A Trial Theory on the Formation of the Aynu Culture:  
On the Prestige Goods or the ikor such as Treasures  

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H. WATANABE (1992) reported that if it can put the history of chashi upon the history of treasure, it will be enlightend a way to understand the social meaning of chashi through the relation of the social structure between the chashi and the treasure. And he considered so that the treasures are inducements or a purpose of the struggle, both the treasures and chashi are the constructed element of “battle complex” in aynu.  

In this paper, I consider the prestige goods or the ikor such as treasures that are the sword, the lacquer ware and the tamasy (the necklace consisting of glass balls) and so on, from Satsumon period to Modern Age.  

K. YAMAURA (2000) introduced the trade as action at a distance by C. Renfrew. It is from Mode 1, the direct approach, to Mode 10, the trade at the barter port. And he arrived at the conclusion that there is Mode 4 in Epi-Jomon period and Mode 8 or 9 in Satsumon period. At present, this study of the prestige goods or the ikor such as treasures will give the data for searching the trade as action at a distance in aynu society.  

The materials of Satsumon Culture (Fig.3)  

There are some bronze bowls excavated at Biratori Town, Eniwa City and Kushiro City in Hokkaido from about 10th century to 12th century. In these materials, Sahara bowls from so-called Korea Peninsula are including. And a bronze mirror, Koshu(Hu-zhou)-kyo, found at Zaimokucho site in Kushiro City from Sekko-sho (Chekiang) in China, it may be 12th century. These kind of remains are of Continental origin. Another special material is lacquered bowls from Honshu found in Sapporo City and Kushiro City from 10th century to 13th century. In Yoichi Town, two bronze bells (taku) produced from China are found in a grave pit. And so two bronze portions of belt (katai-kanagu) are found in same Yoichi Town, these goods may be from Honshu.  

The materials of Okhotsk Culture (Fig.4)  

It is a well-known fact that the iron and bronze artifacts from Mohe or Tongren Culture and Jurchen Culture in the basin of the Amur River and the Maritime Province of Siberia are found in Okhotsk Culture. There are the bronze portions of belt, the bronze, copper and tin bells (taku and suzu) and iron hallerds and so on found in Eshashi Town, Tokoro Town, Abashiri City, Nakashibetsu Town and Nemuro City.  

The peoples of Okhotsk Culture obtained some remains from Honshu as well as many metal artifacts
from of Continental origin. For example, the Warabite-tou which is the sword with bracken like handle, are found in Esashi Town, Abashiri City, Tokoro Town and Rausu Town.

The materials of so-called Middle Age and Modern Age (Fig.6 ~ 12)

Figs.6 and 7 are the Japanese helmets made of iron and bronze found in Rumoi City, Fukagawa City, Biratori Town, Sapporo City, Kushiro City, Rikubetsu Town, Shizunai Town and Atsuma Town. The end of hoe-like materials (kuwassaki) made of iron and copper are Figs.8 and 9 found in Kuriyama Town, Shakotan Town, Yakumo Town, Sapporo City, Shizunai Town and Biratori Town and so on. It was recorded in the old documents of Edo era that these artifacts were the treasure named kira-us tomi-kamui, the god of treasure with horn, in ayu society.

Another archaeological remains are the bronze mirrors showed Figs.10 and 11. Most of the mirrors are excavated from the grave pits of the Middle Age, and the greater part of the mirrors are made of Japan origin. Whenever the dress up time, ayu women wear the tamasay, the necklace consisting of glass balls, and the sitoki, the mirror or the disk made of metal hanging down the lower end of the tamasay. That is a matter of course the tamasay and the sitoki are the treasures in ayu society. In referred to the Fig.11 ~ 16 ~ 18, the brass or bronze disks like the sitoki are found from the ayu grave pits in Akan Town, Setana Town and Nemuro City.

Besides, the special artifacts at least I regard them as the prestige goods are found. For example, Fig.11 ~ 20 ~ 31 found in Tokoro Town, Biratori Town and Chitose City are the iron coil-like remains which are probably from of northern peoples origin like as shaman's belt. Fig.11 ~ 32 ~ 34 found in Biratori and Tokoro Town are the small bronze portions and the origin may be Mohe and Jurchen Culture in Siberia. In these bronze portions, a example of Fig.11 ~ 34 found in Tokoro Town belongs to Okhotsk Culture.

Fig.12 is the white porcelains of Honshu origin which were excavated at Katsuyama-date site in Kaminokuni Town. The symbolic mark is notched out of the bottom of these plates that resemble closeley the mark of itokpa, the mark of ancestor, or the mark of sirosi, the sign of owner, in ayu society. The ayu peoples have been living in the Katsuyama-date may think these porcelains as the prestige goods.

Concerning the trade of archaeological materials, a lot of the prestige goods or the ikor such as treasures excavated at Menashidomari site in Eshashi Town of Okhotsk Culture, Moyoro site in Abashiri City of Okhotsk Culture and Ohkawa site in Yoichi Town of Satsumon Culture, Middle Age and Modern Age. So these three archaeological sites may be main barter ports of trade from Satsumon period to Modern Age.

In this connection, we can find that the prestige goods are placed on chashi in the old documents of Edo era, and around the ikor many plunderer exist in ayu legends. For example, the name of topattumi (a thief), ikasitumi (a group robbers) and ikkatumi (a ruffian) appear at the main area of Hidaka, Tokachi, Kushiro and Nemuro district. Thus, it can be said that there is a possibility that a study of the prestige goods or the ikor make clear the process of a formation of the Ayu culture. We should treat these archaeological remains more carefully.