

Kofun Period: Research Trends 2007¹

Tsujita Jun'ichirō²

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 Takamatsuzuka³ 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 Gosashi⁴ tomb in Nara prefecture, with access to the first terrace of the mound. The inspection provided new data including the confirmation of rows of *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 [*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 *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 *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: <http://archaeology.jp/sites/2008/takamatsu.htm>]

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

⁵ 埴輪

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.⁶ 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.⁷ 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. Haruna⁸ in Gunma prefecture, that the advancement of Kofun period society was inextricably linked with developments in water management on the part of chiefs.⁹ 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 I¹⁰ 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 *Retto sōseiki* (Chronicle of the

⁶ Hishida Tetsuo 菱田哲郎, *Kodai Nihon kokka keisei no kōkogaku* 古代日本国家形成の考古学 (The Archaeology of the Formation of the Ancient Japanese State) (Kyōto Daigaku Gakujutsu Shuppankai, 2007).

⁷ Sakaue Yasutoshi 坂上康俊, "Kodai kokka o dō toraeru ka" 古代国家をどうとらえるか (How Should the Ancient State Be Regarded?), *Rekishi hyōron* 歴史評論 (Historical Review), no. 693 (2008): 2-13.

⁸ 榛名山

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.¹¹ 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

¹¹ Matsugi Takehiko 松木武彦, *Retto sōseiki: Kyūsekkī, Jōmon, Yayoi, Kofun jidai* 列島創世記: 旧石器・縄文・弥生・古墳時代 (Chronicle of the Archipelago's Creation: Paleolithic, Jōmon, Yayoi, Kofun Periods), vol. 1 of *Zenshū Nihon no rekishi* 全集・日本の歴史 (Complete Series of Japanese History) (Shōgakusan, 2007).

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).

¹⁵ Kishimoto Naofumi 岸本直文 "Zenpōkōenfun no ni keiretsu to ōken kōzō" 前方後円墳の二系列と王権構造 (The Two King Lines in the Kofun Period), *Historia* ヒストリア (Journal of the Osaka Historical Association), no. 208 (2008): 1-26.

¹⁶ Ōsaka Shiritsu Daigaku Nihonshi Kenkyūshitsu 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* 桜井茶白山古墳の研究 (Sakurai Tyausuyama Kohun: Surveying Investigation of a 3th Century Burial Mound in Sakurai City, Nara Prefecture, Japan) (Ōsaka 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 Yūryaku 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*¹⁹ on the other.²⁰

As a final note on general treatments, it is worth touching on discussion which has unfolded in recent years between Hōjō Yoshitaka and Ōkubo Tetsuya in the pages of *Nihonshi no hōhō* (Method of Japanese History).²¹ As articles appearing in FY 2007, there are Ōkubo’s critique of Hōjō’s earlier presentation of his so-called “human sacrifice” theory, and Hōjō’s response.²² While following in part Kondō Yoshirō’s²³ discourse on the transition from an agricultural cult to ancestor veneration, and based on research results such as those of Wakasa mentioned above, Hōjō 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.²⁴ With regard to this, from discussion he has developed previously,²⁵ and while approving of the treatment of the figure interred in the tomb not as “subject” but as “object” (terms used by Hōjō), Ōkubo argues that both burials of the tombs’ occupants and rites utilizing bronze bells should be treated as distinct from cults of

としての古墳 (Kofun Tumuli as Monuments of the State Formation Process), *Shirin* 史林 (The Journal of History) 91, no. 1 (2008): 33-66.

¹⁹ 尾張型埴輪

²⁰ Yamada Shunsuke 山田俊輔, “Yūryakuchōki no ōken to chiiki” 雄略朝期の王権と地域 (The Relation between the Kingship and Region under the Reign of King Yūryaku), *Shikan* 史観 (The Historical Review), no. 158 (2008): 100-13; Takamatsu Masafumi 高松雅文, “Keitai daiōki no seijiteki rentai ni kansuru kōkogakuteki kenkyū” 継体大王期の政治的連帯に関する考古学的研究 (An Archaeological Study of Political Groups in the Keitai *Daiō* Era), *Historia*, no. 205 (2007): 1-27.

²¹ 日本史の方法

²² Ōkubo Tetsuya 大久保徹也, “‘Hitomi gokū setsu’ hihan: Kofun to iu maisō 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 hōhō*, no. 6 (2007): 2-14; Hōjō Yoshitaka 北條芳隆, “Shuchō kara hitomi gokū e: Shiso tanjōsai toshite no zempōkōenfun 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 hōhō*, no. 5 (2007): 72-87; Hōjō Yoshitaka, “Nōkō saishi to sorei saishi no kōsaku: Ōkubo Tetsuya shi no hihan o ukete” 農耕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 hōhō*, no. 6 (2007): 15-18.

[Translator’s note: Hōjō is not using “human sacrifice” (人身御供 *hitomigokū*) 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 only 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 (“Shuchō kara hitomi gokū e,” pp. 76, 81).]

²³ 近藤義郎

²⁴ See also Hōjō Yoshitaka, “Kyodai zempōkōenfun no sōshutsu” 巨大前方後円墳の創出 (The Emergence of Colossal Keyhole Tombs), *Nihonshi no hōhō*, no. 5 (2007): 2-24.

²⁵ For example, in Ōkubo Tetsuya, “Kofunron: ‘Ō’ o fukusei suru kokoromi” 古墳論: <王>を複製する試み (Discourse on Mounded Tombs: An Attempt at Reproducing the “King”), *Nihonshi no hōhō*, no. 3 (2006): 48-64.

worship.²⁶ 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

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

²⁸ Hōjō Yoshitaka, "Ki/ki to sengo Nihon kōkogaku" 記・紀と戦後日本考古学 (The Ancient Chronicles and Postwar Japanese Archaeology), *Nihonshi no hōhō*, no. 2 (2005): 169-76.

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 Shirizu 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).

³¹ Ehime Daigaku Hōbun Gakubu Kōkogaku Kenkyūshitsu 愛媛大学法文学部考古学研究室編 (Ehime University Faculty of Law and Letters, Archaeological Research Program), ed., *Chiiki/bunka no kōkogaku: Shimojō Nobuyuki sensei tainin kinen ronbunshū* 地域・文化の考古学: 下條信行先生退任記念論文集 (Archaeology of Region/Culture: An Anthology Commemorating Professor Shimojō Nobuyuki's Retirement) (Ehime Daigaku, 2008).

at the start of the third century,³² based on chronological assessments from literary documents and archaeological phenomena, and posits as background the external factor of the political authority of the Gongsun.³³ 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.³⁴ 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.³⁵ 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.³⁶ 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.³⁷ From an examination of movements of Kibi³⁸ style pots, Tsugiyama Jun clarifies the transport routes from northern Kyushu to the Setouchi³⁹ and Kinai⁴⁰ regions, and the basic system of distribution centering on Yamato⁴¹ and Naka Kawachi⁴² in the Yamato river basin.⁴³

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 寺沢薫, "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の実像 ("Disturbances in Wa" and "Himiko Chosen as Ruler": Their Absolute Dates and Images from an East Asian Historical Perspective), 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.]

³⁴ Hori Daisuke 堀大介, "Wakoku no seiritsu to tenkai" 倭国の成立と展開 (The Emergence and Development of Wa), in Sugaya, *Ōken*. 16-26.

³⁵ Hori Daisuke, "Kokka kara chiiki seiken e: Hokuriku o butai to shite" 国家から地域政権へ: 北陸を舞台として (From State to Regional Authority: Taking Hokuriku as the Stage), in Matsufuji, *Kōkōgaku ni manabu*, vol. 3. 203-14.

³⁶ Gina L. Barnes, *State Formation in Japan: Emergence of a 4th-century Ruling Elite* (New York: Routledge, 2007).

³⁷ Tsujita Jun'ichirō, *Kagami to shoki Yamato seiken* 鏡と初期ヤマト政権 (Bronze Mirrors and Yamato Polity in the Early Kofun Period) (Suirensa, 2007).

³⁸ 吉備

³⁹ 瀬戸内

⁴⁰ 畿内

⁴¹ 大和

⁴² 中河内

⁴³ Tsugiyama Jun 次山淳, "Kofun jidai shotō no Setonaikai rito o meguru doki to kōryū" 古墳時代初頭の瀬戸内海ルートをめぐる土器と交流 (Pottery and Interaction through the Seto Inland Sea Route at the Beginning of the Kofun Period), *Kōkōgaku kenkyū* 考古学研究 (Quarterly of Archaeological Studies) 54, no. 3 (2007): 20-33.

for these items in the Yayoi and Kofun periods, from an examination of examples throughout the archipelago.⁴⁴ Compared with burial facilities and grave goods, *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.⁴⁵ Yoneda Toshiyuki classifies items on the basis of their recovery locations, and shows the trends for each type of vessel.⁴⁶ Mizuno Toshinori, in an examination of mounds yielding large ceremonial vessel stands,⁴⁷ 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 Miyayama⁴⁸ 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.⁴⁹ 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.⁵⁰ 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.⁵¹

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

⁴⁴ Furuya Noriyuki 古屋紀之, *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).

⁴⁵ Kawabe Hiroshi 川部浩司, "Doki kyōken kara mita Tsuruo Jinja 4 gōfun no saihyōka" 土器供献からみた鶴尾神社 4 号墳の再評価 (A Reevaluation of Tsuruo Jinja No. 4 Tomb from Its Offerings of Ceramics), *Kodaigaku kenkyū* 古代学研究 (Research in Ancient Studies), no. 179 (2007): 1-22.

⁴⁶ Yoneda Toshiyuki 米田敏幸, "Kinai no zenhanki kofun to koshiki Hajiki: Shutsudo ichi no ruikeika to sono igi" 畿内の前半期古墳と古式土師器: 出土位置の類型化とその意義 (Kinai Tombs from the First Half of the Kofun Period and Early Haji Ware: Classification of Recovery Locations and Their Meaning), in Sugaya, *Ōken*. 76-90.

⁴⁷ Mizuno Toshinori 水野敏典, "Tokushu kidai shutsudo funbo ni miru fukusōhin kōsei no henka to shoki Kinai seiken" 特殊器台出土墳墓にみる副葬品構成の変化と初期畿内政権 (Changes in the Composition of Grave Goods in Mounds Yielding Large Ceremonial Vessel Stands, and the Early Kinai Polity), in Sugaya, *Ōken*. 631-41.

⁴⁸ 宮山

⁴⁹ *Maisō shisetsu kara mita Yayoi funkyūbo to zenki kofun* 埋葬施設からみた弥生墳丘墓と前期古墳 (Yayoi Mound Burials and Early Mounded Tombs Seen from Burial Facilities), published from the 2007 Nendo Ōsaka-fu Bunkazai Sentā/Chikatsu Asuka Hakubutsukan Kyōdō Kenkyū Happyōkai 2007 年度大阪府文化財センター・近つ飛鳥博物館共同研究発表会 (2007 FY Osaka Center for Cultural Heritage/Chikatsu Asuka Hakubutsukan Joint Research Presentation Meeting), held at Chikatsu Asuka Hakubutsukan, 17 February 2008 (Ōsaka-fu Bunkazai Sentā, 2008).

⁵⁰ Okabayashi Kōsaku 岡林孝作, "Waridakegata mokkan no koguchibu kōzō o meguru mondaiten" 割竹形木棺の小口部構造をめぐる問題点 (Problems concerning the Butt-end Structure of Split-log Wooden Coffins), in Sugaya, *Ōken*. 335-45.

⁵¹ Setotani Akira 瀬戸谷皓, "Tajima no shuyō kofun ni miru buki no fukusō haichi: Zenhanki kofun o chūshin ni" 但馬の主要古墳にみる武器の副葬配置: 前半期古墳を中心に (Placement of Weapons as Grave Goods Seen in the Principal Tombs of Tajima: Focusing on Tombs of the First Half of the Kofun Period), in Sugaya, *Ōken*. 677-86.

regions.⁵² 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.⁵³ 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,⁵⁴ 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,⁵⁵ 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 Funayama⁵⁶ and Inariyama⁵⁷ 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.⁵⁸ With regard as well to fifth-century tombs of Great Kings,

⁵² *Zenki/chūki ni okeru ōgata enpun no ichi to imi* 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-kai, 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 (13th Meeting, Tōhoku/Kantō Keyhole Tomb Research Society), 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).

⁵³ Kōbe-shi Kyōiku Iinkai 神戸市教育委員会 (Kobe Municipal Board of Education), *Shiramizu Hisagozuka kofun: Hakkutsu chōsa hōkokusho* 白水瓢塚古墳: 発掘調査報告書 (Shiramizu Hisagozuka Tumulus: The Report of Archaeological Excavation) (Kōbe-shi Kyōiku Iinkai, 2008); Kōbe-shi Kyōiku Iinkai, *Shiota Kitayama Higashi kofun: Hakkutsu chōsa hōkokusho* 塩田北山東古墳: 発掘調査報告書 (Shiota Kitayama Higashi Tumulus: The Report of Archaeological Excavation) (Kōbe-shi Kyōiku Iinkai, 2008).

⁵⁴ Mogi Masahiro 茂木雅博, ed., *Kai Ōmaruyama kofun: Maisō shisetsu no chōsa* 甲斐大丸山古墳: 埋葬施設の調査 (Kai Ōmaruyama Tomb: Investigation of Burial Facilities) (Katori, Chiba: Hakko Kenkyūkai, 2007).

⁵⁵ *Kyūshūtō ni okeru chūki kofun no saikentō* 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-kai 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 Saitōbaru, Miyazaki prefecture; 9-10 June 2007 (Miyazaki, 2007).

⁵⁶ 江田船山 (Kagoshima prefecture)

⁵⁷ 稲荷山 (Saitama prefecture)

⁵⁸ Kikusui Machishi Hensan Iinkai 菊水町史編纂委員会 (Kikusui-machi History Editorial Committee), ed., *Eta Funayama kofun* 江田船山古墳 (Eta Funayama Tomb), a volume of *Kikusui-machi shi* 菊水町史 (Kikusui-machi history) (Nagomi-machi, Kumamoto-ken, 2007); Momosaki Yūsuke 桃崎祐輔, "Eta Funayama kofun ibutsugun no nendai o meguru yosatsu" 江田船山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, Ōken, 287-312; Sugisaki Shigeki 杉崎茂樹, "Inariyama kofun shutsudo doki no kishu kōsei to shutsudo 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,⁵⁹ 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.⁶⁰ 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.⁶¹ 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.⁶² 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.⁶³ Also, as a site report, Hashimoto et al.'s contribution on the Ōsumi Kushira Okasaki tomb group in Kagoshima prefecture should be mentioned.⁶⁴ 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

⁵⁹ Kanekata Masaki 鐘方正樹, "5 seiki no Wa ōryō" 5世紀の倭王陵 (Fifth-century Tombs of the Wa Kings), in Sugaya, *Ōken*. 131-38.

⁶⁰ Morimura Ken'ichi 森村健一, "Kawachi ōchō ryōnenron: 5 seiki no Yamato/Kawachi no ōken/daidō/minato" 河内王朝陵園論: 5世紀の大和・河内の王権・大道・港 (A Thesis on the Kawachi Court Royal Cemetery: Monarchy, Major Roads, Ports in Fifth-century Yamato and Kawachi), in Sugaya, *Ōken*. 120-30.

⁶¹ *Nikkan kofun/sankoku jidai no nendaikan* 日韓古墳・三国時代の年代観 (Chronological Views of Japanese and Korean Tombs and the Three Kingdoms Period), vol. 2, published from the symposium organized by Busan Daigakukō Hakubutsukan 釜山大学校博物館 (Busan University Museum) and Kokuritsu Rekishi Minzoku Hakubutsukan 国立歴史民俗博物館 (National Museum of Japanese History), held in Busan, 23-24 November 2007 (Busan, 2007).

⁶² Takagi Kiyomi 高木清生, "Saki Tatenami kofungun tōgun no kofun bunpu fukugen shian" 佐紀盾列古墳群東群の古墳分布復元試案 (A Tentative Reconstruction of the Distribution of Tombs in the Eastern Sub-group of the Saki Tatenami Tomb Group), in Sugaya, *Ōken*. 139-49.

⁶³ Tokuda Masashi 徳田誠志, "Beikoku Bosuton Bijutsukan shozō den Nintoku tennōryō shutsudohin ni tsuite" 米国ボストン美術館所蔵伝仁徳天皇陵出土品について (On Materials in the Boston Museum of Fine Arts Said to Come from the Mausoleum of Emperor Nintoku), in Sugaya, *Ōken*. 313-23.

⁶⁴ Hashimoto Tatsuya 橋本達也, Fujii Daisuke 藤井大祐 and Kai Yasuhiro 甲斐康大, eds., *Ōsumi Kushira Okasaki kofungun no kenkyū* 大隈串良岡崎古墳群の研究 (Research on the Ōsumi Kushira Okasaki Tomb Group) (Kagoshima Daigaku Sōgō Kenkyū Hakubutsukan, 2008).

⁶⁵ Sekkan Bunka Kenkyūkai 石棺文化研究会 (Sarcophagus Culture Research Society), ed., *Daiō no hitsugi o hakobu jikken kōkai: Kenkyū hen* 大王の棺を運ぶ実験航海: 研究編 (Experimental Navigation Carrying the Great King's Coffin: Research Volume) (Sekkan Bunka Kenkyūkai, 2007).

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 Iwatoyama⁷⁰ 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 Iwatoyama and the Nozu⁷² tomb group of Kumamoto prefecture.⁷³ 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.⁷⁴ 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.⁷⁵ For the Final Kofun period, publication of the excavation

⁶⁶ Hirose Kazuo 広瀬和雄 and Nitō Atsushi 仁藤敦史, eds., *Shihai no kodaishi* 支配の古代史 (Ancient History of Rule) (Gakuseisha, 2008).

⁶⁷ Irie Fumitoshi 入江文敏, "Hokuriku seibu chiiki ni okeru kōki gunshūfun no kentō: Wakasa chihō ni okeru gunshūfun kenkyū (jōsetsu)" 北陸西部地域における後期群集墳の検討: 若狭地方における群集墳研究 (序説) (The Sacrificing of Mounded-tomb Clusters of the Late Kofun Period in Western Hokuriku District: A Preliminary Research of Mounded-tomb Clusters in Wakasa), *Kobunka dansō* 古文化談叢 (Journal of the Society of Kyushu Prehistoric and Ancient Cultural Studies) 57 (2007): 137-69.

⁶⁸ Ōhashi Nobuya 大橋信弥, *Keitai tennō to sokui no nazo* 継体天皇と即位の謎 (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 藏富士寛, "Wa ōken to Kyūshū" 倭王権と九州 (The Wa Monarchy and Kyushu), in *Higashi Ajia no bunka kōzō 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 熊本大学拠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 tōri 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 深澤敦仁, "'Moya' no kanōsei o motsu tateana: Gunma-ken Tadayama kofungun 69 gō tateana no kentō" 「喪屋」の可能性をもつ竪穴: 群馬県・多田山古墳群六九号竪穴の検討 (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

⁷⁶ キトラ (Nara prefecture) [Translator's note: Information on this site is available on the website of the Japanese Archaeological Association. URL: <http://archaeology.jp/sites/2005/kitora.htm>]

⁷⁷ Nara Kokuritsu Bunkazai Kenkyūjo 奈良国立文化財研究所 (Nara National Cultural Properties Research Institute), ed., *Kitora kofun hakkutsu chōsa hōkoku: Tokubetsu shiseki* キトラ古墳発掘調査報告: 特別史跡 (Kitora Tomb Excavation Report: Special Historic Site) (Bunkachō, 2008).

⁷⁸ Kitamura Takashi 来村多加史, *Takamatsuzuka to Kitora: Kofun hekiga no nazo* 高松塚とキトラ: 古墳壁画の謎 (Takamatsuzuka and Kitora: Mystery of Tomb Murals) (Kōdansha, 2008).

⁷⁹ *Honshū Tōhokubu ni okeru Kofun jidai no shūmatsu to ritsuryō shakai no seiritsu* 本州東北部における古墳時代の終末と律令社会の成立 (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 福島大学行政政策学類考古学研究室 (Fukushima University Faculty of Administration and Social Sciences, Archaeological Research Program), held in Fukushima, 10-11 November 2007 (Fukushima Daigaku, 2007).

⁸⁰ Okuno Yoshitaka 岡野慶隆, Teramae Naoto 寺前直人 and Fukunaga Shin'ya 福永伸哉, eds., *Kawanishi-shi Shōfukuji kofun hakkutsu chōsa hōkoku* 川西市勝福寺古墳発掘調査報告 (Excavation Report, Shōfukuji Tomb, Kawanishi City) (Kawanishi-shi Kyōiku Inkai, 2006); Senshū Daigaku Bungakubu Kōkogaku Kenkyūshitsu 専修大学文学部考古学研究室 (Senshu University School of Letters, Archaeological Research Program), *Yamana Isezuka kofun: Zenpōkōenfun no kakunin chōsa* 山名伊勢塚古墳: 前方後円墳の確認調査 (Yamana Isezuka Tomb: Investigation for Verification of a Keyhole Tomb) (Senshū Daigaku, 2008).

⁸¹ Kondō Yoshirō and Nakamura Tsunesada 中村常定, *Chiiki kōkogaku no genten: Tsuki no wa kofun* 地域考古学の原点: 月の輪古墳 (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* 月の輪古墳発掘に学ぶ: 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 Fukyūkai, 2008).

⁸² 釜の上

“*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).⁸³ Shirai Kumiko discusses diachronically the changes in Kofun period society for the Kantō region.⁸⁴ 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,⁸⁵ from trends in tomb construction to *haniwa* production and the problem of the “Musashi no kuni no miyatsuko rebellion.”⁸⁶ Tanaka Sōichi makes a diachronic examination of the tombs of Iki island, while going over the results of investigations from recent years.⁸⁷ 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.⁸⁸ 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).⁸⁹ Yamada Akihiro’s study of obsidian stone tools in the Tōhoku region demonstrates exchange with Epi-Jōmon culture.⁹⁰

⁸³ Ueda Fumio 植田文雄, “*Zenpōkōhōfun*” *shutsugen shakai no kenkyū* 「前方後方墳」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).

⁸⁴ Shirai Kumiko 白井久美子, “Kantō ni okeru kofun keisei no tokusei” 関東における古墳形成の特性 (Characteristic Features of the Formation of Burial Mounds in the Kantō District), *Kōkōgaku kenkyū* 54, no. 3 (2007): 34-50.

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 武蔵国造の乱

⁸⁷ Tanaka Sōichi 田中聡一, “Iki no shima no kofun ni tsuite” 老岐島の古墳について (On the Tombs of Iki Island), *Saikai kōko* 西海考古 (Saikai Archaeology) 7 (2007): 35-47.

⁸⁸ Shigefuji Teruyuki 重藤輝行, “Fukuoka kennai no Kofun jidai no shuchōbo keiretsu” 福岡県内の古墳時代の首長墓系列 (Chiefly Tomb Lines of the Kofun Period in Fukuoka Prefecture), in *Nishi Ken’ichirō sensei no taikan kinen ronshū* 西健一郎先生退官記念論集 (Festschrift for Professor Nishi Ken’ichirō’s Retirement), ed. Nishi Ken’ichirō Taikan Kinen Jigyō Jikkō Inkaikai 西健一郎先生退官記念事業実行委員会 (Committee for Professor Nishi Ken’ichirō’s Retirement Commemoration) (Fukuoka, 2007), 11-38; Sugimoto Takeshi 杉本岳史, “Shoki yokoanabo shutsugen no ichi yōso” 初期横穴墓出現の一様相 (One Aspect of the Emergence of Tunnel Tombs), in *Nishi Ken’ichirō sensei*, 69-86; Uno Masatoshi 宇野慎敏, “Ukibori sōshoku yokoanabo to sono hisōsha: Yugi to tate o chūshin ni” 浮彫裝飾横穴墓とその被葬者: 靱と盾を中心に (Tunnel Tombs Decorated with Relief Carvings and Their Occupants: Focusing on Quivers and Shields), in Sugaya, *Ōken*, 796-806; Ongagawa Ryūiki Bunkazai Gakushūkai 遠賀川流域文化財学習会 (Onga River Basin Cultural Properties Study Group), ed., *Ongagawa ryūiki no yokoanabo* 遠賀川流域の横穴墓 (Tunnel Tombs of the Onga River Basin) (Ongagawa Ryūiki Bunkazai Gakushūkai, 2007).

⁸⁹ Izumo Kōkōgaku Kenkyūkai 出雲考古学研究会 (Izumo Archaeological Research Society) ed., *Iseki to chiiki to kōkōgaku: Jissen 30 nen no ayumi*, “*Sekkanshiki sekishitsu no kenkyū*” *hoi* 遺跡と地域と考古学: 実践 30 年の歩み、「石棺式石室の研究」補遺 (Sites and Region and Archaeology: Thirty Years’ Progress, Supplementary Report “Research on Sarcophagus-style Stone Chambers”), vol. 9 (final) of *Kodai no Izumo o kangaeru* 古代の出雲を考える (Considerations of Ancient Izumo) (Izumo Kōkōgaku Kenkyūkai, 2007).

⁹⁰ Yamada Akihiro 山田晃弘, “Tōhoku chihō ni okeru Kofun jidai no kokuyōsekisei sekki” 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

ける古墳時代の黒曜石製石器 (Obsidian Stone Tools of the Kofun Period in the Tōhoku Region), in *Serizawa Chōsuke sensei tsuitō kōkogaku/minzoku/rekishigaku ronsō* 芹沢長介先生追悼考古・民族・歴史学論叢 (Commemorative Anthology for Serizawa Chōsuke of Studies in Archaeology, Ethnography, and History) (Rokuichi Shobō, 2008). 433-48.

⁹¹ Aoki Takashi 青木敬, “Kofun ni okeru funkyū to sekishitsu no sōkansei” 古墳における墳丘と石室の相関性 (Interrelationships between Mounds and Stone Chambers in Mounded Tombs), *Nihon kōkogaku* 日本考古学 (Journal of the Japanese Archaeological Association) 23 (2007): 41-65; Toyooka Takushi 豊岡卓之, “Nara bonchi no zempōkōenfun no funkei ruikai to Yamashiro bonchi e no hakyū” 奈良盆地の前方後円墳の墳形類型と山城盆地への波及 (Classification by Mound Shape of Keyhole Tombs in the Nara Basin and Their Movement to the Yamashiro Basin), in Matsufuji, *Kōkogaku ni manabu*, vol. 3, 285-96; Toyooka Takushi, “Tōbu Kyūshū e no zempōkōenfun no hakyū” 東部九州への前方後円墳の波及 (The Movement of Keyhole Tombs to Eastern Kyushu), in Sugaya, *Ōken*, 91-100; Hitsumoto Seiichi 櫃本誠一, “Kyodai kofun no chikuzō: Kōbe-shi Goshikizuka no chōsa seika kara miru” 巨大古墳の築造: 神戸市五色塚の調査成果から見る (The Construction of Colossal Tombs: Viewed from the Investigation Results for the Goshikizuka Tomb, Kobe), in Sugaya, *Ōken*, 109-19; Kondō Yoshiyuki 近藤義行, “Gensō no kōkogaku: Danchiku wo meguru ‘naze’” 幻想の考古学: 段築をめぐる「なぜ」 (The Archaeology of Illusion: The “Why?” Concerning Terraces), in Sugaya, *Ōken*, 66-75; Sugiyama Genzō 杉本源造, “Yasu-shi Koshinohara Kabutoyama kofun funkyū kōchiku ni kansuru nisan no mondai” 野洲市小篠原甲山古墳墳丘構築に関する二三の問題 (Several Problems concerning the Construction of the Mound of the Kabutoyama Tomb in Koshinohara, Yasu City), in Sugaya, *Ōken*, 361-71.

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 Kenkyūkai 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 daiō to sono jidai: Torai bunka to yokoanashiki sekishitsu no juyō” 継体大王とその時代: 渡来文化と横穴式石室の受容 (Great King Keitai and His Age: Reception of Immigrant Culture and Horizontal Stone Chambers), symposium organized by Eiheiji-chō Kyōiku linkai 永平寺町教育委員会 (Eiheiji Town Board of Education), held in Eiheiji, Fukui prefecture, 13 October 2007; “Kyūshūkei yokoanashiki sekishitsu no denpa to kakusan” 九州系横穴式石室の伝播と拡散 (The Transmission and Spread of Kyushu Style Horizontal Stone Chambers), research presentation session at the Nihon Kōkogaku Kyōkai 2007 Nendo Shūki Taikai 日本考古学協会 2007 年度秋季大会 (Japanese Archaeological Association 2007 Autumn Meeting), held in Kumamoto, 20 October 2007; *Tōgoku ni tsutau yokoanashiki sekishitsu: Suruga tōbu no musodeshiki sekishitsu o chūshin ni* 東国に伝う横穴式石室: 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 Shizuoka-ken Kōkogakkai 2007 Nendo Shinpojiumu 静岡県考古学会 2007 年度シンポジウム (Shizuoka Prefecture Archaeological Society 2007 Fiscal Year Symposium), held in Shizuoka, 26-27 January 2008 (Numazu, Shizuoka 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”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.⁹⁴ Migishima Kazuo made an examination of hook-shaped iron objects inserted in chamber walls, including materials from the Korean peninsula.⁹⁵ Kan Yunseog examines the process of construction of stone chambers in round mounds of northern Kyushu in the sixth and seventh centuries.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.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.⁹⁸ Also, the journal *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.⁹⁹ Tsujikawa Tetsurō 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 *kata sode* 片袖 (single sleeved), and those widening in both directions from the entrance are *ryō sode* 両袖 (double sleeved).]

⁹³ [Translator’s note: The term *Kinaigata yokoanashiki sekishitsu* 畿内型横穴式石室, often seen more simply as *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.]

⁹⁴ “Yokoanashiki sekishitsu tanjō: 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).

⁹⁵ Migishima Kazuo 右島和夫, “Yokoanashiki sekishitsu no kūkan kōzō: Sekishitsu hekimen ni sashikomareta kagijō tetsuseihin” 横穴式石室の空間構造: 石室壁面に差し込まれた鉤状鉄製品 (The Spatial Structure of Horizontal Stone Chambers: Hook-shaped Iron Objects Inserted in Stone Chamber Walls), in Sugaya, Ōken. 346-60.

⁹⁶ Kan Yunseog 姜玠錫, “Yokoanashiki sekishitsufun no chikuzō katei to sono sōsōrei ni tsuite no shiron: Hokubu Kyūshū no 6-7 seikidai no enpun o chūshin ni” 横穴式石室墳の築造過程とその喪葬礼についての試論: 北部九州の6~7世紀代の円墳を中心に (An Essay on the Construction of the Corridor-style Burial Chambers and Funeral Ceremonies: In View of Circular Burial Mounds of Northern Kyushu Region in the 6th and 7th Century), trans. Takesue Jun’ichi 武末純一, *Kobunka dansō* 57 (2007): 217-39.

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

⁹⁸ Furuya Takeshi 古谷毅, *Nihon kodai shukōgyōshi ni okeru haniwa seisan kōzō no hensen to gijutsu iten kara mita Kofun jidai seijishi 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転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).

⁹⁹ “Ōryōkei haniwa no chiiki hakyū to tenkai” 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 *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.¹⁰⁰ Also, collections of materials from symposia were published, such as *Haniwa no fūkei* (*Haniwa Scenery*) and *Haniwa gunzō no kōkōgaku* (*The Archaeology of Haniwa Group Portraits*).¹⁰¹ 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.¹⁰² Among articles dealing with representational *haniwa*, the following can be mentioned: Ban's treatment of wooden funerary sculptures,¹⁰³ Oguri Akihiko's typological study of sunshade-shaped *haniwa*, Hozumi Hiromichi's consideration of possible links with literary materials, Tatsumi Kazuhiro'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

Antiqua) 59, no. 4 (2008): 81-154.

¹⁰⁰ Tsujikawa Tetsurō 辻川哲朗, "Haniwa seisan kara mita Sueki kōnin: 'Tannowa gihō' no kaishaku to keifu o megutte" 埴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), *Kōkōgaku kenkyū* 54, no. 3 (2007): 79-98. [Translator's note: The Tannowa technique, named after a tomb group in Osaka prefecture, involves the use of a ring woven from vines in the manufacture of cylindrical *haniwa*. The lowermost layer of clay is pressed onto the inside and upper surfaces of the ring, and the walls are built upwards from there. Removal of the ring prior to firing leaves an arch-shaped indentation on the outer corner of the vessel's bottom.]

¹⁰¹ Tōhoku/Kantō Zenpōkōenfun Kenkyūkai, ed., *Haniwa no fūkei: Kōzō to kinō* 埴輪の風景: 構造と機能 (*Haniwa Scenery: Structure and Function*) (Rokuichi Shobō, 2008); Ōsaka Furitsu Chikatsu Asuka Hakubutsukan, ed., *Haniwa gunzō no kōkōgaku* 埴輪群像の考古学 (*The Archaeology of Haniwa Group Portraits*) (Aoki Shoten, 2008).

¹⁰² Ban Yasushi 坂靖, "Yamato no entō haniwa" 大和の円筒埴輪 (Cylindrical *Haniwa* of Yamato), *Kodaigaku kenkyū*, no. 178 (2007): 1-21; Yamauchi Hideki 山内英樹, "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 keishikigakuteki kenkyū: Sono tenkai to chiikikan no hikaku" 愛媛県における円筒埴輪の型式的研究: 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 Kōkōgaku, *Chiiki/bunka*, 409-34.

¹⁰³ [Translator's note: The term used for wooden funerary sculptures, *mokusei tatemono* 木製立物, is a relatively new designation, though gaining favor over the alternative *mokusei haniwa* (wooden *haniwa*) for carved wooden items now understood to have been placed, like their ceramic counterparts, on and around the mounds of ancient tombs.]

¹⁰⁴ Ban Yasushi, "Haniwa/mokusei tatemono to 'ōken'" 埴輪・木製立物と「王権」 (*Haniwa/Wooden Funerary Sculptures and "Monarchy"*), in Sugaya, *Ōken*, 250-62; Oguri Akihiko 小栗明彦, "Murisshokushiki kinugasagata haniwa no keishiki to henshen" 無立飾式蓋形埴輪の形式と変遷 (Types and Changes in Sunshade-shaped *Haniwa* with no Vertical Decoration), in Sugaya, *Ōken*, 263-72; Hozumi Hiromichi 穂積裕昌, "Asobe denshō kara yomitoku haniwa no igi" 遊部伝承から読み解く埴輪の意義 (The Significance of *Haniwa* as Interpreted from the Asobe Legend), in Sugaya, *Ōken*, 891-901; Tatsumi Kazuhiro 辰巳和弘, "Takarazuka ichi gōfun rei kara mita funagata haniwa no jikkei" 宝塚一号墳例からみた船形埴輪の実景 (Actual Image of Boat-shaped *Haniwa* Seen from the Example at Takarazuka No. 1 Mound), in Matsufuji, *Kōkōgaku ni manabu*, vol. 3, 255-62; Hozumi Hiromichi, "Fūjikomeru chikara: Hekija no hatsugen no hōkō to sono imi" 封じ込める力: 辟邪の発現の方向とその意味 (The Power to Contain: The Direction Faced by Apotropaic *Haniwa* and Its Meaning), in Matsufuji, *Kōkōgaku ni manabu*, vol. 3, 335-48; Hidaka Shin, "Yokozuwari jōba saikō" 横坐り乗馬再考 (A Reconsideration of Sidesaddle Riding), in Matsufuji, *Kōkōgaku ni manabu*, vol. 3, 365-74; Matsuda Wataru 松田度,

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.¹⁰⁵ 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.¹⁰⁶

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.¹⁰⁷ 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.¹⁰⁸ Concerning the background to the Seven-Branched Sword, Azuma Ushio considers iron casting technology of Baekje for the same period.¹⁰⁹ 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 Seen 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 和田一之輔, "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.

¹⁰⁵ "Kofun no mokusei saishigu" 古墳の木製祭祀具 (Wooden Ritual Implements from Tombs), a collection of five articles in *Kōkogaku jānaru* 考古学ジャーナル (The Archaeological Journal), no. 565 (2007): 3-22.

¹⁰⁶ Sakurai Hisashi 櫻井久之, "Chokkomon no 'kihon hairetsu' ni kansuru yosatsu: Nara-ken Kodachi kofun no tategata mokuseihin no moyō kara" 直弧紋の「基本配列」に関する予察: 奈良県小立古墳の盾形木製品の模様から (A Study of the Primary Sequence of *Chokkomon* [a Symbolic Motif of the Kofun Period]), *Ōsaka Rekishi Hakubutsukan kenkyū kiyō* 大阪歴史博物館研究紀要 (Bulletin of Osaka Museum of History), no. 6 (2007): 97-106; Higami Noboru 樋上昇, "Kantō chihō ni okeru gijōgata mokuseihin no tenkai" 関東地方における儀杖形木製品の展開 (Evolution of Scepter-shaped Wooden Objects in the Kantō Region), in Sugaya, *Ōken*. 216-25.

¹⁰⁷ Toyoshima Naohiro 豊島直博, *Kofun jidai zenki no tessei tōken* 古墳時代前期の鉄製刀剣 (Iron Swords and Daggers in the Early Kofun Period Japan), MEXT Grant-in-Aid for Scientific Research report (project number 17720211) (Nara National Research Institute for Cultural Properties, 2008).

¹⁰⁸ Hosokawa Shintarō 細川晋太郎, "Kofun jidai chūki no tekken to tettō no kōzō: Shukinzuka kofun minami kaku shutsudo tōken no kansatsu" 古墳時代中期の鉄剣と鉄刀の構造: 珠金塚古墳南榔出土刀剣の観察 (The Construction of Iron Dagger and Sword in the Middle Kofun Period: An Observation of Swords Excavated from the South Clay Coating on a Wooden Coffin of Shukinzuka Tumulus), *Kobunka dansō*, no. 58 (2007): 97-137.

¹⁰⁹ Azuma Ushio 東潮, "Kudara no seitetsu gijutsu to shichishitō" 百濟の製鉄技術と七支刀 (Iron Manufacturing Technology of Baekje and the Seven-Branched Sword), in Sugaya, *Ōken*. 658-67.

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.¹¹⁰ Also, Murakami Yasuyuki argues that projectile points used as grave goods in Early Kofun tombs, such as the *jōkaku*¹¹¹ style, were modeled after Lelang style iron points that were originally made by casting.¹¹² Based on an examination of basic materials, Nishioka Chie offers a suggested classification for quivers.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.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

¹¹⁰ Anazawa Wakō 穴沢啄光, "Kan hantō nanbu shutsudo to tsutaerareru rettōkei sōryū kantō tachi ni tsuite" 韓半島南部出土と伝えられる列島系双龍環頭大刀について (On Archipelago-style Double Dragon-headed Ring Pommel Swords Said to Have Been Recovered from the Southern Korean Peninsula), in Sugaya, *Ōken*, 739-48; Nakayama Kiyotaka 中山清隆, "Yasukuni Jinja shōzō no tanhōshiki kantō tachi tsukagashira o megutte" 靖国神社所蔵の単鳳式環頭大刀把頭をめぐって (Concerning the Single Phoenix-headed Ring Pommel Sword Pommel in the Possession of Yasukuni Shrine), in Sugaya, *Ōken*, 749-61; Hattori Ikuo 服部伊久男, "Yamato no sōshoku tachi" 大和の装飾大刀 (Decorated Swords of Yamato), in Sugaya, *Ōken*, 762-72.

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.]

¹¹² Murakami Yasuyuki 村上恭通, "Moderu to shite no chūzō tekki: Rakurō dojō shutsudo tetsuzoku o chūshin to shite" モデルとしての鑄造鉄器: 楽浪土城出土鉄鏃を中心として (Cast Iron Weapons as Models: Focusing on Iron Projectile Points Recovered from the Lelang Earthen Castle), in Ehime Kōkogaku, *Chiiki/bunka*, 727-38.

¹¹³ Nishioka Chie 西岡千絵, "Nikkan yanagui kanagu kō: Bunrui to rettō shutsudo koshiki jirei ni tsuite" 日韓胡籙金具考: 分類と列島出土古式事例について (Metal Fittings of Quiver Discovered in Japan and Korea: Classification and Consideration of Past Cases in the Japanese Archipelago), *Kobunka dansō*, no. 58 (2007): 159-89; Nishioka Chie, "Yanagui shiryō shūsei 2: Takenami H-26 gō yokoanabo/Ryūōzaki 1 gō rei" 胡籙資料集成 II: 竹並 H-26号横穴墓・龍王崎 1号墳例 (Quiver Materials Compilation 2: Examples from the Takenami No. H-26 Tunnel Tomb and Ryūōzaki No. 1 Tomb), in vol. 2 of *Fukuoka Daigaku kōko shiryō shūsei* 福岡大学考古資料集成 (Fukuoka University Archaeological Materials Compilation), ed. Fukuoka Daigaku Jinbun Gakubu Kōkogaku Kenkyūshitsu 福岡大学人文学部考古学研究室 (Fukuoka University Faculty of Humanities, Archaeological Research Program) (Fukuoka Daigaku, 2008), 5-28.

¹¹⁴ Sakaguchi Hideki 阪口英毅, "Gakushi no naka no 'yokohagiita kawatoji tankō'" 学史のなかの「横矧板革綴短甲」 (The "Leather-laced Horizontal Plate Cuirass" in the History of Research), in Sugaya, *Ōken*, 697-707; Uchiyama Toshiyuki 内山敏行, "Kozane yoroi no hensen to kōryū: Kofun jidai chū/kōki no odoshiana 2 retsu kozane to Ω jigata yōsatsu" 小札甲の変遷と交流: 古墳時代中・後期の緘孔2列小札とΩ字型腰札 (Exchange and Changes in the Lamellar Cuirass: Scales with Double Rows of Lacing Holes and Omega-shaped Waist Scales in the Middle and Late Kofun Periods), in Sugaya, *Ōken*, 708-17; Suzuki Kazunao 鈴木一有, "Kofun jidai no katchū ni miru dentō no ninshiki" 古墳時代の甲冑にみる伝統の認識 (A Sense of Tradition Visible in Kofun Period Armor), in Sugaya, *Ōken*, 718-29; Hamada Eisaku 濱田英作, "Yūrashiateki kontekusuto kara mita Nihon Kofun jidai bugu no ichizuke" ユーラシア的コンテクストから見た日本古墳時代武具の位置付け (Evaluation of Japanese Armor of the Kofun Period Seen from a Eurasian Context), in Sugaya, *Ōken*, 730-38.

possibly progressed through a variety of trading networks.¹¹⁵ Fujimaru Shōhachirō and Nakai Kazuo both discuss manufacturing technology through observations of identical mirrors.¹¹⁶ Kurumazaki Masahiko points out that a deity-and-beast mirror with six knobs¹¹⁷ in the possession of the Imperial Household Agency is possibly related to the triangular-rimmed deity-and-beast mirrors.¹¹⁸ 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.¹¹⁹

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 Kunihiro's look at a type of iron blade bent at an oblique angle.¹²⁰ 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 jōnanu* put together a collection of articles on bead manufacture.¹²¹ 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.¹²² Also, regarding soft stone imitative items, Tanaka Shinsaku's study of

¹¹⁵ Morishita Shōji 森下章司, "Dōkyō seisan no hen'yō to kōryū" 銅鏡生産の変容と交流 (Interaction and Transformation of Bronze Mirror Production), *Kōkogaku kenkyū* 54, no. 2 (2007): 34-49.

¹¹⁶ Fujimaru Shōhachirō 藤丸詔八郎, "Sankakubuchi shinjūkyō no seisaku gijutsu ni tsuite: Dōhankyō bangō 7 kyōgun no baai" 三角縁神獸鏡の製作技術について: 同苑鏡番号7鏡群の場合 (On Manufacturing Techniques of Triangular-rimmed Mirrors: The Case of Same Mold Set No. 7), in Sugaya, *Ōken*, 226-33; Nakai Kazuo 中井一夫, "Sankakubuchi shinjūkyō no kansatsu: Dōkeikyō ni okeru shiage konseki no kansatsu" 三角縁神獸鏡の観察: 同型鏡における仕上げ痕跡の観察 (Observations of Triangular-rimmed Deity-and-beast Mirrors: Observations of Finishing Traces on Identical Mirrors), in Sugaya, *Ōken*, 234-39.

¹¹⁷ *nyū* 乳 (literally, "breasts")

¹¹⁸ Kurumazaki Masahiko 車崎正彦, "Gyobutsu no kagami" 御物の鏡 (An Imperial Mirror), in Sugaya, *Ōken*. 240-49.

¹¹⁹ Furukawa Takumi 古川匠, "6 seiki ni okeru sōshoku bagu no 'kokusanka' ni tsuite" 6世紀における装飾馬具の「国産化」について (The Domestic Production of the Horse Trappings with Ornamental Articles in the 6th Century), *Kobunka dansō*, no. 57 (2007): 103-35; Ōno Yoshito 大野義人, "Kanjō kagamiitatsuki kutsuwa ni tsuite no kisoteki kenkyū: Ehime ken'iki o chūshin toshite" 環状鏡板付轡についての基礎的研究: 愛媛県域を中心として (Basic Research on Bits with Circular Cheek-plates: Centering on the Area of Ehime Prefecture), in Ehime Kōkogaku, *Chiiki/bunka*, 457-78.

¹²⁰ Watanabe Yoshitaka 渡邊芳貴, "Tetsusei nōkōgu kara mita kofun saishi no hen'yō" 鉄製農工具から見た古墳祭祀の変容 (Changes in Kofun Ritual Seen from Iron Agricultural Implements), in Ehime Kōkogaku, *Chiiki/bunka*. 435-56; Shimizu Kunihiro 清水邦彦, "'へ' no ji jō tekki no yōto ni tsuite" 「へ」の字状鉄器の用途について (On the Uses of Iron Implements in the Shape of the Character "へ"), in Matsufuji, *Kōkogaku ni manabu*, vol. 3, 439-46.

¹²¹ "Tama seisan kenkyū no genjō" 玉生産研究の現状 (Current State of Research on Bead Manufacture), a collection of five articles in *Kōkogaku jōnanu*, no. 567 (2008): 3-27.

¹²² Ōga Katsuhiko 大賀克彦, "Kofun jidai kōko ni okeru tamazukuri no kakusan" 古墳時代後期における玉作の拡散 (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.¹²³ Tanaka Kiyomi examined the derivation of molds for making small glass beads and their changes in the archipelago.¹²⁴

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'in¹²⁵ styles, for small round-bottomed vessels with wide-flaring rims.¹²⁶ 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, Satō 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.¹²⁷ Fukumoto Hiroshi examines changes in Haji ware imitations of Sue dishes for the Onga river basin.¹²⁸ 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.¹²⁹

Period), *Gyoku bunka* 玉文化 (Journal of Jade Ornaments Culture Studies), no. 5 (2008): 45-64.

¹²³ Tanaka Shinsaku 田中晋作, "Sekisei mozōhin ni tsuite (1): Kinai oyobi sono shūhen chiiki ni okeru yūryoku seiryoku no dōtai" 石製模造品について (I): 畿内およびその周辺地域における有力勢力の動態 (On Soft Stone Imitation Articles (1): Dynamics among Powerful Groups in Kinai and the Surrounding Regions), in Sugaya, *Ōken*, 273-86; Hirao Kazuhisa 平尾和久, "Hōkei chippu bunruikō: Mitoma iseki shutsudohin no shōkai o kanete" 方形チップ分類考: 三苦遺跡出土品の紹介をかねて (A Classification of Square Chips: Introduction of Relics Excavated in the Mitoma Site), *Kobunka dansō*, no. 57 (2007): 91-101.

¹²⁴ Tanaka Kiyomi 田中清美, "Takoyakigata igata' ni yoru garasu kodama no seisan" 「たこ焼き型鑄型」によるガラス小玉の生産 (The Production of Hemispherical Molded Beads during the Kofun and Nara Periods) *Ōsaka Rekishi Hakubutsukan kenkyū kiyō*, no. 6 (2007): 1-24.

¹²⁵ 山陰

¹²⁶ Miyoshi Gen 三好玄, "Kogata maruzoko doki ni okeru seisaku gijutsu no ni keitō" 小型丸底土器における製作技術の二系統 (Two Traditions of Manufacturing Techniques of Small Round-bottomed Vessels), in Matsufuji, *Kōkōgaku ni manabu*, vol. 3. 215-26.

¹²⁷ Watanabe Hajime 渡辺一, "Suekigama no kōzō henka to gijutsu no denpa" 須恵器窯の構造変化と技術の伝播 (Structural Changes in Sue Ware Kilns and the Diffusion of Technology), *Kikan kōkōgaku* 季刊考古学 (Archaeology Quarterly), no. 100 (2007): 83-87; Satō Takashi 佐藤隆, "6 seiki ni okeru Sueki ōgataka no shoyōsō: Suemura yōseki hennen no saikōchiku ni mukete, sono 3" 6世紀における須恵器大型化の諸様相: 陶邑窯跡編年の再構築に向けて・その3 (Increased Size Trends in Sue Ware [Unglazed Stoneware] in the 6th Century: Toward a Reorganization of the Chronology of the Suemura Kiln Cluster Site, Part 3), *Ōsaka Rekishi Hakubutsukan kenkyū kiyō*, no. 6 (2007): 25-48; Okada Hiroyuki 岡田裕之, "Sueki seisan kara mita Kyūshū Kofun jidai shakai: Hokubu Kyūshū o chūshin to shite" 須恵器生産からみた九州古墳時代社会: 北部九州を中心として (Kyushu Society of the Kofun Period Seen from Sue Ware Production: Focusing on Northern Kyushu), in *Nishi Ken'ichirō sensei*, 39-48.

¹²⁸ Fukumoto Hiroshi 福本寛, "Ongagawa ryūiki no mohō tsuki ni tsuite" 遠賀川流域の模倣杯について (On Imitation Sue Dishes in the Onga River Basin), in *Nishi Ken'ichirō sensei*, 49-64.

¹²⁹ Ōnojō-shi Kyōiku Iinkai 大野城市教育委員会 (Ōnojō Municipal Board of Education), *Ushikubi yōsekigun: Sōkatsu hōkokusho* 牛頸窯跡群: 総括報告書 (The Ushikubi Kiln Site Group: Comprehensive

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 Shiraishi Satoshi's contribution is a study of the

Report) (Ōnojō, Fukuoka prefecture, 2008).

¹³⁰ “Kamado o motsu tateana tatemono” カマドをもつ竪穴建物 (Pit-structures Having Built-in Stoves), a collection of eight articles in *Kōkogaku jānaru*, no. 559 (2007): 3-41.

¹³¹ Shigefuji Teruyuki, “Chikugogawa ryūiki no Kofun jidai shūroku: Ukiha chiiki o chūshin to shite” 筑後川流域の古墳時代集落：浮羽地域を中心として (Kofun Period Settlements of the Chikugo River Basin: Focusing on the Ukiha Region), presented at “Kan-Nichi shūroku kenkyū no genjō to kadai (III)” 韓日聚落研究の現況と課題 (III) (Current State and Issues of Korean-Japanese Settlement Research [III]) (Kan-Nichi Shūroku Kenkyūkai 韓日聚落研究会 [Korea-Japan Settlement Research Society], Korea University, 31 August – 1 September 2007); Tanaka Kiyomi, “Shūroku to shite no Suemura” 集落としての陶邑 (Suemura as a Settlement), presented at “Kan-Nichi shūroku kenkyū”; Takaku Kenji 高久健二, “Kita Musashi ni okeru Kofun jidai no shūroku dōtai to gairaikei bunka no teichaku katei ni tsuite: Chūki-kōki zenhan ni okeru kamado no teichaku katei to kishu kōsei henka no bunseki o chūshin ni” 北武蔵における古墳時代の集落動態と外来系文化の定着過程について：中期～後期前半における竈の定着過程と器種構成変化の分析を中心に (Movements in Settlements of the Kofun Period in Northern Musashi and the Process of Adopting Foreign Culture: Focusing on an Analysis of the Adoption of Built-in Stoves and Changes in the Composition of Vessel Types from the Middle to the First Half of the Late Periods), presented at “Kan-Nichi shūroku kenkyū.”

¹³² Yasui Nobuya 安井宣也, “Kōko chirigakuteki kanten ni yoru Nara bonchi no Yayoi-Kofun jidai no shūroku to kankyō ni kansuru shiron: 1980-1990 nendai zenhan no kenkyū seika o katsuyō shita yōsō no kentō to tenbō” 考古地理学的観点による奈良盆地の弥生～古墳時代の集落と環境に関する試論：1980～1990年代前半の研究成果を活用した様相の検討と展望 (An Essay on Yayoi-Kofun Period Settlement and Environment of the Nara Basin from the Perspective of Archaeological Geography: Examination and Outlook of Conditions Utilizing Research Results from the 1980s and Early 1990s), in Sugaya, *Ōken*. 172-83.

¹³³ Yamagishi Tsuneto 山岸常人, “Gokurakuji Hibiki iseki ōgata hottatebashira tatemono no saikentō” 極楽寺ヒビキ遺跡大型掘立柱建物の再検討 (Reexamination of the Large-scale Embedded-pillar Building from the Gokurakuji Hibiki Site), in Sugaya, *Ōken*. 206-15.

¹³⁴ Kobayashi Masashi 小林正史, “Kofun jidai kōki kara kodai no komemushi chōri” 古墳時代後期から古代の米蒸し調理 (Cooking Rice by Steaming from the Late Kofun to the Ancient Periods), in *Serizawa Chōsuke sensei tsuitō kōkogaku*. 449-72.

spread of the stoves for this type of cooking in a regional context.¹³⁵ Ban Yasushi examines immigrants from Baekje in the Late Kofun period at the Hachijō site in Nara prefecture.¹³⁶ 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.¹³⁷

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.¹³⁸ 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.¹³⁹ Yamanaka Hidehiko examines fishing gear at Hakata bay, and makes a classification of settlements.¹⁴⁰

5. Foreign interaction and relations with the peninsula

Park Cheun Soo's *Kaya to Wa* (Gaya and Wa) was published.¹⁴¹ This will likely

¹³⁵ Shiraishi Satoshi 白石聡, "Kofun jidai Imabari heiya ni okeru suiiji keitai no juyō to fukyū: Tsukuritsuke kamado to koshikigata doki no kentō o tsūjite" 古墳時代今治平野における炊事形態の受容と普及: 造り付けカマドと甗形土器の検討を通じて (The Acceptance and Spread of a Mode of Cooking in the Imabari Plain during the Kofun Period: Through an Examination of Built-in Stoves and Pottery Shaped as Steaming Vessels), in Ehime Kōkogaku, *Chiiki/bunka*. 505-24.

¹³⁶ Ban Yasushi, "Kofun jidai no Nukatabe: Shūroku kōzō to toraijin" 古墳時代の額田部: 集落構造と渡来人 (Nukatabe of the Kofun Period: Settlement Structure and Immigrants), in Matsufuji, *Kōkogaku ni manabu*, vol. 3. 297-312.

¹³⁷ Nara Kokuritsu Bunkazai Kenkyūjo, ed., *Kofun gōzoku kyotaku no kōzō to kinō* 古代豪族居宅の構造と機能 (Structure and Function of Kofun Elite Residences) (Nara, 2007).

¹³⁸ *Kofun jidai no ama shūdan o saikentō suru: "Ama no seisan yōgu" kara 20 nen* 古墳時代の海人集団を再検討する: 「海の生産用具」から20年 (Re-examining Maritime Groups of the Kofun Period: Twenty Years after "Tools of the Maritime Economy"), abstracts and materials from the Dai 56-kai Maizō Bunkazai Kenkyū Shūkai 第56回埋蔵文化財研究集会 (56th Meeting of the Buried Cultural Properties Research Society), held in Nankai, Wakayama prefecture, 1-2 September 2007 (place of publication unknown, 2007).

¹³⁹ Aoyagi Taisuke 青柳泰介, "Seien doki shōkō: Kofun jidai chūki no Nara-ken o chūshin ni" 製塩土器小考: 古墳時代中期の奈良県を中心に (Some Observations on Salt-making Pottery: Focusing on Nara Prefecture of the Middle Kofun Period), in Matsufuji, *Kōkogaku ni manabu*, vol. 3, 349-63; Kitayama Mineo 北山峰生, "Ōsaka wangan seien doki nōto" 大阪湾岸製塩土器ノート (A Note on Salt-making Pottery of Osaka Bay), in Sugaya, *Ōken*, 324-34; Irie Fumitoshi, "Seien iseki ni okeru kōgu/buki seisaku: Seien iseki ni okeru kaji ikō o megutte" 製塩遺跡における工具・武器製作: 製塩遺跡における鍛冶遺構をめぐって (Manufacture of Tools and Weapons at Salt-making Sites: Concerning Blacksmithing Features at Salt-making Sites), in Sugaya, *Ōken*, 807-19.

¹⁴⁰ Yamanaka Hidehiko 山中英彦, "'Hakata wan bōeki' o sasaeta kodai ama" 「博多湾貿易」を支えた古代海人 (Seamen in Ancient Times Trading in the Hakata Bay), *Kobunka dansō*, no. 57 (2007): 55-90.

¹⁴¹ Park Cheun Soo 朴天秀, *Kaya to Wa: Kan hantō to Nihon rettō no kōkogaku* 加耶と倭: 韓半島と日本列島の考古学 (Gaya and Wa: Archaeology of the Korean Peninsula and the Japanese Archipelago) (Kōdansha, 2007).

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

¹⁴² Suzuki Yasutami 鈴木靖民, ed., *Kodai Nihon no ibunka kōryū* 古代日本の異文化交流 (Ancient Japan's Intercultural Exchange) (Bensey Publishing, 2008).

¹⁴³ Fukunaga Shin'ya, "Keitai ōken to Kan hantō no zenpōkōenfun: Shōfukuji kofun chikuzōki no jidai haikai o megutte" 継体王権と韓半島の前方後円墳: 勝福寺古墳築造期の時代背景をめぐって (Keyhole Tombs of the Korean Peninsula and the Keitai Monarchy: Concerning the Background of the Age When the Shōfukuji Tomb was Built), in Okuno, Teramae and Fukunaga, *Kawanishi-shi Shōfukuji kofun*. 425-34.

¹⁴⁴ Inoue Chikara 井上主税, "Wakei ibutsu kara mita Kinkan Kaya seiryoku no dōkō" 倭系遺物からみた金官加耶勢力の動向 (The So-called "Kinkan-Kaya"(Keumgwan Kaya) Polity as Seen from Artifacts Imported from/Made in the Style of Wa), *Kyūshū kōkogaku* 九州考古学 (The Journal of the Archaeological Society of Kyushu), no. 82 (2007): 45-64; Sadamori Hideo 定森秀夫, "Nihon rettō shutsudo no Kanan taipukei tōshitsu doki" 日本列島出土の咸安タイプ系陶質土器 (Stoneware of Haman Type Derivation Recovered from the Japanese Archipelago), in Ehime Kōkogaku, *Chiiki/bunka*, 369-86; Miyoshi Hidemitsu 三吉秀充, "Hiroshima heiya shutsudo no shoki Sueki/tōshitsu doki ni kansuru kisoteki kenkyū" 広島平野出土の初期須恵器・陶質土器に関する基礎的研究 (Basic Research Concerning Early Sue Ware/Stoneware Recovered from the Hiroshima Plain), in Ehime Kōkogaku, *Chiiki/bunka*, 387-408.

¹⁴⁵ Arai Hiroshi 新井宏, *Rikei no shiten kara mita "kōkogaku" no ronsōten* 理系の視点からみた「考古学」の論争点 (Points of Debate in Archaeology Seen from the Sciences) (Daiwashobō, 2007).

¹⁴⁶ Kobayashi Toshio 小林敏男, *Nihon kodai kokka no keisei* 日本古代国家の形成 (Formation of 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).