Fuyu and Woju Viewed from an Archaeological Perspective

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Fuyu was an ancient state that appeared around the area of Jichang. In this paper, the author shows that the antennae-type bronze swords that first appeared in the Jichang region in the 5th century B.C.E. were the result of cultural contact among the peoples from the Hulunbuir plains on the other side of the Daxingan Mountains from the Neng River to the Mongolian Plateau, and that they belonged to a northern bronze culture that was established independently from Liaoxi. The author also identifies changes and developments in antennae-type bronze swords based on a chronology for Liaoning-type swords and narrow swords, the type used for the body of the sword. It was found that these swords were distributed from the Jichang region to the Korean Peninsula. The IIc-type antennae-type iron sword from the 2nd century B.C.E. and the antennae-type V-type iron sword dating from the 1st century B.C.E. are distributed in the Jichang region only, and developed as iron swords that symbolized the Fuyu at the time when Fuyu became politically united. The author also made a study of Laoheshen funerals that took place at cemeteries dating from the 1st century B.C.E. through to the first half of the 1st century C.E. Using the differences in rank based on the composition of funerary items that have a correlation to grave area and the number of funerary items, the author extracted four different ranks (A, B, C and D) and their subtypes. By verifying the grave distribution for each type of funerary item, the author identified a distribution of three clusters of cemeteries. That is to say, the existence of a relative difference in the ranks of the groups emerged in order from the southern cluster to northern cluster to the middle cluster. The A1-type cemetery for those of the highest rank who had prestige items such as helmets, Han mirrors and ‘fu’ cooking vessels was a male cemetery consisting of three graves, which occupied a certain position within the southern cluster. We may assume that society evolved, to one that buried couples together with the male taking precedence, to a patriarchal society, based on archaeological evidence that buried females and males together but in different pits. A1-type graves are those of clan chieftains. A patriarchal society developed based on patrilineal descent and the differences in rank of the clan units are evident from the southern, northern and middle clusters. We may speculate that the royal family located in Jilin stood at the apex of this hierarchical structure for these clan units. From the existence of the Dongming myth detailing the clan's primogeniture confirmed to date from the 1st century C.E, it is possible that by this stage,
if not earlier, sovereignty had already been established. Given the hierarchical relationships at the Laoheshen cemetery and the existence of V-type antennae-type bronze swords, the establishment of sovereignty in Fuyu most likely goes back to the 1st century B.C.E.

In terms of archaeology, the culture of Woju is comparable to the Krounovka culture. Sub-typing pottery chronology for Krounovka culture revealed that wall furnaces gave way to tunnel-shaped fire pits with linear flues, which then evolved into standard tunnel-shaped fire pits. Thus, the author demonstrates that it is possible that the origin of heating systems such as the kang lies in the wall furnaces found in Krounovka culture. The author also explains that the spread of this sort of heating to surrounding areas and then further to the Yeongdong, Yeongseo and then the Yeongnam regions of the Korean Peninsula, possibly had an effect on some pottery types as well. The author concludes that a contributing factor to this sequence of cultural influences was the progression southward of Pol'tse culture that occurred around the beginning of the Christian era.

Keywords: Fuyu, antennae-type bronze sword, Woju, Krounovka, kang