Introduction

For the 2007 FY (Fiscal Year), there are two items worth noting not only for Kofun period research, but more broadly as trends for Japanese archaeology as a whole. One is the dismantling and conservation project for the Takamatsuzuka\(^3\) tomb, and the other is the partial realization of on-site inspections of tombs under the care of the Imperial Household Agency as imperial mausolea. The murals of Takamatsuzuka had been contaminated by mold and were in need of conservation, and in the end, the stone chamber was dismantled under the nation’s gaze, with step-by-step coverage of the process. The dismantling was completed without mishap, and conservation of the murals by the Agency for Cultural Affairs is planned for approximately the next ten years. Regarding the imperial mausolea, an on-site inspection was held of the Gosashi\(^4\) tomb in Nara prefecture, with access to the first terrace of the mound. The inspection provided new data including the confirmation of rows of \textit{haniwa}\(^5\) ceramics, bringing a variety of issues out in relief. It is hoped that inspections will be conducted continually in the future, through cooperation between the Imperial Household Agency and the academic associations involved.

FY 2007 also saw the publication of vast numbers of reports, books, and articles on the Kofun period alone, and while there are too many to cover comprehensively here, the author will strive to grasp the trends of Kofun period research for the year as a whole from the literature he has been able to examine.

\(^1\) [\textit{Trends in Japanese Archaeological Research, 2007}, is a partial translation of “Nihon kōkogaku kenkyū no dōkō” 日本考古学研究の動向, in \textit{Nihon kōkogaku nenpō 60 (2007 nendoban)} 日本考古学年報 60(2007年度版) [Archaeologia Japonica 60 (2007 Fiscal Year Issue)] (Nihon Kōkogaku Kyōkai, 2009), pp. 1-68. This essay appears on pp. 41-49, under the Japanese title “Kofun kenkyū no dōkō” 古墳研究の動向. It was translated by Walter Edwards, and published by the Japanese Archaeological Association (Nihon Kōkogaku Kyōkai 日本考古学協会) online in 2011. To streamline the text, characters for Japanese names and terms, and bibliographic information for citations have been placed in footnotes. When an English translation of the name of an organization or publication (or symposium, etc.) is supplied by the party responsible, this is used with minimum changes in capitalization etc. to conform to the style followed by \textit{Trends in Japanese Archaeological Research}. Romanized names of individuals are given with the surname followed by the personal name.]

\(^2\) 辻田淳一郎

\(^3\) 高松塚 (Nara prefecture). [Translator’s note: Information on this site is available on the website of the Japanese Archaeological Association. URL: \url{http://archaeology.jp/sites/2008/takamatsu.htm}]

\(^4\) 五神社 (designated as the mausoleum of Empress Jingū 神宮皇后)

\(^5\) 塚輪
1. General treatments

The trend for research subjects to become more finely subdivided, as a result of the increase in the amount of available information, is not likely to cease in the future. Accordingly, attempts at characterizing all of ancient society, or at reevaluating the premises and frameworks of research, are becoming increasingly important. In the year under consideration as well, there was significant discussion of frameworks used for thinking about Kofun period society. Taking the fifth through ninth centuries as its main focus, Hishida Tetsuo’s monograph on state formation in the Japanese archipelago approaches its topic from the perspectives of infrastructure and economic production. Within that period he takes the mid-sixth through mid-eighth centuries as the first half, and the mid-eighth century on as the latter half, of the era of the ancient state. Fully utilizing comparisons with historic materials, Hishida’s discussions, which make concrete examinations of change on the one hand from the tomb-building mentality of the fifth century to the focus on regional government offices and handicraft production from the seventh century on, and of methods of regional control including religious policies on the other, will probably serve as a new basic framework for future discussions of state formation in Kofun period research. From the standpoint of documentary studies, Sakaue Yasutoshi’s contribution may be said to have a shared perspective, pointing out the necessity of grasping and evaluating the actual conditions of each period, while taking the long temporal axis of the fifth to the twelfth centuries to include the transition to the Medieval period, in discussing the formation of the ancient state. Wakasa Tōru argues, through demonstrations of changes in Early and Middle Kofun period sites, tombs, and ceramics for a region peripheral to the slopes of Mt. Haruna in Gunma prefecture, that the advancement of Kofun period society was inextricably linked with developments in water management on the part of chiefs. Major points of difference from conventional thinking are his assertions that tomb construction itself was conducted in regions under development, as a result of the opening up of new lands and the introduction of colonizing groups, and that sites such as Mitsudera should be regarded more as facilities for ceremonies related to water management than as residential complexes of chiefs. There are plentiful hints here for thinking about what was really going on in the Kofun period, not only in the Kantō region but everywhere throughout the archipelago, including Kinki and the surrounding areas. Also, Matsugi Takehiko’s Rettō sōseiki (Chronicle of the

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8 椎名山
9 Wakasa Tōru 若狭徹, Kofun jidai no suiri shakai kenkyū 古墳時代の水利社会研究 (Research on Water Management and Society in the Kofun Period) (Gakuseisha, 2007).
10 三ツ寺 I (Gunma prefecture)
Archipelago’s Creation) discusses the start and development of the Kofun period within a long temporal axis extending from the Paleolithic through the Kofun periods. Within that framework, the systematic introduction of the perspective of environmental history should be noted. The process of the start of the Kofun period is reevaluated from the vantage point of the long cooling period extending from the Late Yayoi through the Kofun periods, after a peak of warming in the Middle Yayoi. Climate change within the Kofun period has received attention in recent years (as in articles mentioned below by Hōjō and others), and in contrast to conventional discussions from the perspective of historical materialism which stresses internal development, by treating environmental conditions on an equal basis with social and other factors, new evaluations of the start of the Kofun period may be possible.

Taking eastern Japan as its main field, Sakano Kazunobu’s monograph on pottery and its relation to Kofun period social structure makes a broad examination of issues ranging from the emergence of Haji12 ware and developments of ceramics derived from the Korean peninsula, to the production of Sue13 ware and roof tiles, and from the perspective of the gift-giving system sees the start of an epoch for the formation of the ancient state in the Middle Kofun period.14

Among scholarly articles, Kishimoto Naofumi offers the opinion,15 based on work such as the research on the Sakurai Chausuyama tomb in Nara,16 that a dual system of standards visible in the mounds of large-scale keyhole tombs is the product of a division of secular and sacerdotal leadership between parallel lines of rulers. In this case, rather than consisting of a combination of male and female monarchs, “it is basically considered to have been parallel lines of male kings,” seen as merging at the stage of the Imashirozuka17 tomb. Kawano Kazutaka, regarding tomb construction from the perspective of “royal graves,” argues for a change at the end of the Middle Kofun period from the construction of royal graves as loci for the consumption of traditional prestige goods unconnected with economic production, to a society in which prestige goods were produced and distributed for the purpose of tomb construction per se.18 Also, in examining political developments in the

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12 土師
13 須恵
14 Sakano Kazunobu 坂野和信, Kofun jidai no doki to shakai kōzō 古墳時代の土器と社会構造 (Pottery and Social Structure of the Kofun Period) (Yūzankaku, 2007).
16 Osaka Shiritsu Daigaku Nihonshi Kenkyushitsu 大阪市立大学日本史研究室 (Osaka City University, Department of Japanese History), ed., Sakurai Chausuyama kofun no kenkyū 桜井茶臼山古墳の研究 (Sakurai Tyausuyama Kohun: Surveying Investigation of a 3rd Century Burial Mound in Sakurai City, Nara Prefecture, Japan) (Osaka Shiritsu Daigaku, 2008).
17 今城塚 (Osaka prefecture). [Translator’s note: Information on this site is available on the website of the Japanese Archaeological Association. URL: http://archaeology.jp/sites/imasirozuka/index.html]
18 Kawano Kazutaka 河野一隆, “Kokka keisei no monyumento to shite no kofun” 国家形成のモニュメント
reigns of Yûryaku and Keitai, Yamada Shunsuke and Takamatsu Masafumi analyze respectively standards for *haniwa* ceramics on the one hand, and archaeological materials such as swords decorated with a gilt bronze twisted “rope” loop on the hilt, along with crowns and Owari type *haniwa* on the other.  

As a final note on general treatments, it is worth touching on discussion which has unfolded in recent years between Hôjô Yoshitaka and Ōkubo Tetsuya in the pages of *Nihonshi no hôhô* (Method of Japanese History). 21 As articles appearing in FY 2007, there are Ōkubo’s critique of Hôjô’s earlier presentation of his so-called “human sacrifice” theory, and Hôjô’s response. 22 While following in part Kondô Yoshirô’s discourse on the transition from an agricultural cult to ancestor veneration, and based on research results such as those of Wakasa mentioned above, Hôjô provisionally separates interpretation of tombs and their occupants from discourse which treats them as the burials of “chiefs,” and under the novel circumstances of developing new agricultural lands and introducing in-migrating groups during a long period of climatic cooling, regards the occupants of *kofun* not as the active subjects of an agricultural cult, but rather as the objects being offered therein. 23 With regard to this, from discussion he has developed previously, 24 and while approving of the treatment of the figure interred in the tomb not as “subject” but as “object” (terms used by Hôjô), Ōkubo argues that both burials of the tombs’ occupants and rites utilizing bronze bells should be treated as distinct from cults of

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19 尾張型埴輪


21 日本史の方法

22 Ōkubo Tetsuya 大久保徹也, “Hitomi gokû setsu’ hikan: Kofun to iu maïsô girei o yominaosu tegakari to shite” 「人身御供説」批判: 古墳という埋葬儀礼を読み直す手がかりとして (Critique of the “Human Sacrifice Theory”: As a Hint for Reinterpreting Mounded Tombs as Burial Rites), *Nihonshi no hôhô*, no. 6 (2007): 14-17; Hôjô Yoshitaka 北條芳隆, “Shuchû kara hitomi gokû e: Shiso tanjôsai toshite no zenpôkôenfun saishi” 首長から人身御供へ: 始祖誕生祭としての前方後円墳祭祀 (From Chief to Human Sacrifice: Rites of Keyhole Tombs as Rituals of Birth of the Founding Ancestor), *Nihonshi no hôhô*, no. 5 (2007): 76-81.; Hôjô Yoshitaka 北條芳隆, “Nôkô saishi to sorei saishi no kôsaku: Ōkubo Tetsuya shi no hihan o ukete” 廃祭祀と祖霊祭祀の交錯: 大久保徹也氏の批判を受けて (The Mixture of Agricultural and Founding Ancestral Rites: Taking Criticism from Ōkubo Tetsuya), *Nihonshi no hôhô*, no. 6 (2007): 15-18. [Translator’s note: Hôjô is not using “human sacrifice” (人身御供 *hitomigokû*) in the literal sense of the term, but rather to stress on the one hand that without concrete knowledge of the interred’s treatment in life, within the ritual complex represented by a keyhole tomb she or he can simply be regarded as the supplier of the corpse which is the ritual focus, and to argue on the other that the interred was regarded as giving his or her body in death as an offering to the earth deities to secure agricultural prosperity (“Shuchû kara hitomi gokû e,” pp. 76, 81).]

23 近藤義郎

This debate, taking Kondō’s arguments as basis while questioning the very logic of tomb construction, influences not just the study of tombs and settlements to begin with, but the foundations of Kofun period research itself, and future developments are keenly awaited. In addition, while it has not been taken up very much among recent trends, Hōjō’s query, presented in 2005, as to whether postwar archaeology has proceeded not in confrontation or conflict with the ancient chronicles, but rather by placing the Age of the Gods back in the Yayoi period and maintaining close affinity with the material from the account of Emperor Sujin27 on, is an extremely important perception of the present situation.28 Each and every researcher of the Kofun period should take this point seriously, as they will likely be asked to pursue their studies from now on while reconfirming their own positions in this regard.

From below, descriptions are made according to various research topics. The focus will mainly be on items in refereed journals, symposium collections, research reports, etc., but in addition, particularly among anthologies of articles published in FY 2007, there are many papers related to the Kofun period in the following: Kōkogaku ni manabu (Learning through Archaeology),29 Ōken to buki to shinkō (Monarchy and Weapons and Beliefs),30 and Chiiki/bunka no kōkogaku (Archaeology of Region/Culture).31

2. Tombs

Start of the Kofun period; Early Kofun

Many articles were seen concerned with the problem of how to regard the Kofun period from the long-term perspective of the process of state formation. Terasawa Kaoru places the selection of Himiko as ruler not in the latter part of the second but

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26 Translator’s note: Ōkubo is basically drawing a distinction between worship (祭祀 saishi) and magic (呪術 jujutsu). Whereas both involve contact with something superhuman, he likens worship to an ongoing “conversation” (対話 taiwa) with the superhuman other. While contemporary mortuary ritual may be seen this way, as part of an enduring relationship with the deceased maintained through a series of memorial rites and acts of veneration, he asserts there is no evidence for Yayoi or Kofun burials of later rituals being conducted on a regular basis. Hence ritual treatment of the corpse at a kofun was, like the interment of bronze bells, a single act of ritual manipulation, in the manner of magic. See Ōkubo, “‘Hitomi gokū setsu’ hihan,” pp. 7-8.]

27 崇神


29 Matsufuji Kazuto 松藤和人, ed., Kōkogaku ni manabu 考古学に学ぶ (Learning through Archaeology), vol. 3 (Dōshisha Daigaku Kōkogaku Shirōku Kankōkai, 2007).

30 Sugaya Fuminori 菅谷文則, ed., Ōken to buki to shinkō 王権と武器と信仰 (Monarchy and Weapons and Beliefs) (Douseisha, 2008).

at the start of the third century, based on chronological assessments from literary documents and archaeological phenomena, and posits as background the external factor of the political authority of the Gongsun. Hori Daisuke reviews on the one hand the emergence and development of the Wa hegemony as a single process extending from the start of the second to the third centuries. In a separate contribution, he discusses the development of regional authority in the Hokuriku area, from a perspective seeking state formation in the Yayoi period. Gina Barnes’s State Formation in Japan, while taking the period of full-scale state formation to be from the latter half of the fifth century on, discusses the development of a prestige goods system in the Early Kofun, as an element introduced into a peripheral region of the Chinese tributary system, in the Kinki region of the third and fourth centuries. Tsujita Jun’ichirō’s Kagami to shoki Yamato seiken (Bronze Mirrors and Yamato Polity in the Early Kofun Period) examines bronze mirrors from the Late Yayoi to the Early Kofun periods, arguing that at the same time a change was occurring from the circulation of fragmented mirrors to complete items, around the start of the Kofun period, inter-regional relations were rapidly reorganized to center on Kinki through the establishment of a system of prestige goods and its development. From an examination of movements of Kibi style pots, Tsugiyama Jun clarifies the transport routes from northern Kyushu to the Setouchi and Kinai regions, and the basic system of distribution centering on Yamato and Naka Kawachi in the Yamato river basin. Also, with regard to rites conducted on mounds involving vessels, Furuya Noriyuki’s Kofun no seiritsu to sōsō saishi (Mortuary Rites and the Emergence of Mounded Tombs) reviews vessel placements and relations among various traditions.

32 Terasawa Kaoru 寺沢薰, “‘Wakoku ran’ to ‘Himiko kyōritsu’: Sono jitsunendai to Higashi Ajia shiteki jitsuzō” (倭国乱と‘卑弥呼共立’: その実年代と東アジア史的実像), in Sugaya, Ōken, 2-15. 33 公孫 [Translator’s note: The family of Chinese military figures who set up a semi-autonomous domain incorporating the older Han commanderies of Lelang and Daifang at the end of the second century.]
38 吉備 39 瀬戸内 40 畿内 41 大和 42 中河内
for these items in the Yayoi and Kofun periods, from an examination of examples throughout the archipelago. Composed with burial facilities and grave goods, \textit{haniwa} and rites utilizing vessels are shown to be highly varied. Kawabe Hiroshi makes a reevaluation of the ceramics and their loci of recovery for the Tsuruo Jinja No. 4 tomb in Kagawa prefecture, showing its characteristics to be an arrangement encircling the mound, with large amounts placed at specific points. Yoneda Toshiyuki classifies items on the basis of their recovery locations, and shows the trends for each type of vessel. Mizuno Toshinori, in an examination of mounds yielding large ceremonial vessel stands, points out that developments in Yamato were closely linked with changes in the composition of grave goods in Kibi from the time of appearance of the Miyayama style.

At the joint research presentation session held by the Osaka Center for Cultural Heritage and the Chikatsu Asuka Museum, burial facilities were examined for every region and period over the span from the Yayoi to the Early Kofun periods, with a focus on vertical stone compartments for coffins. Okabayashi Kōsaku’s analysis of split-log wooden coffins examines their structure and external appearance, while dividing them into three basic types in terms of the structure of the butt end. Setotani Akira examines the positions of weapons placed as burial goods in principal tombs of the first half of the Kofun period for the Tajima region.

Apart from this, the regular meeting of the Tōhoku/Kantō Keyhole Tomb Research Society focused on actual conditions of large-scale round mounds and scallop-shell-shaped keyhole tombs in the Chūbu, Kantō, and southern Tōhoku.

\begin{itemize}
\item [44] Furuya Noriyuki 古屋紀之, \textit{Kofun no seiritsu to sōsō saishi} 古墳の成立と葬送祭祀 (Mortuary Rites and the Emergence of Mounded Tombs) (Yūzankaku, 2007).
\end{itemize}
regions. As for site reports, the Shiramizu Hisagozuka and the Shiota Kitayama Higashi tombs in Hyōgo prefecture, excavated by the Kobe Municipal Board of Education, contained grave goods in good states of preservation, and will likely serve as standard materials in the future. A newly discovered type of item, a triangular-rimmed mirror with Buddha and beast images, is reported for the latter tomb. A report was also published for the Kai Ōmaruyama tomb in Yamanashi prefecture, showing in concrete detail a burial facility with a dual structure of upper and lower components.

**Middle Kofun**

Beginning with a symposium on Middle Kofun period tombs in Kyushu, there was active discussion of the compositional elements and chronology of tombs of the Middle Kofun period. Noteworthy within this trend are publications on basic chronological data, and reevaluations made of these, for standard materials of the fifth century such as the Eta Funayama and Inariyama tombs, seen in the publication at the end of the previous fiscal year of a volume on Eta Funayama by the local authorities, Momosaki Yūsuke’s article making a chronological assessment of its contents, plus Sugisaki Shigeki’s examination of the ceramics recovered from the Inariyama tomb. With regard as well to fifth-century tombs of Great Kings,

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52 Zenki/chūki ni okeru ogata enpun no ichi to inu 前期・中期における大型円墳の位置と意味 (The Position and Meaning of Large-scale Round Tombs of the Early and Middle Periods), abstracts and materials from the Shirizu Dai 13-kaï, Tōhoku/Kantō Zenpōkōenfun Kenkyūkai Taikai シリーズ 第13回 東北・関東前方後円墳研究会大会, held at Niigata-shi Rekishi Hakubutsukan 新潟市歴史博物館 (Niigata City History Museum), 16-17 February 2008 (Sakura, Chiba prefecture: 2008).
55 Kyūshū-to ni okeru chūki kofun no sakentō 九州島における中期古墳の再検討 (Reevaluation of Middle Period Tombs on the Island of Kyushu), abstracts and materials from the Dai 10-kaï Kyūshū Zenpōkōenfun Kenkyūkai 第10回九州前方後円墳研究会 (10th Meeting, Kyushu Keyhole Tomb Research Society), held in Saitobaru, Miyazaki prefecture: 9-10 June 2007 (Miyazaki, 2007).
56 江田船塚 (Kagoshima prefecture).
57 桐原 (Saitama prefecture).
58 Kikusui Machishi Hensan linkai 葵水町史編纂委員会 (Kikusui-machi History Editorial Committee), ed., Eta Funayama kofun 江田船塚古墳 (Eta Funayama Tomb), a volume of Kikusui-machi shi 葵水町史 (Kikusui-machi history) (Nagomi-machi, Kumamoto-ken, 2007); Momosaki Yūsuke 桃崎祐輔, “Eta Funayama kofun ibutsugun no nendo o meguru yosatsu” 江田船塚古墳遺物群の年代をめぐる予察 (Preliminary Observations on the Age of Artifacts from the Eta Funayama Tomb), in Sugaya, 0ken, 287-312; Sugisaki Shigeki 杉崎修樹, “Inariyama kofun shitsuzoku doki no kishu kōsei to shitsuzoku ichi ni kanren shite” 稲荷山古墳出土土器の器種構成と出土位置に関連して (Concerning the Composition by Vessel Type and the Locations of Recovery of Ceramics from the Inariyama tomb), Saitama Kenritsu Shiseki no Hakubutsukan kiyō 埼玉県立史跡の博物館紀要 (Bulletin of the Saitama Prefectural Historic Sites Museum), no. 2 (2008): 17-32.
beginning with Hishida’s *Kodai Nihon* and Kishimoto’s “Zenpōkōenfun no ni keiretsu” already mentioned, there was active discussion such as Kanekata Masaki’s contribution on the figures interred, but even when limited to the Five Kings of Wa there were differences of opinion. Morimura Ken’ichi discusses the movements of royal tombs of the fifth century and “royal cemeteries” while proposing a view of the actual dates. At a symposium held in Busan, Korea, parallel developments in Japan and Korea were examined on the basis of personal ornaments, early forms of Sue ware, iron projectile points, armor, equestrian gear, cylindrical bronze objects, clothes irons, etc., and future discussions including the topic of chronological dates are anticipated. Takagi Kiyomi’s examination of the tombs in the Saki Tatenami group in Nara prefecture gives a proposed reconstruction including the distribution of mounds that have been destroyed. Tokuda Masashi’s observations on materials held by the Boston Museum of Fine Arts reexamine the circumstances by which they came to be regarded as having been recovered from the mausoleum attributed to Emperor Nintoku, and points out the difficulties with that view. Also, as a site report, Hashimoto et al.’s contribution on the Ōsumi Kushira Okasaki tomb group in Kagoshima prefecture should be mentioned. As the result of investigation of the Okasaki group, beginning with the No. 18 tomb consisting of a round mound, having a subterranean tunnel tomb as its burial facility and dating from the middle part of the Middle Kofun period, this will probably become standard reference material for the Middle Kofun of southern Kyushu. Finally, an anthology has been published based on the results of experimental navigation conducted in 2004, to explore the conditions of transporting sarcophagi during the Middle and Late Kofun periods, and may be regarded as the culmination of discussion on this topic.

65 Hashimoto Tatsuya, Fujii Daisuke, and Kai Yasuhiro, *Ösumi Kushira Okasaki kofungun no ren* 大隅串良岡崎古墳群の研究 (Research on the Ōsumi Kushira Okasaki Tomb Group) (Kagoshima Daigaku Sōgō Kenkyū Hakubutsukan, 2008).
Late Kofun, Final Kofun

In a volume edited by Hirose Kazuo and Nitō Atsushi, regarding the nature of regional rule as seen from perspectives such as the tomb clusters built in the sixth and seventh centuries, examinations are made based on the results of both archaeological and documentary historical research.66 Irie Fumitoshi examines the development of tomb clusters in the Wakasa region.67 Ōhashi Nobuya’s Keitai tennō to sokui no nazo (Emperor Keitai and the Mystery of His Ascension), while basing its examination on trends in mound culture during the period of the Keitai court, focuses on the results of documentary research.68 The volume Kantō no kōki kofungun (Late Kofun Period Tomb Clusters of Kantō), edited by Sasaki Ken’ichi, is the transcription from a symposium on developments for Late Kofun period mounds in the Kantō region.69 Kurafuji Hiroshi argues that the appearance of the Iwatoyma70 tomb of Fukuoka prefecture, rather than resulting from development continuing from the fifth century of a chiefly alliance along the shores of the Ariake sea,71 was produced instead through polarization in the sixth between Iwatoyma and the Nozu72 tomb group of Kumamoto prefecture.72 Hidaka Shin points out the existence throughout the archipelago of examples of swords being placed as grave goods in upright positions, with the blade tip pointing downward being seen as a common characteristic.73 Fukazawa Atsuhito considers the possibility of a feature, from the end of the fifth to the first part of the sixth century at the Tadayama tomb group in Gunma prefecture, being the remains of a temporary structure erected for the mourning period.74 For the Final Kofun period, publication of the excavation

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66 Hirose Kazuo 広瀬和雄 and Nitō Atsushi 仁藤敦史, eds., Shiibai no kodaishi 支配の古代史 (Ancient History of Rule) (Gakuseisha, 2008).
68 Ōhashi Nobuya 大橋信弥, Keitai tennō to sokui no nazo 繁体天皇と即位の謎 (Emperor Keitai and the Mystery of His Ascension) (Yoshikawa Kōbunkan, 2007).
69 Sasaki Ken’ichi 佐々木憲一, ed., Kantō no kōki kofungun 関東の後期古墳群 (Late Kofun Period Tomb Clusters of Kantō) (Rokuichi Shobō, 2007).
70 岩戸山
71 有明海
72 野津
73 Kurafuji Hiroshi 蔵富士寛, "Wa ōken to Kyūshū" 倭王権と九州 (The Wa Monarchy and Kyushu), in Higashi Ajia no bunka kōdo to Nihonteki tenkai 東アジアの文化構造と日本的展開 (East Asian Cultural Composition and Japanese Style Development), ed. Kumamoto Daigaku Kyoten Keisei Kenkyū Purojekuto 熊本大学観点形成研究プロジェクト (Kumamoto University Core Research Project), (Kita Kyūshū Chūgoku Shoten, 2008). 105-27.
74 Hidaka Shin 日高慎, "Kōki kofun ni okeru tōrii tatekake fukusō ni tsuite" 後期古墳における刀類立てかけ副葬について (Interment of Swords in Upright Positions as Grave Goods in Late Period Tombs), in Sugaya, Ōken, 784-95.
75 Fukazawa Atsuhito 深澤敦, “‘Moya’ no kanosei o motsei tateana: Gunma-ken Tadayama kofungun 69 gō tateana no kenjō”「奥扉」の可能性をもつ立穴: 群馬県・多田山古墳群六九号穴墓の検討 (A Pit That Was Possibly a Mourning Hut: Examining Pit No. 69 of the Tadayama Tomb Group, Gunma), in Matsufuji, Kōkogaku ni manabu, vol. 3. 375-89.
report for the Kitora76 tomb was seen.77 Kitamura Takashi’s monograph examines the murals of this tomb together with those of Takamatsuzuka, while comparing both with materials of the same period from East Asia.78 At a symposium focusing on the end of the Kofun period and the establishment of the ritsuryō system in the Tōhoku region, the problem of the termination of tomb construction was discussed.79 Among site reports, those for the Shōfukuji tomb in Kawanishi, Hyogo prefecture, and the Yamana Isezuka tomb in Takasaki, Gunma prefecture, deserve mention.80 Both summarize the results of investigations of keyhole tombs, the former being from the first part of the sixth century and having two horizontal stone chambers in the round part of the mound, and the latter being a 75 m long mound from the second half of the same century. Both volumes bring together numerous observations, and will serve as standard materials for the periods concerned.

Local historical perspectives

Kondō Yoshirō and Nakamura Tsunesada’s Chiiki kōkogaku no genten (The Starting Point for Regional Archaeology), and Sunami Katsuhiro and Sawada Hidemi’s Tsuki no wa kofun hakkutsu ni manabu (Learning from the Tsuki no wa Tomb Excavation) were published.81 The latter includes the results of investigations of the Kama no ue82 tomb, a large circular mound (59 m diameter) lying adjacent to the Tsuki no wa tomb in Okayama. Also there was a succession of monographs documenting the emergence of square keyhole tombs in the vicinity around Lake Biwa and subsequent regional developments, such as Ueda Fumio’s Kitora kofun hakkutsu chōsa hōkoku: Tokubetsu shiseki kōfukuji kofun hakkutsu (Kitora Tomb Excavation Report: Special Historic Site) (Bunkachō, 2008).

Kitamura Takashi came to study at the university, Takamatsuzuka to Kitora: Kofun hekiga no nazo (High松塚とキトラ: 古墳壁画の謎) (Takamatsuzuka and Kitora: Mystery of Tomb Murals) (Kōdansha, 2008). Honshū Tōhokubu ni okeru Kofun jidai no shūmatsu to ritsuryō shakai no seiritsu (End of the Kofun Period and the Establishment of Ritsuryō Society in the Tōhoku Region of Honshu), materials from the symposium organized by Fukushima Daigaku Gyōsei Seisaku Gakurui Kōkogaku Kenkyūshitsu, held in Fukushima, 10-11 November 2007 (Fukushima Daigaku, 2007).

80 Okuno Yoshitaka 岡野 憲隆, Teramae Naoto 寺丸直人, and Fukunaga Shin’ya 福永伸哉, eds., Kawanishi-shi Shōfukujī kofun hakkutsu chōsa: Kawai-shi 西 seawater excavation of the Kitora tomb, Kawanishi City (Kawanishi-shi Kyōiku Inkkai, 2006); Senshū Daigaku Bungaku-bu Kōkogaku Kenkyūshitsu 専修大学文学部考古学研究室, Excavation Report, Shōfukujī Tomb, Kawanishi City (Senshū Daigaku, 2008).

81 Kondō Yoshirō and Nakamura Tsunesada 中村常常, Chiiki kōkogaku no genten: Tsuki no wa kofun 前景の上, The Starting Point for Regional Archaeology: The Tsuki no wa Tomb, (Shinsensha, 2008); Sunami Katsuhiro 角南勝弘 and Sawada Hidemi 澤田秀実, eds., Tsuki no wa kofun hakkutsu ni manabu: Tsuki no wa kofun hakkutsu 50 shūnen kinen 月の輪古墳発掘 50 周年記念 (Learning from the Tsuki no wa Excavation: The Fiftieth Anniversary of the Tsuki no wa Tomb Excavation) (Kurashiki, Okayama prefecture: Bizenkō Shirizu Fuku'yūkai, 2008).

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80 Okuno Yoshitaka 岡野 憲隆, Teramae Naoto 寺丸直人, and Fukunaga Shin’ya 福永伸哉, eds., Kawanishi-shi Shōfukujī kofun hakkutsu chōsa: Kawai-shi 西 seawater excavation of the Kitora tomb, Kawanishi City (Kawanishi-shi Kyōiku Inkkai, 2006); Senshū Daigaku Bungaku-bu Kōkogaku Kenkyūshitsu 専修大学文学部考古学研究室, Excavation Report, Shōfukujī Tomb, Kawanishi City (Senshū Daigaku, 2008).

81 Kondō Yoshirō and Nakamura Tsunesada 中村常常, Chiiki kōkogaku no genten: Tsuki no wa kofun 前景の上, The Starting Point for Regional Archaeology: The Tsuki no wa Tomb, (Shinsensha, 2008); Sunami Katsuhiro 角南勝弘 and Sawada Hidemi 澤田秀実, eds., Tsuki no wa kofun hakkutsu ni manabu: Tsuki no wa kofun hakkutsu 50 shūnen kinen 月の輪古墳発掘 50 周年記念 (Learning from the Tsuki no wa Excavation: The Fiftieth Anniversary of the Tsuki no wa Tomb Excavation) (Kurashiki, Okayama prefecture: Bizenkō Shirizu Fuku'yūkai, 2008).
“Zenpōkōhōfun” shutsugen shakai no kenkyū (Research on the Emergence of Square-Keyhole Society) and Yōda Masaharu’s Biwako o meguru kofun to kofungun (Tombs and Tomb Groups Surrounding Lake Biwa). Shirai Kumiko discusses diachronically the changes in Kofun period society for the Kantō region. The volume Musashi to Sagami no kofun (Tombs of Musashi and Sagami) edited by Hirose Kazuo and Ikegami Satoru makes a comprehensive examination of tombs of those regions, from trends in tomb construction to haniwa production and the problem of the “Musashi no kuni no miyatsuko rebellion.” Tanaka Sōichi makes a diachronic examination of the tombs of Iki island, while going over the results of investigations from recent years. For northern Kyushu, review of trends in tomb construction and examinations of basic materials for tunnel tombs were advanced with contributions such as Shigefuji Teruyuki’s article on chiefly tombs of Fukuoka, Sugimoto Takeshi’s consideration of the emergence of tunnel tombs, Uno Masatoshi’s analysis of tombs decorated with relief carvings, and a volume focusing on tunnel tombs of the Onga river basin. A record of the activities and previously unpublished results of investigations conducted by the Izumo Archaeological Society appeared as the final volume of Kodai no Izumo o kangaeru (Considerations of Ancient Izumo). Yamada Akihiro’s study of obsidian stone tools in the Tōhoku region demonstrates exchange with Epi-Jōmon culture.

83 Ueda Fumio (横田文雄), “Zenpōkōhōfun” shutsugen shakai no kenkyū「前方後方社」出現社会の研究 (Research on the Emergence of Square-Keyhole Society) (Gakuseisha, 2007); Yōda Masaharu 用田政晴, Biwako o meguru kofun to kofungun 琵琶湖をめぐる古墳と古墳群 (Tombs and Tomb Groups Surrounding Lake Biwa) (Hikone, Shiga prefecture: Sanraizu Shuppan, 2007).
85 Hirose Kazuo and Ikegami Satoru 池上悟, eds., Musashi to Sagami no kofun 武蔵と相模の古墳 (Tombs of Musashi and Sagami) (Yūzankaku, 2007).
86 肥後国造の乱
87 Tanaka Sōichi 田中聡一, “Iki no shima no kofun ni tsuite” 島岐島の古墳について (On the Tombs of Iki Island), Saikai kogaku Kenkyū (Saikai Archaeology) 7 (2007): 35-47.
90 Yamada Akihiro 山田晃弘, “Tōhoku chihō ni okeru Kofun jidai no kokuyōseki sekkī” 東北地方にお


**Tomb mounds**

Beginning with the article by Kishimoto previously mentioned, there was conspicuous discussion of design standards and construction techniques of tomb mounds, in articles such as Aoki Takashi’s consideration of interrelationships between mounds and stone chambers, Toyooka Takushi’s study of mound shape classification and movements in Kinki and another study of tomb movements in Kyushu, Hitsumoto Seiichi’s look at the construction of colossal mounds, Kondō Yoshiyuki’s search for the reason behind the use of terraces, and Sugiyama Genzō’s consideration of problems presented by the Kabutoyama tomb in Shiga prefecture.\(^91\)

**Horizontal stone chambers**

The 2007 FY saw many symposia and research presentations related to horizontal stone chambers, such as those focusing on their characteristics and spread in Kinai, Hokuriku, Kyushu, and eastern Japan.\(^92\) In particular, the discussion revolving

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\(^92\) Kinai no yokoanashiki sekishitsu 近畿の横穴式石室 (Horizontal Stone Chambers of Kinai), materials from the research meeting of the Yokoanashiki Sekishitsu Kenkyukai 横穴式石室研究会 (Horizontal Stone Chamber Research Society), held at Ōtemae Daigaku, 14-15 July 2007, (Nishinomiya, Hyogo prefecture, 2007); "Keitai daï o sono jidai: Torai bunka to yokoanashiki sekishitsu no juyō” 綱体時代との石室の形成 (The Transmission and Spread of Kyushu Style Horizontal Stone Chambers), research presentation session at the Nihon Kōkogaku Kyōkai 日本考古学協会 (Japanese Archaeological Association) 2007 Autumn Meeting), held in Kumamoto, 20 October 2007; Tōgoku ni isutau yokoanashiki sekishitsu: Suruga tobu no musodeshiki sekishitsu o chūshin ni 東日本に伝来横穴式石室: 駿河東部の無袖式石室を中心に (Horizontal Stone Chambers Spreading to the Eastern Lands: Focusing on Musode Style Stone Chambers), published from the Shizukoka-ken Kōkogakukai 2007 Nendo Shinpojumai 神奈県考古学会 2007 年度シンポジウム (Shizukoka Prefecture Archaeological Society 2007 Fiscal Year Symposium), held in Shizukuoka, 26-27 January 2008 (Numazu, Shizukuoka prefecture, 2008). [Translator’s note: The term seen in the last citation, *musode* (literally, “sleeveless”), refers to a
around assessments of the so-called “Kinai-type horizontal stone chamber”\textsuperscript{93} probably signifies a period of dramatic change. The exhibit held by the Osaka Prefectural Chikatsu Asuka Museum on the birth of horizontal stone chambers gave a readily understandable presentation of the current state of research on this issue.\textsuperscript{94} Migishima Kazuo made an examination of hook-shaped iron objects inserted in chamber walls, including materials from the Korean peninsula.\textsuperscript{95} Kan Yunseog examines the process of construction of stone chambers in round mounds of northern Kyushu in the sixth and seventh centuries.\textsuperscript{96}

Haniwa ceramics
There were many publications concerning haniwa, which may be called one of the research areas showing the greatest activity. Tsukada Yoshimichi’s monograph on human figurine haniwa makes a comprehensive consideration of these items from their chronology to their historical background.\textsuperscript{97} Furuya Takeshi’s research report, which examines the entire body of material recovered from a single tomb for various examples throughout the archipelago, and produces thereby a model of the reconstructed organization of haniwa production, can be called the high point of this field.\textsuperscript{98} Also, the journal \textit{Kodai bunka} (Cultura Antiqua) had a special section of contributions on the regional spread and development of haniwa from royal tombs, showing the conditions from Kyushu to Hokuriku.\textsuperscript{99} Tsujikawa Tetsuro points out style of chamber that does not widen past the entrance from the passageway. Those widening in one direction, to either the left or the right, are \textit{kata sode} 片袖 (single sleeved), and those widening in both directions from the entrance are \textit{ryō sode} 両袖 (double sleeved).} \textsuperscript{[Translator’s note: The term \textit{Kinaigata yokoanashiki sekishitsu} 異内型横穴式石室, often seen more simply as \textit{Kinaigata sekishitsu} (Kinai-style stone chamber), refers to the form that developed in the Kinai region early in the sixth century and spread rapidly outward from there, in contrast to earlier versions of horizontal tombs which had developed and spread from Kyushu.]

\textsuperscript{94} “Yokoanashiki sekishitsu tanjo: Yomi no kuni no seiritsu” 横穴式石室誕生: 黄泉国の成立 (The Birth of Horizontal Stone Chambers: The Emergence of the Land of the Dead) (Chikatsu Asuka Hakubutsukan, 6 October – 9 December 2007).


\textsuperscript{97} Tsukada Yoshimichi 塚田良道, \textit{Jinbutsu haniwa no bunkaiteki kenkyū} 人物埴輪の文化史的研究 (Cultural Historical Research on Human Figurine Haniwa) (Yūzankaku, 2007).

\textsuperscript{98} Furuya Takeshi 古谷毅, \textit{Nihon kodai shukōgyōshi ni okeru haniwa seisai kōzō no hensen to gijutsu iten iten kara mita Kofun fujidai seishu no kenkyū} 日本古代手工業史における埴輪生産構造の変遷と技術移動から見た古墳時代政治史の研究 (Study of Political History of Chiefs in the Kofun Period Seen in Haniwa Industry and Technology Transfer in the History of Japanese Manual Industry in the Late Prehistoric and Early Historic Age), MEXT Grant-in-Aid for Scientific Research report (project number 17320127) (Tokyo National Museum, 2008).

\textsuperscript{99} “Ōryōkei haniwa no chūki hakyū to tenka” 王陵系埴輪の地域波及と展開 (The Regional Spread and Effect of Ōryō-oriented Haniwa), a collection of eight articles in \textit{Kodai bunka} 古代文化 (Cultura
that the derivation of the Tannowa technique can be sought in the manufacturing technology for large cylindrical ceramic items in the southern part of the Korean peninsula.\footnote{Tsujikawa Tetsuro 辻川哲郎, “Haniwa seisan kara mita Sueki kōnin: ‘Tannowa gihō’ no kaishaku to keifu o megutte” 堪輪生産から見た須恵器工人: 「淡輪技法」の解釈と系譜をめぐって (Analysis of Tannowa Manufacturing Technique of Haniwa Clay Cylinders Viewed from Sue Ware Manufacturing Group), Kōkogaku kenkyū 54, no. 3 (2007): 79-98. \[Translator’s note: The Tannowa technique, named after a Pondowa mound, is the oldest known method for manufacturing large cylindrical ceramic items in the southern part of Korea.\]} Also, collections of materials from symposia were published, such as Haniwa no fūkei (Haniwa Scenery) and Haniwa gunzō no kōkogaku (The Archaeology of Haniwa Group Portraits).\footnote{Ban Yasushi’s study for Yamato, Yamauchi Hideki’s for Iyo, and Hamada Mika’s for Ehime prefecture.\[102\] Among articles dealing with representative haniwa, the following can be mentioned: Ban’s treatment of wooden funerary sculptures,\footnote{Oguri Akihiko’s typological study of sunshade-shaped haniwa, Hozumi Hiromichi’s consideration of possible links with literary materials, Tsutam Kazzhiro’s reconstruction of boat-shaped haniwa, Hozumi’s examination of haniwa as items intended to ward off evil, Hidaka Shin’s reconsideration of the custom of riding sidesaddle, Matsuda Wataru’s look at haniwa placements on mound projections, Ogasawara Yoshihiko’s examination of the emergence of house-shaped haniwa, and Wada Kazunosuke’s treatment of Iwami-type haniwa.\[104\]} 103 Regarding the chronology of cylindrical haniwa, there were Ban Yasushi’s study for Yamato, Yamauchi Hideki’s for Iyo, and Hamada Mika’s for Ehime prefecture.\footnote{Ban Yasushi 坂 修, “Yamato no entō haniwa” 大和の円筒埴輪 (Cylindrical Haniwa of Yamato), Kodaigaku kenkyū, no. 178 (2007): 1-21; Yamauchi Hideki 山内英輝, “Iyo no haniwa hennen” 伊予の埴輪編年 (Haniwa Chronology for Iyo), Kiyō Ehime 紀要愛媛 (Bulletin of the Ehime Research Center for Buried Cultural Properties), no. 8 (2008): 13-46; Hamada Mika 濱田美加, “Ehime-ken ni okeru entō haniwa no keishikagakuteki kenkyū: Sono tenkai to chikikan no hikaku” 愛媛県における円筒埴輪の型式学的研究: その展開と地域間の比較 (Typological Research on Cylindrical Haniwa in Ehime Prefecture: Their Development and Inter-regional Comparison), in Ehime Kōkogu, Chiiki/bunka, 409-34.\[103\]} Their Development and Inter-regional Comparison, in Ehime Kōkogu, Chiiki/bunka, ed., Haniwa gunzō no kōkogaku 塩輪群像の考古学 (The Archaeology of Haniwa Group Portraits) (Aoki Shoten, 2008).}

\[100\] Tsujikawa Tetsuro 辻川哲郎, “Haniwa seisan kara mita Sueki kōnin: ‘Tannowa gihō’ no kaishaku to keifu o megutte” 塩輪生産から見た須恵器工人: 「淡輪技法」の解釈と系譜をめぐって (Analysis of Tannowa Manufacturing Technique of Haniwa Clay Cylinders Viewed from Sue Ware Manufacturing Group), Kōkogaku kenkyū 54, no. 3 (2007): 79-98. \[Translator’s note: The Tannowa technique, named after a Pondowa mound, is the oldest known method for manufacturing large cylindrical ceramic items in the southern part of Korea.\]


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Wooden emblems of authority

The November 2007 issue of Kōkogaku jānaru (The Archaeological Journal) put together a collection of articles on wooden ritual implements recovered from tombs. Examinations of scepter- and shield-shaped wooden objects also progressed, with contributions such as Sakurai Hisashi’s study of the straight line and arc chokkomon pattern, and Higami Noboru’s look at scepter-shaped wooden objects in the Kantō region.

3. Artifacts, grave goods

Metal objects

With regards to swords, first the results of Toyoshima Naohiro’s comprehensive study of these items recovered from Early Kofun period tombs can be mentioned. For the Middle Kofun period, Hosokawa Shintarō’s observations on materials from the southern burial facility at the Shukinzuka tomb in Osaka prefecture include examinations of decorative fittings for scabbards and hilts. Concerning the background to the Seven-Branched Sword, Azuma Ushio considers iron casting technology of Baekje for the same period. As for ornamented swords, there were contributions such as Anazawa Wakō’s study of ring pommeled swords with a

“Tsukuridashi ni miru haniwa hairetsu no kōzō: Matsusaka-shi Takarazuka 1 gōfun no jirei kara” 造り出しにみる埴輪配置の構造: 松阪市宝塚一号墳の事例から (The Structure of Haniwa Placements in Mound Projections: From the Example of the Takarazuka No. 1 Tomb in Matsusaka City), in Matsufuji, Kōkogaku ni manabu, vol. 3, 405-16; Ogasawara Yoshihiko 小笠原好彦, “Iegata haniwa no seiritsu” 家形埴輪の成立 (The Emergence of House-shaped Haniwa), in Serizawa Chōsuke sensei tsuitō kōkogaku, 409-17; Wada Kazunosuke 和田一之, “Shoki no Iwamigata haniwa 2 rei to shō senkō” 初期の石見型埴輪 2例と小穿孔 (Two Examples of the Early Iwami-type Haniwa and the Small Hole), Kobunka dansō 58 (2007): 139-58.


double dragon-head design, Nakayama Kiyotaka’s consideration of a ring pommel with a single phoenix head, and Hattori Ikuo’s examination of decorated swords of Yamato.\textsuperscript{110} Also, Murakami Yasuyuki argues that projectile points used as grave goods in Early Kofun tombs, such as the \textit{jōkaku}\textsuperscript{111} style, were modeled after Lelang style iron points that were originally made by casting.\textsuperscript{112} Based on an examination of basic materials, Nishioka Chie offers a suggested classification for quivers.\textsuperscript{113}

In the same manner as for weapons, there were many papers on armor which made examinations from perspectives not limited to the archipelago, such as Sakaguchi Hideki’s review of the historical place of the leather-laced horizontal plate cuirass in research, Uchiyama Toshiyuki’s look at exchange and changes in lamellar armor, Suzuki Kazunao’s consideration of a sense of tradition recognizable in armor, and Hamada Eisaku’s evaluation of Japanese armor from a Eurasian perspective.\textsuperscript{114} In research on bronze mirrors, Morishita Shōji examines the distribution on the continent of Han, Wei, and Jin dynasty mirrors, and points out that the circulation of mirrors that have been recovered from the archipelago


\textsuperscript{111} 定角 [Translator’s note: The term was used in the Edo period for a type of arrowhead having a pointed tip, and high ridge running from the point along the long axis toward the base.]


possibly progressed through a variety of trading networks.\footnote{Fujimaru Shōhachirō and Nakai Kazuo both discuss manufacturing technology through observations of identical mirrors.} Kurumazaki Masahiko points out that a deity-and-beast mirror with six knobs\footnote{Kurumazaki Masahiko points out that a deity-and-beast mirror} in the possession of the Imperial Household Agency is possibly related to the triangular-rimmed deity-and-beast mirrors.\footnote{Regarding equestrian gear, in addition to the many papers in the symposia and research reports mentioned above for the Middle Kofun period, contributions were seen such as Furukawa Takumi’s treatment of domestically produced sixth-century horse trappings, and Ōno Yoshito’s research on bits with circular cheek-plates.} Among items related to agricultural and other implements, there were Watanabe Yoshitaka’s examination of ritual changes from the perspective of iron tools, and Shimizu Kunihiko’s look at a type of iron blade bent at an oblique angle.\footnote{The latter contribution points out the possibility that this was used as a woodworking tool, rather than for spearing fish as traditionally thought.}

Beads and glass objects

The January 2008 issue of *Kōkogaku jānaru* put together a collection of articles on bead manufacture.\footnote{There were also advances in the study of the circulation of beads in the Late Kofun, including Ōga Katsuhiko’s examination of the spread of bead manufacture, and Tone Hiroko’s study of the circulation of so-called Tōkai-style beads.} Also, regarding soft stone imitative items, Tanaka Shinsaku’s study of the circulation of so-called Tōkai-style beads.\footnote{Also, regarding soft stone imitative items, Tanaka Shinsaku's study of the circulation of so-called Tōkai-style beads.}

117 nyū 乳 (literally, "breasts")
122 Ōga Katsuhiko 大賀克彦, “Kofun jidai kōko ni okeru tamazukuri no kaku” 古墳時代後期における玉作の拙広 (Diffusion of Beads Craft in the Late Kofun Period), *Kodai bunka kenkyū* 古代文化研究 (Studies of the Ancient Culture), no. 16 (2008): 41-64; Tone Hiroko 戸根比呂子, “Tōkaikei no tama no ryūtsū” 「東海系」の玉の流通 (The Distribution of the Beads of Tōkai Regional System in Late Kofun...
the relevant political dynamics in the Kinki region, and Hirao Kazuhisa’s examination of square stone chips at the Mitoma site in Fukuoka prefecture were among the items seen. Tanaka Kiyomi examined the derivation of molds for making small glass beads and their changes in the archipelago.

4. Economic production, livelihood, lifeways

Haji and Sue ware production

As a problem in the production of Haji ware, Miyoshi Gen points out the existence of two lines of development, the Kibi and San’ in styles, for small round-bottomed vessels with wide-flaring rims. Among items that can be mentioned regarding Sue ware production and its transition, there are Watanabe Hajime’s look at changes in kiln structure and the transmission of technology, Satô Takashi’s examination of the increase in vessel size produced in Suemura (in Osaka prefecture) during the sixth century, and Okada Hiroyuki’s consideration of Sue production in northern Kyushu. Fukumoto Hiroshi examines changes in Haji ware imitations of Sue dishes for the Onga river basin. As an excavation report, a compilation was published of the investigation results and chronological examinations for the Ushikubi kiln site group in Fukuoka prefecture, one of the core kiln groups for northern Kyushu.
Settlements, lifeways

While the trend for the number of research articles being generally few is the same as in most years, the June 2007 issue of *Kōkogaku jānaru* put together a special collection of articles on pit-structures with built-in stoves,\(^{130}\) and with presentations on settlements at a research meeting of the Korea-Japan Settlement Research Society by Shigefuji Teruyuki on the Chikugo river basin in northern Kyushu, by Tanaka Kiyomi on Suemura, and by Takaku Kenji on the northern Musashi region, there was considerable output on changes in settlements in various regions.\(^{131}\) Yasui Nobuya makes a diachronic examination of settlement and land utilization in the Nara basin for the Yayoi and Kofun periods based on a reconstruction of the ancient topography and flora.\(^{132}\) Yamagishi Tsuneto makes a comparative examination of reconstructions proposed thus far for a building uncovered at the Gokurakuji Hibiki site in Nara prefecture, and presents a proposal for reconstruction as a building with a ridge pole supported by pillars rising directly from the ground, with an aisle on all four sides of the core, and additional penthouse sections on the southern and western sides.\(^{133}\) Also, Kobayashi Masashi examines the cooking of rice by steaming while making comparisons with the results of ethnographic research.\(^{134}\) Shiraiishi Satoshi’s contribution is a study of the...
spread of the stoves for this type of cooking in a regional context. Ban Yasushi examines immigrants from Baekje in the Late Kofun period at the Hachijō site in Nara prefecture. The monograph Kofun gōzoku kyotaku no kōzō to kinō (Structure and Function of Kofun Elite Residences) is an examination, inclusive of the results of documentary research, of the nature of elite residences from the Kofun through the Ancient periods.

Livelihood
At a symposium focusing on maritime groups in the Kofun period, lively discussion going beyond the contents of the oral presentations ranged over problems such as fishing activities, salt-making pottery, and fishing gear interred as grave goods. There were also treatments by Aoyagi Taisuke, Kitayama Mineo and others of salt-making pottery, and of the problem of smithing features at salt-making sites, such as Irie Fumitoshi’s examination of tool and weapon manufacture at these locations. Yamanaka Hidehiko examines fishing gear at Hakata bay, and makes a classification of settlements.

5. Foreign interaction and relations with the peninsula

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become a basic item in the literature as the outcome of research on relations between the Gaya region and society in the archipelago. His indication of the possibility that artifacts derived from Silla are numerous among grave goods in tombs of the archipelago is important, and regarding the occupants of keyhole tombs in the Yeongsan river basin, while reviewing the history of research he argues the theory of their being Baekje officials of Japanese descent. Concerning the latter problem, the contents of a symposium held in 2003 were brought together by Suzuki Yasutami as *Kodai Nihon no ibunka kōryū* (Ancient Japan’s Intercultural Exchange), and with relevant literature up to 2007 being extensively covered, this should also be regarded a basic part of the literature.\(^{142}\) Fukunaga Shin’ya examines the time of construction of keyhole tombs in the Yeongsan river basin in the historical context of the period of Emperor Keitai’s court.\(^{143}\) Also worthy of mention are Inoue Chikara’s examination of artifacts of Japanese derivation found in the Gaya region, and as considerations of stoneware recovered from the archipelago, contributions by Sadamori Hideo and Miyoshi Hidemitsu.\(^{144}\)

**Conclusion**

Apart from what has been indicated above for various areas of research, Arai Hiroshi’s *Rikei kara mita “kōkogaku” no ronsōten* (Points of Debate in Archaeology Seen from the Sciences) demonstrates understandings of archaeological materials based on analyses from the natural sciences, as for example the analysis of lead isotope ratios.\(^{145}\) Also, as the output of documentary history, Kobayashi Toshio’s *Nihon kodai kokka no keisei* (Formation of the Ancient Japanese State), and Kawakatsu Mamoru’s *Nihon kokka no keisei to Higashi Ajia sekai* (Formation of the Japanese State and the World of East Asia) will likely prove important in relation to Kofun period research.\(^{146}\) The numbers of articles vary greatly depending on the...
research area, and while it may be said that certain constant trends are visible, it is worth noting that under these conditions there were several attempts made at building or rebuilding long-term perspectives. There were also many achievements, including articles and research reports, that could not be mentioned, for which the author asks the reader’s indulgence.

Ancient Japanese State) (Yoshikawa Kōbunkan, 2007); Kawakatsu Mamoru 川勝守, Nihon kokka no keisei to Higashi Ajia sekai 日本国家の形成と東アジア世界 (Formation of the Japanese State and the World of East Asia) (Yoshikawa Kōbunkan, 2008).