现，并不能合理地理解为独自发明的结果。更多区域间交往的证据来自于黑曜石的地球化学分析，这种较常被选为石叶制作的材料。太平洋西北边缘的古地理学结合这些组合品的碳14和火山灰年代排序（tephro-chronological ages），帮助我们追溯获得物品的网络，包括一些跨越陆地的和面向海洋的路径。

ITO, Shinji（Kokugakuin University, Japan）

[3] *Was there the "Dark Age"?: Cultural Landscape Shift of Prehistoric Northern Ryukyu*

One of the most important achievements of recent Ryukyu archaeology is Dr. Takamiya Hiroto's new hypothesis about prehistoric human adaptation process of Okinawa Islands. In his hypothesis suggested that the possibility of depopulation period or human extinction on the prehistoric Okinawa Islands. I will discuss about this "Dark Age" problem in the northern part of Ryukyu archipelago（Okinawa, Amami and Tokara Islands）from the both view of material culture and prehistoric landscape use pattern.

"黑暗时代"是否存在？：北琉球群岛史前文化面貌的变化

最近琉球群岛考古学界最重要的一个考古成就是高宫广土博士的有关史前人类逐渐适应冲绳群岛的一个新的假说。在他的假说中称，在冲绳群岛生活的史前人类可能曾经灭绝或濒临灭绝。我将使用类型学的方法从文化因素和史前面貌两个方面来讨论琉球群岛北部（冲绳、奄美和吐噶喇列岛）"黑暗时代"的问题。

ITOH, Takao（Kyoto University, Japan）

[14] *Database of Tree Species and Uses in Wooden Objects Unearthed in Japan*

A large number of wooden objects have been unearthed from different historic sites in Japan. The wood species of these remains has been identified microscopically and published in the reports of unearthed cultural properties. It is important to make database of the excavated wood and do the statistical analysis for the deep understanding of the relation between tree species and their uses in different localities and era. The author published a database of excavated wood in Japan in 1988 for the first time. It has passed 20 years and a number of reports on wood identification have been piled up since that time. On this occasion, we made a basic list of wood artifacts composed of four successive divisions; gloss classification to detailed one, including the name of their subdivided parts. We arranged all wood artifacts according to the list. We also included ID number of each wooden object. The revised database includes the data of more than 250,000 wooden objects with more than 60,000 records. The database will give us statistical data of wood uses of a variety of species in ancient Japan.

树种资料库在日本发掘的木器上的使用

日本出土了大量不同历史时期的木器。这些遗物的树种已经在显微镜下观察得到确认并在文化遗物的发掘报告中予以发表。将发掘的树木资料做成数据库并做统计分析以期加强对不同时代地域树种和使用之间关系的认识是非常重要的。作者第一次发表了1988年日本发掘木材的数据库。20年过去了许多木材鉴定报告从那时起积累起来。在这种情况下我们将木质工具制成四级分类的基本列表。给每个分类详尽注释，包括它们下一级别包含部分的名称。根据这张表我们重新排列了所有木质工具。我们还包括了每件木器的编号。修订版数据库包含了250000多件超过60000个记录的木质工具。这个数据库可以为我们提供古代日本木材使用种属多样性的统计资料。

JI, Duxue and Guanghui Dong（Shenzhen Appraisal Institute of Cultural Heritage, China）, Fahu Chen（Lanzhou University, China）, Hui Wang（Gansu Provincial Institute of Cultural Relics and Archaeology, China）, L. Barton（Department of Anthropology, University of California-Davis, USA）

[18] *The Origin and Development of Agriculture in Northwestern China - Evidence from the Survey in the Hulu and Xihanshui Reaches*

The origin of agriculture has two models in the world, agriculture evolved independently from the local hunter-gathering and agriculture introduced from the surrounding region. Of perhaps ten instances known worldwide in which, north China is the only one where it does not seem to unfold in situ, from local hunter-gatherers.

Here we rebuild the local agriculture's process in the reaches of Hulu and Xihanshui by intensive agriculture survey during 2004-2006, and find that *Panicum miliaceum* was firstly domesticated in Dadiwan 1, prospered in Late Banpo and taken place by *Setaria italica* since phrase Miaodiao of Yangshao Culture. Based on the other records in Xilamulunhe reaches in Inner Mongolia and Yi-Luo reaches in Henan province, hunter-gathering was very popular with very few domesticated seeds during 8-7ka, but it turned into developed agriculture in Late Banpo after 6.3ka, so we think that Late Dadiwan 1 and Late Banpo is a crucial key for the transition from hunter-gathering to agriculture in northern China. Meanwhile, where *Panicum miliaceum* originated in the transition zone from grassland to forest in northern China is different from the moister central China where *Setaria italica* developed. Additionally, the westmost and the earliest *Oryza sativa* was also a good find in Lixian.

中国西北地区旱地粟作农业的起源与发展---甘肃葫芦河和西汉水流域农业考古调查结果分析

世界农业起源可以概括为两种基本模式，一种是农业是在当地采集狩猎经济基础发展起来的；另一种是本地农业的发生是周围其它地区农业扩散的结果。作为粟和黍两种作物的起源地，大家认为中国北方旱地粟作农业的起源遵循第一模式，但是现有考古证据并不能为这一农业发展过程提供充足的证据。

2004-2006 年间，作者等人先后以甘肃的葫芦河流域和西汉水流域为中心做了大量的农业考古调查，结果发现，在大地湾一期（距今 8-7 千年）该地区开始种植和培育黍，到了仰韶文化半坡期晚段（距今 6.3-6 千年）黍的数量非常多，并且出现了一定数量的粟。然而，从庙底沟（距今 6-5.5 千年）开始，以黍为主的作物体系被以粟为主的作物体系取代，之后这一地区基本延续了以粟为主的农业传统。

根据上述研究可知，在大地湾一期人类虽然开始少量培育和种植作物黍，但其经济主体还是以采集狩猎经济，但到了仰韶文化半坡期，农作物黍的比重迅速增加，因此从大地一湾一期到仰韶文化半坡期之间是研究本地区农业起源的关键所在，而并非距今 8-7 千年以及之前的阶段。同时，结合中国北方其它地区粟和黍的发现，作者提出黍和粟两种植物可能起源与不同的地区，黍可能起源于中国北方的农业森林---草原过流带，而粟更有可能发生于中原地区。

JIA, Weiming Peter（University of Sydney, Australia）and Xinhua Wu（Institute of Archaeology, Chinese Academy of Social Sciences）

[18] *Initial Results of Floatation at the Luanzanggang Site in Xinjiang*

The initial result of floatation at the Luanzanggang site indicates the early farming has occurred

during the Bronze Age on the northern Tianshan slope of Zhungerer Basin. The
crops seeds found during the floatation shows this farming was multi-crops which possibly
contained wheat, millet, barley. As parallel reference, crop seeds were also found at Wupu, Harmi,
and Xiaohe cemetery around 2000BC. These crops should come from different area during the
early Bronze Age, such as wheat and barley were possibly brought here from further west, Central
Asia and West Asia. Through the transitional zone, Zhunggerer Basin, Xinjiang, these crops were
brought to the further east Upper Yellow River and central China. But millet should follw the same
route but with a opposite direction, from central China to Xinjiang and further west. This reflects
the early connection between east and west. However, crop seeds foun at Luanzanggang is the first
time report from Zhunggerer Basin and more similar discoveries should be presented along with
the floatation process in further fieldwork.

新疆农业种植的新证据：乱葬岗子遗址浮选的初步结果

乱葬岗子遗址浮选的初步结果表明了当时旱地农业的存在和东西方的交流。旱地农业在青铜时代已成为准噶尔盆地天山北坡的主要经济类型之一。浮选结果中的多种旱地种植谷物的发现，例如小麦，大麦，小米，黄米和可能的高粱的出现说明了当时的农业已进入了多种谷物种植的阶段。与这一遗址相邻的天山南面的五堡，哈密和洋海墓地，黄米和小麦均有发现。另外还有孔雀河流域的小河、古墓沟墓地也发现了小麦和黄米，时代在公元前 2000 年左右的青铜时代。所有这些谷物很有可能是在青铜时代早期从不同的地方传入的。像小麦和大麦可能是从更远的西部，如中亚，西亚传入的。这些谷物通过新疆，准噶尔盆地和塔里木盆地又传到东面的黄河上游直致中原地区。但是黄米和小米是经过相反的路线，从中原进入黄河上游，再到新疆及中亚和更西的地区。这一相互的传播反映了早期东西方的联系。乱葬岗子遗址浮选的初步结果其种植谷物是在准噶尔盆地青铜时代的首次发现。随着将来更多的浮选工作的开展，新的、或与乱葬岗子浮选结果相似的也将会出现在田野工作中。

JIANG, Zhilong（Yunnan Provincial Institute of Cultural Relics and Archaeology, China）

[25] *Preliminary insight on Bronze Age political organization based on settlement studies in the Lake Dian Basin, Yunnan China*

In the 50 years since the discovery of the King of Dian tomb, the sociopolitical organization of the so-called Dian Kingdom remains poorly understood due to a paucity of research on occupation sites from the Bronze Age period. The recent discovery and excavation of a few known sites demonstrate a contrastive view of economic and social activity from portrayals depicted on bronze drums and cowrie shell containers. This paper presents preliminary findings from "shellmound" occupation sites and discusses the distribution of settlements relative to the "elite" cemetery grounds. Our discussion then evaluates how the data measures up to various working models proposed for Bronze Age political formations.

中国云南滇池流域青铜器时代行政体制初现于群居部落之研究

自滇王墓发现至今近十多年来，由于对青铜器时代相关区域的疏于研究，因此后来对所谓滇王时代（约 500BC）的社会行政体制亦缺少了解。最近在少数相关区域陆续挖掘发现，从出土之铜鼓和贮贝器可证明比对当时的社会状态和经济活动。本摘要即是要为探讨从贝丘区遗址域的初现到部落葬区间之关联性。我们自讨论到评估就是为了要在未来对青铜器时代的行政经济形成研究提出资料的建文件步骤和分类的工作进行模式。

JIN, Guiyun（Department of Archaeology, Shandong University, China）

[11] *Neolithic Rice-paddy from the Zhaojiazhuang Site, Shandong*

To identify and study the Neolithic rice-paddy in Shandong, eastern China, is not only an important issue in the development of Chinese rice agriculture, but also a key part of the study on rice spread in East Asia. Due to the limitation of archaeological materials and the research methods, there have been no discoveries about the Neolithic rice-paddy in Shandong Province for a long time. Based on the identification of possible rice-paddy by archaeological excavation, phytolith analysis of soil samples from this "paddy" has been systematically carried out and the results have shown a 4600-4300 year old rice-paddy preserved at the Zhaojiazhuang site. This is the first examination and study of the rice-paddy in North China by systematic phytolith analysis, which is very important for the Neolithic archaeological research and the study of the eastward spread of rice agricultural techniques in East Asia.

山东赵家庄遗址新石器时代的水稻

辨认和研究中国东部山东地区的水稻，不仅是中国稻作农业发展的一个重要问题，也是东亚水稻传播研究的重要组成部分。由于考古资料和研究方法的限制，在很长一段时期内，山东地区没有发现新石器时代的水稻遗存。在对考古出土的疑似水稻遗存进行初步辨别的基础上，通过从这些水稻中所提取的土壤样品的系统植物硅酸体分析，赵家庄遗址发现了4600-4300年前的水稻遗存。这是通过系统的植物硅酸体分析对华北地区水稻进行测试和研究的首次尝试，对于新石器时代考古研究和东亚稻作农业技术的东向传播研究都具有重要意义。

JUNKO, Furihata, Takayasu Koezuka, Junichiro Tatsumi（Nara National Research Institute for Cultural Properties, Japan）

[20] *Two Radiographic Techniques for the Nondestructive Study of Glass Beads*

This paper reports the use of two nondestructive methods, CR（computed radiography）and AR（auto-radiography）, for the study of glass beads excavated in Japan. Initially, large numbers of glass beads may be separated into lead glass and alkali glass groups by comparing PSL（photostimulated luminescence）values with density as determined from X-ray images. Further classification of the samples into soda and potash glass is possible by means of autoradiography, depending on the weak radiation from potassium. Using these methods, the authors found that the compositions of glass beads excavated in Japan varied with the time period. In addition, the CR method gave an insight into the production technology for the beads.

两种用于无损研究玻璃珠的射线照相术

本文介绍使用两种无损方法，CR（计算机X线摄影）和AR（自动射线照相术），以研究日本发现的玻璃珠。第一步，通过比较PSL（光激励发光）和X光片得到的密度，把大量的玻璃珠分成铅玻璃和碱玻璃两类。然后通过自动射线照相，进一步把这些样品分成苏打和碳酸钾玻璃，主要是是靠钾较弱的放射性。使用这些方法，作者发现日本出土的玻璃珠成分随时间的变化而变化。另外，CR（计算机X线摄影）可以深入研究玻璃珠的生产技术。

KAMIJO, Nobuhiko（Kyushu University, Japan）

[8] *Agricultural Diffusion from the Use Wear Analysis of Ground Stone*

This paper supposes how the prehistoric farming technology diffuses to the Japanese Islands from analysis of Ground Stone by introducing not only the morphological analysis but also the use-wear analysis. As a result, two sets that differed from function and uses were recognized, called saddle quern and polish/pound/indentation stones. The composition of the sets is different according to the locality and the location. Therefore, it is supposed that the reception of the food processing

technique with the farming is not the monotheistic and drastic change at least, but compound and gradual change, and combined with the conventional technique.

通过磨石（Ground Stone）的微痕分析来看农业的传播

本文不但利用形态分析，而且也利用微痕分析的方法分析磨石（Ground Stone）的传入，以此来推断史前的农业技术是怎样传入到日本列岛。结果，鉴别出两组在功能和使用上不同的工具，分别是马鞍形石磨和用于磨、捣、碾的石器。这些石器的组合根据所处位置和地点的不同而不同。所以，我们假设农业的食物加工技术，至少不是单一的和剧烈的变化，而是复杂的和逐渐的变化，同时也混有传统的技术。

KANEGAE, Kenji（The International University Of Kagoshima, Japan）and Daisuke Tokudome

[1] *A Preliminary Study of the Color Variation of Pottery of the Early Bronze Age in China: The Case Study of Pots Excavated at the Erlitou Site*

KANG, Baong W（Department of Cultural Resources Studies, Gyeongju University, Korea）

[15] *The Role of Long-distance Exchange in Socio-political Development in Proto-historic Korea*

Many archaeologists have considered long-distance exchange to be one of the most important mechanisms in the development of early complex societies. The Korean peninsula is not an exception, since a great number of imported artifacts have been identified at many different archaeological sites in Korea. In addition, early Chinese historical literary sources provide brief statements of merchandises, processes, and the people（s）involved in the interregional exchange between Chinese dynasties and polities located in Korea. Combining literary sources with artifacts discovered in various locations of Korea, this paper will examine the role of long-distance exchange in the development of socio-political complexity in the Korean peninsula.

KANG, In UK（Pukyong National Univerisity, Korea）

[9] *Alternative Development of Iron Making in the East Asia in the First Half of 1st Millennium BC-Evidence from the Newly Excavated Iron Tools from Barabash-3（Yankovsky Culture）in the Far East Region of Russia*

Newly excavated site Barabash-3 shed light on the existence of aiternative tradition of iron making besides China in the Far East in the 1st millenium BC. Authour argues the reason why and how it could be possible in the 'periphery' from Chinese civilization.

公元前第一千年纪初期东亚制铁——基于最新在俄罗斯远东地区的 Yankovsky 文化 Barabash-3 发现的铁质工具

新发掘的 Barabash-3 弄清楚了在公元前第一千纪远东地区除中国外的冶铁传统的存在。作者分析它为什么和怎样在中华文化外围存在的原因。

KARALI-GIANNAKOPOULOU, Ioulia（Lilian）（University of Athens-Greece, Greece）

[21] *Collecting Shells: Edward Morse and the 1878 Omori Excavations*

The Omori Excavations in 1878 as the first stratigraphically excavated site in Japan launched the field of pre-historic archaeological studies. This paper will analyze Edward Morse's report on "Shell Mounds of Omori（1879）" focusing on his classification methods for arranging shells, bones, pottery and stone tools. This body of data would constitute Tokyo University's first zoological specimens laboratory, the predecessor to today's Tokyo University Museum. Because

Tokyo University was the only specimens laboratory that had trained students in biology and archaeology, by the 1890s, all prehistoric finds in Japan was sent by Meiji government decree to the Tokyo University Anthropological Society（1893）.

贝壳的采集：Edward Morse 和 1878 年的大森发掘

1878 年的大森发掘是在日本首次使用地层学方法发掘，引领了史前考古研究的开始。这篇文章将分析 Edward Morse 在 1879 年的"大森贝塚"报告，聚焦在他的排列贝壳，骨头，陶器和石器的分类方法。这些数据构成了东京大学第一个动物学样本实验室，也是今日东京大学博物馆的前身。由于东京大学有唯一的样本实验室教授学生生物学和考古学，在 19 世纪 90 年代，明治政府命令日本所有的史前发现物都送去东京大学人类学学会（1893）。

KATO, Hirofumi（Hokkaido University, Japan）

[22] *The Origin and Lineage of Blade and Microblade Complex in Hokkaido Island*

The oldest microblade complex in Hokkaido Island is about 20,000 years ago. This is also the oldest one in the Japanese archipelago. Regarding the relationship of lithic complex and prehistoric people, the origin and the lineage of Paleolithic culture in Hokkaido Island are very important in the development of Paleolithic culture in East Asia. In my presentation, I would like to examine the process of emargence of the Upper Paleolithic culture in Hokkaido Island with Tephra chronology, and to discuss about the origin and the lineage of blade and microblade complex from their comparative examinations.

北海道石片和石叶社会的起源和发展

北海道发现的最早的细石叶组合工具距今大约 2 万年，这也是日本列岛发现的最早的细石叶组合工具。研究北海道旧石器文化的起源及文化之间的关系也就是研究石器组合和史前人类的关系，对于研究东亚旧石器文化的发展有重要意义。通过火山灰测定年代，我将探究北海道旧石器晚期文化的发生和发展过程，并且探讨石叶和细石叶工具组合的起源及两者的关系。

KAUTZ, Sarah（Department of Anthropology, University of Chicago, USA）

[28] *Facilitating Exchange; Interpreting Space and Identity at Dejima*

Across the globe, colonialism and imperialism often favored European dominance within localized contexts. Scholars have asserted indigenous roles in cultural interaction via resistance and other means. However, early European interaction with Japan turns many familiar aspects of colonialism on end. Isolated in peripheral enclaves, Europeans were obliged to negotiate the Japanese political economy. Cloistered on the man-made island of Dejima in Nagasaki Harbor from 1641 to 1853, Dutch occupants lived under the sustained, rigid control of the indigenous government. This paper explores how material culture and artificial "space" informed the identity, agency, and practices of Dejima's inhabitants and visitors.

贸易的动力：阐释出岛的空间和性质

在全球范围内，殖民主义和帝国主义经常使欧洲在一些地区占有优势。学者们强调过本地角色在文化交流中通过排斥和其它方法起的作用。然而，早期欧洲和日本之间的交流使得很多殖民主义方面的相似性转向终结。由于被孤立在外围的飞地，欧洲人不得不与日本的政治体系进行协商。从 1641 年到 1853 年间，居住在长崎人造的出岛的荷兰商人，就在地方政府持续不变的、严格的控制之下生活。本文探究物质文化和人造空间怎样形成出岛居民和外来者的身份、地位和活动。

KEATES, Susan G.

[32] *Issues of Homo Erectus and Homo Sapiens Dispersal in China*

The known geographic distribution of *Homo erectus* and archaic and modern *Homo sapiens* in China shows a concentration in the eastern half of the country and extending over different environments. This paper will examine how geography and climatic oscillations affected hominid dispersal during the Pleistocene and if dispersal behaviour differed between the earlier and later species of *Homo*. The role of faunal resources in hominid diet was probably a most critical aspect in adaptation throughout the Pleistocene, and I will outline its relationship to dispersal strategies.

中国的直立人和智人的问题

众所周知，在中国直立人，早期和现代智人的地理分布显示主要在东部，遍布于不同的环境中。本文将研究在更新世地理和气候的变动怎样影响早期人类的分布，及早期和晚期的人类的分布是否不同。原始人类的食谱中的动物资源，在适应整个更新世中可能非常关键，我将列出其分布模式的关系。

KIKAWADA, Osamu（Institute of History and Philology, Academia Sinica）and Daisuke Tokudome

[1] *The Emergence and Meanings of "Huaxia State Complex": the Chinese Social Structure of the So-called "Xia, Shang, Zhou" Period*

During the second millennium BC, Erlitou culture emerged in the mid-Yellow River Valley. It was succeeded by Shang and Zhou Dynasties. In recent years, Japanese scholars labeled these states as "early dynasties". In this period, many states established in the Yellow River and Yangtze River valleys and gradually expanded their territories. This development eventually led to the emergence of the seven major states during the Warring States period. In this paper, I label these states as "Huaxia state complex" and compare them with early states and chiefdoms during the later Chinese neolithic period, evaluate their significance in early Chinese history.

"华夏国家联合体"的出现和含义：所谓"夏商周时期"中国的社会结构

二里头文化形成于公元前两千纪的黄河中游，继之以商、周王朝。近年来，日本学者将这些国家称之为"早期王朝"。在这个时期内，许多国家形成于黄河及长江流域，它们逐步进行领土扩张。这个发展过程最终导致战国七雄的出现。在本文中，我称上述这些国家为"华夏国家联合体"，并在它们与中国新石器时代晚期的早期国家和酋邦之间进行比较，同时审视它们在中国早期历史中的意义。

KIM, Byung-joon（Hallym University, Korea）

[26] *Distribution and Buried Goods of Han Tombs*

When it comes to analyze tombs, we are used to employ some factors with which we would classify and characterize them, i.e., size, period and rank when the dead were alive, etc. Now I'm trying to add simple one more thing. That is the distribution of the tombs. Especially late Warring States period and its successive Han period are well known for compulsory moving people for its control over the people. According to my previous research, it is obvious that Han tombs were centered near to the prefecture castles. I would assert that we are able to find some features that appear in the buried goods according to the distance to the political centers of that period.

汉墓的分布及陪葬品

以前当我们分析墓葬的时候，往往要使用一些区分它们的要素，例如，大小，年代，墓主生前的等级等等。现在我尝试再加一个简单的要素。那就是墓葬的分布。众所同知，特别

是战国末年至汉代，政权都为加强统治强迫人民迁移。根据我最近的研究，汉墓分布明显以辖区要塞为中心。我断言，根据距离同一期的政治中心的远近，从出土的陪葬器物中我们能够找到一些的特征。

KIM, Gwon Gu（Department of Korean Studies, Keimyung University, Korea）

[6] *A Critical Review of Major Issues in the Public Archaeology of the North-eastern Asian Countries*

This paper aims to evaluate major issues in the East Asian Public Archaeology and reveal problems as well as practical solutions. So this paper is designed to find out more reliable research attitudes. This paper will deal with changing paradigms in archaeological researches as well as shifts in research issues in the recent decades in East Asia, particularly Koreas, China, and Japan. The issues in the public archaeologies this paper deal with will include ethnicity isssues in the contesting past with neighbours, Jomon people's role in Early Yayoi Period, changing Chinese archaeological paradigms, issues on distortion of the past by way of history textbook and so on. This paper will reconsider socio-political situations which lead to such ways of using public archaeology in East Asia. It also try to trace what archaeologists have been missed, which shoud not be missed for archaeological researches. Some suggestions will be made for more reliable future researches. Archaeologists are required to reconstruct what happened in the past rather than projecting their own interpretations into the past, although it is not an easy task.

东北亚国家的公共考古学中的一个主要议题的关键性评论

本文的目的是评价东亚公共考古的主要问题和揭示问题以及提出解决方法。所以本文计划寻找更加可靠的研究态度。本文将解决考古研究中范例的改变以及在东亚近几十年来研究课题的改变，特别是韩国、朝鲜、中国和日本。本文解决的公众考古中的议题，包括古代和邻国竞争中的民族划分问题、在早期弥生时代的绳文文化的角色问题、中国考古范例的改变、篡改历史课本的问题等等。本文将重新考虑社会政治形势，及在东亚其引导的这些利用公众考古的方法。也尝试探索考古学家所忽视的东西，对于考古研究来说这些是不应该丢失的。有一些建议对于未来考古研究来说更加有帮助。考古学家需要重建过去发生了什么，而不是把他们自己的解释强加给过去，尽管这不是一项容易的任务。

KIM, Gyu-ho（(Department of Conservation Science for Cultural Properties, Kongju National University, Korea）

[20] *Glass and Glass Crucibles from Wanggnun-ni*

The extensive archaeological remains at the Baekje Kingdom site of Wanggung-ni, Iksan, in South Jeolla Province, Korea, include a seventh century workshop area that was later covered by the construction of a Buddhist Temple. Remains of glass, gold and bronze artefacts, along with ceramic crucibles used in the working of these materials, provide evidence for a multi-craft high temperature technology centre. We will report the results of both chemical compositional and lead isotope analyses for the Wanggung-ni glass, some of the earliest lead-silica glass in East Asia, as well as review the evidence for primary glass production at Wanggung-ni.

王宫里的玻璃和制玻璃的坩埚

韩国全罗南道益山（Iksan）的百济王国的王宫里（Wanggung-ni）遗址有大量考古遗迹，包括有 7 世纪的作坊区，被后来的佛教庙宇建筑叠压。玻璃、黄金和青铜制品的遗物，还有加工这些材料的瓷坩埚，显示这里当时是一个使用高温技术的多种原料加工中心。我们将报道王宫里的玻璃的化学成分和铅同位素的分析结果，东亚最早的一些铅硅玻璃，也回顾在王

宫里最初的玻璃生产的证据。

KIM, Jongil（Seoul National University, Seoul, Korea）

[3] *Topophilia with Life and Death: The Formation of Agricultural Landscape in the Korean Bronze Age*

This paper aims to explore a way of formation of agricultural landscape in Korean Bronze Age. It will be argued that the agricultural landscape of the Bronze Age community in Korea, would be formed in the course of signifying and symbolising life, death and every day life of the people in a specific way. For example, they would intend to separate and signify the places of life, death and production, represented by house, burial and paddy field respectively and form a specific agricultural landscape, 2）the separated and signified places would be recognised in a specific way（e.g. a place related to ancestor or the past）by individuals and community throughout daily experience on their materialised expression（e.g. house and burial）and becomes a resource of social practice and power execution, 3）a specific type of 'generative rule', in particular, a generative rule of burial construction（e.g. emphasis on equality and communality）would affect to individuals and community in this experience and recognition, 4）people who left such pit houses, burials, paddy field and other types of site for production would formed multiple communities in a residential group.

KIM, Minkoo（Department of Anthropology, Chonnam National University, Korea）

[11] *Factors Determining Size Variability of Carbonized Wheat Grains（Triticum aestivum L.）from Archaeological Sites: A Case Study from South Korea*

Wheat（Triticum aestivum L.）grains recovered from seven sites dated to the Proto-Three-Kingdoms period（circa 1-300 AD）in Korea were measured. The comparisons of length, breadth and thickness of the carbonized grains show that there are statistically significant size differences among the sites. This observation leads to the question of whether the differences are due to the effects of domestication, different charring conditions, genetic differences, or environmental factors. The analysis in this study, involving experimental charring of modern wheat grains, suggests that the observed patterns are best explained by genetic and/or environmental factors, and are only indirectly related to domestication processes and charring conditions. The result of the analysis is discussed in relation to the hypothetical agricultural systems of the Proto-Three-Kingdoms period.

决定考古遗址中炭化小麦颗粒尺寸变化的因素：一个韩国的个案研究

对朝鲜半岛七个原三国时代(大约公元 1-300 年)遗址出土的小麦(Triticum. aestivum L.)颗粒进行了测量。不同遗址的碳化颗粒的长度、宽度和厚度的比较显示了在统计学意义上的相当大的差异。这一观察提出了问题，即这种不同应归结于驯化的影响、不同的烧焦的情况、基因区别，或环境因素的作用。在这项研究的分析中，包括实验性地烧焦现代的麦子颗粒，被观察的样品显示出基因和环境因素是最好的解释，驯化过程和烧焦的情况只是间接地有关。分析的结果被用作谈论其与朝鲜半岛前三国时代的农业系统假说的关系。

KIZAWA, Naoko（Gangoji Institute for Research of Cultural Property, Japan）

[14] *Meanings of Identification of Natural Wood Species for Archaeological Study - the Present Situation in Japan*

Identification of wood species of excavated wooden artifacts is getting popular in Japan. Main

purpose of identification is to understand how they selected the species to specific purpose. Reconstruction of the vegetation is another purpose. To reveal the latter one we have to know not only the tendency of wood species of artificial objects but also that of the natural wood（rough wood）. This report deals with the recent research and its results of identification of wood species of natural wood.

日本考古学目前研究的自然木材种属鉴定方法

对发掘的木质工具进行种属鉴定在日本变得越来越流行。鉴定的主要目的在于人们如何针对特殊的用途选择特定种属。植被复原是另一个目的。为了实现后者，我们不但要掌握制作器物树种的选择趋势，而且还要清楚自然树木的种属趋势（未加工的木材），本文即对自然树种的鉴定进行了最新研究。

KLUYEV, Nikolay（Institute of History, Archaeology and Ethnology of the Peoples of the Far East, Russian Academy of Science, Russia）

[8] *New Archaeological Discoveries in the Far East of Russia（an Epoch of Paleometal）*

Last years archeologists of Primorye（Far East of Russia）have made the important discoveries:1. For the first time in region the burial ground with burial places in stone chambers has been found out. It has the nearest analogies in sites of a Bronze Age in Jilin province（China）. 2. For the first time in Primorye the rests of workshop on processing iron（yankovskaya culture）are investigated. The workshop is dated the middle of 1 millennium BC. 3. For the first time the ritual complex of yankovskaya archeological culture has been found out. It has no analogies in archeology of Primorye. The received new data have essentially expanded our knowledge on archeology of the Far East of Russia.

俄罗斯远东新的考古发现（古代金属的新纪元）

几年前，俄国远东滨海地区的考古学家们做出了几项重要发现：1.第一次发现了与中国吉林省的青铜时代遗址十分近似的石室墓；2.首次对属于远东 yankovskaya 文化的公元前 10 世纪中期的铁器作坊遗迹进行了调查研究；3.首次发现了属于 yankovskaya 考古学文化的宗教聚落。这一类型在远东尚属首例。被证实的资料从本质上扩展了我们对俄远东考古学的认识。

KNAPP, Keith N.（The Citadel, The Military College of South Carolina, USA）

[28] *Using Artifacts to Date Texts: The Case of the Accounts of Filial Children Manuscripts in Kyoto*

In Kyoto, Japan, there exist two manuscripts written in classical Chinese entitled *Xiaozi Zhuan*. Both texts are Japanese copies of supposedly Chinese originals. But how do we date these texts and prove that they were transmitted from China? One of the methods developed by Japanese scholars has been to use the images and cartouches found on excavated artifacts adorned with filial piety stories to determine the provenance and date of these two texts. This paper will summarize these findings and show that beyond a doubt these manuscripts date to China's early medieval period.

利用古器物进行文本断代：以《孝子传》为例

在日本京都，有两种中国经典著作《孝子传》的手抄本。每一种日文抄本都被认为是从中文原著翻译的。但是，究竟怎样对这两种抄本进行年代断定，证明他们是从中国传播而来的呢？一种方法是日本学者提出的，利用装饰有孝子故事的出土古器物的图像与漩涡装饰来证明书的出处以及两种抄本的时间。这篇论文将总结这些结论，并对将其时代定为中国中世

纪早期的观点提出质疑。

KOHL, Philip（Wellesley College, USA）

[9] *Practical Uses of Bronze Age Metals in Southwest Asia and the Western Eurasian Steppes: Comparisons and Contrasts with East Asia*

This paper focuses on the "standard" tools of the Early and Middle Bronze Circumpontic Metallurgical Province and different Late Bronze Metallurgical Provinces. Hoards of metal tools have been recovered from early 2nd millennium sites in Mesopotamia, and bronze sickles and stone sickle molds have been excavated on later sites in southern Ukraine. The metal tools of West Asia and the western Eurasian steppes are contrasted with those from East Asia, exploring the question of the integration of bronzes into the daily activities and subsistence practices of the inhabitants of West and East Asia during the Bronze Age.

西南亚与欧亚草原西部青铜时期金属的作用：与东亚的比较研究

本文聚焦于古代标准工具和青铜时代中晚期冶金区的不同之处。窖藏的金属工具已经从2000年前的美索不达米亚遗址发掘出来，而青铜镰和石镰范也从南乌克兰晚期遗址中出土。将西南亚与西欧的青铜器和东亚的做对比，探索青铜中的差异，从而深入青铜时代东西亚居民的日常活动和实际生活。

KOMISSAROV, Sergai（Institute of Archaeology Ethnography of Siberian Branch of RAN, Russia）and Viacheslav MOLODIN

[28] *Xiaohe Culture of Xinjiang and Its North Asian Affinities*

One of remarkable achivment of Chinese archaeology is rediscovery of Xiaohe culture in Lop Nor Region. Natural conservation of mummies' graves with wooden, woollen, felt artifacts gives us the picture of developed society with complex rituals. But on the contrast to abandance of organic materials, nor sherds of ceramics, neither piece of metal was found. But namely these categories of objects are used in comparative studies. So it makes difficult to determine chronology as well as origin of Xiaohe Culture. Paper presents materials from early Bronze Age cultures of Northern and Central Asia to discuss the dates and direction of contacts.

新疆的小河文化和其在北亚地区的近亲

中国考古的标志性成就之一就是在罗布泊地区重新发现小河文化。带有木头、羊毛和毡制品遗物的干尸的自然保护，提供给我们一幅拥有复杂礼仪的发达的社会画面。但是与大量的有机遗物相比，既没有发现陶器残片，也没有发现金属残片。但是仅仅凭这些遗物的对比研究很难确定小河文化的年代及起源。本文提供了一些北亚和中亚早期青铜时代文化的遗物，来研究时代和直接关系。

KUZMIN, Yaroslav V.（Pacific Institute of Geography, Far Eastern Branch of the Russian Academy of Sciences, Russia）

[18] *Pottery versus Agriculture: What Was First in Northeast Asia?*

Pottery（i.e. fired clay vessels）originated in Northeast Asia in the terminal Pleistocene, ca. 13,700-13,300 BP（uncalibrated）(Kuzmin 2006). Agriculture emerged only in the Holocene. The earliest trace of millet cultivation in Northern China can now be dated to ca. 7700 BP. Rice domestication in South China is now securely dated to only ca. 5200 BP(Fuller et al. 2007), while before it was assumed to appear at ca. 10,000-8000 BP. Pottery in Northeast Asia definitely preceded agriculture; containers made out of burnt clay were used by sedentary hunter-gatherers

for storage and processing of different types of food.

陶器与农业：在东北亚哪一种最先出现

更新世晚期在东北亚陶器（经过火烧烤）出现，时间是距今 13700-13300 年（未校正）。农业出现仅仅是在全新世。中国北部最早的粟作农业，现在可以追溯到距今 7700 年。中国南部的水稻种植现在也仅能追溯到距今 5200 年，过去曾假定它在距今 10000-8000 年之间出现。东北亚的陶器明显早于农业：烧制的陶质容器被定居的狩猎采集者储存和处理不同类型的食物。

KUZMIN, Yaroslav V.（Pacific Institute of Geography, Far Eastern Branch of the Russian Academy of Sciences, Russia）, Michael D. Glascock and Vladimir K. Popov

[15] *Sources of Archaeological Obsidian in Northeast Asia: An Update*

Since 1992, we investigate sources of volcanic glass for prehistoric complexes of the Russian Far East and adjacent regions. Geochemical analysis revealed at least three major sources of obsidian in the Maritime Province and the Amur River basin: Basaltic and Obluchie plateaus, and the Paektusan Volcano. On Sakhalin Island, all obsidian was acquired from neighboring Hokkaido Island. On Kamchatka Peninsula, several sources（at least 16 have been detected）were used in prehistory. The Paektusan Volcano was the primary supplier of high-quality volcanic glass to the Palaeolithic and Neolithic communities of the Korean Peninsula, and to nearby regions of China and Russia.

东北亚黑曜石使用的考古学证据：一个补充

从 1992 年以来，我们调查了俄国东亚及其邻近地区史前聚落火成岩的来源。地质分析显示滨海省和黑龙江盆地的黑曜石至少有三个主要来源，分别是：玄武岩和 Obluchie 高原，和白头山（Paektusan，火山）。在库页岛，所有的黑曜石都是从邻近的北海道岛获得的。在堪察加半岛，一些黑曜石来源（至少 16 个已探明的）在史前就已经被利用了。白头山是朝鲜半岛及中、俄邻近地区石器时代聚落高品质火成岩的主要来源。

LAI, Guolong（University of Florida, USA）

[26] *The Transformation of Burial Space in Early China*

This paper discusses the importance of the southern Chu state's contributions in the transformation of the early Chinese burial space from vertical pit tomb to horizontal chamber tomb. It argues that this spatial transformation resulted from the materialization of an imagination that the deceased need a place within the burial space in which he or she could continue to sacrifice to his or her ancestors in the afterlife, but also to receive sacrifices from his or her descendants. This paper will explore the rich archaeological materials of the Warring States and early Han period excavated in south China in recent decades.

中国古代墓葬空间观念的转变

本文以南方楚、秦汉墓葬及出土简牍材料为例，讨论战国秦汉时期中国墓葬空间的安排从竖穴土坑墓到横穴洞室墓的转变。本文认为，之所以有这种转变，一方面是南北各国以及中心与边缘文化交流的结果，另一方面也反映出，以物质形式表达当时人们对于死后世界的想象，在这段期间有所改变。比较战国与秦汉墓葬中的空间布局，可以清楚看到，秦汉墓葬增加了死者祭祀祖先以及死者作为祖先受祭的空间（“食室”、“食堂”、“祠堂”）。战国时期的墓葬构造反映了当时新近发展的宇宙观。墓葬结构就是宇宙观念和冥界观念的物质体现。

LAM, Dzung Thi My（Museum of Anthropology, University of Social Sciences and

Humanities, Vietnam）

[30] *The Sa Huynh Culture in Southeast and East Asian Context: It's Distribution, Chronology and Features（by Comparative Studies）*

Tradition of jar burial is a phenomenon found in many regions of Asia and Europe in the same period of about 3,000 BP. In East Asia, Islands Southeast Asia and Central Vietnam, this tradition developed through several stages and shared the similarities in practices and customs as observed from cemeteries complex.

By systematizing and analyzing the latest data of Sa Huynh jar burials found from the most important field surveys and excavations in Central Vietnam, this paper aims at following aspects:

1. Content of Sa Huynh Culture, its progression in time and space as long as mutually cultural relation between endogenous and exogenous factors.
2. Comparative studying of Sa Huynh jar-burial tradition and its counterparts in East and Southeast Asian countries.
3. The similar features in the structure and junction of jar-burial sites in Southeast and East Asian Context, so that Vietnamese Sa Huynh culture's particular characters could be set off.

在东南亚和东亚环境下的沙萤文化：其分布、年代和特征

在3000年前，亚洲和欧洲的很多地区都发现有瓮棺葬。在东亚、东南亚列岛和越南中部，这种传统历经几个阶段，其中在埋葬活动和习俗上的相似性，就像对墓地和墓群的观察中看到的那样。在越南中部进行的最重要的田野调查和发掘中，发现有沙萤（Sa Huynh）文化的瓮棺葬，经过系统化的分析之后，本文的目标如下：沙萤文化的内涵和在内外文化因素相互作用下，它在时间和空间上的进步；比较研究沙萤的和东亚及东南亚诸国的瓮棺葬传统；在东亚和东南亚，瓮棺葬的结构和组合的相同点，以便分辨出越南沙萤文化瓮棺葬的特点。

LAM, Yin-Man（Department of Anthropology, University of Victoria, Canada）, Xianguo Fu, Xingcan Chen, and Jing Yuan

[10] *Assessing the Effects of Taphonomic Processes on Skeletal Element Abundance in Archaeological Assemblages: An Example from the Site of Dayan, Guangxi*

Taphonomic processes may result in the destruction of archaeological faunal remains, obscuring the evidence of human activity. Some bones preserve better than others. The most accurate bone density measurements have shown a clear difference between the epiphyses and shaft portions of long bones. As a result, the relative preservation of epiphyses and shaft fragments may provide an assessment of how much damage has occurred to a faunal assemblage. We examine these variables in faunal samples from the site of Dayan, Guangxi province, to determine the condition of these faunal remains and what factors to consider before making interpretations of human behavior.

在考古堆积中鉴定埋藏过程对骨骼环境（skeletal element）的影响：来自广西大岩遗址的实例

埋藏过程可能导致考古动物群遗存的毁坏，销蚀了人类活动的证据。其中的一些骨骼的保存状况要好一些。大量精确的骨密度测量展示骨骺和长骨的骨干部分之间清晰的差别。因此，骨骺和骨干部分的相对保存状况，可以对发生在动物群中的损坏进行认定。我们研究广西大岩遗址动物遗存的变化，以确定动物遗存的状态和那些被认为是解释人类行为的因素。

LANKTON, James W.（Institute of Archaeology, UCL, UK）, Insook Lee（Busan Museum, Korea）, and Gyu-Ho Kim（Gongju National University, Korea）

[20] *Treasures from the Southern Sea: Glass Ornaments from Early Gaya*

We studied by chemical compositional analysis over one hundred glass beads from the Gimhae-Yangdong and Bokcheondong cemeteries in southern Korea, dating from the first to the fifth centuries CE. While glass beads were morphologically similar during all periods, the actual sources of the glass varied with time. Most, if not all, of the glass was from South and Southeast Asia, with an important shift in production areas beginning in the second century. This glass compositional data provides some of the first strong evidence for early, active, exchange between Southeast Asia and the Korean Peninsula.

来自南海的珍宝：早期伽耶的玻璃饰品

我们用化学分析的方法，研究韩国南部 Gimhae-Yangdong 和 Bokcheondong 墓地出土的 100 多件玻璃珠，年代从公元一世纪到五世纪。在形态上，所有时期玻璃珠的都很相似，实际上玻璃的原料随时间的改变而改变。大部分（如果不是所有的）玻璃是来自于南亚和东南亚，在第二世纪初生产区有一个重要的变动。玻璃成分的数据首先提供一些有力证据，证明南亚和朝鲜半岛相互之间出现很早的并且活跃的贸易。

LBOVA, Luidmila（Novosibirsk State University, Russia）

[22] *Geoarchaeology of Early Upper Paleolithic Complexes in the Baikal-rift Zone*

Baikal-rift zone is situated deep in the Eurasia continent, within the contact area of two large geographical zones: the subcontinents of North and Central non-tropical Asia. This region is included in pert of the Mongolian-Siberian folded region representing a wide range of environmental conditions in at the present time. Particularly, all EUP sites are associated with the middle - elevation mountain landscape complex; isometric marks there are up 600-700 m to 1100-1200 m above sea level. Cultural modifications of the Trans-Baikal – North Mongolia EUP represent two evolutionary trends: the predominant one based on only blade technologies; and the a secondary one based on other reduction techniques. Based on the multi-disciplinary work, we conclude that generally, cultural complexes associated with anatomically modern humans appeared in the region are appear around 40,000 RCYBP that to confirm of complex chronology, stratigraphy, paleogeography, archaeology datas.

贝加尔裂谷地带旧石器时代晚期早段的地质考古

贝加尔裂谷地处欧亚大陆深处，位于北亚和中亚次大陆两大地理地带的重叠区。由于处在蒙古-西伯利亚交叠区域，这个地区具有多种环境条件。特别的是，所有旧石器时代晚期早段的遗址都位于中等海拔高度的山脉景观中，海拔约在 600 或 700 米到 1100-1200 米之间。在跨贝加尔和蒙古北部的地区，旧石器晚期早段的文化表现出两个演变趋势：石叶技术占据绝对主导地位；其它剥片技术为辅。根据多学科研究，我们认为该地区距今 4 万年前的文化面貌与解剖学意义上的现代人在该地区的出现有关，这种解释得到了年代序列，地层，古地理和考古学材料的证明。

LE, Lien Thi（Institute of Archaeology, Vietnam Academy of Social Sciences, Vietnam）

[30] *The Bi Thuong Brick Tomb and Its Context in Northern Vietnam*

In July 2006, a brick tomb was unearthed during the restoration of the Bi Thuong pagoda（Uong Bi town, Quang Ninh province）. This is one of few brick tombs unearthed recently, after the excavations of Olov Janse and the Institute of Archaeology during the 1930's and the 1970's, mainly in Thanh Hoa, Bac Ninh, Hai Duong and Quang Ninh provinces. In addition to the studies carried out recently by Vietnamese and foreign researchers, this paper aims at providing new

excavated information and discussion on the scale, typology, grave goods of the brick tombs in the Quang Ninh area during the 1st millennium AD. In comparison with the brick tombs in other areas of North Vietnam, as well as south China, the paper will also aim at identifying the factors that influenced the customs and funeral rites of Northern Vietnamese people, who were the owners of the brick tombs during this period.

越南北部的 Bi Thuong 砖室墓

2006 年 7 月，广宁（Quang Ninh）省 Uong Bi 镇在修复 Bi Thuong 塔时，发掘了一座砖室墓。这是继 Olov Janse 和考古所在 20 世纪 30 年代到 70 年代间，在清化（Thanh Hoa）、北宁（Bac Ninh）、海阳（Hai Duong）和广宁（Quang Ninh）省的发掘之后，近期发掘的仅有的几座砖室墓中的一座。最近除了越南国内和外国研究人员的研究之外，本文的目的是提供新的发掘信息，并探讨公元第一个千纪的广宁地区的砖室墓的规模、类型和随葬品。经过和越南北部几个地区及中国南部的砖室墓的对比，本文将确认那些影响越南北部人民（砖室墓的主人）习俗和丧葬礼仪的因素。

LEE, Christine（Chinese Center for Frontier Archaeology, Jilin University, China）

[7] *Population Interaction among Peoples of the Frontier of China and Mongolia from the Bronze Age to Medieval Period（2500 BCE- 1500 CE）.*

This study analyzed 721 individuals from 91 archaeological in China and Mongolia. These sites represent the Chinese, Xiongnu, Xianbei, Qidan, Scythian, Xindian, Huimo, Wanggu, and Mongolians. Thirty-seven cranial and twenty-six dental nonmetric traits were collected to examine the population history of this area from the Bronze Age to the Medieval Period（2500 BC-AD 1500）. The samples were divided into four geographic regions:（1）Central Plains,（2）Northern Zone,（3）Manchuria, and（4）the Western Regions. The mean measure of divergence statistic was used to quantify patterns of population interaction and movement across geographic regions and through time periods.

从青铜时代到中世纪（公元前 2500 年至公元 1500 年）中蒙边境人口之间的交流

研究分析中国和蒙古 91 个考古学遗址中的 721 具骨架。这些遗址代表汉族、匈奴、鲜卑、契丹、斯基泰、辛店、秽貊、汪古和蒙古等。搜集 37 件头盖骨和 26 颗牙齿来研究从青铜时代到中世纪（公元前 2500-公元 1500）的这一地区的人类历史。样品被分成 4 个地理区域：（1）中原，（2）北方，（3）东北，（4）西域。不同数据的平均值的计算是用来量化跨越地理区域和时间段的人口的类型。

LEE, Gyoung-Ah（University of Oregon, USA）

[2] *Spatial Patterns of Plant Use in the Yiluo Valley, North China*

This paper investigates distributional patterns of plant remains from over forty sites in the Yiluo Valley, north China. It aims to explore the spatial implications on agricultural production and distribution over 5000 years, dating from the Early Neolithic（Peiligang）to the Shang（Erligang）periods. Multi-cropping systems developed from the Late Peiligang period, emphasizing on dry crops in the region. In previous study, differences in site function and/or taphonomy were suggested by the contrast in archaeological seed densities between small and large settlements. Based on increased sample sizes, the paper further tests the spatial auto-correlation patterns of plant resources.

华北伊洛河流域植物利用的空间分布

本文考察了华北伊洛何流域 40 多个遗址的植物遗存的分布规律。目的是研究该地区从

新石器时代早期（裴李岗文化）到商代（二里冈期）的5000多年里，农业生产和分布的空间关系。从裴李冈晚期发展而来的多种种植模式，在该地区尤其是旱作农业。以前的研究中，在大型聚落和小型聚落中考古发现的种子密度的对比，可以区分遗址功能和埋藏的差异。在扩大调查范围的基础上，本文将进一步探索植物资源的空间分布。

LEE, Heekyung（Kookmin University, Korea）

[16] *Revisiting Toma-ri Kiln at Kwangju Kiln Complexes*

Toma-ri kiln sites, located at the Kwangju in Kyong'gi Province, one of the earliest kilns of the high-fired and well-vitrified white porcelain wares in Korea, produced wares for use at the royal court during the Choson dynasty. Nevertheless of the significance of the position in world porcelain history, the recovered materials at the sites have not yet thoroughly since its excavation in 1960s. Based on the author's first-hand analysis of excavated materials, this paper attempts to attribute working date and function of this kiln factory, locating the production into a socio-economic context of the period.

重游广州窑址群的道马里（Toma-ri）窑址

道马里窑址坐落在京畿道的广州，是韩国最早使用高温焙烧和出现玻化白瓷的窑址之一。它生产的器物在朝鲜时代主要是供宫廷使用的。然而在世界瓷器史有如此意义的窑址，从1960年代起的发掘并没有恢复所有材料。通过作者分析第一手发掘材料，这篇文章试图去找到这一窑址的运作时间和功能，将其产品放在当时的社会经济环境中去考察。

[21] *The "Re-discovery" of Ceramic Traditions in Colonial Korea: The Reconstruction of Choson Era Kiln Sites in Kwangju, Korea*

Art historians and collectors of Korean ceramics such as Asakawa brothers（Hakkyo and Takume）and Kasai Shuichiro played an instrumental role in the "re-discovery," and investigations of Choson porcelain wares and kiln sites in Korea. The Colonial Government General of Korea（1910-1945）also hired archaeologists to conduct systematic field surveys and excavations of the most famous kilns and manufacturing sites dating to the Koryo and Choson dynasties. Thus, Japanese scholars were the first to uncover the remains of the royal Choson kilns concentrated in the area of Kwangju, located in Kyonggi Province, as well as in the southern parts of Korea. By analyzing colonial period excavation reports, exhibition catalogues, and art historical publications on kilns and pottery production, this paper will show how Pre-War Japanese scholarship impacted the classificatory and stylistic studies of Choson porcelain and has left a lasting aesthetic and academic legacy until today.

朝鲜殖民时代陶瓷器传统的"再发现"：韩国广州朝鲜时代瓷窑遗址的复原

LEE, Insook（Busan Museum, Korea）

[20] *Glass Ornaments from Gimhae-Yangdong and Busan-Bokcheondong*

The glass artifacts found in Korean peninsular provide the most convincing evidence for Korean contact with Southeast Asia during the early period, beginning by the first century CE or even earlier.Most of the glass compositional families represented in Korea have strong associations in South and Southeast Asia, and further investigation of these association will be important for Korean archeology.

从 Gimhae-Yangdong 和 Busan-Bokcheondong 出土的玻璃饰品

朝鲜半岛发现的公元1世纪初期或更早一些时候的玻璃，为韩国和东南亚之间早期的联系提供了非常有力的证据。韩国的大部分玻璃的成分和南亚、东南亚之间有很大的关系，进一步研究这些关系对韩国考古来说将是非常重要的。

LENGYEL, Alfonz（Fudan Museum Foundation, Florida, USA）

[28] *Ancient Chinese Sexual Objects–The "Intangible" Value of Spiritual and Material Heritage*

The scholarly research about sex culture in Ancient China was quite neglected by China specialists, although popularized and less sensually exploited publication often appeared in the pornographic market. This is not the direction where scholars want to go. The first publication appeared the very much-criticized book of Robert Van Gulik in 1960, then republished in 1974. It was entitled *Sexual Life in Ancient China.* So far the latest one in this subject was written by Paul Rikita Goldin, *The Culture and Sex in Ancient China.* Because lack of larger volume of scholarly works on this area of research, the state of scholarship in this subject is still heavily subjected to individual interpretation of the available ancient and modern text. To understand and then interpret the symbolism in ancient Chinese text, which related to sensual feeling, or sexual act of that time, requires a holistic approach to encompass the "*intangible*" cultural and psychological fabrics of the period.

古代中国的性器物——精神和物质遗产的非物质价值

关于古代中国的性文化学术研究一直被中国学者忽视，虽然较通俗化和较少涉及官能上的文章经常见于色情文学市场，但这不是学者想要的方向。高罗佩（Robert Van Gulik）的争议颇大的书在1960年出版、1974再版。这本书名为《中国古代的性生活》。而这一方面最新的一本书是Paul Rikita Goldin写的《古代中国的文化与性（*The Culture and Sex in Ancient China*）》。由于缺乏大量在这方面的学术研究，这方面的学术现状仍是集中在对现存的古代和现代文本作个人的阐释。去了解或再进一步阐释古代中国文本中的符号，需与当时的官能感觉、或者称为性行为相联系，而这需要一个进一步围绕当时非物质的文化和心理结构的全面方法。

LEVINE, Marsha（University of Cambridge, UK）

[10] *Palaeopathology as a Tool for Investigating Chinese Bronze Age Horse Husbandry*

The earliest evidence, so far, for the domesticated horse in China is from the Late Shang dynasty at Anyang. The horse is associated with chariot burials at many sites in Bronze Age China. There is a widespread assumption that, until the Warring States period, the domestic horse was probably used only for chariotry and in ritual sacrifices. However, as yet, no systematic investigation of this question has been carried out. In this paper I will demonstrate how palaeopathology – the study of ancient bony changes – can help us to better understand horse husbandry in ancient China.

古病理学作为一种工具来研究中国青铜时代的养马业

迄今为止，在中国发现的最早的驯养马的证据是来自于安阳商代晚期遗址。中国青铜时代的很多遗址中都发现有车马坑。一直存在着这样的一种的假设，战国时代为止，家马可能仅仅是被用于拖拉战车和祭祀。然而，这个问题还没有经过系统的研究。在本文中我将论证古病理学——研究古代骨骼的变化——怎样帮助我们更好的理解古代中国的马匹饲养。

[3] *Methods and Issues in the Zooarchaeology of East Asia*

The earliest evidence, so far, for the domesticated horse in China is from the Late Shang dynasty at Anyang. The horse is associated with chariot burials at many sites in Bronze Age China. There

is a widespread assumption that, until the Warring States period, the domestic horse was probably used only for chariotry and in ritual sacrifices. However, as yet, no systematic investigation of this question has been carried out. In this paper I will demonstrate how palaeopathology – the study of ancient bony changes – can help us to better understand horse husbandry in ancient China.

东亚动物考古学中的方法与问题

迄今为止，在中国关于家马的证据最早出自商代晚期的安阳。在中国的青铜时代一些遗址里发现马和马车埋葬在一起。通常的假设是到了战国时期，家马只能用于拉战车和宗教祭祀。但是至今还没有进行系统地调查和解决这个问题。我将在本文中论证用古病理的方法研究古代的骨骼变化，帮助我们较好地认识古代中国的家马驯化问题。

LI, Chaorong（IVPP, Chinese Academy of Sciences, China）

[22] *The Upper Paleolithic in Beijing*

There are plenty of Paleolithic culture sites in Beijing area. The Upper Cave site was discovered in 1930 during an investigation of the deposit area of the Peking Man Cave. It is the cave site of the earliest find in Paleolithic in China. There are 20 upper Paleolithic sites in Beijing up to now. The Orient Plaza of Wangfujing Street is a very important site. More than 2000 artifacts were unearthed from the site, including stone and bone artifacts, fossils, hematite powder, fire use remains and plant root and foliage. In bone artifacts a total of 79 pieces of them are spliced into 33 bigger pieces. 45pieces of them have stone cutting, chopping, or scoring marks. It provides very material to study the Paleolithic culture in the North China.

北京旧石器时代晚期文化

北京地区有大量的旧石器文化遗址。1930 年，在对北京猿人洞穴进行调查时发现了山顶洞遗址。这是中国发现最早的一个旧石器洞穴遗址。迄今为止北京发现了 20 个旧石器时代晚期遗址。王府井东方广场是一处非常重要的遗址，出土了 2000 余件文化遗物，包括石制品、骨制品、化石、赤铁矿粉、用火遗存及植物根茎和树叶等。骨制品中，有 79 件可以拼合成 33 件更大的骨制品，45 件有石头切割痕、敲砸痕或者刻划痕迹。这些发现为研究华北地区旧石器时代文化提供了重要资料。

LI, Fei（Guizhou Provincial Institute of Archaeology, China）and Herong Zhang（Guizhou Provincial Institute of Archaeology, China）

[25] *Culture Change in Guizhou, from the Prehistoric Period to the Han Dynasty: a Focus on Zhongshui Sites*

From prehistory to the Han period, the development of civilization in Guizhou underwent a course of development from autochothonous cultures with local roots to the Han period when Han culture became dominant. In recent years, new discoveries in the Zhongshui region of Weining, Guizhou have established the outline of this transition process. In the region where Guizhou, Yunnan, and Sichuan come together, research on the discoveries in the Zhongshui area and surrounding regions provide key data in understanding early societies in the Southwest.

从史前到汉代，贵州古代文明走过了一个由多元并存的土著文化时期向以汉文化为主体的汉代过渡的历程。近年我们在贵州威宁中水的新发现，正好勾勒出这样一个历史线索。由于地处云贵川三省交界，威宁中水及周邻地区相关遗址的研究，成为揭开诸多西南夷问题的关键。

LI, Feng（Columbia University, USA）and Zhonghe Liang（Institute of Archaeology, Chinese

Academy of Social Sciences, China）

[1] *Explaining Guicheng: Socioeconomic Structure of a Bronze-Age Society in the Multicultural Environment on the South Shore of the Bohai Sea*

Guicheng is a prominent Bronze-Age city situated in the eastern part of the Jiaodong peninsula, traditionally known to have been the heartland of the so-called "Dongyi" people, but it has yielded a long series of discoveries of inscribed Western Zhou bronzes. The present paper furnishes a field-report on our joint survey at Guicheng with the Institute of Archaeology（CASS）and Shandong Institute of Archaeology in 2007-2008 and will explore its implications for understanding societies in Bronze-Age China particularly the Shandong region. The paper deals heavily with cultural relations and examines how these relations were played out in the overall political structure of the peninsula in the special historical context marked by the accommodation by the local societies of the advancing Zhou power.

释归城：渤海南岸地区青铜时代多元文化环境中的社会经济结构

归城是胶东半岛东部一个著名的青铜时代城市，传统上它被认为是东夷的核心区域，但是这里出土过很多带铭文的西周铜器。这篇文章提交 2007-2008 年我们联合社科院考古所及山东省考古所对归城进行田野调查的报告，并试图探究其中的隐秘以理解中国特别是山东地区青铜时代的社会。本文重点探讨了文化关系，并且分析了这种关系在胶东半岛特殊的历史环境——当地社会接纳周朝的权力——下是如何在总体的政治结构中起作用的。

LI, Meitian（Beijing Normal University, China）

[26] *Interaction and Transformation of Mortuary Culture in the Six Dynasties Period*

This paper will explore the cultural interaction and transformation of mortuary rites that took placed in the Six Dynasties period by analyzing the rich burial materials excavated in recent years. The increased political, military, and cultural interaction among different regions of China during this period of transition between two unified dynasties（the Han and the Tang）brought the transformations of the mortuary practices in each region. It argues that the integration of diverse cultural elements through cultural exchanges within these regions created a distinctive mortuary culture of the Six Dynasties period. It is the mortuary regionalism that in turn found its dynamics in cultural interaction.

六朝墓葬文化的互动与嬗变

本文将通过对近年出土的大量墓葬材料的分析，探讨六朝时期墓葬文化的互动与嬗变。介于汉唐两个大一统王朝之间的六朝时期（3-6 世纪），受政治、军事和文化等因素的影响，丧葬形式发生了巨大的变化，形成了众多极具特色的墓葬文化区域。通过各区域间的文化交流和整合，实现了由汉到唐墓葬文化的过渡。墓葬文化的区域化正是汉唐之间墓葬文化发生嬗变的内在动因。

LI, Min（University of Michigan Changdao Museum, USA）and Xiankun Guo

[10] *Felons and Goddess: Miaodao Archipelago and the Emergent Imperial Seascape*

Few islands in historic China had a history so dynamic and multifaceted as the Miaodao Archipelago connecting Liaodong and Shandong Peninsula. In the cultural landscape of the Song-Yuan society, these islands represented the feared destination for the most condemned criminals and a fairyland where immortals resided. Beneath those paradoxical literary representations, the archipelago evolved from a node in the maritime trade network operated by the pirates and smugglers between Song and Khitan to a major transit station for the marine grain

transport fleet, which was critical for the economic stability of the Yuan Empire. Our paper examines the diverse archaeological remains of the islands' changing role in interregional interaction and political configuration. It serves as a case study for exploring the complex relationship between historiography and archaeology as they often deviate on islands.

罪犯和女神：庙岛列岛和帝国海洋的出现（Emergent Imperial Seascape）

在中国历史上，很少有岛屿像联系辽东半岛和山东半岛的庙岛群岛一样有如此生机勃勃和多面性（dynamic and multifaceted）的历史。在宋元时期，对于那些大多数被认为犯罪的人来说，这些岛屿是恐怖的流放地，或神仙居住的仙境。在这些荒诞的传说中，在宋和契丹（Khitan）时期该群岛从一个海盗和走私者贸易网络的中转地，发展到一个海上谷物运输的要地，这对维持大元帝国经济稳定非常重要。我们的论文研究了该群岛在地区间互动和政治结构中角色改变的多样的考古遗迹。它作为一个研究历史地理和考古之间的复杂关系实例

LI, Qinghui（Department of Applied Chemistry, Tokyo University of Science, Japan）, Fuxi Gan（Shanghai Institute of Optics and Fine Mechanics, Chinese Academy of Sciences）, Ping Zhang（Xinjiang Institute of Cultural Relics and Archaeology）, and Huansheng Cheng（Fudan University, China）

[20] *Chemical Composition Analyses of Early Glasses of Different Historical Periods Found in Xinjiang, China*

Chemical composition of more than 50 early glass samples unearthed and collected from Xinjiang was determined. These glass samples dates from the Western-Zhou and the Spring and Autumn period to the Song-Yuan period. The methods used were proton induced X-ray emission（PIXE）, inductively coupled plasma atomic emission spectrometry（ICP-AES）, energy dispersive X-ray fluorescence spectrometry（EDXRF）and Rutherford backscattering spectroscopy（RBS）. It is found that the glass beads of the Western-Zhou to the Spring and Autumn period（about 1100BC-500 BC, including eye beads）unearthed from Kezi'er and Tacheng are attributed to several kinds, such as Na_2O（K_2O）-CaO-SiO_2 glass, Na_2O-CaO-PbO-SiO_2 glass and MgO-PbO-SiO_2 glass. In the Warring States, three kinds of glass—Na_2O-CaO-SiO_2 glass, K_2O-SiO_2 glass and PbO-BaO-SiO_2 glass, were coexistent in Xinjiang. From the Han dynasty to the Song-Yuan period, the glasses were mainly Na_2O-CaO-SiO_2 glass and Na_2O-K_2O-CaO-SiO_2 glass. As a whole, the chemical composition of the early glasses in Xinjiang has its special characteristics. Its technical development is also different from that of the other areas in China. For example, the glasses unearthed from Nei Meng Gu area, the glass beads of the Western Zhou period are actually faience, which contains mainly SiO_2 and few K_2O and CaO flux. The glass beads of the Han Dynasty belong to the PbO-SiO_2 system. Most of the glasses of the Yuan Dynasty and part beads of the Northern Wei Dynasty belong to K_2O-CaO-SiO_2 system. The Silk Road in the north-west part of China played a very important role in the technical exchange of early glass making between Xinjiang, central China, middle and west Asia, and in the import of glass wares. The relationship between the glass-making technical development of Xinjiang and those of Mesopotamia, Egypt and India was discussed.

新疆发现的不同历史时期早期玻璃的化学成分分析

本文分析了新疆发掘或者采集的超过 50 件早期玻璃样品的化学成分。这些玻璃样品的时代从西周—春秋时期一直到宋—元时期。采用的分析技术包括：质子激发 X 射线荧光（PIXE）、感应偶合等离子体原子发射光谱分析（ICP-AES）、能量色散 X 射线荧光分析（EDXRF）以及卢瑟福背散射分析（RBS）等。

研究结果发现拜城克孜尔和塔城发现的西周—春秋时期（约公元前 1100-500 年）玻璃珠（包括镶嵌玻璃珠）的化学成分包括 Na_2O（K_2O）-CaO-SiO_2、Na_2O-CaO-PbO-SiO_2 以及 MgO-PbO-SiO_2 glass 等类别。战国时期，Na_2O-CaO-SiO_2、K_2O-SiO_2 、PbO-BaO-SiO_2 三种玻璃同时存在与新疆地区。从汉代到宋—元时期，新疆发现的主要为 Na_2O-CaO-SiO_2 和 Na_2O-K_2O-CaO-SiO_2 玻璃。总体上，新疆早期玻璃的化学成分具有自身明显的特点，玻璃技术的发展也与中国其他地区有区别。例如，在内蒙古额济纳旗发现的西周时期玻璃珠实际上属于费昂斯（faience），其中包含大量的石英晶体颗粒（SiO_2）以及少量的 K_2O 和 CaO 助熔剂；两汉时期，所检测的内蒙古地区的玻璃珠为 PbO-SiO_2；到绝大多数元代以及部分北魏时期的玻璃珠为 K_2O-CaO-SiO_2 玻璃。中国西北的绿洲丝绸之路在新疆与中国内地、中西亚等地区早期玻璃制品贸易，以及玻璃制造技术的交流中发挥了重要作用。对新疆玻璃制作技术的发展与美索不达米亚、埃及和印度之间的关系，也做了简初步讨论。

LI, Yanxiang（Institute of Historical Metallurgy and Materials, University of Science and Technology, China）, Jianli Chen and Yanping Zhu

[9] *Ancient Metallurgy in Liaoxi Region, Northeast China*

Liaoxi region is one of the most important regions to trace the origin of Chinese Civilization archaeologically. Bronze metallurgy was believed to be the technological element of civilization, so it is needed to uncover the early metal technology in the region. What is reported here are the main progresses we have made so far, including the copper smelting technology at the Nuiheliang site, the analysis of bronze artifacts unearthed from the tombs of the Lower Xiajiadian Culture, the Bronze smelting technology of three mining and/or smelting sites of the Upper Xiajiadian Culture, and other new findings in relation to early metallurgy.

辽西地区的早期冶金

辽西地区是探讨中国文明起源的重点地区，作为文明起源和早期发展要素之一的青铜冶金技术在该地区有着漫长的发展历史。本文报告了作者截止到目前为止在辽西开展冶金考古工作的成果，包括牛河梁炼铜遗址、大甸子墓地出土的青铜器、喜鹊沟采矿遗址、大井矿冶遗址、塔布敖包冶炼遗址、代黄山冶炼遗址及墓地出土青铜器的研究结果。

LI, Yung-ti（Institute of History and Philology, Academia Sinica）

[1] *The Missing Link? Long-Distance Trade and Exchange in Early Bronze Age China*

Western archaeology has highlighted the importance of long-distance trade and exchange in ancient civilizations since Childe's pioneering research of the Near East. Similar discussion, however, is conspicuously missing in the study of Early Bronze Age China. Due to the prevalent political dynastic model, regional interactions are readily explained away in the fabrics of political domination and subjugation. However, before more sourcing studies become available and before the establishment of culture history in the "peripheries" with resolutions equivalent to those in the "center", it is too early and even unproductive to rule out the importance of trade and exchange in ancient China.

缺失的链条？中国青铜时代早期的远程贸易与交换

自柴尔德对近东地区先行研究以来，西方考古学对古代文明中的远程贸易和交换给予了高度的重视。然而，相似的针对中国青铜时代早期的讨论仍付诸阙如。由于惯有的王朝模式，地区间的互动被置于政治统治和征服的框架中做出轻易的解释。然而，在更多的资料研究可以利用之前，以及在与"中心"地区具有相近的清晰度的"周边"地带的文化史建立前，将古代中国的贸易和交换的重要性排除在外还是为之过早甚至无益的。

LI, Y.Y., L.P. Zhou, H.T. Cui（Department of Geography, Peking University, China）, K.J. Willis（Long-term Ecology Laboratory, Oxford University Centre for the Environment, School of Geography, China）

[11] *Palynological and Paleoecological Evidence for Buckwheat Cultivation History in Western Liaohe River Basin, Inner Mongolia, China*

内蒙古西辽河流域荞麦种植历史的孢粉学和古生态学证据

LI, Zhipeng（Institute of Archaeology, Chinese Academy of Social Sciences, China）

[10] *The Cattle Husbandry from the Late Neolithic Age to the Early Bronze Age in North China*

The history of animal domestication in China is long and involves different processes for different animals. During the late neolithic age in north China, cattle had been domesticated. From the late neolithic age to the early bronze age in north China, the animal husbandry has develop greatly, including the proportion in the domesticated animals, the kill-off pattern, the production and exchange system accompanied by the urbanization. During the early Bronze Age the cattle meat consumed by the urban dweller was mainly provisioned by the rural settlement, which reflected the network of urban-rural exchange coinciding with urbanization.

中国北方地区的新石器时代晚期到青铜时代早期的养牛业

中国动物驯化的历史很长，包含多种动物的不同的驯化过程。在中国北方地区的新石器时代晚期，黄牛已经被驯化，这个地区自新石器时代晚期到青铜时代早期，动物管理取得了较大的发展，具体表现在家养动物的数量，屠宰模式及伴随城市化的进程，生产和交换体系的出现。自青铜时代早期开始，城市居民的牛肉消费主要来自乡村的供应，当时已经具备了城市和乡村的交换网络。

LIM, Sangtaek（Pusan National University, Korea）

[3] *Landscape Change and Settlement Reorganization during the Middle Chulmun period in Southern Korea*

This paper focuses on the spread of a new subsistence pattern and the consequent landscape change during the Middle Chulmun period（ca. 3,500-3000 B.C.）in Southern Korea. Midwest Korea has yielded the earliest evidence of agriculture in the Chulmun period, and these newly formed H-G societies which were assumed to cultivate domesticated crops such as mainly foxtail millet spread into Southern Korea. The major portion of their foodstuff still came from the traditional subsistence activities（i.e. Hunting-gathering-fishing）as ever. However, cultivation of domesticated crops that were newly introduced played a key role in socio-economic landscape shift of the Middle Chulmun period in Southern Korea. Settlement with rectangular pit houses emerged for the first time in the regions that were never occupied until then. These marked changes resulted from the spread of incipient agriculture, led to the first important socio-economic landscape change in the entire Chulmun period of Southern Korea

南朝鲜栉文（Chulmun）中期环境的改变和聚落的重组

本文焦点集中在南朝鲜栉文（Chulmun）中期（约公元前 3500-3000 年）新的生存模式的传播及接下来的环境改变。在朝鲜中西部出现了栉文中期农业的最早证据，这些新形成的狩猎-采集社会种植的谷物，被认为是传播到南朝鲜的粟。粮食的主要部分依旧是来自于传统的生业活动（也就是渔猎-采集）。然而，新引入的驯养作物的种植，在南朝鲜栉文中期的社会经济环境改变中扮演了十分重要的角色。在该地区直到拥有长方形地穴式房子的聚落首

次出现，才有人开始生活在这里。这些标志性改变是源自于初始农业的传播，在南朝鲜整个栉文时期引发了第一次重要的的社会经济环境变革。

LIN, Hu（Department of Geography, the University of Chicago, USA）

[28] *Ceramic Variability and Socioeconomic Differentiation: An Archaeological Study of a Liao Pastureland Town*

Current anthropological perspectives of urbanism approach cities as central places. However, in the Liaoxi grassland during the Liao period, cities and towns emerged as settlements for war captives and served as the hinterland which was exploited and controlled by the mobile center, composed of the imperial court, nobles and bureaucrats. Toward addressing the questions of nomadic empire and grassland urbanism, I have conducted an extensive surface collection at the Bitubei site, a Liao Dynasty walled settlement in the Liaoxi grassland. In this paper, I discuss socioeconomic differentiation across the site through multivariate analysis of ceramic assemblages from different collection units.

陶器使用与社会经济地位差异：一座草原地区辽代城址的考古学研究

当前的城市人类学研究通常将城市作为中心地。但在辽代的辽西草原上，城镇是作为战俘的居所而出现，被一直处于移动状态的皇室、贵族及官僚所剥削和控制。为了了解游牧帝国和草原城市的特殊形态和功能，作者在位于辽西草原腹地的比图北城遗址（辽晚期）进行了广泛的地表采集。在本文中，笔者将通过对不同采集单位的陶片组合的多元统计分析来讨论该遗址的居民的社会经济地位的分化。

LIN, Yiling（Department of Anthropology, National Taiwan University）

[27] *Chaîne Opératoire and the Ceramic Transformation during the Late Neolithic Taipei Basin, Taiwan*

The Tianwentai Site in the Taipei Basin was excavated in 1993 but no complete site report has been published. The major excavator indicates that the site includes the Yuanshan Culture（ca. 3300-2100 B.P.）and the Zhiwuyuan Culture（ca. 2100-1800 B.P.）. Some scholars believe that the Zhiwuyuan Culture was directly developed from the Yuanshan Culture, and the major differences were the emergence of impression decoration and paste of pottery. I would like to use the concept of chaîne opératoire to observe the resource procurement, forming technology and usage of pottery of the Tianwentai site to examine if there has ceramic transformation between the two cultures and discuss the current argument.

台北盆地新石器时代晚期的陶器工序研究与其转变：以天文台遗址为例

本文的研究主要关注于台北市天文台遗址发掘出土的遗物。天文台遗址于 1993 年发掘后并未出版正式的发掘报告，此项发掘的计画主持人指出本遗址包含了圆山文化与植物园文化的遗物。在台北市地区史前文化的研究中，有些学者认为植物园文化是从圆山文化发展而来的，而其中主要的差异在于印纹陶的出现。因此我主要想利用 chaîne opératoire（工序/工作链）的概念来研究天文台遗址陶器的制作过程，并讨论在这里是否有两种不同文化的存在与陶器类别的转变。

LIU, Chao-Hui Jenny（New York University, USA）

[14] *Domestic and Public Spaces in Tang Tombs*

How are domestic and public spaces represented in Tang tombs? This paper discusses the boundaries and thresholds in Tang tombs as demarcated by murals, figurines, and

stone-line-engravings. Strikingly realistic in appearance, the figures painted on walls and sculpted in clay were made and positioned in ways which alternately suggested the structure of a "mansion in death" and the movement of death rituals. This paper will argue that this was a refinement of artistic concepts already seen in previous Northern Dynasties tombs. Examples range from the elite tombs of Tang princes and princesses to ministers third grade and above.

LIU, Jiun-Yu（Department of Anthropology, National Taiwan University）

[27] *From Military Industry Bureau to Taipei Workshop: An Observation of Cultural Changes*

In the end of 19th century, the Taiwan Provincial Governor Liu Mingchuan established the first Military Industry Bureau（1885）in Taipei, which mainly manufactured cannon and gunpowder. However, with the fail of the Sino-Japanese War（1894-1895）, Taiwan was ceded to Japan and the Military Industry Bureau was transformed to armory and railway workshop. In less than two decades, this place went through two different polities and cultures. With the construction of new metro system in 2006, archaeologists unearthed this famous relic. In this presentation, I would like to use this case to discuss how the artifacts and spatial utilization was transformed when an alien polity suddenly came into a place.

从清代军装机器局到日本台北工场——两个文化相遇后的一些问题

十九世纪末清朝台湾巡抚刘铭传致力于现代化而大兴土木，建立了台湾第一个军装机器局，从事军事及现代化机器工业，只是却万万没想到自己的心血在短短几年后，因为清朝在甲午战争（1894-1895）失败，将台湾割让与日本而被日本人直接接收利用，成为陆军军工厂以及铁路工厂。从清朝军装机器局到日本的陆军、铁路工厂，同一个地点在短短的十几年间，历经中国清政府及日本两个不同的政权，不管在生活用的器物上还是建筑结构的方式、空间利用的分配都能发现两个文化的差异。本文想透过出土遗物以及建物结构利用的转换方式，来讨论外来文化突然进入本地文化的状况下，对于遗址中遗物以及空间结构会造成甚么样的影响，而这样的影响是否又有一定的模式会反映在其他的遗址中。

LIU, Li（Archaeology Program, La Trobe University, Australia）

[2] *The Function of Grinding Stone and the Emergence of Sedentism in East Asia: A Comparative Approach*

Grinding stones as multifunctional tools have been found in many areas worldwide, and are often regarded as tools for processing domesticated cereals in Neolithic China. This paper questions this traditional interpretation, and investigates the functions of this tool type based on evidence from archaeology, archaeobotany, ethnography, pollen record and starch analysis. By comparing the uses of grinding stones in different regions, this study attempts to provide new insights to the emergence of sedentism in East Asia.

东亚碾磨石器功能和定居起源的跨地区比较

碾磨石器作为多功能工具出土于世界许多地区。它们在中国新石器遗址中的出现往往被认为是加工栽培谷物的证据。本为对此观点提出置疑，并根据考古、植物考古、民族学、孢粉记录以及淀粉粒分析等方面的资料对碾磨石器的使用功能进行分析。在比较不同地区碾磨石器分布的规律后，本文讨论东亚地区定居起源的特点。

LIU, Wu, X.J. Wu, Shuwen Pei（IVPP, Chinese Academy of Sciences, China）, Xuanzhu Wu（Chongqing Normal University）, Y.K. QUAN, YY, Li,（Peking University）, and C.L. Deng（Institute of Geology and Geophysics, Chinese Academy of Sciences）

[12] *Evidence of Fire Use by Late Pleistocene Humans from Hunaglong Cave, Hubei Province, China*

The fire use and making tools are two most important events indicting the progresses of behaviors and technologies during human evolution. However, for long time, the many issues on human fire use have been in debates like when human obtained the ability to use and control fire, and how different this indicator of human behavior is among humans of various temporal and geographical distributions. Since 2004, three excavations have been carried out at Huanglong Cave in Yunxi County, Hubei Province of China, which unearthed seven human teeth, dozens of stone tools, mammal fossils and other evidence indicating human activities. Preliminary ESR and U-series dating on animal teeth and a stalagmite derived from the layer as the human teeth give age around 100 ka. During our third excavation in 2006, at the same layer as the human teeth, we found some patches-like black materials embed in the deposit. We doubted these black deposit layer found at Huanglong Cave are remains of burning or even human used fire at the cave. To further explore the possibility of human fire use at Hunaglong Cave, we examined the samples directly taken from the black deposit layer and compared samples taken from several places in the cave. The methods we used for the lab analysis of the samples include micromorphology, element content determination and deposit temperature analysis. Our results indicate that the contents of carbon element in the black deposit reach 64.59-73.29% much than 5.82-9.49% of the comparative samples from other parts in the cave; the micromorphology analysis on the black deposit samples reveals the plant structure like thin-wall cells, fiber cells and tubes; high temperature magnetic examination confirms that the black deposit layer experienced high temperature event. Based on these lab analyses, the black layers in the Huanglong Cave are remains of fire and combustion did occur in the cave 100, 000 years ago. Taking other evidence of human activities found in Huanglong Cave into considerations, we believe that the evidence of fire from Huanglong Cave was caused by the human activities of controlled use of fire.

中国湖北黄龙洞晚更新世人类的用火证据

2004 年发现的湖北郧西黄龙洞更新世晚期人类遗址经过 3 次发掘出土了 7 枚古人类牙齿化石、部分古人类制作使用的工具、大量动物化石及其它古人类活动的遗迹。在 2006 年对黄龙洞进行的第三次发掘中，在人类化石层位发现了大片的黑色物质，疑为古人类用火证据。本文采用微观形态分析、碳元素含量测定及地层高温事件检验三种方法对可疑的燃烧地层样品进行了检验分析，结果显示：可疑燃烧样品碳元素含量达到 64.59-73.29%，明显高于取自附近对比样品的碳元素含量范围 5.82-9.49%；对可疑燃烧样品的微观形态分析发现有薄壁细胞、纤维细胞、射线、导管等植物结构，这些特征清楚地表明黑色物质是植物燃烧后留下的炭屑，燃烧的植物可能是被子植物阔叶树；高温磁化率测量证实可疑燃烧地层经历过高温事件。基于这些检验可以确认在黄龙洞发生过燃烧。根据对遗址自然情况及人类在洞内活动证据的分析，我们认为这些燃烧是当时人类进行控制性用火活动所致。

LIU, Yu and Zhanwei Yue (Institute of Archaeology, Chinese Academy of Social Sciences, China)

[9] *Study on the Mold-Casting Technology of Yinxu Bronze Ritual Vessels*

Many scholars discussed the casting technology of Yinxu bronze ritual vessels, but new excavation of Yinxu provided new thoughts of this problem. By contrast the details of bronze vessels and clay moulds, the technique of making mould assembly is discussed, including the methods of making mould, model and core, as well as the method of casting inscription and design.

A new sign method using number and letters is established to categorize the assembly types of typical vessels as Ding cauldron etc. The results express that the technique of making assembly is complex and standard. In the assembly design, the section-molds are divided along both the vertical line and the layer line to make different size and shape bronze vessels.

殷墟青铜礼器范铸技术研究

许多学者都研究过殷墟青铜礼器的铸造工艺；最近殷墟的新发现，特别是孝民屯铸铜遗址出土的大量铸铜遗物，为这一问题提供了新思路。本文利用出土遗物和青铜器的对照，着重探讨了殷墟青铜礼器铸型的制作工艺，包括模、范、芯的制作和铭文、花纹的做法。同时利用数字和字母结合的新型标示法，对典型器类进行铸型工艺分析。上述研究表明：殷墟青铜礼器的铸型制作复杂而规范，垂直和水平分范的设计解决了器形弧度和尺寸的问题。

LU, Peng（Graduate School, Chinese Academy of Social Sciences, China）

[10] *Identification and Research on the Animal Remains of Guchengzhai Site*

Guchengzhai site is located in Xinmi city, Henan province. The animal remains included 24 species. The author presented the measurement data, quantification statistics（MNI and NISP）, and observations regarding cut marks and other modifications to bones. The analysis of the wild species presents that the ancient climate was warm and wet during the Erligang--Yinxu Culture period. The domestic animals included pig, dog, cattle, and sheep, which could be dated to the late period of Longshan Culture. The meat acquisition strategies used by settled populations in Guchengzhai site can be characterized as well-rounded exploitation. Pig was the major meat source and bones of cattle were used to make tools.

古城寨遗址动物遗骸的鉴定和研究

古城寨遗址位于河南省新密市。出土动物种属 24 种。笔者对测量数据、量化统计（可鉴定标本数和最小个体数以及比例）以及骨骼痕迹等研究结果进行了展示。对野生动物的分析可推测二里岗—殷墟文化时期气候温暖湿润。该遗址自龙山晚期开始即已驯化猪、狗、黄牛和绵羊。居民获取肉食资源的方式自龙山晚期开始即已进入开发型发展阶段，猪是肉食资源的主要来源而黄牛骨骼亦被用作骨料。

LU, Tracey L-D（The Chinese University of Hong Kong）

[11] *When Rice Farmers Met Tuber Collectors: The Origin of Tuber Cultivation and the Expansion of Rice Farming in South China*

The origin and expansion of rice and millets has been a popular topic of prehistoric archaeology in East Asia since the 1970s, while the domestication of other plants attracting little attention. However, recent archaeological discoveries in Zengpiyan, Guangxi, South China indicate that tuber plants were staple food for the local communities from at least 12,000 to 7000 years ago, while ceramics dated to the last phase manifest exogenous cultural elements. Further, discoveries in Xiaojin, Guangxi, South China also illustrate the occurrence of rice cultivation by approximately 6500 years ago.

Ethnographic and historic documents suggest that for thousands of years tubers have been important food in South China, particularly for the poor, while rice has been for the relatively rich. Do archaeological data found in northern Guangxi illustrate cultural dynamics between local tuber collectors and incoming rice cultivators? If so, what are the impacts and consequences of this interaction? Is the cultivation and possible domestication of tuber plants in South China an indigenous process, or a process resulted from this cultural contact? What was the social meaning

of rice in prehistoric South China? These issues will be discussed in this paper.

当根茎采集者遇上稻作者——根茎植物栽培的出现与稻作农业在岭南地区的扩展

自上世纪 70 年代以来，栽培水稻、黍和粟的起源和扩散问题一直是东亚史前考古学的重心之一，但其它栽培植物的起源则未能引起学术界的关注。但近期在广西甑皮岩的发现，表明根茎类植物在距今至少 12，000 到 7000 年间，一直是当地居民的主要食物。与此同时，甑皮岩最后阶段的陶器组合反映了外来的文化因素。此外，在广西资源晓锦遗址发现了稻米遗存，说明水稻栽培至少在距今 6500 年左右可能已经出现在岭南北部。

历史文献和现代民族学材料都表明，根茎类植物在过去数千年一直是岭南地区重要的食物，尤其是对贫穷者而言更为重要；而稻米相对而言是比较昂贵的。岭南北部地区近年的考古学发现是否说明本地根茎采集者与外来稻作者的文化接触？这一文化交往带来什么后果？岭南地区悠久的根茎种植，以及根茎驯化在本区起源的可能性，到底是地方性的文化发展过程，还是受到外来文化影响而产生？稻米在史前岭南地区的社会意义是什么？本文将集中讨论这些问题。

[24] *The Diversity of Prehistoric Subsistence Strategies in South China*

The development of subsistence strategies has been one of the most important topics in prehistoric archaeology ever since modern archaeology becomes a discipline, with the transition from foraging to farming as a key issue. With research outcome first in the Middle East, and later in other core areas of the world, there seems a general consensus in the archaeological academia that the transition from foraging to farming is a development from one to another completely different subsistence strategy; it has also been argued that the expansion of farming societies is the major driving cause for the distribution of linguistic families in the world today.

However, archaeological studies in the last decades in China, particularly in the Yangzi River Valley and South China, raised several questions. First, it seems that the transition from foraging to farming cannot be as clearly cut as we thought before, for both are essential elements of the subsistence strategies of many prehistoric groups in these areas, although the importance of the two varied in different groups and in different time. Second, societies mainly based on foraging but with sedentism and highly developed ceramic technology can also expand to other areas and produce significant cultural influences. It is hypothesized that population growth and the depletion of natural resource might have been the driving force of cultural expansion and human diaspora.

岭南地区史前生业形态的多样性

研究生业形态发展一直是史前考古学的重要课题之一，而从采集狩猎到农业的转变更是其中的关键议题。以中东地区农业起源的研究为先导，继之以世界其它地区的同类研究，学术界似乎已经达成一个共识，认为采集狩猎向农业的转变是从一种生业形态向另外一种完全不同的生业形态的转变。此外，农业社会的扩张也被视作现代语言分布的主要原因。

不过，近年在长江流域和岭南地区进行的考古学研究，向我们提出了新的问题。首先，史前岭南地区的生业形态十分多样，在农业被引入该地区之后，狩猎采集经济仍然长时间存在。这一多样性应与当地的自然和文化背景相关。这种不同生业形态长期并存的现象，说明岭南地区从采集狩猎到农业的转变并不是一个非此即彼的变化，尽管两类经济形态的比重在不同群体不同时期都有所不同。其次，以采集狩猎为主要经济形态但已经定居的群体，同样可以具有发达的工艺技术和复杂的文化结构，并且可以向外扩展，影响其它群体的文化。而其向外扩展的原因可能是人口增加以及自然资源的匮乏。

LUO, Yunbing（Wuhan University, China）

[10] *The Raising of Pigs and Their Ritual Use at the Dadianzi Site*

The study on the pig bone remains from the Dadianzi site indicated that the activity of raising pig is very outstanding, and the pigs were widely used in buries ceremonies. This data provided important clue for discussing the early development of pig-raising in Lao river basin, which made clear that the body size of pig population in Dadianzi site was bigger than that of other region pig population contemporaneous, and suggested that the cultivating of domestic pig breed was successive obviously in this region. In Dadianzi cemetery the number of full pig-sacrifice is very big, and the mode of disposal to pig-sacrifices was extraordinary unusual, which reflected the especial demand. This demand maybe come spirit field, which indicated traditional rite.

大甸子遗址中猪的饲养及其在礼仪上的使用

对大甸子居址和墓地出土猪骨遗存的综合研究表明，该遗址家猪饲养非常发达，它是人们日常生活中主要的肉食来源，而且被广泛运用于丧葬仪式活动中，是墓地用牲中的主要牺牲。大甸子居址出土的猪骨材料对探讨辽西地区家猪猪饲养的早期发展状况提供了重要线索，我们可以清楚地认识到该遗址猪群与同时期的其它遗址猪群相比明显形体偏大，表明该遗址家猪品种属本土培育的，而且暗示辽西地区家猪品种存在较明显的连续性。大甸子墓地出土的猪牲遗存则为我们了解当时的丧葬仪式活动提供了宝贵的考古资料，大甸子墓地所用完整猪牲数量之多，处理方式之独特，在我国古代独树一帜。大甸子墓地大量的猪牲被完整掩埋，这可能与当时社会的某种特殊需求有关：这种需求可能出自政治领域，它反映了一种社会等级礼制；也有可能出自精神领域，它反映了一种传统习俗传承；或者二者兼而有之。

MACHICEK, Michelle（University of Sheffield, UK）

[7] *Analysis of Degenerative Joint Disease in a Sample of Iron Age Skeletons from Various Regions of Mongolia*

The Iron Age in Mongolia is a period of social complexity exemplified by the presence of the Xiongnu confederation which dominates the archaeological landscape of this period. Presented here are the initial findings of an analysis of degenerative joint disease in a sample of Iron Age skeletons from various regions of Mongolia. This study examines the nature and severity of the condition as it is related to habitual activities and chronic degeneration over time. The implications of these early findings are discussed with the aim of highlighting future research possibilities.

蒙古不同地区铁器时代骨骼样本关节性病变分析

蒙古铁器时代是社会复杂性的典型例证，匈奴帝国在这一时期统治着这一地区，考古学的材料也证实了这一点。这里介绍了蒙古不同地区铁器时代骨骼样本关节性病变分析的最初发现。研究分析它的发病机理和严重程度与日常活动和随时间慢性恶化的关系。讨论这批早期发现材料的目的在于为将来更深一步研究创造可能性。

MATSUDA, Akira（Institute of Archaeology, University College London, UK）

[6] *Archaeology and the Media in Japan*

Although the media play an essential role in shaping the public perception and understanding of archaeology, a very few studies have thus far been carried out on how the dedia "speak" about archaeology in Japan. By analyzing the topics in archaeology covered by the media, this paper seeks to ighlight the discourse underpinning the media reports of Japanese archaeology, which, I argue, is closely related to the way in which archaeology is theorized and practiced in Japan.

日本的考古学和媒体

虽然媒体起了重要作用，使公众对考古学有认识和了解，但很少文章进一步去研究媒体怎样去描述日本的考古学。通过分析媒体报导的考古学题材，这篇文章关注了媒体报导日本考古学的讲述手法，而这正是我认为与考古学在日本的理论化和实践化所密切相关的。

McCLAIN, Jeff（University of Illinois at Urbana-Champaign, USA）

[6] *All of Sichuan Is Virgin Soil: Feng Hanji and the Development of Archaeology in Wartime Sichuan*

This paper seeks to contribute one part toward a larger understanding the development of the discipline of archaeology in modern China by examining the work of Feng Hanji in Sichuan during World War II. In his capacity as a professor at Sichuan University and as curator of the Sichuan Provincial Museum, Feng worked vigorously, both at academic and at popular levels, to promote the archaeological study of China's southwest. Adept at moving in local, national and international circles, Feng countered central-plains inspired biases and popular misconceptions about the emerging field and set archaeology in Sichuan on sound footing for years to come.

整个四川都是处女地：冯汉骥和战争时期的四川考古发展

这篇文章试图对更多的了解现代中国考古学科的发展做一部分贡献；这点贡献的内容是了解冯汉骥在二战时期在四川的考古工作的。冯汉骥作为四川大学教授和四川省博物馆馆长时，全力在学术和大众两个层面去宣传中国西南的考古学研究。冯汉骥在地方、国家和国际范围，反对了中原主导偏见和主观对于新兴领域的误解，并确立了四川考古学后来发展的立足点。

MEADOW, Richard（Department of Anthropology, Harvard University, USA）

[3] **No**

MEDHI, Bandita（Arya Vidyapeeth College, India）

[23] *Consolidation of Surface Communication during Ahom Rule: A Structural Study*

The Tais of present Myanmar entered into India's Assam through the Patkai range in the 13th century AD and overpowering the ruling kings there, established their rule in the upper basin of the river Brahmaputra initially. Later their rule extended to lower valley also. They ruled the region for over 600 years till the British annexed the region in the 19th century. During their time, they had raised infrastructures of various kinds some of which are still under working condition continuing since last several hundred years. This paper compiles the details of the roads & streets constructed by the Ahom kings, their structural pattern and a proposal for their preservation.

阿洪姆王国统治时期对外联系的巩固：建筑学的研究

来自今日缅甸范围的[illegible]人在十三世纪通过帕凯山脉进入印度的阿萨姆地区，同时打倒这里的统治者，在雅鲁藏布江上游盆地建立了他们的政权。接着政权扩张到下游河谷。他们统治了 600 年直至英国在 19 世纪吞并了该地区。在他们的统治期间，兴建了不同种类的公共建筑，有的直至最近数百年仍未完工。这篇文章整理了阿洪姆王兴建的道路街道的细节，它们的建筑结构，并提出了保护它们的计划。

MEDHI, Dilip K.（Gauhati University, India）

[23] *The Great Indian Corridor in the East*

Since the time of the World War II, almost the entire World has received the attention of academicians in the field of anthropology and archaeology, and thus many unknown localities in

the Pacific, Africa and South America came to our knowledge to a large extent. The only exception in this respect is a landlocked territory of India, which was none else than the erstwhile Assam that bridges the mainland India with Southeast Asia and China, remained unattended although it has all kinds of significance of anthropological and ethnological sciences.

In 1998, I identified the Assam Region as the 'Great Indian Corridor in the East' that witnesses human movements from Southeast Asia, China and mainland India as well. Today the region populates with dominant Austronesians, and brings together the great Mongoloids and the non-Mongoloids. Culturally this part of India is considered as a part of Southeast Asia that embraces Bangladesh too.

The need of the day is the region requires active and urgent attention of anthropologist and archaeologist in search of its past and the resultant present day situation before it comes under major focus of modernization followed by industrialization after an immediate possibility to get connected with Southeast Asia and China.

东方的巨大印度走廊

自二战起，人类学和考古学领域的学者差不多对全世界表现了关注，接着很多在太平洋、非洲和南美的未知地区进入了我们的认知范围。这方面唯一的例外是印度内陆的过去的阿萨姆地区，这是印度本土和东南亚及中国间的桥梁，即使拥有了人类学和民族学科所有值得重视的方面，仍然是无人注视。

在 1998 年，我确认了阿萨姆地区是"东方的巨大印度走廊"，它证明了来自于东南亚、中国和印度本土的人口迁移。今日该地区的主要居民是汉斯楚尼西亚人，加上大量的蒙古人种和非蒙古人种。文化上印度的这一部分和孟加拉共和国被视作东南亚的一部分。

这一地区需要人类学家和考古学家积极和急切的关注，去调查这里的过去及今日的情况。这些调查应在这地区开始实行现代化和工业化之前，而这两"化"非常可能随着这一地区与东南亚和中国建立交通往来后很快发生。

MEDRANA, Jack Gilbert（Archaeological Studies Program, University of the Philippines, Philippines）

[23] *The China Factor in Philippine Archaeology*

The proximity of the Philippines to the highly regarded and well-studied region of China has influenced the study of Philippine archaeology. Explanations on the evolution of agriculture and a metal age in the Philippines imply a mainland East Asian ultimate origin. Discourses on the appearance of complex societies on the islands are helped by Chinese textual reconstructions and the use of Chinese artifacts by archaeologists to characterize and explain the period in question. This paper includes the situations and issues pertaining to the subject, and attempts to identify means of healthy collaboration by scholars of both countries.

菲律宾考古中的中国因素

接近于菲律宾并被认为经过很好的研究的中国地区，影响着菲律宾考古学。在菲律宾，对农业进化和金属时代的探讨都暗示东亚大陆是最初起源。论述在岛屿上复杂社会的起源，用中国文献重建和考古学家使用中国的史前遗物，有助于解释这一时期的这个问题。本文包括了属于这个课题的情况和问题，并试图寻找两国学者协作的良好方法。

MEI, Jianjun（Beijing University of Science and Technology, China）

[9] *Metallurgical Analysis of Early Metal Objects from the Liushui Cemetery, Xinjiang, Northwest China*

This paper presents the results of metallurgical examination of 26 metal samples taken from bronzes recently excavated from the Liushui cemetery site in Xinjiang, Northwest China, which is dated to the first half of the first millennium BC. This is the first time that we have obtained evidence for the early use of metals in the Kunlun Mountains region. As shown by the examination of the Liushui samples, tin bronzes were predominant at the site, whereas arsenical copper was absent, showing a contrast to the significant presence of arsenical copper in eastern Xinjiang and the Gansu Corridor during the second and first millennia BC.

新疆流水墓地出土早期金属器的冶金学分析

这篇论文提交了从新疆流水墓地最近出土青铜器中提取的 26 个金属样品的冶金学分析结果，这一墓地的时代大约在公元前第一千年纪前半期。这是我们第一次在昆仑山脉地区获得的早期使用金属的证据。从对流水墓地采样的分析来看，锡青铜在这个遗址占据主导地位，而砷铜则没有发现。表明此地区在公元前二千年纪和一千年纪之间与出土大量砷铜的新疆东部地区和甘肃走廊有着明显区别。

MELEND, Rhayan G.（Archeology student of the Archeological Studies Program at the University of the Philippines Philippines）

[23] *The Archaeology of Death: the Significance of the Burials from Babo Balukbuk, Porac on the Pre-Spanish History of Pampanga, Central Philippines*

According to Jean Mallat, a French historian who is traveling and observing the Philippines from 1838 to 1842, Pampanga is the most beautiful and richest province of the Philippines and for this reason it is called the New Spain. Pampanga's immense physical topography and geography in its pre-colonial history and even during the Spanish conquest nurtured its so-called culture and civilization. To be able to see the past but glorious history and culture of the province of Pampanga, a systematic archaeological excavation is a must.

This paper is a report of the analysis of the burials that were unearthed during the excavation of the Archaeological Studies Program of the University of the Philippines and of the Katipunan Archeologist ng Pilipinas, Inc. at Sitio Babo Balukbuk, Municipality of Porac, Pampanga.

It will focus on the analysis of the burials including the grave goods. The dating, origin and characteristics of these grave goods will be identified. Also, it will show and identify the significance of these burials and grave goods on the pre-Spanish history of Porac and of Pampanga as well. Specifically, it will explicate the essence of these burials on dating the site, ritual practices, social stratification and trading system in the area.

死亡考古学： 从 Babo Balukbuk 地区墓葬的重要性看菲律宾中部的前西班牙历史

据一位从 1838 年至 1842 年间到菲律宾旅行考察的法国史学家 Jean Mallat 描绘，邦板牙是菲律宾当时最美丽富饶的省，也因此它被称为新西班牙。在其前殖民地历史中甚至在西班牙占领期间，邦板牙省广袤的地形地貌孕育了它的文化和文明。若想对邦板牙省已经逝去的无比辉煌的历史和文化一探究竟，系统的考古学挖掘乃当务之急。

本文是一篇对菲律宾大学考古研究项目组和 Katipunan 考古学家 ng Pilipinas 在邦板牙省波拉克自治市 Sitio Babo Balukbuk 地区挖掘出土的墓葬的分析报告。

本文将重点对这些墓葬及坟墓物品进行分析，并对这些坟墓物品的年代、原产地及特征进行确认。同时这也将鉴定出这些坟墓物品对于波拉克乃至邦板牙的前西班牙历史的意义，尤其在判定年代、社会分层和本地商业系统等方面将能够详尽诠释墓葬的本质意义。

MENGONI, Luisa Elena（Institute of Archaeology, UCL, UK）

[25] *Body and Dress Ornaments in the Funerary Practices of Southwest China*

The use of dress and body ornaments in the cemeteries of western Sichuan and north-western Yunnan dated between the Warring States（456-221 BC）and the Han dynasty（206 BC-AD 221）gives important indications about the social and ritual dimensions characterising the ancient communities of this area, especially in relation to gender, age and social roles. Despite revealing shared practices in the ways bodies are treated and adorned during funerary rituals in the region, the use of ornaments also shows distinct combinations of local and non-local attributes across sites. In some cases, the acquisition of non-local items suggests the existence of a larger regional network of exchange, and distinct modalities of status acquisition and display operated by high-rank individuals. In other sites, a strong local character is maintained in dress ornamentation, while other objects display both local and non-local attributes.

中国西南地区丧葬习俗中的装饰品

在战国时期（公元前 456～221 年）和汉代（公元前 206 年至公元 221 年）的四川西南部和云南西北部，使用于服饰和身体的装饰品为研究该地区古代的社会和礼仪特征提供了重要帮助，尤其是性别、年龄和社会角色关系方面。尽管该地区丧葬活动中显示处理尸体和装饰的方法很一致，装饰物的使用也清楚地反映这些遗址中本地特征和非本地特征共存。在一些例子中，非本地因素的获得，暗示着存在一个较大范围的贸易网络，这个网络由地位特殊的人所操纵。在其他遗址中，在衣饰中保留强烈的本地特征，而其他的物品同时具有本地和非本地的特征。

[31] *Archaeology and Consumption in Contemporary China*

当代中国的考古和商业

MERTZ, Mechtild（Nanjing Forestry University, China）

[14] *A Historical and Ecological Study of the Wood Species Used in the Buildings of the 14th Century Serkhang Temple Complex, a Tibetan Monastery in Qinghai Province, China*

对 14 世纪中国青海省西藏寺院建筑色康神殿组合所用树种的历史和生态学分析

MILLER, Bryan K（University of Pennsylvania, USA）

[4] *"Those Who Follow in Death": Accompanying Burials in Xiongnu Mortuary Practice*

Recent research within the field Xiongnu archaeology has focused on the elite mortuary complexes for the nomadic rulers and the accompanying burials which flank the large mounded tombs. Investigations of these satellite graves equate their presence to "those who follow in death" mentioned in the Han Chinese accounts of Xiongnu mortuary practice. Drawing on several cemeteries in Mongolia and Buryatia, I will closely analyze the manner of interment for those buried in such graves, more critically address the issue of these supposed sacrificial burials, and address evidence of variation between sites in the Xiongnu practice of accompanying burials.

"从死"：在匈奴殡葬中的殉葬活动

最近，关于匈奴考古学的研究，将视线关注于游牧统治者的墓葬及其附属的陪葬墓群。对于这些陪葬墓的调查证实了那些"从死者"的存在，这在汉人关于匈奴殡葬风俗的记录中也有提及。通过参照几座蒙古和布里亚特的墓群，我将详细地分析为此类墓葬的墓主人所采用的葬礼方式，更加缜密地论证关于那些牺牲性陪葬的问题，并且论证匈奴殡葬中各陪葬墓穴群的不同之处。

MIYAMOTO, Kazuo（Kyushu University, Japan）

[5] *Prehistoric Interaction through Tsushima and Iki Islands between the Korean Peninsula and the Japanese Archipelago*

In Jomon period Chulmun pottery of southern Korea and Jomon pottery of Kyushu migrated mutually into Tsushima Island. This interaction firstly comprised people moving in search for fishing grounds and then changed to the trading of row materials between the two areas. In Yayoi period the trading system through Tsushima and Iki islands developed and covered an increasingly wider area. In the latter half of the Yayoi period, not only southern Korean pottery but also Lelang pottery of Han dynasty is extant in Iki Island and northern Kyushu, thus reflecting the development of trading and, moreover, the beginning of diplomatic relations. With this paper I would explain the change of interaction between the two areas especially through the results of excavation at Karakami site in Iki Island.

史前时期朝鲜半岛和日本列岛之间通过对马和壹岐岛的联系

绳文文化期南朝鲜的栉文（Chulmun）陶器和九州的绳文文化陶器对向的传入对马岛。最初的互动是由于人们寻找渔场，接下来转变成两地区间原材料的贸易。在弥生时期通过对马岛和壹岐岛的贸易继续发展，并进一步扩大覆盖范围。在弥生文化的后半段，不仅有南朝鲜的陶器，也有汉代乐浪陶器出现在壹岐岛和九州北部，从而反应了贸易的进一步发展，此外，外交关系也开始发展。在这篇文章中我将在壹岐岛的カラカミ（Karakami）遗址发掘的结果之上，解释两地区间相动的变化。

[11] *The Spread of Early Rice Agriculture from Shandong Peninsula to Korean Peninsula through the Liaodong Peninsula*

My hypothesis is that the spread of early agriculture of north-eastern Asia had three stages. The first stage is spread of millet agriculture from Manchuria to the southern Korea and to the southern Russian Far East at c. 3,300 BC. The second stage and the third stage are spread of the early rice agriculture from Shandong Peninsula to Korean Peninsula through the Liaodong Peninsula. In this paper I would explains the second stage at c. 2,400 BC and the third stage at c. 1,600 BC especially focused on the relationship between Shandong Peninsula and Liaodong Peninsula. This would be explained by the result of researches of rice paddy sites in Shandong Peninsula and by the analysis of stone tools between two peninsulas.

Prehistoric interaction through Tsushima and Iki islands between the Korean Peninsula and the Japanese archipelago

从山东半岛经辽东半岛传入朝鲜半岛的早期稻作农业传播

我的假说是：早期东北亚农业传播分为三个阶段。第一阶段在公元前 3300 年粟作农业从满洲传入韩国南部和俄罗斯远东南部地区。第二阶段和第三阶段早期稻作农业从山东半岛经由辽东半岛传入朝鲜半岛。在文章中我将第二阶段定在公元前 2400 年；第三阶段在公元前 1600 年，值得一提的是，这一阶段尤其关注山东半岛和辽东半岛之间的关系。这一结论将通过山东半岛稻田遗址研究结论和两个半岛之间的石制工具分析加以阐释。

MIZOGUCHI, Koji（Kyushu University, Japan）

[6] *Sensitizing Archaeology through Proper Theorization: A Proposal*

This paper examines the socio-historical setting in which Japanese archaeology as a communication system currently operates. The unique circumstance in which the modernisation of Japan took place has strongly influenced the trajectory through which Japanese archaeology has

developed its discursive structure. One of its significant consequences is its anti-theorising tendency. This makes the system vulnerable to various types of stress such as external pressure to make analytical procedure as simple as possible whereby to make the narratives accessible to the general public. It undermines the health of archaeology as a socially responsible discipline in contemporary society which is confronted with difficulties generated by globalisation and deepening post-modern conditions. The paper proposes a tentative solution by illustrating how we can better incorporate the attitude of theorisation into Japanese archaeological communication as a devise to "sensitize" archaeology to contemporary society.

理论化的"敏感"考古学：一个提议

这篇文章调查了在社会历史环境中，日本考古学作为一个现代交流体系的运行。日本的现代化发生在独特的环境中，已经强烈影响到日本考古发展它的话语结构（discursive structure）的道路。其的重要结果之一是它的反理论化趋向。这使得本系统容易受到不同类型的压力，例如外部压力，使分析的程序尽可能简单，方便广大市民理解。这样，在当代社会面临全球化带来的困难和深化后现代的环境中，有损于考古学作为社会信赖的学科。本文提出了初步的解决办法，说明我们如何才能更好的把理论化的态度和作为一个对当代社会敏感的考古学的日本的考古交流结合。

MOCHANOV, Yuri Alekseevich [Russian Academy of Natural Sciences, Sakha Republic（Yakutia）Academy of Sciences, Russia]

[22] *The Dyuktai Bifacial Tradition of Paleolithic of Northeast Asia*

The report deals with the history of separation and investigation of Dyuktai bifacial tradition of Palaeolithic of Northeast Asia. It was defined in 1967 after discovery of Palaeolithic site in Dyuktai Cave in Aldan（59°18′N, 132°36′E）. Before, bifacial tools have been considered non-characteristic for Palaeolithic of Northeast Asia. Several bifaces found in some Palaeolithic sites in Northeast Asia were explained by influx of various migrants from Europe（Merghard, 1923; Okladnikov, 1950; Muller-Beck, 1966）.

Initially, existence of bifacial tradition was confirmed by Palaeolithic materials of Aldan and Kamchatka Ushki site（levels V and VI）; subsequently, Palaeolithic assemblages with bifaces were found in various regions in North Asia. In Sartan（22,000-10,500 years ago）Dyuktai populations in North Asia mainly inhabited the areas to the east of Enisei. In Karginsky time（50,000-22,000 years ago）, besides the east of North Asia, they lived in lines with unifacial cultures populations in Enisei river valley as well as to the west. One cannot exclude that in Karginsky Dyuktai people could contact populations of Streletsk-Sungir culture of Eastern Europe.

Nowadays, Palaeolithic assemblages with bifaces, besides North Asia, are found in Mongolia, North China, Corea, and Japan. They seem to represent various local cultures and variants of cultures of Dyuktai tradition. The tradition also includes various assemblages with bifaces and wedge-shaped cores in Alaska and adjacent regions of Canada. Dyuktai people hunted mammoths, wooly rhinoceros, musk ox, and other cold Pleistocene animals. Cold fauna and flora were initially formed in Northeast Asia areas free of ice. Here, in North Cold Pole area, formation of Dyuktai bifacial Palaeolithic tradition also took place.

Formation of Dyuktai bifacial Palaeolithic tradition in middle Lena River valley is evidenced by proto-Dyuktai middle Palaeolithic Mungkharyma site. That was found by S.A. Fedoseeva in 2000 in lower Viliuy（64°N, 123°E）. It ages in the range of 150,000 to 70,000 before present. By technical typological features tool inventory of Mungkharyma closely resembles（especially by

bifacial spear points and backed knife) implements of various cultures of bifacial European Moustier.

东北亚地区旧石器时代的 Dyuktai 两面技术传统

这篇报告旨在研究东北亚旧石器时代 Dyuktai 双面刃工具传统辨别及考察的历史。1967 年在阿尔丹河的 Dyuktai 山洞（59°18'N, 132°36'E）发现了旧石器时代遗址之后，Dyuktai 文化被命名。在此之前，双面刃工具并不被看做是东北亚旧石器时代的特征。几种在东北亚旧石器时代遗址中发现的双面刃工具被解释为各种欧洲移民涌入的产物。（Merghard，1923；Okladnikov，1950；Muller-Beck，1966）。

最初，双面刃工具传统的存在由阿尔丹和堪察加 Ushki 的遗址证实（第 V 和 VI 层）；后来，在北亚的不同地区都分别找到了旧石器时代带双面刃工具的旧石器组合。在 Sartan 时代（22，000-10，500 年前）北亚的 Dyuktai 人口主要居住在叶尼塞东边区域。在 Karginsky 时代（50，000-22，000 年前），除了北亚东部区，他们还与单面刃工具文化的人群一起生活在西部的叶尼塞河谷。我们不能排除这种可能：在 Karginsky 时代 Dyuktai 人可能与东欧的 Streletsk-Sungir 文化联系接触。

今天，除了在北亚，带双面刃工具的旧石器组合亦可见于蒙古、中国北部、朝鲜和日本。他们代表了不同的地方文化和 Dyuktai 传统的不同文化表征。这个传统也包括阿拉斯加及加拿大毗邻地区的双面刃工具组合和楔形石核。Dyuktai 人猎食猛犸、厚毛犀牛、麝香牛及其他寒带更新世动物。寒带动物群和植物群最初在不结冰的东北亚地区形成。在这里的北部寒极地区，Dyuktai 的旧石器时代双面刃工具传统也形成了。

Dyuktai 双面刃旧石器时代的传统形成于勒拿河流域中部，这由 Dyuktai 原型旧石器时代中期的 Mungkharyma 遗址可以证明。2000 年 S. A. Fedoseeva 在 Viliuy 低地（64°N，123°E）发现了该遗址。它的形成在距今 150，000 到 70，000 年间。Mungkharyma 工具制作技术上的典型特点与欧洲 Moustier 的双面刃工具极其相似（特别是双面矛头和带背刀具）。

Morishita Masaaki（Sainsbury Institute for the Study of Japanese Arts and Cultures, Japan）

[16] *Filling Empty Museums: The Museum Boom in Post-war Japan and Its Aftermath*

In this paper, I discuss the significance of the Hyogo Prefectural Museum of Archaeology that has just opened in November 2007 in the context of the development of regional, public museums in post-war Japan. Most museums in Japan were established during the museum boom in the last three decades of the twentieth century, and they developed such characteristics as 'emptiness' in spite of the increasing number of and interest in archaeological findings at the time of the rapid growth of Japanese economy. They were 'empty' because they had no substantial collection, employed only a few curators or none, could not secure the sufficient amount of public funding, and failed to attract visitors. The new museum represents an attempt to overcome such emptiness of its predecessors.

补充博物馆藏品：战后日本博物馆的繁荣和结果

在这篇文章中，我要在区域性和日本战后的国立博物馆发展的背景下，探讨在 2007 年 11 月开馆的兵库县立考古博物馆（Hyogo Prefectural Museum of Archaeology）的重要性。大量的日本博物馆是在 20 世纪最后 30 年博物馆繁荣期建立的，它们的发展显示出"空虚"（emptiness）的特征，尽管在日本经济快速增长期，考古发现的数量和重要性在增长。因为没有真实的藏品，它们使人感觉是"空洞的"的，这些博物馆仅雇佣了很少一部分保管员或者干脆就没有，不能让公众充分相信大量资金的去向，也不能吸引游客。新建的博物馆试图克服以前的博物馆的缺陷。

MUELLER, Shing（Institute for Sinology, Universität München, Germany）

[4] *The Murong Burials in Liaoxi Area*

The Murong of the 4th century were the dominant group among the Xianbei of North and Northeast China. The parade armours for horses and the buyao-headgears have long been attributed to the Murong culture and are one of the most imposing archaeological features among the contemporaneous tribal peoples in China. This paper tries to define the Murong culture according to burial and written materials, to determine the indigenous Xianbei elements and external cultural influences which contributed to the moulding of the Murong culture, and to describe the process of its formation and legacies found in the later Xianbei culture.

辽西地区慕容墓葬

公元 4 世纪的慕容在中国北方和东北鲜卑族中占据着统治地位。甲骑具装和步摇头饰长期以来被看作慕容文化乃至中国同时期部落族群的最具特色的考古学特征之一。本文试图根据墓葬和文献资料对慕容文化加以界定，从而确定形成慕容文化模型的鲜卑本土因素与外来文化的影响，进而描述慕容文化的形成及在鲜卑文化后期建立传统的过程。

MYAGMAR, Erdene（Department of Anthropology and Archaeology, National University of Mongolia, Mongolia）

[7] *A Cranial Nonmetric Study of Archaeological and Modern Populations from Mongolia*

A cranial sample consisting of 210 skulls from Mongolia, ranging from the Neolithic period to modern era, was investigated using nonmetric traits. Frequencies of 19 traits of pooled-sex and skull incidences for each population were arcsine-transformed and subsequently used to calculate the MMD. Cluster analysis revealed two groups: The first group consisted of early Iron and Bronze Age populations of Mongolia being closely related, also joined by the sample from the Neolithic period. The second group indicated the Xiongnu and Mongolian period samples were being close, with a subsequent link with modern Mongolians.

蒙古考古和现代人种颅骨非测量研究

对来自蒙古的共 210 个颅骨样本（时间跨度从新石器时代到现代），运用非测量遗传特征的方法进行研究。19 组合并性别的频率和每个族群的颅骨几率是反正弦相关的，并用来计算堆（团）平均直径。聚类分析显示了两组数据：第一组由早期铁器和青铜时代人群组成，结合新石器时代的样本进行分析，显示他们与蒙古人密切相关。第二组数据显示，随后的匈奴和蒙古时期样本与现代蒙古人紧密相关。

NAGATOMO, Tomoko（Chonbuk National University, Japan）

[5] *The Relationship between Lelang and the South of Korea Peninsula, the Northern Kyushu and Okinawa*

Many materials were carried from Lelang to the south of Korea peninsula and the north of Kyusyu through Iki and Tushima Island, so we know that Lelang exchanged or negotiated with these areas archaeologically after Lelang was set up in Korea peninsula. We also know that these exchanging was different by area and time. In this presentation I will make clear that Lelang culture gave the effects to the technology of pottery making of the south of Korea peninsula against the north of Kyusyu which had only carried material from Lelang. Lelang Pottery for stock was mainly carried in Okinawa islands. I will also compare with these differences to discuss about the variety of Lelang exchange by archaeological material analysis.

乐浪、南朝鲜半岛、北部九州和冲绳之间的关系

由于许多文化因素从乐浪被带到了朝鲜半岛南部，并且通过壹岐和对马岛到九州北部。所以我们知道，乐浪郡在朝鲜半岛上设立后，与这些区域发生了从考古学上可以辨认的交换和联系。我们也知道，由于地区和时间的不同，这些交换也存在差异。在这篇文章中，我明确指出乐浪文化对南朝鲜半岛的陶器制作技术产生了影响，这与北部九州仅仅引进乐浪的器物有所不同。乐浪用于存储的陶器也主要出现在冲绳群岛。我会比较这些差异并用来讨论考古材料所体现的乐浪文化交流的变化。

[16] *The Production of Pottery in the Period of Starting Agriculture in the Japanese Islands*
日本列岛农业初始期陶器的生产

NAKAMURA, Daisuke（Korea University Institute for Archaeology and Environment）

[3] *Appearance of Jasper Tubular Beads and the Trade Development in the Far East*

Jasper tubular beads are the common burial goods in Korean Bronze Age and Japanese Yayoi period. They are originated in Dongyi to Japanese archipelago via Korean peninsula. The origin places of many jasper-beads are specified using X-ray fluorescence and ESR analysis in Japan at present. However the place of origin and the workshop remains have not been found in Korea. Then we made it clear by the recent investigation that the jasper beads appeared at first in Korea and Japan have same elemental composition. Further, we showed that the circulation of jasper produced from Korean Peninsula reach beyond the radius 200km including Japanese archipelago.

碧玉管形小珠的出现及远东的商业发展

碧玉管形小珠是在高丽青铜器时代和日本弥生时代期间都可见到的陪葬品。它们产地在东夷，通过朝鲜半岛传到日本群岛。现在许多碧玉小珠的原产地都通过 X-射线荧光和电子自旋共振分析法（ESR analysis）辨别出来。但朝鲜并未找到原产地及生产作坊的遗址。我们的最新的调查表明，碧玉小珠起源于高丽，并且日本拥有与之相同的成分。另外，产于朝鲜半岛的碧玉的流通范围在方圆 200 公里以外，这当中也包括了日本群岛。

NAKAMURA, Shin'ichi（Japan）

[3] *The Formation of Urban Landscape in the lower Yangtze Area: Considerations on the Liangzhu Agricultural Sites*
长江下游城市景观之形成：良渚遗址群的思考

NAKAYAMA, Seiji（Yamanashi Prefectural Museum）

[11] *The Beginning of Plant Cultivation in Central Japan*

Central Japan is regarded as one of the main areas where the Jomon culture prospered. This is the reason why some archaeologists have advocated the existence of Jomon agriculture around this region in the middle Jomon period. The weakness of this theory was that it lacked direct evidence. However, recent discoveries of cultivated plant remains, such as beefsteak plants, millets, beans, bottle gourds and mustard family, indicate the existence of cultivation in the Jomon period.

日本中部植物种植的开始

日本中部被认为是绳文文化繁荣期的主要地区之一。这就是为什么一些考古学家提出绳文文化中期农业在该地区存在理由。这种理论的不足是由于缺乏直接的证据。然而，近来发现了栽培植物的遗迹，如紫苏属植物、粟、大豆、西葫芦（bottle gourds）和芥菜科，展示在绳文文化期存在栽培业。

NAKAZAWA, Michihiko（Nagano Prefectural Government）

[18] *Acceptance and Diffusion of Rice and Barley in the Jomon Society, Japan*

In general speaking the subsistence in Jomon, the Neolithic in Japan, is based on hunting, gathering, and fishing, while we often find grain impressions of cultivated cereals on the Final Jomon pottery, for example rice or barley. We make replicas pouring silicon resin in these impressions, observe them under the SEM, and identify the species that made the impressions. This paper discusses acceptance and diffusion of rice and barley in the Jomon society, based on the recent result of replication method collating the regional time gaps on the chronological table of the Jomon pottery all over the nation.

日本绳纹社会稻和大麦的接受和传播

一般说来，日本的新石器绳纹时代的生业主要是狩猎，采集和捕鱼。同时我们也常在最后期的绳纹陶器上找到耕种的谷物颗粒，如稻和大麦的印痕。我们灌注硅胶进这些印痕去制作复制品，通过扫瞄式电子显微镜观察和辨认留下痕迹的这些物种。这篇文章是讨论稻和大麦在绳纹社会的接受和传播，基于现有的复制方法所得结果，去填补整个国家的绳纹陶器的时间序列表在各地区的时间空白。

NELSON, Sarah（USA）

[15] *Shamanism and Interregional Interaction in East Asia and Heritage Tourism in the Dongbei: Some Problems and Solutions*

Several archaeologists have proposed that shamanism was related to the formation of the state in China. Shamanism is known ethnographically from Siberia, the Dongbei, Korea, Japan, Okinawa and Taiwan. Is this an example of interregional interaction? How can the question be approached with archaeological materials?

This short presentation looks at two different ways that archaeology is connected to Heritage Tourism in the Dongbei. The first is that of Liaoning Province, and its relationship to the World Bank. Although there are many "sights" and sites that could attract tourists, the infrastructure for tourists has been slow to develop. The second concerns Jilin Province and Kaoguli/Koguryeo sites. In this case, issues of nationalism and security are prominent in hindering tourism. I will show some photos and discuss the different kinds of problems facing Liaoning and Jilin.

东亚的萨满教和区域间互动东北遗产旅游业的一些问题和解决方法

一些考古学家认为萨满教与中国的国家形成有关。萨满教在西伯利亚、东北、朝鲜半岛、日本、冲绳岛和台湾的民族志中已为人熟知。而这是不是一个区域间互动的例子？同时怎样利用考古学材料去解读这一问题？

这篇短文关注了中国东北地区考古学与文化遗产旅游产业相结合的的两种方式。第一种是辽宁省的方式及其与世界银行的关系。虽然这里有许多"景点"与遗址可以吸引游客，但是为游客提供服务的基础设施发展缓慢。第二种是吉林省与高沟丽遗址。在这个案例中，民族主义与安全是阻碍当地旅游业发展的突出问题。我将给大家展示一些照片，来讨论吉林与辽宁所面临的不同问题。

NESTEROV, Sergei（Institute of Archaeology and Ethnography, Siberian Brunch of Russian Academy of Sciences, Russia）

[8] *The Pohai Colonization of the Western Cis-Amur Area*

In VIII century after formation of the state Pohai within the limits of Far East region migrations have begun. Heishui Mohe was the first, who have come to movement. The Pohai tribes（Sumo

Mohe）have appeared in Western Cis-Amur area in second half VIII century. The Heishui Mohe and Pohai Mohe quickly arrived to territorial balance. The Pohai tribes have rendered huge assimilatoin pressure upon the native population. Troitskaya group of Pohai Mohe there is as a result of mixture of traditions of two ethnic cultures. Alien Pohai tribes had appeared active enough and have quickly developed the grounds on northwest on the Amur River, down to Shilka River and on the east up to Bureya River.

西黑龙江上游地区的渤海殖民

在 8 世纪渤海国成立之后，开始在远东地区的迁徙。黑水靺鞨第一个开始迁徙：在 8 世纪的后半段渤海部落（粟末靺鞨）开始出现在西黑龙江上游（Cis-Amur）地区。黑水靺鞨和渤海靺鞨很快达到领土的平衡。渤海部落对土著居民实施了巨大的同化压力。渤海靺鞨的 Troitskaya 族就是两个种族文化传统的混合。异族的渤海部落显示非常活跃和迅速西北达到黑龙江、石勒喀河下游和东部到达布里雅河上游。

NGUYEN, Huong Thi Mai（Institute of Archaeology, Vietnamese Academy of Social Sciences, Vietnam）

[30] *Vegetation Record at Dong Son archaeological Site, Northern Vietnam*

Pollen and spore record at Dong Son core show that around 6,000yr BP. – 5,000yr BP. mangrove was dominant, mangrove gradually reduced after 5,000 years and disappeared around 4,000 to 3,000 year BP., It is indicate this area was a swamp at that time. These artifacts that found in this site are belongs to Dong Son culture date around 2.700 to 2000 year BP. This evidence combine with data of other research is beginning to develop a picture of regional diverse environment and probably relationships between environment changes and culture.

越南北部东山考古遗址的植被

孢粉和花粉孢子显示，红树林是距今 5000 到 6000 年间东山地区的主要植被，在 5000 年前逐渐减少，在距今 3000 到 4000 年间彻底绝迹，它显示此时这一地区是一片沼泽。在这一遗址发现的遗物属于距今 2000 到 2700 年前的东山文化。这些证据加上其它的研究信息给我们提供了条件，使我们能够描绘出区域环境变化图和环境改变与文化之间可能的关系。

NGUYEN, Kim Dung（Institute of Archaeology, Vietnam academy of Social Sciences, Vietnam）

[19] *Jade Earrings from Sa Huynh Culture: Typology, Technology and Cultural Speciality*

Jade earrings are common excavated in many jar-burial sites of Sa Huynh culture in central Vietnam and were seen as most significant object forms at that time. They are dated back to be approximately 500 BC to AD 1st century, contemporary with the date of Dong Son culture in the northern Vietnam. Recently, the author have analysed these objects from many archaeological collections in Viet Nam and tried to make clear on their typology as well as their making technology. They were determined to be products locally but the jade source is uncertant. Archeologically, nephrite（jade）artifacts representated dating from 2000 BC through an early half of millennium AD in Viet Nam and South East Asia. The paper introduces these objects base on their typology and manufacturing technique in Viet Nam and compares them to the other similarity objects discovered in South East Asia.

沙萤文化中的玉石耳环：类型、技术及文化特点

越南中部沙萤文化（Sa Huynh culture）的许多瓮棺葬遗址出土物中，经常可见玉石耳环，这也是那时最重要的器物形式。它们可以追溯到约公元前 500 年至公元 1 世纪，与越南北部

的东山文化（Dong Son culture）同代。最近笔者分析了越南考古藏品中的一些标本，并设法弄清楚它们的类型以及制造工艺。能够确定他们是本地产品但是原料来源已经不可考。从考古学上讲，越南及东南亚的软玉（玉）人工制品能追溯到公元前 2000 年并风行至公元一千年纪前半叶。本文将在类型学及越南制造工艺上的基础上介绍这些器物，并将之与东南亚发现的类似物品作比较。

NGUYEN, Quang Mie

[24] *The ^{14}C Dates and the Fluctuations of Ocean in the North East Region of Vietnam*

Under the natural geographic angle, the Northeast maritime area of Vietnam and the Southeast maritime of China share the same ecological system. The prehistory of the region is directly related to the fluctuations of ocean and the exchange between cultural centers among the areas. This feature has significantly generated close cultural traits between two regions throughout the pre and pro-historical time. So far, there are a lot of the geological and archaeological investigations conducted in those areas, among them many strata were examined by radicarbon dating. Based on the radiocarbon dates under the investigation of geology and archaeology, the paper outlines the moving of sea levels and their influence on the regional cultures in prehistoric time.

碳十四测年和越南东北部的海洋波动

在自然地理角度下，越南东北的沿海地区和中国东南沿海地区具有相同的生态系统。这一地区海洋的波动直接关系到该地区的史前史和其中的两个文化中心的贸易。在整个史前和原史时期，在两个区域间该特征产生了关系密切的文化特质。迄今为止，在这些地区进行了大量的地质的和考古的调查，其中有很多地层经过放射性炭测年。在地质和考古调查下的测年，本文概述了在史前时期海岸线的变迁和对该地区文化的影响。

NGUYEN, Thu Anh（Vietnam）

[30] *Ash-pits at the Go Hoi Site（Vinh Phuc province）*

In 2002 and 2003, the excavation at Go Hoi site（Vinh Phuc province）has unearthed 37 ash-pits in the area of more than 267square meters. From these pits, many pottery and stone artifacts have been collected, which represent the features of late period of the Phung Nguyen culture（3500-3100 BP）. On basic of studying the data of the excavation, this paper aims at identifying the functions of these ash-pits and their significant in the study of Phung Nguyen culture in northern Vietnam.

越南永福省 Go Hoi 遗址的灰坑

从 2002 年到 2003 年，在 Go Hoi（永福 Vinh Phuc 省）遗址 267 平方米范围内发掘了 37 个灰坑。在这些灰坑中发现很多陶质和石质遗物，它们代表了冯原（Phung Nguyen）文化（距今 3500-3100 年）晚期的特征。经过研究基本的发掘信息之后，本文的目标是鉴定这些灰坑的功能，及它们在研究越南北部的冯原文化中的重要性。

NGUYEN, Van Viet（Center for Southeast Asian Prehistory, Vietnam）

[24] *Early Chinese Contacts into Dongson Culture in Vietnam*

Paper presents early chinese objects（from Shang to Han ages）found in Vietnam, early Han inscriftions on Dongsonian objects and antropological evidences in order to looking for the North-South trade/immigration routes in late prehistory and proto-history in the chinese southern no state areas.

早期中国人与越南东山文化的接触

本文罗列了一些在越南发现的早期汉人器物（从商代到汉代），在东山文化风格的出土物上题刻的汉字铭文以及一些人类学的依据材料，以期寻找史前历史晚期南北贸易/移民路线的以及中国南部无政权地区的史前历史。

NISHIMOTO, Toyohiro（National Museum of Japanese History, Japan）

[10] *On Pig Domestication in the Yayoi Period, Japan*

The Japanese Neolithic includes both the Jomon and part of the Yayoi period. Rice cultivation began around 900 BCE in the Kitakyushu area of Japan. This was also the beginning of the Yayoi period. By about 350 BCE, in the Middle Yayoi period the Metal Age began with bronze and iron artifacts from the mainland.

In the Jomon period it is likely that wild pigs were raised for food, but truly, intentionally domesticated pigs were only present after the beginning of the Yayoi period and came to the Japanese islands with the dog and rice agriculture from the mainland. The morphological differences between the original wild pigs of the Japanese islands and the Yayoi domesticated pigs are that the backs of the skulls of Yayoi domesticated pigs are rounder, at the same time as mandibles grew shorter, the area where the mandible joins curved inward, the tusks grew smaller and the entire head became shorter. In addition, the jaws of Yayoi domestic pigs frequently show gum disease. The cut marks found on the bones of domestic pigs also show unique characteristics. The pigs introduced to Japan include both small and large types and the small type appears to be similar to the domestic pigs discovered at the Hemudu site. From Yayoi through the ancient period domestic pigs were raised, but then, after the ancient period under the influence of Buddhist prohibitions on eating meat, the custom of pig husbandry gradually disappeared.

论日本弥生时代的家猪

日本的新石器时代分别包括绳纹文化和弥生文化的一部分。日本的北九州地区自公元前900年左右开始种植水稻，这是弥生文化的开始，到公元前350年左右的弥生文化中期，从大陆传来铜器和铁器，从这个时期开始就属于金属器时代。

在绳纹时代很可能存在饲养野猪的现象，但是真正意义上的饲养家猪是在弥生时代开始以后，饲养并食用家猪和弥生犬是和种植水稻一起由大陆传到日本列岛的。日本列岛原来就有野猪，野猪和弥生时代家猪的形态区别主要是弥生时代的家猪头后部较圆，在下颌缩短的同时，下颌联合部出现内凹的现象，臼齿变小，整个头部变短等。另外，在弥生时代的家猪颌骨上常常可以发现牙周炎的症状。在家猪的骨骼发现的切割痕迹也有独特之处。传入日本的家猪包括大型和小型两种，小型家猪和中国河姆渡遗址出土的家猪相似。从弥生时代到后来的古代一直饲养家猪，但是到了古代以后受到佛教的影响，禁止食肉，饲养家猪的习惯逐渐消亡。

NIWA, Takafumi（Nara National Research Institute for Cultural Properties, Japan）

[1] *The Appearance and Development of Lostwax Technique in Ancient East Asia*

Recently, it occurred argument with origins of Lostwax technique in ancient China. But, as far as I know, the bronze artifacts made by Lostwax technique were discovered in many parts of Ancient East Asia, like Nothern China, Korean peninsula, and Yunnan area. So this paper, at first the auther consider to the problem of appearance and development of Lostwax technique in ancient China, and discuss about appearabne of Lostwax technique in "periphery" areas.

古代东亚失蜡技术（Lostwax technique）的出现和发展

最近，关于中国古代失蜡技术的起源存在争议。但是，据我所知，使用失蜡技术制造的青铜器见于古代东亚的很多地方，如中国北部、朝鲜半岛和云南地区。就本文而论，笔者首先考虑中国古代失蜡技术的出现和发展的问题，然后论述失蜡技术在"外围"地区的出现。

NORTON, Christopher J.（Department of Anthropology, Hunter College CUNY, USA）

[32] *Taphonomic Perspectives from Middle-Late Pleistocene Xujiayao, China*

At what point in time Plio-Pleistocene hominins became dominant members of the carnivore guild is a question critical for addressing many questions related to human evolutionary studies. In order to begin addressing this question, we present the first taphonomic study from Xujiayao, a Middle-Late Pleistocene open-air site in the western Nihewan Basin, northern China. The Xujiayao faunal assemblage is dominated by *Equus przewalskii* remains. Bone surface modification analysis of the equid midshaft limb bones indicates that a high percentage of cut marks and percussion marks are present, suggestive of efficient hominin predation. A relatively low percentage of tooth marked midshafts, indicates that carnivore influence in the formation of the faunal assemblage was minimal.

中国许家窑中后更新世的埋藏学透视

人亚科原人（hominin）在上新世的哪个时间点上成为食肉动物的主导，这是与人类进化史研究密切相关的一个很重要的问题。为了探索这个问题，我们提出了来自许家窑的第一项埋藏学研究，许家窑是坐落在华北泥河湾盆地西部的一个更新世中后期遗址。许家窑的动物群保持着普氏野马的特征。而对马科动物肢骨中段的骨表痕迹分析表明，有很大比重的砍击摔撞痕迹，这说明了人亚科原人已有很有效的猎杀能力。存在比重相对较低的牙齿印痕，表明食肉动物对于动物群组合形成的影响是最小的。

OBATA, Hiroki（Kumamoto University, Japan）

[18] *Utilization of Legumes in Jomon, Japan*

With the recent progress of a replication technique, we can now observe the details of impressions on pottery and can correctly identify the spices that made the impressions. And the new method for research, a whole examination of pottery pieces from Jomon sites brings a phenomenal success for discovering a lot of impressions of cultigens in the Late Jomon in Kyushu, Japan. As one of the successes many soybean impressions have been discovered from the Middle Jomon site in Kanto Province and the Late Jomon sites in Kyushu Province. As the result we can evaluate a domestication time of soybean dates back ca.5000 cal B.P. in Japan. In this paper we reconsider and discuss a cultivation of Legumes in Jomon based on the recent impression data and the previous discoveries of charred beans.

日本绳纹时代豆科植物的利用

通过近来的复制技术，我们可以观察陶器上印痕的细节，同时准确辨别留下印痕的物种。这一新方法应用在研究上，全面检查绳纹时代遗址的陶片，带来了一个可见的成功，发现了很多日本九州的晚期绳纹时代的来源不明植物的印痕。同样的成功是在关东地区的绳纹时代中期遗址和九州地区的绳纹时代晚期遗址中发现了很多大豆的印痕。通过这一结果，我们可以估计大豆在日本的驯化时间距今约 5000 年（经校正）。在这篇文章中，我们基于近来发现的印痕资料和以往发现的炭化大豆，去重新考虑和探讨绳纹时代的豆类驯化。

ODA, Yuki（Nara National Research Institute for Cultural Properties, Japan）

[4] *The Diffusion Process of Cremation Practices in Ancient East Asia: A Case Study between*

Korean Peninsula and Japan

This paper examines the genealogy of cremation practices in ancient Japan. It has been recognized that cremation was firstly adopted by the upper class in the Kinai district of central Japan in the transitional phase between the Kofun（mounded tomb）and Nara period. However, the genealogy and diffusion process of the cremation practices have not yet been sufficiently investigated. The author approached the issue by comparing with a type of urn and cremated tombs between Korean peninsula and Japan.

古代东亚火葬的流传过程：在朝鲜半岛和日本间的一个专题研究

本文考察古日本的火葬发展脉络。普遍认为，在古坟（丘状墓）时代到奈良时代的过渡阶段，日本中部畿内地区的上层阶级最先采用火葬这种形式。然而，对火葬的发展脉络和流传过程尚未作充分调查。本文通过对朝鲜半岛、日本的骨灰瓮和火葬墓的类型进行比较，论述了这一问题。

OKAZAKI, Kenji（Research Center for Chinese Frontier Archaeology, Jilin University, China）

[7] *Linear Long Bone Growth Before and After the Beginning of Wet-rice Cultivation, Japan*

In an effort to demonstrate how the change of living condition with beginning agriculture effected human body, the growth pattern of ancient people was investigated using subadult skeletons in Japan. In this presentation, we focus on growth suppression on limb length, which is well researched in North America. As a result, the decline of growth-attained degree was not observed from the Jomon to the Yayoi period, when wet-rice cultivation was diffused; on the contrary, the Yayoi people could have higher growth-attained degree than the Jomon people. This tendency is not parallel with the model for adapting agriculture reduced by the incidences on Native Americans.

日本湿稻栽培开始前后线形长骨生长

为了求证农业开始后，生活环境的改变对人体的影响，我们在日本使用接近成年人的骨骼对古代人的生长模式进行了研究。在这篇文章中我们选取北美做得较好的针对肢骨的生长抑制情况进行研究。结果发现，从绳纹时代到弥生时代在湿稻栽培传播的过程中，没有发现获得生长级数的下降。相反，弥生时代的人们可能比绳纹时代获得生长级数大一些。这种趋势与美国土著人适应农业并由此级数降低的模式是不一致的。

OMURA, Mari（Gangoji Institute for Research of Cultural Property, Japan）

[28] *Braids Excavated from the Chu Cemetery at Baoshan, China*

This report deals with the archaic braiding techniques throughout excavated braids from Baoshan cemetery of the Chu State dating from 323 to 292 BC which is located in Jingmen city,. In China the oldest evidence until now of loop braiding is of the Earlier Han dynasty. From tomb 2, the best-preserved among the five tombs of Baoshan cemetery, some braids were excavated that had characteristics of loop-manipulated braids. There was also a part of harness with two separate layers and combined sometime by turning adjoining threads. This evidence suggests that a series of the Ch'ien chin lace from the Han Tomb No.1 at Ma-Wang-Tui were also made by this technique using two-color loops.

中国包山楚墓发掘出土的编织物

本报告以包山楚墓发掘出土的饰边为例来探究古代编织工艺。这个墓群位于荆门市，年代大致为公元前 323 年至公元前 292 年。中国最古老的关于盘编工艺的证据是汉代早期。包

山楚墓的五座墓中，2 号墓保存最为完好，从中发掘出来的饰边具备了人工盘编的特征，胄底上的某一部分有两个独立的层，有时候也会将线拧在一起合二为一。这些证据表明，马王堆一号汉墓出土的一系列抻扦花边也是用这种双色盘工艺支撑的。

OTANI, Kaoru（Chungbuk National University Museum, Korea）

[22] *The Microlithic Industry in Japanese Islands*

This paper discusses the human behavioral pattern of Late Paleolithic people in the microlithic industry. The microlithic industry was treated as technology of small flake production. Many kinds of typically cores were prepared to use raw materials effectively and it was moving between raw materials resource and artifact units at the sites. It seems that the various types of micro-cores and lithic assemblages means the differentiation of the microblade technology, tool production process and the microlithic industry. It is possible to reconstruct the structure of microlithic culture.

日本列岛的细石器工业

这篇文章讨论旧石器时代晚期细石器工业中的人类行为模式。细石器工业被认为是生产小石片的技术。各种各样的石核经过修理成为生产细石叶的好原料，并且从石料产地被搬运到遗址中。不同的细石核和石器组合可能反映了不同的细石叶技术、石器生产过程和细石器工业，研究这些方面可以重建细石器文化的结构。

OXENHAM, Marc F.（Australian National University, Australia）and Hirofumi Matsumura

[7] *Health Experience in Cold Environments: Insights from Hokkaido, Japan*

This paper examines a range of palaeohealth variables in a sample of Okhotsk（n=37 individuals）and Jomon（n=60）human remains from Hokkaido, Japan. Explanations for relatively high levels of infectious disease in these hunter-gather communities operating in a subarctic environment are explored in the context of other palaeohealth indicators: physiological well-being and oral health. A broader comparative context, northern American subarctic and arctic palaeohealth, provides a platform from which to investigate the aetiology, distribution and experience of infectious disease among cold adapted peoples in the past.

人类在寒冷环境下的健康状况：以日本北海道地区为例

本文针对日本北海道地区的鄂霍次克及绳纹文化时期的史前人骨遗骸进行一系列的健康程度检验和研究。通过检验几个史前健康状况的相关指标：包括体质状况及口腔健康情形等的结果，来对这些亚北极区狩猎采集社会中，出现高度传染疾病的现象进行讨论。接着将探讨范围延伸至北美洲的亚北极区与北极区，与其他古代寒带地区人群的健康情况作比较，则提供了史前人类在低温适应的人体机制下，所面临的传染病病源、分布，及相关健康体验等相关研究的凭借。

PAI, Hyung Il（University of California, Santa Barbara, USA）

[21] *Advertising Japan's "Ancient" Terrains: Imperialist Nostalgia and Heritage Tourism in Colonial Korea*

This paper discusses the historical and cultural legacy of Pre-War Japanese state sponsored tourism and its impact on the classifications and promotions of Korea's national treasures and monuments. As early as the 1920s, colorful guide-books、postcards, fold out maps, and travel pamphlets on Seoul, P'yongyang, Kyungju and Mt. Kumkang were being printed and distributed by the Colonial Governor General's Office, Manchuria-Chosen Railway Co. as well as the international branches of the Japan Tourist Bureau. It will analyze how cultural preservations laws,

excavations, and reconstructions projects continue to be influenced by state sponsored commodification of heritage targeted for both domestic as well as international visitors.

宣传日本古代的地界：帝国主义者的怀旧和朝鲜半岛殖民时期的古迹旅游业

这篇文章讨论了第二次世界大战前日本政府资助的历史文化遗产旅游业，及其对韩国国家财产和纪念馆在分类和宣传上的影响。早在 1920 年代，朝鲜总督府印刷了彩色的指南书、明信片、折叠地图和旅游小册子，在首尔、平壤、庆州和金刚山散布。而满洲-朝鲜铁路公司也是日本旅游事务处的国际分支。本文同时还将分析文化保存的法律，发掘和重建计划持续被政府资助的遗产的商品化所影响，这些都瞄准了国内和国外的游客。

PAL, J. N.（University of Allahabad, India）

[23] *The First Farming Culture of the Middle Ganga Plain in Light of Recent Archaeological Investigations*

Archaeological investigations in the Gangetic plain, considered as cradle of the Indian culture, during the last four decades have brought to light a long cultural sequence from Epi-palaeilithi/Mesolithic to the historical period. Recent excavations at Jhusi and Hetapatti in western part of the middle Gangetic plain and sites like Lahuradeva, Waina, Bhunadih, Imlidih, Sohgaura（in Uttar Pradesh）and Chirand, Chechar Kutubpur, Maner, Taradih and Senuwar（in Bihar）in the central and eastern part of the area have shed valuable light on different aspects of this culture. The recent most excavations at Hetapatti, Jhusi and Lahuradeva in the plain and Tokwa in the Vindhyas have yielded new evidences to reconstruct the life of people of first farmers and cattle keepers. The evidences of crop varieties, domesticated animals and origin and antiquity of this culture are also significant.

最新考古学调查所见恒河平原中部最初的农耕文化

恒河平原一直被视为印度文化的摇篮，最近 40 年中对该平原的考古调查探明了一个从中石器时代到历史时期的悠久的文化序列。最近对于地处恒河平原中西部的 Jhusi 和 Hetapatti 遗址的发掘，以及中东部像 Lahuradeva、Waina、Bhunadih、Imlidih，Sohgaura（北方邦），Chirand、Chechar Kutubpur，Maner、Taradih 和 Senuwar（在比哈尔邦）等地区的遗址，都显示了这种文化不同方面且很重要的内涵。最近，在平原地区的 Hetapatti、Jhusi 和 Lahuradeva 等地，以及温迪亚山区的 Tokwa 地区的大多数挖掘，对于复原第一批农民及牧牛者的生活原貌提供了新的证明材料。对于农作物品种、驯化的动物、该文化的起源和年代的证实，也具有非常重大的意义。

PANG, Rui（Institute of Archaeology, University College London, UK）

[31] *Cultural Heritage Management in China: A Case Study of the Han City of Chang'an*

Having a different political system and cultural tradition, China is developing its own models of cultural heritage management, particularly in aspects like awareness of cultural heritage, understanding of values, relationship between the state and the local communities, decision making system, and legislation. A fierce challenge is represented by the conflict between heritage preservation and the rapid economic growth and urban expansion. Taking the Han city of Chang'an as a case study, this paper explores the strengths and constrains of cultural heritage management in China. It also aims to contribute in developing a feasible model for future practice within the larger field of cultural heritage resource management in China.

中国的文化遗产管理：汉长安城的个案研究

中国拥有独特的政治系统和文化传统，一直在发展自己的文化遗产管理模式，特别是在像了解文化遗产、理解价值、国家和地方社区的关系、决策系统和立法等方面。现在面临着以文化遗产保护和经济高速发展及城市化之间的冲突为代表的尖锐挑战。根据汉长安城的研究个案，本文探究了在中国文化遗产管理的优势（strength）和局限，并且着眼于为中国未来更大领域内文化遗产资源管理的实践提供切实可行的方案。

[6] *A Marginalised Community? Local Community and Public Archaeology in China*

Public participation in archaeological activities or cultural heritage issues is normally seen as a way of giving voice to the interests of local communities, although the value of such participation has yet to be widely recognized in China. The paper will explore current community awareness and participation in archaeological issues under the centralised management that prevails in China. The case study of Han Chang'an will be used to show how local community can be involved in（or excluded from）the archaeological process in a 'top-down' system, and allows a review of the development of public archaeology in the country.

一个边缘化（Marginalised）的社会？中国的地方政府和公共考古

公众参与到考古活动或者文化遗产问题中，通常被认为是一个向地方政府的利益表达意见的方法，尽管这种参与的意义在中国已被广泛的认识。本文将在中国盛行的集中管理体制下，探究当前社会对考古问题的了解和参与。在组织管理严密的系统中，汉长安城的个案研究，将被用作展示地方政府，怎样被卷入到（或被排除出）考古过程，允许重新认识在国家中公众考古的发展。

PANG, Yani（Shaanxi Museum of History, China）

[31] *Archaeology and Education in Chinese Museums*

This paper will give an overview of how museum education was conceived and practised in China before the 1990s, and how a distinct tradition of museum education developed in the country. It will then discuss the development of new trends and practices in education activities within Chinese museums in recent years, and current debates about future directions and prospects in the context of a rapidly developing country.

中国博物馆的考古和教育

文章将纵览 20 世纪 90 年代以前中国博物馆教育实践的产生和发展，探讨中国特色的博物馆教育传统形成的深层社会原因。 20 世纪 90 年代以来，由于中国经济社会，以及中国博物馆事业的迅猛发展，中国博物馆教育面临新挑战和新选择，由此带来了对未来博物馆教育的深刻影响。

PARK, Jinsoo（Institute of Archaeology, University of London, UK）

[6] *The Archaeological Representation at the National Museum of Korea as Power Relation*

The role of the national museum of Korea in attempting to shape the public's understanding of the past is examined against the wider context of the role that museums play internationally in presenting particular approaches to the past. Since independence the nation's history as displayed in national museum has tended to represent the views and narratives that are compatible with the government's narration and policies. By attempting a critical analysis of the national museums displays and analysing the connection between archaeological interpretation and national history within the display, the author raises the questions about the ability of the museum to shift historiography and create particular understanding of what is important in the past.

权利关系中韩国国家博物馆的考古表现

韩国国家博物馆一直试图培养公众对于历史的理解，而这一角色又要被另一更宽泛的角色来检验，这就是博物馆从国际层面上对于过去历史的独特解读。从国家独立以来，国家博物馆里展现的民族历史，倾向于陈述和记录政府的观点和政策。国家博物馆试图找出考古学意义上的解读与民族历史之间的关系，作者通过对这一行为的严谨分析，对于博物馆改变编历史、对于过去重大事件创建独立解读的能力提出了许多质疑。

PATEL, Ajita K.（Department of Anthropology, Harvard University, USA）

[3] No

PECHENKINA, Ekaterina（Queens College, City University of New York, USA）

[7] *Oral Pathology at the Rise of Social Complexity during Yangshao*

Patterns of oral pathology and dental wear were examined in four human skeletal collections from Neolithic sites in northern China, two from Early Yangshao and two from Middle Yangshao. Independent archaeological findings suggest that similar subsistence practices were followed in all four communities. Nevertheless, we find considerable differences among these collections in the manifestations of oral health indicators, as well as the intensities and patterns of dental wear. We propose that this change in oral pathology during Yangshao was caused by factors other than the degree of reliance on millet agriculture, also reflecting considerable decrease of diversity of available foods and greater dependence on domesticated animals during Middle Yangshao, as well as the effects of local customs and individual habits, differences in food preparation techniques, and childhood foods.

仰韶社会复杂性上升时的口腔病理学

我们选用采自中国北方新石器时代遗址的四组骨骼标本，其中两组属于仰韶早期，两组属于仰韶中期，对口腔病理学和牙齿磨损模式进行了研究。独立的考古学资料显示在这四个社会具有相似的生业实践。然而，我们发现在在这些采集品中口腔病理表现和牙齿损耗的强度与模式方面均有相当大的差别。故提出在仰韶文化时期，口腔病理的变化不但显示人们依存粟作农业的程度，而且反映了食物多样性的增多和仰韶文化中期家畜饲养依赖性的增强，同时还受到地方习俗、个人习惯、食物制备技术和儿童时代所用食品的影响。

PEI, Shuwen（IVPP, Chinese Academy of Sciences, China）, Ying Guan, and Xing Gao

[12] *A Preliminary Report on the Excavation of the Pengjiahe Paleolithic Site in the Danjiangkou Reservoir Region*

The Pengjiahe Paleolithic site, buried in the third terrace of the right bank of the Hanshui River, is located in the Pengjiahe village, Tutai town, Danjiangkou City, Hubei province. The study, based on materials from the excavation, indicates that the Pengjiahe Paleolithic site is buried in situ. The stone tool assemblage of the site shows close tie with the Pebble Tool Industry（Main Industry）in South China. Geomorphological and chronological comparison among the sites in the Hanshui River valley indicates that the age of the site should be close to Middle Pleistocene, which places the Pengjiahe industry to the Lower Paleolithic in China.

The Hanshui River drainage area which Pengjiahe Paleolithic site situated in located in the south piedmont of East Qingling Orogenic Zone as well as the climatic transition zone between North and South China. It is also the important region for early hominids occupation, migration and cultural exchange during Pleistocene. The excavation of Pengjiahe site not only enrich the

human occupation data in the Hanshui River drainage area, but also bear great significance in studying human occupation behaviors adapted to natural environment in the Middle Pleistocene. Therefore, it is affirmed that the coming excavation of Paleolithic site and Paleolithic research will give more evidence to the study of early human culture developing pattern, the cultural relationship between North and South China, as well as the early human migration and technique exchange between China and the west World in the Pleistocene.

丹江口库区彭家河旧石器时代遗址发掘简报

彭家河旧石器时代遗址位于湖北省丹江口市土台乡彭家河村，在汉水右岸的第三级台地上。基于此次发掘材料的研究表明，彭家河旧石器遗址是原地埋藏。该遗址的石器组合表明其与中国南方的"砾石石器（Pebble Tool）"工业有密切联系。通过与汉水流域其他遗址进行地貌和年代学比较，我们认为该遗址的年代接近更新世中期，即彭家河工业处于旧石器时代较早阶段。

彭家河旧石器时代遗址处在汉水流域，位于秦岭造山带的南麓以及中国北方和南方的气候过渡区。这也是中更新世时期原始人类聚集、迁徙和文化交流的重要地区。彭家河遗址的发掘不仅丰富了早期人类在汉水流域聚居的资料，而且对研究中更新世人类为适应自然环境的而产生的聚居行为具有重要意义。可以肯定，未来旧石器遗址的发掘和旧石器时代的研究将会给早期人类文化发展模式研究、中国南北方文化关系及早期人类迁徙、中国与西方世界在更新世的技术交流提供更多的证据。

PERONNET, Sophie（Paris IV-Sorbonne University, France）

[24] *Overview of Han Artifacts in Southeast Asia with Special Reference to the Recently Excavated Material from Khao Sam Kaeo in Southern Thailand*

Recent excavations in Khao Sam Kaeo, Southern Thailand, document new evidence for exchange between China and the Southeast Asian Countries in late centuries BC-early centuries AD. This paper examines different pieces of evidence such as metallic artefacts（bronze mirrors, arrow heads, axes, etc）, ceramic, seals, tiles and ornaments, some unearthed from this site others from contemporary Southeast Asian sites, in particular in Thailand and Vietnam. This survey will enable us to draw inferences on the role of Han China in the development of early trans-asiatic exchange.

东南亚汉式工艺品与最近泰国南部 Khao Sam Kaeo 出土遗物的关系

最近在泰国南部 Khao Sam Kaeo 发掘的物品，为公元前后中国跟东南亚国家的相互交流提供了佐证。本文调查了不同的证物，如金属器物（铜镜、箭头、斧子等）以及陶瓷、封印、瓦片和装饰品，其中一些从该遗址中发掘，而另一些是从同时代的东南亚国家特别是泰国和越南的遗址中发掘出土。这次考察将使我们能够清晰地推断出汉代中国在早期亚洲国家交流发展中的地位与作用。

PERRIN, Ariane（UMR 8173 "China-Korea-Japan", EHESS-CNRS, France）

[4] *From Liaodong to P'yongyang: The Painted Tombs at Chaoyang and Liaoyang, and Their Relationship with the Koguryo Painted Tombs*

My paper will discuss two corpuses of tombs in Liaoning considered to have been the prototypes of the Koguryo tombs. It will compare the Yuantaizi tomb - the only tomb displaying the image of the four cardinal animals in Northeast China, i.e. outside the Ji'an area - with 35 tombs associated with Koguryo displaying a similar imagery and located further southeast in Ji'an and in P'yongyang area, North Korea. An analysis of the Liaoning tombs compared to the Koguryo will

show whether their common and unique characteristics are the results of an "ethnic" affiliation, the geographical location or cultural borrowings, or a combination of these various elements.

从辽东到平壤：朝阳和辽阳地区壁画墓以及它们与高句丽壁画墓的关系

本文探讨辽宁地区被认为是高句丽墓葬原型的两批墓葬资料。笔者比较了朝阳袁台子墓（中国东北惟一一座展示四神图案的墓葬），以及位于集安东南朝鲜平壤地区的35座与高句丽相关的发现类似图像的墓葬。通过辽宁和高句丽墓葬的比较分析，可以说明它们的相同与独特特征反映了人种的亲缘关系，或者是地理位置，抑或是文化传播，也可能是以上多种因素相互作用的结果。

PETERSON, Christian E.（Department of Anthropology, University of Pittsburgh, USA）, Xueming Lu, and Robert D. Drennan

[13] *The Socioeconomic Organization of Hongshan Communities*

Comparative analysis of household artifact assemblages from a Hongshan period central place community in the Chifeng region has documented modest differences in economic specialization, wealth, and prestige indicative of hierarchical social organization. Wealthier households tended to be among the community's most specialized, but not among its most prestigious. Economic specialization thus appears to have been connected to wealth accumulation but not higher prestige during the Hongshan period in this region. More recent community-scale research in the Dongshanzui area of western Liaoning provides a means for assessing to what extent this socioeconomic structure is characteristic of other Hongshan communities outside Chifeng.

红山社会的社会经济组织

通过赤峰地区红山文化时期中心地带社会家庭人工制品组合的比较分析，证实在红山文化阶段有适度的经济分工、财富分化和社会分层结构显现的威望差别。富裕者倾向于在社会中最专业的，而不是最有威望的家庭中产生。所以在这一区域，红山文化阶段的经济分工似乎与财富积累而不是声望的关系更密切一些。最近在西辽河流域东山嘴做的社会等级分析，为研究赤峰以外其他红山文化社会具备何种经济结构发展程度提供了一种方法。

PHAM THI, Ninh（Institute of Archaeology, Vietnamese Academy for Social Sciences, Vietnam）

[24] *Dong Cuom - the Jar Burial Site of Sa Huynh Culture, Dating from the Early Iron Age of Central Vietnam*

Sa Huynh culture was known as large areas of Jar burials belonging to the early Iron Age, distributed centrally in the Sa Huynh area, and scattered in some provinces in the Central and Southern Vietnam. The outstanding characteristic features of Sa Huynh culture were Jar burials and funeral gifts of stone or glass beads, as well as Iron and pottery artifacts. There are 3 kinds of burials and rituals of the ancient inhabitants of Sa Huynh culture, including Jar burials（the most popular type）, mount- to - mount vertical pot burials and extended burials. The kinds of Jar and extended burials are normally primary burials of adults while mount - to - mount vertical pot burials are secondary burials of children. By studying burial and funeral gifts, it enables us to be aware of the material and spiritual culture characteristics of the ancient inhabitants of Sa Huynh culture existing from the 5th century BC to the 1st century-2nd century AD.

Dong Cuom site is a Jar burials site belonging to Sa Huynh culture. In 1934, this site was excavated first time by French Scholar named M. Colani. In 2003, Institute of Archaeology and National Museum of Vietnamese History were carried out the second excavation in this site. This

paper will introduce the sutdy resuls from the second excavation of Dong Cuom Jar burials site.

Dong Cuom—越南中部铁器时代早期的沙萤（Sa Huynh）文化遗址的瓮棺葬

沙萤文化以其存在分布广泛的铁器时代早期瓮棺葬而为世人熟知，主要分布在中沙萤地区，即在越南中部和南部诸省。沙萤文化的显著特征是瓮棺葬随葬石制品或玻璃珠，以及铁器和陶器。这有三类墓葬和古代 Sa Huynh 文化居民的礼仪，包括瓮棺葬（最流行的类型）、mount-to-mount vertical pot burials 和直肢葬。瓮棺和直肢葬通常认为是重要的成人葬，而 mount - to - mount vertical pot burials 则是次要的儿童葬。通过研究墓葬和随葬品，能够使我们了解公元前 5 世纪到公元前 1 世纪或公元 2 世纪时古代沙萤居民的物质和精神文化特征。

Dong Cuom 遗址是属于沙萤文化的瓮棺葬。1934 年，法国学者 M. Colani 首次发掘该遗址。2003 年，考古所和越南国家历史博物馆在该遗址进行第二次发掘。本文将介绍第二次发掘 Dong Cuom 瓮棺葬遗址的研究成果。

PISKAREVA, Yana Evgenevna（Russian Academy of Science Far East Branch Institute of History, Archaeology and Ethnology of the Peoples of the Far East of Russia, Russia）

[8] *Local-chronological Groups of Mohe's Culture in Primorye Region, Russian Far East*

The subject considered in this article is local-chronological groups of mohe's culture in Primorye region. Only one point of view on mohe culture in Primorye existed in Russian Far East archaeology: three local-chronological groups（blagoslovenninskaya, naifeldskaya, troitskaya）were defined by analogy with Priamurye region. New material was accumulated during last decade as a result of investigations new sites. Idea of three mohe culture's groups in Primorye don't allow to explain variety of mohe's ceramic of this region. Author determines four groups of sites AD V-VII, two groups of sites AD VIII-X and one group of sites AD X–XI, as a result of detailed analysis of mohe's ceramic. Author supposes that these groups reflect process of settling of some mohe's tribes.

俄罗斯远东滨海地区靺鞨文化的编年系列

这篇论文论述的主题是滨海地区靺鞨文化的地区编年系列。俄罗斯远东考古学中关于滨海地区靺鞨文化惟一的观点就是：对于该地区的模拟类推确定了三个系列：blagoslovennin-Skaya、naifeldskaya、troitskaya。最近 10 年通过对新遗址的调查，一些新的资料不断地积累。关于该地区三类靺鞨文化系列的观点已经不足以解释这个地区靺鞨陶器的多样性。根据对靺鞨陶器的详细分析，作者确定了遗址 V-VII A.D.的四个系列，遗址 VIII-X A.D 的两个系列，和遗址 X-XI A.D 的一个系列。作者认为这些系列反映了一些靺鞨部落的定居过程。

POPOV, Alexander（Far Eastern National University, Russia）

[3] *Landscape Shift and Neolithic Remains of South-western Primorye in the Middle Holocene*

Archaeological remains in Primorye, Russia suggest a shift from a maritime-oriented landscape to an inland-oriented one during the period of the Middle Neolithic（7,000 to 5,000 BP）. Close investigation has revealed that many kinds of new technology were adopted to expand the range of developing resources according to this change. In spite of the general tendency to attribute landscape shifts to either environmental changes or spontaneous causes created in local communities, this process seemed to have also occurred through intercultural interactions such as migration and trading activities.

全新世中期的环境改变和滨海地区西南部的新石器遗存

在俄罗斯滨海州的考古遗存中，显示在新石器时代中期（距今 7000～5000 年）一种以海洋为主导的环境变成以内陆为主导的环境。详细的调查表明很多种新技术根据变化被用到

开发新资源时。尽管一般的趋势把景观（landscape）的改变归咎为环境的变化或是在当地社会中自然产生，这个过程似乎也通过文化间的互动如迁徙和贸易活动而发生。

QIAN, Yihui（Archaeology Department, Capital Normal University, China）

[1] *Lithic Research and the Rethinking of "Chinese Bronze Age"*

Stone implement had the important position in the mankind history. Currently Chinese stone research mainly concentrated at the Paleolithic production technique, existence environment and its existence strategy etc. But for ground stone tools the scholars concerned less and had the simple research method and contents. Some scholars ever tried to do the analysis of lithic productive technique and function and obtained some result. Concerning ground stone research, Chinese archaeology circles may draw lessons from the method and contents of Europe and America academic circles.

We are aggressive to adopt new thinking with new the method to do this aspect of new try. By the study of ground stone tools at Daxinzhuang site of Shang Dynasty, including productive technique and use pattern, stone material resource and mankind existence strategy, productive specialization ect., we have obtained ancient mankind society and productive information from the different angles and known how the mankind adapted and made use of nature. We wouldn't and is hard to obtain the information from the tradition archeology method.

For long time, a lot of scholars thought the main time of "China Bronze Age" was Xia Shang Zhou Period and in the period bronze was the principle production tools. By the statistics of the productive tools from Chinese Shang and Zhou Dynasty's sites, the stone tools still occupied very great comparison in the productive tools of Chinese Xia Shang even till to West Zhou period, and undertook the most important parts in economic production.

It is thus clear that, the stone implement is still extremely important productive tools in Chinese Bronze Age, so-called "Chinese Bronze Age" can't explain bronze vessels' corresponding social status and function in this period, for the title of "China Bronze Age" and its society content we should rethink and define. As long as we are aggressive to adopt new method, new thinking, we could through the stone implement obtain new information and get new understanding about Chinese Bronze Age. Ground stone tools are the very important research objects for the understanding the characteristic of Chinese Bronze Age and worthy to be paid more attention.

石器研究与"中国青铜时代"的再思考

石器在人类发展史上占据重要地位。目前中国的石器研究主要集中于旧石器生产技术、人类生存环境及其生存策略等方面；而对于磨制石器则关注较少，研究方法和研究内容较为单一。也有一些学者尝试分析石器生产技术和功能，取得了一定成果。欧美学界关于磨制石器研究的方法与内容均值得中国考古学界借鉴。

我们积极采纳新思维与新方法做这方面的新尝试。通过对商代大辛庄遗址出土石器的生产技术与使用方式、石料来[illegible]与人类生存策略、生产专业化等方面的研究，从多角度获取了古代人类社会与生产信息，了解了人类如何适应与利用和改造自然。这是中国传统考古学研究方法很难做到和不容易获取的信息。

长期以来，很多学者认为"中国青铜时代"主要指夏商周时期，青铜工具是其主要生产工具。通过对中国商周遗址出土生产工具统计表明，石器在中国夏商时代甚至西周时期的生产工具中仍占有很大比例，承担着经济生产中最重要的部分。

可见，石器在中国青铜时代仍是极为重要的生产工具，所谓"中国青铜时代"并不能说明青铜器在该时期的社会地位和作用，对于"中国青铜时代"的称谓及其社会内涵需要我们重新

思考和界定。只要我们积极采纳新方法、新思维，就能通过石器获取新信息，增加对中国青铜时代的新认识。磨制石器是我们认识中国青铜时代特征的重要研究对象，值得重视。

QIN, Xiaoli（China）

[2] *The Basic Research of Bracelets*

A great number of bracelet ornaments, dating from the early Neolithic to Yinxu period had been unearthed from many locations in China. However, beside the limited research related the jade bracelet, there are only few papers about the ceramic, stone, bone, and clam material bracelets. Especially the comprehensive study of various material bracelets from the ornament view is in shortage. This article will provide a basic comprehensive study for it. I will analyze the unearthed bracelet from different ways, such as, the material, shape and size, unearthed situation, the body part where it was wear, the percentage of bracelet in total unearthed ornament in each sites, and the distributed characteristic in different area. My goal is to understand the distribution and the tendency of large amount Neolithic bracelet, the bracelet function, the customs of that era and the ancient people's aesthetic standard.

环状装饰品的基础研究

从新石器文化早期到殷墟时代，中国各地发掘出土了大量的各种材质的环状装饰品，其中除对玉石环有所研究之外，陶质、石质、骨质及蚌质环饰却鲜有涉及，更缺乏从装饰品的角度对各种材质环饰的综合性研究。本文将从材质、形态分类、环内外径大小、出土状况、佩带方式、环饰所占各个遗址装饰品总数的比例，及其在各个地区的分布特点等多个方面，对适合佩带于手腕部和臂部的各种材料的环状装饰品进行综合分析与研究，以期探讨新石器时代以来大量出土环状装饰品的地域间分布及动态、环饰的功能、佩带习俗及古代人们的审美观。

RAWSON, Jessica Mary（Merton College, Oxford University, UK）

[1] *Interactions between China and Inner Asia 950-650 BC*

Recent archaeological finds from the Zhouyuan and tombs of the Jin, Guo, Ying and Qin States have revealed that the Chinese-speaking people borrowed many features from their neighbours in Mongolia and Siberia. The paper will illustrate these borrowings and discuss the ways in which burial paraphernalia and ritual vessels were transformed by these contacts.

公元前 950～650 年间中国与亚洲内陆之间的相互交流

最近对于中原及晋、虢、应及秦国的墓葬的考古学发现表明，汉族人从他们的邻居蒙古和西伯利亚借鉴了很多东西。本文将阐明这些借鉴之处并论述他们的随葬品及礼器是如何通过交流变化的。

[26] *Mortuary Analysis of Chinese Archaology: Space, Transformation, and Social Values*（with Suzanne Cahill）

中国考古中的墓葬分析：空间、转换和社会价值

ROLETT, Barry（University of Hawaii, USA）

[24] *The Beginning of Seafaring in South China*

Seafaring in south China may have begun as an adaptation to environmental change. One change was in sea-level, which rose around 40 m from 10,000 to 6000 BP. Rising sea-level transformed the coastline during the time when rice agriculture and a Neolithic lifestyle became established.

Part of the coastal plain was flooded, turning low-lying land into mud flats and shallow lagoons. Deforestation and increases in the intensity of the monsoon cycle also may have stimulated the development of Neolithic seafaring. This paper examines the maritime adaptation hypothesis as a model for understanding the emergence of seafaring in southeast China.

华南航海业的开始

华南地区的航海业可能由于适应环境改变而开始。一个是海平面变化，在距今 10000～6000 年之间海平面大概上升 40 米。这一时期的海平面的上升改变了海岸线，此时稻作农业和新石器生活方式开始建立。部分的沿海平原被淹没，低地变成沼泽和浅水湖。采伐森林和季风频率的增加可能也刺激新石器时代航海业的出现。本文研究海事适应假说，以理解华南航海出现的模式。

RÖSCH, Petra（Heidelberg University, Germany）

[23] *Eternal Veneration, Perpetual Practice: The Assemblies of 35 and 53 Buddha Images in Chinese Buddhist Cave temples（6th to 8th Century）*

Certain groups of Buddhanames and texts of confession are engraved on the walls of Buddhist cave-temples in 6th to 8th century China. The names of the Buddhas sometimes accompany small images of the Buddha or stand alone as inscribed aniconic texts, replacing the images. Confession rituals, in which Buddhanames are chanted, are known in texts from the earliest times of Buddhism in China. In material culture we have evidence for the confession in the presence of Thousands of Buddha images in Dunhuang manuscripts and cave-temples since the 5th to 6th century. The appearance of evidences of confession rituals invoking certain numbers of Buddhas seem to have surfaced at cave-temples in Northern Central China due to the concept of the Final Age of the Dharma（*mofa*）. Mofa according to some calculations started in the middle of the 6th century and the need for preserving the rituals and the texts in a permanent material triggered the engravings.

The confession rituals evidenced at cave-temples -as described in hand-books or texts of liturgy like the „The method of confessing and vowing during 6 times day and night"（Zhouye liushi chanhui fayuanfa 昼夜六时忏悔法愿法）of Xinxing-, had to take place for several days 6 times each day. Each time after purification, a certain number of Buddhanames, like the 53 Buddhanames had to be chanted for example in the early and late morning etc., while a text of confession had to be recited. The actual practice of these confession rituals of the 6th to 8th century has not been convincingly unveiled so far. However the close description and analysis of the material evidence points to changes of the ritual liturgy and to changes in the religious context of the confession rituals. It thus adds to our knowledge about those historic rituals of confession and explains their development leading up to the present day ritual practice.

永恒崇拜，永久实践：6 到 8 世纪中国佛教石窟寺里的 35 个和 53 个造像组合

6 世纪到 8 世纪的中国，一些佛号及忏悔经文被刻在佛教洞窟寺庙的墙壁上。佛的名号有时配有佛陀的小图像，或没有图像而只被独立题写为象征文。从这些源自中国早期佛教的铭文中我们可知，忏悔礼仪中要吟诵佛号。在文化遗产中，我们在敦煌 5 世纪到 6 世纪的壁画及洞窟中可以看到数千尊佛像都在场的忏悔。根据末法的概念，这些发愿的忏悔仪式的概貌似乎已经浮现于中国中北部。据计算末法将出现于 6 世纪中叶，出于永恒保存礼仪和经文的需要大兴雕刻。

如某些礼佛手册或经文所述，例如 Xinxing 的昼夜六时忏悔法愿法，这些洞窟寺庙里的忏悔礼仪必须进行多日并且每日 6 次。每次净身后，昼夜吟诵某个数量的佛号，如 53 个佛

号，同时背诵经忏悔文。6 世纪到 8 世纪的忏悔礼仪活动存在与否至今尚未被有力证实。然而，对于这些物证的详尽描绘及分析能够理清这些礼佛仪式的变化及忏悔仪式的宗教背景。因此它能够扩充我们关于古时忏悔仪式的知识，并且以此解释他们的发展对于今天礼佛仪式的影响。

RYBIN, Eugeny P.（Institute of Archaeology, Ethnography Siberian Branch of the Russian Academy of Sciences, Novosibirsk, Russia）

[12] *Early Upper Paleolithic of Central Asia: the View from Mongolia*

Recent discoveries in the Central Asia recognized a significance of that region among the core areas of initial Upper Paleolithic emergence. Earliest evidences of blade-based Upper Paleolithic industries are associated with the Russian Altai where a series of excavated sites dated about 45-43 kya provide the ground for strict comparison with contemporaneous assemblages from western part of Eurasia. Clear trend of spatial and temporal transgression in expansion of the Upper Paleolithic industries（probably associated with the migratory routes of anatomically modern humans）is illustrated by appearance（about 40 kya）of blade-based industries in the Baikal region. Distinct group of sites（dated ca. 35-28 kya）in the territory of modern Mongolia and Ordos（Shuidonggou）marks the easternmost extent in the distribution of "West Eurasian" type of Early Upper Paleolithic. The paper using newly available data, discusses the nature of Early Upper Paleolithic of Mongolia and its interactions with the surrounding regions of the Central Asia.

中亚旧石器时代晚期早段文化：以蒙古为例

近期中亚的考古发现揭示出这个地区在旧石器时代晚期文化发生的核心区域中的意义。中亚最早的石叶工业出现在俄罗斯阿尔泰地区，这里发现了一系列距今 45000～43000 年的遗址，为欧亚大陆东西部同时期遗址的比较提供了基础。Baikal 地区出现的距今约 4 万年的以石叶为主的工业面貌，体现出旧石器时代晚期石器工业的发展以及空间上的拓展（很可能伴随着现代人的扩散）。现代蒙古境内和鄂尔多斯（水洞沟）地区分布着独特的旧石器遗址群（约距今 35000～28000 年），它们标志着欧亚大陆西部旧石器晚期早段文化分布的最东界限。本文将根据最新的数据资料讨论蒙古地区旧石器时代晚期早段文化的性质，及其与周边中亚地区的交流。

SAIKIA, Shabeena Yasmin（Omeo Kumar Das Institute Of Social Change and Development, India）

[28] *Silk Route: The Ancient Trading Links Between India's North East and South East Asia*

India's initiative to reviving the ancient trade route – silk route has invoked interest in the north-eastern part of India. The southern part of ancient route which is sometimes referred to as the ancient tea route crossing the high mountains of India's north east travels west along the mighty river Brahmaputra. The secondary sources reveal that it was the only route connecting the mainland India and the Northeast or the gateway to the South East Asia through India. Trading between the mainlands India with the Far East was done through this southern route and the northeast India provided a buffer zone. The Chinese traveller Xuan Zhuang travelled Kamrupa kingdom in the 7th century - the present northeast of India in search of Buddhist manuscript through this route from the west. The present paper attempts to estimate the nature and volume of trading done between south east Asia and India's North east and also with China and identify the possible trade route.

丝绸之路：古代印度东北部地区及东南亚之间贸易的纽带

印度发起的关于恢复古代贸易之路——“丝绸之路”的行动，引起了印度东北部地区的兴趣。丝绸之路南部地区有时也被称为古茶道，其横穿印度东北部高山，沿着巨大的雅鲁藏布江一路向西行进。另有材料显示，这也是惟一一条连接印度大陆和东北部地区的路线，也是通过印度去东南亚的惟一通路。印度大陆和远东之间的贸易就是通过这条茶道进行的，而印度东北部地区是一个缓冲地带。中国旅行家玄奘在 7 世纪从这条路到达迦摩缕波（KAMARUPA）王国（现在印度东北部地区）寻找佛教原典。这篇论文试图阐明印度东北部地区与东南亚、中国之间贸易的特点及规模数量，并考证可能的贸易路线。

SAKASHITA, Takanori（Tokyo Metropolitan University, Japan）

[22] *Re-examination of a Palaeolithic Dwelling Site in Japan*

Identified as thermal alteration on obsidian using experimental criteria, it was found that the thermal alteration on palaeolithic obsidian were not only concentrated on hearths, but also part of the suggested pillar holes in a palaeolithic dwelling site. The results indicate that part of the pillar holes were functioned as real hearths. In addition to spatial analysis of macrodebitage, it seems reasonable to interpret that the people knapped around southeast of two hearths in a pebble-surrounded habitation structure.

日本一个旧石器时代居址的再研究

用实验总结出来的加热变化规则研究黑曜石，发现不仅灶里的旧石器时代黑曜石被烧过，而且在一个旧时代时代居址中被认为是柱洞的遗迹内也出现烧过的黑曜石。这一结果表明，这些遗迹可能不是柱洞，而是灶。通过研究大碎片的分布，推测在这一卵石围砌的居住建筑里，人们可能在两个灶的西南角打制石器。

SARMA, Dhritiman（Gauhati University, India）

[28] *Khasi Megaliths*

Megaliths play an important role in Archeology and so the case of Khasi Megaliths that means the megaliths lying throughout the state of Meghalaya is also not an exception to the rule. Although geographically and politically, the Northeast India is a part of the Republic of India, yet prehistorically, this region has similarity with Southeast Asia. The largest Megalith of Asia is found in Nartiang, Meghalaya. In this paper, a close affiliation between the cultural links in terms of megaliths has been shown. How Northeast India shares common customs with Southeast Asia is also seen throughout this paper. On the basis of this paper, it is expected to get some new and old ideas, which might be called as a connecting link between the two zones, Southeast Asia and Northeast India and although they are now politically two zones, yet their soul remains the same.

卡西文巨石群

巨石群在考古学中发挥了重要作用，横卧整个梅加拉亚邦的巨石遗迹也不例外。在地理上和政治上，印度东北部尽管是印度共和国的一部分，但在史前这个地区跟东南亚关系密切。亚洲最大的巨石发现在梅加拉亚邦的 Nartiang。本文将阐明巨石群之间紧密的文化联系，阐明印度东北部与东南亚是如何拥有这些共同风俗的。在此基础上，本文亦可望得到一些新的和旧观念：这可谓是东南亚及印度东北部两个区域的联结纽带，虽然他们现在政治上属于两个区，但他们的灵魂仍然是共同的。

SCHADLA-HALL, Tim（Institute of Archaeology, University College London, UK）

[6] *Archaeology and Economics*

One of the chief attractions for the growing international tourist industry is the display and

presentation of national and local pasts that demonstrate the richness of Asian Archaeology – indeed the attraction of sites such as the Terra Cotta warriors, or the newly opened Han Yanling museums, form a basis for boosting both local, national and international economies, as well as providing a basis for promoting national histories. This paper will examine the benefits and also the downsides for archaeologists in developing the past for the tourist industry and examine some of its effects on the wider world as well as questioning whether archaeologists receive adequate or appropriate rewards.

考古学和经济

世界旅游业发展的一个主要关注点是展示和陈列国家和地方的过去，这证明了亚洲考古学的富裕成果。正如受关注的遗址像兵马俑或新近开放的汉阳陵博物馆，形成了加速地方，国家和国际经济的基础，也是宣传国家历史的根基。这篇文章将调查这一利益和考古学家在将过去变为旅游产业时的消极面。同时调查这些在更广泛世界的影响以及考古学家是否获得适当和足够资金的问题。

SERGUSHEVA, Elena（Institute of History, Archaeology and Ethnography of Far Eastern Branch of Russia Academy of Sciences, Russia）

[18] *Appearance and Dynamics of Agriculture on Primorye Territory in the Period ca 5000-2400 BP*

The paper concerns the questions of time of agriculture appearance on Primorye territory and its subsequent dynamics right up to 2400 BP. These questions are solved with using of the up-to-date archaeobotanical and archaeological data. According these data the agriculture had appeared on Primorye with new population from Dunbay about 4700 BP（or even early 5200 BP）. It developed （evolved）gradually and was in relation from climate changes and migration process. The agriculture was of little importance in subsistent system of populations of Primorye during the late Neolith and was rapidly growing in more importance for the end of this period and beginning of palaeometal age.

距今 5000～2400 年期间滨海地区农业的出现和发展

本文所关注的问题是滨海地区农业出现的时间以及后来直到距今 2400 年的发展。这个问题将利用最新的植物考古学及考古学资料加以解释。根据这些数据，距今 4700 年（甚至更早的距今 5200 年）时农业是随着从 DUNBAY 来的人而在滨海地区出现。后来逐渐演进并与气候变化和移民过程产生联系。在新石器时代晚期，农业对于滨海地区现存人口系统的作用无足轻重；新石器时代末期到金属时代初期，农业才迅速变得重要起来。

SEYOCK, Barbara（Department of Asian Studies, Munich University, Germany）

[5] *Cheju Island As a Case Study in Ancient Island-mainland Interaction*

Owing to its remote location off the south Korean coast, Cheju Island appears cut off from the main streams of cultural progress in prehistoric East Asia. Iron Age archaeological sites nevertheless reveal not only characteristic local features, unseen in peninsular complexes. Elements from abroad at the same time echo an exchange network that reaches as far as the Japanese archipelago and the Chinese mainland as well. Cheju Island thus opens a means of understanding the selectiveness and the distinctive development of peripheral island culture and thus functions as a case study in ancient island-mainland interaction here.

古代岛屿和大陆的互动——济州岛的个案研究

由于远离韩国南部海岸，济州岛似乎孤立于史前东亚文化发展的主流。然而，铁器时代

的考古遗址不仅仅反映了在半岛复合体中不见的地方文化特征，而且同时代外来因素交织成交流网络覆盖日本列岛甚至到达中国大陆。于是济州岛给我们提示了一种了解大陆周边岛屿的选择性和独特的发展方式的途径，并可以作为古代岛屿与大陆之间互动关系的个案加以分析研究。

SHELACH, Gideon（The Hebrew University, Israel）

[13] Ecological Condition and Changing Patterns of Human Adaptation in the Chifeng Survey Region

赤峰调查区内人类适应的生态条件和变化模式

[15] *Desert or Steppe Highway? East-West Interactions during the Late Second and Early First Millennia BC and their Local Effects*

It is often assumed that pre-historic interactions between societies in present-day China and their counterparts in Central and Western Eurasia went through the Xinjiang-Gansu region. However, recent discoveries suggest that another important route of communication went through the steppe area and enter China from the northeast. This paper examines evidence for such route and discusses the nature of the contacts that took place. Rather than arguing for the primacy of this or other routes of interactions it focuses on the impact such interactions had on the local societies during the late second and first half of the first millennia BC.

沙漠或草原上的通道？在公元前两千年晚期和一千年早期的东西文化互动和其地方影响

一般假设现代中国和相对应的欧亚大陆中西部在史前时期社会的互动是通过新疆和甘肃地区。但近来的发现提出另一条重要的交流通道，是通过东北部的草原进入中国的。这篇文章调查了这些通道的证据和探讨了在此发生的联系的性质。不是争论这一通道和其他路径的首要性，而是集中在这些互动在公元前两千年晚期和一千年早期对地方社会的影响。

SHEN, Chen（Royal Ontario Museum, Canada）

[12] *Technological Variability during the Transitions to the Upper Palaeolithic in Northern China*

This study is to review recent studies of Palaeolithic technology during the trasitions to the Upper Palaeolithic in northern China. Using data from archaeological sites in the Nihewan basin, the Luonan Basin, and the Shandong Peninsula, the paper examines closely lithic industries the Middle to Late Pleistocene period. With updated research results in regional chronologies and lithic data, especially from a period between 100 ka – 50 ka, this study is to draw working hypotheses of transitions in Upper Palaeolithic technologies in northern China to further understand the changes in human behaviours that were adapted to different environmental settings and climatic changes.

华北向旧石器时代晚期过渡阶段的技术变异

本研究将回顾近年来对华北地区向旧石器时代过渡阶段的研究。本文运用了泥河湾盆地、洛南盆地、山东半岛考古遗址出土的材料，深入考察旧石器时代中期至晚期的石工业。根据最新的区域年代测定和石制品材料，特别针对 100ka-50ka 这段时间，该研究将对华北过渡期旧石器时代晚期技术的假设，转为进一步理解人类适应不同环境和气候变化而产生的行为变化。

SHODA Shinya（Graduate school of Frontier Sciences, University of Tokyo, Japan）, Seung-hwan Oh, Ji-sun Han, Gyeong-sin Park, Jong-tae Jong, Hyun-sook Lee, Jin-a Heo,

and Su-ock Jung

[16] *A History of Cooking Pottery and Food Preparation Features on the Korean Peninsula*

In the Korean Peninsula, pottery production began at the beginning of Neolithic Period. Cooking vessels have been used since that time along with various food preparation features such as open hearths or furnaces. The form of cooking vessels is regulated by the structural circumstances of food preparation features. Therefore, in this paper we can trace diachronic transitions in cooking style by investigating both cooking vessels and food preparation features. We reveal broad diachronic trends in cooking styles through changes in pottery. Specifically, we investigate typological aspects of archaeological features and cooking ware, as well as use-ware analysis of cooking vessels.

朝鲜半岛炊食陶器和食物制备遗迹的历史

朝鲜半岛陶器制作源于新石器伊始。炊器及其他一些与不同食物制备相关的遗迹（如室外灶膛或火炉）也在那个时候产生。炊器的形状受食物制备遗迹的支配。因此，本文通过研究炊器和食物制备遗迹，追踪炊事方式的历史性变化。我们揭示了反映在陶器变化上的炊事方式广泛的历时性的发展趋向。值得一提的是我们还对考古学特点和炊器进行类型学研究，同时对炊器的功能予以分析。

SLEPTSOV, Igor（Institute of History, Archaeology and Ethnology of the Peoples of the Far East, Russian Academy of Science, Russia）

[28] *The Dwellings of the Final Neolithic in Primorye Region Based on the Margaritovskaya Archaeological Culture*

This actual report on final Neolithic discusses one of the most debating subjects in archaeology of Russian Far East. Using the latest data, it was discovered that Margaritovskaya culture positioned itself as the final epoch of Neolithic in Primorye. The report is based on the analysis of a number of sites of east coast of Primorye. The following aspects are taken in consideration: 1. The accommodating methods of these settlements on the landscape; 2. The structure of the settlements; 3. The types of dwellings and their planigraphy; 4. the distribution of artifacts on and between the dwellings' territories.

滨海地区的新石器时代末期 Margaritovskaya 考古学文化的居址

现在关于新石器时代末期的报告，论述了俄罗斯远东考古学中争论最多的学科之一。使用了发现的最新资料，Margaritovskaya 文化被认为是滨海地区新石器时代晚期。该报告是通过对滨海地区东海岸大量遗址的分析而取得的。下面几个方面需要考虑：（1）这些聚落适应环境的方法；（2）聚落结构：（3）居址类型和它们的断面扫描（planigraphy）；（4）居址范围间遗物的分布。

SMITH, Adam（University of California at Los Angeles, USA）

[1] *Scribal Training Activities at Anyang during the Reigns of Kang Ding and Lin Xin*

The so-called Daliankeng was excavated during the third season of formal excavations at Anyang, and yielded a large number of divination records belonging to the He Group. In addition to these, many examples of the output of scribal trainees can be identified. Trainees were acquiring the rudiments of literacy by means of the sight-copying of divination records and model texts produced by contemporary He Group scribes. Copying exercises were typically written on scapulae that had previously been used in divination and which bore records of those divinations.

康丁和廩辛统治时期安阳的贞人训练活动

所谓的大连坑发掘于安阳正式发掘的秋季，并出土一大批何组卜辞。除此之外，已识别出许多新贞人练习的例子。他们通过对卜辞进行描摹从而获得书写的入门训练，而那些用作描摹的范式文本正是由同时期的何组贞人所作。描摹训练被作为特色地书写于肩胛骨上，而这些肩胛骨之前曾被用作占卜，并凿出那些占卜的记录。

SOK, Keo Sovannara（NARA National Research Institute for Cultural Properties, Cambodia）

[4] *Recent Investigation of Burial Practice in North-West Cambodia—Iron Age Cemetery Site of Krasang Thmei Village*

From 2000, many archaeological sites were accidentally found in north-west of Cambodia, by the local activities and public constructions. Most of these sites are cemetery sites, which dated back to Iron Age in Cambodia（around 100BC to 300AD）. But unfortunately, these sites were later illegally looted and destroyed seriously by the locals and merchants. Among these sites, *Krasang Thmei village*, located in Chub Vari commune, Prah Net Prah district, Banteay Meanchheay province, about 80km in the northwest of Angkor Wat temple, was also found during the construction activity of a new road in the village. Later, the site was illegally looted and destroyed by the local villagers.

At the same time, some archaeological researches and excavations had been done to collect crucial data for understanding the dates and events concerning with the site. Some information of human burial practice was also studied and compared with other Pre-historic sites. The site of Krasang Thmei village was excavated two times（in 2003 and 2004）and about ten human burials were found buried accompanying by many kinds of grave goods and animal bones. Two types of human burials were observed and classified basing on the positions and burial goods.

First conclusion of the dates of this site, depending on the result of radiocarbon dating on human bones indicated the site was occupied between 1st BC to 4th AD. But with the remains of stone tools and some Angkor ceramic fragments on site, it can be emphasized that the site could be probably occupied since the Stone Age period till the Angkor period and up to the present day.

柬埔寨西北部葬俗的新近研究——铁器时代 Krasang Thmei 村的墓地

自 2000 年以来，柬埔寨西北部大量考古遗迹因为地方活动或公共基建被偶然发现。这些遗迹大部分是墓葬，可追溯至柬埔寨铁器时代（大约公元前 100 年至公元 300 年）。但很糟糕的是这些墓葬随后遭当地居民或商人严重的劫掠和破坏。在这些遗迹中，Krasang Thmei 村也在乡村新公路基建活动中被发现，它距吴哥窟寺院西北 80 公里，属于班迭棉吉（Banteay Meanchey）省 Prah Net Prah 区 Chub Vari 公社。后来这个遗迹被当地村民非法盗掘和破坏了。同时，一些考古调查和发掘也在进行着，以期获得重要资料来研究该遗址相关年代和事件。一些埋葬习俗也在研究之列，同时与同时期的其他遗址进行比较。Krasang Thmei 村遗址发掘了两次（2003 和 2004 年），清理了 10 座墓葬，出土了种类繁多的随葬品和动物骨骼。可依据葬式和随葬品将墓葬分为两类。

根据人骨碳十四测定的第一份年代数据，这个遗址年代在公元前 1 世纪到公元 4 世纪之间。但是根据遗址中石制工具和吴哥陶器碎片分析，人们强调说这个遗址很可能自石器时代直到到吴哥时代一直延续至今。

SUGIYAMA, Cohe（The University of Tokyo, Japan）

[5] *The Spatial Distribution Change of Obsidians from Kozu Island, Japan, in Yayoi Period*

There're many Jomon villages in Izu volcanic islands. It's thought it was the residence for

acquisition of the obsidian which was produced in Kozu-shima. The village（"Osato Higashi site" and "Boda site"）in Miyake-shima is thought engaged to the monopolistic circulation of the obsidian in the Middle-YAYOI period. Boda site was coverd by the volcanic ejecta. For changing the environment in Miyake-jima by small-scale continual eruption in the Middle-Yayoi period at the Middle Izu ilands, the people in Miyake -Jima gave up the residence. And the circulation quantity of the obsidian decreased as a result.

日本弥生时代小鸟岛（Kozu-shima）黑曜石空间分布变化

在伊豆火山岛有许多绳纹时代的村庄。这里被认为是开采黑曜石的住处，而生产则在小鸟岛。三宅岛（Miyake-shima）村庄（Osato Higashi 和 Boda 遗址）被认为在弥生时代中期垄断了黑曜石的流通。Boda 遗址被火山喷出物所覆盖。弥生时代中期中部伊豆岛连续地发生小规模火山喷发，因此三宅岛人不得不因为环境的改变而放弃先前居址。进而导致了黑曜石流通数量的降低（该项目得到三菱基金支持）。

Poster Presentation

Takano Mituyuki, Takeuchi Kazuhiko, Sugiyama Cohe, Ikeya Nobuyuki, Narumi Oshizawa, Niihori Kenji, Yoneda Minoru, Kurozumi Taiji, Ueda Yuuki, Saito Koichiro

Kokoma in Miyake-jima（Japan）: Where did they come from? What were they doing there? Why did they leave?

"KOKOMA" is the site of the Middle-Yayoi period, which located in Miyake-jima volcanic island（Japan）far from Tokyo about 180 km. We investigated it by the interdisciplinary approach. From the archaeological and volcanological studies, the period of habitation in "KOKOMA" was the very short. Therefore following questions occur.

"Where did you come from?" "What were they doing there?" and "Why did you leave?"

By the analysis of typology of pottery, we revealed that they had come from the east area of Tokyo-Bay. In second, they had made the shell Bracelet and collected the obsidian for the exchange. Finally, their abundance of the village caused by the attack of the mud-flow after terrible eruption

三宅岛（日本）的"ココマ（KOKOMA）"：他们来自哪里？在那里做什么？他们为什么离开？

"ココマ"是日本弥生中期的遗址，位于火山岛三宅岛上，距离东京 180 公里。我们通过多学科交叉的方法调查该遗址。从考古学到火山学的研究，人们在ココマ居住的时间很短。因此才有下列问题的发生："你来自哪里？"、"在那里做什么？"和"你为什么离开？"通过陶器的类型学分析，我们发现他们来自东京湾的东部地区。其次，他们已经会制作贝壳手镯和搜集用来交换的黑曜石。最后，他们放弃村庄是因为被火山爆发引起的泥石流袭击。

SUN, Tak-wing, Kevin（Antiquities and Monuments Office, Hong Kong）

[6] *The Unclaimed Luggage: Who Owns Hong Kong's Archaeological Heritage?*

Hong Kong was once a British colony in Southeast Asia, previously described as the borrowed time and borrowed place. According to the Basic Law of the Hong Kong Special Administrative Region（HKSAR）, Hong Kong's legal and administrative systems remain unchanged after the handover in 1997. Under the principle of "one country and two systems", the China's law on protection of Cultural relics is not applicable to the HKSAR. Before the colonial period, Hong Kong was merely a marginal place in China. Under the colonial rule of about 150 years, the Sung Wong Toi Reservation Ordinance was implemented in 1899 and repealed after the Second War

World. Enacted in 1976, the Antiquities and Monuments Ordinance is still enforced after the handover. This paper will examine how archaeological heritage to be defined by analyzing the development of legal framework and administrative policy, and discuss the cultural identity issue arising from the urbanization or urban renewal process in a city mainly formed by immigrants.

行李待领：谁拥有香港的考古遗产？

香港曾是英国在东南亚的殖民地。在 1997 年回归中国前，香港是一个借来的时间和空间。根据香港特别行政区的基本法，回归后的香港保持原有法律和行政架构。在一国两制的原则下，中国的文物保护法不适用于香港特区。殖民地时期以前，香港只不过是中国的一个边缘地区。经历 150 多年的殖民地管治，殖民政府曾于 1899 年颁行“宋皇台保存条例”，其后于二次大战后废除；于 1976 年实施的古物古迹条例，回归后仍沿用至今。本文尝试从法律与政策的发展过程讨论香港的考古遗产如何被界定，并且讨论这个由移民构成的城市在城市化或市区重建过程中浮现的身份认同问题。

SUN, Zhouyong（Shaanxi Provincial Institute of Archaeology, China）

[1] *Social Status of Craftsmen Baigong in the Western Zhou Dynasty（1046-771 BC）, China: An Archaeological Perspective*

This paper integrates the archaeological analysis with historical studies to demonstrate the social status of craftsmen baigong in the Western Zhou through a case study of craftsmen burials at the Qijia jue-earring workshop in the predynastic capital site Zhouyuan, central western China. Baigong, which literally means hundred kinds of craftsmen, refers to various craftsmen in the craft production. It emphasises the large number of craft divisions, but does not describe the elaborate categories of craft activities or the detailed categories of craft tasks. This study challenges the traditional argument that craftsmen baigong were of slaves in the Bronze Age China. It is not simply a combination of conclusions that have already been drawn by historians and archaeologists in their own disciplines, but provides a new understanding to the research questions by a re-examination of the archaeological data from the Qijia workshop and the evidence from written texts and bronze inscriptions.

西周时期手工业者“百工”身份的考古学考察

本文以周原遗址齐家制玦作坊考古材料为基础，结合文献资料和考古学分析揭示西周时期手工业者“百工”身份和社会地位。通过对于周原齐家制玦作坊手工业墓葬的分析，作者认为西周时期手工业已经有了较为细致的分工，工匠来源较为复杂，既包括平民、奴隶，还可能包括其他管理者及小贵族等。从手工业者葬制及随葬品来看，这些手工业者存在着等级差异。工匠死后就近埋葬于生产区域或方围的现象是商周时期较为普遍的一个社会现象，这一方面说明商周时期活跃于都邑或大型聚落中的手工业者，其身份从本质上来说仍然是依附于王室或贵族家庭，受到作坊拥有者的监控和资助，但他们可能并非绝大部分属于奴隶；另一方面，这些作坊生产的产品多属于超过一般实用功能的“奢侈品”，其消费和流通受到严格限制。齐家制玦作坊墓地中工匠墓葬的确认对于了解西周家族墓地制度及其族属探讨具有重要启示。

SVENSSON, Marina（Center for East and Southeast Asian Studies, Lund University）

[31] *Ancestral Halls as Spaces of Living Culture and Heritage*

Ancestral halls are the most central and architecturally magnificent buildings in many Chinese villages, embodying both family and place-based identities. After 1949, ancestral halls were either demolished or appropriated for official use, becoming schools, assembly halls, government offices,

granaries, or cowsheds. The religious objects were destroyed, desecrated, and replaced with revolutionary slogans and symbols. The more relaxed official cultural and ideological policy in the early 1980s, and greater prosperity, encouraged villagers to reclaim, renovate, and rebuild their ancestral halls in provinces such as Fujian and Zhejiang. In those years, Cultural Relics bureaus did not regard these buildings as monuments of national significance. Following the recent booming of rural heritage tourism, ancestral halls and traditional villages have been listed and reinterpreted as local and national level protected sites. They have lost their original function as sites of embodied memory for the local community, and become disembodied tourist sites, mainly valued for their architectural qualities. Ancestral ceremonies, if still conducted, are staged for tourists or revived for this purpose. This paper explores the tension between living cultures and heritage preservation examining some villages in Zhejiang province.

作为活的文化和遗产空间的祠堂

在中国很多地方，祠堂是最重要最华丽的建筑，包含了家族和地方身份（place-based identities），1949 年后，祠堂要么被废弃，要么变成学校、礼堂、政府办公室、谷仓和牛棚等，其内的物品多被破坏。20 世纪 80 年代早期，官方文化和意识形态政策开始变得更宽松，在一些省份如福建、浙江等，开始鼓励村民收回、修复和重建他们的祠堂。此时文物局并没有将这些建筑定为国家重要的纪念物。近些年农家文化遗产旅游的繁荣，祠堂和传统村庄被记录和重新解释为地方和国家的文物保护单位。它们已经丧失了最初的作为记录地方社会记忆的功能，而是变成了空洞的旅游景点，现在的建筑的质量成了主要的价值。祠堂典礼即使如旧实行，也是为了旅游者或为此而兴起。本文通过调查浙江省的一些村庄，以探究在活的文化和遗产保护间的紧张关系。

TACON, Paul S.C.（Griffith University, Australia）

[32] *An Asian Perspective on the Origins of So-called 'Modern Human Behaviour'*

The development of so-called modern human behaviour is a hotly contested but highly significant focal point in debates about the rise and spread of modern humans. To date Africa-centric and Europe-centric views have dominated discussion. In this paper the role of Asia, especially north, central and East Asia, is critically examined after an exhaustive review of published and unpublished reports. It is concluded that many of the hallmarks of modern human behaviour that can be archaeologically discerned actually can be found in Asia, far beyond the Levant area, at the same time or earlier than in other parts of the world. It also is proposed that a number of distinct cultural groups existed well over 40,000 years ago and that contemporary humanity has inherited from them all.

从亚洲角度看所谓"现代人类行为"的起源

所谓的现代人类行为的发展正在激烈争论中，但高度集中于现代人口的增长和扩散两方面。迄今为止非洲中心论和欧洲中心论的观点都局限于此争论。这篇文章根据发表及未发表的报告，详尽地回顾了亚洲，尤其是北亚、中亚和东亚的地位。结论是考古学辨认的现代人类行为的印记实际可以在亚洲远超过地中海东岸地区找到同时或是更早的证据。有人提出许多明确的文化群体早在 40000 多年以前就已经存在，而当代的人类应该来自他们。

TAKAMIYA, Hiroto（Sapporo University, Japan）

[5] *Long Distance Exchange and Food Stress in the Prehistory of Okinawa, Japan*

The Okinawa archipelago is located approximately 600 km south from Kyushu island, one of the major main islands in Japan. During the Early Yayoi-Heian period, the islanders conducted long

distance exchange, known as Kai no Michi（the Shell Road）, with mainland Yayoi chiefdom societies. The latter wanted these shells to manufacture bracelets as symbols of status. On the other hand, it is not clearly understood as to why the Okinawan people got involved in the exchange system. The paper will attempt to understand why the islanders conducted the long distance exchange with the Yayoi people.

日本冲绳史前时期长距离交换和食物压力

冲绳列岛坐落于距日本九州岛南部大约 600 公里。岛民在弥生—平安时代早期和大陆弥生时代的酋邦社会进行了长距离交换，以"貝の道（贝壳之路）"著称。后者需要这些贝壳制成手镯作为身份地位的象征。而另一方面，至今为止还不清楚为什么冲绳人会卷入交换系统。这篇文章就试图解答岛民缘何与弥生时代的人们进行长距离交换这一问题。

TAKASE, Katsunori（Meiji University, Japan）

[18] *Archaeobotany of Barnyard Millet（Echinochloa）in the Jomon Period*

In the Japanese Islands, archaeological remains indicating utilization of barnyard millet（Echinochloa）in the Jomon Period have been increased from 1970s. Today, it is possible to trace the change from Echinochloa cruss-galli to Echinochloa utilis and recent AMS dating shows that the beginning of use of them is older than 4000 calBP. It is reliable that northern Japan is one of the regions where old utilization of Echinochloa can be seen. However, it is still difficult to estimate the origin of its domestication. This paper discusses current issues of archaeobotany of Echinochloa based on specimens from Jomon sites.

绳纹时代的稗的考古植物学研究

在日本列岛，从 1970 年代起显示有利用稗的考古遗存越来越多。到今天，已可能追溯从稗到紫穗稗的转变。同时现有的 AMS 测年显示,利用稗的始于距今 4000 年前（经校正）。可以相信日本北部是一个早期利用稗的地区。但是，仍然很难估计稗驯化的源头。这篇文章是基于绳纹时代遗址的样品来讨论现有的稗的考古植物学问题。

TANG, Jigen（Institute of Archaeology, Chinese Academy of Social Sciences）

[31] Value Preservation and Value Presentation of Archaeological Sites

TANG, Zhuowei（Jilin University, China）

[10] *Thoughts on Zooarchaeology*

Even if the position and the function of zooarchaeology in archaeology are generally acknowledged in this field, making full use of it in archaeological researches with correct recognition of the limitations of zooarchaeology is one of the important issues concerning about the healthy development of the discipline. Based on the practice in zooarchaeology and the experience summed up by our predecessors, the author discussed some questions about the origin of the occurrence and development of this branch of the discipline, its basic theories and principles, methods and techniques, objects of study and targets or relevant questions in archaeology, the limitation of it, and further more introduced some experiences in zooarchaeological researches and teachings.

No matter zooarchaeology belongs to one of the branches of archaeology or not, it has already made a great contribution to the occurrence of archaeology as a discipline belonging to anthropology or history. Researching animal bones from archaeological sites aims at interpreting archaeological problems such as the relationship between human and nature, especially animals,

ancient environment for subsistence, economic patterns, subsistent strategies and models, human behaviors, or even mechanism of development of society, which means the real zooarchaeology. For the differences existed in archaeozoology and zooarchaeology we need more the later. However biological and ecological researches still play a basic role in this field but the later closely relates to the explanations of the questions about human history. So the theory of social and ecological system should be the basic theory of zooarchaeology.

To the methodology, mathematical statistics should not be neglected, but the statistic methods should be properly selected according to the characters of the collections from different sites. Anatomic methods of biology are routine means before doing the researches, which must be strengthened, for examples, the constructions of the store of specimens, database of measurements and 3D photographs or illustrations, the standards for the identification of every species must be perfected to the internet level. Morphological studies should combine the high-tech results such as aDNA, diet analysis, analysis of fatty acid, ultramicroscopic structure observations, even that of spore-pollen and phytolith analyses and get confirmed from them. We hope to create some new methods to decrease the scale of non-identifiable specimens in future. For the sake of better communication among the colleagues, the unity of measurement standard and description with scientific terms and patterns is needed.

The first hand materials should be got directly by zooarchaeologists during the excavation to gain better understanding about taphonomic information. Furthermore the animal remains must be studied with the information about the context rationally. Although the early remains might be disturbed and formed part of the later deposits, the large number of collections can ensure the reliability of results with the profound statistic bases.

The environmental conditions in the past are not the same as that of nowadays, so we should not simply use the modern environmental information as the background of ancient environment for researching the past relationship between human and nature, which should be on the basis of the reconstruction of the ecological landscape and deposition process.

No matter what scale the research will be, e.g. case study for single site, or multisite comparative studies across large areas in different geographical regions, zooarchaeological studies could not reach to the high level archaeological explanation without the support from the studies on archaeological stratigraphy and assemblages of the cultural remains.

Because of the difference in taphonomic conditions, quantities of the animal remains and various economic patterns in different sites, which led to the different rate of the same species in each site, no paragon exists for doing zooarchaeological researches. We must select proper strategy of research, choose the content and target according to the actual situation of the materials and different spatial and temporal scales for participating the discussion of relating questions. For zooarchaeological research has its limitation in content and goals we should not put forward requirement beyond the ability of zooarchaeology.

有关动物考古的几点认识

动物考古在考古研究中的地位和作用是学界公认的。但是如何正确地看待它的局限性，并能在实践中最大限度地发挥其应有的作用，是关系到考古学能否健康发展的重要课题之一。本文在作者多年动物考古实践基础上，结合前人研究的丰硕成果，探讨了有关动物考古产生和发展的渊源，基本理论和原理，方法、技术，研究对象和目前所能参与解决的考古学问题，以及动物考古的局限性等相关问题，并就动物考古研究及教学实践中积累的经验教训谈一下自己的体会。

无论是否承认动物考古为考古学的分支学科，它在考古学产生之初就发挥了重要作用，这已成为无需争辩的事实。研究考古遗址出土的动物遗存，旨在解决考古学问题，如在古代人地关系，尤其是与动物的关系、古人类生存环境条件、经济形态、生业模式、生存对策问题，或对人类行为、人类社会演化发展动因等方面考古学问题的解释上有所建树，只有这样方能称之为真正意义上的动物考古。考古动物学（Archaeozoology）不同于动物考古学（Zooarchaeology），前者研究侧重于生物学或生态学，而后者则更倾向于人类学或历史学解释。因此，考古学更需要的是动物考古学，而不是考古动物学。尽管如此，生物学及生态学研究始终占有基础地位，而且动物考古最终要解决的必须是有关人类历史的相关问题。社会生态系统理论应当是动物考古最基本的理论。

就方法论而言，数理统计的意义不可忽视，但是要结合不同遗址采集的具体情况采用合适的统计方法。传统生物学的比较解剖学方法依旧是常规的工作方法，但是这方面的基础还应当加强，尤其是比对标本库、数据库及图库、分类鉴定标准都亟待完善，并尽早达到在国际互联网上共享的水平。形态学研究要结合古 DNA 测序分析、脂肪酸分析、食谱分析、超显微结构分析等现代科技方法来校准和印证。应当开辟新的分析技术尽量缩小现有所谓的不可鉴定标本的规模。动物遗存测量标准，以及非测量性特征的描述所使用的术语和表述方式应当尽量统一，便于国内外同行的沟通与交流。

动物考古研究的对象是来自于考古发掘现场的动物依存，动物考古工作者要尽可能亲身参加现场发掘，获取动物遗存出土状况的第一信息，同时在后期研究中也不能脱离动物遗存出土单位基本资料的合理利用。尽管遗址形成过程中的人类活动会不同程度上扰动早期形成的考古堆积，而使部分先期埋藏的动植物遗存掺杂到后期堆积中，但是以大样本量采集为依据的动物考古研究是有统计学基础的。

古今生态环境特征很可能存在差别，因此不能简单地将现代自然地理环境条件和生物资源信息直接拿来作为分析古代人地关系的环境背景。正确的做法是要以深入的古代动植物生态及沉积环境重建为基础。无论是进行单一遗址的动物考古个案研究，还是开展多遗址或跨区域动物考古对比性研究，都要充分认识到已有相关考古层位学和类型学研究成果的支撑作用，离开考古学文化研究的动物考古工作无法涉足更高层次考古学问题的解决。

由于不同遗址动物遗存的保存状况和出土数量上大多存在差别，各自原有经济形态的差异也会导致采集到的各类动物的样本比例不同，因此客观上并不存在放之四海皆准的动物考古研究范式。这就要求我们根据具体材料的把握情况，采取相应的研究对策，设定研究目标和研究内容，恰当地掌握研究的时空尺度，谈论所能参与解决的考古学问题。鉴于动物考古涉及的内容和所能达到的目标存在局限性，所以不应当对其提出不切实际的过高要求。

TANTRAKARN, Kriengkamol（（Department of Chemistry, Graduate School of Science, Tokyo University of Science, Japan）

[20] *No-touch, Onsite Glass Analysis and the Promise of Portable X-ray Fluorescence（XRF）*

This paper presents a use of the newly developed portable-type X-ray fluorescence spectrometer（XRF）for an onsite non-destructive glass analysis and compares its results to those obtained from Inductively Coupled Plasma Mass Spectrometry（ICP-MS）and other non-portable X-ray fluorescence data. The sample was a group of the 8th to 9th century glass vessel fragments, glass beads and associated lumps of raw glass recovered during excavation on several sites in Southern Thailand. The glass type and source material of alkali were estimated. The potential applications of the portable XRF to the field of archaeology will be discussed.

非接触式现场玻璃分析和便携式 X 射线荧光（XRF）前景

本文介绍一种新开发的便携式 X 射线荧光（XRF）分光计，为了一个现场无损玻璃分

析和把从 ICP-MS 得到的结果和其他非便携式 X 射线荧光（XRF）取得的数据进行比较。样品是一组 8 到 9 世纪玻璃容器的碎片、玻璃珠以及在泰国南部发掘的几个遗址中的玻璃原料的碎片。推测碱玻璃的类型和原材料。便携式 XRF 应用到考古领域的潜力将被讨论。

TAWARA, Kanji（Institute for Foreign Studies, Tokyo University of Foreign Studies, Japan）

[5] *Tsushima as 'Boundary'*

Examining the internal and external history of the channel that separates Japan and Korea, Tsushima Island（Japan）holds a characteristic position. After almost 140 years have passed since the formation of nation states in modern East Asia, Tsushima still seems to be recognized as 'boundary'. However, recent publications stress that in spite of the changed appearance of Tsushima in modern ages, and despite the paradigms of Japanese archaeology, from a social and economic history perspective there has been a close relationship between peninsular and archipelago cultures. On the basis of specific archaeological data, therefore, the 'boundary' nature of Tsushima has to be reconsidered.

作为"边界"的对马岛

考察划分日本和韩国两国海峡的内外历史，可以发现对马岛颇具代表性。距现代东亚国家政府形成已近 140 年，对马岛仍然被看作边界。然而最新出版的刊物强调，不管现代对马岛面貌的变化，不管日本考古学模式的划分，从社会和经济发展历史的角度来考虑，半岛和列岛文化之间一直保持着密切的联系。因此，基于详细的考古资料，对马岛的边界性质值得再商榷。

TENG, Mingyu（Jinlin University, China）

[13] *Settlement Patterns of the Pre-Qin Periods in the Banzhijian River Valley*

TOIZUMI, Takeji（Institute of Comparative Archaeology, Waseda University, Japan）

[10] *Utilization of Aquatic Resources at the San'nai Maruyama Site: Palaeoecology of the Early Jomon Period at the Northern end of Honshu, Japan*

The San'nai Maruyama site is a large Early to Middle Jomon settlement site situated on the northern coast of Honshu, Japan. Mollusk, fish, bird and mammal remains were recovered from a dry context dating to the middle phase of the Early Jomon period（ca. 5900-5700 Cal BP）. Among these remains fish remains were most numerous and bird and animal remains least abundant. From this we can hypothesize that marine resources, especially fish, were important food sources for the people of the site at that time.

Altogether 18 varieties of mollusk were identified with freshwater or estuary dwelling species such as *Inversidens japanensis* and *Corbicula* sp. being the most plentiful. The saltwater species *Haliotis discus* and *Mytilus* sp. were also relatively common.

Altogether 54 varieties of fish were identified with *Hyporhamphus* sp., *Clupea pallasii*, *Seriola* sp., *Scomber* sp., Pleuronectidae, Scorpaenidae, Cobitididae being the most common. These varieties of fish inhabit different environments and are all of different sizes with the largest being over one meter in length. Catching fish of different sizes in different environments is a special characteristic of fishing practices of the time.

Because most of the fish and mollusk species found at the site can still be found locally, it is hypothesized that the present and ancient environments were similar. However, from the fact that

the warm water species *Mactra veneriformis* was found we can postulate that Mutu bay was slightly warmer in those times than today. On the other hand, from the fact that the now rare cold current species *Clupea pallasii* was found in abundance at the site, we have to consider the possibility that water temperatures in the Spring may have been slightly cooler than today.

The catchment area for fishing and mollusk gathering activities reached up to 10 km away from the site. People of the time relied on the environment, the ecology, sizes and characteristics of different fish types and used a variety of fishing tools including hooks, harpoons and nets. Fishing activities were undertaken year-round but the most important times of the year for fishing were Spring and Summer. Looked at from these perspectives, Early Jomon people already possessed quite an advanced knowledge of fishing and gather techniques, fishing environment and resource ecology.

三内丸山遗址水资源的利用—日本本州北部绳纹文化早期的生态

山内丸山遗址是属于绳纹时代前期到中期的大规模聚落遗址，位于日本本州最北部的海湾沿岸。从属于绳纹时代前期中段（约距今 5900～5700 年）的低湿地层里出土了贝类、鱼类、鸟类和哺乳类动物遗存。其中以鱼类的数量最多，鸟类和哺乳类的数量较少。由此可以推断这个遗址当时是以利用水产资源、特别是鱼类作为重要的食物来源的。

被鉴定的贝类有 18 种，其中以 Inversidens japanensis 、Corbicula sp.等生息于淡水或海水和淡水相交处的贝类最多。Haliotis discus 和 Mytilus sp.等生息于海水中的贝类也比较常见。被鉴定的鱼类有 54 种，其中以 Hyporhamphus sp.、Clupea pallasii、 Seriola sp、Scomber sp.、Pleuronectidae、Scorpaenidae、Cobitididae 等鱼类占多数。这些鱼类分别生息于不同的环境里。鱼的体长不等，最大的超过 1 米以上。捕捞生息于不同的环境及大小不一的鱼是当时捕鱼的特点。

由于发现的鱼类和贝类中大部分在遗址所处区域现在还能发现，所以推测当时的自然环境与现在的大致相似。但是因为出土了 Mactra veneriformis，可见当时的水温比现在要高一点，另外，因为还发现了 Clupea pallasii，当时春天的水温可能比现在要低一点。

当时开展捕鱼捞贝的活动范围一直到达距离遗址 10 公里以外的地方。当时的人依据自然环境、鱼类的生态、体形大小等特征，利用钓鱼、拿鱼鳔刺鱼、用网捕鱼等多种技术捕鱼。一年四季都开展捕鱼活动，但是最主要的捕鱼时间是春天和夏天。从这些方面看，绳纹时代前期的人已经具备了相当先进的捕捞技术以及对渔场的环境、生态资源等相关知识。

TOKUDOME, Daisuke（Hagi Uragami Museum, Japan）and Kanegae Kenji

[1] *Preliminary Study of the Color Variation of Pottery of the Early Bronze Age in China: The Case Study of Pots Excavated at the Erlitou Site*

The study of pottery in China has mainly focused on the construction of the typological sequence and the system of chronology. However, another aspect of pottery, such as firing technique, symbolic meaning and the contextual feature of use of vessels, has not been sufficiently studied. We can assume that the visual elements of pottery, particularly the color of pottery, will reflect the context of use and the symbolic meaning of pottery, thus coloring technique of pottery would be selected intentionally so as to suit for these aims. Therefore, studying color variation of pottery will contribute to understanding symbolic meaning of the color of vessels, relationship among communities, and the firing technique of pottery. With above perspective in mind, in this paper we analyze the color variation of pottery from Erlitou site, identified as a capital of Early Dynasty in China, and discuss about the system of production, ocial and contextual meaning of the usage of pottery during the early Bronze Age in China.

中国青铜时代早期彩陶多样性的初步研究：二里头遗址出土罐的个案研究

中国的陶器研究主要集中在解释类型序列和年代学系统。然而，陶器的另外一方面，如烧制技术、符号意义和日用陶器的社会环境特征，都没有经过充分的研究。我们可以认为陶器的视觉基础，特别是陶彩，将反映使用的环境和陶器符号的意义，因此陶器施彩的技术将经过有意识的选择，以便适合这些目标。所以，研究陶彩的变化将有助于理解彩陶的象征意义、社会之间的关系和烧制技术。从以上的研究视角，在这篇论文中我要分析二里头（被推定为中国早期王朝时代的首都）的陶器颜色的变化，探讨生产、使用这些陶器在中国早期青铜时代社会环境中的背景意义。

TRINH, Nang Chung（Institute of Archaeology, Vietnamese Academy for Social Sciences, Vietnam）

[4] *The Rlationship between the Big Stone Shovel Culture of China and Those in North Vietnam*

In the late Neolithic, in the South of Guang Xi, China formed a series of archaeological sites distinctively characterized by big stone shovels. These artifacts are closely related culture dated from the Late Neolithic to the Early Iron Age（Western Han）In the 7 north and north-east provinces of Viet Nam（Quang Ninh, Lang son, Cao Bang, Bac Kan, Bac giang, Tuyen Quang ）there have been discoveries of 37 big stone shovels with the same type as those of Guang Xi. The area where those above-mentioned artifacts exist is also the living area of ancient Tay-Nung groups in the North of Vietnam. These are evidences of the interaction between ancient Luo-yue in the South of Guang Xi and those in the North of Vietnam.

中国广西和越南北部的大石铲文化间的关系

在新石器时代晚期，中国广西南部形成了一系列以大石铲为鲜明特征的考古遗址。这些遗物是属于关系密切的新石器时代晚期到铁器时代早期（西汉）的文化。在越南的北部和东北 7 个省份（广宁、凉山、高平、北干、北江、宣光），发现了 37 件大型石铲，和在广西发现的类型相同。上面提到的遗物的出土的地方也是在越南北部古代岱-侬族生活的地区。这是广西南部生活的古代雒越人和越南北部的岱-侬族人之间互相交流的证据。

TSAI, Pei-Ying（Department of Anthropology, National Taiwan University）

[27] *Spatial Analysis and Architectural Structures: A Case Study of Saqacengalj, an Abandoned Paiwan Settlement*

The purpose of this paper is to study the material remains of Saqacengalj site using spatial analysis to identify the spatial patterns of architectural structures. Intrasite spatial approaches in archaeology are not only focused on the spatial distribution of artifacts and features at the site but also concern site formation processes. Archaeologists often use several quantitative methods to define the spatial clustering of remains and recognize the association of artifacts to define tool kits and activity areas. At the same time, they must realize and evaluate how site formation processes and transformation influence the spatial distribution of archaeological remains. Through studies and the issues indicated above, researchers can interpret and reconstruct prehistoric human behavior and past life. In relation to these, the current paper thus employs a case study of Saqacengalj site from intrasite analysis using the concepts and methods of spatial analysis. Combining the configuration of architectural structures with spatial information on artifacts and features within structures, the possible arrangement of activities and the function of architectural structures could be discussed and recognized.

空间分析与房舍结构——以屏东县牡丹乡排湾族 Saqacengalj 旧社遗址为例

本文旨在应用考古学空间分析方法，研究 Saqacengalj 遗址出土的考古遗物，且辨识出遗址中建筑结构的空间模式。考古学中的遗址内空间分析取向，不仅重视遗址内考古遗物与现象的空间分布，也关心遗址的形成过程。一般来说，考古学者通常使用一些量化分析方法，来辨识遗物所形成的空间群集与遗物之间的共伴关系，用以界定工具组合及活动区域；同时，也必须了解且评估遗址形成过程如何影响考古遗物的空间分布，透过这样的研究方法，研究者得以进一步去诠释、甚或重建史前人类的行为与生活。此研究即是希望透过上述空间分析的概念与方法，结合建筑结构型态，以及结构内遗物与现象的空间资讯，试图讨论过去人类的活动及空间配置，与建筑结构的功能为何。

TSUJITA, Jun'ichiro（Faculty of Humanities, Kyushu University, Japan）

[15] *The Reorganization of Interregional Relations at the Beginning of Kofun Period, Japan, As Seen from Fragmented/Complete Chinese Bronze Mirrors*

The emergence of keyhole-shaped tumuli in middle 3rd century is the epoch which means the formation of the political order over vast area of Japanese archipelago that centers on Kinki region. It is problematic how we can understand the characteristics of this political order from middle 3rd to 4th century. In this presentation, the analysis for the distribution of imported Chinese bronze mirrors（fragmented/complete）from 1st to 4th century will be carried out. And the author will try to make a model of the process of the beginning of Kofun Period from the perspective of prestige good systems.

日本古坟时代开始阶段地区间联系的复原：从中国铜镜角度分析

3 世纪中叶前方后圆坟墓地的出现是一个新纪元，标志着日本列岛广大区域以近畿（Kinki）为中心的政治统治时代形成。问题在于我们如何了解这个从 3 世纪中叶到 4 世纪的政治统治特征。在这篇文章对 1 至 4 世纪从中国进口铜镜的分布情况进行分析。笔者尝试从表现身份的器物体系这个角度建立古坟时代初期的进程模式。

UCHIDA（NAMBA）, Junko（Institute of History and Philology, Academia Sinica）

[9] *Typological and Chronological Study on Latest Shang-Earliest Zhou Bronzes*

The recent discovery of moulds from Xiaomintun site at Yinxu reveals that some of the Bronzes formerly thought as Early Zhou dynasty were cast at Anyang. Some typical types of the decoration on Bronzes of Latest Shang/Earliest Zhou style can be divided into several small phases, thought as Latest Shang, Shang-Zhou Revolution period, Early Zhou I, Early Zhou II. Xiaomintun moulds include the first three phases, it means that Anyang Bronze factory remained rather long time. And I believe this fact will change the historical understanding of that important period.

晚商和早周时期青铜器的类型学与年代学研究

最近，殷墟孝民屯遗址青铜器铸造模具的发现表明一些之前被认为是西周早期的青铜器出自安阳。一些晚商或早周时期青铜器的典型装饰风格可以被划分为几个阶段，分别是商代晚期、商周之际、西周早期 I 段、西周早期 II 段。孝民屯铸造模具包括了前面的三个阶段，这说明安阳青铜器制造持续了一段相当长的时期。我相信，这个事实将改变我们对那段重要历史时期的理解。

UCHIYAMA, Junzo（Research Institute for Humanity and Nature, Japan）

[21] No

VASILEVSKI, Alexander（Siberian Institute of Archaeology and Ethnography, Russian

Academy of Science; Sakhalin State University, Russia）

[8] *Stone Age of the Far East of Russia: Current Achievements and Problems of Research*

Study of the Stone Age on the Far East of Russia was done by I. Poljakov, A. Okladnikov, A. Derevjanko, R. Vasiljevski, Zh. Andreeva, V. Medvedev, etc. Problems of stages and geography of Paleolithic are not clear yet. However, the Lower Paleolithic（230-140 ka）data have been received. Due to successes in the study of the Paleolithic and Neolithic sites there is an opportunity of construction of the regional scheme within the period of 20-3 thousand radiocarbon years. There is also a new opportunity to decide a problem of the regional attributes of stages of the Epoch of Stone, which is also discussed.

俄罗斯远东的石器时代：当前研究的成果与问题

I. Poljakov、A. Okladnikov、A. Derevjanko、R. Vasiljevski、Zh. Andreeva、V. Medvedev 等人研究了俄罗斯远东的石器时代。目前旧石器时代的发展阶段与地理问题还不甚清晰。但旧石器时代早期的年代（距今 23 万至 14 万年前）现已得到公认。得益于旧石器和新石器遗址研究的成果，我们有机会建立 20000～3000 年放射性碳十四测年的地区性框架。也可以讨论仍有争议的石器时代发展阶段的地区分布问题。

VASILYEV, Sergey（Institute of Ethnology and Anthropology, Russian Academy of Sciences, Russia）

[7] *Bioarchaeological Research on Mesolithic/Neolithic Burials from the Chita Region（Russia）*

Analysis of fractures, skeletal indicators of physiological stress and activity, as well as body proportions are discussed here for four burials from the Chita region in comparison with other skeletal series from Siberia. Zhindo 1 contained the skeletal remains of an adult accompanied by a child, while Zhindo 2 included two adults with violence related traumatic injuries, all dated to the Neolithic period. The other two burials, Tokui 1 and Tokui 2, are single. Tokui 1 apparently belongs to the Late Neolithic, based on the stylistic features of the accompanying pottery, while Tokui 2 is likely a Mesolithic burial. This study has been completed with financial support from the Program of Fundamental Research of the Russian Academy of Sciences Программы: "Adaptations of peoples and cultures to environmental changes, social and technological transformations".

俄罗斯赤塔地区（Chita）墓地中石器至新石器时代墓葬的生物考古学研究

我们将赤塔地区四座墓地的材料与其他西伯利亚骨骼系列进行比较研究来探讨骨折、骨骼的生理应力及活动性指标和人体比例等问题。Zhindo 1 包含了一成年人和一儿童骨骼，Zhindo 2 由两个有严重外伤的成年人骨骼组成，以上都属于新石器时代。另外两座墓葬，Tokui 1 和 Tokui 2 都是单人葬，Tokui 1 基于随葬陶器风格特征分析很明显属于新石器时代晚期，而 Tokui 2 可能属于中石器时代墓葬。

该研究得到俄罗斯科学院基础研究项目"人类和文化对环境变化的适应性，社会和技术的变化"的资金支持。

VERMEERSCH, Sem（Kyujanggak Institute for Korean Studies, Seoul National University, Korea）

[16] *Korean Epigraphy -- Characteristics, Function, Study*

In the absence of written chronicles, epigraphy can be of essential importance for the study of history. But in order to use this material responsibly, one should be aware of its specific characteristics and conventions. In this paper I will try to outline the characteristic features and

function of Korean epigraphy, mainly stelae; my main aim in this is to provide a framework that integrates historical, archeological and philological information to form a basis for the study of Korean epigraphy. Two problems in particular will be dealt with. The first one concerns the kind of information stelae contain（what do they include? What do they omit?）, the second one concerns the information apart from the text itself that stelae can reveal（placement, treatment, manufacturing style etc.）, and how to interpret this. Finally, I will also look at how this genre has been studied previously.

朝鲜半岛铭刻——特征、功能研究

由于缺少文字编年史，铭刻成为研究古史最基本的重要资料之一。但为了负责地使用这种材料，我们应该注意到细节特征和惯例。本文概述了主要刻在石碑上的铭刻特征和功用；我研究的主要目的在于为整合历史、考古和语言学研究提供框架结构，建立韩国铭刻研究的基础。在这里会着重解决两个问题：第一个是石碑包含的信息种类（它们包含或遗漏了什么？）；第二个问题涉及除了石碑原文可以揭示的信息（设置、加工、制造风格等）以及如何对此作出解释。最后，我也会回顾一下这些问题在过去是如何研究的。

VINCENT, Brian（Anthropology Department, University of Otago, New Zealand）

[29] *Ceramic Technology Evolution in Southeast Asia 4,000 to 3,000 BP*

Three decades of research has cast light on significant technological changes in Southeast Asian ceramic technology. These encompass important improvements in potting techniques and regional variations in pottery manufacture. The evidence also holds potential for suggesting the movements of craft specialists, and the communities within which they were imbedded, from one region to another. This data may contain important implications when attempting to correlate linguistic evidence with pottery styles and similar such developments in the wider Asian region.

东南亚距今 4000～3000 年间制陶技术的进化

经过 30 年的研究终于弄清楚了东南亚制陶技术的重要改变。包括有制陶技术方面的重要进步和陶器制作过程中的区域变化。证据也显示制陶工匠从一个地区到另外一个地区的流动，和他们所处的社会。当试图使语言学的证据（linguistic evidence）作为陶器风格传输的佐证时，这些材料可能对在更广泛的亚洲的类似发展包含有重要的含意。

VOLKOV, Pavel（Institute of Archaeology and Ethnography, Russia）

[16] *The Functional Reconstruction of the Neolithic Dwellings from the Russia Far East*

The use-wear analysis of the stone tools from Neolithic sites from the Russian Far East promotes to make a database for the planigraphic reconstructions of ancient dwellings. On the base of special experimental investigation the territories of habitation on archaeological sites were divided on fireplace complexes, men and women sides, working, rest, sleeping zones, etc. It helps to create the typology and follows to the evolution in the construction of dwelling and in system of the ancient living-space organization.

俄罗斯远东新石器时代居住址的功能复原

对于俄罗斯远东新石器时代遗址出土石质工具，使用微痕分析为全方位复原古代居址提供了资料基础。根据专门的实验分析，考古遗址的居住范围可以分为火灶组合、男女边（men and women sides）、工作、休息和睡觉区等。它有助于建立类型学标杆，追踪居址建筑和古代生存空间组织系统的演变。

VOSTRETSOV, Yuri（Russia）

[32] *Model of Interaction of Populations with Maritime and Agriculture Adaptations*

Having examined the four periods that can be considered turning points in cultural evolution of the population of Primorye and neighboring regions. 1. 5400-5200 BP; 2. 4700-4300 BP; 3. 3600-3300 BP; 4. 2500-2200 BP. All the intervals were connected with climate cooling and fall of the sea level, and coincide with emergence of new cultural traditions and adaptations. Paleogeographical events during the intervals were similar. The first and forth are connected with two stages in penetration of agriculture into Primorye.

Having the data allow us to formulate the model explanting of spread of agriculture into coastal area:

-agriculture spread to new territories after and as a result of some ecological stresses, which led to depopulation of the territory;

-agriculture spread to free territories rapidly and had a wavy character;

-emergence of agriculture was connected with appearance of new cultural group.

滨海地区人群与农业适应性的互动模式

现将滨海和相邻地区人群的文化发展进程中具有转折点的阶段分为四个时期（1）公元前 5400～5200 年；（2）公元前 4700～4300 年；（3）公元前 3600～3300 年；（4）公元前 2500～2200 年。所有的时间间隔都与气候转凉和海平面下降有关，伴随着新的文化传统和适应性的出现。在这些间隔的古地质事件也是相似的。第一次和第四阶段贯穿着农业向滨海地区渗透。通过资料，我们可以建立农业由于生态压力向滨海地区发展的模式，由此导致了领土人口的减少：（1）农业快速向未开垦的领地扩张并具有不稳定的特征；（2）农业的出现伴随着新文化群体的产生

WANG, Qing（Archaeology Department, Shandong University, China）

[2] *The Excavation of Nanheya Village, Dongying City, Shandong Province, and the Significance of Sea-salt Production in the Shang-Zhou Periods*

The Nanheya Site is located to the north of the Nanheya Village belonging to the first branch of Guangbei Farm, Dongying City, Shandong Province. It was found by the Archaeology Department of Beijing University and the Museum of Dongying City in 2007, and then allowed to be excavated by the National Cultural Relic Bureau in Feb. 2008. The Archaeology Department of Shandong University carried out the excavation project joining with the Relics and Archaeology Institute of Shandong Province and the Museum of Dongying City. The excavation lasted 3 months from March to June, covering almost 1,000 m^2, and unearthed a sea-salt production workshop of the Late Shang-West Zhou Periods（3,000aBP）, with a set of important remains and helmet-shaped potteries for sea-salt production.

One channel for transporting bittern, a flat place for scaping off salt crystals, nearly 20 pits for refining bittern and 3 stoves（or hearthes）are preserved well as remains. The channel is in the east, characterized by gray-green soil, and it covers more 100 m^2 in a bottomland. The flat place for scaping off salt crystals is situated north side in the center of the area with the ashes of greenery as its significant feature, which covers more 150 m^2 and is comparatively harder. The soil can be divided into 3-4 layers of the ashes and the bottom of each layer is sediment of the burnt soils. Even every layer of the ashes can be divided into some sub-layers, the surface of which is white and hard. On the whole, this zone should be the man-made place specially for getting the salt crystals. In the west, the pits distribute around the stoves, the most important feature is the clay that was laid on the walls of the pits in order to prevent water. They should be used to dissolve and

deposit the salt crystals. On the stoves, they are in the west, too, but on the higher zone, hard burnt soil is their characteristics. The bittern should be heated here to vaporize water and get salt finally. In addition, 2 sites of houses have been unearthed, too. They are in the south side of the center. Some living implement are excavated, including Li, Gui, pots and the stabbers made out of bones, and lots of *Meretrix meretrix Linnaeus, mussels* and crabs. The food remains such as a quantity of millets, 黄米 and so on also excavated here, so we suggest they should be the houses for the workers to live in at that time.

All the remains distribute from the east to the west orderly in the excavation zone, showing a comparative full technical flow of salt-making: first, dig a chanal for the bittern, then pour the bittern on to the ashes of greenery to get the salt crystals. Later, scrape off the salt crystals and put into the pits, after pouring bittern, the crystals are dissolved and deposited, thus they get the bittern with more refined salt. The next step is to dip the bittern to the special utensils, put the pottery on to the stoves to vaporize water for the salt. The last step is to break the utensils for the salt cakes.

This excavation is the first scientific one on a large scale for the research on the salt-making in ancient times. The remains can show a full technical flow of salt-making, which is consistent roughly with the flow recorded by *Tian Gong Kai Wu*. This is of great value for the research not only on the origin of salt-making and its development throughout the history, also on the changes of the north coast lines of Shandong in ancient times.

山东东营市南河崖商周制盐遗址的发掘与意义

南河崖遗址位于山东省东营市广北农场一分场南河崖村北，2007 年夏季由北京大学考古系和东营市历史博物馆发现。2008 年 2 月，国家文物局批准山东大学的发掘申请，由山东大学考古系联合山东省文物考古研究所、东营市历史博物馆进行本次考古工作。3～6 月，由山东大学考古系师生和东营市历史博物馆进行发掘，发掘面积近 1000 平方米，揭露了一处距今 3000 年前后晚商—西周时期的煮盐作坊遗址，出土了一批重要的煮盐遗迹和大量煮盐器具盔形器。

煮盐遗迹主要有卤水沟 1 条、刮卤摊场 1 处、淋卤坑近 20 个和盐灶 3 座。卤水沟位于发掘区东端，以灰绿土为显著特征，发掘面积 100 余平方米，地势较低洼。应是当时人为获取地下卤水而挖成的。刮卤摊场位于发掘区中部偏北，以草木灰为显著特征，面积 150 多平方米，整体比较平整，硬度也比较大。有三四层草木灰堆积，每层下都垫有红烧土渣土，每层草木灰又可分为许多小薄层，每层小薄层的表面都有白色硬面。应是人工铺就的刮卤摊场，以刮取盐花。淋卤坑位于发掘区西部的盐灶周围，以周壁涂抹防止渗水的粘土为最大特征，应是溶解和沉淀盐花的。盐灶位于发掘区西部，地势较高，以红烧土为显著特征。应是加热卤水蒸发水份，使之结晶成盐的。另外发现两座房址，位于发掘区中部偏南，出土有陶鬲、簋、罐、骨锥等生活用品，以及大量文蛤、丽蚌、螃蟹以及少量小米、黄米等食物遗存，因此断定这些房址应是当时煮盐工人居住的房屋。

这些遗存在发掘区基本上从东向西依次分布，展现出比较完整的煮盐技术流程：先挖沟获取地下卤水，舀出卤水泼洒在刮卤摊场上使之结成盐花，再把盐花刮起来放进淋卤坑里，淋上卤水使盐花溶解和沉淀，得到含盐量更高的卤水；再从淋卤坑舀出卤水装入盔形器，在盐灶上加热蒸发水份，结晶成盐后打碎盔形器取出盐饼。

本次是我国古代海盐生产遗址的首次大规模科学发掘，出土的煮盐遗存能够组成一个完整的煮盐技术流程，与《天工开物》等文献记载的淋煎法煮盐技术流程大致相符，这对研究淋煎法的起源和中国古代煮盐技术的发展演变具有重要的学术价值，对研究山东北部古代海岸线的变迁也有重要参考价值。

WANG, Shejiang（La Trobe University, Australia）, Richard Cosgrove, Huayu Lu, Chen Shen, Ming Wei, and Xiaobing Zhang

[22] *New Progress in Paleolithic Archaeological Studies in the South Luohe River Valley, China*

During 1995-2004, more than 268 Paleolithic open-air sites were identified, and 13,581 lithic artifacts were collected from Luonan Basin in the Eastern Qinling Mountains, Central China. In contrast to the open-air sites, the Longyadong Cave was systematically excavated during 1995-1997, and yielded more than 77,000 stone artifacts and faunal remains. Very different lithic assemblages are found separately in the open-air sites（the second terrace）and cave site in Pleistocene. The discoveries of great quantities of faunal remains associated with unusually high concentration of flakes and retouched flake pieces at the Longyadong cave indicates that apart from tool manufacture, early hominids probably carried out same butchering and wood working activities.

During 2004-2007, we surveyed various side tributaries and river valleys of the South Luohe River to identify suitable archaeological sites for further excavation. We identified Huaishuping Site（LP55）on the 4th river terrace at an altitude of 1182m for excavation. A depth of 2.5m was reached with stone artifacts. Another site named Mayigou（Ants Gully）（LP81）and Heling（LP45）at the 3rd terrace 500m away in east was also collected samples from the loess section to compare and contrast the patterns to establish chrono-stratigraphic. Our preliminary results show that these loess deposits are typical aeolian origination with strong weathering process. The loess-paleosol alternations are related to the glacial-interglacial changes of the Northern Hemisphere during the Pleistocene time. Analyses for structure of the soil stratigraphy and depositional process, plus the OSL dating, paleomagnetic stratigraphy analyses as well as the magnetic susceptibility measurements, the results show that commencement of loess deposit in this region is at least since 1.10 Ma ago. There are clearly warm/cold and humid/arid changes in the Eastern Qinling Mountains during Pleistocene time. Because some lithic artifacts were collected from the lower parts of loess deposits（about 16m in depth）in the Shangbaichuan Site（LP08）in 1995, it probably indicates that early hominid were living in this region at least since 0.8 Ma ago.

中国东秦岭地区洛南盆地旧石器考古研究的新进展

1995 年以来，在中国中部南北自然地理过渡地带的东秦岭南洛河上游洛南盆地新发现 268 处以上旷野露天类型旧石器地点，它们分布在不同时期形成的、高低不同的河流阶地上。遗址的黄土堆积地层年代学研究显示，早在中更新世期间，洛南盆地就已经开始有人类活动，该区域的黄土堆积从中更新世早中期以前已经开始，这里有明显的黄土—古土壤旋回，指示了气候与环境在冰期—间冰期时间尺度的变化过程。旷野露天遗址的石器工业面貌是以大中型石片和二次加工修理的大型石片及砾石工具为代表的、两面加工技术发达的石器工业，遗址中大量存在手斧、薄刃斧、三棱手镐和大型石刀等两面加工技术生产的阿舍利工业类型工具。与旷野类型遗址的发现相对应，1995～1997 年间对洛南盆地花石浪龙牙洞遗址发掘中，获得 20 余种动物化石以及包括人类生活踩踏面、灰烬层、烧石、烧骨和 77000 余件石制品在内的大批人类文化遗迹和遗物。龙牙洞遗址的地层堆积属中更新世中晚，它是以中小型石片和简单的修理石片工具为代表的石器工业。

WANG, Shuzhi（Institute of Archaeology, Chinese Academy of Social Sciences, China）

[14] *The Studies of Dendroarchaeology in China*

This paper sums up briefly the main aspect of dendrochronological study, and introduces mainly the study areas, species, study methods and achievements in dendroarchaeology in China.

中国的树轮考古学

本文简要概述了我国树轮年代学研究的主要方面，并着重介绍了目前树轮考古学研究区域、树种、研究方法和研究成果。

WANG, Tao（Graduate School of Chinese Academy of Sciences, China）, Chaohong Zhao, Xiaohu Zhang, and Tianxing Cui（Peking University）, Jincheng Yu（Institute of Cultural Relics of Beijing）

[2] *The Transition from the Paleolithic to the Neolithic in North China: a Focus on Early Pottery*

The emergence of pottery during the period from Paleolithic to Neolithic is an epoch-making event for humankind. There should be several centers of pottery's origin in the world and among which China is a key region from the archaeological records. Based on the excavated materials, we will focus on early pottery in North China in this article. Several important typical sites will be chosen as cases; analysis in-depth to the pottery-making technology, functions,environmental background and the roles in Neolithisation of early pottery will be carried out. Meanwhile, some comparative research with the archaeological records in China and abroad will be carried out. Through all these analysis to the archaeological records, we try to explore the path from Paleolithic to Neolithic of China in the world context.

华北地区从旧石器向新石器时代的过渡：以陶器为中心的观察

陶器的出现是旧石器向新石器时代过渡阶段的重大事件之一。现有的考古资料表明，从世界范围来看，陶器起源是多中心的；中国是世界上最早开始制陶的地区之一。本文立足华北地区从旧石器时代向新石器时代的过渡阶段日益增多的考古资料，选择典型遗址，对华北地区已发现的早期陶器资料进行梳理，分析早期陶器的制作工艺，功能，陶器依存的环境背景以及其在整个新石器化进程中的作用等；同时结合同期华南地区的材料进行对比研究。此外，考察这一阶段世界其他国家和地区发现的最早陶器的资料，与中国早期陶器材料进行多方面的对比，进一步探索陶器的起源机制和早期的发展状况，以期对华北地区由陶器等重要遗存反映出的从旧石器向新石器时代的演进方式进行归纳总结，促进中国史前考古与早期人类历史的研究。

WANG, Youping（Peking University, China）

[12] *The Zhijidong Site and the Transition to Upper Paleaolithic in North China*

New excavation at the Zhijidong site in Xingyang, Henan Province was conducted since 2001. Ten thousands stone artifacts and other information related human activities were found, and dated by OSL and AMS from 50000BP to 30000BP. The preliminary research result on this new discovery indicates that the pebble tool industry occupied the leading position when early human came to this cave. However, the small flake tool industry apparently succeeded and developed from the pebble tool tradition since about 40000BP. The process from pebble tool to small flake tool is very important, which may reveal the transition from the Middle to the Upper Paleolithic in this region as well as North China.

织机洞遗址与中国北方旧石器时代中、晚期的过渡

2001 年以来对河南荥阳织机洞遗址的重新发掘，发现了数以万计的石制品以及大量与古人类活动的相关资料。经过光释光与加速器碳 14 等方法的年代测定结果的综合分析显示，早期人类在该遗址的主要活动时期应为距今 50000 年至 30000 年左右。初步研究结果说明，早期人类开始居住在织机洞遗址之初，其石器工业以砾石为原料，重型工具占据主导地位；大约在距今 40000 年前后，砾石工业逐渐被小型石片石器所取代。发现在织机洞遗址这种以砾

石为原料的重型石器工业逐渐向小型石片石器工业过渡的现象可能并不是孤立和偶然的，而更可能与北方地区从旧石器时代中期向晚期过渡的历史进程密切相关。

WEI, Miao（Department of Archaeology, Graduate School, Chinese Academy of Sciences, China）

[7] *Dental Wear and Oral Heath in Early Qin People: A Case Study from the Xishan Site, Gansu Province*

Teeth are one of the most informative and durable parts of the skeleton. Parafunctional and other tooth wear, caries, periodontal disease, and antemortem tooth loss, along with some other oral health indicators and culture-related characteristics were studied on dental remains dating to the Pre-Qin period from Xishan site, Lixian County, Gansu province. Based on comparison of the dental characteristics of these remains from Xishan with those of available samples from other ancient populations in northern China, we draw conclusions about culture, health, diet, and even the subsistence strategy of early Qin people.

甘肃西山遗址早期秦人的饮食与口腔健康

本文以甘肃礼县西山遗址早期秦人的遗骸资料作为主要研究对象，以牙齿磨耗、龋齿病、牙齿生前脱落、上下颌骨表面骨质隆起等指标作为主要观察内容，与国内外相关样本组作对比分析；与此同时，结合食谱分析结果，指出西山先民的食物结构应为杂食，推测早期秦人的经济模式应为农牧兼营的混合经济模式。

WEISSKOPF, Alison（Institute of Archaeology, University College London, UK）

[18] *Using Phytolith Data to Understand Crop Processing Stages and Labor Scales: a Case Study from Henan*

Archaeobotanical data from phytolith samples collected from 4 sites from Henan is used to interpret crop processing stages and labour scales. Assemblages reflecting changing densities of parts of crop plants can be used to understand where crop processing was taking place and if it was occurring at a household level possibly within kinship groups, or whether it took place on a grander scale requiring labour mobilization. This might suggest changes in scales of organization from communal to more centralised and also a contrast in differentiation between settlements to within settlements.

来自河南的个案研究——利用植硅石数据解释作物的加工过程和劳动力规模

我们利用采自河南 4 个遗址的植物考古学植硅石样品进行了作物加工过程和劳动力规模的分析。某组作物密度变化的组合关系可以帮助我们了解作物的加工地点和规模——是由有亲属关系群体的家庭层面，还是需要调动人力的更大规模的组织。以此可以分析社会组织关系从公共化转为集中化，同时也可以比较遗址间和遗址内的差别。

WIESHEU, Walburgamaria（National School of Anthropology and History, Mexico-City, Mexico）

[2] *Considaerations about the Nature of the Early State in China*

In recent decades, general evolutionary stages like the state have been considered as too broad theoretical categories, while the common defining criteria derived mainly from the Western experience of the modern Nation-state have been difficult to attest in the early civilizations of the Old and the New World. Too, in the few attempts of cross-cultural comparisons, the applications of different models of state formations, both of the strong and the week type, to the instance of

China, have not been very adequate. In this paper I contend that several of the categories established to account for the variability of state configurations in ancient civilizations are not always mutually exclusive types and I try to contribute to the discussion of the nature of the first states in China.

中国早期国家性质的思考

近几十年来，对于一般的进化阶段，像国家被认为被纳入太宽泛的理论范畴，而移植于现代西方国家经验的普通定义标准在新大陆和旧大陆的早期文明中很难得到证实，在少数跨文化比较研究中，国家形成的模式，不管是强盛还是衰弱，应用于中国实践都显不妥。在这篇文章中，我主张建立多项合作的而不是互斥排它的模式关系，解决古代文明中国家形成多样性问题，期望在探讨中国早期国家形成性质方面有所帮助。

WILLIAMS, James Thomas（Beijing University of Chinese Medicine, China）

[32] *Regional Survey of the Mongolian Altai and its wider Implications*

This paper will discuss the methodology and feasibility of regional survey in the Mongolian Altai. I will present data from a survey being conducted in the summer of 2007. The model of archaeological study in Mongolia and China for the most part is excavation of major visible features. There have been five regional surveys in Mongolia and China. For being two of the largest countries in Asia this is not enough. This paper will explore the research questions that can be answered through regional survey in Asia more specifically northern China and southern Mongolia, and the methodologies taken to answer those questions in the Mongolian Altai.

蒙古阿尔泰语系的地区分布与广阔蕴涵

本文探讨了蒙古阿尔泰语系分布区域研究的方法和可行性。我将介绍 2007 年夏天的调查资料。大部分蒙古和中国考古学研究的模式是对重要的显而易见的遗迹发掘。在蒙古和中国进行了 5 次区域调查。作为两个亚洲大国这些工作显然是不够的。本文将就亚洲尤其是中国北部和蒙古南部区域调查问题作一阐述。

WU, Xinzhi（IVPP, Chinese Academy of Sciences）

[12] *DISCUSSANT: On the Origins of Modern Human in China*

XIE, Liye, Xingcan Chen, Xing Gao, Fuyou Chen, and Yongqiang Li

[2] *Identifying Late Neolithic to Early Bronze Age Stone Spade Blank Thinning Strategies at the Huizui Site, Henan Province, China*

Based on clues from the archaeological record at the Huizui site, we identify a unique assemblage of oolitic dolomite débitage, which we call "coated flakes," and propose that they are the byproduct of a spade blank reduction process. As the result of more than 24 experiments, a vertical block-on-block reduction strategy proved to be a very effective technique for thinning raw material by removing large flakes from parent blocks along thinly bedded laminae. The similarities between manufacturing traces visible on both archaeological and experimental coated flakes and spade blanks indicate that a vertical block-on-block strategy was employed by the ancient Huizui spade fabricators.

The results of this preliminary research focus our attention on the properties of ground stone tool raw material including dolomite, slate, limestone, and fine-grained sandstone, among others. Ground stone tool fabricators may have taken advantage of the inherent properties of these raw materials and employed appropriate quarrying and manufacturing techniques. Exploring

correlations between raw material properties, quarrying techniques, and ground stone tool manufacturing strategies provides uniquely effective perspectives from which to examine the technological transition from chipped stone tools to ground stone tools.

河南偃师灰嘴遗址龙山至二里头文化石铲毛坯去薄技术申论

灰嘴遗址是龙山到二里头文化时期的石铲制造场。通过对该遗址出土的鲕状白云岩石铲制作遗存的研究，我们发现一种以往未曾引起注意的石片——锈层石片。24 个石铲毛坯制作实验证明，锈层石片与石铲石料去薄环节紧密相关，而直向砸击法是非常有效的石料去薄技术。它利用鲕状白云岩具有横向层理的特点，顺层揭取锈层石片，实现去薄目的。出土毛坯和锈层石片上的制作痕迹与我们的实验标本相似，锈层石片的数量在大石片中所占的比例与我们的去薄实验结果接近，而明显有别于塑形环节，证明古代灰嘴石铲制作工匠确实采用了直向砸击法。

这项研究成果提醒我们注意磨制石器石料特性与开采技术，以及石器制作技术的相互关系，为探索打制石器与磨制石器的转变提供独特而有效的视角。

XU, Jay（The Art Institute of Chicago, USA）

[28] *Inter- and Intra-regional Interaction in South/Southwest China during the Bronze Age*

The regions reviewed in the present study, comprising four modern provinces of Yunnan, Guizhou, Guangxi and Guangdong, have been home to the most diverse environmental, ethnical, and cultural conditions in China. In the past half a century, field archaeology has produced a rich record of material cultures of the first millennium BCE in these vast regions in South/Southwest China. The archaeological record suggests, on the one hand, a cultural continuum across the regions, including also the neighboring Bac Bo region of Vietnam in mainland Southeast Asia, as defined by shared artifact types and other cultural traits. On the other hand, it demonstrates a great cultural diversity among the regions, particularly in elite material culture in the form of luxury artifacts.

This study pursues a macro-survey of the elite material cultures of the Bronze Age in those regions through examining luxury artifacts, primarily bronzes, that have been recovered in field archaeology. It explores intra-regional interactions within the regions, as well as inter-regional interactions that South/Southwest China had with regions further in land in China such as Sichuan and Hunan, and with regions further south and west beyond the present borders of China.

青铜时代中国南部及西南部区域间和区域内部的互动

本文涉及的地区包括现在的云南、贵州、广西和广东，它们可能是目前中国环境、民族、文化最为多样和复杂的地区。在过去的半个世纪里，田野考古发掘为我们提供了这一地区公元前一千年前后丰富的物质文化资料。考古资料表明，一方面，一个跨越了东南亚大陆及周边越南北部（Bac Bo）地区的文化体持续存在，此文化拥有共同的器物类型和其他相同的文化特征。另一方面，在这些地区之间出现了丰富的文化多样性，特别是以奢侈品形式出现的贵族物质文化。

本文主要通过考察以出土青铜器为主的奢侈品来探讨这一地区青铜时代贵族物质文化的宏观状况。还探讨了此地区内部的交流及中国南部和西南地区与中国内陆，如四川和湖南，以及中国目前南部和西部边界以外地区的跨区域互动。

XU, Jian

[25] *Archaeological Context of Yelang State: Reconsidering Bronze Age Sites in Guizhou*

Long before a clear image of the Bronze Age cultures in Guizhou province was achieved, scholars

had attempted to identify the archaeological existence of the legendary Yelang state. Although few Bronze Age sites have been thoroughly excavated and studied, three of them, namely Tonggushan in Pu'an, Kele in Hezhang and Zhongshui in Weining are frequently quoted to reconstruct the archaeological culture of the Yelang state. However, the link between the above three sites with Yelang, which is briefly mentioned in the *Records of the Great Historian*, is very weak and doubtful. The ambiguous statement in traditional writings and the lack of excavated materials with clear indication make it impossible to apply the direct historical approach in locating the Yelang state. The typological analysis shows that these three sites share too limited characteristics to be regarded as belonging to a unified culture. The fact that the material culture at Kele or Zhongshui is similar to that of either Sichuan or Yunnan even casts further doubts on the independence of the bronze culture in Guizhou. The most important, the failure to identify the archaeological image of the Yelang state reminds us to consider the appropriateness of searching a lost state in the mountainous Southwest China by principles based on archaeological experience in Central China.

夜郎国的考古学内涵：反思贵州青铜时代遗址

随着贵州青铜时代文化内涵的逐渐清晰，学者正尝试通过考古发现证实传说中夜郎国的存在。虽然贵州青铜时代遗址的发掘和研究很少，但是其中的三个，即普安铜鼓山、赫章可乐、威宁中水却被频繁引用来重建夜郎国的考古文化。不过上述三个遗址与在《史记》一书中被简单提及的夜郎国之间的关系，却是非常薄弱并值得怀疑的。传统文献中模糊的记载以及明确考古材料的缺乏，使人们无法直接通过历史的方法确认夜郎国的存在。考古类型学分析表明，上述三个遗址的共有文化因素太少而不能将其视为一个统一的文化。事实上，可乐或中水物质文化与四川或者云南物质文化存在的相似性使得贵州独立青铜文化的存在值得怀疑。最重要的是，认定夜郎国的失败提醒我们，在中原地区考古工作中获得的经验和原则是否适用于在中国西南山区寻找一个遗失的国家。

XU, Subin（School of Architecture, Tianjin University, China）

[20] *The Emergence of a "Modern" Asian Cultural Heritage Aesthetics in Early Twentieth Century: Examining Tadashi Sekino's Survey Records of Chinese Architecture（1906-1935）*

The concept of a Modern "Pan-Asian cultural heritage" can be traced to the first half of the twentieth century when Tokyo University trained architects launched art/architectural surveys in North-East China. This paper will analyze Tadashi Sekino（1867-1935）photographs, measurements, rubbings, site- maps, and field notes of temples, palaces, steles, and tombs from Huabei（Northern China）, Huanan（Southern China）as well as Manchuria. Sekino's archives remain invaluable resources a century later for art and architectural historians as well as conservation scientists and construction engineers because they represent the oldest body of "scientifically" recorded heritage information in China. Meanwhile, the paper stressed the relationship between survey records and research background. The article maintains that it is necessary to establish a study on "history of cultural heritage".

从战前关野贞的调查记录看亚洲文化遗产研究的"近代"——兼对"文化遗产史学"的思考

亚洲文化遗产的研究可以追溯到20世纪上半叶东京帝国大学对东北亚进行建筑学、考古学、美术、人类学等的调查。本文以东京帝国大学教授关野贞（1867-1935）的调查记录（包括对中原和东北地区进行调查的照片、调查笔记、草图、拓本）为对象，（1）阐述了调查记录的保存现状；（2）根据调查记录对陵墓研究复原（陵墓研究是关野贞最重要的研究之一，但是出版稿被战火烧失）；（3）剖析了在亚洲主义背景下关野贞的亚洲文化遗产观。文章就关野贞的调查记录肯定了其文献遗产的文物价值和对今天保护工作的借鉴作用，强调了

调查记录和时代背景的连动关系。文章认为有必要建立"文化遗产史学"对亚洲文化遗产研究和保护的历史进行系统研究。

YAMAGUCHI, Yuji（Okayama University, Japan）

[8] *Transformation of Settlement Systems from Late-Final Jomon to the Early Yayoi in Western Japan*

In the Japanese Archipelago, it is widely acknowledged that a major qualitative transformation in subsistence occurred from the complex hunter-gatherer society of Jomon period to the fully agricultural society with wet-rice cultivation in Yayoi period. However, apart from the simple definition, researchers have not agreed about how and why Yayoi period started. This paper aims to examine the changes in subsistence and social relationships of the transitional period with a new perspective focusing on how settlement system changed from the Late-Final Jomon to the Eary Yayoi in Western Japan.

日本绳纹时代末期后段到早期弥生时代聚落系统的转变

大家已对日本列岛由绳纹时代复杂的狩猎采集社会发展为湿稻栽培技术的完全农业社会，人类社会生业方式发生质变的这一看法达成了共识。然而，除了简单的定义，研究者在弥生时代如何和因何开始的问题上仍有争议。本文从新的视角聚焦于日本西部绳纹时代末段后期到早期弥生时代聚落系统如何发生变化这一问题，从而研究转型阶段生业方式和社会关系的改变。

YANG, Dongya（Simon Fraser University, Canada）

[10] *Ancient DNA for Archaeological Investigations*

DNA from archaeological human, animal and plant remains can render precise genus, species and even individual identifications, making it a desirable tool for archaeological investigations. However, many studies have demonstrated that the application of ancient DNA analysis to archaeology is not as straightforward as previously thought. The paper will review technical difficulties associated with ancient DNA analysis and suggest practical guidelines for preventing DNA contamination. The paper will argue strongly that field archaeologists should play more active roles in ancient DNA research by participating in research design, sample selection, data interpretation and integration of genetic and archaeological evidence.

古 DNA 考古

目前，对考古遗址中出土人类、动物和植物遗存的古 DNA 研究可以为我们提供精确的属、种鉴别，甚至是个人身份的认定，这使其成为考古研究中一个非常理想的工具。然而，许多研究表明，应用古 DNA 进行考古遗存分析并不像以前想像的那样简单和直接。本文将检讨以往古 DNA 研究中技术层面存在的困难，并提出防止 DNA 污染的切实可行的指导方针。本文还强烈建议田野考古学家应当通过参与相关的研究设计、样本选择、数据解释和遗传信息与考古证据的整合，在古 DNA 研究上发挥更积极的作用。

YANG, Jianhua（Jilin University, China）

[13] *The Transitional Role of Upper Xiajiadian Culture in the Northern Bronze of China*

The Upper Xiajiadian Culture were mainly in the Western Zhou and the beginning of the Eastern Zhou, so it was just between the first climax of northern bronze characterized by curved dagger or knife with animal head, Jungle head and ring head from the late Shang Dynasty, and the second climax by short swords with opposing Griffin-shaped pommel, pick-axe and waist plaque from the

middle of Spring-Autumn period.

First of all, Upper Xiajiadian Culture inherited from northern Bronze of Late Shang along the northern belt, such as helmet and cheek-piece, from the curved knives with animal head pommel of Late shang period distributed in Yanshan Moutain area, and from south Yanshan Moutain of the same period, such as socketed Ge and Yue, which combined both Central Plain style and northern style together. The areas where the bronze were inherited by Upper Xiajiadian Culture were near the Central Plain, not near the Steppe, which suggests that the northern area near the Central Plain may be the cradle of the northern Bronze of late Shang.

The Upper Xiajiadian Culture began to decline after its prosperity in early Spring-Autumn period, but its influence remained in the northern belt of the Eastern Zhou Period. According to the distance with the Upper Xiajiadian Culture, the nearest is eastern part of North Hebei, where remained mainly Upper Xiajiadian Culture bronze, such as sword and Knife with sawtooth-shaped handle; in Inner- Mongolia there were button and deformed 联珠饰 which were for the new need for decoration of beld; in the far Gansu, there was only few remains from the Upper Xiajiadian Culture, such as armature of horse.

The analysis of the inheriting and developing role of Upper Xiajiadian Culture in the Northern Bronze of China, we can see origins of some bronze of Upper Xiajiadian Culture and the relations of different northern bronzes, and appreciate its important role in the development of northern bronze.

夏家店上层文化在中国北方青铜器发展中的传承作用

夏家店上层文化的青铜器的年代主要在西周时期到两周之际，正处于北方青铜器商末周初以兽首、铃首和环首的曲柄刀、剑等器物为代表的第一次高峰和春秋中期到战国末期以双鸟回首剑、鹤嘴斧以及动物形装饰的竿头饰和腰牌饰等为代表的第二次高峰之间。

夏家店上层文化的青铜器继承了商末周初北方青铜器的一些传统，其中一部分是来自长城沿线的商末青铜器，有青铜盔、蛇首兽首马镳等；还有一部分是来自当地燕山南北的商末青铜器，主要是兽首刀；还有一部分是来自年代大体同时的燕山南麓的北方青铜器，如中原与北方结合的有銎戈与钺。这三个来源的共性是从与中原相近的北方到与草原相近的北方，这暗示着中国商代晚期的北方青铜器很可能是起源于长城沿线。

在西周与东周之际这一文化达到鼎盛阶段之后，开始逐渐衰退。但是它的影响仍然残留在后来的附近文化中。这些影响按其与夏家店上层文化的距离可以分为冀北东部、冀北西部与北方长城沿线的内蒙古地区和甘宁地区。这些影响由近及远，呈逐渐递减的趋势。对冀北地区东周北方文化的早期影响最大，有夏家店上层文化中最主要的銎柄剑和齿柄刀；对冀北中西部的影响主要是齿柄刀；对内蒙古地区的影响有泡饰和联珠饰，而且联珠饰在内蒙古地区得到改造，从而适应了装饰腰带的需要；对甘宁地区的影响只是零星的，目前的发现只有马甲饰。

分析夏家店上层文化的青铜器在中国北方青铜文化中的传承作用，一方面可以明确夏家店上层文化一些青铜器的源流以及各地青铜文化之间的联系，另一方面可以明确夏家店上层文化在中国北方青铜文化发展中的地位。

YANG, Zhefeng（Peking University, China）

[26] *The Changes of Tomb Structure in Han China*

This paper examines the structural changes in tombs of the Han dynasty. It first outlines the distribution pattern of different types of tomb structure, and then argues that the major changes in the structure of Han tombs include the replacement of wooden structure by brick, stone, or

stone-and-brick mixed structure, and the interplay between catacomb tomb and shaft tomb. It also discusses various regional features in Han tomb construction and analyses the impact of the divergent geographic environment as well as social and political changes on the development of tomb structure.

汉代墓葬结构的变迁

该文研究汉代墓葬结构的变迁。首先勾勒了汉代不同结构类型墓葬的分布状况，提出汉墓结构的演变是以传统木结构墓葬的衰落和砖构、石构以及砖石合构墓葬的兴起为主线，同时交织着洞穴墓圹与竖穴墓圹的相互影响。另外还讨论了汉墓结构的区域特征，分析了地理环境的区域差别以及社会政治变迁对于墓葬结构演变的影响。

YANKOWSKI, Andrea（USA）

[28] *Salt and Salt Pots: A Study of Premodern Salt Production in Southeast Asia*

This paper presents the results of recent ethnoarchaeological and historical research on traditional salt production in the Philippines and Southeast Asia. It highlights the local technologies used and ways in which earthenware pots are used in this process. Moreover, it contributes to our growing body of knowledge on the economic and cultural importance of salt in premodern societies of Asia

盐和盐罐：东南亚现代化之前盐业生产的研究

本文介绍了关于菲律宾和东南亚地区传统盐业生产近期的民族考古学和历史学研究成果。强调了当地技术的使用与加工过程中陶器的使用方法。不仅如此，这项研究对提高亚洲现代化前社会盐业经济文化重要性的认识具有很大帮助。

YANSHINA, Oksana（Archaeology Department of Peter The Greate Museum of Anthropology and Ethnography（Kunstkamera）of the Russian Academy of Sciences Sankt-Petersburg）

[15] *The Bronze Age in Russian Far East: New Data*

The new data on Bronze age in Russian Far East have been received during last ten years. They permit to offer a new concept of understanding all this period. There are two the most important points of this concept. The first is the systematization of archaeological sites of this period; we have today a new chronology, new periodization and new grouping of these sites. The second is a new sights at ethnocultural processes in Russian Far East in Bronze age: an origin of the population, cross-cultural contacts and other. In this report will be allowed to compare old and new schemes.

俄罗斯远东青铜时代：现象的新资料

俄罗斯远东青铜时代的新资料已经在过去十年间陆续公布。这就为该阶段的研究提出新的认识概念。在这个概念中有两点尤其重要。第一点是该阶段考古学遗址的组织结构，今天我们掌握了这些遗址新的年代、分期和组合。第二点是俄罗斯远东青铜时代民族文化发展进程的新观点：人群的起源、跨文化的贸易和其它等等。本文将对新旧体系作出对比。

YAO, Alice（University of Michigan, USA）

[25] *Variability in Bronze Age Community Patterns of the Qujing Basin, Yunnan*

探讨曲靖青铜时代的社区组合差异

YE, Wa（Getty Conservation Institute, USA）

[26] *Cemetery as a Landmark of Social and Moral Values: Archaeological Analysis of the*

Xingyuan Tang tombs

In this paper, through analyzing the Xingyuan（Yanshi, Henan）Tang cemetery's layout and family-oriented tomb clusters, I argue that the cemetery is a permanent landmark symbolizing the social and moral values of the Tang elite families and eminent clans. The layout of the Xingyuan cemetery is characterized by family clusters with clear generational hierarchies. Having left their ancestral homes and lacking shared estates or memorial halls for all members of the clan, these eminent clans used a burial ground to serve as a magnet to bring the scattered members together in a final resting place. An analysis of tomb structure also reveals the importance of family cemeteries to the eminent clans of the Tang.

河南偃师杏园唐墓的考古分析

本文以杏园唐墓为例，讨论唐代墓地以家庭为单位的埋葬习俗。通过对随葬品、墓葬的考古分析以及对墓志铭的研究，可认识到杏园墓地的埋葬单位是以家庭为基础的。这里的埋葬单位（tomb cluster）是由有一定埋葬顺序、位置相近、并且随葬相同或形似随葬品的个体墓葬组成的（随葬品的分析以棺内和棺外两大类划分）。分析的结果表明，埋葬单位是以家庭为基础的，包括夫妻，或父母以及他们的成年子女（已婚或未婚）。

墓葬的形制和大小向我们进一步提供了唐代墓葬在形制上的持续及变化，以及这种持续和变化背后的可能因素。对杏园唐墓已经发掘部分的整体分析，还使我们看到唐代士族社会及其道德观念在物质文化上的表现，这是其它史料所不及的。

YI, Hua（Institute of Ethnology Anthropology, Chinese Academy of Social Sciences, China）

[8] *A Perspective on Yi and Xia: The Transformation in East Asian Neolithic-Bronze Age*

The historical records and legends indicate that East Asia was the territory of Yi & Man before Xia dynasty. Archaeological discoveries let us know that there was no differentiation between pastoral nomadism and agrarian sedentism before 2000 B.C. It was Xia or nomads to introduce bronze and nomadic culture. Sedentary agriculture was mainly originated in East Asia and pastoral nomadic culture came basically from West or Central Asia. The combination of Yi and Xia initiated the history of China and formed the special cultural tradition of East Asia. The admixture of nomadic and sedentary cultures constructed the characteristics of Ancient East Asia. This paper put forward a theory of dual origins of East Asian culture that explains the conflict between indigenous and west origin hypotheses of ancient Chinese culture and develops an interpretive framework for East Asian and Eurasian cultures.

夷夏先后说——东亚新石器到青铜时代的转换

人类热衷于迁徙，人类史就是迁徙的历史，每一个民族或国家都是由不同的移民构成的。所谓土著，相对于新来者而言，是早到的移民。美洲土著印第安人，相对于欧洲殖民者而言，是先到的亚洲移民。相对于夏而言，夷是东亚土著。受傅斯年《夷夏东西说》启发，参考布罗代尔长时段（long duree）和华伦斯坦世界体系（world system）概念，特提出"夷夏先后说"如下：

历史记载或传说表明夏朝建立之前东亚为夷蛮之地，大禹父子在蛮夷之中建立了夏朝之后才有南蛮北蛮，东夷西夷之分。考古学发掘和研究表明夏朝建立之前东亚尚未有游牧与农耕之分，正是夷创造了东亚新石器时代定居农业文化，夏或戎狄引进了青铜时代游牧文化。体质人类学研究表明夷属蒙古人种，可能来自南亚，部分夏或戎狄属印欧人种，来自中亚。语言学研究表明汉语、韩语、日语是典型的混合语：夷语或华澳语是底层，夏言或印欧语是表层。夷夏结合与转换才开创了中国的历史，形成独特东亚文化传统。

夷夏不仅有东西之分，而且有先后之别。夷为东亚土著，创造了东亚新石器时代定居农

业文化：夏人西来，传播了青铜时代游牧文化。汉族的历史是夷夏结合的历史，汉人、汉语、汉文化均是夷夏混合的结果，韩、日、匈奴或蒙古亦然。夷夏转换是东亚上古史上的关键。在人类历史上，喧宾夺主的事时有发生，而数典忘祖亦是常事。正本清源，夷夏先后说化解了东亚文明本土起源说与西来说的矛盾，对理解东亚民族的形成和东亚历史不无小补。

YIN, Yi-Chih（Department of Anthropology, National Taiwan University）

[27] *Neolithic Taiwan Jade Industry: An Introduction and New Discoveries*

In my articles, I will try to introduce the Neolithic Taiwan Jades. The point of my writing is the Jade craft. The first, I will attempt to introduce Prehistoric（especially the Neolithic Age）Jade in Taiwan, and then, I want to examine previous hypotheses of various jade technologies. The most important, I will try to present some new argument, that had not even dicussed in Taiwan.

At first, I want to quest the material of jade. There is a blind spot in Taiwan: as we all know the famous site - Pei-nan site - abounds in a lot of jade stonetools, and most of us have known that the material of jade stonetools are nepherite. But when we examine lots of the other acrhaeological excavation reports, we will find that Jades in most of them attribute to serpentine jade stonetools. This is what I will discuss first. My point is: I will not only challenge the most excavation reports, the more important, I believe the material of jade will be the key to understanding the craft of jade industry.

Secondly, I will argue previous hypotheses of various jade technologies. The hypotheses of varios jade technologies are almost came from the schalors of mainland China. In Taiwan, early archaeological shalors believed that the prehistoric Cultures in Taiwan must came from mainland China, and most of them try very hardly to find the same part between the two sides across the Taiwan Strait. I do not mean that the prehistoric Taiwan people are not from mainland China, but I suggest that we should not bonded by it. In Neolithic Taiwan, the development of various jade technologies have its own way.

新石器台湾玉器工艺：概论及一些新的发现

本文介绍台湾新石器时代的玉器，特别着重于玉器工艺的讨论。首先，我将介绍台湾史前新石器时代的玉器发展概况；并将验证一些相关的玉器工艺技术的论述。最重要的，本文将尝试呈现的一些新论点，都是在台湾尚未发表过的。

首先，我将质疑玉器的材质（矿物成份）。关于这点，目前在台湾常常出现一个盲点：在卑南遗址曾经出土大量的玉器，且那一些玉器属于闪玉玉器；但是当我们检视台湾其他大量的考古发掘报告，却发现大部分发掘报告出土的玉器都归类于蛇纹岩玉器——这将是我讨论的第一个重点。我的重点在于：不只是要挑战大部分考古发掘报告的玉器成份分类结果，更重要的，我相信认识玉器的材质将是认识玉器工艺的关键。

第二点，我将质疑先前一些玉器工艺技术的假设论点。许多对玉器工艺技术的假设都来自于中国大陆。在台湾，早期的考古学家也相信台湾史前文化来自于大陆，所以都很努力找寻两岸玉器工艺的共同之处。当然，我并不否定史前台湾人群可能来自于大陆，但是我也认为不须为此牵绊、限制台湾自身玉器文化的发展可能。在史前台湾，玉器工艺的发展应视为自成一格的表现。

YOKOYAMA, Misao（Kyoto University, Japan）

[14] *Wood Identification of a Traditional Japanese Temple with Chinese Style-Shoindo of Manfukuji*

In Japan many historical buildings are still preserved. Numerous traditional wooden buildings can

be seen especially in the former capitals Kyoto and Nara, some of them are even listed as a World Cultural Heritage of the UNESCO or registered as a National Property of Japan. In general, it is not allowed to get samples from traditional buildings listed as a National Property. Fortunately, we were given the opportunity to get samples from the Shoin-do of the Manpukuji temple at the occasion of their repair. The manfukuji is the Japanese main temple of a sect of Chinese Buddhism

中国式日本古建筑——万福寺书院庭的木材鉴定

日本目前仍然保留着大量的历史建筑，尤其是在古都京都和奈良保存着许多木构传统建筑，它们中的一些被教科文组织列入世界文化遗产目录或登记为日本国指定文化财。通常作为国指定文化财的传统建筑是不允许采样的。幸运的是我们可以利用万福寺书院庭维修的机会采样。万福寺是日本重要的中国佛教教派寺院。

YOSHII, Hideo（Faculty of Letters, Kyoto University, Japan）

[21] *Photography and Archaeology: The Reconstruction of Sokkuram in Early Twentieth Century Korea*

This paper will discuss the role of archaeo-photography practised by colonial archaeologists and professional photographers using the case study of the ruins of Sokkuram, the late 8th century cave temple in Kyungju. The colonial regime's efforts to preserve Sokkuram for tourism was the largest scale archaeological re-construction project undertaken by Masatake Terauchi, who was installed as the Governor General of Korea in 1910. Using a variety of photographic resources from excavation reports to commercial postcards, my paper will demonstrate the various architectural transformations engineered by Sekino from 1909 to 1936.

摄影术和考古学：20 世纪早期韩国的石窟重建

这篇文章将讨论殖民地考古学家和专业摄影师使用的考古摄影术，讨论的个案是在 8 世纪晚期庆州的石窟庵废墟。殖民地政府为旅游业而努力保存石窟庵，并由 1910 年被任命为总督的寺内正毅主持了大规模的考古重建计划。我的文章将广泛使用从发掘报告到商业明信片的摄影资源来证明从 1909 到 1936 年间关野贞主持的设计带来的建筑上的变化。

Yuan, Jing（Institute of Archaeology, Chinese Academy of Social Sciences, China）, Rowan Flad, and Yunbing Luo

[17] *Meat-acquisition Patterns in the Neolithic Yangzi River Valley, China*

The authors provide an overview of animal exploitation in the Chinese Neolithic, emphasising regional differences in meat procurement strategies. While the Yellow River peoples turned from hunting wild animals to the rearing of pigs, dogs, sheep and cattle during the Neolithic, the peoples of the Yangzi valley continued to rely on an abundant supply of wild creatures into their Bronze Age. Their staples were deer, fish, and birds and there was a special relationship with fish that extended even to the grave.

中国长江流域新石器时代获取肉食资源的模式

我们通过研究，发现中国新石器时代依据地区的不同而具备不一样的获取肉食资源的方式。在黄河流域的居民从狩猎野生动物逐渐转变为饲养猪、狗、羊和黄牛。而长江流域的居民则一直到青铜时代仍然依赖于其具备的丰富的野生资源，他们主要通过狩猎和捕鱼获取肉食，甚至还把鱼作为随葬品埋在墓里。

YUN, Xuemei（China）

[19] *Differences in the Geological Properties of Jades and Their Significance with Regard to the Study of Neolithic Jade Wares in China*（with Zhao Chaohong）
As related in the recent jointly-authored publication, *Zhongguo Xiuyan Yu*（Xiuyan Jade of China）, Science Press, 2007, and my thesis, Yanliao, Haidai, Zhongyuan dichu Xinshiqi shidai Yuqi Yanjiu, Ph.D. Thesis, Beijing University, 2005, geological properties of northeastern jade may be distinguished by weight, chemistry, hardness, color, density, and properties of alteration. In the present context, major differences between Xiuyan jade and those exploited by other Late Neolithic cultures are defined and compared, using both geological and archaeological data.
玉石不同的地质特征及其对于研究新石器时代玉器的重要意义

正如 2007 年由科学出版社出版的《中国岫岩玉》（合著）一书和我们近年来已发表的有关玉石来源和判断方法的研究文章中，我们从玉石不同的地质特征如颜色、透明度、光泽、硬度、密度、折射率、组构、矿物成分、化学成分、稳定同位素组成、玉石的放射性同位素年代等方面，对岫岩闪石玉和和田玉进行了全方位的对比与初步分析，得出了两地闪石玉主色调、稳定同位素组成、玉石的放射性同位素年代有明显不同，提出了判断闪石玉来源方法。同时，将其结论运用于新石器时代玉器的研究中。在目前的这篇文章中，我们试图通过地质学和考古学的资料，论述鉴定出土玉器质地的重要性，对比分析岫岩玉及其他地区所产的玉石的不同地质特征与出土玉器的质地，探讨玉石不同的地质特征及其对于研究新石器时代玉器的重要意义。

ZHAI, Shengcheng（Nanjing Forestry University, China）
[14] *Database of Tree Species and Uses for Wooden Objects*
In ancient times, people chose wood as one of the important materials for different uses, such as agricultural implements, boats, sacrifice materials, coffins, musical instruments, and wooden buildings. It is very useful for archaeologists, wood scientists and historians to do deep research by comparing the different wooden artifacts and the wood species they are made of. Wood identification also has benefits for people of wood restoration. If restorers know the tree species and its characters, it will be easier to preserve and restore the excavated wooden object in an appropriate way. Based on a number of wood identification reports, we established a database of tree species and uses for archeological wooden objects. It includes the artifact type, the wood species（Chinese and scientific tree name）, the historic site, the era, the province and the reference numbers of the archaeological reports accordingly. The purpose of this database is to get the statistic data of wood uses, which has not yet been done in China.
关于古代木质文物所用材种的数据库

古时候，人们把木材这种原料利用于许多方面，例如农具、船只、墓葬用具、棺椁、乐器、木建筑等。了解不同木制品所用材种，对于考古学、木材学、历史学等方面的科学家进一步的比较研究，具有重要意义；且木材鉴定有助于木质文物的修复。如果修复人员了解木制品所用材种及其材性，将有利于采取恰当的方式对文物进行保护及修复。根据一定数量的木材鉴定报告，一个关于古代木质文物所用材种的数据库形成了。它包含木制品的类型、材种（中文名、学名）、遗址、历史时期、省份以及所参考的考古报告。该数据库的建立将有利于统计、了解中国古代木材的利用。

ZHAMBALTAROVA, Elena and Luidmila LBOVA（Museum of Buryat Scientific Center CD RAS, Russia）
[16] *Funeral Complexes of the Neolithic - Early Bronze Age of the Western Transbaikalia in a*

Cultural Context of the Baikal Region（Results of the Formalized Analysis）

Generalization of the separated data saved up to the present moment and data on funeral complexes of Transbaikalia and northeast Mongolia, their formalized analysis and presence of series of radiocarbon dating（around 7500 – 3000 RCYBR）of burial grounds and separate burials define offered correlation constructions. The analysis of funeral sites of this single-crop territory allows drawing a conclusion that Neolithic traditions of funeral ceremonia are steady and continuing the existence during later time, including early stages of an epoch of metal.

This study was partially supported by grants from the Russian Academy of Sciences, Program No. 21.1, Project 1.5; Russian Foundation for Humanities（RGNF, N 06-01-00466a）.

在贝加尔湖地区文化背景下外贝加尔西部地区新石器——早期青铜时代丧葬体系

目前我们对最新积累的分散的外贝加尔和蒙古东北部地区的墓葬文化资料组合、正式的分析与墓地或单独墓葬碳十四测年（距今约 7500～3000 年）数据组整合成相关组合结构。通过对这个单一作物领地的墓葬遗址的分析可以得出发现，新石器时代葬仪是很稳定的，并一直持续到后期，包括铁器时代早期。

该研究得到俄罗斯科学院的部分资金支持，项目编号 21.1，计划 1.5；俄罗斯人文学科基金（*RGNF，N 06-01-00466a*）

ZHANG, Dongju（MOE Key Laboratory of West China's Environmental System, Lanzhou University, China）, Loukas Barton, Fahu Chen, Robert Bettinger, Christopher Morgan, and Hui Wang

[12] *Environmental Background of Human Activity in the Western Loess Plateau during Marine Isotope Stage 3*

Despite decades of attention, the origin of modern humans in East Asia is still unclear. For many animal populations, migration, extirpation and competition often correlate with significant environmental change, and evidence suggests the same may be true for the genus Homo. In northeast Asia, it seems likely that the disappearance of archaic Homo sapiens, the arrival of anatomically modern Homo sapiens, the potential for mixture between the two, or even continuous local evolution, all took place within the environmental context of Marine Isotope Stage 3. The Hulu River drainage in China's western Loess Plateau is well suited to paleoenvironmental reconstruction, geochronology, and archaeology during MIS3. We hope to characterize the environmental context of hominid land-use during this interval to help identify changes in hominid biogeography in an area where fossil evidence is not available. Here we report on the occurrence of hominid occupation zones in upland lacustrine/wetland environments in the western Loess Plateau during MIS3. We evaluate these findings in light of local and regional patterns of hominid land use during this important period of the Upper Paleolithic.

陇西黄土高原深海氧同位素三阶段人类活动的环境背景研究

东亚地区的现代人起源问题，一直引人关注，但是至今仍没有太大进展。研究表明，动物群的数量波动、竞争、迁移和消亡，多数伴随于剧烈的环境变化，有证据说明人类演化也不例外。深海氧同位素三阶段是一个特殊时期，东北亚早期智人消失，晚期智人出现，二者或者相互演替，或者进行基因交流，都发生在这个时期。中国陇西黄土高原葫芦河流域是重建三阶段古环境，进行地质测年和考古学研究的理想之地。我们通过重建古环境来探讨古人土地利用方式，以期在缺乏人类化石的情况下，研究人类的生物地理和行为差异。此文报道了在陇西黄土高原三阶段发现的位于丘间湿地的考古遗址，我们推测这些遗址属于旧石器时代晚期，他们对于研究该时期人类土地利用的地区和区域模式有重要意义。

ZHANG, Hua（Simon Fraser University, Canada）

[16] *The Study of Non-metric Cranial Traits in the Northern Chinese of Ancient Times*

A comparative study of 16 non-metric cranial variations within 336 individuals of Northern Chinese of ancient times revealed population affinities among these different geographic groups. Three cranial series（total 366）collected from Northern China, ranging in age from Neolithic Age to Wei-Jin Period. The principal coordinate analysis as well as Smith's Mean Measure of Divergence（MMDs）and the cluster analysis were used to calculate the biological distances among these groups. According to these analyses, the discrepancy of the frequencies of non-metric cranial traits between different geographic groups of population does occur. The method of the non-metric cranial traits analysis shows significant potential in terms of population migration, population affinities, forensic identification, and etiology.

ZHANG, Liang（China）

[31] *Current Debates over Chinese Heritage in Historical Perspective: Reflections on the Formation of Modern Chinese Conceptions of Heritage*

从历史视角看当前中国文化遗产的争论：关于现代中国遗产意识形成的思考

ZHANG, Liangren（University of Southern California, USA）

[9] *Metallurgy and Social Inequality in Central Eurasia*

This paper examines the emergence of social inequality in Central Eurasia. Ancient communities were egalitarian internally, but they showed marked differences among them in economic strength. This paper further suggests that these differences were rooted in the uneven distribution of copper ores and the uneven degree of metal production. Communities in the ore-rich Southern Urals were actively involved in metal production and metal trade with communities in the ore-deficient Don and Volga River Valleys. Because of the high value of metals, the former were able to amass greater wealth and political power than the latter.

欧亚大陆中部的冶金术与社会不平衡

本文探讨了欧亚大陆中部社会不平衡的出现。古代团体的内部是相互平等的，但是在经济实力方面，它们则表现出了显著的不同。本文进一步指出这些不同源于红铜矿的不均衡分配与金属生产的不平衡程度。生活在矿源丰富的乌拉尔山脉南部的团体积极参与同矿源短缺的顿河、伏尔加河流域的团体进行金属的生产和贸易。由于金属有着珍贵的价值，前者能够聚敛起比后者更大量的财富和政治权力。

ZHANG, Yue（Institute of Vertebrate Paleontology and Paleoanthropology, Chinese Academy of Sciences, China）

[22] *Zooarchaeological Analysis on Faunal Remains from Ma'anshan Cave Site, Southwest China*

There were thousands of bone fragments found in Ma'anshan cave site（LSA）in southwest China, which will be studied in this research. I will focus on how Ma'anshan hominid got, removed, consumed games, how they disposed bone residues, and how these behaviors changed. In the previous research, the deposit was divided into two parts. In the lower one the fossils mainly belong to big ungulates, but in the upper primarily belong to the small ones. Does it mean that Ma'anshan hominid's prey ability got backwards? Is it just the strategy to accommodate the changed paleoenvironment? Is it possible that two different human groups derive the difference?

Or the extinction of very big ungulates began in the upper part which maybe led to the decreasing number of the megafauna? Will we find the other detailed differences on, such as, hominid's age selection of preys, shlepping behaviors, the technique of disarticulating and the deposition of animal bones?

The bone surface modification, mortality profiles, skeletal element profiles will be studied to discern the more detailed difference. Also the sedimentary, the sporopollen samples will be studied to identify if the paleoenvironment changed too acutely to change the Ma'anshan hominid's behavior. More accurate dating will be taken to see if the interval of the upper and lower parts lasted long, which can provide evidence on whether it is possible that two different groups had occupied the cave one by one. Furthermore, faunal assemblages in different sites of this region will be studied to discern when the very big animals began to extinct.

马鞍山洞穴遗址出土的动物骨骼研究

马鞍山遗址位于贵州桐梓县境内，离县城东南 2 公里左右。该遗址 1980 年发现，1981 年试掘，并发表了简报，肯定了其性质。1986 年作了首次系统发掘，发掘区域位于洞口东部，面积约 25 平方米，发掘深度为 2.1～2.7 米，分为 9 个自然层，其中第 1 层为扰乱层，第 2 层发现很多现代遗物，第 9 层为志留系韩家店组页岩风化壳层，其余各层出土大量石器和哺乳动物化石且没有发现现代遗物。1990 年进行了第二次系统发掘，面积约为 23 平方米，发掘区域位于洞穴中部，最近处距 1986 年发掘区域只有 1.5 米左右。

用第 3 层出土的鹿牙测出铀系法年代为 18000±1000 年，用同层出土的碎骨测出碳十四年代为 15100±1500 年，用第 8 层出土的鹿牙测出铀系法年代为 53000 年左右，因此马鞍山遗址的绝对年代几乎跨越了整个旧石器时代晚期，并向中期过渡。在第 7～8 层发现的石器粗大，一般长度超过 40 毫米，不见磨制骨器，在第 3～6 层发现的石器长度则大多数少于 40 毫米，还发现了磨制的骨锥、骨镞和刻纹的骨棒，而且在第 6 层和第 7 层之间有清楚的侵蚀面，代表一个沉积间断，这说明第 7～8 层与第 3～6 层无论在时代上还是文化组合上可能都存在着较大差异。

本文以该遗址出土的动物骨骼为研究对象，以阐释马鞍山远古人类处理猎物的行为及其变化。马鞍山遗址第 7～8 层发现的动物化石多属大型动物，主要包括水牛，中国犀和东方剑齿象。在第 3～6 层发现的则多属水鹿等中小型动物。造成这两个部分动物群差异的原因何在？本文首先利用 NISP 和 MNI 量化两个动物群的差异，然后研究这两个动物骨骼组合的死亡年龄分布、骨骼单元分布和骨骼表面改造痕迹，分析洞穴被占据期间马鞍山原始人类在获取、搬运、消费猎物以及在处理动物骨骼的行为上是否也存在着显著的差异。最后将从环境的角度切入，若沉积粒度和孢粉分析指示的上下两部分环境差异显著，即可以考虑器物组合和动物群的差异可能是远古人类为了适应环境的变化而改变了生存策略；若无显著变化，则要考虑差异可能是不同的人群先后分别占领洞穴的结果，详细的测年可以提供一定的证据，如果第 6 层和第 7 层之间的时间间断很长，那么两个人群先后占领洞穴的可能性就越大。当然也有可能是某种特殊的猎鹿技术或工具在上部堆积形成时期被发明，或者洞穴的功能分区在上下两部分发生了改变而导致大小动物骨骼堆放发生了改变（这种功能分区在 Binford 对 Nunamiut 的民族学考察中有所记录），但这两种假设还有待于对石制品的详细研究以及对洞穴大面积科学系统的发掘。

ZHAO, Chaohong（Archaeology Department, Peiking University, China）

[19] *Jades of the Xiuyan Area, China, as Reflected in the Liaohai and Related Regions in the Archaeological Record of late Neolithic Age China*

As related in the recent publication, *Zhongguo Xiuyan Yu*（Xiuyan Jade of China）, Science Press,

2007, it is evident that Xiuyan jade, native to mines and quarries in the Xiuyan area of Liaoning was exploited throughout north and northeast China from ca. 6000-2000BCE. Hetian jade, native to mostly river beds and rock cliffs of Xinjiang, on the other hand, appears to be prevalent in northwest China during a comparable, yet slightly later phase of the Late Neolithic and early historic period. Comparing properties and sources of these two major types of nephrites, it will become apparent that during the Late Neolithic the two appear to differ chronologically in terms of exploitation: Xiuyan jade is exploited throughout north and northeast China（Xinglongwa, Hongshan, Dawenkou, Shandong Longshan, Taosi）from about 6000-2000BCE whereas the use of Hetian jade appears slightly later, as represented by the Qijia culture of northwest China of ca.2000-1000BCE.

岫岩一带所产玉在辽海及相关地区新石器时代考古学上的反映

正如 2007 年由科学出版社出版的《中国岫岩玉》一书所说明的，岫岩一带所产的玉在史前时期就已被辽海及邻近地区的先民所开发利用。近年来，我们运用科学方法，对有关博物馆和考古研究所发掘及收藏的新石器时代玉器与岫岩一带所产玉的标本进行了系统的观察、对比和分析，实地考察了岫岩一带的玉矿及赤峰地区的"玉矿点"，确定了距今约 8000～4000 年前辽海及邻近地区新石器时代遗址发掘出土的兴隆洼文化、查海文化和红山文化、新乐文化、小河沿文化、小珠山文化，以及大汶口文化和龙山文化的大批精美玉器，主要为岫岩一带透闪石玉所制，表明岫岩一带所产的玉是我国开发利用最早的古玉料。

此外，对黑龙江、河北、山西、河南等地考古出土的史前玉器的实地考察与研究也表明了小南山、北福地、清凉寺、陶寺等遗址出土的玉器，也有岫岩一带透闪石玉制成。

总之，岫岩玉不仅开发利用早，而且延续时间长，传播的地区和应用的范围也非常广。其传播方向以岫岩一带为起点，向北、西、南三个方向传播，向北至今黑龙江；向西至今辽西和内蒙东南部；再折向南至今河北、山西和河南；向南经辽东半岛和渤海的庙岛群岛至今山东地区，有可能再向南传播和交流到江淮及长江下游地区乃至更远的地区。

ZHAO, Zhijun（Institute of Archaeology, Chinese Academy of Social Sciences, China）

[19] *Domestication of Millets: Archaeobotanic Data and Ecological Perspectives from the Chifeng Region*（with Yun Xuemei）

China is one of the centers for origins of agriculture in the world. However, the study on domestication of millets, representative crops of the dry-land agriculture in North China, had been hampered by the lack of sufficient archaeological evidence, especially reliable plant remains. Thanks to the implement of floatation technique in recent years, new data documenting early millet remains began to emerge. The most important one came from the Xinglonggou site, located at the upper Liao River area, eastern Inner Mongolia. A tremendous amount of charred millet grains, including both broomcorn millet and foxtail millet, were discovered, and dated by AMS to about 8000 years ago. The morphological analysis indicated that these millet grains have more primitive characteristics, such as being smaller in size and elongated in shape, suggesting that the crops were probably undergoing domestication in the locale. Considering characteristics of regional environment of the area and micro-environment of the site, the upper Liao River area where the Xinglonggou site is located should be the region where millets were domesticated, or, one of the regions of millet domestication.

小米起源的研究－赤峰地区的植物考古学新发现和生态环境考察

中国是世界上最早的农业起源中心区之一。长期以来，有关中国北方旱作农业形成过程以及小米起源的研究十分薄弱，主要原因是缺乏充足的考古资料，尤其是可靠的植物遗存资料。随着近些年浮选法的迅速普及，新资料开始不断涌现，其中最为重要的是兴隆沟遗址出

土的距今约 8000 年前的炭化小米遗存。根据与现代样品对比分析，兴隆沟出土的小米虽然已经属于栽培品种，但在籽粒的形态上仍保留了较浓厚的野生祖本的特征，说明这些谷物很可能就是在当地栽培而成的。根据环境考察，兴隆沟遗址所处的西辽河上游地区在生态环境上具有明显的过渡性和脆弱性两大特点，为栽培谷物的出现创造了外部条件。伴随着人类的活动在兴隆沟遗址周边形成的杂草坡为谷物的栽培提供了祖本来源。由此可见，兴隆沟遗址以及遗址所在的西辽河上游地区很可能就是我们寻找的小米的起源地或起源地之一。

ZHENG, Yunfei（Zhejiang Provancial Institute of Relics and Archaeology, China）

[18] *Archaeological Studies on the Domestication of Rice in Cultivation Environments*

Wild rice is the same as other plants in the natural habitat, the plant bodies and the organ aspects of which have some varieties adapted well to the living environment for the population's survival and multiplication, such as falling of seed, strong dormancy, long awn, long and dense bristles on the awns. In the Yangtze Delta, Cultivation of rice has started about 10000 years ago, and the transformation of economic states from gathering to cultivating had appeared. The human activities, like digging soil over, sowing seeds, and harvesting with spikes, has increased the output and the stability of food production, and also caused the changes of the biological characteristics of rice in the natural selections adapted to the new growth environment and the consciously or unconsciousness artificial selection, that some characteristics adapted to natural habitat's had degenerated, and the domestication characteristics suited to the cultivation environment and according with humanity needs had appeared. The article was mainly morphological studies on the archaeological remains of rice excavated from archaeological site dating from 10000 B.P. to 2000 B.P. in the Yangtze Delta, and unveiled the historical changes of a few morphological characteristics of rice in the environments of cultivation, such as size of spikeles, characteristics of short rachillae, and density and length of bristles on awns, which also were the archaeological evidences for development of rice cultivation and the process of rice domestication in the area.

稻（Oryza）在人工栽培下的驯化的考古学研究

栖息在自然生境的野生稻和其他植物一样，为了种群的生存和繁衍，在植株及其器官方面表现出许多适应环境的进化，如种子落粒性、较强的休眠性、长芒、芒上刚毛密而长等。距今 10000 年左右，在长江下游地区活动的人类开始栽培水稻，开始从采集向稻作农业经济转变。翻耕、播种、收割等人工管理措施的加入，增加了稻谷的产量和食物生产的稳定性，这种人类对稻生长发育的干预，既有生长发育环境改变的自然选择效应，也有有意识或无意识的人工选择效应，引起了稻的生物学形状的改变，一些适应自然生境的性状退化，并出现了适合栽培环境和符合人类栽培需要的驯化性状。文章以长江下游地区中心，对距今 10000～2000 年左右的考古遗址出土的古稻遗存的形态学进行了研究，揭示了稻在人工栽培下粒型、小穗轴特征、芒上刚毛密度和长度等形态学性状的变化，为了解这该地区稻的栽培驯化历程提供了考古学证据。

ZHU, Yanping（Institute of Archaeology, Chinese Academy of Social Sciences, China）

[13] *The Distribution of theSites of the Xiajiadian Upper Culture and Relevant Issues*

Xiajiadian Upper Culture in the south of Chifeng region was separated by Laoha River into East and West areas. The density of sites in the west area was higher than that in the east; the densest part was in the lower reach of Yin River, which should have been the central zone of this culture.

夏家店上层文化遗址分布及相关问题

夏家店上层文化在赤峰南部以老哈河为界，分为东、西两区。西区分布密集，以阴河下

游最为集中，应是该文化的中心地带。

ZHUSHCHIKHOVSKAY Irina（Institute of History, Archaeology and Ethnology of Peoples of Far East, Russian Academy of Sciences, Russia）, C. Melvin Aikens and Nai Rhee Song

[15] *Inter-regional Interaction in Pacific Northeast Asia: Early Pottery, Bronze and Iron Technology, and the Emergence of Social Complexity*

Inter-regional interaction is ancient in Pacific Northeast Asia, beginning in terminal Pleistocene times. A great zone extending from the Russian Far East through Korea, Japan, and China displays a cultural unity that begins with shared Upper Paleolithic technologies. It continues with the widespread emergence of pottery technology during the Pleistocene-Holocene transition and a later spread of bronze and iron technology, and culminates in later Holocene times with the emergence of social complexity at varying levels across the same zone. This deep history documents a complex and continuing interplay of environmental, technological, and sociological variables that has given rise to a whole series of unique yet unquestionably interwoven traditional cultures of far northeast Asia.

太平洋—东北亚间的区域互动：早期制陶、青铜和铁器冶炼技术和社会复杂化的出现

古代太平洋—东北亚间的区域互动开始于更新世末期。从俄罗斯远东地区到朝鲜半岛、日本和中国，展示出一种文化共同体，这种共同体是以共同分享旧石器时代晚期技术为开始的。在从更新世向全新世转变的时候，它是以制陶技术的广泛出现作为继续发展，后来扩展到青铜和冶铁技术，在全新世末期，随着在该地区不同水平的社会复杂化的出现而达到顶点。厚重的历史记录了一个复杂而又持续受到环境的、技术的和社会学变量的相互影响，而引发东北亚整个一系列独特而又相互混杂的传统文化。

ZUKERMAN, Bruce（University of Southern California, USA）

[32] *The Use of Sophisticated Computer Imaging and Image Databasing for the Preservation, Analysis and Distribution of Ancient Documents*

高级计算机图像处理和图像数据库在保存、分析和传播古代文献中的应用

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ABSTRACTS

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