

Kofun Period: Research Trends 2012¹

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Introduction

In the 2012 Fiscal Year, with reports of rescue activities for cultural properties in the wake of the Great East Japan Earthquake being prominent on the one hand, together with society's grappling with problems of buried cultural properties protection in conjunction with reconstruction projects, we were also struck with misgivings about the waning trend of Kofun period research when looking at the May special issue of *Kōkogaku jānaru* (The Archaeological Journal), which featured Jōmon period research in equal volume.³ Looking at the activities of the keyhole tomb research societies which reflect Kofun period research of each region, whereas the Kyushu and the Chūgoku Shikoku Keyhole Tomb Research Societies⁴ put together voluminous compilations of data and healthy debate is thus discerned, with each passing year their operations are becoming increasingly difficult. The Tōhoku/Kantō Keyhole Tomb Research Society,⁵ which has the greatest number of members, deepened debate on the topic of "Middle Period Tombs," but saw an extreme drop in the number of new members. These developments suggest that Kofun period research is in a period of transition together with archaeology as a whole. As if to appear inseparable from such misgivings, the 2012 Fiscal Year was

¹ [*Trends in Japanese Archaeological Research, 2012*, is a partial translation of "Nihon kōkogaku kenkyū no dōkō" 日本考古学研究の動向, in *Nihon kōkogaku nenpō 65 (2012 nendoban)* 日本考古学年報 65(2012年度版) [Archaeologia Japonica 65 (2012 Fiscal Year Issue)] (Nihon Kōkogaku Kyōkai, 2014), pp. 1-68. This essay appears on pp. 40-50, 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 2015. 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. Romanizations that remained unconfirmed at the time of publication are displayed with an asterisk preceding the surname.]

² 田中裕

³ "2012 nen no kōkogakukai no dōkō" 2012年の考古学界の動向 (Trends in the Archaeological World for 2012), special issue of *Kōkogaku jānaru* 考古学ジャーナル (The Archaeological Journal), no. 642 (2013). [Summaries cover pp. 30-57 for the Jōmon, and pp. 76-103 for the Kofun periods.]

⁴ Kyūshū Zenpōkōenfun Kenkyūkai 九州前方後円墳研究会 and Chūgoku Shikoku Zenpōkōenfun Kenkyūkai 中国四国前方後円墳研究会

⁵ Tōhoku/Kantō Zenpōkōenfun Kenkyūkai 東北・関東前方後円墳研究会

one in which efforts at synthesis were noteworthy, such as reexaminations of methodology, and attempts to grasp and sort out the history of research. In the compilation they edited on the current state of the discipline, Habuta Yoshiyuki and Kameda Shūichi⁶ point out that “the trend to disregard the history of the discipline, which can be discerned both directly and indirectly, . . . [is linked with] a resulting lapse into never-ending cycles of debate,” and argue the need to revisit that history “for the future development of archaeological research.”⁷

1. General and methodological treatments

The second of two volumes of *Kōza Nihon no kōkogaku* (Japanese Archaeology Series) devoted to the Kofun period was published,⁸ following the appearance of the first volume in 2011. Contributors of established authority summarize dense content in clear fashion. Among these, the following three provide comprehensive treatment of the political significance of the tombs. Criticizing theories linking keyhole tombs with rites of succession to chiefly authority, Kurumazaki Masahiko follows the circumstances of common selection of a monarch seen in the section on the Wa from the Records of Wei (Ch. *Wei zhi*),⁹ and taking the various elements drawn together into keyhole tombs as symbols of tribute from multiple local polities, interprets the creation of keyhole tombs as symbolizing the integration of the Wa confederation.¹⁰ Kawano Kazutaka’s look at the transition from the early Wa monarchy to the ancient Yamato state asserts that a principle of integration is essential to any theory of state formation, and focusing on the dual nature of sacred kingship as both the “king who dies” and the “king who revives,” assesses tombs as a mechanism for the creation and cognizance of the past (history, especially as royal genealogy), while arguing that the Yūryaku court saw this nature of kingship transform as the reorganization of the structure of rule progressed in the ancient Yamato state.¹¹ In his treatment of the end of mounded tomb construction, Niuro Izumi asserts that characteristics of a federation among multiple rulers can be

⁶ Habuta Yoshiyuki 土生田純之 and Kameda Shūichi 亀田修一, eds., *Kofun kenkyū to chiikishi kenkyū* 古墳研究と地域史研究 (Tomb Research and the Study of Regional History), vol. 1 of *Kofun jidai kenkyū no genjō to kadai* 古墳時代研究の現状と課題 (Current Status and Issues of Kofun Period Research) (Douseisha, 2012); Habuta Yoshiyuki and Kameda Shūichi, eds., *Shakai/seiji kōzō oyobi seisan ryūtsū kenkyū* 社会・政治構造及び生産流通研究 (Research on Socioeconomic Structure, Production, and Distribution), vol. 2 of *Kofun jidai kenkyū no genjō to kadai* (Douseisha, 2012).

⁷ The quoted matter is from pp. i-ii of the editors’ preface to the first volume: Habuta Yoshiyuki and Kameda Shūichi, “Honsho no nerai to kōsei” 本書の狙いと構成 (The Aim and Organization of This Volume), in Habuta and Kameda, *Kofun kenkyū to chiikishi kenkyū*. i-iv.

⁸ Hirose Kazuo 広瀬和雄 and Wada Seigo 和田晴吾, eds., *Kofun jidai ge* 古墳時代 下 (Kofun Period Part 2), vol. 8 of *Kōza Nihon no kōkogaku* 講座日本の考古学 (Japanese Archaeology Series) (Aoki Shoten, 2012).

⁹ Gishi Wajinden 魏志倭人伝 (The Wa People, Chronicles of Wei)

¹⁰ Kurumazaki Masahiko 車崎正彦, “Kofun no shutsugen” 古墳の出現 (The Emergence of Mounded Tombs), in Hirose and Wada, *Kofun jidai ge*. 509-38.

¹¹ Kawano Kazutaka 河野一隆, “Wa ōken kara Wakoku e: Yūryakuchō no kakki no hyōka o chūshin to shite” 倭王権から倭国へ: 雄略朝の画期の評価を中心として (From the Wa Monarchy to the Country of Wa: Focusing on an Evaluation of the Yūryaku Court as a Critical Period), in Hirose and Wada, *Kofun jidai ge*. 539-82.

discerned in the fact of social order being maintained without armed conflict through competition in tomb construction between various regional groups of differing natures, that the construction of keyhole tombs ceased at the end of the sixth century when rivalries between various forces no longer menaced the social order, and that those differences in nature and the oppositions among them were negated by the subsequent development of octagonal tombs.¹² Highly motivated and ambitious anthologies were pulled together as the second,¹³ fifth,¹⁴ and seventh volumes¹⁵ of the series *Kofun jidai no kōkogaku* (Archaeology of the Kofun Period). A symposium on the *miyake* and *kuni no miyatsuko* systems was held at the Association's 2012 Autumn Meeting in Fukuoka,¹⁶ and the materials were also published.¹⁷ Focusing on examples from Kyushu, presentations tackling the nature and the period of establishment of *miyake* were made by Tateno Kazumi on the current state of *miyake* research, Kamei Kiichirō on the Yamato monarchy's control in Kyushu, Tsujita Jun'ichirō on regional transformations from the Yūryaku court to the Iwai Rebellion, Momosaki Yūsuke on *miyake* research in Kyushu, and Suganami Masato on *miyake*-related sites in Hakata.¹⁸

Regarding methodology, Shinotō Maria's attempt at systematic modeling and quantitative analysis uses examples of the different dates of construction of tombs with murals from every region, quantifies the imprecision of conventional chronological presentations, and conducts exploratory statistical analysis.¹⁹ A

¹² Niuro Izumi 新納泉, "Kofun no shūmatsu" 古墳の終末 (The End of Mounded Tombs), in Hirose and Wada, *Kofun jidai ge.* 583-611.

¹³ Ichinose Kazuo 一瀬和夫, Fukunaga Shin'ya 福永伸哉, and Hōjō Yoshitaka 北條芳隆, eds., *Kofun shutsugen to tenkai no chiikisō* 古墳出現と展開の地域相 (The Regionality of the Emergence and Development of Tombs), vol. 2 of *Kofun jidai no kōkogaku* 古墳時代の考古学 (Archaeology of the Kofun Period) (Douseisha, 2012).

¹⁴ Ichinose Kazuo, Fukunaga Shin'ya, and Hōjō Yoshitaka, eds., *Jidai o sasaeta seisan to gijutsu* 時代を支えた生産と技術 (The Economic Production and Technology that Supported the Era), vol. 5 of *Kofun jidai no kōkogaku* (Douseisha, 2012).

¹⁵ Ichinose Kazuo, Fukunaga Shin'ya, and Hōjō Yoshitaka, eds., *Naigai no kōryū to jidai no chōryū* 内外の交流と時代の潮流 (Domestic and Foreign Interactions and the Trends of the Era), vol. 7 of *Kofun jidai no kōkogaku* (Douseisha, 2012).

¹⁶ "Miyakesei/kuni no miyatsukosei no seiritsu: Iwai no ran to 6 seikidai no shohenkaku" ミヤケ制・国造制の成立: 磐井の乱と6世紀代の諸変革 (Establishment of the *Miyake* and *Kuni no miyatsuko* Systems: The Iwai Rebellion and Reformations of the Sixth Century), symposium held at the Nihon Kōkogaku Kyōkai 2012 Nendo Shūki Taikai 日本考古学協会 2012 年度秋季大会 (Japanese Archaeological Association 2012 Autumn Meeting).

¹⁷ *Nihon Kōkogaku Kyōkai 2012 nendo Fukuoka taikai kenkyū happyō shiryōshū* 日本考古学協会 2012 年度福岡大会研究発表資料集 (Abstracts and Materials from the Japanese Archaeological Association 2012 Autumn Meeting in Fukuoka), 20-21 October 2012, (Fukuoka, 2012).

¹⁸ All in *Fukuoka taikai kenkyū happyō shiryōshū*: Tateno Kazumi 館野和己, "Miyakesei kenkyū no genzai" ミヤケ制研究の現在 (Current State of *Miyake* System Research), 463-77; Kamei Kiichirō 亀井輝一郎, "Yamato ōken no Kyūshū shihai" ヤマト王権の九州支配 (Control of Kyushu by the Yamato Monarchy), 478-88; Tsujita Jun'ichirō 辻田淳一郎, "Yūryakuchō kara Iwai no ran ni itaru shohendō" 雄略朝から磐井の乱に至る諸変動 (Transformations from the Yūryaku Court to the Iwai Rebellion), 489-98; Momosaki Yūsuke 桃崎祐輔, "Kyūshū no miyake kenkyū josetsu" 九州の屯倉研究序説 (An Introduction to Research on *Miyake* in Kyushu), 499-526; Suganami Masato 菅波正人, "Hakata wangan no miyake kanren iseki" 博多湾岸のミヤケ関連遺跡 (Miyake-related Sites of the Hakata Bay Coast), 527-40.

¹⁹ Shinotō Maria 篠藤マリア, "Kōkogaku dēta no soshikiteki moderuka to ryōteki bunseki no kokoromi: Sōshoku kofun no hennen o rei ni shite" 考古学データの組織的モデル化と量的分析の試み: 装飾古墳の編年

related article is this author's quantitative analysis of such materials focusing on the locations of the designs.²⁰ Sasaki Ken'ichi's comparison of the methodologies of Japanese and American archaeology attempts a relativization of research on the Kofun period.²¹

With regard to issues of Ancient (documentary) history, a contrast in treatments of the history of research on debate regarding the monarchy, between Hishida Tetsuo²² from the perspective of archaeology and Yoshimura Takehiko²³ from that of documentary history, is of deep interest. With regard to the roles of royal tombs and palaces in the debate over the monarchy, while the latter gives greater weight to royal palaces, the former recounts the current state of research on palaces as seen from archaeology. Furuichi Akira's contribution on the structure and development of rule under the monarchy also takes up the topic of royal palaces.²⁴ In opposition to the established theory that holds Yūryaku's court to be an epoch-making period in Ancient history, Maenosono Ryōichi's volume on fifth-century swords inscribed "bestowed by the king" takes the reign of Ingyō as the critical age.²⁵ Nakamura Osamu's monograph on the formation of the state argues that the Yamato monarchy was founded on a community of maritime people, broadly defined to include those involved in riverine transport, a point which stands in contrast to elsewhere such as the Chinese mainland.²⁶ Tanaka Yoshiyuki's contribution on kinship structure asserts there is a gap separating theories based on archaeology and documentary history, and from the results of metric studies of tooth crowns, makes the generalization that a kinship system based on dual descent underwent a transformation around the fifth century with the emergence of the patriarchal

を例にして (An Attempt of Systematic Modeling and Quantitative Analysis of Archaeological Data: The Chronology of Burials with Murals [Soushoku-kofun] as an Example), *Nihon kōkogaku* 日本考古学 (Journal of the Japanese Archaeological Association) 33 (2012): 33-51.

²⁰ Shinotō Maria, "Sōshoku kofun no ryōteki kenkyū: Zumon no basho" 装飾古墳の量的研究: 図文の場所 (Quantitative Analysis of Tombs with Murals: Locations of Designs), *Kumamoto kofun kenkyū* 熊本古墳研究 (Kumamoto Kofun Research) 5 (2012): 57-68.

²¹ Sasaki Ken'ichi 佐々木憲一, "Nihon kōkogaku no hōhōron: Amerika kōkogaku to no hikaku kara" 日本考古学の方法論: アメリカ考古学との比較から (Methodologies of Japanese Archaeology: In Comparison to American Archaeology), *Kōkogaku kenkyū* 考古学研究 (Quarterly of Archaeological Studies) 59, no. 3 (2012): 23-31.

²² Hishida Tetsuo 菱田哲郎, "Kōkogaku kara mita ōkenron" 考古学からみた王権論 (Debate over the Monarchy Seen from Archaeology), in Habuta and Kameda, *Shakai seiji kōzō oyobi seisan ryūtsū kenkyū*. 355-73.

²³ Yoshimura Takehiko 吉村武彦, "Kodaishi kara mita ōkenron" 古代史からみた王権論 (Debate over the Monarchy Seen from Ancient History), in Habuta and Kameda, *Shakai seiji kōzō oyobi seisan ryūtsū kenkyū*. 375-91.

²⁴ Furuichi Akira 古市晃, "Wa ōken no shihai kōzō to sono tenkai" (Ruling Structure and the Development of the Wa Kingship), *Nihonshi kenkyū* 日本史研究 (Journal of Japanese History), no. 606 (2013): 4-28.

²⁵ Maenosono Ryōichi 前之園亮一, "Ōshi" mei tekken to goseiki no Nihon 「王賜」銘鉄剣と五世紀の日本 (Swords Inscribed "Bestowed by the King" and Fifth-century Japan), vol. 7 of *Kodaishi kenkyū sōsho* 古代史研究叢書 (Ancient History Research Series) (Iwata Shoin, 2013).

²⁶ Nakamura Osamu 中村修, *Kaimin to kodai kokka keiseishiron* 海民と古代国家形成史論 (Maritime People and Debate over the Formation of the Ancient State), vol. 23 of *Nihonshi kenkyū sōkan* 日本史研究叢刊 (Japanese History Research Series) (Osaka: Izumi Shoin, 2013).

family.²⁷

In research on the history of the discipline, a report in *Kodaigaku kenkyū* (Research in Ancient Studies) from a workshop on materials of William Gowland has drawn attention.²⁸ In a television program broadcasting the results of the British Museum's investigations of these items one senses a prejudice towards belittling the record of Japanese research,²⁹ and we thus feel a desire to make the honest fruits of Japanese investigations more widely known. The publication of the record of a symposium commemorating the thirtieth anniversary of limited open inspections at imperial tombs,³⁰ with contributions by Miyakawa Susumu, Kishimoto Naofumi, Yamada Kunikazu, and Goto Makoto,³¹ brought a sense of a critical juncture to the issue of the imperial tombs. Recently, approaches from Early Modern history are gaining speed.

2. Chiefly tombs, tomb groups, and tomb clusters

Habuta Yoshiyuki's contribution on chiefly tombs gives a summary of this topic, and asserts the need for a perspective on their compound functions, such as being beachheads for regional development as well as serving to express political relations centered on the Yamato polity.³² Shimogaki Hitoshi's reexamination of the concept of "chiefly tomb lineage" sees multiple threads of argument in the debate over this topic, and criticizing problems lurking hidden among its assumptions, seeks out methods for overcoming them.³³ In another contribution on the tombs' process of emergence, he takes the birth of "standardized" keyhole tombs as a mechanism by which the Kinai³⁴ region, projecting its centrality while linking up

²⁷ Tanaka Yoshiyuki 田中良之, "Shinzoku kōzō" 親族構造 (Kinship Structure), in Hirose and Wada, *Kofun jidai ge.* 351-76.

²⁸ "Tokushū Gōrando-korekushon chōsa WS" 特集 ゴーランド・コレクション調査 WS (Special Feature, Gowland Collection Investigation Workshop), a collection of eight articles in *Kodaigaku kenkyū* 古代学研究 (Research in Ancient Studies), no. 196 (2012): 1-17.

²⁹ "Nihon: Kyodai kofun no nazo" 日本巨大古墳の謎 (Japan: Mysteries of the Ancient Tombs), third episode of the series *Shirarezaru Daiei Hakubutsukan* 知られざる大英博物館 (Secrets of the British Museum) (NHK, aired 8 July 2012).

³⁰ "Ryōbo Gentei Kōkai" 30 Shūnen Kinen Shinpojiiumu Jikkō Iinkai 「陵墓限定公開」30周年記念シンポジウム実行委員会 (Executive Committee for the 30th Anniversary Commemoration of "Limited Open Inspections"), ed., *"Ryōbo" o kangaeru: Ryōbo kōkai undō no sanjūnen* 「陵墓」を考える: 陵墓公開運動の30年 (Considering the "Imperial Tombs": Thirty Years of the Movement for Open Access to Imperial Tombs) (Shinsensha, 2012).

³¹ All in *Ryōbo o kangaeru*: Miyakawa Susumu 宮川徬, "Ryōbo kōkai o motomete 30 nen" 陵墓公開を求めて三〇年 (Thirty Years Seeking to Open Imperial Tombs), 15-33; Kishimoto Naofumi 岸本直文, "Saki Misasagi-yama kofun no tachiiri hōkoku" 佐紀陵山古墳の立入り報告 (Report on the Inspection of the Saki Misasagi-yama Tomb), 34-60; Yamada Kunikazu 山田邦和, "Fushimijō ato (Momoyama ryōbochi) no tachiiri chōsa" (Inspection of the Fushimi Castle Site [Momoyama Mausoleum Cemetery]), 61-85; Goto Makoto 後藤真, "Ryōbo kōkai undō no kore kara" (The Future of the Movement to Open Imperial Tombs), 86-104.

³² Habuta Yoshiyuki, "Shuchōbo" 首長墳 (Chiefly Tombs), in Habuta and Kameda, *Shakai seiji kōzō oyobi seisan ryūtsū kenkyū.* 311-28.

³³ Shimogaki Hitoshi 下垣仁志, "Kofun jidai shuchōbo keifuron no keifu" 古墳時代首長墓系譜論の系譜 (Rethinking "Chiefly tomb lineage" in Kofun period), *Kōkogaku kenkyū* 59, no. 2 (2012): 56-70.

³⁴ 畿内

with a broad network, stimulated qualitative change in and moreover stabilization of the extant network of mutual dependancy among various regions.³⁵ Shimogaki reported a summary of these views on the process of state formation in *Nihonshi kenkyū* (Journal of Japanese History).³⁶ In his examination of chiefly tombs, Hirose Kazuo identifies cases among multiple burials in Early and Middle period tombs that lack clear vertical relations, and makes the interpretation that there were political networks comprised of several chiefs, based in small river basins, and when keyhole tombs were built due to the relationship between their representative and the central authorities, multiple burials could have resulted.³⁷ In his consideration of issues surrounding the Hebizuka mound in Kyoto prefecture, Hirose argues that an ideological sense of unity existed transcending class differences between chiefs and members of a mid-level class, which was expressed in the Sagano collective tomb group.³⁸ Sawada Hidemi, assuming the hierarchy of standardized keyhole tombs as introduced through debate on mound form, notes that chiefly tombs in the Misaku region were located with transport routes and territories in mind, particularly in that tomb locations moved in concert with changes in transport routes in the Early and Middle periods, and regards tombs as being constructed as landmarks in conjunction with the outfitting of transport routes for building wide-area networks.³⁹ In this manner, reexamination of the principle of “one generation, one tomb” and “transport” have become keywords with regard to chiefly tombs. In addition, Hōjō Yoshitaka’s study of tomb location focuses on visual properties such as “prospect,” “profile,” and “mutual visibility” as prerequisites for tomb placement in addition to matters of horizontal position, and attempts broader generalizations such as consciousness of a founding ancestor.⁴⁰ In his study of grave goods in the Inagawa⁴¹ river basin, Tanaka Shinsaku interprets uneven distributions of various items as reflecting the different influences exerted by contrasting political forces of the Saki and Umami⁴² tomb

³⁵ Shimogaki Hitoshi, “Kofun shutsugen no katei” 古墳出現の過程 (The Process of the Emergence of Tombs), in Ichinose, Fukunaga, and Hōjō, *Kofun shutsugen to tenkai no chiikisō*. 13-31.

³⁶ Shimogaki Hitoshi, “Kōkogaku kara mita kokka keiseiron” 考古学からみた国家形成論 (State Formation Process from Archaeological Perspective), *Nihonshi kenkyū*, no. 600 (2012): 3-28.

³⁷ Hirose Kazuo 広瀬和雄, “Kofun jidai no shuchō: Zen/chūki kofun no fukusū maisō o megutte” 古墳時代の首長: 前・中期中古墳の複数埋葬をめぐる (Chiefs in the Kofun [Tumulus] Period: Consideration of Multiple Burials in the Early to Middle Kofun Period), *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. 175 (2013): 129-162.

³⁸ Hirose Kazuo, “Yamashiro Hebizuka kofun o meguru 2, 3 no mondai” 山城・蛇塚古墳をめぐる二,三の問題 (A Few Problems Surrounding the Yamashiro/Hebizuka Kofun), *Kokuritsu Rekishi Minzoku Hakubutsukan kenkyū hōkoku*, no. 178 (2013): 143-176.

³⁹ Sawada Hidemi 澤田秀実, “Kokka keisei katei ni okeru zenpōkōenfun chitsujo no yakuwari: Kōkogakuteki seika kara kokka keisei o kangaeru” 国家形成過程における前方後円墳秩序の役割: 考古学的成果から国家形成を考える (The Role of Keyhole-shaped Tumulus System in the Process of State Formation: An Archeological Approach to State Formation), *Metropolitān shigaku* メトロポリタン史学 (The Metropolitan Shigaku) 8 (2012): 29-57.

⁴⁰ Hōjō Yoshitaka, “Higashi no yama to nishi no kofun” 東の山と西の古墳 (Mountains in the east, tombs in the west), *Kōkogaku kenkyū* 59, no. 4 (2013): 26-46.

⁴¹ 猪名川 (Hyōgo and Osaka prefectures)

⁴² 佐紀 and 馬見 (Nara prefecture)

groups on the one hand, and the Mozu and Furuichi⁴³ tomb groups on the other.⁴⁴ Separate examinations of the multifaceted nature of research perspectives on chiefly graves are made by Tsujita Jun'ichirō⁴⁵ and Ichinose Kazuo⁴⁶, while Hayashibe Hitoshi⁴⁷ sorts out tombs of the Final period in the Kinai region.

Concerning cluster tombs, Migishima Kazuo points out that the rapid accumulation of data since 1975 has produced exceptions to classic theory in great numbers, and that the current status is close to a state of confusion.⁴⁸ Ichinose Kazuo's look at tomb groups and cluster tombs sorts out the debate regarding cluster tombs and patrilineality/patriarchy, and discusses points of transition in tomb group formation.⁴⁹ As treatments approaching the topic of tomb clusters from concrete data, there are Kimoto Mamoru's study of the stratum interred in tomb clusters of the Tango region (part of Kyoto prefecture) which focuses on the numbers of recovered iron implements,⁵⁰ and Yoshida Nono's examination of settlements that stood as backdrop for the Takayasu Senzuka tombs of Nakakawachi in Osaka prefecture.⁵¹

3. Regional research and regionality

Habuta and Kameda's *Kofun kenkyū to chiikishi kenkyū*⁵² is an innovative collection incorporating the attainments and challenges of each region in readily observable fashion. Uchiyama Toshiyuki's treatment for Kantō makes the proposal that Kofun period research as a whole can be monitored and evaluated from

⁴³ 百舌鳥 and 古市 (Osaka prefecture)

⁴⁴ Tanaka Shinsaku 田中晋作, "Inagawa ryūiki ni tōei sareta seiken chūsū seiryoku no dōsei" 猪名川流域に投影された政権中枢勢力の動静 (The Movements of Core Political Forces as Projected onto the Inagawa River Basin), in *Morioka Hideto san kanreki kinen ronbunshū* 森岡秀人さん還暦記念論文集 (Anthology Commemorating Morioka Hideto's Sixtieth Birthday), ed. Ubara Kankōkai 菟原刊行会 (Ubara Publishing Society) (Ubara, Nara prefecture, 2012). 343-60.

⁴⁵ Tsujita Jun'ichirō, "Kofun bunka no tagensei to ichigensei" 古墳文化の多元性と一元性 (The Multi-dimensionality and Unidimensionality of Kofun Culture), in Ichinose, Fukunaga, and Hōjō, *Naigai no kōryū to jidai no chōryū*. 44-56.

⁴⁶ Ichinose Kazuo, "Kofun bunka: Tsutsu uraura" 古墳文化: 津々浦々 (Kofun Culture: Every Corner of the Land), in Ichinose, Fukunaga, and Hōjō, *Kofun shutsugen to tenkai no chiikisō*. 1-12.

⁴⁷ Hayashibe Hitoshi 林部均, "Shūmatsuki kofun no yōsō" 終末期古墳の様相 (Aspects of Final Period Tombs), in Ichinose, Fukunaga, and Hōjō, *Kofun shutsugen to tenkai no chiikisō*. 47-62.

⁴⁸ Migishima Kazuo 右島和夫, "Gunshūfun" 群集墳 (Cluster Tombs), in Habuta and Kameda, *Shakai seiji kōzō oyobi seisan ryūtsū kenkyū*. 331-53.

⁴⁹ Ichinose Kazuo, "Kofungun to gunshūfun" 古墳群と群集墳 (Tomb Groups and Cluster Tombs), in Ichinose, Fukunaga, and Hōjō, *Kofun shutsugen to tenkai no chiikisō*. 32-46.

⁵⁰ Kimoto Mamoru 木許守, "Tango chiiki ni okeru gunshūfun hisōsha sō shōaku no gutaisō" 丹後地域における群集墳被葬者層掌握の具体相 (Concrete Aspects of Assessing the Stratum Interred in Cluster Tombs in the Tango Region), in *Morioka Hideto san kanreki kinen ronbunshū*. 437-48.

⁵¹ Yoshida Nono 吉田野乃, "Takayasu Senzuka to Nakakawachi no shūroku ni tsuite no kisoteki kōsatsu" 高安千塚と中河内の集落についての基礎的考察 (Basic Consideration Regarding the Takayasu Senzuka Tombs and Settlements of Nakakawachi), in *Aboshi Yoshinori sensei tsuitō ronbunshū* 網干善教先生追悼論文集 (Anthology in Memory of Prof. Aboshi Yoshinori), vol. 2 of *Ryūkoku Daigaku kōkogaku ronshū* 龍谷大学考古学論集 (Collected Essays on Archaeology, Ryukoku University) (Kyoto, 2012). 199-215.

⁵² See note 6 for details.

regional research.⁵³ In particular, he asserts that “while relations of exchange rooted in ties to distant regions may be of great interest, the existence of such ties alone cannot serve as a conclusion,” but “rather they should be seen as starting points for debate about the ‘nature’ of such exchange.”⁵⁴ Kikuchi Yoshio⁵⁵ makes the factual point that for Tōhoku research, the keyword “frontier” has now changed to “periphery.” Also, expressing his sense of crisis that “entering the twenty-first century, attempts at synthesis of the Kofun period based on archaeological data appear to have lost vigor,” he stresses that “the background which has brought this situation about must be closely examined.”⁵⁶ As illustrated by Seike Akira’s assertion, in his chapter for the Nankai region,⁵⁷ that “it is indeed when seen from the periphery that the essence of the tombs is visible,”⁵⁸ the change in research awareness on the perimeter or periphery of the area of tomb distribution is striking, and is graphically visible in the research trends taken up in two treatments of burial customs in regions contingent with Kofun culture, by Ikeda Yoshifumi for Nantō and Okinawa,⁵⁹ and Fujisawa Atsushi for northern Tōhoku and Hokkaidō.⁶⁰ In addition, the challenges for research in each region are brought into relief by Ikehata Kōichi for southern Kyushu, Shimohara Yukihiro for northern Kyushu, Iwamoto Takashi and Kakuda Noriyuki for San’in, Furuse Kiyohide for Setouchi,⁶¹ Ban Yasushi for Kinai, Iwahara Gō for Tōkai, Kazama Eiichi for the Chūbu highlands, and Oguro Tomohisa for Hokuriku.⁶²

⁵³ Uchiyama Toshiyuki 内山敏行, “Kakuchi no kofun X Kantō” 各地の古墳X関東 (Tombs by Region, X, Kantō), in Habuta and Kameda, *Kofun kenkyū to chiikishi kenkyū*. 205-26.

⁵⁴ pp. 221-22. [Translator’s note: Uchiyama gives “strong ties to the Kinai authority” or “wide-area exchange” as examples of statements, abundantly seen as conclusions in regional research, which should serve rather as starting points for further investigation.]

⁵⁵ Kikuchi Yoshio 菊地芳朗, “Kakuchi no kofun XI Tōhoku” 各地の古墳X I 東北 (Tombs by Region, XI, Tōhoku), in Habuta and Kameda, *Kofun kenkyū to chiikishi kenkyū*. 227-47.

⁵⁶ pp. 227-28

⁵⁷ Seike Akira 清家章, “Kakuchi no kofun V Nankai” 各地の古墳V南海 (Tombs by Region, V, Nankai), in Habuta and Kameda, *Kofun kenkyū to chiikishi kenkyū*. 81-97.

⁵⁸ p. 81

⁵⁹ Ikeda Yoshifumi 池田榮史, “Kofun bunka sesshoku chiiki no bōsei I Nantō/Okinawa” 古墳文化接触地域の墓制I南島・沖縄 (Burial Customs of Regions in Contact with Kofun Culture, I, Nantō/Okinawa), in Habuta and Kameda, *Kofun kenkyū to chiikishi kenkyū*. 249-58.

⁶⁰ Fujisawa Atsushi 藤沢敦, “Kofun bunka sesshoku chiiki no bōsei II Kita Tōhoku/Hokkaidō” 古墳文化接触地域の墓制北東北・北海道 (Burial Customs of Regions in Contact with Kofun Culture, II, Northern Tōhoku/Hokkaidō), in Habuta and Kameda, *Kofun kenkyū to chiikishi kenkyū*. 259-75.

⁶¹ 瀬戸内 (The areas bordering the Inland Sea, including the San’yō region and northern Shikoku, and sometimes taken to include as well parts of northeastern Kyushu, Hyōgo prefecture, and Tokushima prefecture.)

⁶² All in Habuta and Kameda, *Kofun kenkyū to chiikishi kenkyū*: Ikehata Kōichi 池端耕一, “Kakuchi no kofun I Minami Kyūshū” 各地の古墳I南九州 (Tombs by Region, I, Southern Kyushu), 1-16; Shimohara Yukihiro 下原幸裕, “Kakuchi no kofun II Hokubu Kyūshū” 各地の古墳II北部九州 (Tombs by Region, II, Northern Kyushu), 17-36; Iwamoto Takashi 岩本崇 and Kakuda Noriyuki 角田徳幸, “Kakuchi no kofun III Sanin” 各地の古墳III山陰 (Tombs by Region, III, San’in), 37-58; Furuse Kiyohide 古瀬清秀, “Kakuchi no kofun IV Setouchi” 各地の古墳IV瀬戸内 (Tombs by Region, IV, Setouchi), 59-80; Ban Yasushi 坂靖, “Kakuchi no kofun VI Kinai” 各地の古墳VI畿内 (Tombs by Region, VI, Kinai), 99-134; Iwahara Gō 岩原剛, “Kakuchi no kofun VII Tōkai” 各地の古墳VII東海 (Tombs by Region, VII, Tōkai), 135-158; Kazama Eiichi 風間栄一, “Kakuchi no kofun VIII Chūbu Kōchi” 各地の古墳VIII中部高地 (Tombs by Region, VIII, Chūbu Highlands), 159-182; Oguro Tomohisa 小黒智久, “Kakuchi no kofun IX Hokuriku” 各地の古墳IX

Ichinose, Fukunaga, and Hōjō's *Kofun shutsugen to tenkai no chiikisō*⁶³ also presents summaries of regional aspects of tombs: Higashikage Yū on Yamato (modern Nara prefecture), Sogō Yoshikazu on Kawachi (in Osaka prefecture), Umemoto Yasuhiro on Settsu (in Osaka and Hyōgo prefectures) and Yamashiro (in Kyoto prefecture), Hashimoto Tatsuya on southern Kyushu, Shigefuji Teruyuki on northern Kyushu, Kuramoto Shinji on Shikoku, Ugaki Tadamasu on Chūgoku, Fujii Kōji on Kinki and surrounding regions, Segawa Takafumi on Tōkai and Kōshin, Itō Masafumi on Hokuriku, Ōta Hiroyuki on the Kantō interior, Ozawa Hiroshi and Tanaka Yutaka on coastal Kantō, and Fujisawa Atsushi on Tōhoku.⁶⁴ While we sense that progress has been made with regard to issues of the borderline between areas that engaged in tomb building and those that did not, there is still the task sorting out the significance of regionality or regional difference in addressing mutually shared sets of problems.

Also, Nishiyama Katsumi's monograph on the development of Kofun period society in Shinano (Nagano prefecture) makes a comprehensive grasp of actual regional conditions and characteristics.⁶⁵ Questions in a regional context such as immigrants and the lines of derivation of blackened Haji ware are noteworthy.

4. Grave goods

In an exploratory attempt at interpreting the nature of a period through its grave goods, Fukunaga Shin'ya takes the standardization of items as an indicator of the start of the Kofun period.⁶⁶

In the study of weapons, Suzuki Kazunao's article on the history of research on weapons and armor is noteworthy.⁶⁷ He points out a tendency for individual researchers to monopolize points of debate regarding iron arrowheads, armor, and swords, and notes that improving this situation is a future challenge, along with examinations of the organic material parts of weaponry, of their places of production, and reexaminations of previously recovered materials utilizing the latest

北陸 (Tombs by Region, IX, Hokuriku), 183-204.

⁶³ See note 13 for details.

⁶⁴ All in Ichinose, Fukunaga, and Hōjō, *Kofun shutsugen to tenkai no chiikisō*: Higashikage Yū 東影悠, "Yamato" 大和 (Yamato), 63-76; Sogō Yoshikazu 十河良和, "Kawachi" 河内 (Kawachi), 77-92; Umemoto Yasuhiro 梅本康広, "Settsu/Yamashiro" 摂津・山城 (Settsu/Yamashiro), 93-106; Hashimoto Tatsuya 橋本達也, "Kyūshū nanbu" 九州南部 (Southern Kyushu), 107-17; Shigefuji Teruyuki 重藤輝行, "Kyūshū hokubu" 九州北部 (Northern Kyushu), 118-28; Kuramoto Shinji 蔵本晋司, "Shikoku" 四国 (Shikoku), 129-42; Ugaki Tadamasu 宇垣匡雅, "Chūgoku" 中国 (Chūgoku), 143-54; Fujii Kōji 藤井幸司, "Kinki shūhen" 近畿周辺 (Kinki and Surrounding Regions), 155-65; Segawa Takafumi 瀬川貴文, "Tōkai/Kōshin" 東海・甲信 (Tōkai/Kōshin), 166-77; Itō Masafumi 伊藤雅文, "Hokuriku" 北陸 (Hokuriku), 178-89; Ōta Hiroyuki 太田博之, "Kantō nairiku" 関東内陸 (Interior Kantō), 190-201; Ozawa Hiroshi 小沢洋 and Tanaka Yutaka, "Kantō engan" 関東沿岸 (Coastal Kantō), 202-20; Fujisawa Atsushi 藤沢敦, "Tōhoku" 東北 (Tōhoku), 221-30.

⁶⁵ Nishiyama Katsumi 西山克己, *Shinano ni okeru Kofun jidai shakai no hatten kara Ritsuryōki e no tenbō* シナノにおける古墳時代社会の発展から律令期への展望 (Outlook on the Ritsuryō Period from Kofun Period Social Development in Shinano) (Yūzankaku, 2013).

⁶⁶ Fukunaga Shin'ya, "Fukusōhin" 副葬品 (Grave Goods), in Hirose and Wada, *Kofun jidai ge.* 430-53.

⁶⁷ Suzuki Kazunao 鈴木一有, "Buki/bugu" 武器・武具 (Weapons and Armor), in Habuta and Kameda, *Shakai seiji kōzō oyobi seisan ryūtsū kenkyū.* 107-27.

perspectives. Regarding iron arrowheads, there is Mizuno Toshinori's research which discerns common ritual elements in tombs yielding the earliest form of willow-leaf-shaped points,⁶⁸ and Kimoto Mamoru's quantitative study of iron implements from cluster tombs in Tango.⁶⁹ For armor, Hashimoto Tatsuya discusses lines of derivation of plate cuirasses,⁷⁰ and Fujita Kazutaka considers the notion of sets among Middle period plate armor.⁷¹ With regard to swords, there are studies by Umemoto Yasuhiro of a decorated sword reportedly from Katsuragi in Nara,⁷² and by Ōtani Kōji on those from the Kinreizuka tomb in Chiba.⁷³ Uozu Tomokatsu's examination of tools of production made of iron focuses on the composition of sets of weapons with fishing and agricultural tools.⁷⁴ Also, regarding the *chokkomon*⁷⁵ pattern (intersecting straight and curved lines) used as decoration on grave goods, there are studies by Sakurai Hisashi on decorated swords from Osaka and Nara,⁷⁶ and by Kondō Yoshiyuki seeking to trace this design's evolution.⁷⁷

In studies related to equestrian gear, Isahaya Naoto summarizes the history of research, and lists topics such as equestrian gear for daily use, examinations of theories of equestrian gear as prestige goods, and descriptions of circulation

⁶⁸ Mizuno Toshinori 水野敏典, "Tetsuzoku kara mita kofun shutsugenki no ichi yōsō" 鉄鏃からみた古墳出現期の様相 (One Aspect of the Period of Keyhole Tomb Emergence Seen from Iron Arrowheads), in *Gijutsu to kōryū no kōkogaku* 技術と交流の考古学 (The Archaeology of Technology and Exchange), ed. Okauchi Mitsuzane 岡内三眞 (Douseisha, 2013). 537-47.

⁶⁹ Kimoto Mamoru, "Tango chiiki no gunshūfun shutsudo tekkisū no shūkei to sono igi" 丹後地域の群集噴出土鉄器の集計とその意義 (Total Numbers of Iron Implements Recovered from Cluster Tombs of the Tango Region and Their Significance), in *Aboshi Yoshinori sensei tsuitō ronbunshū*. 147-74.

⁷⁰ Hashimoto Tatsuya, "Kofun/Sangoku jidai no itayoroi no keifu" 古墳・三国時代の板甲の系譜 (Lines of Derivation of Kofun and Three Kingdoms Period Plate Cuirasses), in Okauchi, *Gijutsu to kōryū no kōkogaku*. 336-47.

⁷¹ Fujita Kazutaka 藤田和尊, "Chūkigata katchū ni okeru setto kankei no ninshiki" 中期型甲冑におけるセット関係の認識 (Cognizance of Set Relationships for Middle Period Type Plate Armor), in *Morioka Hideto san kanreki kinen ronbunshū*. 519-30.

⁷² Umemoto Yasuhiro 梅本康広, "Katsuragi/den Fuefuki kofungun fukin shutsudo no sōshokutsuki tachi: Shiragishiki kantō no tachi no tenkai" 葛城・伝笛吹古墳群付近出土の裝飾付大刀: 新羅式環頭大刀の展開 (Decorated Sword Relatedly Recovered from the Vicinity of the Fukifue Tomb Group of Katsuragi: The Development of Shiragi-style Ring-pommeled Swords), in *Aboshi Yoshinori sensei tsuitō ronbunshū*. 217-54.

⁷³ Ōtani Kōji 大谷晃二, "Kinreizuka kofun no kinginsō tachi wa doko de tsukurareta ka?" 金鈴塚古墳の金銀装大刀はどこで作られたか? (Where Were the Gold/Silver Decorated Swords from the Kinreizuka Tomb Made?), in *Kinreizuka kofunten: Yomigaeru Tōgoku Kofun bunka no shihō* 金鈴塚古墳展: 甦る東国古墳文化の至宝 (Kinreizuka Tomb Exhibit: Resurrected Treasures of Kofun Culture of the Eastern Provinces), ed. Kisarazushi Kyōdo Hakubutsukan Kin no Suzu 木更津市郷土博物館金のすず (Kisarazu, Chiba prefecture, 2012). 18-23.

⁷⁴ Uozu Tomokatsu 魚津知克, "Tessei seisan yōgu kara mita kofun no hajimari" 鉄製生産用具からみた古墳のはじまり (The Start of the Tombs Seen from Iron-made Tools of Production), in *Morioka Hideto san kanreki kinen ronbunshū*. 387-400.

⁷⁵ 直弧文

⁷⁶ Sakurai Hisashi 櫻井久之, "2 tsu no tōken sōgu ni yoru moyō keitō ron: Shinobugaoka/Yamato Tenjinyama ryō kofun shutsudorei kara no kōsatsu" 2つの刀剣装具による文様系統論: 忍岡・大和天神山両古墳出土例からの考察 (Design Lineage on Two Pieces of Sword Equipment: Study, on Excavated Examples from Shinobugaoka and Yamatotenjinyama Mounded Tombs), *Nihon kōkogaku*, no. 33 (2012): 53-70.

⁷⁷ Kondō Yoshiyuki 近藤義行, "Uzu no kioku" うずの記憶 (The Memory in the Sworl), in *Aboshi Yoshinori sensei tsuitō ronbunshū*. 89-96.

including the Korean peninsula, as challenges for the future.⁷⁸ In another contribution, he raises the problem of assessing the status of equestrian gear as imported or imitation in the relative absence of comparative data in the Late period.⁷⁹ Chiga Hisashi's treatment of horses and equestrian goods asserts, with regard to decorative gear and horse breeding, a transition from unidimensional management under the monarchy in Kinki to multi-dimensional circulation in the mid-sixth century.⁸⁰ In addition, there is Tanaka Yuri's research on uniformity and variation in manufacturing techniques of equestrian gear,⁸¹ and Amako Namie's work on hierarchy among Late period tombs in Tajima (northern Hyōgo prefecture),⁸² plus research involving exchange with the Korean peninsula, to be taken up later.

In research on mirrors, in one contribution Tsujita Jun'ichirō takes up the topics of the relationship between domestic mirror production and political authority, and that between mirrors as grave goods and the prestige goods system, and in sum notes that mirrors were items related to keyhole tombs throughout.⁸³ In another article he deepens research on mirror sets copied from the same pattern in the Middle Kofun period,⁸⁴ while Nishioka Kōji similarly furthers research regarding domestic imitation mirrors.⁸⁵ Morishita Shōji gives a treatment of mirrors on the one hand that traces out four stages based on the relations of Chinese and domestic mirror compositions, plus the influx of same-pattern mirrors and the appearance of new domestic imitations,⁸⁶ while in another contribution points out difficulties for research by revealing the many signs of post-exhumation treatment visible on mirror surfaces for items that have circulated as antiques or were recovered from China.⁸⁷ In addition, there were treatments by Fukunaga Shin'ya on Middle Han

⁷⁸ Isahaya Naoto 諫早直人, "Bagu" 馬具 (Equestrian Gear), in Habuta and Kameda, *Shakai seiji kōzō oyobi seisan ryūtsū kenkyū*. 129-49.

⁷⁹ Isahaya Naoto, "Bagu no hokusai to mohō" 馬具の舶載と模倣 (Imports and Imitations of Equestrian Gear), in Okauchi, *Gijutsu to kōryū no kōkogaku*. 348-59.

⁸⁰ Chiga Hisashi 千賀久, "Uma to bagu" 馬と馬具 (Horses and Equestrian Gear), in Hirose and Wada, *Kofun jidai ge*. 148-74.

⁸¹ Tanaka Yuri 田中由理, "Bagu seisaku ni okeru gihō no sai to kikakusei" 馬具製作における技法の差異と規格性 (Disparities and Standardization in Techniques of Equestrian Gear Manufacture), in *Morioka Hideto san kanreki kinen ronbunshū*. 531-40.

⁸² Amako Namie 尼子奈美枝, "Tajima ni okeru kōki kofun no kaisōsei" 但馬における後期古墳の階層性 (Hierarchy among Late Period Tombs in Tajima), in *Morioka Hideto san kanreki kinen ronbunshū*. 461-72.

⁸³ Tsujita Jun'ichirō, "Kagami" 鏡 (Mirrors), in Habuta and Kameda, *Shakai seiji kōzō oyobi seisan ryūtsū kenkyū*. 151-74.

⁸⁴ Tsujita Jun'ichirō, "Kofun jidai chūki ni okeru dōkeikyōgun no keifu to seisaku gijutsu" 古墳時代中期における同型鏡群の系譜と製作技術 (The Origin and Technology of the Bronze Mirrors Copied from the Same Patterns in Middle Kofun Period, Japan), *Shien* 史淵 (The Shien or the Journal of History), no. 150 (2013): 55-93.

⁸⁵ Nishioka Kōji 西岡巧次, "Hakutsuru bijutsukanzō Kongōrinji kyūzō shiryō no kenkyū: Shijūkeikyō" 白鶴美術館蔵金剛輪寺旧蔵資料の研究—四獣形鏡— (Research on Materials Formerly of Kongōrinji Temple in the Collection of Hakutsuru Museum: Four-Beast Design Mirror), in *Aboshi Yoshinori sensei tsuitō ronbunshū*. 97-110.

⁸⁶ Morishita Shōji 森下章司, "Kagami" 鏡 (Mirrors), in Hirose and Wada, *Kofun jidai ge*. 454-77.

⁸⁷ Morishita Shōji, "Dōkyō no hyōmen" 銅鏡の表面 (Bronze Mirror Surfaces), in Okauchi, *Gijutsu to kōryū no kōkogaku*. 215-22.

mirrors and Early period tombs in the Omote Rokkō region (Hyōgo prefecture),⁸⁸ Shimogaki Hitoshi on the significance of Kofun period bronze mirror circulation,⁸⁹ Udō Chijō on Buddha-and-beast mirrors,⁹⁰ and from the broader perspective of Asian history, a monograph by Kawakatsu Mamoru on triangular-rimmed mirrors in the context of East Asia.⁹¹

Regarding stone-made objects, Tokuda Masashi's contribution on arm-ornament-shaped items points out that in addition to the pros and cons of theories of centralized distribution, and the issues of materials and loci of production, the disappearance of arm ornaments and related objects in the Early period is itself a topic for research.⁹² Hōjō Yoshitaka's item on stone-made objects and the Wa monarchy points out that they were lesser in rank as prestige items compared with beads and iron objects.⁹³ In his reconsideration of jasper spindle-whorl-shaped stone objects, Seiki Yūji asserts the need to pay attention to the relationship between jasper and steatite stone objects.⁹⁴ Shirai Kumiko's assessment of stone pillows and accompanying decorative objects investigates the meaning of finds of these items far beyond their region of concentrated distribution.⁹⁵

For personal ornaments, a special collection on the history of research in the tenth issue of the journal *Gyoku bunka* (Journal of Jade Ornaments Culture Studies) is noteworthy.⁹⁶ Research on beads has seen its greatest advances over the past twenty years, and particularly glass beads have joined the central interests of Kofun period research. Among the special collection, Yoneda Katsuhiko's and Hirose Yukishige's respective treatments of the Kofun and Ancient periods are impressive for making an issue of the cessation of bead production in the mid-seventh century.⁹⁷ Kotera Chizuko's contribution on Yayoi and Kofun period glass beads

⁸⁸ Fukunaga Shin'ya, "Kan chūki no kagami to Omote Rokkō no zenki kofun" 漢中期の鏡と表六甲の前期古墳 (Middle Han Period Mirrors and Early Kofun Period Tombs of Omote Rokkō), in *Morioka Hidetoshi san kanreki kinen ronbunshū*. 375-86.

⁸⁹ Shimogaki Hitoshi, "Dōkyō juju no igi" 銅鏡授受の意義 (Circulation of Bronze Mirrors in Kofun Period), *Kōkogaku jōnan*, no. 635 (2012): 10-14.

⁹⁰ Udō Chijō 有働智英, "Butsujūkyō no denpa to sono shisō" 仏獣鏡の伝播とその思想 (The Diffusion and Ideology of Buddha-and-beast Mirrors), in *Aboshi Yoshinori sensei tsuitō ronbunshū*. 111-28.

⁹¹ Kawakatsu Mamoru 川勝守, *Sankakubuchi shinjūkyō to Higashi Ajia sekai* 三角縁神獣鏡と東アジア世界 (Triangular-rimmed Deity-and-Beast Mirrors and the East Asian World) (Kyūko Shoin, 2012).

⁹² Tokuda Masashi 徳田誠志, "Sekiseihin: Wanshokugata sekiseihin o chūshin ni" 石製品: 腕飾形石製品を中心に (Stone-made Objects: Centering on Arm-ornament-shaped Stone Objects), in Habuta and Kameda, *Shakai seiji kōzō oyobi seisan ryūtsū kenkyū*. 175-94.

⁹³ Hōjō Yoshitaka, "Sekiseihin to Wa ōken" 石製品と倭王権 (Stone-made Objects and the Wa Monarchy), in *Kofun jidai ge*. 63-98.

⁹⁴ Seiki Yūji 清喜裕二, "Hekigyokusei bōsuishagata sekiseihin no saikentō" 碧玉製紡錘車形石製品の再検討 (A Reconsideration of Jasper Spindle-whorl-shaped Stone Objects), in Okauchi, *Gijutsu to kōryū no kōkogaku*. 172-83.

⁹⁵ Shirai Kumiko 白井久美子, "Ishimakura to rikka no shodankai: Tōkai shutsudo shiryō no ichizuke" 石枕と立花の諸段階: 東海出土資料の位置づけ (The Stages of Stone Pillows and Floral Ornaments: Assessment of Materials Recovered from Tōkai), in Okauchi, *Gijutsu to kōryū no kōkogaku*. 613-24.

⁹⁶ "Nihon gyokubunka kenkyū no 21 seiki tenbō" 日本玉文化研究の21世紀展望 (Outlook of Japanese Jade Ornaments Culture Research for the 21st Century), special issue of *Gyoku bunka* 玉文化 (Journal of Jade Ornaments Culture Studies), no. 10 (2013).

⁹⁷ In *Gyoku bunka*, no. 10 (2013): Yoneda Katsuhiko 米田克彦, "Kofun jidai gyokubunka kenkyū no tenbō" 古墳時代玉文化研究の展望 (The View of the Study, s Japanese Jade Culture in the Kofun Period),

raises a warning against the trend to make direct connections between “loci of production” and “loci of consumption” based on the chemical composition of glass beads.⁹⁸ Separately, Ōga Katsuhiko, who plays a central role in research on beads, has published his view of the chronology of grave goods, and the contents can be ascertained in his contribution on Early tomb construction.⁹⁹ With regard to organic remains, for which future advances in research are anticipated, there were contributions by Sawada Mutsuyo on fabric products,¹⁰⁰ and Sugii Takeshi on fabric and leather goods.¹⁰¹ In a contribution on personal ornaments, Takata Kanta praises the advances in recent years of studies on the production and circulation of beads, and on foreign derived silver and gilt bronze ornaments.¹⁰² With respect among the latter to decorative metal fittings, an abundance of research results are presented in Takata’s article on items with dragon designs in openwork carving,¹⁰³ Tsuchiya Takafumi’s look at the emergence of flat quivers,¹⁰⁴ Yamada Shunsuke’s research on annular metal objects with mobile rings,¹⁰⁵ and Iwamoto Takashi’s examination of the productive technology of bronze whorl ornaments.¹⁰⁶ A monograph edited by Ueda Yoshifumi has as its core an assortment of chapters by capable contributors on the various types of grave goods recovered from the Gion Ōtsukayama in Chiba prefecture.¹⁰⁷

87-112; Hirose Yukishige 廣瀬時習, “Kodai (Asuka-Heian) jidai gyokubunka kenkyū no genjō” 古代(飛鳥~平安時代)玉文化研究の現状 (The View of the Study,s Japanese Jade Culture in the Ancient (Nara-Asuka) Period), 113-22. [Note: The English translations are taken from the journal, with changes only in capitalization.]

⁹⁸ Kotera Chizuko 小寺智津子, “Yayoi, Kofun jidai garasudama bunka kenkyū no tenbō” 弥生、古墳時代ガラス珠文化研究の展望 (The View of the Study,s Japanese Glass Beads Culture in the Yayoi-Kofun Period), *Gyoku bunka*, no. 10 (2013): 123-35. [Note: The English translation is taken from the journal, with changes only in capitalization.]

⁹⁹ Ōga Katsuhiko 大賀克彦, “Zenki kofun no chikuzō jōkyō to sono kakki” 前期古墳の築造状況とその画期 (Conditions and Transitions of Early Tomb Construction), in *Zenki kofun kara mita Harima: Tettei tōron zenki kofun hennen to shakai dōkō* 前期古墳からみた播磨: 徹底討論 前期古墳編年と社会動向 (Harima Seen from Early Period Tombs: Thorough Debate on Early Tomb Chronology and Social Trends), record of the Dai 13-kai Harima Kōkogaku Kenkyū Shūkai 第13回播磨考古学研究会 (13th Harima Archaeological Research Meeting) held 2 February 2012 in Himeji, Hyōgo prefecture (2013). 61-96.

¹⁰⁰ Sawada Mutsuyo 沢田むつ代, “Sen’i seihin” 繊維製品 (Fabric Products), in Habuta and Kameda, *Shakai seiji kōzō oyobi seisan ryūtsū kenkyū*. 37-56.

¹⁰¹ Sugii Takeshi 杉井健, “Kofun jidai no sen’i seihin/kawa seihin” 古墳時代の繊維製品・革製品 (Fabric and Leather Goods of the Kofun Period), in Hirose and Wada, *Kofun jidai ge*. 197-236.

¹⁰² Takata Kanta 高田貫太, “Sōshingu” 装身具 (Personal Ornaments), in Habuta and Kameda, *Shakai seiji kōzō oyobi seisan ryūtsū kenkyū*. 195-217.

¹⁰³ Takata Kanta, “Kofun shutsudo ryūmon sukashibori seihin no bunrui to hennen” 古墳出土龍文透彫製品の分類と編年 (Classifying and Chronicling Dragon Design Openwork Products from Ancient Tomb Artifacts), *Kokuritsu Rekishi Minzoku Hakubutsukan kenkyū hōkoku*, no. 178 (2013): 121-41.

¹⁰⁴ Tsuchiya Takafumi 土屋隆史, “Hira yanagui no shutsugen katei” 平胡籙の出現過程 (The Process of Emergence of Flat Quivers), in Okauchi, *Gijutsu to kōryū no kōkogaku*. 235-47.

¹⁰⁵ Yamada Shunsuke 山田俊輔, “Yūkanzuki kanjō kinzoku seihin no kenkyū” 遊環付環状金属製品の研究 (Research on Annular Metal Objects with Free-moving Rings), in Okauchi, *Gijutsu to kōryū no kōkogaku*. 625-34.

¹⁰⁶ Iwamoto Takashi, “Kofun shutsudo tomoegata dōki no seisaku gijutsu” 古墳出土巳形銅器の製作技術 (Manufacturing Technology of Bronze Whorl Ornaments), in Okauchi, *Gijutsu to kōryū no kōkogaku*. 158-71.

¹⁰⁷ Ueno Yoshifumi 上野祥史, ed., *Gion Ōtsukayama kofun to 5 seiki to iu jidai* 祇園大塚山古墳と5世紀と

5. Mounds and *haniwa*

Concerning debate over mound planning, Aoki Takashi's article on standardization and methods of construction sorts out the history of research.¹⁰⁸ Through the medium of the shapes and scales of keyhole tombs, Kishimoto Naofumi points out the existence of a "keyhole sharing system" which renewed political relationships with the Yamato monarch once per generation.¹⁰⁹ Numasawa Yutaka discerns a correlation between mound form and *kuni no miyatsuko* lineages in an examination of conditions in the Musashi region (Tokyo, Saitama, and part of Kanagawa prefectures) and the Bōsō peninsula (Chiba prefecture).¹¹⁰ In addition, for treatments of tomb shape there were articles by Miyamoto Shigeo on the appearance of scallop-shell-shaped mounds in Kinki,¹¹¹ by Doi Kazuyuki on tombs of that shape in the Mozu group,¹¹² and by Ikegami Satoru on mounds with round top portions on square bases;¹¹³ for discussions of construction techniques and work capacity there were Shindō Toshio's¹¹⁴ look at mound building on extreme slopes and Takatsu Kazuo's consideration of the construction of the Hashihaka tomb from the perspective of civil engineering.¹¹⁵

In studies of *haniwa*, Jōkura Masayoshi points out the deepening of Early and Middle period *haniwa* research in the Kinai region in his history of research.¹¹⁶ Kanekata Masaki sorts out the flow of research using *haniwa* manufacturing techniques as axis.¹¹⁷ Takahashi Katsuhisa's look at *haniwa* treats the principles of

いう時代 (The Age of the Gion Ōtsukayama Tomb and the Fifth Century) (Rokuichi Shobō, 2013).

¹⁰⁸ Aoki Takashi 青木敬, "Funkyū kikaku/chikuzōhō" 墳丘規格・築造法 (Mound Standards/Construction Methods), in Habuta and Kameda, *Kofun kenkyū to chiikishi kenkyū*. 319-42.

¹⁰⁹ Kishimoto Naofumi, "Funkyū to shūgō" 墳丘と周濠 (Mounds and Moats), in Hirose and Wada, *Kofun jidai ge*. 405-29.

¹¹⁰ Numasawa Yutaka 沼澤豊, "Musashi no kuni no miyatsuko to Bōsō no shuchō" 武蔵国造と房総の首長 (Bōsō Chiefs and the *Kuni no miyatsuko* of Musashi), in Okauchi, *Gijutsu to kōryū no kōkōgaku*. 635-46.

¹¹¹ Miyamoto Shigeo 宮本繁雄, "Kinai no hotategaishiki kofun no shutsugen" 畿内の帆立貝式古墳の出現 (Emergence of the Scallop shape Kofun (Tumuli) in the Kinki Region), *Jōdai bunka* 上代文化 (Jodai Bunka: The Ancient Culture) 43 (2013): 35-51.

¹¹² Doi Kazuyuki 土井和幸, "Mozu kofungun no hotategaigata kofun ni tsuite" 百舌鳥古墳群の帆立貝形古墳について (Scallop Shell-shaped Tombs of the Mozu Tomb Group), in *Morioka Hideto san kanreki kinen ronbunshū*. 415-24.

¹¹³ Ikegami Satoru 池上悟, "Jōenkahōfun chikuzō kikaku no dōnyū to tenkai" 上円下方墳築造企画の導入と展開 (Introduction and Development of the Plan to Construct Tombs with Round Knolls on Square Bases), in *Kōkōgaku ronkyū* 考古学論究 (Archaeological Discussions), vol. 14 (Risshō Daigaku Kōko Gakkai, 2012).

¹¹⁴ Shindō Toshio 進藤敏雄, "Kyū keishachi ni miru kofun chikuzō gijutsu: Ashikaga-shi Sugeta kofungun no chōsarei kara" 急傾斜地にみる古墳築造技術: 足利市菅田古墳群の調査例から (Tomb Construction Technology Seen at Extremely Sloping Sites: From Excavated Examples at the Sugeta Tomb Group in Ashikaga City), in Okauchi, *Gijutsu to kōryū no kōkōgaku*. 191-202.

¹¹⁵ Takatsu Kazuo 高津和夫, "Hashihaka kofun chikuzō ni kan suru doboku kōgakuteki suikei" 箸墓古墳築造に関する土木工学的推計 (Civil Engineering Inferences on the Construction of the Hashihaka Tomb), *Kodaigaku kenkyū*, no. 196 (2012): 37-49.

¹¹⁶ Jōkura Masayoshi 城倉正祥, "Haniwa" 埴輪 (*Haniwa*), in Habuta and Kameda, *Kofun kenkyū to chiikishi kenkyū*. 343-62.

¹¹⁷ Kanekata Masaki 鐘方正樹, "Haniwazukuri" 埴輪作り (*Haniwa Making*), in Ichinose, Fukunaga, and Hōjō, *Jidai o sasaeta seisan to gijutsu*. 119-30.

supply and circulation, pointing out a change to multivariied modes at the start of the Late period, and infers from this a drop in the level of involvement by the monarchy.¹¹⁸ At the 15th Research Meeting of the Chūgoku Shikoku Keyhole Tomb Research Society, held on the theme of Late period *haniwa*, Inuki Tsutomu gave an introduction of the handling of various problems in the Kantō region,¹¹⁹ followed by presentations from *Tanaka Dai on cylindrical *haniwa* in the San'in region, then *Tejima Tomoyuki on *haniwa* in western San'yō, Onoue Motoki on eastern San'yō, Yamauchi Hideki on western Shikoku, and Nishimoto Kazuya on eastern Shikoku.¹²⁰ The results were summed up by Ōtani Kōji in a retrospective report, which characterized the focus as the features of Late period cylindrical *haniwa* and their regional development, and crediting the meeting with clarifying ambiguities in regional flavors of *haniwa* and thereby making it possible to link each region in relative fashion.¹²¹ *Haniwa* research continued to be active in the 2012 fiscal year, with research contributions from Kitai Toshiyuki on the chronology of ceremonial vessel stands and vases,¹²² Okumura Seiichirō on the Tango Hōōji tomb in Kyoto prefecture,¹²³ Katō Ichirō on the chronological significance of shared finishing techniques on *haniwa* from the Konabe keyhole mound and a nearby tunnel tomb in Nara,¹²⁴ Kawachi Kazuhiro on sixth century *haniwa* production evidenced by

¹¹⁸ Takahashi Katsuhisa 高橋克壽, “Haniwa” 埴輪 (*Haniwa*), in Hirose and Wada, *Kofun jidai ge.* 237-69.

¹¹⁹ Inuki Tsutomu 犬木努, “Kōki kofun shutsudo haniwa no shomondai: Kantō chihō o chūshin to shite” 後期古墳出土埴輪の諸問題: 関東地方を中心として (Various Problems of Haniwa Recovered from Late Period Tombs: Centering on the Kantō Region), presentation at the Dai 15-kai Chūgoku Shikoku Zempōkōenfun Kenkyūkai Kenkyū Shūkai: Kōki haniwa no tokushitsu to sono chiikiteki tenkai 第15回中国四国前方後円墳研究会研究集会: 後期埴輪の特質とその地域的展開 (15th Research Meeting, Chūgoku Shikoku Keyhole Tomb Research Society: Characteristics and Regional Development of Late Period *Haniwa*) (Kurashiki, 1-2 December 2012).

¹²⁰ All presented at the Dai 15-kai Chūgoku Shikoku Zempōkōenfun Kenkyūkai Kenkyū Shūkai (see previous note for details): *Tanaka Dai 田中大, “San'in chihō ni okeru Kofun jidai kōki entō haniwa no yōsō” 山陰地方における古墳時代後期円筒埴輪の様相 (Aspects of Cylindrical *Haniwa* of the Late Kofun Period in the San'in Region), 21-32; *Tejima Tomoyuki 手島智幸, “San'yō seibu ni okeru kōki entō haniwa no yōsō” 山陽西部における後期円筒埴輪の様相 (Aspects of Cylindrical *Haniwa* of the Late Kofun Period in the Western San'yō Region), 33-44; Onoue Motoki 尾上元規, “San'yō tōbu ni okeru kōki haniwa no yōsō” 山陽東部における後期埴輪の様相 (Aspects of *Haniwa* of the Late Kofun Period in the Eastern San'yō Region), 45-52; Yamauchi Hideki 山内英樹, “Shikoku seibu ni okeru Kofun jidai kōki no haniwa” 四国西部における古墳時代後期の埴輪 (*Haniwa* of the Late Kofun Period in Western Shikoku), 53-62; Nishimoto Kazuya 西本和哉, “Shikoku tōbu: Kagawa/Tokushima/Kōchi” 四国東部 香川・徳島・高知 (Eastern Shikoku: Kagawa/ Tokushima/Kōchi), 63-72.

¹²¹ Ōtani Kōji, “Dai 15 Kai Kenkyū Shūkai ‘Kōki entō haniwa no tokushitsu to sono chiikiteki tenkai’ o furikaette” 第15回研究集会『後期円筒埴輪の特質とその地域的展開』 (Retrospective on the 15th Research Meeting, “Characteristics of Late period cylindrical *haniwa* and their regional development”), *Chūshiken dayori* 中四研だより (Chūgoku Shikoku Keyhole Tomb Research Society News), no. 31 (2013): 2-3.

¹²² Kitai Toshiyuki 北井利幸, “Tokushu kidai, tokushu tsubo no hennen ni kan suru ichi kōsatsu” 特殊器台、特殊壺の編年に関する一考察 (A Consideration Regarding the Chronology of Ceremonial Vessel Stands, Ceremonial Vases), in *Aboshi Yoshinori sensei tsuitō ronbunshū.* 77-88.

¹²³ Okumura Seiichirō 奥村清一郎, “Tango Hōōji kofun no kenkyū” 丹後法王寺古墳の研究 (Research on the Tango Hōōji Tomb), in *Aboshi Yoshinori sensei tsuitō ronbunshū.* 175-82.

¹²⁴ Katō Ichirō 加藤一郎, “Akaidani 1 gō ōketsu no haniwa to Konabe kofun no haniwa: Kofun jidai chūki kaishi no kakki oyobi kyōtsū suru hakeme o motsu haniwa ni tsuite” 赤井谷1号横穴の埴輪とコナベ古墳の埴輪: 古墳時代中期開始の画期および共通するハケメをもつ埴輪について (*Haniwa* from the No.1

finds from the tomb in Osaka attributed to Emperor Ankan and its environs,¹²⁵ Sugawara Tatsuhiko on regional characteristics of *haniwa* in the Usuigawa river basin in Gunma prefecture,¹²⁶ Satō Hiroshi on cylindrical *haniwa* in modern Gunma and Tochigi prefectures,¹²⁷ Katō Ichirō on *haniwa* production in the Middle Kofun period,¹²⁸ Yonezawa Masami on *haniwa* of the Samukawa tomb group in southern Tochigi prefecture in relation to local chiefs,¹²⁹ Katō Shunpei on the derivation of *haniwa* incorporating the *sōkyaku rinjōmon*¹³⁰ design motif,¹³¹ Watanabe Noboru on Iwami-type *haniwa*¹³² in Hyōgo prefecture,¹³³ and Ii Hiroyuki on *haniwa* of the Funatsukayama tomb group in Ibaraki prefecture.¹³⁴ As related articles, there were Ii Hiroyuki's consideration of Early and Middle period tomb development in central Ibaraki prefecture,¹³⁵ Yaginuma Kenji's examination, which will be touched upon

Corridor-style Burial Cave in Akaidani and *Haniwa* from Konabe Tumulus), *Haniwa Kenkyūkaishi* 埴輪研究会誌 (Haniwa-Archaeology), no. 16 (2012): 1-18.

¹²⁵ Kawachi Kazuhiro 河内一浩, "Takaya Tsukiyama kofun to sono shūhen no entō gata haniwa: Ankanchō no haniwa seisan" 高屋築山古墳とその周辺の円筒形埴輪: 安閑朝の埴輪生産 (Cylindrical *Haniwa* from Takayatsukiyama Tumulus in Habikino City, Nara Prefecture), *Haniwa Kenkyūkaishi*, no. 16 (2012): 19-28.

¹²⁶ Sugawara Tatsuhiko 菅原龍彦, "Gunma-ken Seimō chiiki ni okeru haniwa no chiikishoku: Usuigawa ryūiki o chūshin to shite" 群馬県西毛地域における埴輪の地域色: 碓氷川流域を中心として (Color of *Haniwa* from Western Gunma Prefecture), *Haniwa Kenkyūkaishi*, no. 16 (2012): 29-44.

¹²⁷ Satō Hiroshi 佐藤弘, "Ryōmō chiiki no entō haniwa" 両毛地域の円筒埴輪 (Cylindrical *Haniwa* from the Ryōmō Region [Eastern Gunma/Western Tochigi Prefecture]), *Haniwa Kenkyūkaishi*, no. 16 (2012): 45-66.

¹²⁸ Katō Ichirō, "Kofun jidai chūki no haniwa seisan ni kan suru yosatsu" 古墳時代中期の埴輪生産に関する予察 (Preliminary Observations on Middle Kofun Period *Haniwa* Production), in Okauchi, *Gijutsu to kōryū no kōkogaku*. 558-69.

¹²⁹ Yonezawa Masami 米澤雅美, "Shimotsukeno nanbu no shuchō to Samukawa kofungun no haniwa" 下毛野南部の首長と寒川古墳群の埴輪 (Chiefs of Southern Shimotsukeno and the *Haniwa* of the Samukawa Tomb Group), in Okauchi, *Gijutsu to kōryū no kōkogaku*. 592-602.

¹³⁰ [Translator's note: The *sōkyaku rinjōmon* motif consists of a disc, often with a lobed perimeter, from which extend two parallel "legs" that commonly curl outward in opposite directions at their ends. It has been variously interpreted as representing a large fan held by a courtier, or as derived from a shell shape, and is known from decorative paintings on the walls of a number of tombs. The design may be represented in *haniwa* independently as a single item, or appear atop a cylindrical stand, or worn in hat-like fashion by human figures.]

¹³¹ Katō Shunpei 加藤俊平, "Nishi Nihongata sōkyaku rinjōmongata haniwa no seiritsu no haikai o kangaeru" 西日本型双脚輪状文形埴輪の成立の背景を考える (Perspectives on the Formation Process of the Sōkyaku Rinjōmon Type *Haniwa* (双脚輪状文形埴輪) of Western Japan in Kofun Period), *Tōkai shigaku* 東海史学 (Tōkai Historical Studies), no. 47 (2013): 43-67.

¹³² [Translator's note: Regarding Iwami-type *haniwa*, see "Kofun Period: Research Trends 2009" (available: <http://archaeology.jp/publication/trends/Kofun-2009.pdf>), p. 13, n. 99.]

¹³³ Watanabe Noboru 渡辺昇, "Hyōgo-ken no Iwamigata haniwa" 兵庫県 of 石見型埴輪 (Iwami-type *Haniwa* of Hyōgo Prefecture), *Morioka Hideto san kanreki kinen ronbunshū*. 509-18.

¹³⁴ Ii Hiroyuki 井博幸, "Funatsukayama kofungun o meguru dansō: Haniwa, shutsudo/saishū ibutsu kara no sekkin" 舟塚山古墳群をめぐる断想: 埴輪、出土・採集遺物からの接近 (Random Thoughts Concerning the Funatsukayama Tomb Group: An Approach from *Haniwa* and Recovered/Collected Artifacts), *Ibaraki-ken kōkogaku kyōkaishi* 茨城県考古学協会誌 (Bulletin of the Ibaraki Prefecture Archaeological Association), no. 24 (2012): 64-87.

¹³⁵ Ii Hiroyuki, "Ibaraki-ken ken'ōbu ni okeru zenki/chūki kofun no tenkai" 茨城県県央部における前期・中期古墳の展開 (Development of Early/Middle Period Tombs in the Central Portion of Ibaraki Prefecture), *Baraki kōko* 婆良岐考古 (Bulletin of the Baraki Archaeological Society), no. 34 (2012): 1-37.

later, of Early period interregional relations in southern Tōhoku,¹³⁶ and Kazama Eiichi's look at pottery from the Ōmuro tomb group in Nagano prefecture.¹³⁷ In addition, regarding the Chausuyama-type double-rimmed jar,¹³⁸ Yoneda Toshiyuki's interpretation which takes as background traditional features of mortuary ritual in the Kawachi region is noteworthy.¹³⁹

6. Burial facilities and mortuary rites

Ishibashi Hiroshi's monograph on sarcophagi encompasses examples nationwide, and draws together his previous contributions through a comparison with research on wooden coffins.¹⁴⁰ Regarding the latter topic, Okabayashi Kōsaku handles this within a history of research on vertical burial facilities, for which he asserts that while Early period examples were a continuation of those of the Yayoi period on the one hand, a "kofun-style coffin-plus-compartment"¹⁴¹ that was an additive element became the main axis, and at this time the influence of Chinese coffin/compartment traditions must be regarded as most strongly felt.¹⁴²

Regarding horizontal stone chambers, Kobayashi Takahide's comprehensive treatment summarizes the history of research by dividing it between "Kinai-style" and "Kyushu-style" burial facilities, while asserting the possibility for further study of the Kinai style's historic significance, as well as of multi-dimensional relationships for every region.¹⁴³ Komori Tetsuya's study of sarcophagus-style stone chambers from the perspective of interregional exchange posits routes of transmission for Kyushu, San'in, and Shimotsuke (modern Tochigi prefecture), and traces out how regions selectively adopted information at the time of introduction.¹⁴⁴ Iwamoto Takashi also touches upon this type of stone chamber in

¹³⁶ Yaginuma Kenji 柳沼賢治, "Kofun jidai zenki no kōryū to chiikikan kankei: Tōhoku chihō nanbu o chūshin ni shite" 古墳時代前期の交流と地域間関係: 東北地方南部を中心にして (Exchange and Inter-regional Relations in the Early Kofun Period: Centering on the Southern Tōhoku Region), *Fukushima kōko* 福島考古 (Bulletin of the Fukushima Prefecture Archaeological Association), no. 54 (2012).

¹³⁷ Kazama Eiichi, "Nagano-shi Ōmuro kofungun Ōmurodani shigun F gōfun ni tsuite: Ikō kakunin torenchi shutsudo no dokigun kara mita Ōmuro F gōfun" 長野市大室古墳群大室谷支群F号墳について—遺構確認トレンチ出土の土器群からみた大室F号墳 (On Tomb F, Ōmurodani Sub-group, Ōmuro Tomb Group, Nagano City: Ōmuro F Tomb Seen from Pottery Recovered from a Test Trench), in Okauchi, *Gijutsu to kōryū no kōkogaku*. 603-12.

¹³⁸ *Chausuyamagata niju kōen tsubo* 茶白山型二重口縁壺

¹³⁹ Yoneda Toshiyuki 米田敏幸, "Kofun jidai no okuribitotachi" 古墳時代のおくりびとたち (Bidding Farewell to the Departed in the Kofun Period), in *Morioka Hideto san kanreki kinen ronbunshū*. 401-14.

¹⁴⁰ Ishibashi Hiroshi 石橋宏, *Kofun jidai sekkan chitsujo no fukugenteki kenkyū* 古墳時代石棺秩序の復元的研究 (Reconstructive Research on the Order of Kofun Period Sarcophagi) (Rokuichi Shobō, 2013).

¹⁴¹ *kofun-teki kan-kaku* 古墳的棺槨

¹⁴² Okabayashi Kōsaku 岡林孝作, "Tateanakei maisō shisetsu (gankan)" 竪穴系埋葬施設(含棺) (Vertical-type Burial Facilities [Including Coffins]), in Habuta and Kameda, *Kofun kenkyū to chiikishi kenkyū*. 277-96.

¹⁴³ Kobayashi Takahide 小林孝秀, "Yokoanakei maisō shisetsu (gankan)" 横穴系埋葬施設(含棺) (Horizontal-type Burial Facilities [Including Coffins]), in Habuta and Kameda, *Kofun kenkyū to chiikishi kenkyū*. 297-317.

¹⁴⁴ Komori Tetsuya 小森哲也, "Chiikikan kōryū to shite no sekkanshiki sekishitsu: Naka Kyūshū/San'in soshite Tōgoku no dōkō" 地域間交流としての石棺式石室: 中九州・山陰そして東国の動向 (Sarcophagus Style

his examination of Final period research in Izumo (in Shimane prefecture).¹⁴⁵ Takahashi Katsuhisa's treatment of the reception of horizontal stone chambers in Wakasa (part of Fukui prefecture) notes that among the initial examples for both the archipelago and the Korean peninsula, there are items not predicated on reutilization for subsequent burials.¹⁴⁶ In addition, as typological examinations there are contributions by Uno Masatoshi on several lines of early horizontal stone chambers in Higo (modern Kumamoto prefecture),¹⁴⁷ by Furushiro Fumio on the so-called Oni no Iwaya style¹⁴⁸ of horizontal chamber common in parts of Kumamoto,¹⁴⁹ by Aoki Hiroshi on the construction technology of a so-called *moyōzumi*¹⁵⁰ chamber in Gunma prefecture,¹⁵¹ by Uno Masatoshi again on barrel-shaped chambers in the Chikugo region (southern Fukuoka prefecture),¹⁵² by Okuda Tomoko on the manner of diffusion of knowledge for building horizontal chambers into the Sanda basin of Hyōgo prefecture,¹⁵³ and by Watanabe Kunio on Final period small stone chambers.¹⁵⁴ For contributions on tomb structure relating to mortuary ritual, there is

Stone Chambers as Regional Exchanges: Trends of Middle Kyushu, Sanin and Togoku), *Nihon kōkogaku*, no. 34 (2012): 25-44.

¹⁴⁵ Iwamoto Takashi, "Izumo' chiiki ni okeru shūmatsuki kofun kenkyū no genjō to kadai" 「出雲」地域における終末期古墳研究の現状と課題 (The Current State and Challenges of Final Period Tomb Research in the "Izumo" Region), in *Morioka Hideto san kanreki kinen ronbunshū*. 541-52.

¹⁴⁶ Takahashi Katsuhisa 高橋克壽, "Wakasa ni okeru yokoanashiki sekishitsu no juyō to tenkai: Heisoku kōzō to tsuisō o chūshin ni" 若狭における横穴式石室の受容と展開—閉塞構造と追葬を中心に— (The Acceptance and Development of Horizontal Stone Chambers in Wakasa: Centering on Sealing Structure and Subsequent Burials), in Okauchi, *Gijutsu to kōryū no kōkogaku*. 548-57.

¹⁴⁷ Uno Masatoshi 宇野慎敏, "Higo shoki yokoanashiki sekishitsu ni miru mitsu no keifu to sono haikai" 肥後・初期横穴式石室に見る3つの系譜とその背景 (Three Lines of Initial Horizontal Stone Chambers of Higo and Their Backgrounds), *Kumamoto kofun kenkyū* 熊本古墳研究 (Kumamoto Kofun Research), no. 5 (2012): 1-12.

¹⁴⁸ [Translator's note: The term *Oni no Iwaya shiki sekishitsu* 鬼の岩屋式石室 is used to refer to a style of horizontal chamber especially common in the city of Yashiro 八代, made of large flat slabs of stone and typically having a single slab for the back wall, two or three for the side walls, and three for the ceiling.]

¹⁴⁹ Furushiro Fumio 古城史雄, "'Oni no Iwaya shiki' sekishitsu ni tsuite" 「鬼の岩屋式石室」について (On the "Oni no Iwaya Style" Horizontal Stone Chamber), *Kumamoto kofun kenkyū*, no. 5 (2012): 13-34.

¹⁵⁰ [Translator's note: The term *moyōzumi* 模様積 is used for a technique of building chamber walls by piling smaller oblong stones with the butt ends making the wall surface, interspersed with larger round stones, giving a polka-dot-like appearance to the wall's surface. Chambers made with this technique are found in parts of Gunma and Saitama prefectures.]

¹⁵¹ Aoki Hiroshi 青木弘, "Moyōzumi sekishitsu o motsu kofun no chikuzō gijutsu: Gunma-ken Isezuka kofun o taishō ni" 模様積石室をもつ古墳の築造技術: 群馬県伊勢塚古墳を対象に (Construction Technology of Tombs with *Moyōzumi* Stone Chambers: The Isezuka Tomb of Gunma Prefecture as Object), in Okauchi, *Gijutsu to kōryū no kōkogaku*. 203-14.

¹⁵² Uno Masatoshi, "Chikugo/dōbarigata sekishitsu kō" 筑後・胴張り型石室考 (Treatise on Chikugo/ Barrel-shaped Stone Chambers), in *Morioka Hideto san kanreki kinen ronbunshū*. 449-60.

¹⁵³ Okuda Tomoko 奥田智子, "Yokoanashiki sekishitsu no kōchiku ni kakaru jōhō dentatsu ni tsuite: Sanda bonchi no yokoanashiki sekishitsu kara" 横穴式石室の構築にかかる情報伝達について—三田盆地の横穴式石室から— (On the Diffusion of Information Requisite for Horizontal Stone Chamber Construction: From the Horizontal Stone Chambers of the Sanda Basin), in *Morioka Hideto san kanreki kinen ronbunshū*. 473-84.

¹⁵⁴ Watanabe Kunio 渡邊邦雄, "Kofun jidai shūmatsuki no shōsekishitsu no ichizuke" 古墳時代終末期の小石室の位置付け (Assessment of Small Stone Chambers of the Final Kofun Period), in *Morioka Hideto san kanreki kinen ronbunshū*. 553-62.

research by Morimoto Tōru on horizontal chambers and pottery,¹⁵⁵ and by Hori Masato on the mortuary principle of horizontal chambers seen in the Shiga tomb group (Shiga prefecture).¹⁵⁶ On decorated tombs and tunnel tombs, there are contributions by Takagi Kyōji on tombs with murals,¹⁵⁷ and by Ōtake Kenji on tunnel tombs with murals in the Iwaki region (Fukushima prefecture) and the implications of differing styles of decoration (painting versus incised) regarding the status of the interred.¹⁵⁸

For mortuary ritual per se, Hozumi Hiromasa's monograph *Kofun jidai no sōsō to saishi* (Funerals and Rites of the Kofun Period) brings together rites involving water, with the Jōnokoshi site in Mie prefecture as axis, in an academic work which in particular takes facilities for conveying water as indicating sites of mortuary huts.¹⁵⁹ Also, Hidaka Shin's article on mortuary ritual sums up the history of debate over such structures for laying out the corpse, raising issues including the manner of identifying features as those of a mortuary hut.¹⁶⁰ Wakamatsu Ryōichi looks at the composition of representational *haniwa* at the Inbe Hachiman'yama tomb (Wakayama prefecture) in an attempt to reconstruct the ritual at these structures.¹⁶¹

7. Settlement theory, elite residences, ceremonial sites

Regarding debate about settlements, Takaku Kenji's¹⁶² contribution gives a history of research summarizing the trends of arguments in recent years, which are regarded as somewhat sluggish in the aftermath of the "shock" over the Kuroimine¹⁶³ site. Fujisawa Atsushi's article on dwellings and settlements also

¹⁵⁵ Morimoto Tōru 森本徹, "Yokoanashiki sekishitsu to doki" 横穴式石室と土器 (Horizontal Stone Chambers and Pottery), in *Morioka Hideto san kanreki kinen ronbunshū*. 485-96.

¹⁵⁶ Hori Masato 堀真人, "Yokoanashiki sekishitsu no sōsō genri o kangaeru: Shiga kofungun o chūshin ni" 横穴式石室の葬送原理を考える—志賀古墳群を中心に— (The Mortuary Principle of Horizontal Stone Chambers: Focusing on the Shiga Tomb Group), in *Aboshi Yoshinori sensei tsuitō ronbunshū*. 183-98.

¹⁵⁷ Takagi Kyōji 高木恭二, "Sōshoku kofun" 装飾古墳 (Tombs with Murals), in Hirose and Wada, *Kofun jidai ge*. 478-508.

¹⁵⁸ Ōtake Kenji 大竹憲治, "Iwaki chihō ni okeru sōshoku yokoanabo no hisōsha o meguru sho mondai: Toku ni saishiki hekiga to senkoku hekiga sōhō ga itonamareta yokoanabo gunnai de no hisōsha no sai ni tsuite" 石城地方における装飾横穴墓の被葬者をめぐる諸問題: 特に彩色壁画と線刻壁画双方が営まれた横穴墓群内での被葬者の差違について (Various Problems Regarding Persons Interred in Tunnel Tombs with Murals in the Iwaki Region: Particularly on Differences among Persons Interred within the Tunnel Tomb Groups Having Both Painted and Incised Murals), *Fukushima kōko*, no. 54 (2012).

¹⁵⁹ Hozumi Hiromasa 穂積裕昌, *Kofun jidai no sōsō to saishi* 古墳時代の喪葬と祭祀 (Funerals and Rites of the Kofun Period) (Yūzankaku, 2012).

¹⁶⁰ Hidaka Shin 日高慎, "Sōsō girei" 葬送儀礼 (Mortuary Ritual), in Habuta and Kameda, *Kofun kenkyū to chiikishi kenkyū*. 363-84.

¹⁶¹ Wakamatsu Ryōichi 若松良一, "Inbe Hachiman'yama kofun no keishō haniwa taikai to sono kaishaku: Hasu o mochiita mogarinomiya girei no zenbō" 井辺八幡山古墳の形象埴輪体系とその解釈: 蓮を用いた殯宮儀礼の全貌 (The Organization of Representational Haniwa at the Inbe Hachiman'yama Tomb: A Full View of Mourning Hut Ritual Using the Lotus), *Kodaigaku kenkyū*, no. 195 (2012): 1-20.

¹⁶² Takaku Kenji 高久健二, "Shūroku" 集落 (Settlements), in Habuta and Kameda, *Shakai seiji kōzō oyobi seisan ryūtsū kenkyū*. 219-39.

¹⁶³ 黒井峯 [Translator's note: As Takaku explains, debate over settlements through the 1970s, waged through competing interpretations of the degree of social stratification and the size of the minimal autonomous economic unit, was frustrated by the difficulty of assessing the contemporaneous size and structure of settlement at sites that were inhabited over extended periods of time and thus presented a

points out that the gap between the Kuroimine site and previous data illustrated the difficulties in proving relations of simultaneity among settlement data, but that new possibilities for debate regarding settlements were nevertheless discovered, such as reconsiderations of the structural aspects of facilities comprising settlements, and issues in ascertaining settlement territory.¹⁶⁴ Kobayashi Ken'ichi's article on the dating of architectural members from pit dwellings conveys basic research using ¹⁴C dating techniques regarding the reutilization of older materials in structures, and we hope to see increases in the number of examples in the future.¹⁶⁵ As attempts to assess aspects of settlements, there were research contributions from Kanno Kazuhiro on settlements and traffic in the ancient Iwase district (Fukushima prefecture),¹⁶⁶ Okano Yoshitaka on the Saimyōji river basin (Hyōgo prefecture),¹⁶⁷ and Nishimura Ayumi on Early period buried settlements and waterways of the Yamato river system on the Kawachi plain (Osaka prefecture).¹⁶⁸

Aoyagi Taisuke's contribution on elite residences touches on the confusion in terminology for these items, and raises issues including the standards for recognition of elite residences, differences among the various elite residence sites, and evaluations of the "one chief, one tomb, one elite residence" thesis.¹⁶⁹ In his comments on the article by Wakamatsu previously cited,¹⁷⁰ Aoyagi also touches on the relationship between elite residences and ritual in his comments.¹⁷¹ A

confused record of features in the ground. Against this background, the site of an agricultural village completely buried under a thick layer of volcanic ash was discovered at Kuroimine in Gunma prefecture in 1982, promising a contemporaneous snapshot of the pattern of settlement at the time of its mid-sixth century destruction by an eruption of nearby Mt. Haruna 榛名. The resulting image proved shocking in that the well-preserved features included many structures using the ground surface as floor and having superstructures so light that they would be difficult to detect under ordinary circumstances of excavation. Moreover, even with the very complete record offered by the addition of such structures, plus all manner of paths and roads, fences, and cultivated fields and gardens—many of which would also be hard to detect under ordinary circumstances—debate over the nature of the settlement (the size of relevant economic units, their independence or subservience under a strict social hierarchy, etc.) raged on as before. In other words, even the best evidence could not settle the debates, and at most sites such quality evidence is lacking.]

¹⁶⁴ Fujisawa Atsushi, "Jūkyo to shūroku" 住居と集落 (Dwellings and Settlements), in Hirose and Wada, *Kofun jidai ge*. 297-323.

¹⁶⁵ Kobayashi Ken'ichi 小林謙一, "Nihon senshi/kodai tateana jūkyo no kōchikuzai no nendai sokutei ni yoru jūkyo kōchikunen no kentō" 日本先史・古代竪穴住居の構築材の年代測定による住居構築年の検討 (Study on Residential Construction Ages from Dating Building Materials in Japan's Prehistoric Pit Houses), *Kokuritsu Rekishi Minzoku Hakubutsukan kenkyū hōkoku*, no. 176 (2012): 5-55.

¹⁶⁶ Kanno Kazuhiro 菅野和博, "Iwasegunnai ni okeru kodai shūroku to kōtsū" 岩背郡内における古代集落と交通 (Ancient Settlements and Traffic within Iwase District), *Fukushima kōko*, no. 54 (2012).

¹⁶⁷ Okano Yoshitaka 岡野慶隆, "Kofun jidai no Saimyōjigawa ryūiki" 古墳時代の最明寺川流域 (The Saimyōji River Basin of the Kofun Period), in *Morioka Hideto san kanreki kinen ronbunshū*. 331-42.

¹⁶⁸ Nishimura Ayumi 西村歩, "Kawachi heiya no Yamatogawa suikei maibotsu kasen to kofun zenki shūroku" 河内平野の大和川水系埋没河川と古墳前期集落 (Buried Waterways and Early Kofun Period Settlements of the Yamato River System on the Kawachi Plain), in *Morioka Hideto san kanreki kinen ronbunshū*. 361-74.

¹⁶⁹ Aoyagi Taisuke 青柳泰介, "Gōzoku kyokan" 豪族居館 (Elite Residences), in Habuta and Kameda, *Shakai seiji kōzō oyobi seisan ryūtsū kenkyū*. 241-68.

¹⁷⁰ See note 161.

¹⁷¹ Aoyagi Taisuke, "'Inbe Hachiman'yama kofun no keishō haniwa taikai to sono kaishaku' ni taisuru komento" 『井辺八幡山古墳の形象埴輪体系とその解釈』に関するコメント (Comments on "The Organization of Representational Haniwa at the Inbe Hachiman'yama Tomb"), *Kodaigaku kenkyū*, no. 195 (2012):

contribution by Hashimoto Hirofumi, a main leader of the debate on elite residences, seeks to add a new point of focus to that debate with regard to storehouses.¹⁷² Iizuka Takeshi's examination of the status of the Mitsudera I site (Gunma prefecture) raises doubts about its interpretation as an elite residence in the first place.¹⁷³

Ōhira Shigeru's examination of ceremonial sites focuses on debates about the division between funerary rites versus ceremonies addressed to the deities, about the relations of Yayoi and Kofun period ceremonial structures to the emergence of Shinto shrines, and about the ritual significance at ceremonial sites of water sources (wells, springs) or facilities (conduits) for drawing such water to the sites.¹⁷⁴ Tatsumi Kazuhiro's contribution on rites argues, regarding the first of these debates, that mortuary customs and religious rites addressed to the deities had diverged in the Kofun period, and it is therefore necessary to distinguish the two.¹⁷⁵ Hozumi Hiromasa's article on the establishment of the Grand Shrines at Ise attempts an archaeological assessment of their emergence at their current site.¹⁷⁶

8. Livelihood and economic production sites

The fifth volume of the series *Kofun jidai no kōkōgaku* (Archaeology of the Kofun Period) is a special anthology on economic production and technology.¹⁷⁷ In addition to co-editor Ichinose Kazuo's introduction on the traces of livelihoods,¹⁷⁸ its composition cuts across disciplines with contributions such as Hirano Takuji's examination of writing;¹⁷⁹ the treatment below is divided with reference to this volume's topics.

To begin with agriculture, Wakasa Tōru notes there has been surprisingly little accumulation of research for the Kofun period on this subject, and asserts the need for studies related to water management for irrigation.¹⁸⁰ Noto Takeshi takes an overview of agricultural work of the time based on paddy and field remains buried

25-29.

¹⁷² Hashimoto Hirofumi 橋本博文, "Kofun jidai no gōzoku kyokan" 古墳時代の豪族居館 (Elite Residences of the Kofun Period), in Hirose and Wada, *Kofun jidai ge.* 324-50.

¹⁷³ Iizuka Takeshi 飯塚武司, "Hatashite Mitsudera I iseki wa shuchō kyokan no tenkei ka" はたして三ツ寺 I 遺跡は首長居館の典型か (Is the Mitsudera I Site Really a Typical Elite Residence?), in *Morioka Hideto san kanreki kinen ronbunshū.* 425-36.

¹⁷⁴ Ōhira Shigeru 大平茂, "Saishi iseki" 祭祀遺跡 (Ceremonial Sites), in Habuta and Kameda, *Shakai seiji kōzō oyobi seisan ryūtsū kenkyū.* 269-86.

¹⁷⁵ Tatsumi Kazuhiro 辰巳和弘, "Saishi" 祭祀 (Rites), in Hirose and Wada, *Kofun jidai ge.* 377-404.

¹⁷⁶ Hozumi Hiromasa, "Ise Jingū seiritsu ni kansuru kōkōgakuteki hyōka" 伊勢神宮成立に関する考古学的評価 (Archaeological Assessment Regarding the Establishment of the Grand Shrines at Ise), *Kodaigaku kenkyū*, no. 194 (2012): 1-23.

¹⁷⁷ The volume title is *Jidai o sasaeta seisan to gijutsu* (The Economic Production and Technology that Supported the Era); see note 14 for details.

¹⁷⁸ Ichinose Kazuo, "Nariwai no konseki" 生業の痕跡 (Traces of Livelihoods), in Ichinose, Fukunaga, and Hōjō, *Jidai o sasaeta seisan to gijutsu.* 1-12.

¹⁷⁹ Hirano Takuji 平野卓治, "Moji" 文字 (Writing), in Ichinose, Fukunaga, and Hōjō, *Jidai o sasaeta seisan to gijutsu.* 224-34.

¹⁸⁰ Wakasa Tōru 若狭徹, "Nōgyō" 農業 (Agriculture), in Habuta and Kameda, *Shakai seiji kōzō oyobi seisan ryūtsū kenkyū.* 1-20.

under tephra.¹⁸¹ Eura Hiroshi's examination of the cultivation of paddy and fields looks for points of technological change behind transitions in patterns of sectioning paddy.¹⁸² Higami Noboru focuses on the affinity between the shapes of agricultural tools and their blade ends in searching out points of agricultural transition.¹⁸³ Hozumi Hiromasa's contribution on wooden implements points out the decline in items produced within the settlement, and the corresponding prominent increase in dependence on the outside for wooden agricultural tools, during the Kofun period.¹⁸⁴

Regarding fisheries (and marine products), Iwamoto Shōji points out for salt making that comprehensive evaluations including circulation currently still rely on the work of Kondō Yoshirō,¹⁸⁵ and regards further pursuit of the manufacturing process among the future challenges.¹⁸⁶ Sekiyama Hiroshi sees the involvement of the Yamato monarchy in the coordinated development of the salt making and fishing industries, and posits communities of fisher folk along the periphery of Osaka bay who shouldered both activities.¹⁸⁷ Fukami Yasuhiko similarly sees groups of fisher folk involved in fishing and salt making on the Kii peninsula.¹⁸⁸ As research on fishing gear, there were Uozu Tomokatsu's consideration of fishing gear and fishing production,¹⁸⁹ and Shinomiya Tadashi's examination of octopus pot fishing.¹⁹⁰

Concerning the breeding of horses, Miyazaki Taiji's article on domestic animals and pastures follows traces of horse breeding on the Osaka plain.¹⁹¹ Terada Yoshiki's¹⁹² consideration of the possibility of horse-breeding estates established on the north bank of the Tama river (in Tokyo prefecture) through intervention by the

¹⁸¹ Noto Takeshi 能登健, "Kofun jidai no nōgyō" 古墳時代の農業 (Agriculture of the Kofun Period), in Hirose and Wada, *Kofun jidai ge.* 3-33.

¹⁸² Eura Hiroshi 江浦洋, "Suiden to hatake no kōsaku" 水田と畠の耕作 (Cultivation of Paddy and Fields), in Ichinose, Fukunaga, and Hōjō, *Jidai o sasaeta seisan to gijutsu.* 25-37.

¹⁸³ Higami Noboru 樋上昇, "Nōgu to nōgyō seisan" 農具と農業生産 (Agricultural Tools and Production), in Ichinose, Fukunaga, and Hōjō, *Jidai o sasaeta seisan to gijutsu.* 13-24.

¹⁸⁴ Hozumi Hiromasa, "Mokuseihin" 木製品 (Wooden Implements), in Hirose and Wada, *Kofun jidai ge.* 175-96.

¹⁸⁵ 近藤義郎

¹⁸⁶ Iwamoto Shōji 岩本正二, "Seien" 製塩 (Salt Making), in Habuta and Kameda, *Shakai seiji kōzō oyobi seisan ryūtsū kenkyū.* 21-36.

¹⁸⁷ Sekiyama Hiroshi 積山洋, "Engyō to gyogyō" 塩業と漁業 (Salt-making and Fishing Industries), in Hirose and Wada, *Kofun jidai ge.* 34-62.

¹⁸⁸ Fukami Yasuhiko 富加見泰彦, "Gyojō to seien" 漁場と製塩 (Fishing Grounds and Salt Making), in Ichinose, Fukunaga, and Hōjō, *Jidai o sasaeta seisan to gijutsu.* 48-60.

¹⁸⁹ Uozu Tomokatsu, "Gyogu to gyogyō seisan" 漁具と漁業生産 (Fishing Gear and Fishing Production), in Ichinose, Fukunaga, and Hōjō, *Jidai o sasaeta seisan to gijutsu.* 38-47.

¹⁹⁰ Shinomiya Tadashi 篠宮正, "Madakotsubogyo no kaishi to tenkai" マダコ壺漁の開始と展開 (The Start and Development of Octopus Pot Fishing), in *Morioka Hideto san kanreki kinen ronbunshū.* 313-22.

¹⁹¹ Miyazaki Taiji 宮崎泰史, "Kachiku to makiba" 家畜と牧場 (Domestic Animals and Pasture), in Ichinose, Fukunaga, and Hōjō, *Jidai o sasaeta seisan to gijutsu.* 61-79.

¹⁹² Terada Yoshiki 寺田良喜, "Tamagawa chūryūiki sagan ni okeru Kofun jidai 'maki' ni tsuite: 'Kitami/Komaemaki' seiritsu no kanōsei" 多摩川中流域左岸における古墳時代「牧」について: 「喜多見・狛江牧」成立の可能性 (On *Maki* [Horse-breeding Estates] on the North Shore of the Tama River's Middle Reaches: The Possible Establishment of a "Kitami/Komae Maki"), in Okauchi, *Gijutsu to kōryū no kōkogaku.* 570-79.

Kinai polity, and the article by Chiga Hisashi discussed above also take up this topic.¹⁹³

With regard to roads and means of transportation, Isahaya Naoto shows farsightedness with regard to changes in the transportation network based on the availability of horses, by giving renewed attention to the importance of pack horses for transport.¹⁹⁴ Also, Momosaki Yūsuke provides comprehensive discussion of horse-riding customs.¹⁹⁵ Kishimoto Kazuhiro gives summaries of port and post station sites,¹⁹⁶ while Shikano Rui's treatment of roads,¹⁹⁷ Uno Takao's research on reconstructing Kofun period roads in the Kyoto basin with GIS,¹⁹⁸ and Yasumura Shunji's¹⁹⁹ examination of the great road established in 613 all show directly how debate has come to life regarding the primary structures of planned roadways mainly in the Kinki region. Ichinose Kazuo gives a noteworthy study of boats and sleighs as means of transportation.²⁰⁰ Also, a volume in Ritsumeikan University's series brings together archaeological materials related to boats.²⁰¹

For handicraft production, Nojima Hisashi provides further inspection of experiments with smelting and smithing, and raises as current issues for investigation the start of iron production, the evaluation of smelting prior to the latter half of the sixth century, and the lack of technological congruity with the southern Korean peninsula.²⁰² Hanada Katsuhiko's treatment of smithing and iron production, and Sakaguchi Hideki's look at iron goods, discuss the system of production of iron and iron utensils from its political aspect.²⁰³ Manabe Seiji assesses the Middle Kofun period as a turning point in the technology of iron

¹⁹³ See note 80.

¹⁹⁴ Isahaya Naoto, "Bahitsu seisan no kaishi to kōtsūmō no saihei" 馬匹生産の開始と交通網の再編 (The Start of Horse Breeding and Reorganization of the Transportation Network), in Ichinose, Fukunaga, and Hōjō, *Naigai no kōryū to jidai no chōryū*. 170-81.

¹⁹⁵ Momosaki Yūsuke, "Jōba" 乗馬 (Horse Riding), in Ichinose, Fukunaga, and Hōjō, *Jidai o sasaeta seisan to gijutsu*. 204-13.

¹⁹⁶ Kishimoto Kazuhiro 岸本一宏, "Minato/umaya" 湊・駅 (Ports/Post Stations), in Ichinose, Fukunaga, and Hōjō, *Jidai o sasaeta seisan to gijutsu*. 183-91.

¹⁹⁷ Shikano Rui 鹿野塁, "Dōro" 道路 (Roads), in Ichinose, Fukunaga, and Hōjō, *Jidai o sasaeta seisan to gijutsu*. 214-23.

¹⁹⁸ Uno Takao 宇野隆夫, "GIS o mochiita Kyōto bonchi no kofun jidai kodō fukugen" GISを用いた京都盆地の古墳時代古道復元 (Reconstructing Ancient Roads of the Kofun Period Kyoto Basin with GIS), in Okauchi, *Gijutsu to kōryū no kōkogaku*. 647-51.

¹⁹⁹ Yasumura Shunji 安村俊史, "Suiko 21 nen setchi no ōmichi" 推古 21 年設置の大道 (The Great Road Established in Suiko 21 [613]), *Kodaigaku kenkyū*, no. 196 (2012): 19-32.

²⁰⁰ Ichinose Kazuo, "Fune/sori" 船・ソリ (Boats/Sleighs), in Ichinose, Fukunaga, and Hōjō, *Jidai o sasaeta seisan to gijutsu*. 192-203.

²⁰¹ *Genshi/Kodai no fune 1* 原始・古代の船1 (Boats of the Protohistoric and Ancient Periods, 1), vol. 5 of *Ritsumeikan Daigaku kōkogaku shiryō shū* 立命館大学考古学資料集 (Ritsumeikan University Archaeological Materials Anthology) (Ritsumeikan Daigaku Bungakubu, 2013).

²⁰² Nojima Hisashi 野島永, "Seitetsu/kaji" 製鉄・鍛冶 (Iron Manufacture and Smithing), in Habuta and Kameda, *Shakai seiji kōzō oyobi seisan ryūtsū kenkyū*. 89-106.

²⁰³ Hanada Katsuhiko 花田勝広 and Sakaguchi Hideki 阪口英毅, "Tetsu to tetsu seihin" 鉄と鉄製品 (Iron and Iron Products), in Hirose and Wada, *Kofun jidai ge*. 99-147. [The authors divide the chapter into separate sections on "Kaji to seitetsu" 鍛冶と製鉄 (Smithing and Iron Production) by Hanada (pp. 99-123) and "Tesseihin" 鉄製品 (Iron Products) by Sakaguchi (pp. 124-41).]

utensil production.²⁰⁴ On the other hand, Murakami Yasuyuki takes the Late Kofun period as turning point in his look at smithing from the perspective of production sites and networks.²⁰⁵ Contributions by Shimizu Yasuji on casting,²⁰⁶ Tsukamoto Toshio on gilt bronze and glass decoration,²⁰⁷ Kurosu Akiko on weaving,²⁰⁸ and Kondō Hiromu on bead making²⁰⁹ discuss manufacturing technology distinct from iron utensils, while Ban Yasushi's article on workshop compounds notes all of these gathered at a productive site in the Nangō site group in Nara prefecture, and raises the question of its significance.²¹⁰

9. Foreign exchange, immigrants, interregional exchange

Takada Kanta's article on the current state and challenges of research on the history of Japanese-Korean relations, a lecture given at the General Meeting of the Society of Archaeological Studies held on the theme of "Re-questioning 'Japanese Archaeology,'" points out the increased awareness of research on the history of archaeological studies in Korea during the colonial period, and positing that Baekje, Silla, and the various Gaya polities each engaged in relations with Wa based on their particular intentions, argues the necessity for Japanese scholars as well to consider such regional perspectives in approaching the protohistoric and ancient periods.²¹¹ In a contribution on immigrants in Japan, Kameda Shūichi²¹² questions the direction of research by urging archaeologists, whose studies on the subject have tended to start and end with immigrant-derived material culture, to pay attention to museum exhibits on the theme of immigrants.²¹³ Sakai Kiyoji published

²⁰⁴ Manabe Seiji 真鍋成史, "Kofun jidai chūki ni okeru toraikei kaji gijutsu no dōnyū katei ni tsuite: Toku ni Chōsen hantō hokuseibu to Kinai chiiki to no kanren o shiya ni irete" 古墳時代中期における渡来系鍛冶技術の導入過程について: 特に朝鮮半島西北部と畿内地域との関連を視野に入れて (Introduction Process of Foreign Smithery Techniques in the Middle of the Kofun Period: With Special Reference to the Relationship between the Northwestern Part of Korean Peninsula and Kinai District), *Tatara kenkyū* たたら研究 (*Tatara* [Bloomery] Research), no. 52 (2013): 51-70.

²⁰⁵ Murakami Yasuyuki 村上恭通, "Tetsu kaji" 鉄鍛冶 (Iron Smithing), in Ichinose, Fukunaga, and Hōjō, *Jidai o sasaeta seisan to gijutsu*. 142-53.

²⁰⁶ Shimizu Yasuji 清水康二, "Chūzō" 鑄造 (Casting), in Ichinose, Fukunaga, and Hōjō, *Jidai o sasaeta seisan to gijutsu*. 131-41.

²⁰⁷ Tsukamoto Toshio 塚本敏夫, "Kondō/garasu sōshoku" 金銅・ガラス装飾 (Gilt Bronze/Glass Decoration), in Ichinose, Fukunaga, and Hōjō, *Jidai o sasaeta seisan to gijutsu*. 154-70.

²⁰⁸ Kurosu Akiko 黒須亜希子, "Hataori" 機織り (Weaving), in Ichinose, Fukunaga, and Hōjō, *Jidai o sasaeta seisan to gijutsu*. 81-92.

²⁰⁹ Kondō Hiromu 近藤広, "Tamatsukuri" 玉作り (Bead Making), in Ichinose, Fukunaga, and Hōjō, *Jidai o sasaeta seisan to gijutsu*. 93-103.

²¹⁰ Ban Yasushi, "Fukugō kōbō" 複合工房 (Workshop Compounds), in Ichinose, Fukunaga, and Hōjō, *Jidai o sasaeta seisan to gijutsu*. 171-81.

²¹¹ Takada Kanta, "Kōkogaku ni yoru Nitchō kankeishi kenkyū no genjō to kadai: Senshi/Kodai o chūshin ni" 考古学による日朝関係史研究の現状と課題: 先史・古代を中心に (Current Situation and Problems in Archaeological Study of the History of Japan-Korea Relations: With a Focus on the Prehistoric and Ancient Periods), *Kōkogaku kenkyū* 59, no. 2 (2012): 16-28.

²¹² Kameda Shūichi, "Toraijin" 渡来人 (Immigrants), in Habuta and Kameda, *Shakai seiji kōzō oyobi seisan ryūtsū kenkyū*. 287-309.

²¹³ [Translator's note: Kameda specifically notes (p. 301) that museums make their subject matter readily understandable by incorporating a variety of perspectives beginning with documentary history, and suggests that archaeologists also pay more attention to such disciplines as history, ethnology,

a monograph on Japanese–Korean relations which studies the movements of people through detailed comparisons of pottery, and includes two new chapters on Sue ware *hasō* (horn-shaped pitchers) and exchange with the Yongsan River Basin.²¹⁴

The following studies were brought together in the seventh volume of the series *Kofun jidai no kōkōgaku*, an anthology on the theme of domestic and foreign exchanges and current trends.²¹⁵ Co-editor Hōjō Yoshitaka’s introduction proposes as framework for the volume that the Yamato monarchy emerged through the movements and exchanges of people both within the archipelago and the outside. Tachibana Minoru uses pottery and iron utensils to describe the movements of people in eastern Japan at the start of the Kofun period. Wakasa Tōru discusses the relationship of tomb construction and development of arable lands that attended the migrations of groups. Yoshii Hideto sorts out points of perspective for comparing tombs of Japan and the Korean peninsula, making particular reference to differences in mound shapes. Takada Kanta summarizes the history of research regarding the Korean keyhole-shaped tombs in the Yongsan river basin. Contributions with reference to Kofun culture by Mukai Yūsuki for Chinese dynasties, and Takahashi Teruhiko for the influx of Buddhism, make bold proposals for comparative perspectives, while Nakakubo Tatsuo’s article on new technologies brought by immigrants goes beyond technology to attempt a description of the people themselves. Research on areas peripheral to those with prominent distributions of tombs is provided by Segawa Takurō for the Continuing Jōmon and Satsumon cultures, by Matsumoto Takehaya for northern Tōhoku, by Hashimoto Tatsuya for southern Kyushu, and by Shinzato Takayuki for the islands stretching south from Kyushu, and they include important proposals that bring into relief fundamental issues related to the formation of the Japanese state, such as the development of ethnic awareness.²¹⁶

sociology, and architectural history to achieve more comprehensive syntheses of their subject matter.]

²¹⁴ Sakai Kiyoji 酒井清治, “Suekikei doki to hasō ni tsuite” 須恵器系土器と甕について (On Sue-type Pottery and *Hasō* [Horn-shaped Pitcher]), 279-91, and “Doki kara mita Wa to Yonsangan ryūiki no kōryū” 土器から見た倭と栄山江流域の交流 (Exchanges between Wa and the Yongsan River Basin Seen through Pottery), 293-306, in *Doki kara mita Kofun jidai no Nikkan kōryū* 土器から見た古墳時代の日韓交流 (Japanese–Korean Exchanges Seen through Pottery) (Douseisha, 2013).

²¹⁵ The volume title is *Naigai no kōryū to jidai no chōryū* (Domestic and Foreign Interactions and the Trends of the Era); see note 15 for details.

²¹⁶ All in Ichinose, Fukunaga, and Hōjō, *Naigai no kōryū to jidai no chōryū*: Hōjō Yoshitaka, “Kofun jidai ni okeru kankyō to chiikikan no sōgo sayō” 古墳時代における環境と地域間の相互作用 (The Environment and Mutual Influences between Regions in the Kofun Period), 1-12; Tachibana Minoru 立花実, “Enkakuchi kara no ijū to yūgō” 遠隔地からの移住と融合 (Immigration and Fusion from Distant Places), 13-28; Wakasa Tōru, “Kōchi kaihatsu to shūdan kankei no saihei” 耕地開発と集団関係の再編 (Development of Arable Land and Reorganization of Group Relations), 29-43; Yoshii Hideto 吉井秀夫, “Chōsen hantō shokoku to Kofun bunka” 朝鮮半島諸国と古墳文化 (Countries of the Korean Peninsula and Kofun Culture), 73-84; Takada Kanta, “Yonsangan ryūiki ni okeru zenpōkōenfun chikuzō no rekishiteki haikai” 栄山江流域における前方後円墳築造の歴史的背景 (Historic Background of the Construction of Keyhole-shaped Tombs in the Yongsan River Basin), 85-102; Mukai Yūsuke 向井佑介, “Chūgoku sho ōchō to Kofun bunka no keisei” 中国諸王朝と古墳文化の形成 (Chinese Dynasties and the Formation of Kofun Culture), 57-72; Takahashi Teruhiko 高橋照彦, “Bukkyō no ryūnyū to Kofun bunka” 仏教の流入と古墳文化 (Kofun Culture and The Influx of Buddhism), 183-97; Nakakubo Tatsuo 中久保辰夫, “Toraijin ga motarashita shingijutsu” 渡来人がもたらした新技術 (New Technology Brought by

Kawano Maya, Minami Takeshi, and Imazu Setsuo's presentation on sources of cinnabar (vermilion) is noteworthy for its observation of a change from Chinese to Japanese production around the time of emergence of keyhole tombs.²¹⁷ The Kyushu Keyhole Tomb Research Society's 15th Meeting²¹⁸ had presentations by Hanada Katsuhiko on the Okinoshima cult and tomb groups of the Munakata region, Tsujita Jun'ichirō on foreign relations and Chinese mirrors recovered in Kyushu, Isahaya Naoto on the Korean peninsula and equestrian gear from Kyushu, Nakakubo Tatsuo on foreign relations and Korean-derived pottery in Kyushu, I Dong-guan on foreign relations seen from Kyushu discoveries of iron agricultural tools and artifacts related to smithing, Takada Kanta on the background of Japanese style tombs built on the Korean peninsula, Miyamoto Kaori on the Korean peninsula and the introduction in Japan of horizontal stone chambers, and by Kim Nak-chung on exchanges with powerful Kyushu groups seen from the Korean peninsula.²¹⁹ In addition to this core, there were seventeen other reports included in print form, attempting to bring into relief the true variation of exchanges not exhausted simply

Immigrants), 159-69; Segawa Takurō 瀬川拓郎, "Zokujōmon/Satsumon bunka to Kofun bunka" 続縄文・擦文文化と古墳文化 (Kofun Culture and the Continuing Jōmon and Satsumon Cultures), 103-18; Matsumoto Takehaya 松本建速, "Tōhoku hokubu to Kofun bunka" 東北北部と古墳文化 (Kofun Culture and Northern Tōhoku), 119-32; Hashimoto Tatsuya, "Kyūshū nanbu to Kofun bunka" 九州南部と古墳文化 (Kofun Culture and Southern Kyushu), 133-45; Shinzato Takayuki 新里貴之, "Kaizuka jidai kōki to Kofun bunka" 貝塚時代後期文化と古墳文化 (Kofun Culture and the Late Kaizuka [Shell Midden] Period), 146-58.

²¹⁷ Kawano Maya 河野摩耶, Minami Takeshi 南武志, and Imazu Setsuo 今津節生 "Zenpōkōenfun hasseiki ni okeru shu no kōeki: Iō dōitaihi bunseki ni yoru sanchi suitei o tōshite" 前方後円墳発生期における朱の交易: イオウ同位体比分析による産地推定をとおして (Vermilion Trade in the Dawn of Keyhole Shaped Tomb, by Determination Using Sulfur Isotopes), in *Nihon Bunkazai Kagakukai Dai 29-kai Taikai kenkyū happyō yōshi shū* 日本文化財科学会第29回大会研究発表要旨集 (Abstracts of the 29th Meeting of the Japan Society for Scientific Studies on Cultural Properties) (2012). 258-59.

²¹⁸ *Okinoshima saishi to Kyūshū shoseiryoku no taigai kōshō: Dai 15-kai Kyūshū Zenpō Kōenfun Kenkyūkai Kitakyūshū Taikai happyō yōshi shiryōshū* 沖ノ島祭祀と九州諸勢力の対外交渉: 第15回九州前方後円墳研究会北九州大会発表要旨・資料集 (The Okinoshima Cult and the Domestic and Foreign Relations of Kyushu Powers: Abstracts and Materials of the 15th Meeting of the Kyushu Keyhole Tomb Research Society in Kitakyūshū) (16-17 June 2012).

²¹⁹ All in *Okinoshima saishi to Kyūshū shoseiryoku* (see previous note for details): Hanada Katsuhiko, "Munakata chiiki no kofungun to Okinoshima saishi no hensen" 宗像地域の古墳群と沖ノ島祭祀の変遷 (Tomb Groups of the Munakata Region and Transitions in the Okinoshima Cult), 1-74; Tsujita Jun'ichirō, "Kyūshū shutsudo no Chūgokukyō to taigai kōshō" 九州出土の中国鏡と対外交渉 (Foreign Relations and Chinese Mirrors Recovered in Kyushu), 75-88; Isahaya Naoto, "Kyūshū shutsudo no bagu to Chōsen hantō" 九州出土の馬具と朝鮮半島 (The Korean Peninsula and Equestrian Gear Recovered from Kyushu), 89-121; Nakakubo Tatsuo, "Kofun jidai Zenki-Chūki no Kyūshū shutsudo Chōsen hantō kei doki to taigai kōshō" 古墳時代前期～中期の九州出土朝鮮半島系土器と対外交渉 (Foreign Relations and Korean-derived Pottery Recovered in Kyushu), 123-38; I Dong-guan 李東冠, "Kyūshū shutsudo no tessei nōkōgu to kaji kankei ibutsu kara mita taigai kōshō" 九州出土の鉄製農工具と鍛冶関係遺物から見た対外交渉 (Foreign Relations Seen from Iron Agricultural Tools and Smithing-related Artifacts Recovered in Kyushu), 139-67; Takada Kanta, "Chōsen hantō ni okeru 'Wakei kofun' chikuzō no rekishiteki haikai ni tsuite" 朝鮮半島における「倭系古墳」築造の歴史的背景について (On the Historical Background to the Construction of "Wa-style Tombs" on the Korean Peninsula), 169-88; Miyamoto Kaori 宮元香織, "Rettō ni okeru yokoanashiki sekishitsu no dōnyū to Chōsen hantō" 列島における横穴式石室の導入と朝鮮半島 (The Korean Peninsula and the Introduction of Horizontal Stone Chambers into the Archipelago), 189-98; Kim Nak-chung 金洛中, "Kan hantō kara mita Kyūshū shoseiryoku to no kōryū" 韓半島からみた九州諸勢力との交流 (Exchanges with the Kyushu Powers Seen from the Korean Peninsula), 199-216.

as those between the Korean peninsula and the Japanese archipelago, but as including those deriving independently from forces in Kyushu as well.

10. Ceramics

Mochizuki Seiji's contribution on pottery launches into research addressing social groups, raising topics for ceramic research such as more advanced comparisons of materials from sites of production and consumption, the problem of blackened Haji ware, and readily applicable conversion to calendar dates.²²⁰ Akatsuka Jirō's treatment of Haji and Sue wares explains the Shōnai period as a time when thin, lightweight cooking vessels gained resonance.²²¹

Regarding Haji ware, Tajima Akito's contribution gives opinions from the proponent of the Hokuriku "Urushimachi chronology" himself about chronologies for southern Tōhoku and the Kantō periphery.²²² Nishikawa Shūichi's opinion, on chronological research and the issue of researching pottery of eastern Japan at the time of the establishment of tombs, argues that in comparison with finer distinctions for pottery or the advancement of wide-area chronological research, it is necessary rather to pursue theoretical aspects such as imports and imitations, or the "borrowing" which occurs when new vessel types are incorporated, as "meaningful" research on classification and chronology.²²³ Important articles also included in the same journal are contributions by Takizawa Noriaki on Early Kofun shallow bowls from Echigo,²²⁴ Konpei Toshiyuki on Hokuriku-derived pottery within Tochigi prefecture,²²⁵ and Sakuma Masaaki on fifth-century pottery transitions in Fukushima prefecture.²²⁶ In addition, there was research by Yaginuma Kenji on interregional relations centering on southern Tōhoku,²²⁷ Fukuda Masaaki on the

²²⁰ Mochizuki Seiji 望月精司, "Doki" 土器 (Pottery), in Habuta and Kameda, *Shakai seiji kōzō oyobi seisan ryūtsū kenkyū*. 57-88.

²²¹ Akatsuka Jirō 赤塚次郎, "Doki (Hajiki to Sueki)" 土器 (土師器と須恵器) (Pottery [Haji and Sue Wares]), in Hirose and Wada, *Kofun jidai ge*. 270-96.

²²² Tajima Akito 田嶋明人, "Kofun kakuritsuki no kōiki hennen: Higashi Nihon iki o taishō to shita kentō (sono 5)" 古墳確立期の広域編年: 東日本域を対象とした検討(その5) (Wide-area Chronology for the Period of Establishment of Kofun: An Examination of the Eastern Japan Region [Part 5]), *Tōsei* 東生, no. 1 (2012): 11-68.

²²³ Nishikawa Shūichi 西川修一, "'Higashi Nihon kofun kakuritsuki doki kenkyū' to hennen kenkyū e no shiten" 『東日本古墳確立期土器研究』と編年研究への視点 (An Opinion on Chronological Research and "Pottery Research of Eastern Japan at the Time of the Establishment of Tombs"), *Tōsei*, no. 1 (2012): 81-90.

²²⁴ Takizawa Noriaki 滝沢規朗, "Kofun jidai zenki no mi no asai hachi: Echigo no jirei kara" 古墳時代前期の身の浅い鉢: 越後の事例から (Shallow Bowls of the Early Kofun Period: Examples from Echigo), *Tōsei*, no. 1 (2012): 91-110.

²²⁵ Konpei Toshiyuki 今平利幸, "Tochigi-kennai ni okeru hokuriku kei doki no dōkō" 栃木県内における北陸系土器の動向 (Trends in Hokuriku-derived Pottery within Tochigi Prefecture), *Tōsei*, no. 1 (2012): 1-10.

²²⁶ Sakuma Masaaki 佐久間正明, "Fukushima-ken ni okeru 5 seikidai no doki henshen (2): Rinsetsu chiiki to no heikō kankei no kentō o chūshin ni" 福島県における五世紀代の土器変遷(2): 隣接地域との並行関係の検討を中心に (Pottery Transitions in Fukushima Prefecture in the Fifth Century (2): Centering on an Examination of Parallels with Neighboring Regions), *Tōsei*, no. 1 (2012): 111-133.

²²⁷ See note 136.

chronology at the start of the Kofun period in Kumamoto prefecture,²²⁸ Tomohiro Tetsuya on Kofun period exchange in northern Kantō,²²⁹ Fukuda Kiyoshi on the technique of polishing Haji ware pots,²³⁰ and Nakano Saki's analysis of the elongation of Haji cooking pots.²³¹

Regarding Sue ware, Nakamura Hiroshi's monograph makes an inquiry about the image of those interred in tombs from the perspective of funerary rites using Sue vessels, and also seeks out the families that participated in Sue production among the builders of tomb groups within the area of Sue kilns in Osaka prefecture.²³² Apart from this, there were studies by Jōgatani Kazuhiro on stoneware manufacture,²³³ and by Ueda Takashi on the limits and prospects of Sue chronology.²³⁴

Conclusion

There were many items not touched upon above, and while the author offers apologies for this as being his own responsibility, he would also like to thank the many colleagues who kindly provided cooperation.

There was a surprising amount of damage from the Great East Japan Earthquake to tombs, which are civil engineering structures, in the form of cracks and collapsed portions of the mounds and horizontal chambers. In places such as the tunnel tombs of the Hamadōri region of Fukushima prefecture, neither research nor conservation measures can proceed satisfactorily because of restrictions to access due to nuclear contamination. There were indeed glimpses of a strong sense of crisis about such conditions visible among research articles. In the midst of cries for preparations against disaster, pressing need can be anticipated for measures to deal with steeply inclined conditions at tombs, many of which are located at the edge of precipitous slopes. Contemporary Kofun period researchers are being called upon to realize their roles in society now more urgently than ever before. At the same time, books related to Ancient history (and particularly research volumes on the Kofun period) are disappearing from regular bookstores. The reason cannot simply

²²⁸ Fukuda Masaaki 福田匡朗, "Shirakawa ryūiki ni okeru Kofun jidai shotō zengo no doki hennen" 白川流域における古墳時代初頭前後の土器編年 (Pottery Chronology for the Time around the Start of the Early Kofun Period in the Shirakawa River Basin), *Kumamoto kofun kenkyū*, no. 5 (2012).

²²⁹ Tomohiro Tetsuya 友廣哲也, "Kofun jidai kita Kantō no kōryū" 古墳時代北関東の交流 (Kofun Period Exchange in Northern Kantō), in Okauchi, *Gijutsu to kōryū no kōkogaku*. 580-91.

²³⁰ Fukuda Kiyoshi 福田聖, "Koshiki Hajiki ni okeru kame migaki shuhō" 古式土師器における甕磨き手法 (The Technique of Polishing Early Haji Ware Cooking Pots), in Okauchi, *Gijutsu to kōryū no kōkogaku*. 184-90.

²³¹ Nakano Saki 中野咲, "Hajiki kame no nagadōka ni kansuru kisoteki bunseki" 土師器甕の「長胴化」に関する基礎的分析 (Basic Analysis Regarding the Elongation of Haji Ware Cooking Pots), in *Morioka Hideto san kanreki kinen ronbunshū*. 497-508.

²³² Nakamura Hiroshi 中村浩, *Sueki kara mita hisōshazō no kenkyū* 須恵器から見た被葬者像の研究 (Research on Images of the Interred Seen from Sue Ware) (Fuyōshobō, 2012).

²³³ Jōgatani Kazuhiro 城ヶ谷和広, "Seitō" 製陶 (Stoneware Production), in Ichinose, Fukunaga, and Hōjō, *Jidai o sasaeta seisan to gijutsu*. 104-18.

²³⁴ Ueda Takashi 植田隆司, "Kofun jidai Sueki hennen no genkai to tenbō" 古墳時代須恵器編年の限界と展望 (Limits and Prospects of Kofun Period Sue Ware Chronology), in *Aboshi Yoshinori sensei tsuitō ronbunshū*. 129-46.

be the slump in book sales due to the spread of the Internet. It is possible that social concern towards basic understandings of the nation and of history are wearing thin. In that case Kofun period research, which forms the basis of such understandings, is called upon to seek out new advances which combine appeal and persuasion. In that regard, are we not now facing a truly critical situation?