



東大文

平成26年度 文学部夏期特別プログラム

2014年7月30日—8月13日

東京の部・北海道の部

報告書

Report on 2014 Special Summer Program at the Faculty of Letters

July 30 - August 13, 2014
in Tokyo and Hokkaido

THE UNIVERSITY OF TOKYO

TABLE OF CONTENTS

1. 巻頭挨拶

初めての企画 「文学部夏期特別プログラム」の実施に寄せて 東京大学大学院人文社会系研究科長・文学部長 小佐野重利	2
次世代の交流に関わる喜び セインズベリー日本藝術研究所統括役所長 水鳥真美	3

2. プログラムの目的と概要

サマープログラムの目的 東京大学大学院人文社会系研究科副研究科長 唐沢かおり	4
サマープログラムの概要	5

3. プログラム実施内容

東京の部 イーストアングリア大学准教授 松田 陽	6
北海道の部 東京大学大学院人文社会系研究科准教授 熊木俊朗	8

4. 参加者レポート(英文)

1. Owen PREECE 【英国】	10
2. André BÖKE 【ドイツ】	13
3. Sofia CARREIRA-WHAM 【英国】	16
4. Emma WILKINSON 【英国】	19
5. 福島一帥【文学部3年】	21
6. 鵜野澤隆人【文学部4年】	24
7. 倉橋千尋【文学部3年】	27
8. 得永一樹【法学部4年】	30

5. 総括

まとめと今後の展望 東京大学大学院人文社会系研究科教授 佐藤宏之	34
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初めての企画 「文学部夏期特別プログラム」の実施に寄せて

東京大学大学院人文社会系研究科長・文学部長

小佐野重利

人文社会系研究科・文学部は、1973年から北海道北見市常呂町に附属北海文化研究常呂実習施設を有するが、研究活動それ自体は1950年代から開始され、北海道を中心としてサハリン・ロシア極東地域に広がる国際的な北海文化を総合的に研究してきている。同施設は、東京大学が所有する研究施設としても最北端に位置するものと思われる。何よりも、東京大学文科系部局の学外研究施設としても異色である。

しかし、本研究科・文学部は、従来、この貴重な研究施設を教育活動としては考古学専修課程実習や学芸員資格要件の博物館実習等にだけ使ってきた。同施設の設備とそこに集積された膨大かつ貴重な研究資料をさらに有効に利用しない手はない。

そこで、平成26年度に役員会決定された東京大学「学部教育の総合的改革に係る部局別プラン」の一つとして、すでに本研究科の文化資源学研究専攻が学術交流を深めてきているセインズベリー日本藝術研究所（イギリス連合王国ノリッチ）と連携して、考古学分野を中心に2週間、文学部夏期特別プログラムを実施することを企画した。この企画の眼目は、本学と国外からそれぞれ選考され集った学生たちが同じ宿舎で寝食を共にしながら、最初の1週間は、本郷キャンパスでの座学と発掘現場の見学にはじまり東京都圏の博物館・美術館などにおいて見学実習を行い、後半は、北海道にわたって北海文化研究常呂実習施設を宿舎に、北海文化の遺跡見学や発掘体験等を通じて、異なる文化環境に育った学生たちが、互いに異なる価値観に触れながら体験的に学ぶ機会を提供するというものである。

プログラム開始前日に行われた参加学生へのガイダンスに部局長として出席し挨拶をしたあとに、参加学生と担当TAおよび教員の自己紹介が行われた。外国人学生たちは、日本語運用能力はまだ十分とはいえないが、なによりも日本という国と文化について個人的なイメージをしっかりとっていて、将来も日本文化の研究に携わりたいとか、大学卒業後に高等学校の英語科の外国人補助教員として再来日したいといった抱負を語ってくれた。

本プログラムは、イーストアングリア大学世界美術・博物館学科准教授の松田陽氏のご協力がなかったら、実現できなかったであろう。記して感謝申し上げる。

本冊子には、参加した学生たちの生き生きとした参加体験の報告が掲載されている。それを読むと、本プログラムを次年度以降も、一段とブラッシュアップさせて継続しなくてはならないと、使命感を強く覚える。



次世代の交流に関わる喜び

セインズベリー日本藝術研究所統括役所長

水鳥 真美

セインズベリー日本藝術研究所は、ノリッチに本部をおく英国の学術団体である。英国を拠点として日本の文化、芸術の研究を推進することに大いなる価値を見いだしたサー・ロバート及びリサ・セインズベリーご夫妻が、自らの美術コレクションに含まれていたモディリアーニの作品を売却した資金を元手に、15年前に設立されている。ノリッチ大聖堂の敷地の中に佇む研究所の建物を訪問された方は皆ご存知のように小さな団体である。

セインズベリーご夫妻とともに研究所の礎を築き、初代所長になったニコル・ルマニエール教授が好きな言葉を使えば、我々は実に「チビ」な組織である。日本での知名度も、まだ「その筋」の人の間に留まっている。そのような研究所が、東京大学文学部にとっても初めての企画である考古学、文化資源学の分野における国際的學生交流を行う特別プログラムの相棒に選ばれた。我々にとってはまさに身にあまる光栄であり、英国でよく使われる表現である‘punch above its weight’、即ち、ボクシングで言えば「一階級上」の事業かもしれない。

設立当初からルマニエール教授、そして研究所で考古学分野の研究を率いるサイモン・ケイナー博士は、日本の内外で日本研究を担う次ぎの世代の学生、研究者の育成を研究所の使命の中核に据えて来た。デジタル化、擬似的な世界に接することの効用が説かれるようになって、所詮、現物、モノを自分の目で見て、ヒトを相手に議論することに勝る交流はない。そして重要なことは同じ遺物、遺構を前にして、それまでの教育、経験により、異なるモノが見えてくることではないだろうか。2014年夏に試験的に始まったプログラムには、第1回目から60名以上の欧米の若者が応募し4名が日本に送られた。これから少なくとも4年間実施される交流において、日米欧の学生はどのようにお互いを刺激しあうのか楽しみである。全力を挙げて、事業の実施に貢献したい。

2. プログラムの目的と概要

サマープログラムの目的



東京大学大学院人文社会系研究科副研究科長
唐沢かおり

2014 年度に実施された文学部夏期特別プログラムは、本学及び東京近郊での博物館実習や文学部附属北海文化研究常呂実習施設（北海道北見市常呂町）での遺跡発掘体験を中心とするものである。本学学部生と、セインズベリー日本藝術研究所の協力により選抜された国外の学生が、15 日間にわたって東京および常呂町で合宿を行い、講義や実習に参加した。

その内容の詳細は「プログラム実施内容」に記載されているが、日本考古学の講義から始まり、東京都圏の博物館・美術館において日本の歴史・芸術について学んだのち、常呂実習施設では、高い文化的価値を持つ遺産に直接触れながら、日本の先史文化や文化遺産保存について学ぶという構成になっている。日本の歴史・文化の特色、先史時代の生活と他国との交流の実態など、さまざまな角度から日本についての理解を深めることを目指したものであった。

加えて、このプログラムでは、合宿という環境の中で、異なる文化的背景を持った参加学生たちが交流した。そこでは、日本文化の特徴、先史時代の生活や交流が生み出す文化の多元性についての議論が交わされた。文学部は、その教育目標として自主的な思考能力や高いコミュニケーション能力の養成をあげているが、本プログラムが提供する異文化コミュニケーション・国際交流というコンテキスト内での議論の機会は、これらの能力の実践的活用力を養うものとなっていた。また、実習を通して体験的に把握した日本文化を互いに語ることで、日本のアイデンティティについて考えるとともに、日本を世界の中で相対化する視点も獲得できたのではないだろうか。

人文諸学の使命の一つは、「過去」から学んだことを、現在、そして未来につなげることである。日本人学生にとっても、また日本に興味を持つ他国の学生にとっても、過去の日本を実体験的に理解することを通して、自らの現在と未来に対する洞察を深める機会となったと考えている。



遺跡見学



土器接合体験



遺跡発掘体験



集合写真



博物館見学

サマープログラムの概要

実施期間

2014年7月30日(水)－8月13日(水)

内 容

前半：本郷キャンパスでのプログラム(7月30日－8月5日)

- 文学部考古列品室における博物館実習
- 東京大学埋蔵文化財調査室の見学、本郷キャンパス内遺跡見学
- 東京大学総合研究博物館、東京国立博物館、国立歴史民俗博物館等の見学

後半：人文社会系研究科附属常呂実習施設(北海道北見市)でのプログラム(8月6日－8月13日)

- 擦文文化(11世紀頃)の竪穴住居跡 遺跡発掘体験(北見市大島2遺跡)
- 北見市及び網走市周辺の遺跡、博物館の見学

担当講師

松田 陽 (イーストアングリア大学 世界美術・博物館学科准教授)
 設楽博己 (東京大学大学院人文社会系研究科 教授(考古学))
 熊木俊朗 (東京大学大学院人文社会系研究科 准教授(考古学))

募集方法等

2014年5月に東京大学文学部ならびにセインズベリー日本藝術研究所のwebsiteで告知、募集開始。参加申込者に対し書類選考の後、6月中旬に申込者に通知。

受講者

東京大学学部後期課程学生 4名
 セインズベリー日本藝術研究所からの派遣学生 4名

支援者(プログラムに同行)

ティーチングアシスタント

(人文社会系研究科修士および博士課程大学院生 3名
 人文社会系研究科助教 1名
 文学部事務職員 3名)

協 力

東京大学埋蔵文化財調査室、北見市教育委員会



集合写真



ところ埋蔵文化財センター(常呂実習施設と共同利用)



附属常呂資料陳列館



学生宿舎

3. プログラム実施内容

文学部夏期特別プログラム 実施概要

東京の部



ガイダンス



赤門での集合写真



講義風景



考古列品室

プログラムの前半では東京に滞在しながら、日本の考古学と文化遺産の全体像の把握に努めた。初日のガイダンスでは小佐野重利研究科長・文学部長が受講者を歓迎し、プログラムの趣旨説明を行った。その後、受講者たちが英語で自己紹介を行い、各人の抱負を語った。二日目以降は、本郷キャンパスでの座学、東京大学構内発掘調査の見学、都内および近郊の博物館への訪問実習を行いながら、日本の考古学の多様な側面を学んだ。日本人の視点から見た日本の考古学と、海外の視点から見た日本の考古学との間の共通点と相違点を浮かび上がらせることにも焦点を置き、学んだ情報をもとに議論を行う機会を多く設けた。受講者たちは本郷キャンパス近くのホテルに泊まりながら課題をこなし、日本と海外との壁を超えるかたちで親交を深めた。東京滞在の最終日には、各受講者がそれまでの活動をまとめたレポートを作成した。

■ 本郷キャンパスでの座学

設楽担当講師が日本の考古学の概要を1時間半ほどかけて説明した後、受講者は三グループに分かれて、それぞれ「縄文文化と弥生文化の違い」、「擦文文化」、「本郷キャンパスの考古学」のテーマのうちの一つについて約30分かけて調べ、英語で口頭発表した。各グループには東京大学の学生と海外からの学生とが混ざるように配分し、また最も優れた発表を行ったグループを選出する旨を事前に伝えた。発表後、松田担当講師が講評を行った。

■ 文学部考古列品室での実習

設楽担当講師による解説の下、文学部考古列品室にある資料を45分ほど掛けて丁寧に見て回り、座学で学んだ考古学の知見をモノの理解を通して強化することに努めた。

■ 東京大学総合研究博物館での実習

設楽担当講師が東京大学総合研究博物館の所蔵する考古学コレクションを説明した後、館内の考古学実習室に移動

【東京の部】



拓本作成



博物館見学



発掘現場



池内・大石研究室見学

して、土器の拓本作成を行った。拓本はヨーロッパの考古学ではほとんど行われておらず、海外から参加した受講者にとっては日本の考古学の実技を学ぶ貴重な体験となった。東京大学の受講者たちも過去に拓本を作成したことがなく、手作業を通しての遺物の理解を進めた。

博物館での見学実習

考古学は遺物や遺構というモノを通して過去を探求する学問であることを意識し、東京滞在中は博物館にて実物の考古資料を見て学ぶ機会を多く設定した。訪問した博物館は、東京国立博物館、国立歴史民俗博物館、国立科学博物館、江戸東京博物館、JPタワー学術文化総合ミュージアム・インターメディアテク、千葉県立房総のむら、である。海外からの参加受講者にとっては、これらの博物館での見学実習は日本の文化遺産と歴史全般を学ぶ良い機会ともなった。体験型博物館である千葉県立房総のむらにおいては、国指定史跡である龍角寺岩屋古墳、また造営当時の様子を復元した竜角寺古墳群第101号古墳も訪問し、世界考古学の観点からも特徴ある日本の古墳を現地で体感しながら学んだ。東京国立博物館の訪問に際しては、同館の学芸研究部調査研究課考古室長の白井克也氏の協力を仰いだ。

本郷キャンパス内の発掘現場および東京大学埋蔵文化財調査室の見学

東京大学埋蔵文化財調査室の協力を得ながら、本郷キャンパス内の史跡を実地訪問し、構内で行われている発掘調査の見学を二ヶ所で行った。その後、駒場リサーチキャンパスに移動し、調査室の堀内秀樹准教授による「本郷キャンパスの考古学」の講義を受けた。講義後は、本郷キャンパスから出土した遺物を実際に手にとって学ぶ機会を得た。

東京大学生産技術研究所の池内・大石研究室への見学

東京大学生産技術研究所にてコンピューターサイエンスを駆使した考古文化遺産の活用の先進的な取り組みを行っている池内克史教授と大石岳史准教授の研究室を訪問し、奈良県明日香村の遺跡、カンボジアのアンコール遺跡のバイヨン寺院、イタリアのソンマ・ヴェスヴィアーナ遺跡などにおける三次元測量、およびその結果を利用した文化遺産のデジタル活用の取り組みについての講義を受けた。



サロマ湖夕日

プログラムの後半では北海道に移動し、人文社会系研究科の附属施設である常呂実習施設で北海道の歴史遺産を体験的に学んだ。常呂のプログラム中は施設に附属する学生宿舎に宿泊し、自炊もしながら課題に取り組み、受講者同士や参加スタッフ、そして地元北見市の支援者とも交流を深めた。プログラムの最後には各受講者がレポートを提出し、担当講師から修了証の授与が行われた。



網走市郷土博物館



学生宿舎での夕食風景



講義風景

北海道の先史文化概説(講義)

常呂でのプログラムは、「北海道の歴史遺産について体験を通じて学ぶ」ことを主眼としている。プログラム全体への理解を深めるため、熊木担当講師が北海道の先史文化の概要について講義を行った。縄文時代以降、本州とは異なる歩みをみせる北海道の先史文化の特徴について、続縄文文化やオホーツク文化、アイヌ文化の成立過程など、本州やロシア極東との交流関係に注目しながら順を追って紹介した。

勾玉の製作体験

縄文時代の勾玉を実際に製作してみる体験を通じて、古代の技術や造形に対する理解を深めた。題材としたのは常呂の遺跡から出土したヒスイ製の勾玉で、実際の製作においては加工しやすい「滑石」を材料として約2時間かけて手作業で削って磨きをかけ、各受講者が1個ずつ勾玉を完成させた。製作作業にあわせて、当時の加工技術や原材料と製品の流通についても紹介した。



勾玉製作体験

【北海道の部】



土器接合体験



発掘現場



グループディスカッション



ところ埋蔵文化財センター見学

遺跡出土土器の接合体験

遺跡から出土した土器の破片を接合する作業の体験を通じて、考古学研究の方法について実践的に学んだ。遺跡出土の土器片について1点1点文様を観察して型式毎に分類し、ジグソーパズルを合わせる要領で破片同士の接合を試み、土器のかたちを復元する作業を行った。教材となる土器片については、北見市教育委員会から実物資料を借用した。

実習施設周辺の遺跡見学

実習施設の周辺には、国指定の史跡「常呂遺跡」を中心として大規模な先史時代遺跡が数多く存在している。主要な遺跡の現地見学を行うとともに、遺跡にて土器や石器の採集を行い、文化財保護の方法について体験的に学んだ。採集した資料については遺物台帳への記録、資料への注記、収蔵までの作業を行って資料管理の方法についても体験した。

遺跡発掘体験

常呂町内に存在する「大島2遺跡」において遺跡の発掘を体験し、考古学の調査と研究の方法について学んだ。大島2遺跡は擦文文化期（11世紀頃）の竪穴住居跡が窪みで残る集落遺跡で、発掘はその窪みのうちの1軒を対象として実施した。熊木担当講師の指導のもと、受講者は移植ゴテで竪穴の埋土を丁寧に掘り下げ、炭化材や石器などを検出した。

グループディスカッション

受講者が2チームに分かれて、双方が「日本の考古学を世界に向けてPRする」というテーマのもとに英語でプレゼンテーションを行った。プレゼン後は松田担当講師が講評を行った。

博物館見学

実習施設に隣接する史跡博物館「ところ遺跡の森」、及び網走市内にある北海道立北方民族博物館、網走市郷土博物館、博物館網走監獄、モヨロ貝塚館を見学した。これらの館はいずれも地域の特色ある歴史や文化を紹介した博物館であり、受講者は展示資料を実見しながら、地域の歴史遺産について理解を深めた。

Tokyo part

► Day 2 – 31st July

On our first day, having received a concise and insightful introduction to the fundamentals of Japanese archaeology from Prof Shitara, we were introduced to some of the more significant issues in current Japanese archaeology, including the controversy regarding the introduction of agriculture on the Japanese archipelago. It was interesting to receive an explanation on how the most up-to-date archaeological research is opening up new ways of analysing pottery, that most quintessentially traditional archaeological material and in the process challenging some of the most fundamental and deep-seated preconceptions within the field of Japanese archaeology. Following Prof Shitara's lecture, the team work activity involving a short presentation on a certain area of Japanese archaeology was a very effective way of introducing us to various themes in archaeology, while at the same time also encouraging communication and team work between Japanese and international participants at this opening stage of the programme.

► Day 3 – 1st August

On our second day we visited the Edo-Tokyo Museum. The museum graphically explored the history of Edo, providing insights into the life of its residents from various different perspectives of technology, economy and culture. A mixture of scale models, life-size reconstructions, explanatory materials and contemporary artworks etc. created a particularly atmospheric experience. Amongst these displays, explanations of the world of Ukiyo-E artists was particularly informative. A series of displays described the artistic, commercial, and economic character of this particularly characteristic Edo art form. Other exhibitions provided insights into a side of Edo life which is perhaps significantly less well-known outside of Japan, that of the ordinary people and their material culture.

Following our visit to the Edo-Tokyo Museum we visited the Intermediateque. The creative character of the display and its references to the characteristic forms of classic collections was of particular interest from a perspective of museum curation. The museum's contents ranged from stuffed animals to artefacts of the Imperial family of Japan. Together with the excellent contents of the displays themselves, I felt that the composition and organisation of the gallery space represented an exercise in capturing a particular aesthetic of collecting and displaying the world.

► Day 4 – 2nd August

The third day of the project brought us to the Tokyo National Museum and the National Museum of Nature and Science. As with the Edo-Tokyo Museum, the Museum of Nature and Science provided a particularly animated insight into prehistoric life on the Japanese archipelago facilitated by an excellent combination of multimedia resources. Over the course of our visits to various museums in Tokyo, I feel that I have been given an insight not only into the heritage of Japan, but also into the way in which this heritage is displayed. The kind of multimedia exhibition exemplified in the National Museum of Nature and Science, with its highly detailed models and life-size figures, reflect a way of displaying the past that is somewhat characteristic of modern Japanese museums and challenges many of the ways in which the past is displayed in institutions I have visited in England. In addition to the information provided by the museum itself, explanations from the teaching assistants who were also taking part in the Summer Programme greatly contributed to my understanding of the exhibitions and added another layer to the experience.

Our tour of the Tokyo National Museum was a unique opportunity to view some of the most significant and iconic archaeological finds and cultural treasures in Japan. It was very impressive to see artefacts such as Dogu, Dotaku and Haniwa, many of which were designated national treasures. Some of these artefacts I had hitherto only been able to access through text books and photography and are otherwise very rare to find in museums outside of Japan. Admiring both the scale and detail of these objects upclose was a particularly unique and inspiring experience.

► Day 5 – 3rd August

On day five of our museums visits in Tokyo we visited the National Museum of Japanese History. Apart from the excellent collection of historical materials dealing with the classic themes of Japanese prehistory and history, the collection of material relating to ethnographic and folk traditions of Japan, including to the Ushitsu Abare Matsuri, as well as the various displays documenting the changes in contemporary Japan were both unexpected and insightful. The excellent exhibitions documenting these important, but often marginalised aspects of Japanese culture encouraged us to consider how museums can transcend familiar categories and engage with new themes and materials.

Following our visit to the National Museum of Ethnography, we then visited the Chiba Pref. Boso No Mura Park. Visiting the reconstructed Yayoi and Kofun pit dwellings, together with the reconstructed Kofun (complete with reconstructed Haniwa) while listening to the explanations provided by Prof Shitara was an effective way of engaging with the archaeological materials, encouraging us to consider the significance of the Haniwa within the context of recent research.

► Day 6 – 4th August

Day six of the summer programme started with an in-depth introduction to the archaeology of the Hongo Campus of Tokyo University, detailing the results of decades of excavations undertaken by Tokyo University archaeologists. We gained an insight not only into the finds made by archaeologists during excavation, but also into the way in which the past still defines the landscape of modern, urban Tokyo. The presentation drew our attention to the way in which some streets of Tokyo are still tinged with the influence of Edo period planning, which despite ongoing development continues to assert itself beneath the modern facade of palimpsest that is contemporary Tokyo, reminding us of the heritage of the city. The depths of history below the surface of modern Tokyo was even clearer when we visited a couple of nearby sites currently being excavated by Tokyo University. The profusion of architectural features, pits and traces of past activities that completely cover the area was illustrated most effectively in a drawing of the excavated surface of the site, thick with overlapping layers of finds.

Following this we were brought to another part of the Tokyo University campus where we were introduced to the progress being made in the field of “partial-reality” by Tokyo University. The presentation described in a very accessible way the complex character of the work involved in modelling heritage sites, together with the exciting results and unexpected interpretations that new modelling techniques can open up for our understanding of past cultures.

► Day 7 – 5th August

Our final day in Tokyo began with an introduction on the process of creating takuhon, a very characteristic and time-honoured technique of recording pottery designs. With Prof Shitara’s guidance we were all able to successfully create and mount our takuhon, and in the process acquire an insight into a quite unique method of archaeological work for which there is no real equivalent in European archaeology.

Hokkaido part

► Day 9 – 7th August

To begin day nine of the summer programme, and our first day in Tokoro, we were introduced to the archaeology of this region of Japan with a well-illustrated presentation detailing the development of a number of cultures that define the archaeological record of this period. Like many students who study Japanese archaeology in Europe, the focus of my work has often been confined to that of the Honshu mainland of Japan. For this reason it was particularly interesting to learn about the great diversity of material culture within Hokkaido, including the Okhotsk culture, whose archaeological traces suggest complex interactions and movements that occurred within a sphere that extended well beyond the Japanese archipelago itself and in to Eurasia. Following this lecture we were also able to visit Tokoro historical park where

reconstructions of pit dwellings animated much of what we had been introduced to earlier in the day.

► Day 10 – 8th August

Our second day in Tokoro began with a short introduction of magatama beads that are found throughout the prehistoric periods of Japan, but particularly in the Jomon period. Following this we then worked on making our own magatama beads. The unique hands-on experience of making these objects (an exercise that demanded no small amount of concentration and patience) provided an insight not only into the degree of specialisation necessary for such a craft, but, moreover into the complexity of the society that was able to allow for such a degree specialisation to exist. Following this activity we went on to work on reconstructing pots from potsherds following the methodology of Japanese archaeologists. The activity demanded great attention to patterns on the pots and the complex typologies established by Japanese archaeologists, allowing us to get a feel for the practice of archaeology in Japan. Furthermore, the hands-on experience demanded that we pay attention to the objects and engage fully with them, an experience that cannot be supplanted by photography, allowing us to appreciate the characteristics and complexity of the patterns.

► Day 11 and 12 – 9th and 10th August

Over the eleventh and twelfth days of the summer programme we took part in an excavation of Oshima II site. Having learnt so much about the characteristics of the archaeological record of the Tokoro region, it was exciting to be guided around the sites that had hitherto been introduced through Powerpoint presentations and to experience their relationships in terms of scale, shape and location. The excavation itself also allowed us to experience first-hand the ways in which Japanese archaeologists working on the characteristic Satsumon culture pit-dwellings of the Tokoro region encounter these archaeological features, including the close attention paid to the composition of soil exposed through the cross sections of the belt-like feature that is purposefully constructed by Japanese archaeologists. While much of the excavation practices were similar to those that I had experienced in England, the use of the belt-like cross-section running through the pit-dwelling revealed some of the interesting ways in which Japanese archaeologists have sought to gain the most accurate results during the excavation process through careful adaption to the unique features of the sites which they work with.

Over these two days of excavation we also visited a number of other significant archaeological sites in the nearby vicinity, including a specially designated area of pit-dwellings a shell midden as well as a Chashi (a kind of palisaded precinct) where the abundance of archaeological materials was indicated in the presence of pottery sherds, obsidian objects etc. that could be noticed at ground level even with a cursory glance. While Hokkaido is conventionally considered to be without a particularly long history or cultural significance within the wider framework of the history of the Japanese archipelago (having been only relatively recently developed) the incredible abundance of archaeological materials at this particular Chashi site suggested the contrary: that the Hokkaido is a region that is rich in a complex cross-section of different material cultures.

► Day 13 – 11th August

On day thirteen we were given instruction on the kinds of recording methods used by archaeologists based at the Tokoro research centre. Using the artefacts taken from the Chashi visited the day before, we were given an insight into the work of Japanese archaeologists. Following this we proceeded to give a brief presentation to introduce Japanese archaeology to an international audience. This teamwork and presentation session really demanded that we consider what we had learned and experienced through the course of summer programme in order to give a concise and effective presentation. The value of this activity was also in seeing the ways in which other people had evaluated their experiences, what they felt they had learnt and it was particularly interesting to consider the different responses given by Japanese and International students. As a concluding element of the programme, it was a particularly effective way of getting us to appreciate and consider the significance of the programme as a whole.

Tokyo part

► Day 1 – 30th July

We went to Hongo Campus of Tōkyō University via Ueno Park to see some historic sites on the way, for example a temple in Ueno Park that is meant to be a smaller-scale reconstruction of Kyōto's famous Kiyomizu Dera. We were warmly welcomed by the head of the Faculty of Letters, Prof Shigetoshi Osano and were introduced to the Japanese students taking part in the summer program, as well as the teaching assistants and the other professors involved in the program, e.g. Prof Shitara Hiromi, Prof Satō Hiroyuki and Prof Ōnuki. The summer program was presented by Dr Akira Matsuda, who gave an overview about the activities and visits for each day.

► Day 2 – 31st July

On Hongo Campus we attended a lecture by Prof Shitara Hiromi, who gave a broad overview about the Japanese prehistory. We were informed about rites, habits, material culture and periodization of the Palaeolithic age, of which I only knew little before, as well as the Jōmon period, Yayoi period and Kofun period, which I already knew from my studies but never had had the chance to see it from the archaeological perspective before. In a group work, we presented the general archaeology of the Satsumon culture in Tokoro, Hokkaidō (this was my group, presenting this topic would become a good help for me later in the summer program when we went to Hokkaidō), the Edo period archaeology of Hongo Campus concerning the Maeda family (which helped us to get an image of the background of the excavations we were to visit some time later), and general information on Yayoi archaeology (this would help us understand the special lecture in the National Museum in Sakura City by Prof Shitara). After that, Prof Shitara gave us an introduction to the development of dogū, clay figurines of the Jōmon period used for ritual purpose and explained the difference between dogū of Jōmon and Yayoi. Also, he interpreted the ritual meaning of dogū in contrast to stone clubs, dogū being a female characteristic symbolizing softness, birth and the work with clay, whereas stone clubs are interpreted as being an image for hardness, death and all in all rather male. All of this was completely new to me and somehow completed my understanding of Yayoi and Jōmon. We went to see the collection of the archaeological department of the University of Tōkyō and could see e.g. Satsumon or Okhotsk pottery, haniwa, Yayoi and Jōmon pottery, haniwa, sueki, bronze mirrors or individual objects from China, Peru as well as Northern Korea. We saw another exhibition holding a collection with representative examples of prehistoric pottery in Japan located in the university's museum.

► Day 3 – 1st August

First, we visited the exhibitions outside of Edo-Tōkyō Museum (sites linked with early industrialization or a part of the former Asakusa temple roof). After that, we visited the main exhibition (two floors of archaeological goods found in 2014, sections about the history of samurai, history of Edo and Nihonbashi, the great Kantō earthquake, WWII bombings, the Meiji restoration, Kabuki theatre, overseas trade, everyday life in Tokyo's surroundings, life of the citizens in various periods). I had known most of the information beforehand due to my studies in Germany but still, it was good to repeat and re-check my knowledge. Afterwards, we went to the Intermediatheque (joint venture of Japanese post and the University of Tokyo) along with Prof. Simon Kaner and Dr Lila Janik. Various collectives of the University of Tokyo were depicted spanning a range from minerals, stuffed animals of various kinds, insects, pottery and jewellery. Additionally, we had a look at the outer ward of the Imperial Palace, the inner ward of the Imperial Palace and a small exhibition on the history of Edo and the ancient palace within a subway station (Ichigaya).

► Day 4 – 2nd August

We visited the vast variety of exhibitions within the Science Museum of Tokyo (Ueno Park) in the morning (focus on Human Development and evolution as well as the relation to nature and geographic aspects of the Japanese archipelago), which impressed me a lot and gave me a new understanding of how to depict certain objects and aspects in a visitor-attractive way. We received special access to the National by Dr Shirai Katsuya from National Museum of Tōkyō and were

given time to look around the galleries (exhibition on Japanese archaeology from Palaeolithic age to Muromachi period) and special exhibition on Chinese and Taiwanese art (including calligraphy, pottery with celadon, porcelain, hanging scrolls), the latter being completely new to me and giving me a good impression on the aesthetical sensation of East Asian people.

► Day 5 – 3rd August

Visit of the National Museum of Japanese History in Sakura, Chiba-Prefecture in the morning, all in all consisting of six huge galleries depicting the whole Japanese history, culture and folklore spanning from the earliest times to the modern time. We attended the special exhibition “What is Yayoi”, led by Prof Shitara afterwards, where we learned the difference of Jōmon and Yayoi periods on the example of pottery, tools and dogū. In my opinion, this was the most impressive and informative museum of all those we visited in Tōkyō and around. I saw a lot of previously unknown exhibits there. Then, we transferred to Boso no mura (Narita), a wide open-air architectural museum, where we could see reconstructed buildings, an Edo-period merchant street, pit dwellings and the biggest square-shaped kofun of Japan (within Ryukakuji kofungun) as well as an older kofun which is arranged with haniwa as it was in ancient times. There, I could both see for the first time how a pit dwelling in Japan looked like and experience the size of a real kofun.

► Day 6 – 4th August

Transfer to Hongo Campus to hear a lecture about the archaeology of Hongo Campus in the morning (Yayoi period, Kofun period, Maeda family, Edo period, Meiji period) by Dr Horiuchi. This lecture was very informative and would help me a lot to see the Hongo Campus through a very new perspective - as an archaeological site itself. The visit of the on-campus sites (including Akamon, Maeda family garden, former residence walls, remains of the house built to welcome Meiji-tennō) followed to add concrete examples to the abstract ideas of how the sites might look today. Next was the visit of two ongoing excavations on Hongo Campus, one was mainly concerned with Edo-period remains and was explained by Dr Naruse. The other one, led by Dr Ōikawa, was mainly an excavation of a buke yashiki site. After the transfer to Komaba Campus, we attended a lecture about virtual archaeology, 3D construction of buildings and sites, “mixed reality” concepts and their use e.g. in museums led by the head of the Institute of industrial science, Prof Ikeuchi, Dr Oishi and Dr Kamakura. A specially organised ride with a high-technology bus supplied with “mixed reality” visions followed the lecture. We could experience a virtual reconstruction of ancient Asuka palace with special vision glasses. Additionally, we tested a handier version of “mixed reality glasses” depicting e.g. the Ishibutai tomb in Asuka. The second part of Dr Horiuchi’s lecture was about different types of relics and provided further explanation about the archaeology of Hongo Campus. We had the chance of observing and experiencing relics on our own (Jōmon pottery, Yayoi pottery, Edo-period toys, kairō, sake-bottles, porcelain dish sets used by samurai).

► Day 7 – 5th August

We had a workshop on takuhon (stone rubbing) and archaeological drawing led by Prof Shitara in the morning. The latter was very helpful for me as I had never done such a drawing before. We created an own takuhon of Jōmon pottery recently excavated in Gunma prefecture. After that, we learned how to create an archaeological drawing of the pottery profile. This day’s session ended with the writing of our reports about the summer program’s first week.

Hokkaido part

► Day 8 – 6th August

Departing for Memanbetsu airport, we were joined by three members of the academic staff, Mr Ikeda, Mr Koyama and Ms Miyauchi. We drove through the landscape of northern Hokkaidō and arrived in our accommodation in the Tokoro site archaeological park. We were guided through the facilities by our new TA Ms. Yakushige, who took over the place of Ms Tsurumoto alongside Mr Yuzawa. Then, there was an opening speech of Dr Kumaki and an outline of the week in Tokoro

followed by an official welcome party.

► Day 9 – 7th August

We learned about the different periods of prehistory in the Tokoro region. Visit of Center for Buried Cultural Properties run by Kitami-city. Visit of Tokoro Archaeological Museum near the accommodation about the archaeological park of Tokoro and the beginnings of research there, which showed me the usual way a site has to go through to be seen as worth excavating. I thought this was very interesting to understand. Visit to the Visitor Center of Tokoro Forest of Archaeological Sites, thanks to which I understood the extent of various cultures that existed in a very limited region. Visit of reconstructed buildings from Satsumon, Jōmon and Epi-jōmon, we could get an on-hand impression of how the dwellings actually looked like from the inside and outside and how you transform an archaeological site into an exhibit. Visit Wakka Flower Park and marvellous Lake Saroma at the end of the day.

► Day 10 – 8th August

Dr Kumaki gave a brief introduction to the sites we were going to excavate in a lecture. Making of comma-shaped beads ourselves marked the beginning of the day. Puzzling with pottery parts from Epi-jōmon period followed in order to learn how to put them together properly. We visited the local folk museum of Tokoro in an old elementary school, which was probably the most unusual museum I have ever seen. The use of previously constructed space impressed me. At last, we visited the curling hall in Tokoro. A very funny evening followed, where we did Japanese hanabi and ate traditional food of Hokkaidō.

► Day 11 – 9th August

Visiting Oshima 2 Site and its surroundings, with various explanation by Dr Kumaki about how this pit dwelling was created. We did a creation of belt for excavation, excavation 5cm depth of ¼ of the site. In the afternoon, we visited the Tokoro archaeological sites in the area, pit dwellings by Jōmon, zoku-Jōmon and Satsumon and a shell mound from Jōmon culture near Tokoro River. Then, we excavated further. This day made me understand how archaeological sites like pit dwellings are preserved and presented, how they find their way to historical designation and how science treats those sites.

► Day 12 – 10th August

Going on the excavation of Oshima 2 site and closing this experience in the morning, Dr Kumaki gave us an outlook on the following excavation steps that are going to be done in the next two years. A tour to a Ainu fortress (Chashi) was the second part of the morning program. On the way, we collected some archaeological artifacts that were found on the surface due to agricultural activity, which made me understand very directly how close archaeology and prehistory are linked to the present even in a physical meaning. Visiting pit dwellings of the different periods nearby the fortress site. This impressed me again because there were various different cultures living in different times on the same places. In the afternoon, we went to Bihoro to see both Lake Kussharo in the very impressive Akan National Park and a monument of famous enka-singer Misora Hibari.

► Day 13 – 11th August

We learned how to clean and wash artifacts by doing so with the findings of the previous day. We learned the cleaning and storing techniques, which I had never done before. This experience was very precious to me. Dr Kumaki told us how to archive the findings in a book and how to label them with different techniques. This session was followed by groupwork in which we presented the Japanese archaeology to an audience unfamiliar with the topics. The day ended with the writing session for the reports.

► Day 14 – 12th August

We went to Abashiri to visit the city and five museums, for example a former prison, the Moyoro shell mound museum, the Abashiri Local Museum's exhibitions and the Hokkaidō Museum of Northern peoples, in a day-trip.

Tokyo part

► Week 1

During the first week of the Summer Programme, thanks to the careful planning and consideration of the course organisers, we were able to visit a wide array of museums and historical sites which offered a unique insight into the rich cultural heritage of Japan. We were accompanied to these sites by experts in the relevant archaeological fields, allowing us to spend our time in each place efficiently and gain a deeper understanding of the country's complex history. In addition to these educational experiences, the practical location of our accommodation in Tokyo and the enthusiasm of the participants enabled us to partake in extra informal activities, including a visit to Asakusa and the opportunity to experience traditional Japanese kabuki theatre.

We began with a series of helpful introductory lectures on Day 2 by Professor Shitara Hiromi which gave a helpful overview of the history of Japanese archaeology, dating back to the Paleolithic Age and proceeding until the early state stage. The more detailed explanations of Jomon and Yayoi culture proved very useful throughout the trip as I previously had limited experience in these areas. Adding a more practical aspect to the experience, we then toured the Tokyo University archaeology department's collection - even handling several objects from the Jomon period and examining them closely. The first museum we visited, the Edo-Tokyo Museum on Day 3, offered us a chance to widen our understanding of the more recent Japanese past and the large-scale recreations of Edo buildings, including a theatre, bridge and publishing house, were both visually impactful and informative. There was also an opportunity to visit the special touring exhibition of recent archaeological findings from around the country, where funeral jars, haniwa and a variety of other items were displayed. One of the more unusual museums we visited was the Intermediatheque that afternoon, which prioritised learning itself as its subject and focused on research tools and initiatives spanning three centuries, such as early anatomical drawings and laboratory skeletons. This offered a novel perspective on the influence which scientific study has had on the development of our modern information society. One of my favourite aspects of the summer programme in Tokyo has been the mixture of educational activities, ranging from specialist museums such as the Intermediatheque, to the outdoor Boso-no-mura museum in Chiba Prefecture.

On Day 4 we were guided around the National Museum of Nature and Science, focusing on the aspects of early human evolution, but my favourite trip that day was to the Tokyo National Museum, where we saw the permanent collection of ancient artifacts as well as the special exhibition of 'Treasured Masterpieces from the National Palace Museum'. I found the main collection especially impressive, not just because of the variety and quality of the artifacts on show, but the way in which the visitor was carefully guided through the ancient history of Japan with informative textual displays alongside these exhibits. Professor Shitara accompanied us again and provided further helpful information and commentary, building on the introductory lectures he had given earlier in the week. This emphasis upon maintaining and preserving culture was also evident during our trip to the National Museum of Japanese History in Sakura City on Day 5, where we explored the vast galleries concerning the Jomon and Yayoi cultures we had so far been focusing upon. In addition to this were other sections which covered Japanese history leading right up to modern-day culture - encouraging the visitor to explore the folklore and ritual aspects which have had a persistent and still-evident influence upon Japan. Later that afternoon at Boso-no-mura, we were able to explore a traditional Japanese town and wander amongst sites such as the dwelling of a samurai, a farmhouse complex, and smaller entertainment establishments. We also visited the nearby sites of Kofun burial mounds, including one which had been restored with haniwa to recreate the original setting as it may have been. This was helpful in being able to imagine a context for the haniwa we had been observing throughout the week, and provoked further questions about their possible significance and role in burial traditions.

We benefited not only from the expertise of Tokyo University's professors but the campus itself. On Day 6 for example, we toured the excavations taking place across the Hongo campus and observing the restored Edo remains under the

guidance of Dr Horiuchi Hideki. His lectures explained to us the details of the Maeda Family and the archaeology of the Kaga Domain, followed by an object handling session of items discovered across the Komaba campus. We examined everyday items from the Edo period, including plates and children's toys, as well as obsidian tools dating back thousands of years. This proximity to artifacts usually only seen from behind glass in museums was a special privilege and encouraged my interest in the wide-ranging periods of Japanese archaeology. These practical activities continued on Day 7, including a stone-rubbing workshop with Professor Shitara and taking measurements to help record potsherds. The combination of hands-on experiences with the more theoretical explanations and lectures was one of my favourite aspects of the summer programme, even including an introduction to the scientific applications of 3D modeling technology. I was previously unaware of the projects being undertaken by researchers at the computer vision laboratory, so it was particularly interesting to learn of their efforts towards the preservation of global cultural heritage. This modeling of existing buildings and virtual restoration of ancient ruins provided us with an insight as to the potential for progress within the field of archaeology, particularly through the innovative work taking place in Japan.

Hokkaido part

► Week 2

The second week of the programme was a very different but valuable experience from the previous week in Tokyo, which had focused on giving us a general introduction to the main periods of Japanese archaeology. We now had the opportunity to discover in detail the diverse history of Hokkaido and the Satsumon, Okhotsk and Ainu cultures - through lectures, specialist museum visits, and even participating in the excavation of a pit dwelling.

Dr Kumaki gave a series of lectures on the prehistory of Hokkaido and Tokoro, as well as the development and spread of pit dwellings in the surrounding area - the oldest from 5000 years ago, and the newest 800 years ago. We learnt about the previous excavations that the research facility had undertaken since 2010 as well as techniques particular to Japan, such as the drawing of belts across the site and digging around them. This helped us to understand the importance of recording soil layers and how carefully archaeological have to be in their work - a useful lesson for our forthcoming days of excavation. It became much easier to visualise these theoretical explanations when we explored the forest areas themselves which had been most densely populated during the Satsumon period, as well as visiting a number of reconstructed pit-dwellings. Being able to enter one of these and walk around them gave us a sense of the scale and proximity of how these very different cultures used to live, and what the deep hollows all over the forest once represented. A visit to a local elementary school in Tokoro, no longer used as a school but containing many items worthy of preservation from the area's history, taught us about the town's individual character and more recent traditions.

Although the museums tended not to have full English translations across their exhibits, the displays themselves were clearly laid out with a large concentration of artifacts spanning from Early Jomon to Ainu. The Centre for Buried Cultural Properties, run by Kitami City, had a large collection of locally excavated items and even a selection of clothes and other items donated by members of the Ainu community, with the intention of creating a permanent record of their traditions and culture. This museum helpfully showed us where the artifacts had been sourced, alongside miniature models demonstrating typical lifestyle scenes. The nearby Tokoro Archaeological Museum which is run by the University of Tokyo held an impressive collection of pottery as well as interesting crafted items like small stone animals. However, the special exhibition upstairs which directly compared the traditions in post-Jomon pottery was especially notable as it invited more consideration of the role of inter-cultural influences. This approach was also impressive in the Visitor Centre of Tokoro Forest of Archaeological Sites, where the exhibits were shown chronologically but with an emphasis upon contrasting the elements which may have continued from one period to the next. I had not previously thought about how the spread and change of cultures may have varied widely within Japan beyond the simple timeline of Jomon-Yayoi-Kofun to which we had been introduced in Tokyo. However, these museums looked closely at the transition of the Jomon

period into Epi-Jomon (as Yayoi did not reach Hokkaido) and the subsequent Satsumon, Okhotsk, Tobinitai and Ainu periods - often overlapping. Apart from learning about this regional diversity, I found it particularly interesting to consider how cultural labels such as 'Ainu people' are sometimes just an archaeological concept as opposed to an ethnological one. While in week 1 of the programme the history of Japanese archaeology was introduced through important objects typical of their periods, we were now encouraged to examine more closely the crucial role which material culture plays in our understanding and interpreting of societies. We also had the chance to try and piece together fragments of pottery unearthed around Tokoro, an important task for archaeologists, but also very challenging as we quickly discovered.

My favourite aspect of the week was the excavation itself at the Oshima 2 site, something which few people get the chance to experience unless they commit themselves for a longer period of time and to a more limited scope of general inquiry. We helped dig around the cross-belt trenches to a depth of about five centimeters over the whole pit dwelling, and found several items of interest even at this early stage of the excavation process. This enjoyable hands-on practice was a fantastic end to the intensive but rewarding educational activities of the past two weeks, both in Tokyo and Tokoro, and in future I would definitely like to continue exploring the rich archaeological heritage Japan has to offer.

Tokyo part

The first week of the Todai Summer Programme based in Tokyo offered a wide variety of activities and opportunities for learning. The focus of our study was on the Palaeolithic and Neolithic periods; Jomon, Yayoi and Kofun, as well as the more recent Edo phase. The latter was a particularly relevant period to learn about as the Hongo campus (of the University of Tokyo) was an important area in the Edo period and had close ties to the Maeda family. The variety of museum visits combined with seminars at the university has given useful detail and understanding of the earlier mentioned periods in particular.

The first day of the programme was based at the university on the Hongo campus. It focused on the Jomon, Yayoi and Kofun periods. A seminar was given that introduced us to all of these periods, learning about their cultures, as well as what distinguishes each phase from another. This included the works of each culture as well as their materials. We were introduced to some recent debates concerning these periods and learnt how new discoveries on archaeological sites can change long held ideas. We were shown the categorisation system of Japanese periods and considered how it only includes the main part of the Japanese archipelago and the impact that this has. Having a prior basic knowledge of the Palaeolithic and Neolithic cultures, the lectures enabled me to build upon this information. We were able to put this learning in to practice when we visited the university's archaeological storage room, where we saw works from both the Jomon and Yayoi periods.

On Day 2, we were given the opportunity to learn about the Edo period through a visit to the Edo-Tokyo Museum. Their reconstructions in particular gave an impressive and effective visual display not only of how Edo would have looked at the time but also the lives of the people dwelling in the city. Many parts of people's lives were displayed, such as living quarters, a publishing house and different jobs including fishermen and firemen. The role of firemen within Edo taught us about the fragile nature of the city, prone in particular to fires due to many of the buildings being constructed in wood. The special exhibition allowed us to view a large collection of many of the items we had learnt about the previous day from the Jomon and Yayoi periods.

Our visit to the National Museum of Science and Nature on Day 3 gave us the opportunity to focus on the people of the Jomon and Yayoi people more than on the works which they produced. As well as the focus on these two periods, the museum allowed us to see the evolution of Japanese people from Palaeolithic through to the Edo culture. The National Tokyo Museum had an impressive and varied collection of works which included both National Treasures and Important Cultural properties. The permanent collection in particular allowed us to further our understanding of the Palaeolithic and Neolithic phases by introducing more pieces from each period.

On day four we visited the National Museum of Japanese History. Here we were able to gain an overview of Japanese history from the very beginning with the Palaeolithic phases, through the medieval periods of Kamakura and Muromachi right up to modern day Japan. The day also included visits to two Kofun Burial mounds. Having the opportunity to see the burial mounds first hand proved invaluable to understanding their purpose and appearance. The second burial mound in particular allowed us to see it closer to its original state with the placement on replica haniwa on top.

Day five was based back at the university with an archaeological focus, in relation to the Hongo Campus. We visited an excavation site on the campus dating to the Edo period, as well as seeing remains from this culture. Seminars were given on methods of recreating important sites in digital form and the importance of this as it safeguards them as well as providing scientific data and new research agendas. Day six had a similar archaeological focus with a practical seminar teaching us the technique of making rubbings and drawings.

Hokkaido part

The second week of the summer programme based in Tokoro focused our learning on cultures that were once present in the archaeological park including Jomon, Epi-jomon, Satsumon, Okhotsk and Ainu. The introductory lecture we were given on these periods on day one emphasised the presence of other cultures that were not on mainland Japan, as had been suggested to us in a previous seminar in Tokyo. The second lecture was based on Satsumon settlements in Tokoro, informing us of what it was that we would be excavating: Satsumon pit dwellings, with detailed information including their layout and how they were used.

Day one and two also included visits to the exhibition space on site, the Center for Buried Cultural Properties and what could be described as an information centre, both filled with works from the earlier mentioned periods. Different aspects of each culture we had earlier learnt about, such as Satsumon 'brushed pottery' pattern and Othosk use of animal bones became much clearer by being able to see examples of them first hand. We also had the opportunity to view pit dwellings and reconstructions of pit dwellings in the archaeological site, enabling us to see the original context of, or a very similar one to the pit dwelling we would be excavating. Day two included practical hands on workshops, the first teaching us how to make comma shaped beads and the second on the joining work of pottery. The latter workshop in particular taught us what was involved in this archaeological process. Before this workshop, I had no former knowledge of this process and the close examination it requires.

Day three and four mainly consisted of the excavation of a Satsumon pit dwelling. Having never been involved in an excavation before, this was an incredible experience of what it consists of. It was made clear to us the importance of accurately measuring out the cross shape across the site in order to be able to see the different soil layers, as well as the technique of digging just one layer of soil away at a time.

Overall, the two weeks of the Todai Summer Programme has given us hugely varied topics of learning as well as the ways in which we were taught this information. The first week in Tokyo focused on the mainland Palaeolithic cultures, experiencing Japanese museums and seeing the many objects they display. The second week in Tokoro was based on its archaeological site and teaching archaeological techniques and the different aspects of the profession.

This year's Summer Programme was divided into two weeks of activities. The first week of activities was hosted at the Hongo campus of the University of Tokyo, while the second week was hosted in the Tokoro Fieldwork Facility, Hokkaido. In the following, I will reflect on the activities that took place during the first half of the Summer Program, which focused on visits to various museums and archaeological sites in the Tokyo area.

Tokyo part

► Day 1 – 30th July

On the very first day of the Summer Program we visited the Asakusa area and were able to take in the historical atmosphere of the neighbourhood.

► Day 2 – 31st July

The first part of our day was devoted to Prof Shitara's introductory lecture on the archaeology of the Japanese archipelago. The lecture gave a brief introduction to various periods of Japanese prehistory, including: the Palaeolithic, Jomon and Yayoi periods, as well as the Satsumon culture. This introductory lecture would prove invaluable as a basis for enriching our experience of the museums we would visit later on in the week.

Following this lecture we participated in group work together with the international students. The aim was to make a short presentation on one of three themes relating to Japanese archaeology: the archaeology of the Hongo campus, the archaeology of Hokkaido and the differences between the archaeological records of the Jomon and Yayoi periods. The presentations by each group were clear and easy to understand. In the afternoon we visited the University of Tokyo's Department of Archaeology's Museum. It was very interesting to be able to encounter, at such close quarters, archaeological artefacts not only from Japan, but from China, Persia and Ancient Rome.

► Day 3 – 1st August

On Day 3 we visited the Edo-Tokyo Museum. An exhibition displaying recent archaeological finds in Japan included various archaeological materials such as pottery and haniwa. We were able to appreciate the simplicity of Yayoi period pottery in contrast to the splendour of their Jomon equivalents, confirming much of what Prof Shitara had introduced to us the day before.

In the afternoon we visited the Intermediatheque near Tokyo Station. The objects on display at this museum were not confined to archaeological materials; instead, they included objects relating to many different academic disciplines, such as physiology, anatomy, and geography. The ingenious curation of the exhibition allowed us to appreciate the specific and individual qualities of each object.

► Day 4 – 2nd August

Day 4 was divided into two parts: in the morning we visited the National Museum of Nature and Science, while in the afternoon we visited the Tokyo National Museum.

In the National Museum of Nature and Science we were able to gain a more scientific insight into the lives of Jomon and Yayoi peoples by understanding their physiology and subsistence strategies. On the other hand, at the Tokyo National Museum we were able to get a glimpse into the spiritual life of the Jomon and Yayoi culture by seeing many examples of various earthenware artefacts, including Dogu and pottery.

► Day 5 – 3rd August

The first part of our day was spent at the National Museum of Japanese History. I was particularly impressed by the various detailed models that reconstructed the life and environment of people during the Yayoi period. These models faithfully

reconstructed the pit dwellings, storage buildings and even the recreational activities of children during the Yayoi period. These reconstructions didn't simply rely on printed labels; rather, they provided a unique kind of visual experience, which I believe allowed me to further my understanding of Yayoi culture and lifestyles. Following our tour of the museum we listened to Prof Shitara give a short lecture on Yayoi archaeology. Having heard Prof Shitara's theory on the definition of the Yayoi period, it was particularly interesting to hear Prof Fujio explain his own counter-argument based on the need to restrict our chronological definition of the Yayoi period in order to more clearly define its characteristics.

In the afternoon we visited the Boso-no-Mura Open Air Museum. We were able to see the residence of a samurai family and take in the scenery of rice planting, thus getting an insight into how this region would have looked in the past. During our visit to a reconstructed Kofun, Prof Shitara explained the *mogari* ritual of the Kofun period. According to this practice the body of the deceased was not buried or cremated at the instant of *physical* death; instead, a given duration of time was allotted before the full confirmation of *spiritual* death. It was particularly interesting to hear how this ritual is connected to the custom of performing the *otsuya* that still takes place in Japan today.

► Day 7 – 5th August

In the morning we took part in a workshop where Prof Shitara would teach us how to make our own takuhon. We also learned about how to make accurate recordings of pieces of pottery. Through this workshop I experienced first-hand just how much physical effort, as well as mental effort is required as an archaeologist.

Hokkaido part

► Day 8 – 6th August

While I directed my thoughts to our destination of Hokkaido, I could not help but reflect on the significance and purpose of the Tokyo and Hokkaido parts of the Summer Program. I'm ashamed to say that this Summer Program was the first time I had taken the opportunity to study archaeology. Having finished the Tokyo part of the program I felt myself thinking more and more about archaeology. In particular, I considered that surely what we know as archaeology ought to be an archaeology for everyone, and not merely the domain of specialist academics. In other words, not an archaeology created for archaeologists by archaeologists, but instead an archaeology created by humanity for humanity. I arrived at Memanbestu Airport with the resolve that the Hokkaido part of the Summer Program would be a journey to find an answer to this proposition and to better articulate these underlying thoughts. On the same day we enjoyed a welcome party. I couldn't help but be surprised by the rich and expansive natural environment of Hokkaido, which together with the warmth of the people, presented such a contrast to fast-paced life in Tokyo.

► Day 9 – 7th August

The morning of our first day in Tokoro was devoted to a lecture given by Dr Kumaki, explaining the archaeology of the Tokoro area as well as the archaeology of the island of Hokkaido as a whole. While Jomon culture would give way to Yayoi culture on the Honshu mainland, in Hokkaido the Jomon was followed by the Epi-jomon. In the 7th century, when the Ritsuryo State was formed in Honshu, this same period in Hokkaido was marked by the appearance of the Satsumon culture. Meanwhile, in the areas facing the Okhotsk Sea, two very distinctive cultures appear: the Okhotsk culture and the Tobinitai culture. Ainu culture, as we understand it from anthropological and historical literature, makes its appearance in the 13th century. I learned that Hokkaido as a gateway to the Eurasian continent would play a major role in spurring relationships of mutual influence and generating the unique characteristics of cultural developments on the Japanese archipelago.

► Day 10 – 8th August

On the morning of day 10 we took part in a workshop with the aim of making our own *magatama* beads using the soft stone talc. The talc was easy to manipulate meaning that we could have a finished product in just around two hours.

However, when we were told that Jomon people would use Jade, which is some seven times harder than the talc that we had used, I couldn't help but feel the strength of the religiosity that was directed towards these stones.

► Day 11 – 9th August

Day 11 was the first day of our work on the Oshima excavation. As it was my first ever experience taking part in an archaeological excavation it was incredibly exciting; however, at the same time it was also physically exhausting. Working on the excavation allowed me to experience the real thrill of archaeological work, while also giving me an insight into the fact that archaeology requires both physical and mental endurance.

► Day 12 – 10th August

Day 12 was occupied primarily with a continuation of the excavation work from the day before. Excavation itself is tough and requires perseverance, but to think that such work represents only a fraction of archaeological research left me somewhat in awe of the immensity of archaeology as a discipline.

► Day 13 – 11th August

On the final day of the Summer Program we experienced the process of recording excavated finds. Learning about the desk work as well as the fieldwork involved in archaeology was a particularly important and meaningful experience. We then moved on to take part in group work on the theme of introducing Japanese archaeology to an international audience. In doing so I was made to really think about the characteristics and origins of what we know as Japan. And now, now I am writing this essay. Over the last two weeks of this Summer Program I have participated in activities with the other members as if it was the most natural thing in the world. Nonetheless, the end of the program is slowly approaching. I feel a mixture of sadness and excitement together with a great sense of accomplishment. Truly, I have made memories that I will never forget. For this reason, I would like to express my gratitude to the Faculty of Letters, who gave me this unique experience, and also to everyone who has taken part in the Summer Program. I am incredibly happy that I was able to take part.

Reflections:

As my first opportunity to interact and live with students from the west, my expectations of the Summer Program were very high. Up until this point my interaction with foreign students had been restricted to students from Asia and I feel that I had gone without paying much attention to the culture of North America and Europe. In the following I would like to reflect on my experience of the past week in two points:

1. Over the course of the last week, by making efforts to mutually support, encourage and understand each other I was able to broaden my own perspectives and experience the value of international exchange. Through the process of trying to explain elements of Japanese culture to foreign students I came to realise the importance of understanding the unique character of my own culture while also recognising, at the same time, the uniqueness of their cultures. Moreover, by spending time together with the international participants I was also able to gain the kind of real insight into their cultures that one simply doesn't find in textbooks.
2. Over the course of this first week of the Summer Program I have also learnt the importance of broad mindedness and education within a wide range of contexts, from the highly-specialised to the everyday. This experience has inspired me to press on with my studies. By encouraging interaction with the British and German participants whose cultures I knew very little about, the Summer Program has made me recognise, in this era of globalisation, just how little I knew about the wider world. This week's activities have been a real eye opener. I have felt the limits of my knowledge; on the other hand, I have also felt an incentive to further devote myself to my studies.

Tokyo part

► Day 1 – 30th July

We had an induction of the Summer Program at the Faculty of Letters of the University of Tokyo. Although I had known that one of the aims of the program was to interact with international students, I was surprised when realising that the guidance was already given in English! While listening to this guidance, I became very excited. After introducing ourselves briefly at the induction, we went sightseeing in Asakusa. It was a refreshing experience to visit Asakusa with non-Japanese students. It was not easy for me to explain Asakusa in English but trying this was a great experience.

► Day 2 – 31st July

In this day, Prof Shitara gave us an overview of Japanese archaeology. Although I had studied Japanese archaeology in the junior high school, my memory of it was quite vague, so the overview was very helpful. I learned a lot of things. One of the most striking things that I learned was that the cultural difference between the Western and Eastern parts of Japan already existed in the Jomon and Yayoi periods, as pottery made in these periods clearly attests. Pottery made in the Eastern part of Japan had less decoration compared to that made in the Western part. After the lecture, we visited the University of Tokyo's Archaeology Department and the University Museum. In the Department were many historically precious things. We touched dotaku (bronze bell) and this was a very special experience, since in a usual museum context we simply have to observe fragile archaeological objects such as dotaku through a thick glass and cannot touch it.

► Day 3 – 1st August

We visited the Edo-Tokyo Museum. The special exhibition of Japanese archaeology was held.

Prof Shitara came with us. It was a rare experience to watch exhibits with such a specialist as him. Some explanation of exhibits are unconvincing. For example dogu shaped a fat man was explained as a Sumo-wrestler, but did he exist in Jomon era? Including such a case, to tour the museum was interesting. The next plan had been to visit the Imperial Palace, but it was changed. Then, we visited Ichigaya and saw the outer moat of the Edo Castle. I didn't know that the 'river' flowing there was the moat. I wonder that most Japanese people also don't know it.

► Day 4 – 2nd August

We visited the Tokyo National Museum and the National Museum of Nature and Science. We explored the exhibition on Japanese archaeology, and then had a chance to look at the exhibition of the Imperial Palace Museum in Taiwan. A human-shaped miniature statue that looked like dancing with a bear was impressive. Towards the end of the day we visited the Hamarikyu Garden, where some of the Tokugawa family came to take a rest during the Edo period.

► Day 5 – 3rd August

This was a busy day. We left the hotel early, and visited the National Museum of Japanese History. The exhibition from the Palaeolithic period to the modern period was instructive. We learned that a large part of the displayed items were in fact replicas, but the museum where people can appreciate the whole period of human history of Japan does not exist elsewhere. It is a shame that the museum is distant from major urban centres such as Ueno. After this we visited Boso Fudoki no oka. We observed haniwa around a kofun. Archaeologists presumed that the haniwa stand where they used to stand originally.

Day 6 – 4th August

We learned about the archaeological sites in the University of Tokyo. I was really surprised that in our university the historical sites from Yayoi era to Edo era exist. I think the university is educationally and historically No.1. The most impressive was the "e-heritage". We can see the historical buildings or sight through glasses, as if they really existed. The future of the archaeology is full of hope.

► Day 7 – 5th August

This is the last time of the summer program in Tokyo. We made rubbing. I had not known how the rubbing was made. This was a very valuable experience.

► Day 9 – 7th August

We spent the beginning of the day receiving an introductory lecture about the prehistory of Hokkaido from Dr Kumaki. Much of the material that was covered in this lecture was not the kind of stuff I would expect to find in a high school Japanese history textbook. Despite the growing consideration for ethnic minorities (in particular, the Ainu) in recent years, aspects of their culture are rarely taught in schools, perhaps simply out of time restraints. Even in university, unless you are taught by someone who specialises in that field, or are one of the very few people who holds a particular interest in the archaeology of Hokkaido, the chances are that you will know near to nothing about this subject. Up until I had taken part in this Summer Program I had no particular interest in archaeology. I have occasionally visited museums and read the odd book on the subject of archaeology, but certainly nothing particularly worthy of mention. This being the case, I had never thought about the archaeology of Hokkaido. One of the best points of this Summer Program is that the first week is dedicated to giving a foundational understanding of Japanese archaeology through lectures and museum visits focused on its most mainstream themes, in other words, the fundamental divisions of history which just about everyone has some knowledge of (for example the Jomon and Yayoi periods) before introducing the archaeology of Hokkaido as an alternative theme in the second week.

Our visit to a gallery in the close vicinity of the Fieldwork Station was an interesting experience. In particular, a photo of a burial ascribed to the Okhotsk culture depicting the common burial practice of placing a pot over the face of the deceased gave me an insight into the funerary practices of this culture. It seems, however, that ethical issues raised by this photo have meant that it has received some criticism. Certainly, the photo does touch upon sensitive issues; however, personally, I believe that it should continue to be displayed.

Following this we visited the “Tokoro Forest of Archaeological Sites”. Just as we had been told in the earlier lecture, a truly surprising number of pit dwellings once covered the area. I was also surprised at how archaeologists could divide up these dwellings in terms of their chronologies by simply analysing their shapes.

We then visited a nearby museum where the development of prehistoric culture in Hokkaido was displayed very clearly. Moreover, so that visitors could get a better understanding of just how Jomon pottery was decorated, clay and a bit of cord were provided, making it possible to have a hands-on experience of just how the distinctive patterns of Jomon pottery were made.

► Day 10 – 8th August

The first part of the day was devoted to making our own *magatama* beads. As we were working with talc, a particularly soft stone, the task of creating a *magatama* bead was not particularly difficult. However, to have made such an object from jade, which is some seven times harder than talc, would have been a significant undertaking. To spend that amount of effort in order to make these decorative objects suggests how significant they were to the lives of those people. Even now, certain ethnic minorities who maintain a traditional culture of dress and display using such personal ornaments are not uncommon. It could be said that this kind of display is a form of artistic expression that uses the body itself as its medium. Through this experience I was able to get an insight into humankind’s deep desire for beautiful things.

Later in the day we were given the task of reconstructing pots from a mass of potsherds. This was a particularly difficult task and in the end I was not able to find two pieces that fitted together. This experience taught me just how much I had taken for granted the work that is required to recreate the pots that I had seen so many of over the course of the Summer Program.

► Day 11 – 9th August

The rainy weather of the past few days had cleared up and we were finally able to begin the focal point of the Summer Program--the excavation. As one of the characteristics of Japanese archaeology, a cruciform shape running through the pit is maintained while the digging itself takes place in each quarter section. By doing this it is possible to observe different strata of the soil from the edges to the middle of the pit.

Excavation is not simply a matter of digging. You do not focus on one point and keep digging; rather, it is important to maintain an equal depth so that one, in effect, shaves down the surface of the ground. This was surprisingly difficult. Moreover, the presence of roots from nearby trees meant we had to cut, as well as dig, our way around. Even though Hokkaido was so much cooler than Tokyo, the heavy work meant that you would become drenched in sweat almost instantly. Some consolation for my efforts was granted when I managed to uncover a stone that may have been part of a hearth structure.

► Day 12 – 10th August

During the first part of the day we visited a shell midden. I was surprised that such a huge amount of shells had been disposed of in this one place. Oyster shells made up the overwhelming majority of the shell midden. I couldn't help but feel that the people who created this midden were eating pretty well.

Later, we were able to visit the Tokoro Chashi site. Agricultural practices in the area mean that archaeological materials are often brought up to ground-level with the result that potsherds and pieces of obsidian can easily be picked up of the ground. Before I joined this program I imagined that prehistoric artefacts were only excavated after strenuous digging, indeed this had been the case on my very first experience of excavation the day before, so to be able to pick ancient relics up of the ground was truly surprising.

Following this we returned to the excavation that we had started the day before. In addition to the fact that it had become noticeably cooler than the day before, the feeling that I had become more familiar with the process helped me enjoy my second day of excavation. Even though I wasn't able to find anything, I couldn't help but feel satisfied with the fact that, even in a small way, I was actually taking part in a planned, university-organised excavation.

► Day 13 – 11th August

In the morning we concentrated on cleaning the objects found at the Tokoro Chashi site. According to Dr Kumaki, it is important to wash and process finds as soon as possible.

Following this activity we participated in group work. As the Japanese participants we had to give a presentation, in English, explaining aimed at encouraging an international audience to take an interest in Japanese archaeology. Our presentation attempted to take a unique approach to the theme. We started by introducing the Yayoi period, which was then followed by an explanation of the Jomon period and the archaeology of Hokkaido. In contrast, the international students, who won managed to secure the vote of the judges, introduced each period in chronological order and also touched upon the archaeology of Hokkaido. The experience encouraged me to further improve my English skills.

Tokyo part

► Day 2 – 31st July

The morning focused on group work with the aim of giving a short presentation on Japanese history in English. With the help of the teaching assistants I felt that not only did the international students benefit greatly from this session, but my own understanding of Japanese history was also furthered.

In the afternoon we visited the University of Tokyo's Archaeology Department's collection. I could never have expected that such a treasure trove of artefacts could be hidden away in a quiet corner of the campus which I often pass through without second thought. While acknowledging the difficulty involved in looking after such a large quantity of valuable cultural artefacts, I couldn't help but feel that they really should have been more open to the public in some way or another.

► Day 3 – 1st August

We visited the Intermediatheque. One simply cannot help but be struck by the beauty and atmosphere of academia that fills this extraordinary space. I was filled with pride as a student of Tokyo University when I felt the sheer passion of the forerunners of my university whose efforts to further their knowledge by accumulating fascinating objects from throughout the world was displayed vividly as the subject of this exhibition.

Later in the day we visited the Imperial Palace. I enjoyed taking the opportunity to actively explain elements of the city's past to the international students using materials I had gathered in my spare time. Following this we had the opportunity to see a small exhibition in the subway of Ichigaya station. A reconstruction of part of a wall, together with findings from archaeological work in the area was displayed alongside a map of the area during the Edo period. It was interesting to experience an exhibition attempting to bring archaeology into people's ordinary lives. To hear that similar exhibitions were also taking place in a number of other major cities throughout the world gave me a sense of Tokyo as a truly international city.

► Day 4 – 2nd August

Our day was divided into visits to the National Museum of Nature and Science and the Tokyo National Museum. We explored the museum in small groups together with Prof Shitara. We were all quite struck by our guide's passion for archaeology which undoubtedly stimulated our own curiosity and enriched our experience of the exhibitions.

► Day 5 – 3rd August

At the National Museum of Japanese History we were able to visit a unique exhibition where lively academic debate and cutting-edge research on the definition of "Yayoi culture" was being presented to the public in an accessible way. Through this exhibition I learned that what we are inclined to consider as common knowledge is often, in fact, the outcome of hard-won scholarly dispute and therefore must always be open to debate.

► Day 6 – 4th August

On day five of the Summer Program we visited a couple of archaeological excavations taking place on the University of Tokyo's Hongo campus. I was surprised that the places that I had considered to be nothing more than the site of construction work were in fact archaeological sites. We then visited the Archaeological Research Unit where we experienced the new technology being developed as a result of close coordination between engineering and archaeology, business and academia.

► Day 7 – 5th August

In the morning we took part in a workshop with the aim of learning how to make *takuhon* rubbings of excavated pottery.

Through the effort involved in this careful process I couldn't help but feel some attachment for these seemingly plain bits of pottery.

Hokkaido part

► Day 8 – 6th August

The flight from Haneda to Memanbetsu was my very first experience of travelling on a plane. Travelling by plane may have been a very ordinary experience to many of the other participants on this program, but for me personally it was a significant event. While it was certainly a little intimidating at first, the presence of other participants, whom I had gotten to know well through the first week of the program, was greatly reassuring. Having arrived in Hokkaido I was struck by how different the scenery was from Tokyo. One of the international students delighted at how it reminded him of his own hometown in Germany, leading us to share stories about the nature and farming in our own hometowns.

► Day 9 – 7th August

In the morning we received an introductory lecture on the history of Hokkaido. As I had only very little knowledge of the Epi-jomon, Okhotsk and Satsumon cultures, this introductory lecture was very useful and would allow us to make the very most of our later fieldwork experience.

Following this we visited the Tokoro Gallery of Archaeological Finds. I had heard much about the customs of this region, including the bear ritual observed by Ainu people. Through the exhibitions provided at this museum, together with the explanations given by specialists working with the Summer Program, I discovered that the bear ritual is no longer observed and that much of the culture of these northern ethnic minorities has disappeared.

We then visited some reconstructions of pit-dwellings. While these dwellings were incredibly humid, full of insects and certainly far from comfortable, it was interesting to note the ingenuity of local peoples who in contrast with their Honshu equivalents made use of wooden planks as a kind of platform to rest on.

► Day 10 – 8th August

In the morning we took part in a hands-on workshop where we made our own *magatama* beads. In the afternoon we visited an abandoned elementary school that had been turned into a local history museum. Both the building itself, together with the collection of Showa era tools and equipment gave the impression of a space stuck in time. I couldn't help but feel that these fascinating artefacts were being wasted with no specialists to work on preserving or exhibiting them.

Day 12 – 10th August

The first part of the day was dedicated to a continuation of the archaeological excavation started the day before. In the afternoon we visited a forest full of the traces of ancient pit dwellings. It is a particularly notable characteristic of this region that archaeological sites are dotted throughout the area and the everyday lives of ordinary people take place in curious juxtaposition with the presence of ancient ruins.

Following this we visited the Tokoro Chashi, an Ainu fortress. When asked to collect archaeological materials from the nearby area I was certain that such an obvious place would surely have been exhausted of any artefacts, however a truly surprising amount of stone tools and pottery fragments could easily be picked up from the surface of the ground.

► Day 13 – 11th August

We spent the morning learning how to clean and record the stone tools and potsherds we had collected at the Tokoro Chashi. Following this, we split up into groups and began teamwork. As the Japanese team we had to give a presentation

aimed at introducing Japanese archaeology to an international audience.

Reflections:

Over the course of this program we have had the opportunity to get up-close to artefacts; hear about findings, problems and ongoing controversies in archaeology from specialists in the field; visit excavation sites and get a real taste for the appeal of archaeology.

One thing that surprised me during this program was witnessing the way in which archaeology and society meet at a great many levels. This experience has been the first, and probably the last time I will really be able to engage with archaeology. However, by discovering the sheer number of archaeological sites all over Japan, together with the fact that it is possible to experience the findings of recent archaeological work in the form of galleries and books, I have also realised that there are many ways of engaging with archaeology without devoting one's self to specialist study. I strongly believe that this program will not simply have been a glimpse into a far-off world of archaeology, but that it will continue to make me aware of the presence of the archaeology that surrounds us. Moreover, I believe that this awareness will enrich my life as a student, and, once I leave university, as a working adult.

Furthermore, this program will stay with me through my memories of the people I have met and the experiences we shared. The teachers and teaching assistants participating in the program did not only stimulate interesting and insightful conversation, they also displayed an attentiveness and care that will serve as a model to all of the participants. Over the course of our two weeks living together I have made irreplaceable friends. All were endowed with curiosity, knowledge, discussion abilities and personality, making them wonderful partners throughout the program. I would like to end by expressing just how grateful I am to the teaching staff, office staff, teaching assistants and all those who I have had the opportunity to meet over the last two weeks.

Tokyo part

► Day 1 – 30th July

With the intention of breaking the ice between Japanese and international students, we visited nearby Asakusa. As a student living in Tokyo I have frequently visited the Asakusa area; however, the engaging explanations given by Mr Yuzawa, our teaching assistant on the program, encouraged me to view these familiar settings from the entirely new perspective of archaeology.

► Day 2 – 31st July

The first part of the day was devoted to an introductory lecture on Japanese archaeology given by Prof Shitara, which was then followed by a short group activity. In the afternoon we were lucky enough to visit the University of Tokyo's Archaeological Department's collection.

The group work required that we give a short introduction, in English, on the characteristics of the "Satsumon culture", unique to Hokkaido. As the only Japanese member of my group I felt that there was an expectation for me to lead the group with some prior knowledge on the subject, but I actually had little to no knowledge at all about the prehistory of Hokkaido. Fortunately, Prof Shitara was more than willing to provide thorough explanations to even the most basic questions. Thanks to Prof Shitara's assistance I was able to get a better understanding of Jomon and Satsumon culture and, moreover, I felt a greater curiosity and excitement for the museums we would visit later in the week.

Later in the day we visited the University of Tokyo's Archaeological Department's collection. It was exciting to be able to see the artefacts displayed in this inconspicuous part of the campus up close and personal.

► Day 3 – 1st August

The first part of the day was spent visiting the Edo-Tokyo Museum. While I was certainly impressed by the many incredibly detailed models and reconstructions exhibited in the museum, I most strongly felt the purpose and significance of this Summer Program when we took a look at some of the larger objects displayed outside of the museum itself, including finds from the Shiodome site. The significance of these somewhat obscure exhibits would be difficult for an ordinary visitor to grasp; however, thanks to the very thorough explanations given by the teaching assistants I was able to get a better understanding of the historical importance of these objects. This experience of noticing and learning about things I wouldn't ordinarily notice was a particularly significant part of my experience on this Summer Program.

In the afternoon we then moved on to visit the Intermediatheque. Of all the museums that we visited this museum certainly left the strongest impression. I'm ashamed to say that I have often passed through the Tokyo Station area without at all knowing that such an interesting museum was just around the corner. At this museum all manner of objects belonging to the University of Tokyo were thoughtfully and evocatively exhibited. While most museums are inclined to divide and categorise objects, this exhibition, in emphasising a variety of objects from various academic disciplines, gave me a glimpse into the wide scope of research taking place at the University of Tokyo.

► Day 4 – 2nd August

On Day 4 of the Summer Program we visited both the Tokyo National Museum and the National Museum of Nature and Science.

I had visited both of these museums in the past, but I felt that Prof Shitara's insightful explanations really allowed me to get the very most out of these museums and to understand the deeper significance of the displays.

Later in the day we had the unique opportunity to visit the Hamarikyū Japanese Garden with the teaching staff and teaching assistants. Again, I have often visited Japanese gardens in the past, but the rare experience of making a visit with archaeological specialists brought entirely new elements of the garden to my attention.

► Day 5 – 3rd August

The first half of the day was spent at the National Museum of Japanese History. Visiting this museum was an incredibly worthwhile experience. It was greatly satisfying to experience exhibitions that dispelled my doubts and questions with an array of comparative historical perspectives, up to date theories and interesting analysis. We were also able to visit a cutting-edge exploratory exhibition based on the controversy surrounding the definition of “Yayoi culture”. The exhibition encouraged us to recognise that archaeological sites can be the subject of many different interpretations. By giving us a further insight into the very specific challenges that are intrinsic to the discipline of archaeology I felt the real value and significance of the Summer Program itself. Later in the day we visited a reconstructed Kofun, an experience that was quite different from the lectures and exhibitions that we had visited up until this part of the program. Again I felt the great benefit of being able to visit this site with the specialist information that Prof Shitara was able to provide at each stage.

► Day 6 – 4th August

In the first part of the day we visited two archaeological excavations taking place on the University of Tokyo’s Hongo campus. I could never have imagined that an archaeological excavation could be taking place in such close proximity to the site of my everyday campus life.

At the Archaeological Research Unit we learned about how archaeological sites were being conserved and recorded using new, cutting-edge technology. We are often given the opportunity to view reconstructions of ancient sites created using a mixture of archaeological information and computer graphics. However, it was a particularly unique experience to hear, from a professional, about the way these reconstructions are produced, the problems that accompany large-scale projects and the technology that operates behind the scenes of archaeological research.

► Day 7 – 5th August

On our final day of the Tokyo part of the Summer Program we learned how to accurately record archaeological finds while also learning how to create our own *takuhon* rubbings. Through this process we were given an insight into the difficulty that accompanies the creation of the kind of archaeological literature that I had looked at over the duration of the Summer Program without as much as a second thought.

Hokkaido part

► Day 9 – 7th August

The first part of the day focused on Dr Kumaki’s introductory lecture explaining the Satsumon culture. Following this we toured the nearby facilities and museums. The second part of the day involved a visit to some reconstructed pit dwellings.

I was particularly impressed by these reconstructed pit dwellings. As the natural environment in this region is particularly rich, it was possible for us to see and compare the different remains of cumulative pit dwelling settlements that formed over time, giving us the rare experience of being able to visualise historical changes.

► Day 10 – 8th August

The first part of the day involved a workshop where we made our own *magatama* beads. In the afternoon we participated in another similar hands-on workshop where we attempted to reconstruct pots using potsherds.

The afternoon session, in particular, gave us a real insight into the effort that is required in order to reconstruct the pots that we had seen displayed in exhibitions earlier on in the program. Moreover, the experience of watching Dr Kumaki accurately point out stylistic features belonging to the same type of pot from the seemingly unsolvable puzzle of potsherds that lay before us made me recognise, acutely, the comparative difference in the level of information I, as an amateur, was able to extract from these objects. At the same time, the experience gave me an insight into the value of research and knowledge of artefact typologies.

► Day 11 – 9th August

On the eleventh day of the Summer Program we were finally able to take part in excavating the Oshima site. The experience of taking part in an archaeological excavation was my foremost motive in taking part in the Summer Program, but, at the same time, it was also my foremost source of apprehension. It was with this combination of nervousness and expectation that I began excavation. I was concerned that, as an amateur, I would simply get in the way of the excavation process, or damage a precious archaeological site. However, thanks to the meticulous guidance provided by Dr Kumaki and accompanying teaching assistants, together with the careful planning of the program itself, I was able to thoroughly enjoy my first experience of archaeological excavation. Through the process of steady trowel-work I was able to get a real insight into the kind of physical endurance required by those who tackle archaeology. At the same time, by focusing on the changes of the soil as I was digging, I also felt the great novelty of experiencing, first-hand, the accumulation of history present in the strata of the soil. Furthermore, through the experience of excavation I also felt the significance of the difference between myself, an amateur, and Dr Kumaki, who not only made light work of the digging, but could also accurately point out the various kinds of soil strata we could expect to find.

► Day 12 – 10th August

At the beginning of the day we continued to work on the excavation that we had started the day before. Later in the day we visited the Tokoro Chashi.

This was our second day working on the excavation and I could feel that my abilities had developed, in fact I surprised myself with just how familiar I had become with both the trowel and the digging technique. Even though I certainly felt the urge to continue digging; on the other hand, excavation was also incredibly heavy physical work. Upon reaching my own physical limit I couldn't help but be in awe of archaeologists who continue this work for weeks on end.

Our visit to the Tokoro Chashi site was also a particularly valuable experience. The site was just one part of a privately owned piece of land, virtually rubbing shoulders with a nearby house. In the vicinity of the Chashi pieces of obsidian and pottery littered the ground, meaning that anyone could easily discover a piece of the past. The delight of being able to discover an ancient artefact myself for the very first time is truly difficult to put into words.

► Day 13 – 11th August

The first part of the day was devoted to processing and recording the finds that we had made at the Tokoro Chashi site. Through this experience we ended the Summer Program having accumulated an understanding of each step in the process of archaeology, from excavation to recording through to exhibition. Over the course of each individual experience we have had the opportunity not simply to look at artefacts on a screen in a lecture, or through a glass cabinet in a museum; instead, we experienced real, excavated objects and were able to touch and thoroughly observe them. I cannot imagine that I will be granted such a unique and irreplaceable experience in the future, but I will not forget the excitement that I have felt at each stage of learning more about archaeology. For this reason I give my thanks to the University of Tokyo, the Sainsbury's Institute for the Study of Japanese Arts and Cultures and to all those involved who made this experience possible.

東京



常呂





まとめと今後の展望

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文学部として初めての試みであったサマープログラムが、無事終了した。準備を開始したのが4月末だったこともあり、おりから来日していたイーストアングリア大学の松田陽先生（本学文学部出身）に急遽実施担当をお願いすることから始め、セインズベリー日本藝術研究所との交渉、プログラム内容の確定と担当教員・事務体制の設定、文学部およびセインズベリー日本藝術研究所のホームページでの参加者公募等の基本的な準備を終えたのは6月のことであった。休む間もなく、フライト・ホテルの確保、スケジュールの詳細の詰め等、全てがほとんど初めての経験の中、まさに「走りながら考え」、実施にこぎ着けた。

さまざまな現地体験を共有しながら国際交流の実を肌で感じ取ってもらうことを第一の目的とする本プログラムでは、7月30日から8月13日の15日間、東大生と外国からの参加学生を区別せず、全期間ホテル（東京上野）や学生宿舎（常呂）で同室してもらった。常呂実習施設での朝晩の食事は、日欧双方の学生による自炊とした。座学・実習はもちろん、日常会話は全て英語が基本である。ベジタリアン問題等様々な小さな問題はあったが、参加者レポートにもある通り、参加学生にはきわめて好評であったと自負している。常呂での発掘実習に、少し閉口した学生もいたようだが。

本プログラム全体の基本は、主として考古学と文化資源学に関する学習においたが、前半の東京の部では、ひろく日本文化全般にも目配りできるように、遺跡調査現地の見学や考古学実習と合わせて、東京および周辺地域の各種博物館等の施設見学を充実させた。猛暑の中、イギリスから来た外国人学生には徒歩での移動はこたえたかもしれないが、これも日本である。そのかわり、歌舞伎座の幕見観劇や、フリータイムでのカラオケ、メイド喫茶という日本の誇るサブカル体験は、外国人学生にはすこぶる好評であった。後半の常呂には人文社会系研究科附属常呂実習施設があり、一転して涼しい気候の中で、北海道の先住民文化の学習を目的とした講義、遺跡の体験発掘、博物館での体験活動や地域博物館の社会連携活動等を实地に学んでもらった。道東沿岸という地の利を活かした海産物を堪能してもらうこともできた。

現在セインズベリー日本藝術研究所と東大文学部との間で、部局間協定を締結する手続きを進めており、本報告書が刊行される頃には、調印を終え発効しているはずである。来年度から4年間の計画で、日英間の本格的な学生の相互交流を開始するが、本プログラムもその一環として継続される。来夏のプログラムでは、十分な準備期間を確保した上で、より一層の充実を図りたい。

末筆ながら、参加・担当・協力いただいた全ての教職員・TA・関係者の皆様に深謝いたします。

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平成26年度
文学部夏期特別プログラム
(報告書)

編集発行 東京大学大学院人文社会系研究科・文学部
〒113-8654 東京都文京区本郷7-3-1
発行日 2015年1月5日
印刷 三鈴印刷株式会社



東大文

<http://www.l.u-tokyo.ac.jp/>

