Introduction

Kofun period research in the fiscal year under consideration exhibited extraordinary activity. In addition to long-awaited reports being published on Early and Middle Kofun tombs that will become basic reference materials for those periods, many papers were also published as related inquiries in other reports. It has not been possible in the space allowed to introduce all of the articles published in this fiscal year, and it may be noted as one reason that the publication of commemorative anthologies was prominent, which inevitably included many contributions related to the Kofun period. For this reason, the author wishes to note at the outset that information on archaeological investigations and site reports, and the accounts of the bulk of various exhibits, research meetings, and symposia had to be omitted.

The subdivision in themes of research articles was even more pronounced than in normal years, which is also due to the above-mentioned circumstances. As monographs, in addition to voluminous works by Shiraishi Taichirō,3 Imao Fumiaki,4 and others, publications based on theses submitted for academic degrees were conspicuous, with treatises on the early state playing a unifying role.

1. General treatments

Shiraishi’s Kōkogaku kara mita Wakoku (The Land of Wa Seen from Archaeology) is a compilation of articles, from among those by the author from 2003, relating to subjects such as the role played by women in the early monarchy, the process of...
change in the Yamato monarchy, the role of immigrant culture, and the formative process of the ancient state visible in the transition which ended tomb construction, comprising a great work of 557 pages that cuts through the entire length of the Kofun period. It will likely become one of the basic reference works for Kofun period research.

Kawamura Yoshimitsu’s *Wa no gyokki* (Jeweled Articles of Wa) takes into its purview precious stone items from the Jōmon period on, treating on a grand scale the relationship across the archipelago between areas of production and loci of consumption (such as tombs), against a backdrop of theory on the state. Particularly novel is the view that the “jeweled articles of Wa,” which emerged under Kofun period political authority but are found in the ritsuryō era only in Final period tombs of the northern Tōhoku region, point to an attempt at partitioning Yamato by dressing up the ancient indigenous customs of Wa as barbaric, a self-conscious expulsion from Yamato territory of those customs as symbolic of an uncivilized condition.

Seike Akira’s *Kofun jidai no maisō genri to shinzoku kōzō* (Mortuary Principles and the Kinship System in the Kofun Period) points out, based on human skeletal materials recovered from tombs, that a discrepancy in items included as burial goods emerged from a gender difference. Whereas succession to social position was bilateral in the Early period, when there was no gender difference regarding who conducted ritual, from the Middle Kofun and especially the latter part of that period on, there was a shift to patrilineal inheritance even among lower social strata because military matters were given greater consideration, a conclusion having persuasive power.

Kunugi Kunio’s discourse on the standardization of mound form, drawing theoretical support from the rectangular grid reference system held to have been created by the Later Han dynasty figure Zhang Heng, has become the monograph *Hōkakuhō no torai to fukugōkei kofun no shutsugen* (Introduction of the Coordinate System and the Appearance of Compound Form Mounds). While there may be disagreement regarding problems such as the unit of measurement used, how

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5 大和
8 Seike Akira 清家章, *Kofun jidai no maisō genri to shinzoku kōzō* 古墳時代の埋葬原理と親族構造 (Mortuary Principles and the Kinship System in the Kofun Period) (Osaka Daigaku Gakujutsu Shuppankai, 2010).
9 張衡
10 Kunugi Kunio 善國男, *Hōkakuhō no torai to fukugōkei kofun no shutsugen: Kofun jidai no seiritsu to wa* 方格法の渡来と複合形古墳の出現: 古墳時代の成立とは (Introduction of the Coordinate System and the Appearance of Compound Form Mounds: The Establishment of the Kofun Period) (Tsukiji Shokan, 2009).
11 [Translator’s note: The unit itself, *shaku* 尺, is not at issue, but since its length varied over time not only in its locus of origin, China, but in other parts of East Asia where it was utilized, there is considerable debate over its actual length as used at different archaeological and historic periods in Japan.]
positions were laid out within a particular tomb group, and based on such considerations how different dates of construction are recognized, as a treatise on standardized horizontal plans of keyhole tombs based on current survey maps, this represents a definite point of achievement. In what has become his posthumous work, Imai Gyō’s Tenno'gyō no kaimei (Clarifying the Imperial Tombs)\(^{12}\) is imbued with the desire to spread widely knowledge of the significance and actual state of imperial tombs, from an author who for many years called for the preservation of and public access to these sites, as a member of the National Council for the Preservation of Cultural Properties.\(^{13}\) Additionally, as a unique effort there is Itō Akio’s Chisekizu de saguru kofun no sugata (Mound Forms Searched in Land Register Maps).\(^{14}\) The assertion of Yasumoto Biten’s monograph, regarding samples for radiocarbon dating, that materials should be used for which there is no need to worry about the old wood effect or other phenomena giving older readings, is appropriate.\(^{15}\) Meanwhile, as there are striking disparities between dates yielded by some of these materials with others, like those obtained from peach pits for which there is no reason to suspect distortion towards older readings,\(^{16}\) the pros and cons of applications of radiocarbon dating are being questioned anew.

Also, Matsumoto Takehiko’s article on the significance of mounded tombs examines Inoue Shōichi’s\(^{17}\) opinion that the Kofun period might be regarded as belonging to Japan’s “Middle Ages,” and declares that the inevitability of thinking the ancient state was the first state for all regions of the country should be reexamined.\(^{18}\) The journal Shirin’s Volume 93, Number 1, had a special collection on war, with a contribution by Sakaguchi Hideki on research trends in that topic for Japanese archaeology.\(^{19}\)

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12 Imai Gyō 今井尭, Tenno'gyō no kaimei: Tozasareta “ryōbo” kofun 天皇陵の解明: 閉ざされた「陵墓」古墳 (Clarifying the Imperial Tombs: The Tombs Shut Off as “Imperial Graves”) (Shinsensha, 2009).
13 Bunkazai Hozon Zenkoku Kyōkai 文化財保存全国協議会.
14 Itō Akio 伊藤秋男, Chisekizu de saguru kofun no sugata: Tsuka/kofun dēta ichiran (Owarihen) 地籍図で探る古墳の姿: 塚・古墳データ一覧 (尾張編) (Mound Forms Searched in Land Register Maps: Catalog of Mound/Tomb Data [Owari Region]) (Nagoya: Ningensha, 2010).
15 Yasumoto Biten 安本美典, “Yamataikoku = Kinaisetsu” “Hashihaka = Himiko no haka setsu” no kyomō o tsuku! 「邪馬台国=畿内説」「箸墓=卑弥呼の墓説」の虚妄を衝く! (Burst the Delusional Theories of Kinai as Yamatai, Hashihaka as Himiko’s Tomb!) (Takarajimasha, 2009).
16 [Translator’s note: Yasumoto’s monograph gives counterarguments to a research report (Harunari Hideji 春成秀爾 et al., “Kofun shutsugen no tanso 14 nendai” 古墳出現の炭素 14 年代 [Radiocarbon Date for the Appearance of Kofun], presentation at the Nihon Kōkogaku Kyōkai 2009 Nendo Sōkai 日本考古学協会 2009 年度総会 [Japanese Archaeological Association 2009 General Meeting] [Waseda University, May 31, 2009]) which claimed a range of 240-260 CE for Furu 布留 pottery recovered from the moat of the Hashihaka 箸墓 tomb in Nara, based on radiocarbon dating of soot adhering to the vessel surface. Yasumoto points to a discrepancy of approximately 100 years between these dates and several for peach pits recovered at the same tomb, a material not subject to radiocarbon dating distortions such as the old wood effect, which many regard as a drawback of surface soot from pottery.]
17 井上章一
19 Sakaguchi Hideki 阪口英毅, “Nihon kōkogaku ni okeru ‘sensō’ kenkyū no dōkō” 日本考古学における
As anthologies with many contributions related to the Kofun period, there are among others Kōkogaku to chiiki bunka (Archeology and Regional Culture), Kōkogaku no shiten (The Archaeological Perspective), Hikaku kōkogaku no shinchiihei (New Horizons in Comparative Archaeology) edited by Kikuchi Tetsuo, and Senshigaku/ kōkogaku ronkyū (Discussions in Prehistory and Archaeology). Among these contributions, Mizuno Toshinori’s “Higashi Ajia ni okeru ‘zenpōkōenfun taisei’” (The “Keyhole Tomb Order” in East Asia) stresses that in the first half of the Early Kofun period in Yamato there was no order in the expression of mound form.

2. Tombs

Start of the Kofun period; Early Kofun
As for excavations, the reinvestigation of the Sakurai Chausuyama25 tomb by the Archaeological Institute of Kashihara26 deserves special mention. Noteworthy aspects are the placement, along the base of the rectangular platform on top of the mound, of pillars roughly 30 cm in diameter, each touching its neighbors and with the total number regarded as about 150, plus the new confirmation of at least 81 bronze mirrors being included as grave goods, beginning with a triangular-rimmed deity-and-beast mirror bearing a maker’s inscription with the date 240 CE, although the mirror’s original position is unclear.

After nearly half a century having elapsed since its investigation by Tenri University and the Tenri University Sankōkan Museum,28 a long-awaited report on...
the Tōdaijiyama tomb (Nara prefecture) has been published.\(^29\) In the future this will likely become a basic reference work for tombs of the latter half of the Early Kofun period and their grave goods. Sixteen research papers related to the tomb are included.

The Habikino Municipal Board of Education’s report on the Niwatorizuka tomb (Osaka prefecture) is an excavation report for a square keyhole tomb of the Early Kofun period which preceded the formation of the Furuichi\(^30\) tomb group in that area.\(^31\) Noteworthy are the plentiful artifacts such as a triangular-rimmed deity-and-beast mirror, cylindrical bronze objects, and armor gauntlets, recovered from the clay casing surrounding the coffin as the main burial facility. The volume on the Tamateyama No. 1 tomb (Osaka prefecture) by the Department of History, Osaka City University, consists of the results of excavation funded by a MEXT Grant-in-Aid for Scientific Research, plus articles of related research.\(^32\) Kishimoto Naofumi’s contribution, on the tomb’s relation with the Yamato monarchy,\(^33\) is included among the seven research articles.

Imao Fumiaki’s Kofun bunka no seiritsu to shakai (The Emergence of Kofun Period Culture and Society) collects into a single volume the results of examinations over many years of various elements which constitute tombs of the Early Kofun period.\(^34\) It is a masterful work in which content touching on the relevant cultural background and ideology stands out.

Yamamoto Saburō examines the start of the Kofun period using the Sanuki Ametakiyama Oku mound burial group (Kagawa prefecture) as material.\(^35\) In a study taking up materials from the Mesuriyama tomb (Nara prefecture), Okuda Hisashi expresses the possibility, with regard to examples in which ceiling stones of chambers were supplied from a variety of source locations, that they were offerings

\(^{29}\) Tōdaijiyama Kofun Kenkyūkai 東大寺山古墳研究会 (Tōdaijiyama Tomb Research Committee), ed., Tōdaijiyama kofun no kenkyū 東大寺山古墳の研究 (Research on the Tōdaijiyama Tomb) (Kyoto: Shin’yōsha, 2010).

\(^{30}\) 古市 (Osaka prefecture)


\(^{32}\) Osaka Shiritsu Daigaku Nihonshi Kenkyūshitsu 大阪市立大学日本史研究室 (Osaka City University, Department of Japanese History), ed., Tamateyama 1 gōfun no kenkyū 玉手山1号墳の研究 (Tamateyama No. 1 Kohun: Excavation of a 4th century burial mound in Kashiwara City, Osaka Prefecture, Japan) (Osaka Shiritsu Daigaku, 2010).

\(^{33}\) Kishimoto Naofumi 岸本直文, “Tamateyama 1 gōfun to Wa ōken” 玉手山1号墳と倭王権 (Tamateyama No. 1 Tomb and the Wa Monarchy), in Osaka Shiritsu Daigaku, Tamateyama 1 gōfun. 221-54.

\(^{34}\) Imao Fumiaki, Kofun bunka no seiritsu to shakai; Kodai Nihon no ryōbo to kofun 社会: 古代日本の陵墓と古墳 (The Emergence of Kofun Period Culture and Society: Ancient Japan’s Imperial Mausolea and Tombs, 1) (Aoki Shoten, 2009).

resulting from political relations. Additional items of note include Hidai Katsuhito’s contribution on two trends at the start of the Kofun period in the Tōhoku region, and Mitsumoto Jun’s paper on the placement of grave goods in Tokushima.

**Middle Kofun**

A volume of research on the Kumobe Kurumazuka tomb (Hyōgo prefecture) has been published. It is a happy development that we can now share the basic data for the grave goods, from the period when the technique of riveting was being introduced, for this large-scale keyhole tomb boasting facilities that are exceptional outside the Kinai region, being accompanied by subsidiary mounds and having a composite chest-shaped sarcophagus in a vertical stone chamber. The volume includes nine research papers, such as Nakamura Hiroshi’s contribution reconstructing the conditions of the burial facility at the time of discovery, and Sakaguchi Hideki’s article on the armor.

The site report on the Ide Futagoyama tomb (Gunma prefecture) follows that of the Hachimanzuka tomb, as a report on the investigation and preparation as a historic site of one member of the Hodota tomb group. Five research articles are included, such as Sawada Mutsuyo’s examination of recovered fabrics, and Wakasa Tōru’s consideration of the tomb’s historic significance.

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39 Hyōgo Kenritsu Kōko Hakubutsukan, *Kumobe Kurumazuka kofun no kenkyū* (Research on the Kumobe Kurumazuka Tomb), Hyōgo Kenritsu Kōko Hakubutsukan, 103-14.

40 越内, “Kumobe Kurumazuka kofun fukusō katchū no kōsei to tokushoku” (Composition and Characteristics of Armor among the Kumobe Kurumazuka Grave Goods), in Hyōgo Kenritsu Kōko Hakubutsukan, *Kumobe Kurumazuka kofun*. 139-44.


42 Sakaguchi Hideki, “Kumobe Kurumazuka kofun fuku-sō katchū no kōsei to tokushoku” (Composition and Characteristics of Armor among the Kumobe Kurumazuka Grave Goods), in Hyōgo Kōko Hakubutsukan, *Kumobe Kurumazuka kofun*. 139-44.
Simultaneous investigations were conducted at the Mozu Gobyōyama (Osaka prefecture) tomb by the Mausolea and Tombs Research Section of the Imperial Household Agency (IHA) and the Sakai Municipal Board of Education, and a report has been made. Reassembly of *haniwa* was done with both sides handing over sherds, 61 from the IHA and 13 from the city of Sakai. This may become a model case for investigations of imperial tombs. Also, in the midst of plans aiming for the Mozu and Furuichi tomb groups (Osaka prefecture) being listed as World Heritage, the Sakai City Museum held an exhibit focusing on the tomb attributed to Emperor Nintoku as seen from these two groups, and featuring exhibits with explanations not only of each tomb in both groups, but for others from the surrounding area as well. The exhibit catalog makes liberal use of color photographs, and serves as a helpful resource.

Kishimoto Kazuhiro’s article on the classification of and changes in chest-shaped sarcophagi made with Ryūzan stone from Harima (Hyōgo prefecture), and Ishibashi Hiroshi’s reexamination of chest-shaped sarcophagi, both construct chronologies for each type of lid, but Kishimoto’s article demonstrates points of comparison and difference with sarcophagi made of material other than Ryūzan stone as well. By relying greatly on recent *haniwa* research, Ishibashi’s contribution discerns considerable overlap in time between Types I and II.

Terasawa Tomoko’s examination of tomb clusters around the time of Yūryaku’s reign classifies various retainers beginning with the Ōtomo clan into direct relatives, collateral relatives, and non-related subordinates, based on an analysis of the contents of grave goods and presence or absence of *haniwa* placements for each tomb cluster. Fujita Kazutaka notes that the palaces in Yamato during the Kawachi Court period are in the southern part of the Nara basin, where small- and mid-scale

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tombs of the Middle Kofun period concentrate, which argues conversely for the existence of the Kawachi Court.  

**Late Kofun, Final Kofun**

A special collection of articles on mounds with dome-shaped upper portions atop square bases appeared in the November issue of *Kōkogaku jānaru* (The Archaeological Journal). The articles include a comprehensive overview by Ikegami Satoru, examinations of the Ishi no Karato tomb in Nara prefecture by Takahashi Katsuhisa, the Shimizuyanagi Kita No. 1 tomb in Shizuoka prefecture by Yamamoto Keiichi, the Musashi Fuchū Kumano Jinja tomb in Tokyo by Tsukahara Jirō, the Sannōzuka and Miyazuaka tombs in Saitama prefecture by Ōta Hiroyuki, plus reports on investigations at the Tenmondai Kōnai tomb in Tokyo by Koma Tadashi and Numakami Shōichi, and at the Noji Kubo tomb in Fukushima prefecture by Suzuki Isao and Suzuki Hitoshi.

Shiraishi Taichirō has examined the position of horizontal stone chambers in tomb mounds both in terms of horizontal plans and vertical elevations. He makes
the assessment that horizontal chambers were not entirely well matched with the structure of Japanese mounds, and as a result of repeated improvements over a long period of time, the final form can be seen in tombs of the latter half of the seventh century.

Setotani Akira’s treatise on small tomb groups in Tajima (Hyōgo prefecture) makes the interpretation, regarding groups which built tombs in a manner that destroyed previously used approach paths, that new forces had emerged for which prior bonds or group constraints no longer applied or could be ignored.65 Hitsumoto Seiichi attempts to identify local clans in Harima through relations among Late period tomb groups, ancient temples, government offices, and documentary materials.65

Regarding the Kawachi Ōtsukayama tomb (Osaka prefecture), for which the date of construction is difficult determine despite its having an overall length of 335 m, Hashimoto Tatsuya assesses the Hinogaike Sue kiln as having been operated in conjunction with the mound’s construction, in the same manner as the Hikishō Nishimachi66 kiln group based on its haniwa, and gives the age in concrete fashion as in the periods of the TK10 to MT8567 Sue ware types.68

Niiro Izumi casts doubt, based mainly on an examination of Sue ware, about the chronological date for the Bakuya69 tomb, which has been regarded as belonging to the start of the seventh century.70 The dates of several pedestaled dishes are at issue.

An excavation report has been produced by the Shimane Prefectural Board of Education, including the investigation of a horizontal stone chamber tomb atop the same ridge as two Early period tombs.71 It may be characterized as vividly demonstrating the asynchronous nature of each tomb for what might appear to comprise a Late Kofun period tomb cluster.

Ogawa Yumiko notes that while octagonal mounds, a shape which had
previously been possible to select for principal mounds within tomb groups, could only be used for royal tombs in the central region from the time of the mausoleum attributed to Emperor Tenji, in peripheral areas such as Kanto they continued to be used as before. This may be regarded as a situation similar to the relation between center and periphery for keyhole tombs. Kobayashi Osamu searches for the derivation of the side-entrance stone compartment construction of the Anrakuji tomb by examining the placement in the Kōzuke region (Gunma prefecture) of house-shaped sarcophagi in horizontal stone chambers.

The contribution by Matsumura et al., on the investigation that attended the dismantling of the stone chamber of the Takamatsuzuka tomb, a Special Historic Site, reports the causes and events leading to the dismantling and conveys new information about the original construction techniques, revealed through the excavation.

**Horizontal stone chambers**

A monograph was published on the diffusion and spread of Kyushu-style horizontal stone chambers, as the record of a session from the Japanese Archaeological Association 2007 Autumn Meeting in Kumamoto. Through the keynote reports and symposium debate, knowledge was widely shared about this style’s structure, techniques of stone utilization, and process of change, and as a significant outcome of the session, differences were clarified between the Kinai-style stone chambers of the central region for which Yamato was the core, and the Kyushu-style horizontal stone chambers for which, despite strong local tendencies, there is a common spatial cognition lacking a clearly defined lidded sarcophagus, but taking the stone chamber itself as a sarcophagus.

Based on the fact that the initial horizontal stone chambers of the Higo region (Kumamoto prefecture) were seen in small and medium size tombs which could not

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72 天智 (626-672)
have adopted the boat-shaped and house-shaped sarcophagi that were traditional to local burial customs, Furushiro Fumio takes the chambers’ appearance as stemming from a strengthening of relations with the central authority.77 Kurafuji Hiroshi discusses the background to the spread of ishiyakata and ishidana,78 centered in western Japan.79

In looking at the Kofun period of the Akashi river basin (Hyōgo prefecture), which was conservative regarding the adoption of horizontal stone stone chambers, Tomiyama Naoto states that at settlements as well, the transition to villages centering on embedded-pillar buildings was slow.80 In other contributions by Tomiyama, in addition to saying on the one hand that two sets of gilt bronze equestrian gear from the Rokuya No. 18 tomb in Kameoka (Kyoto prefecture), procured by William Gowland, were interred atop an ishidana shelf,81 he also examines other materials obtained by Gowland, from the Shibayama tomb (Osaka prefecture).82

An excavation report on the Minamijo No. 3 tomb (Hyōgo prefecture), from Otemae University’s Research Institute of History, shows decisively that left-sleeved chambers83 were the preeminent shape for the Sanda84 basin.85 Included are Okuda Tomoko’s examination of the horizontal stone chambers of the basin,86 Morishita Shōji’s regional study of the Minajijo No. 3 tomb and other horizontal stone

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77 Furushiro Fumio 古城史雄, “Higo ni okeru shoki yokoanashiki sekishitsu shutsugen no haiket” 肥後におけるの初期横穴式石室出現の背景 (Background to the Emergence of Early Horizontal Stone Chambers in the Ancient Province of Higo), in Senshigaku/kōkogaku ronkyū, vol. 2. 579-96.
78 [Translator’s note: Ishiyakata 石屋形 refers to a roofed compartment for a burial, built against the side or back wall of a chamber, composed of a roof and end stones, but open on the long side. Ishidana 石棚 denotes a shelf-like projection made with a stone slab anchored into the chamber wall or walls. They are considered closely related developments which are first seen in Kumamoto prefecture.]
83 [Translator’s note: Depending on whether, or in what manner, a rectangular main chamber widens past the entrance from the passageway, the shape may be classified as ryōsode 単袖 (literally “double-sleeved,” when it widens symmetrically both to the right and the left from the entrance), musode 無袖 (sleeveless, when there is no widening), or katasode 片袖 (single-sleeved, when there is widening on one side only). For the latter, those widening to the left or right, as seen from the back of the tomb wall, are called respectively hidari katasode 左片袖 (left-sleeved) or migi katasode 右片袖 (right-sleeved).]
84 三田
85 Otemae Daigaku Shigaku Kenkyūjo Öpun Risächü Sentā 大手前大学史学研究所オープン・リサーチ・センターコンセプト (Open Research Center, Research Institute of History Otemae University), ed., Minamijo 3 gōfun 南所3号墳 (Minamijo No. 3 Tomb) (Otemae Daigaku, 2009).
plus three other contributions. A monograph on the Amida tomb (Gunma prefecture), from the Isesaki Municipal Board of Education, is an excavation report of a keyhole-shaped mound having as its main burial facility a horizontal stone chamber with amphibole andesite as the principle material. A wealth of artifacts were recovered, including a tri-lobed ring-pommeled sword. The volume has three research papers, including Sugiyama Hidehiro’s treatise on the tomb’s iron arrowheads and Migishima Kazuo’s study of late sixth-century keyhole tombs of the central Tonegawa basin.  

Haniwa ceramics

In his typological study of large ceremonial vessels and vessel stands, Kitai Toshiyuki takes examples with patterns drawn in the Tachizaka style as Type I, and those with patterns in the Mukogimi style as Type II, and points out that (1) for one period both types existed simultaneously, (2) whereas for Type I the ceremonial vessel and stand were used as a set, for Type II the ceremonial vessel sometimes had very little pattern applied and in some cases the vessel stand was utilized alone, and (3) there are also differences based on whether a hole was made in the ceremonial vessel prior to versus after firing, etc. Hirose Satoru, adding decorated ritual pots to the formative process of haniwa, examines the possibility that ritual

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86 Okuda Tomoko 奥田智子, “Sanda bonchi no yokoanashiki sekishitsu” 三田盆地の横穴式石室 (Horizontal Stone Chambers of the Sanda Basin), in Ōtemae Ōpu Risāchi Sentā, Minamijō 3 gōfun. 81-100.

87 Morishita Shōji 森下章司, “Minamijō 3 gōfun to yokoanashiki sekishitu no chiiki kenkō” 南所3号墳と横穴式石室の地域研究 (Regional Study of the Minamijō No. 3 Tomb and Horizontal Stone Chambers), in Ōtemae Ōpu Risāchi Sentā, Minamijō 3 gōfun. 131-40.


92 [Translator’s note: The term “decorated ritual pots” (加飾壺, kashoku tsubo) refers to vessels recognized in the Kinki region from the end of the Yayoi period, which are often found in mound burials with holes opened on the vessel bottom after firing, a form of ritual treatment. Hirose is asserting that elements drawn upon in the evolution of the earliest haniwa came from a broader basis, both geographically and in terms of ceramic variety, than just the tradition of large ceremonial vessels and vessel stands, which are conventionally regarded as the source from which haniwa developed.]
vessels of different origin together underwent the processes of artificialization and transformation into haniwa in the core area of the monarchy.\footnote{94} Onomoto Atsushi focuses on the representations of hair buns in female human figurine haniwa, and shows that techniques differed between the Kinai versus the Tōkai and Hokuriku regions.\footnote{95} Additional studies of note include Maeda Mayuko’s examination of manufacturing techniques and regionality in house-shaped haniwa of Kyushu,\footnote{96} Miura Yūji’s observations on haniwa kilns,\footnote{97} Yonezawa Masami’s study of changes in the supply of haniwa in ancient Shimotsuke province (Tochigi prefecture),\footnote{98} Kawachi Kazuhiro’s treatise on the reception of Iwami-type haniwa\footnote{99} in ancient Awa province (Tokushima prefecture),\footnote{100} and Fujikawa Tomoyuki’s contribution on representational haniwa from the Shibuno Maruyama tomb (Tokushima prefecture).\footnote{101}

Local historical perspectives

Kikuchi Yoshio’s monograph on the Kofun period and society in Tōhoku aims at evaluating its topic based on an examination of established theories relating to the historical significance of the Kofun period, as seen through swords.\footnote{102} Also, Hori

95 Onomoto Atsushi 小野本敦 "Jinbutsu haniwa hikaku nenkyū no ichi shiten: Kitami Jin’ya 2 gōfun no jinbutsu haniwa o megutte“ 人物埴輪比較研究の一視点：喜多見陣屋2号墳の人物埴輪をめぐって (One Viewpoint in the Comparative Study of Human-shaped Haniwa: Concerning the Human-shaped Haniwa of the Kitami Jin’ya No. 2 Tomb), in Kikuchi, Hikaku kōkogaku. 310-18.
96 Maeda Mayuko 前田 真由子 "Kūshū chihō shutsudo iegata haniwa ni miru seisaku gihō to sono chikikisei“ 九州地方出土土家形埴輪にみる製作技法とその地域性 (Manufacturing Techniques and Their Regional Characteristic Seen in House-shaped Haniwa Recovered from the Kyushu Region), in Senshigaku/kōkogaku ronkyū, vol. 2. 525-40.
98 Yonezawa Masami 米澤雅美, “Shimotsukeno ni okeru haniwa kyōkyū no henka: Oyamashi Shamisenzuka kofun to Iizuka kofungun no hikaku kara“ 下毛郡における埴輪供給の変化: 小山市三味塚古墳と飯塚古墳群の比較から (Change in Haniwa Supply in the Ancient Province of Shimotsuke: From a Comparison of the Shimisenzuka Tomb and Iizuka Tomb Group in Oyama City), in Kikuchi, Hikaku kōkogaku. 433-41.

[Translator’s note: The Iwami-type (Iwamigata 石見型) haniwa, named after the Iwami site in Nara prefecture where it was first found, was previously thought to be a variant form of shield-shaped haniwa, but is now widely regarded as a stylized representation of a scepter, serving as a symbol of the core area of the monarchy.]

100 Kawachi Kazuhiro 河内一浩, “Awa ni okeru Iwamigata haniwa no juyō“ 阿波における石見型埴輪の受容 (The Reception of Iwami-style Haniwa in the Ancient Province of Awa), in Kōkogaku to chiiki bunka. 469-78.
102 Kikuchi Yoshio 菊地芳朗, Kōfun jidaishi no tenkai to Tōhoku shakai 古墳時代史の展開と東北社会 (Historic Development of the Kofun Period and Society of the Tōhoku Region) (Osaka Daigaku Gakujutsu Shuppankai, 2010).
Daisuke’s volume on regional polities examines ceramic styles in Hokuriku from the Late Yayoi through the Early Kofun periods, and recognizing the establishment in the middle portion of the Late Yayoi of a polity in Koshi,103 through an analysis of mound burials and other considerations, he takes the adoption of keyhole tombs as indicating the collapse of this political authority, and its subsequent reorganization.104

A monograph105 by a group researching the Kofun period of Kumamoto contains reports such as a reassessment of the artifacts from the Kaminohana106 tomb group, with an overview provided by Sugii Takeshi of burial customs along the Yatsushiro Sea,107 plus eight other research contributions.

As articles, among others there are Terada Yoshiki’s examination of fifth-century changes in the southern Musashi region (now parts of Tokyo, Saitama, and Kanagawa prefectures),108 Tomohiro Tetsuya’s consideration of political units in Gunma prefecture in the Yayoi and Kofun periods,109 a treatise by Numasawa Yutaka on political trends in Hyūga (Miyazaki prefecture) in the fourth and fifth centuries,110 a look at the Jionji Kyōzuka tomb (in Kumamoto prefecture) by Nishijima Takahiro,111 Wakasugi Ryūta’s study of the Middle Kofun period in the Hita region of Bungo province (Ōita prefecture),112 Sugii Takeshi’s...
examination of the temporal relationship between the Mitsudera I and the Kitayatsu sites (Gunma prefecture),\footnote{Sugii Takeshi, “Mitsudera I iseki to Kitayatsu iseki no jikanteki kankei” (The Chronological Relationship of the Mitsudera I and Kitayatsu Sites), in Senshigaku/ kōkogaku ronkyū, vol. 2, 651-66.} Yamada Shunsuke’s comparison of changes in regional society of the Middle Kofun period for the Kibi (Okayama and Hiroshima prefectures) and Harima (Hyōgo prefecture) regions,\footnote{Yamada Shunsuke 山田俊輔, “Kofun jidai chūki ni okeru chiiki shakai no henka” (Change in Regional Society in the Middle Kofun period for the Kibi (Okayama and Hiroshima)) in Kikuchi, Hitokotachi, vol. 4, 423-32.} Kobayashi Osamu’s study of the attributes and historical significance of mound-earth and piled-stone tombs that were buried under volcanic ash by the eruption of Mt. Haruna (Gunma prefecture),\footnote{Kobayashi Osamu 小林修, “Kofun jidai kōki ni okeru funka kawadotsu takatsuka no bunseki” (Analysis of Mound-Tombs and Piled-Stone Tombs) in Ishizuka, Senshigaku/ kōkogaku ronkyū, vol. 1, 197-206.} a reexamination by Nomoto Takaaki of tombs of the lower Tama river basin (Tokyo and Kanagawa prefectures),\footnote{Nomoto Takaaki 保田隆, “Matsuyama-shi tōbu no shoki gunshūfun” (Early Cluster Tombs of the Eastern Portion of Matsuyama City), in Senshigaku/ kōkogaku ronkyū, vol. 2, 651-66.} a treatise by Masaoka Mutsuo on early cluster tombs in Matsuyama (Ehime prefecture),\footnote{Masaoka Mutsuo 正岡俊夫, “Matsuyama-shi tōbu no shoki gunshūfun” (Early Cluster Tombs of the Eastern Portion of Matsuyama City), in Senshigaku/ kōkogaku ronkyū, vol. 2, 651-66.} and Ōkubo Tetsuya’s examination of the Ōnohara tomb group (Kagawa prefecture).\footnote{Ōkubo Tetsuya 大野章, “Matsuyama-shi tōbu no shoki gunshūfun” (Early Cluster Tombs of the Eastern Portion of Matsuyama City), in Senshigaku/ kōkogaku ronkyū, vol. 2, 651-66.}

### 3. Artifacts, grave goods

**Metal objects**

In his study of the origin of triangular-rimmed mirrors, Okamura Hidenori recognizes a mirror recovered from Luoyang\footnote{Okamura Hidenori 大村秀利, “Dōkōshiki shiki shinjūkyō” (The Replication of Han Period Mirrors) in Senshigaku/ kōkogaku ronkyū, vol. 4, 3 (2009): 89-117.} in China, of a style known as *gamontai* dōkōshiki shinjūkyō,\footnote{Kobayashi Osamu 小林修, “Kofun jidai kōki ni okeru funka kawadotsu takatsuka no bunseki” (Analysis of Mound-Tombs and Piled-Stone Tombs) in Ishizuka, Senshigaku/ kōkogaku ronkyū, vol. 1, 197-206.} as a model for a Japanese example of the same style and bearing the date of Keisho\footnote{Nomoto Takaaki 保田隆, “Matsuyama-shi tōbu no shoki gunshūfun” (Early Cluster Tombs of the Eastern Portion of Matsuyama City), in Senshigaku/ kōkogaku ronkyū, vol. 2, 651-66.} 3 (239 CE), and while noting that at the time the replicating of older Han period mirrors was commonly practiced in the vicinity of the Wei capital (Luoyang), he evaluates the Japanese *gamontai* item of 239 as a

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114 Yamada Shunsuke 山田俊輔, “Kofun jidai chūki ni okeru chiiki shakai no henka: Kibi nanbu to Harima no hikaku kara” (Change in Regional Society in the Middle Kofun period for the Kibi (Okayama and Hiroshima)) in Kikuchi, Hitokotachi, vol. 4, 423-32.  
119 落陽  
120 画像帯同向式神牌鏡 [Translator’s note: The term *gamontai* 画像帯, image band, refers to a wide band near the perimeter, decorated with small representations of animals, deities, or abstract designs. *Shinjūkyō* 神鏡, deity-and-beast mirrors, is a broader class including both image band and triangular-rimmed types, and bearing a central decoration with images of deities and beasts deriving from the Chinese cult of immortality. For further discussion in English of these terms see Walter Edwards, “Mirrors on Ancient Yamato and Its Relation to Yamatai: The Kurozuka Kofun Discovery,” Monumenta Nipponica 54, no. 1 (1999):75-110. The term *dōkōshiki* 同向式, unidirectional, means the deity and beast images’ heads can all seen as pointing upward in the same direction from the viewer’s perspective, regardless of whether they are facing right or left.]  
121 景初 (Ch. Jingchu)
shoddy copy made by artisans who came out of a different tradition, and states that a triangular-rimmed example also dated 239 was similarly produced in the midst of this trend. Okamura Hidenori's study of mirror-making, as cited, asserts that since the two items from Japan are clearly inferior, although based on models found in Luoyang, the workshop which produced them must have been set up with artisans coming out of a different tradition, at the time Himiko's envoys visited the Wei capital.

Iwamoto Takashi, in his examination of society at the time of the emergence of keyhole tombs, related to triangular-rimmed mirrors, argues from the distribution of these items that in the first half of the Early Kofun period there was an aspect of heavy reliance on relations between the center and periphery, but from the middle part of the Early period on greater variation developed as inter-regional relationships strengthened.

Isahaya Naoto draws a three-phase chronological division for horse bits based on an analysis of their characteristics, and claims that while the technology comes from the southern part of the Korean peninsula, the lines of derivation are diverse and ties to particular regions are hard to discern.

From a study of arrowheads as sets of materials buried together, Kawahata Jun sorted the relations in each developmental stage between the point shapes, lashing techniques, and shape of the foreshaft. Regarding examples where items from different stages were interred in the same set, his assumption that after these weapons were produced and distributed to various regions, they were kept over time in the possession of the tomb's occupant (or social group), enabling this phenomenon to occur, is a natural one.

Watanabe Kanako’s study of knives in the Kinai region relates a change in the shape of the junction where the blade narrows into the tang, from having a single shoulder on the blade’s cutting edge side, to having shoulders on both the cutting edge and spine sides of the blade. In his examination of iron arrowheads in relation to the Iwai rebellion, Shin Kenji superimposes the rise to power seen in historical records of the Kyushu figure Iwai, and his demise in the rebellion of 527, onto the widespread diffusion of a pentagonal shape having curved cutting edges over northern Kyushu in the first part of the sixth century, and its rapid
disappearance at mid-century.\textsuperscript{127} Shirai Kumiko makes a consideration of crowns in the time of Empress Suiko based on recovered items, noting that in contrast with the Kinai region where no examples are found, a disappearance among grave goods due to institutional changes at court, their recovery from tombs in outlying regions presents a unique world view separate from that of the monarchy’s core during Empress Suiko’s reign.\textsuperscript{128} Mochida Daisuke’s examination, of jeweled ring-pommeled swords with single dragon- and phoenix-head designs, compares Japanese and Korean materials and discusses their changes over time.\textsuperscript{129}

Other studies include Chūjō Hideki’s treatment of equestrian gear from the Ide Futagoyama tomb in Gunma,\textsuperscript{130} Nakamura Tomoaki’s examination of Late Kofun period cone-shell-decorated equestrian gear,\textsuperscript{131} and a consideration by Murakami Yasuyuki of iron objects reportedly recovered from the Nagao tomb in Ehime.\textsuperscript{132}

### Stone objects

In his examination of the beads recovered from the Tōdaijiyama tomb in Nara, Ōga Katsuhiko recognizes a type of cylindrical bead among them as deriving from the Korean peninsula, on the basis of the characteristic material, perforation with a stone needle, and distribution biased toward western Japan, and points out that the influx of these items stops abruptly at the end of the Early Kofun period.\textsuperscript{127}

Shirai Kumiko 白井久美子, “Suiko chōki no kanmuri” 推古朝期の冠 (Crowsns of the Suiko Court Era), in Kikuchi, Hikaku kōkogaku. 319-30.


being used in tombs and special ceremonial sites, and coarser ones in settlements and lesser ritual sites, and he evaluates this difference as a matter of whether the social class using them was that of the chiefs or the persons comprising the settlements. Other studies include Seiki Yūji’s examination of the time of appearance in eastern Japan of soft-stone effigies in the shape of agricultural tools.

4. Economic production, livelihood, lifeways

**Haji, Sue wares**

Part 1 of Makabe Yoshiko’s *Seikatsu ishiki no kōkogaku*[^36] is titled “Sōshoku Sueki shōzōgun no sekai” (The World of Miniatures on Decorated Sue Ware).[^37] It points out that people who used Sue ware decorated with attached miniatures were related to immigrant groups and also had ties with Sue producers, and that a group of miniature figures exists, spread over Hyōgo, Osaka, and Okayama prefectures, depicting common story-like scenes. Also, Part 2 of the work handles medicinal topics, and articles in Part 3 related to the Kofun period include items on male double burials in tombs, coffins made from ceremonial vessel stands and cylindrical *haniwa*,[^39] a reconsideration of Shiraku ware,[^40] and place names representing ancient orthographic variations on *kama* (kiln).[^41]

Nakano Saki’s study of the characteristics of the Haji ware typology for the Nara basin in the Middle and Late Kofun periods regards the change in Haji types, at the time of the introduction of Sue ware, to have occurred gradually due to the acceptance of styles from the Korean peninsula onto the Furu[^42] style of Haji as a base, in contrast to the abrupt transition to new forms seen on the Kawachi plain.[^43]

**References**


[^36]: This is the first volume of *Kōkogaku no shiten*; see Note 21 for bibliographic information.

[^37]: “Sōshoku Sueki shōzōgun no sekai” 裝飾須恵器小像群の世界 (The World of Miniatures on Decorated Sue Ware), in Makabe, *Seikatsu ishiki no kōkogaku*. 1-150.


[^39]: “Tokushu kidaikan to shoki entōkan” 特殊器台棺と初期円筒棺 (Coffins Made from Ceremonial Vessel Stands and Early Cylindrical Haniwa Coffins), in Makabe, *Seikatsu ishiki no kōkogaku*. 253-68.

[^40]: “Shirakushiki doki saikō” 師楽式土器再考 (A Reconsideration of Shiraku ware), in Makabe, *Seikatsu ishiki no kōkogaku*. 269-88. [Translator’s note: Shiraku ware is a type of salt-production pottery.]

[^41]: “Kama/kama/kama = kama” 可真・珂磨・かま=窯 (Place Names Equating to *Kama* [Kiln]), in Makabe, *Seikatsu ishiki no kōkogaku*. 289-301.

[^42]: 布留

from tombs gives a standard for the degree of ware from use, and states that wear
can be recognized not only for items recovered from settlement sites, but also
among grave goods in tombs.\textsuperscript{144} In his study of Sue ware circulation, Kimoto
Mamoru notes it was possible even for persons buried in cluster tombs to order and
procure Sue ware as needed.\textsuperscript{145} Other articles of note include Kimura Ryūsei’s basic research on early Sue ware recovered from the ancient
province of Awa,\textsuperscript{146} Ikezawa Toshiyuki’s examination of Sue and other kilns and
ceramic production in Shikoku,\textsuperscript{148} and a consideration by Sano Yumiko of the
Kagamiyama ancient kiln group (Shiga prefecture) and the social group which
operated it.\textsuperscript{149}

**Settlements, lifeways**

In his examination of political integration in the Early Kofun period in a peripheral
region, now in modern Chiba prefecture, Ōmura Sunao asserts that political
aggregates were held together only through religious or ideational synthesis among
chiefs, with no system for exclusive territorial governance or control over local
economic reproduction.\textsuperscript{150} Ishii Yōko’s treatment of developments in Kofun period
settlement in the coastal region of Hakata bay takes the latter half of the Late Yayoi
to the first half of the Early Kofun as an initial period of dramatic change, the mid to
latter parts of the Middle Kofun as a second period, and the first half of the seventh
century as a third period of such change.\textsuperscript{151} In the first period, as the number of
settlements as well as pit dwellings on each coastal plain increased, population

\textsuperscript{144} Shiozaki Makoto 潮崎誠, “Kofun shutsudo Sueki ni miru suriheri (mamōkon) no kansatsu shiten” 古
墳出土須恵器にみるスリヘリ(磨耗痕)の観察視点 (A Viewpoint on the Observation of Abrasion [Wear
Marks] Seen on Sue Ware Recovered from Tombs), in *Hyōgo hasshin no kōkogaku*. 191-200.
\textsuperscript{145} Kimoto Mamoru 木許守, “Gunshūfun hisōshasō ni okeru Sueki no ryūtsū ni tsuite” 群集墳被
葬者層に於ける須恵器の流通について (Distribution of the Sue Pottery among the Occupants of Clustered Tombs),
\textsuperscript{146} Kimura Ryūsei 木村龍生, “Sue hennen to Kyūshū no Kofun jidai Sueki ni tsuite” 陶邑編年と九州の古
墳時代須恵器について (Applicability of the Typological Sequence at Suemura to the Sue Stoneware from
\textsuperscript{147} Miyoshi Hidemitsu 三吉秀充, “Awa shutsudo no shoki Sueki ni kansuru kisoteki kenkyū” 阿波出土の初期須恵器に関する基礎的研究
(Basic Research on Early Sue Ware Recovered from Awa), in *Kōkogaku to chiiki bunka*. 183-94.
\textsuperscript{148} Ikezawa Toshiyuki 池澤俊幸, “Shikoku no Suekigama/dokigama to dokigama to doki seisan” 四国の須恵器窯・土器
窯と土器生産 (Sue Ware and Other Pottery Kilns and Ceramic Production in Shikoku), in *Kōkogaku to
\textsuperscript{149} Sano Yumiko 佐野由美子, “Kagamiyama koyōshigun no seiritsu to sōgyō shūdan” 鏡山古窯址群の成
立と操業集団 (The Establishment of the Kagamiyama Ancient Kiln Sites and their Operating Group), in
\textsuperscript{150} Ōmura Sunao 大村直, “Shūhen chiiki ni okeru shūdan chitsujo to tōgō katei: Yayoi jidai chūki kara
Kofun jidai zenki ni tsuite” 周辺地域における集団秩序と統合過程: 弥生時代中期から古墳時代前期の須恵器
\textsuperscript{151} Ishii Yōko 石井陽子, “Hakata wan engan chiiki ni okeru Kofun jidai no shūraku dōtai” 博多湾沿岸地
域における古墳時代の集落動態 (The Distribution and Internal Structure of Kofun [Mounded Tomb]
Period Settlements of the Circum-Hakata Bay Area, Fukuoka, Japan), *Kyūshū kōkogaku* 九州考古学
growth and the splitting of settlements are assumed. In the last part of the Early Kofun the number of pit dwellings decreases, but in the second period of dramatic change they are said to increase once again, with the formation of sets of dwelling clusters and storehouses, the continual rebuilding of dwellings, and a standardization in the orientation of their main axes as characteristics. Also, from the last part of the fifth century and into the sixth, the striking increase in settlements and dwellings on each coastal plain can be seen as congruent with the stabilization in lineages of chiefly tombs and trends in cluster tombs. Additionally, a striking decrease in the numbers of settlements and pit dwellings characterizes the third period of change, with a shift to embedded-pillar buildings taken as one cause.

Hirota Yoshihisa’s study of rites in the Kofun period classifies rituals into eight types and examines their change over time. He argues for a transition from agricultural rites performed with water as the direct object, to rituals treating natural rocks as places where deities had descended to earth and taken up residence, to ceremonies using ritual paraphernalia at himorogi (sacred spaces set up for deities to alight temporarily and be worshiped), and also that through relations with the Kinai polity, the political aspects of ritual strengthened. Other articles relating to ritual include Kawarabuki Ken’s look at rites of sand dunes in Ibaraki prefecture, and Ôhira Shigeru’s typological research on ritual artifacts.

Wooden articles
Among contributions related to the Kofun period appearing in the monograph Ki/hito/bunka (Wood/man/culture) are Aoyagi Taisuke’s examination of lumber production and circulation seen in Nara prefecture, Nakagawa Yasushi’s consideration of San’in boats based on a splashboard recovered from Izumo (Shimane prefecture), and Murakami Yumiko’s look at wooden brushcutting tools and evidence.
of their initial use,\textsuperscript{159} a study by Uozu Tomokatsu on the forms and uses of hand sickles in the Yayoi and Kofun periods,\textsuperscript{160} Suzuki Hiroaki’s treatment of umbrella-shaped wooden objects as an example of funerary use of the Japanese umbrella pine,\textsuperscript{161} Hozumi Hiromichi’s reconsideration of wooden ritual paraphernalia,\textsuperscript{162} and separate papers by Kasahara Kiyoshi\textsuperscript{163} and Nakagawa Ritsuko,\textsuperscript{164} both focusing on the intersection of musicology and archaeological materials in the form of wooden objects.

5. Foreign interaction

Tananka Shinsaku’s \textit{Tsutsugata dōki to seiken kōtai} (Cylindrical Bronze Objects and Regime Change) argues that local powers of the southeast Nara basin can be regarded as suppliers of triangular-rimmed mirrors, those of the Saki Tatenami\textsuperscript{165} and Umami\textsuperscript{166} tomb groups as suppliers of cylindrical bronze objects/bronze whorls/soft stone imitative articles, and those of the Mozu and Furuichi tomb groups as suppliers of armor, based on an examination making good use of the co-occurrence or lack thereof among these items, and states that the need for taking military actions on the Korean peninsula, or confronting demands for such actions, was a major cause leading to changes in leadership among the various influential powers of the Kinai and surrounding regions.\textsuperscript{167} Also, Taketani Toshio argues, in his examination of whorl-shaped bronze objects from the Tōdaijiyama tomb, that artifacts of Japanese origin such as cylindrical- and whorl-shaped bronzes, and soft stone imitative goods, were presented collectively to Geumgwan Gaya.\textsuperscript{168}

\textsuperscript{159} Murakami Yumiko 村上由美子, “Mokusei kariharaigu no kentō: Mokki no ‘tsukai oroshi’ ni kan suru ichi kōsatsu” 木製刈払具の検討: 木器の「使い下し」に関する一考察 (An Examination of Wooden Brushcutting Tools: A Consideration of the “First Use” of Wooden Implements), in \textit{Ki/hito/bunka}. 147-62.

\textsuperscript{160} Uozu Tomokatsu 魚津知克, “Yayoi/Kofun jidai no tegama: Zenkei fukugen to yōto no suitei” 弥生・古墳時代の手鎌: 全形復原と用途の推定 (Yayoi/Kofun Period Hand Sickles: Whole Form Reconstructions and Estimations of Use), in \textit{Ki/hito/bunka}. 163-80.


\textsuperscript{162} Hozumi Hiromichi 穂積裕昌, “Kofun jidai mokusei saishigu no saihen” 古墳時代木製祭祀具の再編 (Reorganizing Kofun Period Wooden Ritual Paraphernalia), in \textit{Ki/hito/bunka}. 225-40.


\textsuperscript{164} Nakagawa Ritsuko 中川律子, “Nihon no ongaku kōkogaku kenkyū no genjō to koto kenkyū” 日本の音楽考古学研究の現状と琴研究 (The Current State of Music Archaeology in Japan and Koto Research), in \textit{Ki/hito/bunka}. 262-72.

\textsuperscript{165} Tananka Shinsaku 田中晋作, \textit{Tsutsugata dōki to seiken kōtai} 筒形銅器と政権交替 (Cylindrical Bronze Objects and Regime Change) (Gakuseisha, 2009).

\textsuperscript{166} Taketani Toshio 竹谷俊夫, “Tōdaijiyama kofun no tomoegata dōki to Kinkai Tesondon kofungun no Wakei ibutsu” 東大寺山古墳の巴形銅器と金海大成洞古墳群の倭系遺物 (The Bronze Whorls of the
excavation report on the Dongo site group in the city of Yamato Takada (Nara prefecture) gives data related over a period of time to the settling in of immigrants in Japan.\textsuperscript{169}