

**Nalanda-Sriwijaya Centre Archaeological Field School**

**30 May – 17 June 2013**

**LECTURE ABSTRACTS**

**30 May 2013**

***Ceramics and Southeast Asian Archaeology***

John N. Miksic (Institute of Southeast Asian Studies / National University of Singapore)

Dr. Miksic will give a brief summary of the development of ceramics in Southeast Asia and the different ways ceramic archaeology contributes to the study of Southeast Asian technology, art, social structure, and economy. He will then focus on the development of kiln technology in Cambodia and indicate the importance of the forthcoming project at Cheung Ek where the field school participants will excavate a kiln.

***Art of Angkor: Monuments and Their Dating***

Kwa Chong Guan (Nanyang Technological University)

Kwa Chong Guan will take the audience through the exploration and study of the monuments of Angkor, and the challenge of dating the sites using the study of styles. He will talk about the method of dating material culture by style changes created by Philip Stern in the late 1920s. Stern's method has been used by French and other scholars, P. Dupont, J. Boisselier, and M Bernstein among others, until today.

2<sup>nd</sup> June 2013

***Death-Rebirth in Khmer Culture***

Ang Choulean (Royal University of Fine Arts)

For many cultures, it appears commonplace to talk about death and rebirth as intimately linked one to another, even as infinite cycles of lives if one considers Indian or « Indianized » cultures.

There is then no point for me to stress this well-known conception, but my aim here is nevertheless to illustrate it by some practices, especially through funerals, the essential junction point bringing death to life. The reason is that through funerals, an iconographic theme emanates— a monster's head called *Reabu*—which helps explain the meaning of ancient Khmer monuments.

***Current situation on cultural management of Cambodia***

Heng Sophady (Ministry of Culture and Fine Arts, Cambodia)

From the perspective of the Royal Government, Cambodia has seen significant developments in term of cultural heritage management during the almost 20 years that have passed since the enforcement of cultural heritage protection law in 1996. However, there is still a vast amount of work to be done to increase awareness of heritage issues in this country. In terms of sustainable heritage preservation, action has been taken on a number of fronts. There are, however, still many key issues to consider including the development of cultural policies, law enforcement measures, development of education and public knowledge, creation of a national cultural property inventory and strengthening greater national, regional, and international cooperation. A scarcity of funds for cultural projects and lack of technically qualified personnel mean progress is slow. With respect to the UNESCO conventions, and building on the existing law for the protection of cultural heritage, the Royal Government of Cambodia has recently increased the efficacy of national legislation and entered into various bilateral agreements requesting countries to impose import restrictions on cultural property and take appropriate action against illegal export.

Although a number of measures and guidelines regarding this issue are in place and progress has been made, more needs to be done and Cambodia needs assistance to establish effective measures for the preservation, conservation and protection of its heritage.

## ***Teanh Prot or “Tug-of-War” in Khmer Culture***

Siyonn Sophearith (Royal University of Fine Arts)

“Tug-of-war,” as it is commonly known in English, is a very common game, played world-wide. In some countries, it is a pure contest of strength between two teams, whereas in others, it connotes with socio-religious significance; and it is played only during specific ceremonial occasions. In Cambodia, the tug-of-war, which is known in Khmer as *teanh prot*, is played during the traditional Cambodian New Year celebrated in mid-April and during *chlong chet*, a rice associated ceremony, which is performed shortly after the New Year. Although it is played along with other traditional games such as *bos angkonh* or *chol chboun*, *teanh prot* proves to be one of the most important games played nationwide. Every Cambodian has experience playing or at least watching the game. Its popularity and prevalence in Cambodia indicate its centuries-old cultural background rooted in Cambodian agrarian society. This presentation will focus on historical background and socio-religious significance of this important ritual game in Cambodian culture.

**4 June 2013**

## ***Research and Conservation Work at Sre Ampil Archaeological Site***

Phon Kaseka (Royal Academy of Cambodia)

No abstract submitted.

**5 June 2013**

## ***Archaeological Method Applied to Cambodian Archaeology***

Heng Piphah (University of Hawai'i at Manoa)

This topic will explore different methodological approaches to understand subsurface artifacts in Cambodia. Different type of sites require slightly or entirely different methods dependent on what kind of questions excavators are going to explore. Sites from Angkor region, Kampong Cham, Banteay Mean Chen and Kandal will be used to illustrate this topic.

**11 June 2013**

## ***A Tale of Two Capitals: Strange Parallels Between Bagan and Angkor***

Goh Geok Yian (Nanyang Technological University)

No abstract submitted.

**12 June 2013**

## ***Digging Singapore***

Lim Chen Sian (Institute of Southeast Asian Studies)

No abstract submitted.