

# Kofun Period: Research Trends 2010<sup>1</sup>

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## Introduction

Kofun period research in the 2010 Fiscal Year was extremely active. Reexaminations of basic materials related to tombs and work for site presentation were the major trends of this research, and the pace of advance in research due to the rich compilation of data was astonishing. In addition to periodically published journals, there were more than ten commemorative anthologies centering on articles about the Kofun period. Many monographs based on dissertations were published, and there were many new works and overviews that stood out for their content deserving treatment in a consideration of research trends.

## 1. Presentation of basic materials

The second volume of an anthology of Kobayashi Yukio's works is a collection of his writings on the Kofun period, and includes general treatises and comprehensive treatments, apart from those which appeared in separate monographs, plus analyses of specific topics and excavation reports.<sup>3</sup> The commentary in the same volume by Wada Seigo organizes Kobayashi's Kofun period research in chronological fashion, describing vividly the trends of each phase of his work against contemporary perspectives of the period.<sup>4</sup> The contents of the appended CD-ROM, including much material previously unpublished, invokes fresh feelings of surprise.

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<sup>1</sup> [*Trends in Japanese Archaeological Research, 2010*, is a partial translation of “Nihon kōkogaku kenkyū no dōkō” 日本考古学研究の動向, in *Nihon kōkogaku nenpō 63 (2010 nendoban)* 日本考古学年報 63(2010年度版) [Archaeologia Japonica 63 (2010 Fiscal Year Issue)] (Nihon Kōkogaku Kyōkai, 2012), pp. 1-61. This essay appears on pp. 33-41, under the Japanese title “Kofun jidai kenkyū no dōkō” 古墳時代研究の動向. 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 2013. 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.]

<sup>2</sup> 鈴木一有

<sup>3</sup> Kobayashi Yukio 小林行雄, *Kofun bunka no kenkyū* 古墳文化の研究 (Research on Kofun Period Culture), vol. 2 of *Kobayashi Yukio kōkogaku senshū* 小林行雄考古学選集 (Anthology of Kobayashi Yukio's Archaeology) (Kyoto: Shin'yōsha, 2010).

<sup>4</sup> Wada Seigo 和田晴吾, “Kaisetsu: Shūroku ronbun ni tsuite” 解説: 収録論文について (Commentary: On the Compiled Articles), in *Kofun bunka no kenkyū*. 941-76.

Efforts to reassess and publish Kofun materials recovered in the past from the perspective of contemporary research were very active this year as well. Reports on the artifacts recovered from the Ichiyazuka tomb in Saitama prefecture,<sup>5</sup> the sarcophagus of the Muza Kyōsōzuka tomb in Chiba prefecture,<sup>6</sup> and the Katsuura Minenohata tomb in Fukuoka prefecture,<sup>7</sup> are among the main items that can be cited. The Shibayama tomb in Osaka prefecture was taken up in an issue of *Kodaigaku Kenkyū* (Research in Ancient Studies),<sup>8</sup> with the contents of a horizontal chamber in the Kinai<sup>9</sup> region from the start of the sixth century examined in detail. As for local historical compilations, the publication of such landmark materials as the Yamichi Nagazuka and Asobizuka<sup>10</sup> tombs in the city of Ōgaki,<sup>11</sup> and the contents of the Takakurayama<sup>12</sup> tomb in Ise,<sup>13</sup> having the largest horizontal stone chamber in the Tōkai region, deserve special note. Among other local histories and anthologies, the volume on archaeology of the municipal history of Kasai,<sup>14</sup> and a monograph on the Early Kofun period of the Ibogawa river basin,<sup>15</sup> both in Hyōgo prefecture, are of value as comprehensive treatments of basic materials.

For reports on investigations accompanying work for the presentation of historic sites or as salvage excavations, the speed going from excavation to publication is increasing. The monograph on the Gobyōyama<sup>16</sup> tomb from the city of Sakai includes the results of the Imperial Household Agency's investigation, pointing to a new form of investigation and reporting on tombs designated as imperial mausolea.<sup>17</sup> As important excavation reports on landmark tombs of various regions,

<sup>5</sup> Asaka-shi Kyōiku linkai 朝霞市教育委員会 (Asaka Municipal Board of Education), *Ichiyazuka kofun shutsudo ibutsu chōsa hōkokusho* 一夜塚古墳出土遺物調査報告書 (Report on Investigations of Artifacts Recovered from the Ichiyazuka Tomb) (Asaka, Saitama prefecture, 2011).

<sup>6</sup> Ichige Isao 市毛勲, *Muza Kyōsōzuka kofun sekkanhen hōkoku* 武射経僧塚古墳石棺篇報告 (Report on the Muza Kyōsōzuka Tomb, Sarcophagus Volume) (Waseda Daigaku, 2010).

<sup>7</sup> Fukutsu-shi Kyōiku linkai 福津市教育委員会 (Fukutsu Municipal Board of Education), *Kuni shitei shiseki Tsuyazaki kofungun 2 Katsūra Minenohata kofun* 国指定史跡 津屋崎古墳群 2 勝浦峯ノ畑古墳 (Designated National Historic Site, Tsuyazaki Tomb Group: 2, Katsūra Minenohata Tomb) (Fukutsu Municipal Board of Education, 2011).

<sup>8</sup> "Shibayama kofun no chōsa" 芝山古墳の調査 (Investigation of the Shibayama Tomb), a collection of five articles in *Kodaigaku kenkyū* 古代学研究 (Research in Ancient Studies), no. 186 (2010): 1-24.

<sup>9</sup>畿内

<sup>10</sup> 矢道長塚 and 遊塚 (Gifu prefecture)

<sup>11</sup> Ōgaki-shi 大垣市 (Ōgaki City), ed., *Kōkohen* 考古編 (Archaeology Volume), *Ōgaki shishi* 大垣市史 (Ōgaki Municipal History) (Ōgaki, Gifu prefecture, 2011).

<sup>12</sup> 高倉山 (Mie prefecture)

<sup>13</sup> Ise-shi 伊勢市 (Ise City), ed., *Kōkohen* 考古編 (Archaeology Volume), vol. 6 of *Ise shishi* 伊勢市史 (Ise Municipal History) (Ise, Mie prefecture, 2011).

<sup>14</sup> Kasai Shishi Hensan linkai 加西市史編さん委員会 (Kasai Municipal History Compilation Committee), ed., *Shiryōhen 1* 史料編 1 (Historic Materials 1), vol. 7 of *Kasai shishi* 加西市史 (Kasai Municipal History) (Kasai, Hyōgo prefecture, 2010).

<sup>15</sup> Nishi Harima Kofun Jidai Kenkyūkai 西播磨古墳時代研究会 (Nishi Harima Kofun Period Research Society), ed., *Ibogawa ryūki no zenki kofun: Funkyū sokuryō to shutsudo ibutsu no saikentō* 揖保川流域の前期古墳: 墳丘測量と出土遺物の再検討 (Early Kofun Period Tombs of the Ibogawa Basin: A Re-examination of Mound Surveys and Recovered Artifacts) (Hyōgo prefecture, 2011).

<sup>16</sup> 御廟山 (Osaka prefecture)

<sup>17</sup> Sakai-shi Bunkazaika 堺市文化財課 (Sakai Municipal Cultural Properties Department), ed., *Gobyōyama kofun (GBY-6) hakkutsu chōsa hōkokusho* 御廟山古墳 (GBY-6) 発掘調査報告 (Gobyōyama Tomb [GBY-6] Excavation Report), vol. 5 of *Moju kofungun no chōsa* 百舌鳥古墳群の調査 (Investiga-

there are monographs from Nagoya on the Shidami tomb group<sup>18</sup> and from the city of Nomi on the Akitsuneyama tomb group,<sup>19</sup> both investigations accompanying work for historic site preparation, plus an outline report for the Sakurai Chausuyama<sup>20</sup> tomb where 81 mirrors were confirmed among the grave goods,<sup>21</sup> and reports from Tottori prefecture on the Motodaka tomb group,<sup>22</sup> and the city of Satsumasendai in Kagoshima prefecture on the Amatatsu Teramae tomb.<sup>23</sup>

## 2. Overview of the image of the Kofun period

Based on the abundant availability of basic data, images drawn by researchers of the Kofun period are becoming increasingly clear. Hirose Kazuo's *Zenpōkōenfun no sekai* (The World of Keyhole Tombs) outlines a view of the state taking the Kofun period as a community of mutual benefit among the chiefly class, through introductions of tombs in each region.<sup>24</sup> While his decisive pronouncements as editor are fraught with danger, Kishimoto Naofumi's *Kofun no jidai* (Age of the Tombs) has a rich composition showing perspectives that overlook all of Kofun period society, such as trade and settlement, and handicraft production.<sup>25</sup> A point in common to both works is their comprehensive treatment made through actual materials such as historic sites across the nation that are accessible for visiting.

Analysis of the Wa monarchy/polity is moving forward. Ishimura Tomo's contribution on the nature of monarchy takes up the case of Polynesia, which he analyzes as a dual structure of paramountship in which the sacred and secular aspects of

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tions of the Mozu Tomb Group) (Sakai-shi Kyōiku Iinkai, 2011).

<sup>18</sup> Nagoya-shi Miharashidai Kōko Shiryōkan 名古屋市見晴台考古資料館 (Nagoya Miharashidai Archaeological Museum), ed., *Shidami kofungun* 志段味古墳群 (Shidami Tomb Group), vol. 62 of *Maizō bunkazai hōkoku chōsa hōkoku* 埋蔵文化財調査報告書 (Buried Cultural Properties Investigation Report) (Nagoya-shi Kyōiku Iinkai, 2011).

<sup>19</sup> Nomi-shi Kyōiku Iinkai 能美市教育委員会 (Nomi Municipal Board of Education), ed., *Shiseki Akitsuneyama kofungun hozon seibi jigyo hōkokusho* 史跡秋常山古墳群保存整備事業報告書 (Historic Site Akitsuneyama Tomb Group Preservation Preparation Project Report) (Nomi, Ishikawa prefecture, 2011).

<sup>20</sup> 桜井茶白山 (Nara prefecture)

<sup>21</sup> Terasawa Kaoru 寺沢薫, *Higashi Ajia ni okeru shoki tokyū oyobi ōbo no kōkogakuteki kenkyū* 東アジアにおける初期都宮および王墓の考古学的研究 (Archaeological Studies on Royal Palaces and Tumuli of the Early State in East Asia), MEXT Grant-in-Aid for Scientific Research report (project number 19202025) (Kashihara Kōkogaku Kenkyūjo, 2011).

<sup>22</sup> Tottori-ken Kyōiku Bunka Zaidan 鳥取県教育文化財団 (Tottori Prefecture Education and Culture Foundation), ed., *Motodaka kofungun* 本高古墳群 (Motodaka Tomb Group) (Tottori Prefecture Board of Education, 2010).

<sup>23</sup> Satsumasendai-shi Kyōiku Iinkai 薩摩川内市教育委員会 (Satsumasendai Municipal Board of Education), *Amatatsu Teramae kofun: Amatatsu chiku tochi kukaku seiri jigyo ni tomonau maizō bunkazai hakkutsu chōsa hōkokusho* 天辰寺前古墳: 天辰地区土地区画整理事業に伴う埋蔵文化財発掘調査報告書 (Amatatsu Teramae Tomb: Report on Investigation in Conjunction with the Amatatsu Precinct Land Reallocation Project) (Satsumasendai, Kagoshima prefecture, 2011).

<sup>24</sup> Hirose Kazuo 広瀬和雄, *Zenpōkōenfun no sekai* 前方後円墳の世界 (The World of Keyhole Tombs) (Iwanami Shoten, 2010).

<sup>25</sup> Kishimoto Naofumi 岸本直文, ed., *Kofun no jidai* 古墳の時代 (Age of Tombs), vol. 2 of *Shiseki de yomu Nihon no rekishi* 史跡で読む日本の歴史 (Japanese History Read from Historic Sites) (Yoshikawa Kōbunkan, 2010).

kingly authority were embodied in separate figures, showing thereby how concepts introduced through ethnographic example can be applied to the analysis of the structure of monarchy in the Kofun period.<sup>26</sup> After making a critical assessment of prestige goods theory, for which the concept itself tends to become vacuous, Shimogaki Hitoshi gives an empirical example of how the actual state of exchange and circulation can be clarified, using bronze mirrors as his material.<sup>27</sup> This suggests the possibility that analysis within a region of the holding of mirrors can clarify the conditions of succession to chiefly authority over time. One senses that the importance of examining comprehensively the nature of grave goods and the conditions of their circulation will increase rapidly in the future. Hayashi Masanori's contribution on the relation between data obtained from mounds, in terms of their scale and shape, and the social roles of their occupants as seen in grave goods, proposes a stratified model of social class structure centered on the Middle Kofun period and later.<sup>28</sup> A study led by Fukunaga Shin'ya gives a graphic portrayal of the periods of change in the locus of political authority over the Kofun period.<sup>29</sup> Hirose Kazuo's study of the logic of tomb group formation evaluates the colossal tomb groups of the Kinai region, placed to surround political centers, as ideological devices that were built in deliberate and planned fashion, emphasizing the political nature of the tombs.<sup>30</sup> Also, Habuta Yoshiyuki's analysis points out the processes by which small- and medium-sized tombs are constructed around a large-scale mound, and discusses the social significance of such large tombs exercising the core function of fostering close relations within regional society after their construction.<sup>31</sup>

Debate about absolute dating was also very active. In his comments on dating the appearance of *kofun* with carbon-14 measurements, Shiraishi Taiichirō criticizes the presentation of work by the radiocarbon research project team of the National Museum of Japanese History,<sup>32</sup> who calibrated C14 results for the third century with

<sup>26</sup> Ishimura Tomo 石村智, "Seizoku nijū ōken no kōzō" 聖俗二重王権の構造 (Structure of Dual Paramountship in Japan and Oceania), *Kōkogaku kenkyū* 考古学研究 (Quarterly of Archaeological Studies) 57, no. 3 (2010): 37-49.

<sup>27</sup> Shimogaki Hitoshi 下垣仁志, "Ishinzairon hihan josetsu" 威信財論批判序説 (A Preliminary Critique of Prestige Goods Theory), in *Ritsumeikan Daigaku kōkogaku ronshū* 立命館大学考古学論集 (Collected Essays on Archaeology, Ritsumeikan University), vol. 5 (Ritsumeikan Daigaku, 2010). 97-124.

<sup>28</sup> Hayashi Masanori 林正憲, "Kofun jidai ni okeru kaisō kōzō: Sono fukuzatsusei to tōshitsusei" 古墳時代における階層構造: その複雑性と等質性 (Hierarchical Structure in the Kofun Period of Protohistoric Japan: Its Complexity and Homogeneity), *Kōkogaku kenkyū* 57, no. 3 (2010): 22-36.

<sup>29</sup> Fukunaga Shin'ya 福永伸哉, *Kofun jidai seiken kōtairon no kōkogakuteki saikentō* 古墳時代政權交替論の考古学的再検討 (Archaeological Re-Examination of a Hypothesis on the Replacement of Political Authorities in Kofun Period Japan), MEXT Grant-in-Aid for Scientific Research report (project number 20320122) (Ōsaka Daigaku, 2011).

<sup>30</sup> Hirose Kazuo, "Kofungun keisei no ronri: Kinai 5 daikofungun no ritchi kankyō o megutte" 古墳群形成の論理: 畿内5大古墳群の立地環境をめぐって (The Logic of Tomb Group Formation: On the Locational Settings of the Five Great Tomb Groups of Kinai), in *Dōshisha Daigaku kōkogaku kenkyūkai 50 shūnen kinen ronshū* 同志社大学考古学研究会 50 周年記念論集 (Dōshisha University Archaeology Research Society 50th Anniversary Commemorative Anthology) (Dōshisha Daigaku, 2010). 91-109.

<sup>31</sup> Habuta Yoshiyuki 土生田純之, "Shisobo to shite no kofun" 始祖墓としての古墳 (Burial Mounds as a Tomb of the Founder), *Kobunka dansō* 古文化談叢 (Journal of the Society of Kyushu Prehistoric and Ancient Cultural Studies) 65, no. 1 (2010): 59-73.

<sup>32</sup> Kokuritsu Rekishi Minzoku Hakubutsukan 国立歴史民俗博物館

regard to the Hashihaka<sup>33</sup> tomb in Nara prefecture and surrounding sites,<sup>34</sup> for combining hypotheses from archaeology and the natural sciences in a single report.<sup>35</sup> But as Shiraishi himself points out, the importance indicated by this research should not be trivialized on the basis of methodological problems. It is gratifying to see openness to comprehensive discussion of calendar dates yielded by radiocarbon calibration together with the results of archaeological research, and it is vital that mutual verification between the two perspectives continue in cautious fashion. Incidentally, a detailed report of the research by the group based at the National Museum of Japanese History has now been published by Harunari Hideji and his colleagues.<sup>36</sup> In another paper, on the calendar date for the end of keyhole-shaped tombs,<sup>37</sup> Shiraishi responds to criticism published by Niuro Izumi on the

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<sup>33</sup> 箸墓

<sup>34</sup> 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 Kōkōgaku 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).

<sup>35</sup> Shiraishi Taichirō 白石太一郎, “Tanso nendaihō ni yoru kofun shutsugen nendai o megutte” 炭素年代法による古墳出現年代をめぐる (On the Date of Incipient *Kofun* from Carbon-14 Measurements), *Kōkōgaku to shizen kagaku* 考古学と自然科学 (Journal of Japan Society for Scientific Studies on Cultural Properties), no. 61 (2010): 67-71.

[Translator’s note: This compression of Shiraishi’s argument needs some unpacking in order to be understood. Shiraishi praises the group from the National Museum of Japanese History for their work in introducing the calibration of raw radiocarbon dates, using native Japanese tree-ring-dated samples for reference, for the early centuries of the common era, a period for which the levels of carbon in Japan have been shown as not matching the calibration curves developed in the West. He laments that the level of understanding of the science on the part of most Japanese archaeologists and historians is so low, however, that the method for making accurate measurements of radiocarbon levels with small amounts of material, accelerator mass spectrometry (AMS), and the calibration of those levels to infer actual calendar (absolute) dates, are confounded in much of the discussion of this group’s work among scholars and the media. Thus their findings are often mistakenly referred to as the result of “AMS dating” rather than “calibrated radiocarbon dating,” even though the work of calibration has not been limited to AMS measurements.

Given such fragility of understanding regarding the science, Shiraishi criticizes the group for adopting an extreme historical interpretation in their first public presentation of their work on Hashihaka, at the Japanese Archaeological Association 2009 General Meeting noted above. After claiming their work placed the completion of Hashihaka to the period 240-60, they further asserted first that it was very likely the tomb of Himiko 卑弥呼 mentioned in the *Wajinden* 倭人伝, and second that there was a strong possibility it was mostly built within her lifetime. The first assertion is simply speculation, and the second involves an interpretation of the *Wajinden* which many historians would not support, collapsing a series of events including Himiko’s death and burial into the last-named year of the text (247), when it is stated that a new governor arrived in Tai-fang and dispatched an envoy to Wa. Shiraishi does not begrudge archaeologists making such speculative interpretations, as long as it is in their individual publications which can draw upon the results of the group’s findings. But he faults the group for jeopardizing the broader acceptance of those results in a presentation that should have focused on the science per se.

To the group’s credit, the first detailed publication of their research, documented in the note below, limits its presentation to the technical aspects of their work of calibrating radiocarbon dates for the Late Yayoi/Early Kofun transition.]

<sup>36</sup> Harunari Hideji et al., “Kofun shutsugenki no tanso 14 nendai sokutei” 古墳出現期の炭素 14 年代測定 (Radiocarbon Dating the Appearance of *Kofun*), *Kokuritsu Rekishi Minzoku Hakubutsukan kenkyū hōkoku* 国立歴史民俗博物館研究報告 (Bulletin of the National Museum of Japanese History), no. 163 (2011): 133-76.

<sup>37</sup> Shiraishi Taichirō, “Zenpōkōenfun shūmatsu no rekidai o megutte: Niuro Izumi shi no hihan ni

same topic.<sup>38</sup> While his new contribution reformulates the basis of Shiraishi's claims regarding the absolute date for this issue, as long as the dispute between these two scholars focuses on the question of whether the occupant of the Bakuya<sup>39</sup> tomb in Nara prefecture can be regarded as Oshisaka no Hikohito no Ōe,<sup>40</sup> their opinions will continue to differ and it will likely prove difficult to bridge the gap between them. Interest in absolute dates is high in South Korea as well, but comparing Kim Il-Kyu's study of the age of the earliest Sue<sup>41</sup> ware seen from the perspective of stoneware ceramics,<sup>42</sup> with Park Cheun Soo's article on calendar year dates for Silla and Gaya,<sup>43</sup> it can be seen that the path towards reconciling these two authors remains difficult.

In trying to trace out the process of transformation in Kofun period society, research on cluster tombs is of great import. Ōga Katsuhiko searches for the background to the emergence of old and new types of cluster tombs from the aspect of the influx of beads.<sup>44</sup> Hosokawa Shūhei conducts a structural analysis of the new type of cluster tomb,<sup>45</sup> but one senses the difficulty of demonstrating links with ancient historical phenomena such as *henko*, *miyake*, and *bemin*.<sup>46</sup>

### 3. Mounded tombs and mortuary rites

There was active debate related to burial facilities, and to wooden coffins and

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kotaeru” 前方後円墳終末の暦年代をめぐって: 新納泉氏の批判に答える (Concerning the Absolute Date of the End of Keyhole Tombs: In Response to the Criticism from Mr. Niuro Izumi), in *Tsuboi Kiyotari sensei sotsuju kinen ronbunshū: Maibun gyōsei to kenkyū no hazama de* (Professor Tsuboi Kiyotari's Ninetieth Birthday Commemorative Anthology: In the Interstice between Buried Cultural Properties Administration and Research), ed. Tsuboi Kiyotari Sensei no Sotsuju o Oiwai Suru Kai 坪井清足先生の卒寿をお祝いする会 (Society for Celebrating Professor Tsuboi Kiyotari's Ninetieth Birthday) (Nara, Nara prefecture, 2010). 785-94.

<sup>38</sup> Niuro Izumi 新納泉, “Zenpōkōenfun haizetsuki no rekinendai” 前方後円墳廃絶期の暦年代 (Calendar Year of the Abolishment of Keyhole-shaped Burial Mounds), *Kōkogaku kenkyū* 56, no. 3 (2009): 71-91.

<sup>39</sup> 牧野

<sup>40</sup> 押坂彦人大兄 [Translator's note: This figure, the eldest son of Emperor Bidatsu 敏達, is thought to have died around the end of the sixth century.]

<sup>41</sup> 須恵

<sup>42</sup> Kim Il-Kyu 金一圭, “Tōshitsu doki no kanten kara mita shoki sueki no nendai” 陶質土器の観点からみた初期須恵器の年代 (The Perspective of Early Sueki Based on the Ceramic), trans. Kim Hun-Suk, *Kokuritsu Rekishi Minzoku Hakubutsukan kenkyū hōkoku* 163, no. (2011): 1-32.

<sup>43</sup> Park Cheun Soo 朴天秀, “Shiragi/Kaya kofun no rekinendai” 新羅・加耶古墳の暦年代 (Absolute Dates of Silla and Gaya Tombs), *Kanshikikei doki kenkyū* 韓式系土器研究 (Korean-style Ceramics Research) 11, no. (2010): 85-106.

<sup>44</sup> Ōga Katsuhiko 大賀克彦, “Gunshūfun chikuzō no futatsu no keiki” 群集墳築造の二つの契機 (Two Occasions for the Construction of Cluster Tombs), in *Enko tōhan: Tōyama Akito kun tsuitō kōkogaku ronshū* 遠古登攀: 遠山昭登君追悼考古学論集 (Scaling the Far and the Old: An Archaeological Anthology in Memory of Tōyama Akito) (Kyoto: Shin'yōsha, 2010). 289-304.

<sup>45</sup> Hosokawa Shūhei 細川修平, “Kōki gunshūfun no kenkyū kadai” 後期群集墳の研究課題 (Problems in Research on Late Kofun Period Cluster Tombs), in *Dōshisha Daigaku kōkogaku kenkyūkai 50 shūnen*. 187-200.

<sup>46</sup> [Translator's note: *Henko* 編戸 refers to the organization of households at the local level of administration under the ritsuryō system from the latter part of the seventh century on, whereas both *miyake* 屯倉, estates or warehouses of the court, and *bemin* 部民, a system of service relations to the court, are aspects of central control under the Yamato monarchy prior to the ritsuryō reforms.]

sarcophagi. Nara Takuya's contribution on vertical stone chambers focuses on the utilization of stone and the structure of the base of these facilities, and reviews inter-regional relationships in Kinai with the Ōyamato and Tamateyama<sup>47</sup> tomb groups as the core.<sup>48</sup> Takahashi Katsuhisa's article on the emergence of clay casings for wooden coffins takes the introduction of interior space provided by vertical stone chambers as the result of influence from the Chinese cult of immortality, and evaluates the subsequent appearance and spread of clay casings, which lost this interior space, as a regression to traditional notions of mortuary ritual.<sup>49</sup> This phenomenon appears linked to the manifestation of traditional elements such as arm-ornament-shaped stone objects among grave goods, and in the future this observation may open up a more comprehensive approach to tombs of the latter half of the Early Kofun period, not limited to grave goods but including burial facilities, *haniwa*,<sup>50</sup> and mounds. Niki Satoshi's analysis of inter-regional exchange during the first half of the Kofun period in the San'in region focuses on pillows that were placed in burial facilities.<sup>51</sup>

Tsujita Jun'ichirō examined connected sarcophagi of the burial facility in an early type of horizontal stone chamber, the Marukumayama<sup>52</sup> tomb in Fukuoka, and points out that the introduction of horizontal stone chambers in northern Kyushu combined an innovative nature along with continuity with traditional burial practices.<sup>53</sup> Through three separate contributions, on the derivation of methods for sealing and opening horizontal types of burial facilities,<sup>54</sup> on subsequent burials and

<sup>47</sup> Ōyamato オオヤマト (Nara prefecture), Tamateyama 玉手山 (Osaka prefecture)

<sup>48</sup> Nara Takuya 奈良拓弥, "Tateanashiki sekkaku no kōzō to shiyō sekizai kara mita chiikikan kankei" 竪穴式石槨の構造と使用石材からみた地域間関係 (Interregional Relationships Seen in Pit-style Stone Structures and Material), *Nihon kōkōgaku* 日本考古学 (Journal of the Japanese Archaeological Association), no. 29 (2010): 61-80.

<sup>49</sup> Takahashi Katsuhisa 高橋克壽, "Nendokaku no shutsugen" 粘土槨の出現 (The Emergence of Clay Casings for Wooden Coffins), in *Tsuboi Kiyotari Sensei sotsuju kinen ronbunshū*. 825-34.

<sup>50</sup> 埴輪

<sup>51</sup> Niki Satoshi 仁木聡, "Kofun jidai zenhanki ni okeru Honshūtō seibu no makura ni tsuite: San'in chihō ni okeru kofun hisōsha shūdan no chiikikan kōryū no bunseki o chūshin ni shite" 古墳時代前半期における本州島西部の枕について: 山陰地方における古墳被葬者集団の地域間交流の分析を中心にして (On Pillows in Western Honshu the First Half of the Kofun Period: Focusing on Inter-regional Exchange among Groups Interred in Tombs in the San'in Region), in *Kodai Izumo no tamenteki kōryū no kenkyū* 古代出雲の多面的交流の研究 (Research on the Multi-faceted Exchange of Ancient Izumo), Shimane-ken Kodai Bunka Sentā 島根県古代文化センター (Center for Studies of the Ancient Culture, Shimane) (Matsue, Shimane prefecture, 2011). 67-123.

<sup>52</sup> 丸隈山

<sup>53</sup> Tsujita Jun'ichirō 辻田淳一郎, "Shoki yokoanashiki sekishitsu ni okeru renssetsu sekkan to sono igi" 初期横穴式石室における連接石棺とその意義 (The Characteristics of the Early Type Stone Chamber in the Mounded Tombs of the Kofun Period in Northern Kyushu, Japan: As Seen from the "Connected" Stone Coffin), *Shien* 史淵 (The Shien or the Journal of History), no. 148 (2011): 1-36.

<sup>54</sup> Iwamatsu Tamotsu 岩松保, "Yokoanakei maisō shisetsu ni okeru heisoku/kaikō hōhō no keifu: Tateanakei maisō shisetsu no kōzō to tsuisō hōhō kara" 横穴系埋葬施設における閉塞・開口方法の系譜: 竪穴系埋葬施設の構造と追葬方法から (Derivation of Methods for Sealing and Closing Horizontal-type Burial Facilities: From the Structure of Vertical-type Burial Facilities and Methods of Subsequent Burial), in *Ōsaka Daigaku Kōkōgaku Kenkyūshitsu 20 shūnen kinen ronshū* 大阪大学考古学研究室 20 周年記念論集 (Anthology Commemorating the 20th Anniversary of the Osaka University Archaeological Research Program), vol. 2 of *Machikaneyama kōkōgaku ronshū* 待兼山考古学論集 (Machikaneyama Anthology of Archaeology), ed. Ōsaka Daigaku Kōkōgaku Kenkyūshitsu (Ōsaka Daigaku, 2010). 445-64.

their rites conducted in vertical types of burial facilities,<sup>55</sup> and on the structure of horizontal type facilities and the position of Yomotsukuni, the land of the dead,<sup>56</sup> Iwamatsu Tamotsu shows, based on observations of stratigraphy, that even among the variety of horizontal type burial facilities, a view common to horizontal stone chambers is reflected of the afterlife.<sup>57</sup> A volume edited by Habuta Yoshiyuki on sleeveless<sup>58</sup> horizontal stone chambers of eastern Japan is an anthology bringing together 15 contributions on this type of facility, which heretofore has been given little regard.<sup>59</sup> It can be ascertained, from the collected articles, that this style of stone chamber has diverse lines of derivation, and that one portion is closely related with immigrant groups. In addition, other contributions on horizontal stone chambers include Fujimura Syō's examination of corbeled chambers in Shiga prefecture,<sup>60</sup> Tamura Satoshi's consideration of the characteristics of stone chambers in regions of schist,<sup>61</sup> a study by Kojima Atsushi of tombs of the Chikuzen region (modern Fukuoka prefecture) yielding iron nails,<sup>62</sup> Uno Masatoshi's look at different derivations of *ishiyakata*<sup>63</sup> in the ancient province of Higo (modern

<sup>55</sup> Iwamatsu Tamotsu, "Tateanakei maisō shisetsu ni okeru tsuisō to sono girei: Yokoanakei maisō shisetsu o junbi shita jidai" 竪穴系埋葬施設における追葬とその儀礼: 横穴系埋葬施設を準備した時代 (Subsequent Burials and Attending Rites in Vertical Type Burial Facilities: The Age of Preparation for Horizontal Type Burial Facilities), in *Kyōtofu maizō bunkazai ronshū* 京都府埋蔵文化財論集 (Collected Essays on Archaeological Properties, Kyoto Prefecture), vol. 6, ed. Kyōtofu Maizō Bunkazai Chōsa Kenkyū Sentā 京都府埋蔵文化財調査研究センター (Kyoto Prefecture Research Center for Archaeological Properties) (Mukō, Kyoto prefecture, 2010). 137-52.

<sup>56</sup> Iwamatsu Tamotsu, "Yokoanakei maisō shisetsu no kōzō to Yomotsukuni no haichi: Chikashiki yokoanabo no heisoku/kaikō hōhō o tsūjite" 横穴系埋葬施設の構造と黄泉国の配置: 地下式横穴墓の閉塞・開口方法を通じて (The Structure of Horizontal Type Burial Facilities and the Position of Yomotsukuni: Through the Methods for Sealing/Opening Subterranean Horizontal Tombs), in *Enko tōhan*. 129-44.

<sup>57</sup> [Translator's note: Although the provision of a horizontal entrance, which can be sealed and reopened, plus an approach to it (*zentei* 前庭, an area in front of the entrance, plus *bodō* 墓道, an approach path for chambers built in a mound or dug into a slope, or *tatekō* 竪坑, a shaft for subterranean chambers) are frequently explained as designed with the prospect of subsequent burials in mind, the approach is often deliberately and deeply buried. In excavated cases where stratigraphic data show the extent of later digging to provide access to the opening, Iwamatsu notes that the base of the area in front of the entrance remains buried, and only a trench large enough for a single person to pass is opened. Accordingly, he argues that the purpose of the approach is symbolic rather than simply functional, and that it reflects an association of the burial chamber with Yomi no kuni 黄泉の国 or Yomotsukuni 黄泉国 as a transitional, liminal area linking the realm of the living with *ano yo* あの世, the subterranean world of the dead.]

<sup>58</sup> *musode* 無袖 [Translator's note: For a brief discussion of this term see "Kofun Period: Research Trends 2009" (available: <http://archaeology.jp/publication/trends/Kofun-2009.pdf>), p. 11, n. 83.]

<sup>59</sup> Habuta Yoshiyuki, ed., *Higashi Nihon no musode yokoanashiki sekishitsu* 東日本の無袖横穴式石室 (Sleeveless Horizontal Stone Chambers of Eastern Japan) (Yūzankaku, 2010).

<sup>60</sup> Fujimura Syō 藤村翔, "Biwako seinan chiiki ni okeru kyūryūkei yokoanashiki sekishitsu no tenkai to tokushitsu" 琵琶湖西南地域における穹窿形横穴式石室の展開と特質 (The Spread and Characteristics of Corridor-style Stone Chamber with Domed Ceiling in the Southwest Area of Lake Biwako), in *Ritsumeikan Daigaku kōkogaku ronshū*, vol. 5. 217-38.

<sup>61</sup> Tamura Satoshi 田村悟, "Hengan chitai no yokoanashiki sekishitsu" 片岩地帯の横穴式石室 (Horizontal Stone Chambers in Schist Belts), in *Kōkogaku wa nani o katareru ka* 考古学は何を語れるか (What Can Archaeology Tell?), ed. Matsufuji Kazuto 松藤和人 (Kyoto: Dōshisha Daigaku Kōkogaku Shirizu Kankōkai, 2010). 229-38.

<sup>62</sup> Kojima Atsushi 小嶋篤, "Chikuzen no tetsukugi shutsudo kofun" 筑前の鉄釘出土古墳 (Tumuli Yielding Iron Nails in the Chikuzen Region), *Kobunka dansō* 65, no. 3 (2011): 33-50.

<sup>63</sup> 石屋形 (roofed compartment for burial in a chamber) [Translator's note: For a brief discussion of this

Kumamoto prefecture),<sup>64</sup> and Yokota Shingo's reconsideration of tombs featuring stone compartments having side entrances.<sup>65</sup>

A session on the theme of "Coffins of the Kofun Period and Their Historic Significance" was held at the Japanese Archaeological Association's 2010 Autumn Meeting.<sup>66</sup> The abstracts and materials from the meeting include contributions by Okabayashi Kōsaku on wooden coffins,<sup>67</sup> by Takagi Kyōji on split-log and boat-shaped sarcophagi,<sup>68</sup> by Nakamura Hiroshi on chest-shaped sarcophagi,<sup>69</sup> by Wada Seigo on house-shaped sarcophagi,<sup>70</sup> and by Seike Akira on the selection of coffins and materials for them,<sup>71</sup> together with a basic bibliography and a compilation of illustrations of sarcophagi from throughout the country. It may be called basic reading for research on sarcophagi. Takagi Kyōji's treatment of boat- and house-shaped sarcophagi is a conjecture on the mutual exchanges among types of coffins, including wooden ones, in the region of western Japan.<sup>72</sup> This is a topic for which deeper examination based on more discoveries of wooden coffins in good condition needs to be made, as there are many areas of uncertainty regarding relations between stone coffins, for which there are points of concentration in the loci of production such as Higo and Sanuki,<sup>73</sup> and wooden coffins for which limitations with regard to region are few. Ishibashi Hiroshi's examination of chest-shaped sarcophagi traces their lines of derivation from a nationwide perspective, and reviews the background to making imitations in remote regions of these items, and

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term see "Kofun Period: Research Trends 2009" (available: <http://archaeology.jp/publication/trends/Kofun-2009.pdf>), p. 11, n. 78.]

<sup>64</sup> Uno Masatoshi 宇野慎敏, "Higo ishiyakata ni miru futatsu no keifu to sono haikai" 肥後石屋形に見る2つの系譜とその背景 (Two Lines of Derivation for *Ishiyakata* of Higo and Their Backgrounds), in *Kumamoto kofun kenkyū* 熊本古墳研究 (Kumamoto *Kofun* Research), vol. 3 (Kumamoto, 2010). 1-18.

<sup>65</sup> Yokota Shingo 横田真吾, "Yokoguchishiki sekkakufun no saikentō: Ōsakafu Hiraishi kofungun no hensen to kakki" 横口式石槨墳の再検討: 大阪府平石古墳群の変遷と画期 (A Reexamination of Side-entrance Stone Compartment Tombs: Turning Points and Transitions of the Hiraishi Tomb Group in Osaka), *Ōsaka Daigaku Kōkōgaku Kenkyūshitsu 20 shūnen*. 669-88.

<sup>66</sup> "Kofun jidai no kan to sono rekishiteki igi" 古墳時代の棺とその歴史的意義 (Coffins of the Kofun Period and Their Historic Significance), session held at the Japanese Archaeological Association 2010 Autumn Meeting (Harima, Hyōgo prefecture, 17 October 2010).

<sup>67</sup> Okabayashi Kōsaku 岡林孝作, "Mokkan" 木棺 (Wooden Coffins), in *Nihon Kōkōgaku Kyōkai 2010 nendo Hyōgo taikai kenkyū happyō shiryōshū* 日本考古学協会 2010 年度兵庫大会研究発表資料集 (Abstracts and Materials of the Japanese Archaeological Association 2010 Autumn Meeting) (Harima, Hyōgo prefecture, 2010). 311-26.

<sup>68</sup> Takagi Kyōji 高木恭二, "Waritakegata sekkan/funagata sekkan" 割竹形石棺・舟形石棺 (Split-log/Boat-shaped Sarcophagi), in *Nihon Kōkōgaku Kyōkai 2010 nendo Hyōgo taikai*. 327-40.

<sup>69</sup> Nakamura Hiroshi 中村弘, "Nagamochigata sekkan" 長持形石棺 (Chest-shaped Sarcophagi), in *Nihon Kōkōgaku Kyōkai 2010 nendo Hyōgo taikai*. 341-48.

<sup>70</sup> Wada Seigo, "Iegata sekkan" 家形石棺 (House-shaped Sarcophagi), in *Nihon Kōkōgaku Kyōkai 2010 nendo Hyōgo taikai*. 349-58.

<sup>71</sup> Seike Akira 清家章, "Kofun ni okeru kan to kanzai no sentaku" 古墳における棺と棺材の選択 (The Selection of Coffins and Their Materials in Tombs), in *Nihon Kōkōgaku Kyōkai 2010 nendo Hyōgo taikai*. 359-64.

<sup>72</sup> Takagi Kyōji, "Funagata sekkan/iegata sekkan no ichi yōsō: Kukei senkō to kanjō nawagake tokki" 舟形石棺・家形石棺の一様相: 矩形穿孔と環状縄掛突起 (One Aspect of Boat-shaped/House-shaped sarcophagi: Rectangular Perforations and Round Lugs), in *Tsuboi Kiyotari Sensei sotsuju kinen ronbunshū*. 845-55.

<sup>73</sup> 讃岐 (modern Kagawa prefecture)

their influence on boat-shaped sarcophagi.<sup>74</sup> Seike Akira considers coffins and their materials within cemeteries made by single groups, and shows that for coffins used at a single tomb the principle of selection is for box-shaped sarcophagi to be secondary burial facilities with respect to wooden coffins.<sup>75</sup>

Research on *haniwa* is showing a perspective having importance not simply for clarifying the conditions of mound form, but also for probing society of the Kofun period. Jōkura Masayoshi's research report, grounded on the basic tasks of the analysis of *haniwa* production sites and brush mark patterns,<sup>76</sup> gives a clear demonstration of the class structure and chronology for tombs of the Sakitama group.<sup>77</sup> In addition, he examines the question of the supplemental placement of *haniwa*, and clearly gives a negative assessment. While many researchers are skeptical about the recognition of brush marks on different items as being made with the same instrument, it is difficult to criticize through empirical assessment the minutely detailed process of identification documented in this report. Abstracts from the Chūgoku/Shikoku Keyhole Tomb Research Society's meeting, with the introduction of cylindrical *haniwa* and the historical implications of that process as theme, highlight the variety of *haniwa* in Early Kofun period tombs of these regions.<sup>78</sup> These materials impress upon us what may be called a transition to a new stage of *haniwa* research, which looks at how the striking variety of *haniwa* at Early tombs, such as vessel-stand-shaped and vessel-shaped *haniwa*, can be systematically sorted out. Takahashi Katsuhisa's contribution on *haniwa* in the San'in region,<sup>79</sup> noting the

<sup>74</sup> Ishibashi Hiroshi 石橋宏, "Nagamochigata sekkan: Sono kaisō kōzō to hakyū ni tsuite no sobyō" 長持形石棺: その階層構造と波及についての粗描 (Chest-shaped Sarcophagi: A Rough Sketch of Their Class Structure and Diffusion), *Doyō kōko* 土曜考古 (Saturday Archaeology), no. 33 (2010): 15-44.

<sup>75</sup> Seike Akira, "Kofun jidai shūdanbo ni okeru mokkan to sekkan" 古墳時代集団墓における木棺と石棺 (Wooden Coffins and Sarcophagi in Group Cemeteries of the Kofun Period), in *Ōsaka Daigaku Kōkōgaku Kenkyūshitsu 20 shūnen*. 293-304.

<sup>76</sup> [Translator's note: It has long been known that the term *hakeme* 刷毛目, literally "brush marks," is a misnomer when applied to the parallel striations often visible on the surface of earthenware such as Yayoi pottery, Haji 土師 ware, and *haniwa*. Rather than being left by a brush, these marks are made with a small wooden board, a few centimeters in width and cut perpendicular to the grain at the working end, which is used to smooth the surface and/or shave the vessel wall to the desired thickness prior to firing. The patterns of striations, meaning the spacing between adjacent lines, are produced by the tree rings comprising the grain of the individual instruments used. Jōkura's research seizes upon the possibility presented thereby of matching individual patterns of brush marks (to continue using this term as a matter of convenience) on items recovered from kiln sites as well as at tombs, thereby linking particular production sites with the tombs they supplied. As the temporal relations among particular kilns at the former is well established through excavation, this also provides a powerful means of establishing chronological sequences among tombs yielding *haniwa* from the same production site.]

<sup>77</sup> Jōkura Masayoshi 城倉正祥, *Kita Musashi no haniwa seisan to Sakitama kofungun* 北武蔵の輪生産と埼玉古墳群 (Haniwa Production in Northern Musashi and the Sakitama Tomb Group), MEXT Grant-in-Aid for Scientific Research report (project number 20720217) (Nara Kokuritsu Bunkazai Kenkyūjo, 2011).

<sup>78</sup> *Entō haniwa no dōnyū to sono kakki* 円筒埴輪の導入とその画期 (The Introduction of Cylindrical Haniwa and Its Historic Impact), abstracts from the Chūgoku Shikoku Zempōkōenfun Kenkyūkai Dai 13 Kai Kenkyūkai 中国四国前方後円墳研究会第13回研究会 (13th Meeting of the Chūgoku/Shikoku Keyhole Tomb Research Society), held at Matsuyama, Ehime prefecture, 4-5 December 2010, (Matsuyama, 2010).

<sup>79</sup> Takahashi Katsuhisa, "San'in no Kofun jidai zenki haniwa no tokushitsu" 山陰の古墳時代前期埴輪の特質 (Characteristics of Early Kofun Period Haniwa of the San'in Region), in *Enko tōhan*. 375-87.

many examples there of *haniwa* coffins for the latter half of the Early Kofun period, points out the possibility of sacrificial burials.<sup>80</sup> While further consideration is needed regarding the process of empirical verification, it may be said that researchers need to break free from the sense of taboo about the topic of sacrificial burial within the Japanese archipelago, and take up this issue in open fashion. In addition, as research dealing with *haniwa* of the Middle and Late Kofun periods, there was Wada Kazunosuke's study of the development of Owari-type *haniwa*,<sup>81</sup> Tsujikawa Tetsurō's reconsideration of the finds from the Ichio Hakayama tomb (Nara prefecture),<sup>82</sup> and Higashikage Yū's examination of the technology of making representational *haniwa*.<sup>83</sup>

Interest in mortuary rites utilizing pottery was also high. Miyoshi Gen's examination, based on an analysis of the Kyūhōji site in Osaka prefecture, of such ritual ceramics around the start of the Kofun period gives a rough sketch of the transformation in the form of the utilization, from ritual offerings to decorative placements.<sup>84</sup> A study by Shigefuji Teruyuki of the introduction in northern Kyushu of pottery among grave goods gives a skillful description of relations to trends in the Kinai region as a background to this process.<sup>85</sup> Higashikata Hitoshi's contribution on *zaru*-shaped clay objects<sup>86</sup> analyzes these items found at tombs of the latter half of the Early into the Middle Kofun periods, examining the types of weave seen in the impressions left by the baskets used for their manufacture, along with the tombs

<sup>80</sup> [Translator's note: The term used here, *junsō* 殉葬 (sacrificial burial), refers specifically to the interment of persons of lower status to accompany a high-ranking figure to the grave. The practice was followed at certain periods in China, where it is documented both from historical records and archaeologically, but no examples have yet been verified for Japan.]

<sup>81</sup> Wada Kazunosuke 和田一之輔, "Owarikei haniwa no tenkai ni miru shosō" 尾張系埴輪の展開にみる諸相 (Aspects in the Development of Owari-type Haniwa), in *Ōsaka Daigaku Kōkōgaku Kenkyūshitsu 20 shūnen*. 525-38.

<sup>82</sup> Tsujikawa Tetsurō 辻川哲朗, "Ichio Hakayama kofun shutsudo haniwa no saikentō" 市尾墓山古墳出土埴輪の再検討 (A Reexamination of *Haniwa* Recovered from the Ichio Hakayama Tomb), in Matsufuji, *Kōkōgaku wa nani o katareru ka*. 287-98.

<sup>83</sup> Higashikage Yū 東影悠, "Keishō haniwa no seisaku gijutsu: Keishō kibu tōritsu gihō no kenkyū" 形象埴輪の製作技術: 形象基部倒立技法の研究 (Manufacturing Technology of Representational *Haniwa*: Research on the Technique of Inverting the Base of the Representation), in *Ōsaka Daigaku Kōkōgaku Kenkyūshitsu 20 shūnen*. 539-56.

<sup>84</sup> Miyoshi Gen 三好玄, "Kofun jidai kaishiki zengo no funbo ni okeru doki kyōken no henshitsu: Kyūhōji iseki Ryūge chiku funbogun no kentō kara" 古墳時代開始期前後の墳墓における土器供献の変質: 久宝寺遺跡竜華地区墳墓群の検討から (Transformation of Ceramics in Offerings at Mounds Around the Start of the Kofun Period: From an Examination of the Mound Group in the Ryūge Sector of the Kyūhōji Site), in Matsufuji, *Kōkōgaku wa nani o katareru ka*. 151-64.

<sup>85</sup> Shigefuji Teruyuki 重藤輝行, "Kofun jidai no hokubu Kyūshū ni okeru doki fukusō girei no shutsugen" 古墳時代の北部九州における土器副葬儀礼の出現 (The Appearance of the Ritual Burying the Pottery in the Tomb of Kofun Period in the Northern Kyushu Region), *Kobunka dansō* 65, no. 1 (2010): 41-58.

<sup>86</sup> *zaru-gata doki* 笊形土器 [Translator's note: These items are named after the style of shallow basket used to make them by pressing a slab of clay downward, with the bottom side of one basket, into the interior of another, leaving woven basket impressions on both the upper and lower surfaces of the vessel, which is then allowed to dry. Found only on or near tomb mounds, their geographic and temporal ranges are also limited. They are sometimes accompanied by other unfired clay objects in the shapes of food, and thus appear to have been used in ritual as representations of baskets for holding food.]

from where they have been recovered.<sup>87</sup>

#### 4. Grave goods of the tombs

Among research on grave goods, interest in bronze mirrors was high. At the Japanese Archaeological Association's Autumn Meeting there was a session on "Bronze Mirrors and the Process of Emergence of Mounded Tombs."<sup>88</sup> In the volume from that conference already mentioned, there is a compilation of materials related to bronze mirrors at the time of the appearance of *kofun*, plus materials from presentations by Morishita Shōji on imported Chinese mirrors and the production of domestic imitations at the start of the Kofun period,<sup>89</sup> by Iwamoto Takashi on triangular-rimmed Mirrors and the emergence and development of mounded tombs,<sup>90</sup> by Morioka Hideto on how the tombs' emergence appears from the perspective of bronze implements of the Yayoi period,<sup>91</sup> and by Fukunaga Shin'ya on the political uses of bronze mirrors at the time when mounded tombs appeared.<sup>92</sup> In a separate contribution, Fukunaga conducts a reevaluation of Kobayashi Yukio's theses on same-mold mirrors and mirrors that were treated as heirlooms before being interred as grave goods, and points out with regard to the latter a tendency to favor *naikō kamon* mirrors<sup>93</sup> in the area stretching from the Inland Sea to the east.<sup>94</sup> Iwamoto Takashi's article on domestic imitations of triangular-rimmed mirrors brings into relief the systematic differences between these items and other imitation mirrors.<sup>95</sup> Shimogaki Hitoshi's *Sankakubuchi shinjūkyō kenkyū jiten* (Dictionary of Triangular-rimmed Deity-and-Beast Mirror Research) is an innovative attempt to

<sup>87</sup> Higashikata Hitoshi 東方仁史, "Zarugata doki kenkyū nōto" 筑形土器研究ノート (Research Note on Basket-shaped Pottery), in *Enko tōhan*. 41-51.

<sup>88</sup> "Kofun shutsugen katei to dōkyō" 古墳出現過程と銅鏡 (Bronze Mirrors and the Process of Emergence of Mounded Tombs), session held at the Japanese Archaeological Association 2010 Autumn Meeting (Harima, Hyōgo prefecture, 17 October 2010).

<sup>89</sup> Morishita Shōji 森下章司, "Kofun shutsugenki ni okeru Chūgokukyō no ryūnyū to bōseikyō seisan no henka" 古墳出現期における中国鏡の流入と仿製鏡生産の変化 (The Influx of Chinese Mirrors at the Time of the Emergence of Mounded Tombs and Changes in the Production of Domestic Imitations), in *Nihon Kōkōgaku Kyōkai 2010 nendo Hyōgo taikai*. 105-14.

<sup>90</sup> Iwamoto Takashi 岩本崇, "Sankakubuchi shinjūkyō to kofun no shutsugen/tenkai" 三角縁神獸鏡と古墳の出現・展開 (Triangular-rimmed Mirrors and the Emergence/Development of Mounded Tombs), in *Nihon Kōkōgaku Kyōkai 2010 nendo Hyōgo taikai*. 115-30.

<sup>91</sup> Morioka Hideto 森岡秀人, "Yayoikei seidōki kara mita kofun shutsugen katei" 弥生系青銅器からみた古墳出現過程 (The Process of the Emergence of Mounded Tombs Seen from Yayoi-type Bronze Implements), in *Nihon Kōkōgaku Kyōkai 2010 nendo Hyōgo taikai*. 131-52.

<sup>92</sup> Fukunaga Shin'ya, "Dōkyō no seiji riyō to kofun shutsugen" 銅鏡の政治利用と古墳出現 (Political Use of Bronze Mirrors and the Emergence of Mounded Tombs), in *Nihon Kōkōgaku Kyōkai 2010 nendo Hyōgo taikai*. 153-65.

<sup>93</sup> 内行花文鏡 (mirrors having a circular design with a series of inward-facing concatenated arcs along the perimeter)

<sup>94</sup> Fukunaga Shin'ya, "Dōhankyōron to denseikyōron no konnichiteki igi ni tsuite" 同範鏡論と伝世鏡論の今日的意義について (On the Contemporary Significance of the Same Mold and Heirloom Mirror Theses), in *Ōsaka Daigaku Kōkōgaku Kenkyūshitsu 20 shūnen*. 327-40.

<sup>95</sup> Iwamoto Takashi, "Sankakubuchi shinjūkyō no bōseikyō" 三角縁神獸鏡の仿製鏡 (Domestic Imitations of Triangular-rimmed Deity-and-Beast Mirrors), in *Enko tōhan*. 145-62.

consolidate the history of research in dictionary form.<sup>96</sup> With related materials, such as a catalog of these items and a bibliography of relevant publications, plus a table of the data organized by provenance, taking up nearly half of the volume, one can appreciate just through this book alone how greatly researchers have been fascinated by triangular-rimmed mirrors. In addition, as compendia related to bronze mirrors, a volume on recovered bronze mirrors of the Yayoi and Kofun periods,<sup>97</sup> and a compilation by Shimogaki of domestic mirrors,<sup>98</sup> were published.

With regard to stone objects, articles were published in numbers rarely seen in recent years. A special collection on armband-shaped stone objects was put together in *Kodaigaku kenkyū*, which carried a look by Kamohara Hiroyuki at the history of research on armband-shaped stone objects, a proposed model for the production of these items from Itō Masafumi, an examination by Kondō Hiroshi of aspects of their circulation in the ancient province of Ōmi,<sup>99</sup> Kitayama Mineo's look at Early period production trends, and a treatment of circulation focusing on items found in settlements by Takahashi Kōji.<sup>100</sup> Emphasis in the topics for examination was placed on production and circulation more than on evaluations of tombs as the loci of consumption, and the contents will serve as a guide for future research on stone objects. Okadera Ryō's study of lidded-container-shaped stone objects separates these items into two lines of derivation, and attempts an interpretation which divides their agents of distribution between the forces of the southeastern and northern parts of Yamato.<sup>101</sup> But as Kanekata Masaki points out in an examina-

<sup>96</sup> Shimogaki Hitoshi, *Sankakubuchi shinjūkyō kenkyū jiten* 三角縁神獸鏡研究事典 (Dictionary of Triangular-rimmed Deity-and-Beast Mirror Research) (Yoshikawa Kōbunkan, 2010).

<sup>97</sup> Shinomiya Tadashi 篠宮正 and Morishita Shōji, *Yayoi/Kofun jidai dōkyō shutsudo jōkyō shiryōshū: Nihon Kōkōgaku Kyōkai 2010 Nendo Hyōgo Taikai Dai 2 Bunkakai "Kofun shutsugen katei to dōkyō" shiryōshū* 弥生・古墳時代銅鏡出土状況資料集: 日本考古学協会 2010 年度兵庫大会第 2 分科会「古墳出現過程と銅鏡」資料集 (Compendium of Recovered Yayoi/Kofun Period Bronze Mirror Data: Materials from Session 2, "Bronze Mirrors and the Process of Mounded Tomb Emergence," of the Japanese Archaeological Association 2010 Autumn Meeting in Hyōgo Prefecture) (Ōtemae Daigaku Shigaku Kenkyūjo, 2010).

<sup>98</sup> Shimogaki Hitoshi, *Waseikyō ichiran* 倭製鏡一覽 (Catalog of Domestic Mirrors), vol. 4 of *Ritsumeikan Daigaku kōkōgaku shiryōshū* 立命館大学考古学資料集 (Ritsumeikan University Archaeological Compilations) (Ritsumeikan Daigaku, 2011).

<sup>99</sup> 近江 (Shiga prefecture)

<sup>100</sup> "Kofun jidai ni okeru udewagata sekiseihin no seisan to ryūtsū" 古墳時代における腕輪形石製品の生産と流通 (Production and Circulation of Armband-shaped Stone Objects in the Kofun Period), a collection of five articles plus related materials in *Kodaigaku kenkyū*, no. 187 (2010): 1-69, including the following: Kamohara Hiroyuki 蒲原宏行, "Udewagata sekiseihin kenkyū no ayumi to kadai" 腕輪形石製品研究の歩みと課題 (Progress and Topics in Research on Armband-shaped Stone Objects), 2-13; Itō Masafumi 伊藤雅文, "Udewagata sekiseihin seisan moderu no sobyō" 腕輪形石製品生産モデルの素描 (Rough Sketch for a Model of Armband-shaped Stone Object Production), 14-21; Kondō Hiroshi 近藤広, "Ōmi ni okeru sekisei udewarui no ryūtsū to mondai" 近江における石製腕輪類の流通と問題 (The Circulation of Stone-made Arm Ornaments in Ōmi and Problems of Research), 22-29; Kitayama Mineo 北山峰生, "Kofun jidai zenki ni okeru sekiseihin no seisan dōkō" 古墳時代前期における石製品の生産動向 (Trends in the Production of Stone Objects in the Early Kofun Period), 30-37; Takahashi Kōji 高橋幸治, "Udewagata sekiseihin no ryūtsū: Shūroku shutsudohin o chūshin ni" 腕輪形石製品の流通: 集落出土品を中心に (The Circulation of Armband-shaped Stone Objects: Focusing on Items Recovered from Settlements), 38-45.

<sup>101</sup> Okadera Ryō 岡寺良, "Kofun jidai no gōsugata sekiseihin" 古墳時代の合子形石製品 (Lidded-container-shaped Stone Objects of the Kofun Period), in *Ōsaka Daigaku Kōkōgaku Kenkyūshitsu 20*

tion of stone lidded containers, linking differences in lines of derivation of such items with political trends probably requires more minute empirical verification.<sup>102</sup> Sekigawa Hisayoshi's study assesses the condition of steatite stone objects recovered from the Kushiyama tomb (Nara prefecture), utilizing detailed scale drawings of these items which comprise basic materials for Early period tombs.<sup>103</sup> In addition, as an article related to techniques of manufacture, there was Itō Masafumi's consideration of rotationally worked materials in the production of Kofun period stone objects.<sup>104</sup>

Articles worthy of note were also prominent for research on beads used as bodily ornaments. Tōyama Akito's study of the production and circulation of steatite beads points out that the manufacture of cylindrical beads of serpentine in the Kantō region began in the Early Kofun period.<sup>105</sup> Hirose Yukishige's contribution on bead production in the Late Kofun period conducts a basic review of transitions in bead making at the Soga site in Nara prefecture.<sup>106</sup> In a study of the historic changes in materials of glass beads, Koezuka Takayasu and his colleagues make a systematic review of their subject from the Yayoi through the Kofun periods, and taking nearly all glass beads as having been imported as finished products, make a broad division between those derived from China and items from India and Southeast Asia.<sup>107</sup> The routes of distribution for the latter have been outside the conventional scope of Kofun period research, and future examinations of the procurement routes are awaited. Ōga Katsuhiko's contribution on glass and glass bead production within

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*shūnen kinen ronshū*. 341-67.

<sup>102</sup> Kanekata Masaki 鐘方正樹, "Sekisei gōsu no kentō" 石製合子の検討 (An Examination of Stone Lidded Containers), in *Katsube Mitsuo sensei kiju kinen ronbunshū* 勝部明生先生喜寿記念論文集 (Professor Katsube Mitsuo's Seventy-seventh Birthday Commemorative Anthology), ed. Katsube Mitsuo Sensei Kiju Kinen Ronbunshū Kankōkai 勝部明生先生喜寿記念論文集刊行会 (Committee for Publication of a Commemorative Anthology for Professor Katsube Mitsuo's Seventy-seventh Birthday) (Nara: Meishinsha, 2011). 140-50.

<sup>103</sup> Sekigawa Hisayoshi 関川尚功, "Tenri-shi Kushiyama kofun shutsudo no kasseki seihin" 天理市櫛山古墳出土の滑石製品 (Steatite Objects Recovered from the Kushiyama Tomb in Tenri City), *Kōkogaku ronkō: Kashihara Kōkogaku Kenkyūjo Kiyō* 考古學論叢: 橿原考古学研究所紀要 (Studies in archaeology: Proceedings of the Kashiwara Archaeological Institute), no. 34 (2011): 1-15.

<sup>104</sup> Itō Masafumi, "Kofun jidai sekiseihin seisaku ni okeru kaiten kizai ni tsuite" 古墳時代石製品製作における回転機材について (Rotationally Worked Materials in the Production of Stone Objects in the Kofun Period), in *Katsube Mitsuo sensei kiju kinen ronbunshū*. 126-35. [Translator's note: After examining steatite ornaments such as armbands and spindle whorl-shaped objects, for which rotation in the production has been suggested, Itō remains doubtful about the use of a lathe at this time and concludes that the means by which the rotation was applied remains to be understood.]

<sup>105</sup> Tōyama Akito 遠山昭登, "Kassekisei gyokurui no seisan to ryūtsū: Kantō chihō ni okeru Kofun jidai zenki no seisan o chūshin ni shite" 滑石製玉類の生産と流通: 関東地方における古墳時代前期の生産を中心に (The Production and Distribution of Steatite Beads: Centering on Early Kofun Period Production in the Kantō Region), in *Enko tōhan*. 461-500.

<sup>106</sup> Hirose Yukishige 廣瀬時習, "Kofun jidai kōki no tama seisan kenkyū nōto: Soga iseki no tama seisan to kakki" 古墳時代後期の玉生産研究ノート: 曽我遺跡の玉生産と画期 (Research Note on Bead Production in the Late Kofun Period: Bead Production and Transitions at the Soga Site), in Matsufuji, *Kōkogaku wa nani o katareru ka*. 299-309.

<sup>107</sup> Koezuka Takayasu 肥塚隆保, Tamura Tomomi 田村朋美 and Ōga Katsuhiko, "Zaishitsu to sono rekishiteki hensen" 材質とその歴史的変遷 (Materials and Their Historic Change), *Gekkan bunkazai* 月刊文化財 (Cultural Properties Monthly), no. 566 (2010): 13-25.

the Japanese archipelago discusses changes in domestic glass bead manufacture, and points out the need to assess the state of glass production and circulation on a global scale.<sup>108</sup>

Basic examinations are accumulating for weaponry and iron tools. Hashimoto Hidemasa's examination of gilt bulb-pommeled swords, using a portable fluorescent x-ray spectrometer, clarifies the use of gold and silver in ornamented swords. This demonstrates clearly the possibility of collecting and analyzing comprehensive scientific data with regard to the identification of metals, which conventionally has been limited to intuitive impressions based on naked-eye observation.<sup>109</sup> Hatsumura Takehiro's contribution on lamellar armor of the Middle Kofun period advances the overall examination of armor accessories made with scale-like plates, which previously have received little attention.<sup>110</sup> In addition, articles dealing with armor include Sakaguchi Hideki's treatment of the emergence of *obiganeshiki*<sup>111</sup> armor,<sup>112</sup> Matsugi Takehiko's study of changes in Middle Kofun period cuirasses and the relevant background factors,<sup>113</sup> and Suzuki Kazunao's treatment of visorless keeled helmets of the Late Kofun period.<sup>114</sup> In an evaluation of the disappearance of *obiganeshiki* armor, Hashimoto Tatsuya takes these iron items as the most prominent hallmark of the Middle Kofun period among grave goods, and sets out in clear fashion a perspective equating their passing with that of the Middle period itself.<sup>115</sup> Isahaya Naoto's monograph, *Umi o watatta kiba bunka* (Horseriding Culture That

<sup>108</sup> Ōga Katsuhiko, "Nihon rettō ni okeru garasu oyobi garasudama seisan no seiritsu to tenkai" 日本列島におけるガラスおよびガラス玉生産の成立と展開 (The Emergence and Development of Glass and Glass Bead Production in the Japanese Archipelago), *Gekkan bunkazai*, no. 566 (2010): 27-35.

<sup>109</sup> Hashimoto Hidemasa 橋本英将, "Kondōsō kabutsuchi no tachi kara kenshutsu sareru Ag no kaishaku" 金銅装頭椎大刀から検出される Ag の解釈 (Interpretation of Silver Detected on Gilt Bulb-pommeled Swords), in *Enko tōhan*. 1-16.

<sup>110</sup> Hatsumura Takehiro 初村武寛, "Kofun jidai chūki ni okeru kozaneshiki fuzokugu no kisoteki kentō: Fuzokugu o kōsei suru kozane no yōto to sōshoku bui" 古墳時代中期における小札式付属具の基礎的検討: 付属具を構成する小札の用途と装着部位 (Preliminary Research of the Armor Attachments with Scale Plates (Kozane) in the Middle of the Kofun Period: Classifying the Scale Plates According to Use), *Rakuhoku shigaku* 洛北史学 (Journal of Historical Studies), no. 12 (2010): 92-118.

<sup>111</sup> [Translator's note: The term *obiganeshiki katchū* 帶金式甲冑 (*obiganeshiki* armor) refers to a style of armor featuring a rigid cuirass made with a frame of belt-like pieces of iron (like the hoops of a barrel, the generic meaning of *obigane* 帶金), to which smaller rectangular or triangular plates were attached, first with leather lacing and later with rivets. This item emerged at the start of the Middle Kofun period and continued to be the dominant style until replaced by the more flexible Late Kofun lamellar armor. This style is so strongly associated with the Middle Kofun period that it is often called *chūki katchū* or *chūki tankō* (Middle period armor or cuirass), as in the titles of two articles cited below.]

<sup>112</sup> Sakaguchi Hideki 阪口英毅, "Obiganeshiki katchū no seiritsu" 帶金式甲冑の成立 (The Emergence of *Obiganeshiki* Armor), in *Enko tōhan*. 305-20.

<sup>113</sup> Matsugi Takehiko 松木武彦, "Kofun jidai chūki tankō no hensen to sono haikei" 古墳時代中期短甲の変遷とその背景 (Changes in Middle Kofun Period Cuirasses and the Relevant Background), in *Ōsaka Daigaku Kōkogaku Kenkyūshitsu 20 shūnen kinen ronshū*. 465-80.

<sup>114</sup> Suzuki Kazunao, "Kofun jidai kōki no shōkakutsuki kabuto" 古墳時代後期の衝角付冑 (Visorless Keeled Helmets of the Late Kofun Period), in *Ōsaka Daigaku Kōkogaku Kenkyūshitsu 20 shūnen kinen ronshū*. 503-24.

<sup>115</sup> Hashimoto Tatsuya 橋本達也, "Kofun jidai chūki katchū no shūen to sono hyōka: Chūki to kōki o wakatumono" 古墳時代中期甲冑の終焉とその評価: 中期と後期を分かちもの (The Passing of Middle Kofun Period Armor and an Evaluation: What Divides the Middle and Late Periods), in *Ōsaka Daigaku Kōkogaku Kenkyūshitsu 20 shūnen kinen ronshū*. 481-501.

Crossed the Sea), is a general overview grounded upon the author's dissertation, which was a summary treatment of equestrian gear.<sup>116</sup> Depicting the historic conditions of exchange in East Asia based on the latest data, it is a volume written fully expressing the author's views, while also being extremely valuable as a reference.

Uozu Tomokatsu's contribution on the significance of iron-made fishing gear among grave goods in Kofun period society examines the relationship between fishing gear and iron arrowheads with flat cross-sections,<sup>117</sup> and points to the possibility that dualistic rituals were performed using both fishing and hunting gear.<sup>118</sup> Furukawa Takumi's treatment of immigrants and the production of iron tools in the Early and Middle Kofun periods argues there was a norm in the Early period for matching the sizes of three types of tools: winged axes, straight-bladed hafted sickles, and knives.<sup>119</sup>

## 5. Foreign interaction and regional society

With regards to foreign relations which center on exchange with the Korean peninsula and the issue of immigrants, many detailed examinations are being added in keeping with the increase in data. Kameda Shūichi's contribution on these exchanges, seen from an archaeological perspective, gives a historical overview of interaction between western Japan and the Korean peninsula from the third through the seventh centuries.<sup>120</sup> By taking the seventh century within its scope, this consideration makes for a perspective from which the historical framework for the formation of the ancient state can be redrawn based on the conditions of foreign exchange. Hishida Tetsuo's study of the introduction of foreign-derived goods gives emphasis to the role played by local centers for circulation throughout the Kinai region, stressing the evaluation of this issue in historical perspective.<sup>121</sup> Hong Bo-Sik's treatment of artifacts from Japan in Korea assesses these materials in the southern part of the peninsula in the contexts of political relations and the forma-

<sup>116</sup> Isahaya Naoto 諫早直人, *Umi o watatta kiba bunka: Bagu kara mita kodai Tōhoku Ajia* 海を渡った騎馬文化: 馬具からみた古代東北アジア (Horserying Culture That Crossed the Sea: Ancient Northeast Asia Seen from Equestrian Gear) (Fukyōsha, 2010).

<sup>117</sup> *hiranekei tetsuzoku* 平根系鉄鏃

<sup>118</sup> Uozu Tomokatsu 魚津知克, "Kofun jidai shakai ni okeru tessei gyogu fukusō kōi no igi" 古墳時代社会における鉄製漁具副葬行為の意義 (The Significance of Interring Fishing Gear as Grave Goods in Kofun Period Society), in *Enko tōhan*. 425-51.

<sup>119</sup> Furukawa Takumi 古川匠, "Kofun jidai zen/chūki no tessei nōkōgu seisan to toraijin" 古墳時代前・中期の鉄製農具生産と渡来人 (The Production of Iron Cultivation Tools and the Activity of Foreigners in the Early and Middle Kofun Period), *Kobunka dansō*, no. 63 (2010): 21-42.

<sup>120</sup> Kameda Shūichi 亀田修一, "Kōkogaku kara mita Nihon rettō to Chōsen hantō no kōryū: Kofun jidai no nishi Nihon chiiki o chūshin ni" 考古学からみた日本列島と朝鮮半島の交流: 古墳時代の西日本地域を中心に (The Intercourse between the Japanese Islands and the Korean Peninsula Seen from the Archaeological Viewpoint: With Special Reference to the Western Japanese Region in the Period of Ancient Burial Mounds), in *Higashi Ajia sekaishi kenkyū sentā nenpō* 東アジア世界史研究センター年報 (Annual Report, Center for Historical Studies -East Asia-), no. 5 (Senshū Daigaku Shakai Chisei Kaihatsu Kenkyū Sentā, 2011). 111-30.

<sup>121</sup> Hishida Tetsuo 菱田哲郎, "Kofun jidai Kinai no toraikei bunbutsu" 古墳時代畿内の渡来系文物 (Relics of Foreign Countries Found in the Kinki District), *Kobunka dansō*, no. 63 (2010): 43-54.

tion of trade networks, clearly indicating an approach that reads a variety of roles for Japanese immigrants, rather than as being specialized solely in military affairs.<sup>122</sup>

Nakakubo Tatsuo's study of disparity between regions in the reception of immigrant culture probes for trends involving immigrants in Harima<sup>123</sup> from conditions of early Sue and Korean-style ceramics.<sup>124</sup> In his examination of horn-shaped cups recovered in Japan, Kinoshita Wataru picks out the characteristics of separate regions in their reception of this special Sue item.<sup>125</sup> Azuma Ushio's reexamination of serpentine iron objects<sup>126</sup> places the importation of the example from the Shingai No. 1 tomb<sup>127</sup> in Shiga prefecture in the context of the history of Japan's exchange with Silla and Goguryeo.<sup>128</sup> Oguro Tomohisa's treatise on cap-shaped crowns in Japan, made of organic materials, describes the process of their derivation through exchange with Baekje, and their establishment in Japan.<sup>129</sup>

While there was much discussion of regional society in various parts of the Japanese archipelago, articles on the Kantō region stood out. The volume on the Kenu<sup>130</sup> region edited by Migishima Kazuo and his colleagues is a collection of various treatises by rising researchers, from which the latest trends in research on the tombs of Gunma and Tochigi prefectures can be learned.<sup>131</sup> Hirose Kazuo's article on the historical significance of Late and Final Kofun period tombs in Tochigi prefecture sorts the lines of continuity among the variety of horizontal stone chambers in that region, clarifying the structure of strata of the indigenous chiefly class.<sup>132</sup> In a volume on the cessation of building keyhole tombs, edited by Hirose

<sup>122</sup> Hong Bo-Sik 洪譜植, "Kanhantō no Wakei ibutsu to sono haikai: Kigengo 4-6 seiki zenhandai o chūshin ni" 韓半島の倭系遺物とその背景: 紀元後4~6世紀前半代を中心に (Japanese Relics Found in the Korean Peninsula and Its Historical Context in the 4th-6th Century A.D.), trans. Takesue Jun'ichi 武末純一, *Kobunka dansō*, no. 63 (2010): 77-97.

<sup>123</sup> 播磨 (in Hyōgo prefecture)

<sup>124</sup> Nakakubo Tatsuo 中久保辰夫, "Torai bunka juyō no chiiki kakusa: Kofun jidai chūki no Harima chiiki o chūshin ni" 渡来文化受容の地域格差: 古墳時代中期の播磨地域を中心に (Regional Disparity in the Reception of Immigrant Culture: Focusing on the Harima Region of the Middle Kofun Period), in *Ōsaka Daigaku Kōkogaku Kenkyūshitsu 20 shūnen kinen ronshū*. 393-410.

<sup>125</sup> Kinoshita Wataru 木下亘, "Nihon rettō shutsudo no kakuhai o megutte" 日本列島出土の角杯をめぐる (Regarding Horn-shaped Cups Recovered from the Japanese Archipelago), in *Nihon kisō bunka ronsō: Sugiyama Shigetsugu sensei koki kinen* 日本基層文化論叢: 楢山林継先生古稀記念論集 (Essays on the Japanese Cultural Substrate: A Commemorative Anthology for Professor Sugiyama Shigetsugu's Seventieth Birthday) (Yūzankaku, 2010). 127-136.

<sup>126</sup> *dakōjō tekki* 蛇行状鉄器 [Translator's note: For a brief discussion of this term see "Kofun Period: Research Trends 2008" (available: <http://archaeology.jp/publication/trends/Kofun-2008.pdf>), p. 17, n. 150.]

<sup>127</sup> 新開1号墳

<sup>128</sup> Azuma Ushio 東潮, "Dakōjō tekki saikō" 蛇行状鉄器再考 (A Reconsideration of Serpentine Iron Objects), in *Katsube Mitsuo sensei kiju kinen ronbunshū*. 216-25.

<sup>129</sup> Oguro Tomohisa 小黒智久, "Wa ni okeru yūkishitsusei bōkan no keifu to sono tenkai" 倭における有機質製帽冠の系譜とその展開 (Origin and Development of Organic Material Cap-shaped Crowns in Ancient Japan), *Kōkogaku kenkyū* 57, no. 1 (2010): 35-55.

<sup>130</sup> 毛野 (modern Gunma and Tochigi prefectures)

<sup>131</sup> Migishima Kazuo 右島和夫, Wakasa Tōru 若狭徹, and Uchiyama Toshiyuki 内山敏行, eds., *Kofun jidai Kenu no jitsuzō* 古墳時代毛野の実像 (The Real Image of Kofun Period Kenu) (Yūzankaku, 2011).

<sup>132</sup> Hirose Kazuo, "Shimotsuke chiiki no kō-/shūmatsuki kofun no rekishiteki igi: 6-7 seiki/Tōgoku tōji no ichi jirei" 下野地域の後・終末期古墳の歴史的意義: 6~7世紀・東国統治の一事例 (Historical Meaning of Ancient Tombs in Late Stage in Shimotsuke Area: A Case Example of the Rule of the Eastern Area in

along with Ōta Hiroyuki, material for the Kantō region on the final stage of keyhole tombs is reviewed by contributors for each area.<sup>133</sup> Irie Fumitoshi's monograph on Kofun period research for the Hokuriku region, centering on the area of the ancient province of Wakasa,<sup>134</sup> is a collection of articles by this author.<sup>135</sup> A volume published from a regular meeting the Kyushu Keyhole Tomb Research Society gives detailed explanations of the debates concerning lineages of chiefly tombs for various parts of Kyushu.<sup>136</sup>

In addition, regarding chiefly lineages in outlying regions, there were numerous articles published such as Hidaka Shin's study of this topic as seen in the Tamari tomb group of the Late Kofun period in Ibaraki prefecture,<sup>137</sup> Migishima Kazuo's examination of the Kannon'yama tomb (Gunma prefecture) and its environs,<sup>138</sup> Sugahara Yasuo's contribution on Early Kofun period dynamics in chiefly tomb lineages in the ancient province of Awa<sup>139</sup> and the characteristics of tomb groups in the Naruto and Itano districts,<sup>140</sup> an article by Uno Masatoshi on trends in the chiefly class in Okinoshima and northern Kyushu,<sup>141</sup> another by the same author on the Kinai and northern Kyushu regions of the Kofun period,<sup>142</sup> and Shimizu

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the 6th and 7th Centuries), *Kokuritsu Rekishi Minzoku Hakubutsukan kenkyū hōkoku*, no. 163 (2011): 177-242.

<sup>133</sup> Hirose Kazuo and Ōta Hiroyuki 太田博之, eds., *Zenpōkōenfun no shūen* 前方後円墳の終焉 (The Demise of Keyhole Tombs) (Yūzankaku, 2010).

<sup>134</sup> 若狭 (western Fukui prefecture)

<sup>135</sup> Irie Fumitoshi 入江文敏, *Wakasa/Etsu Kofun jidai no kenkyū* 若狭・越古墳時代の研究 (Kofun Period Research of Wakasa/Etsu) (Gakuseisha, 2011).

<sup>136</sup> *Kyūshū ni okeru shuchōbo keifu no saikentō* 九州における首長墓系譜の再検討 (Reevaluation of Chiefly Tomb Lineages in Kyushu), abstracts and materials from the Dai 13-kai Kyūshū Zenpōkōenfun Kenkyūkai 第13回九州前方後円墳研究会 (13th Meeting, Kyushu Keyhole Tomb Research Society), held at Kagoshima Daigaku, 20 June 2010, (Kagoshima, 2010).

<sup>137</sup> Hidaka Shin 日高慎, "Ibaraki-ken Tamari kofungun ni miru kofun jidai kōki shuchōbo keiretsu" 茨城県玉里古墳群にみる古墳時代後期首長墓系列 (The Succession of Chiefly Graves Seen at the Tamari Tomb Group, Ibaraki Prefecture, in the Late Kofun Period), in Matsufuji, *Kōkogaku wa nani o katareru ka*. 263-74.

<sup>138</sup> Migishima Kazuo, "Kannon'yama kofun to sono shūhen: Kōzuke chiiki ni okeru 6 seiki kōhan no zenpōkōenfun no chikuzō haikai" 観音山古墳とその周辺:上野地域における6世紀後半の前方後円墳の築造背景 (The Kannon'yama Tomb and Its Environs: Background of the Construction of Keyhole Tombs in the Kōzuke Region during the Latter Half of the Sixth Century), in *Katsube Mitsuo sensei kiju kinen ronbunshū*. 268-82.

<sup>139</sup> 阿波 (roughly equivalent to modern Tokushima prefecture)

<sup>140</sup> Sugahara Yasuo 菅原康夫, "Naruto/Itano kofungun no tokushitsu to Awa Kofun jidai zenki shuchō keifu no dōtai" 鳴門・板野古墳群の特質と阿波古墳時代前期首長系譜の動態 (Characteristics of Tomb Groups of Naruto/Itano and the Dynamics of Chiefly Lineages in Early Kofun Period Awa), *Shinshu: Tokushima-ken Maizō Bunkazai Sentā kenkyū kiyō* 真朱: 徳島県埋蔵文化財センター研究紀要 (*Shinshu: Bulletin of the Tokushima Prefectural Center for Archaeological Research*), no. 9 (2011): 23-47.

<sup>141</sup> Uno Masatoshi, "Okinoshima to hokubu Kyūshū ni okeru shuchōsō no dōkō" 沖ノ島と北部九州における首長層の動向 (The Movement of High Ranking Chiefs in Oki-no-shima Island and northern Kyushu), *Kobunka dansō*, no. 63 (2010): 55-76.

<sup>142</sup> Uno Masatoshi, "Kofun jidai ni okeru Kinai to hokubu Kyūshū: 4-5 seiki no yūryoku shuchō ni miru henkaku to sono haikai" 古墳時代における畿内と北部九州: 4・5世紀の有力首長にみる変革とその背景 (Kinai and Northern Kyushu in the Kofun Period: Upheavals and Their Backgrounds Seen among Prominent Chiefs of the Fourth and Fifth Centuries), *Kenkyū Kiyō, Yura Yamato Kodai Bunka Kenkyū Kyōkai* 研究紀要, 由良大和古代文化研究協会 (Bulletin of the Yura Yamato Ancient Culture Research Society), no. 16 (2011): 1-67.

Muneaki's study of transitions among chiefly tombs of the Kunisaki peninsula (in Ōita prefecture).<sup>143</sup> Also, as regional research taking ceramics as the object of analysis, among the contributions that can be named are Kawabe Hiroshi's article on interregional exchange between Yamato and northeast Shikoku at the start of the Kofun period,<sup>144</sup> Wakabayashi Kunihiro's study of regional differences in ceramic styles in the period of Shōnai<sup>145</sup> style Haji ware,<sup>146</sup> and Sugiyama Takumi's consideration of the geographical aspects of Hōbutsu and Tsukikage<sup>147</sup> styles of ceramics.<sup>148</sup>

## 6. Economic production and technology

There were many research monographs and articles seen with important content regarding handicraft production, technology, and livelihood. Higami Noboru's *Mokuseihin kara kangaueru chiiki shakai* (Regional Society Considered through Wooden Products) is a comprehensive anthology of articles by this author, who has pioneered the advance of research on wooden utensils.<sup>149</sup> Starting with an analysis of aspects of vegetation, the diverse theses of this volume extend to production, distribution, and the relations of the chiefly class with wooden utensils, and may be said to show the direction of future research on wooden objects. Higashimura Junko's *Kōkogaku kara mita kodai Nihon no bōshoku* (Archaeological Perspectives on Spinning and Weaving in Ancient Japan) is similarly a monograph by a writer who has energetically advanced the study of textiles.<sup>150</sup> The history of spinning and

<sup>143</sup> Shimizu Muneaki 清水宗昭, "Kunisaki hantō ni okeru shuchōfun no hensen" 国東半島における首長墳の変遷 (The Change of Chiefs' Burial in the Kunisaki Peninsula), *Kobunka dansō*, no. 65-3 (2011): 103-114.

<sup>144</sup> Kawabe Hiroshi 川部浩司, "Kofun jidai kaishiki ni okeru Yamato chiiki to Shikoku hokutōbu chiiki no chiikikan kōryū: Yamato chiiki shutsudo no Shikoku hokutōbu chiikisan/kei doki no shūsei to sono seikaku o meguru kisoteki kenkyū" 古墳時代開始期における大和地域と四国北東部地域の地域間交流: 大和地域出土の四国北東部地域産・系土器の集成とその性格をめぐる基礎的研究 (Interregional Exchange between Yamato and Northeastern Shikoku at the Start of the Kofun Period: A Compilation of Northeastern Shikoku Ceramics Recovered from Yamato and Basic Research on its Character), *Kenkyū Kiyō, Yura Yamato Kodai Bunka Kenkyū Kyōkai*, no. 16 (2011): 69-102.

<sup>145</sup> 庄内

<sup>146</sup> Wakabayashi Kunihiro 若林邦彦, "Shōnaishikiki doki ni okeru chiikiteki yōshikisa: Kyōto bonchi no kogata kidai kara" 庄内式期土器における地域的様式差: 京都盆地の小型器台から (Regional Stylistic Differences among Shōnai Period Ceramics: From Small Pedestals of the Kyoto Basin), in Matsufuji, *Kōkogaku wa nani o katareru ka*. 139-50.

<sup>147</sup> 法仏式 and 月影式 [Translator's note: These two styles date from the latter half of the Late Yayoi period and are found in the Hokuriku region, in modern Fukui and Ishikawa prefectures.]

<sup>148</sup> Sugiyama Takumi 杉山拓己, "Hōbutsushiki/Tsukikageshiki doki no kūkan yōsō: Fukui-ken Reihoku chiiki o chūshin to shite" 法仏式・月影式土器の空間様相: 福井県嶺北地域を中心として (Spatial Aspects of Hōbutsu and Tsukikage Style Ceramics: Centering on the Reihoku Region of Fukui Prefecture), in Matsufuji, *Kōkogaku wa nani o katareru ka*. 165-73.

<sup>149</sup> Higami Noboru 樋上昇, *Mokuseihin kara kangaueru chiiki shakai: Yayoi kara Kofun e* 木製品から考える地域社会: 弥生から古墳へ (Regional Society Considered through Wooden Products: From Yayoi to Kofun) (Yūzankaku, 2010).

<sup>150</sup> Higashimura Junko 東村純子, *Kōkogaku kara mita kodai Nihon no bōshoku* 考古学からみた古代日本の紡織 (Archaeological Perspectives on Spinning and Weaving in Ancient Japan) (Rokuichi Shobō, 2011).

weaving from the Yayoi through the Kofun periods is discussed in detail through mixing recovered examples with ethnographic analogies and practical reconstructions. In particular, her assertion that the backstrap loom of the Yayoi and Kofun periods used a continuous looped warp was a ground-breaking observation, and in the future it will surely be necessary to provide further detailed examinations of the actual conditions of ancient weaving based on recovered materials.

A monograph edited by the Archaeological Association of Firework<sup>151</sup> is an anthology of articles related to Sue kiln sites which synthesizes the 15-year history of research compiled by this group.<sup>152</sup> A great volume composed of five parts and extending to 825 pages of main text, it begins with prescribed notions related to kiln sites, and covering basic contents such as methods of kiln construction and firing techniques, plus introductions of the conditions of the ceramics industry by region, it seeks the realities of the industry's structure and the organization of production. Aiming at a reconstruction of the history of ceramics that stands apart from typologically oriented Sue ware research, this work attempts a restructuring of the image of the Kofun period through a technological perspective. Materials from a research meeting published by the Osaka Korean Archaeology Research Society<sup>153</sup> sort out various examples of early Sue ware kilns from the Kinki region based on the latest results of investigations.<sup>154</sup> Sogō Yoshikazu's contribution on kilns in the eastern and western parts of Suemura focuses on kiln structure in clarifying individual differences among groups within the site.<sup>155</sup> Nakakubo Tatsuo's study of Korean-style earthenware at Suemura, after reviewing changes in cooking vessels during the Middle Kofun period, emphasizes the unique character of the Ōbadera<sup>156</sup> site in Osaka prefecture which pioneered the use of Sue ware for this purpose.<sup>157</sup> An examination by Nakamura Masaru and Yokoyama Kunitsugu of the influx into the area of the modern city of Fukuoka of Sue ware produced in the Asakura district (Fukuoka prefecture) shows a trend for the distribution of these products to be

<sup>151</sup> Kamaato Kenkyūkai 窯跡研究会 [Translator's note: The English gloss is from this group's official website. A more literal translation might be "The Society for the Study of Kiln Sites."]

<sup>152</sup> Kamaato Kenkyūkai, ed., *Kodai yōgyō no kiso kenkyū: Suekiyō no gijutsu to keifu* 古代窯業の基礎研究: 須恵器窯の技術と系譜 (Basic Research on Ancient Ceramics: Sue Ware Kiln Technology and Its Derivation) (Kyoto: Shinyosha, 2010).

<sup>153</sup> Ōsaka Chōsen Kōkōgaku Kenkyūkai 大阪朝鮮考古学研究会

<sup>154</sup> *Chiiki happyō oyobi shoki Suekiyō no shoyōsō* 地域発表及び初期須恵器窯の諸様相 (Regional Reports and Aspects of Early Sue Ware Kilns), proceedings of the Dai 22-kai Higashi Ajia Kodaishi/Kōkōgaku Kenkyūkai Kōryūkai 第22回東アジア古代史・考古学研究会交流会 (22nd Research and Exchange Meeting for East Asian Ancient History and Archaeology), held at Ōsaka Rekishi Hakubutsukan, 4-5 December 2010 (Ōsaka Chōsen Kōkōgaku Kenkyūkai, 2010).

<sup>155</sup> Sogō Yoshikazu 十河良和, "Kōko/bukai hōkoku: Goseikidai ni okeru Suemura yōsekigun no tōbu to seibu" 五世紀における陶邑窯跡群の東部と西部 (Session Papers: Archaeology: The Eastern and Western Parts of the Suemura Kiln Sites in the Fifth Century), *Historia* ヒストリア (Journal of the Osaka Historical Association), no. 223 (2010): 32-57.

<sup>156</sup> 大庭寺 (in the northern portion of the Suemura kiln site group)

<sup>157</sup> Nakakubo Tatsuo, "Suemura ni okeru Kanshikikei nanshitsu doki no henyō katei" 陶邑における韓式系軟質土器の変容過程 (The Process of Change in the Appearance of Korean-style Earthenware at Suemura), *Kanshikikei doki kenkyū* 韓式系土器研究 (Korean-style Ceramics Research), no. 11 (2010): 1-23.

limited to particular groups.<sup>158</sup> Shigefuji Teruyuki's analysis of Middle Kofun Haji chronology in northern Kyushu, which tends to be biased by research on Sue ware of the same period, reviews this topic using the sound technique of establishing pottery types and verifying them with large data samples.<sup>159</sup> At a symposium held at the regular meeting of the Tōhoku/Kantō Keyhole Tomb Research Society, discussion was exchanged on technological themes centering on the Middle Kofun period.<sup>160</sup>

A point which deserves attention in relation to livelihood was raised by Ohba Shigenobu's article on immigrants and wheat production.<sup>161</sup> Through an analysis of the remains of grains recovered from settlement sites, this author demonstrates that dry field farming gained in relative significance from the latter half of the Middle to the first half of the Late Kofun periods in the Kinki region, and that the cultivation of wheat had diffused. As background, it is thought that horse breeding groups which had immigrated from Baekje, or the South Jeolla province area under its influence, were greatly involved.

## 7. Settlements and rituals

In research on places of residence, beginning with settlements, a new perspective was visible in articles taking Kinki and western Japan as their object. Ban Yasushi's contributions on settlements at the time of the emergence of keyhole tombs,<sup>162</sup> and on indigenous groups in the Nara basin under the Yamato monarchy,<sup>163</sup> provide a view on the process by which regional groups formed local centers for political control, based on trends in tombs, chiefly residences, and settlements within the Nara basin. Yasumura Shunji's study of changes in settlements of Kawachi analyzes the rise and fall of settlement groups, and asserts that wide-scale land development was undertaken in that region in planned fashion from the end of the sixth to the

<sup>158</sup> Nakamura Masaru 中村勝 and Yokoyama Kunitsugu 横山邦継, "Fukuoka-shiiki ni okeru Asakurasan doki ryūnyū no yōsō to kadai" 福岡市域における朝倉産土器流入の様相と課題 (Studies on Various Aspects of Pottery Flowing in Fukuoka City from Asakura Region), *Kobunka dansō*, no. 64 (2010): 1-31.

<sup>159</sup> Shigefuji Teruyuki, "Hokubu Kyūshū ni okeru Kofun jidai chūki no Hajiki hennen" 北部九州における古墳時代中期の土師器編年 (A Chronological Study of Haji Type Pottery of the Middle Kofun Period in the Northern Kyushu), *Kobunka dansō*, no. 63 (2010): 119-60.

<sup>160</sup> "Mono" to "Waza" 「もの」と「わざ」 ("Materials" and "Techniques"), abstracts and materials from the Dai 16-kai Tōhoku/Kantō Zenpōkōenfun Kenkyūkai Taikai 第16回東北・関東前方後円墳研究会大会実行委員会編 (16th Meeting, Tōhoku/Kantō Keyhole Tomb Research Society), held at Waseda Daigaku, 5-6 February 2011, (Tokyo, 2011).

<sup>161</sup> Ohba Shigenobu 大庭重信, "Toraijin to mugisaku" 渡来人と麦作 (Immigrants and Wheat Production), in *Ōsaka Daigaku Kōkogaku Kenkyūshitsu 20 shūnen kinen ronshū*. 413-27.

<sup>162</sup> Ban Yasushi 坂靖, "Zenpōkōenfun shutsugenki no shūroku: Nara bonchi ni okeru Yayoi kyoten shūroku no tenkai" 前方後円墳出現期の集落: 奈良盆地における弥生拠点集落の展開 (Settlements at the Time of the Emergence of Keyhole Tombs: The Development of Yayoi Core Settlements in the Nara Basin), in Matsufuji, *Kōkogaku wa nani o katareru ka*. 113-24.

<sup>163</sup> Ban Yasushi, "Yamato ōken to Nara jidai bonchi no zaichi shūdan: Kofun jidai zenhanki no shūroku to kofun" ヤマト王権と奈良時代盆地の在地集団: 古墳時代前半期の集落と古墳 (The Yamato Monarchy and Indigenous Groups of the Basin in the Nara Period: Settlements and Tombs of the First Half of the Kofun Period), in *Katsube Mitsuo sensei kiju kinen ronbunshū*. 75-84.

start of the seventh centuries.<sup>164</sup> Nakano Saki's analysis of hearths in the Kofun period reviews changes in these features along with the introduction and spread of earthen stoves, and makes preliminary observations regarding the relevant historic background.<sup>165</sup>

There were many studies concerned with ritual, and with great variety in their awareness of issues and methodologies as well. Hirose Kazuo's monograph *Kami kannen to kodai kokka* (The Concept of Deity and the Ancient State) is based on changes in views of life and death seen in keyhole tombs, and adding ritual sites to its object of study, makes a clear argument for changes in the concept of deity.<sup>166</sup> But as the relationship of Kofun period ritual sites to the process of establishment of Shinto shrines is unclear, this remains a significant topic for examination. Tatsumi Kazuhiro's *Takai e kakeru fune* (Ships that Soar to the Netherworld) adds new materials to a revival of the boat mortuary thesis,<sup>167</sup> giving a comprehensive account of the views of the afterlife in the Kofun period.<sup>168</sup> Fujita Kazutaka and Kimoto Mamoru point out the relation between what have been called "scepter-shaped objects,"<sup>169</sup> wooden articles in the form of a staff with two antenna-like projections at the top, and the sheaths of spears recovered from the Kamotsuba<sup>170</sup> No. 1 tomb in Nara prefecture.<sup>171</sup> However, more debate involving further data is needed in order to decide whether scepter-shaped wooden objects are indeed icons of spears themselves. A related contribution is an article by Tatsumi Kazuhiro.<sup>172</sup> Through an examination of ritual space at the Gokurakuji Hibiki<sup>173</sup> site in Nara prefecture, he points out the possibility that large pillars conceptualizing staffs or spears were erected as sacred emblems. In his preliminary observation on places for laying out the corpse in the Kofun period, Hozumi Hiromichi reinforces his assertion that

<sup>164</sup> Yasumura Shunji 安村俊史, "Kawachi ni okeru kodai shūroku no hensen" 河内における古代集落の変遷 (Changes in Ancient Settlements in Kawachi), in *Nihon kodai no ōken to shakai* 日本古代の王権と社会 (Monarchy and Society of Ancient Japan), ed. Sakaehara Towao 栄原永遠男 (Sakaehara Towao) (Hanawashobō, 2010). 173-87.

<sup>165</sup> Nakano Saki 中野咲, "Kofun jidai ni okeru hodo ni tsuite" 古墳時代における火処について (On the Hearth in the Kofun Period), in *Ritsumeikan Daigaku kōkogaku ronshū*, vol. 5. 195-215.

<sup>166</sup> Hirose Kazuo, *Kami kannen to kodai kokka* カミ観念と古代国家 (The Concept of Deity and the Ancient State) (Kadokawa Gakugei Shuppan, 2010).

<sup>167</sup> *shōsōsetsu* 舟葬説 [Translator's note: In Kofun period research, this term has been used loosely to refer to various perspectives linking funerary customs to the use of boats or boat symbolism. Tatsumi's volume follows in this tradition by making specific reference to the use of boats for burials in seaside caves along the coast of Tokyo bay on the one hand, while also discussing the more widespread use of boat iconography, seen in pictures on pottery and tomb walls, and in the form of representational *haniwa*, as possible metaphors for the journey of the soul.]

<sup>168</sup> Tatsumi Kazuhiro 辰巳和弘, *Takai e kakeru fune: "Yomi no kuni" no kōkogaku* 他界へ翔る船: 「黄泉の国」の考古学 (Ships that Soar to the Netherworld: The Archaeology of Yomi no kuni, the Land of the Dead) (Shinsensha, 2011).

<sup>169</sup> *gijōgata* 儀杖形 (also written 儀仗形)

<sup>170</sup> 鴨都波

<sup>171</sup> Fujita Kazutaka 藤田和尊 and Kimoto Mamoru 木許守, "Yari to sono hyōshōhin" 鏢とその表象品 (Spears and their Icons), in *Katsube Mitsuo sensei kiju kinen ronbunshū*. 110-25.

<sup>172</sup> Tatsumi Kazuhiro, "Mon ni tatsu tsue" 門に立つ杖 (The Staff Raised at the Gate), in *Nihon kisō bunka ronsō*. 397-407.

<sup>173</sup> 極楽寺ヒビキ

roofed facilities at springs or aqueducts were such sites with literary descriptions of mortuary huts.<sup>174</sup> Araki Takahiro's examination of soft stone imitative items within Kumamoto prefecture attempts a concise sorting out of the conditions of ritual involving these articles in Kyushu, which have received little attention.<sup>175</sup> Momosaki Yūsuke's contribution on peach pits recovered from horizontal stone chambers relates the significance of rites utilizing peaches to a change in the time of Empress Suiko's court, based on historical sources and myths about Yomi no kuni.<sup>176</sup>

## Conclusion

As researchers' awareness has become more diversified, we now see debate on subjects such as the nature of the monarchy, starting with theories about prestige goods or a dualistic sacred/secular structure of authority, plus examinations such as comparisons of archaeological phenomena with documentary sources, being pursued in earnest. New shoots of awareness are visible for issues, beginning with problems such as sacrificial burial and a class of slaves, which have but rarely been taken up for examination in previous research. Such advances in research, whether for newly arisen topics or those previously examined, must be backed up with good data. In this regard, the re-sorting and reevaluation of previously obtained materials may be called a valuable endeavor. On the other hand, concerning the vital presentation of new data, one feels a touch of sorrow regarding the overemphasis on investigations having their sights set on site utilization, such as the excavation of key tombs or preparation of historic sites for public presentation. Investigations must be carried out while keeping academic issues in mind, while "utilization" can be no more than one result that is backed up by solid research. With the development of theory and practice based on data, and the repeated verification of these, it is greatly hoped that new awareness of issues will emerge through investigations in the field.

<sup>174</sup> Hozumi Hiromichi 穂積裕昌, "Kofun jidai no hinsho ni kansuru yosatsu" 古墳時代の殯所に関する予察 (Preliminary Observation on Places for Laying Out the Corpse in the Kofun Period), in Matsufuji, *Kōkōgaku wa nani o katareru ka*. 239-50.

<sup>175</sup> Araki Takahiro 荒木隆宏, "Kumamoto-kennai no sekisei mozōhin" 熊本県内の石製模造品 (Soft Stone Imitative Articles within Kumamoto Prefecture), in *Kumamoto kofun kenkyū*, vol. 3 (Kumamoto, 2010). 19-35.

<sup>176</sup> Momosaki Yūsuke 桃崎祐輔, "Yokoanashiki sekishitsu kara shutsudo suru momokaku to Yominokuni shinwa" 横穴式石室から出土する桃核と黄泉国神話 (The Peach Cores from Corridor-style Stone Chambers and a Myth of Yomi-no-kuni, the Land of the Dead), *Kobunka dansō*, no. 65-3 (2011): 51-73. [Translator's note: While allowing for earlier indigenous traditions regarding the ritual use of peaches for warding off evil, etc., Momosaki notes that recovered examples increase significantly from prominent tombs around the time of Suiko's court, and connects this trend with attempts to regularize funerary rituals along the lines of Chinese practices based on information obtained through diplomatic exchange with the Sui dynasty.]