

# Kofun Period: Research Trends 2013<sup>1</sup>

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## Introduction

Kofun period research of the 2013 FY (Fiscal Year)<sup>3</sup> was sound and replete with progressive investigation reports and academic articles. In what follows, the author would like to look back over the trends in Kofun period research of 2013 FY that he was able to learn from the literature.

## 1. General treatments

The monograph *Genshi/Kodai 1* (Earliest Period, Ancient Period 1) was published as the first volume of *Iwanami kōza Nihon rekishi* (Iwanami History of Japan Series).<sup>4</sup> Fukunaga Shin'ya's chapter on the formation of keyhole tombs reviews the research on this topic, and indicates the author's own understanding regarding the birth of the Kofun period.<sup>5</sup> Further, he argues for situating Kofun period society in the context of human history, and points out the need for presenting hypotheses that can stand up to comparative examinations with historic examples and research results worldwide. Hishida Tetsuo's contribution on Kofun period society and its elite takes a meticulous analysis of archaeological phenomena such as settlement and production sites as its base, and assesses Kofun period society with a

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<sup>1</sup> [*Trends in Japanese Archaeological Research, 2013*, is a partial translation of “Nihon kōkogaku kenkyū no dōkō” 日本考古学研究の動向, in *Nihon kōkogaku nenpō 66 (2013 nendoban)* 日本考古学年報 66(2013年度版) [Archaeologia Japonica 66 (2013 Fiscal Year Issue)] (Nihon Kōkogaku Kyōkai, 2015), pp. 1-66. This essay appears on pp. 39-45, 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.]

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<sup>3</sup> [Translator's note: The 2013 Fiscal Year began 1 April 2013.]

<sup>4</sup> *Genshi/Kodai 1* 原始・古代 1 (Earliest Period, Ancient Period 1), vol. 1 of *Iwanami kōza Nihon rekishi* 岩波講座日本歴史 (Iwanami History of Japan Series), ed. Ōtsu Tōru 大津透, Sakurai Eiji 桜井英治, Fujii Jōji 藤井譲治, et al. (Iwanami Shoten, 2013).

<sup>5</sup> Fukunaga Shin'ya 福永伸哉, “Zenpōkōenfun no seiritsu” 前方後円墳の成立 (Formation of the Keyhole Tombs), in *Genshi/Kodai 1*. 169-202.

perspective centered on socioeconomic history.<sup>6</sup> The chapter by Tanaka Fumio on rule in the archipelago in the time of the “Five Kings of Wa” raises the possibility that changes in the situation of the Korean peninsula’s Gaya region brought about an intense opposition within the monarchy in Japan.<sup>7</sup> Hirose Kazuo’s monograph *Kofun jidaizō o saikō suru* (Rethinking the Image of the Kofun period) gives a logical and consistent explanation of the great volume of accumulated archaeological data, and asserts the necessity for constructing a systematic interpretation of the period in which keyhole tombs were built.<sup>8</sup>

Kishimoto Michiaki’s *Kofun ga kataru Harima* (Harima as Told by Its Tombs) gives an outlook on Kofun period history from the tombs of the Harima region (southwestern Hyōgo prefecture).<sup>9</sup> A volume co-edited by Irie Fumitoshi and Itō Masafumi, *Wakasa to Koshi no Kofun jidai* (The Kofun Period of Wakasa and Koshi),<sup>10</sup> is sufficiently substantial in content to give an overview of research on the Kofun period of the Hokuriku region.<sup>11</sup> Volume 4 of the series *Human: Chi no mori no izanai* (Human) is a special collection of 12 articles on the topic of colossal tombs in relation to the monarchy.<sup>12</sup> A special collection on the imperial tombs in the journal *Kikan kōkōgaku* (Archaeology Quarterly) discusses problems concerning the designations of mounds as imperial tombs, and the system of their management and care.<sup>13</sup> An article by Nakai Masayuki points out, with the example of the Hirui-Ōtsuka tomb in Gifu prefecture, how the project of excavation can not only clarify the structure of a site, but also serve as a context for the formation of interpersonal connections and individual growth in contemporary society.<sup>14</sup> Monographs by Wakasa Tōru (*Kofun jidai gaidobukku* [Kofun Period Guidebook]),<sup>15</sup>

<sup>6</sup> Hishida Tetsuo 菱田哲郎, “Kofun jidai no shakai to gōzoku” 古墳時代の社会と豪族 (Kofun Period Society and the Elite), in *Genshi/Kodai 1*. 203-34.

<sup>7</sup> Tanaka Fumio 田中史生, “Wa no go ō to rettō shihai” 倭の五王と列島支配 (The Five Kings of Wa and Rule of the Archipelago), in *Genshi/Kodai 1*. 235-70.

<sup>8</sup> Hirose Kazuo 広瀬和雄, *Kofun jidaizō o saikō suru* 古墳時代像を再考する (Rethinking the Image of the Kofun Period) (Douseisha, 2013).

<sup>9</sup> Kishimoto Michiaki 岸本道昭, *Kofun ga kataru Harima* 古墳が語る播磨 (Harima as Told by Its Tombs) (Kobe: Kōbe Shinbun Sōgō Shuppan Sentā, 2013).

<sup>10</sup> Irie Fumitoshi 入江文敏 and Itō Masafumi 伊藤雅文, eds., *Wakasa to Koshi no Kofun jidai* 若狭と越の古墳時代 (The Kofun Period of Wakasa and Koshi) (Yūzankaku, 2013).

<sup>11</sup> [Translator’s note: The ancient province of Wakasa corresponds to the western part of modern Fukui prefecture, while Koshi, which was split into the three provinces of Echizen, Etchū, and Echigo at the end of the seventh century, corresponds to the eastern part of modern Fukui, plus all of Ishikawa, Toyama, and Niigata prefectures. The combined area of Wakasa and Koshi corresponds to that of Hokuriku when the latter is used as here to include Niigata prefecture.]

<sup>12</sup> *Kyodai kofun to ōken* 巨大古墳と王権 (Colossal Tombs and the Monarchy), vol. 4 of *HUMAN: Chi no mori e no izanai* HUMAN: 知の森へのいざない (HUMAN), ed. Ningen Bunka Kenkyū Kikō 人間文化研究機構 (National Institutes for the Humanities) (Heibonsha, 2013).

<sup>13</sup> “Tennōryō kofun no ima” 天皇陵古墳のいま (The Imperial Tombs at Present), a collection of 17 articles in *Kikan kōkōgaku* 季刊考古学 (Archaeology Quarterly), no. 124 (2013): 13-86.

<sup>14</sup> Nakai Masayuki 中井正幸, “Hirui Ōtsuka kofun ni manabu: Kore kara no kōkōgaku to gendai shakai o misuete” 昼飯大塚古墳に学ぶ: これからの考古学と現代社会を見据えて (Lessons from Hirui-Ōtsuka Kofun Tomb: Staring at the Future of Archaeology and Our Society), in *Ritsumeikan Daigaku kōkōgaku ronshū* 立命館大学考古学論集 (Collected Essays on Archaeology, Ritsumeikan University), vol. 6 (Ritsumeikan Daigaku, 2013). 541-50.

<sup>15</sup> Wakasa Tōru 若狭徹, *Kofun jidai gaidobukku: Bijuaruban* 古墳時代ガイドブック: ビジュアル版 (Kofun

Matsugi Takehiko (*Tanoshii kofun annai* [A Pleasurable Guide to Tombs]),<sup>16</sup> and others edited by Matsugi (*Yamataikoku to Himiko no nazo* [The Enigma of Yamatai and Himiko])<sup>17</sup> and by Ichinose Kazuo (*Yamato ōken tanjō no jittai* [The Real State of the Yamato Monarchy's Birth]),<sup>18</sup> allow an easy grasp for understanding the Kofun period through plentiful photographs and commentaries. Other items of note include Tanaka Shinsaku's article on how political conditions at the center were reflected in tombs west of the Katsura river in Kyoto,<sup>19</sup> Izumori Kō's consideration of the tombs in the environs of Mt. Unebi in Nara,<sup>20</sup> and Fujiwara Satoshi's article using archaeological understandings to critique descriptions of combat in the *Nihon shoki*.<sup>21</sup>

The third meeting of the Society for the Study of Maritime Tombs saw discussion from multiple perspectives, including documentary history, of the tombs and sites around the Kitan Straight (separating Awaji Island of Hyōgo prefecture and Wakayama).<sup>22</sup> The Tōhoku/Kantō Keyhole Tomb Research Society held its annual meeting with a focus on conditions during the Early and Middle Kofun periods in regions peripheral to the areas where tombs were built.<sup>23</sup> Fujisawa Atsushi's article on the Japan Sea side of the Tōhoku region from the Kofun to the Nara periods raises a warning against the conventional approach of defining social and ethnic

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Period Guidebook: Visual Edition) (Shinsensha, 2013).

<sup>16</sup> Matsugi Takehiko 松木武彦, *Tanoshii kofun annai* 楽しい古墳案内 (A Pleasurable Guide to Tombs) (Heibonsha, 2014).

<sup>17</sup> Matsugi Takehiko, ed., *Kofun jidai 1: Yamataikoku to Himiko no nazo* 古墳時代1: 邪馬台国と卑弥呼の謎 (Kofun Period 1: The Enigma of Yamatai and Himiko), vol. 8 of *Shūkan shinhakken! Nihon no rekishi* 週刊新発見!日本の歴史 (Weekly New Discovery! Japanese History) (Asahi Shimbun Publications, 2013).

<sup>18</sup> Ichinose Kazuo 一瀬和夫, ed., *Kofun jidai 2: Yamato ōken tanjō no jittai* 古墳時代2: ヤマト王権誕生の実態 (Kofun Period 2: The Real State of the Yamato Monarchy's Birth), vol. 9 of *Shūkan shinhakken! Nihon no rekishi* (Asahi Shimbun Publications, 2013).

<sup>19</sup> Tanaka Shinsaku 田中晋作, "Kyōtofu Katsuragawa ugan chiiki ni tōei sareta seiken chūsū seiryoku no dōsei" 京都府桂川右岸地域に投影された政権中枢勢力の動静 (Conditions of the Polity's Central Forces Projected onto the Katsura River West Bank Region of Kyoto Prefecture), in *Kashihara Kōkogaku Kenkyūjo ronshū* 橿原考古学研究所論集 (Collected Essays, Archaeological Institute of Kashihara, Nara Prefecture), vol. 16 (Yagi Shoten, 2013). 68-76.

<sup>20</sup> Izumori Kō 泉森皎, "Unebiyama to shūhen no kofun no seikaku" 畝傍山と周辺の古墳の性格 (Mt. Unebi and the Nature of the Tombs in Its Environs), in *Kashihara Kōkogaku Kenkyūjo ronshū*, vol. 16. 77-86.

<sup>21</sup> Fujiwara Satoshi 藤原哲, "Nihon shoki sentō kijutsu ni okeru kōkogaku o mochi ita hihanteki kentō" 『日本書紀』戦闘記述における考古学を用いた批判的検討 (A Critical Examination Using Archaeology of Descriptions of Combat in the *Nihon shoki* [Chronicles of Japan]), *Kodaigaku kenkyū* 古代学研究 (Research in Ancient Studies), no. 198 (2013): 46-66.

<sup>22</sup> *Kii no kodai shizoku to Kitan kaikyō shūhen chiiki no kofun o kangaeru* 紀伊の古代氏族と紀淡海峽周辺地域の古墳を考える (Considering the Ancient Elite of Kii and the Tombs in the Environs of the Kitan Straight), abstracts from the Dai 3-kai Umi no Kofun o Kangaeru Kai 第3回海の古墳を考える会 (Third Meeting of the Society for the Study of Maritime Tombs), held in Wakayama, Wakayama prefecture, 16-17 November 2013.

<sup>23</sup> "Kofun chikuzō shūhen'iki ni okeru Kofun jidai zen/chūki no shakai to chiikikan kankei" 古墳築造周縁域における古墳時代前・中期の社会と地域間関係 (Society and Interregional Relations of the Early and Middle Kofun Periods in Regions Peripheral to the Area of Tomb Construction), Dai 19-kai Tōhoku/Kantō Zenpōkōenfun Kenkyūkai Taikai 第19回東北・関東前方後円墳研究会 (19th Meeting, Tōhoku/Kantō Keyhole Tomb Research Society), held at Niigata-shi Rekishi Hakubutsukan 新潟市歴史博物館 (Niigata City History Museum), 15-16 February 2014.

groups on the basis of material culture.<sup>24</sup> In recent years this focus, which includes maritime peoples and regions bordering that of tomb construction, has gained recognition as the periphery of Kofun culture and become an object of interest. As a field of study holding possibilities for relativizing research on the Kofun period and producing new perspectives, it will hopefully continue to progress solidly while paying attention to related areas such as documentary history and anthropology, along with refining its methodology and developing its analytic approach.

## 2. Tombs

### *Start of the Kofun period*

Basic research on the Takosan tomb (Shizuoka prefecture), such as a monograph produced by the Nishi-Sagami Archaeology Research Society<sup>25</sup> and materials from the Shizuoka Prefecture Archaeological Society's 2013 FY Symposium,<sup>26</sup> is gradually providing a basis for addressing the significance of the regional appearance of tombs, and hence what the tombs represent. Matsugi Takehiko's contribution on social changes between the Yayoi and Kofun periods examines the transition to the latter based on the relationship over time between human society and the natural environment.<sup>27</sup> Kishimoto Naofumi's<sup>28</sup> examination of the processes of state formation and the start of the Kofun period takes the first half of the third century as the Earliest Kofun period,<sup>29</sup> and sees the framework of the local Yamato polity<sup>30</sup> as starting the process of formation in the latter half of the second century.

<sup>24</sup> Fujisawa Atsushi 藤沢敦, "Kofun jidai kara Asuka/Nara jidai ni kakete no Tōhoku chihō Nihonkaigawa no yōsō" 古墳時代から飛鳥・奈良時代にかけての東北地方日本海側の様相 (Aspects of the Districts Bordering the Japan Sea in the Tohoku Region from the Kofun Period through to the Asuka and Nara Periods), *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. 179 (2013): 365-90.

<sup>25</sup> *Higashi Nihon no kofun shutsugenki o megutte: Numazu-shi Takaosan kofun o chūshin ni* 東日本の古墳出現期をめぐって: 沼津市高尾山古墳を中心に (Regarding the Period of Emergence of Tombs in Eastern Japan: Centered on the Takaosan Tomb of Numazu City), vol. 22 of *Nishi Sagami kōko* 西相模考古 (Nishi-Sagami Archaeology), ed. Nishi Sagami Kōko Kenkyūkai 西相模考古研究会 (Nishi-Sagami Archaeology Research Society) (2013).

<sup>26</sup> *Suruga ni okeru zenki kofun no saikentō: Takaosan kofun no hyōka to ichizuke o mezashite* 駿河における前期古墳の再検討: 高尾山古墳の評価と位置づけを目指して (Reexamination of Early Period Tombs in Suruga: Toward an Examination and Assessment of the Takaosan Tomb), published from the Shizuoka-ken Kōkogakkai 2013 Nendo Shinpojiumu 静岡県考古学会 2013 年度シンポジウム (Shizuoka Prefecture Archaeological Society 2013 Fiscal Year Symposium) (Numazu, Shizuoka prefecture, 30 November 2013).

<sup>27</sup> Matsugi Takehiko, "Jinkō to shūroku dōtai kara mita Yayoi/Kofun ikōki no shakai henka: Kibi chūnanbu chiiki o chūshin ni" 人口と集落動態からみた弥生・古墳移行期の社会変化: 吉備中南部地域を中心に (Social Changes during the Shift from the Yayoi Period to the Kofun Period from the Viewpoints of Population and Settlement Dynamics: The Southern Central Region of Kibi and Its Surrounding Areas), *Kokuritsu Rekishi Minzoku Hakubutsukan kenkyū hōkoku*, no. 185 (2014): 139-54.

<sup>28</sup> Kishimoto Naofumi 岸本直文, "Wa ni okeru kokka keisei to Kofun jidai kaishi no puroseshu" 倭における国家形成と古墳時代開始のプロセス (Processes of Starting the Kofun Period and Building a Nation in the Wa State), *Kokuritsu Rekishi Minzoku Hakubutsukan kenkyū hōkoku*, no. 185 (2014): 369-403.

<sup>29</sup> Kofun jidai sōki 古墳時代早期

<sup>30</sup> [Translator's note: Kishimoto specifically sees the development of the Makimuku site, now regarded as dating back well into the second century, as representing the center of the Late Yayoi local polity

The Kansai Regional Meeting of the Society of Archaeological Studies held a symposium focused on the start of the Kofun period and its significance in light of recent data.<sup>31</sup> A preliminary excavation report has been published for the Toriinomae Sector at the Makimuku site (Nara prefecture).<sup>32</sup> As the site drew attention as “Himiko’s palace,” we are fortunate to have data available for examination in quick fashion even if only in partial form. A site report was published for the Shibagahara tomb (Kyoto prefecture),<sup>33</sup> and a symposium was held at the Sakurai City Center for Archaeological Operations on the theme of reconsidering the Hashihaka tomb (Nara prefecture).<sup>34</sup>

### *Early Kofun*

The monograph *Kofun jidai zenki no ōbo* (A Kingly Grave of the Early Kofun Period) displays in readily understandable fashion the results of minute analytic research on cultural materials by various experts involved in the excavation of the Yukinoyama tomb in Higashiōmi, Shiga prefecture.<sup>35</sup> Volumes published on the Motoinari tomb<sup>36</sup> (Kyoto prefecture) and the Higashinomiya tomb<sup>37</sup> (a designated Historic Site, Aichi prefecture) are good examples of reports that aim to grasp the full picture of tombs through reinvestigation, sorting out the recovered artifacts, and synthesizing the results of research on tombs investigated in the past. Also notable are a contribution on the spread of Kinai<sup>38</sup> influence visible in tombs in Sanuki<sup>39</sup> by

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(*kuni*) of Yamato, which became the core of the broader Yamatai hegemony in the first half of the third century, then continued as the center of the ancient Yamato state as regional chiefs participated and were organized into an established hierarchy.]

<sup>31</sup> “Shinshiryō de tou Kofun jidai seiritsu katei to sono igi” 新資料で問う古墳時代成立過程とその意義 (The Process of Formation of the Kofun Period and Its Significance as Questioned with New Data), Kōkogaku Kenkyūkai Kansai Reikai Shinpojiumu 考古学研究会関西例会シンポジウム (Society of Archaeological Studies Kansai Regional Meeting Symposium), held at Osaka Rekishi Hakubutsukan 大阪歴史博物館 (Osaka Museum of History), 30 November 2013.

<sup>32</sup> Sakurai-shi Makimukugaku Kenkyū Sentā 桜井市纏向学研究センター (Research Center for Makimukugaku, Sakurai City), ed., *Makimuku iseki hakkutsu chōsa gaiyō hōkokusho: Toriinomae chiku ni okeru hakkutsu chōsa* 纏向遺跡発掘調査概要報告書: トリイノ前地区における発掘調査 (Summary Report of Excavation at the Makimuku Site: Investigation in the Toriinomae Sector) (Sakurai-shi, 2013).

<sup>33</sup> Jōyō-shi Kyōiku Iinkai 城陽市教育委員会 (Jōyō Municipal Board of Education), *Shibagahara kofun hakkutsu chōsa/seibi hōkokusho* 芝ヶ原古墳発掘調査・整備報告書 (Excavation/Site Preparation Report for the Shibagahara Tomb) (Jōyō-shi, 2013).

<sup>34</sup> “Hashihaka saikō” 箸墓再考 (Reconsideration of the Hashihaka Tomb), symposium held at the Sakurai Shiritsu Maizō Bunkazai Sentā 桜井市立埋蔵文化財センター (Sakurai City Center for Archaeological Operations), 16 March 2014.

<sup>35</sup> Ryūō-machi Kyōiku Iinkai 犬山市教育委員会 (Ryūō Town Board of Education), *Kofun jidai zenki no ōbo: Yukinoyama kofun kara miete kuru mono* 古墳時代前期の王墓: 雪野山古墳から見えてくるもの (A Kingly Grave of the Early Kofun Period: What Was Learned from the Yukinoyama Tomb) (Hikone, Shiga prefecture: Sanraizu Shuppan, 2014).

<sup>36</sup> Mukō-shi Maizō Bunkazai Sentā 向日市埋蔵文化財センター (Mukō City Centre For Archaeological Operations), *Motoinari kofun* 元稲荷古墳 (The Motoinari Tomb) (Mukō-shi, 2014).

<sup>37</sup> Inuyama-shi Kyōiku Iinkai 犬山市教育委員会 (Inuyama Municipal Board of Education), *Shiseki Higashinomiya kofun* 史跡東之宮古墳 (Historic Site Higashinomiya Tomb) (Inuyama-shi, 2014).

<sup>38</sup> 畿内

<sup>39</sup> 讃岐 (Kagawa prefecture)

Furuse Kiyohide,<sup>40</sup> and a treatment from Mitsutani Takumi of the dendrochronological dating of wooden coffins from Early tombs in Nara prefecture.<sup>41</sup>

### *Middle Kofun*

Monographs on the Nagamezuka tomb<sup>42</sup> (Kumamoto prefecture) and Shichikan tomb<sup>43</sup> (Osaka prefecture) are reports placing emphasis on the minute analysis, and conversion to data, of artifacts recovered in the past. An exhibit on the Nonaka tomb (Osaka prefecture) and the “Five Kings of Wa” was held at the Museum of Osaka University, with the materials recovered from the Nonaka tomb exhibited under a single roof.<sup>44</sup> There was a session at the Japanese Archaeological Association 2013 Autumn Meeting focused on cultural exchange considered from fifth century tombs, with discussion on the core theme of the regional spread and development of immigrant culture seen in such phenomena as piled stone mounds and equestrian culture.<sup>45</sup> A special collection appeared in the journal *Kodaigaku kenkyū* (Research in Ancient Studies) on the theme of regional society of the Middle Kofun period seen through settlements, with examples reported from every district within the Kinki region on aspects such as the conditions of pottery derived from the Korean peninsula, handicraft production, the rise and fall of settlements, the nature of core settlement sites, and transport.<sup>46</sup> Ban Yasushi’s article on site structure and immigrant groups of the Middle Kofun period points out, from an

<sup>40</sup> Furuse Kiyohide 古瀬清秀, “Tsuda kofungun to Sanuki no Kinaika” 津田古墳群と讃岐の畿内化 (The Tsuda Tomb Group and the Spread of Kinai Influence in Sanuki), in *Watakushi no kōkogaku: Niwa Yūichi sensei tainin kinen ronbunshū* 私の考古学: 丹羽佑一先生退任記念論文集 (My Archaeology: An Anthology Commemorating Professor Niwa Ryūichi’s Retirement), ed. Niwa Yūichi Sensei Tainin Kinen Ronbunshū Henshū Inkai 丹羽佑一先生退任記念論文集編集委員会 (Committee for Editing Professor Niwa Ryūichi’s Retirement Commemorative Anthology) (2013). 243-51.

<sup>41</sup> Mitsutani Takumi 光谷拓実, “Nara-kennai shozai no zenki kofun shutsudo mokkanzai no nenrin nendai” 奈良県内所在の前期古墳出土木棺材の年輪年代 (Dendrochronological Age of Wooden Coffin Materials Recovered from Early Period Tombs in Nara Prefecture), in *Kashihara Kōkogaku Kenkyūjo ronshū*, vol 16. 52-56.

<sup>42</sup> Sugii Takeshi 杉井健, ed., *Nagamezuka kofun no kenkyū: Ariakekai/Yatsushirokai engan chiiki ni okeru kofun jidai shuchōbo no tenkai to zaichi bōsei no sōkan kankei no kenkyū* 長目塚古墳の研究: 有明海八代海沿岸地域における古墳時代首長墓の展開と在地墓制の相関関係の研究 (Study on the Correlation of the Chief’s Tombs and the General People’s Tombs of the Kofun Period in the Ariake Sea and the Yatsushiro Sea Coast Area Located on the Western Kyushu Island, Japan), MEXT Grant-in-Aid for Scientific Research report (project number 22320160) (Kumamoto Daigaku Bungakubu, 2014).

<sup>43</sup> Sakaguchi Hideki 阪口英毅, *Shichikan kofun no kenkyū: 1947 nen/1952 nen shutsudo ibutsu no saikentō* 七観古墳の研究: 1947年・1952年出土遺物の再検討 (Research on the Shichikan Tomb: Reexamination of Artifacts Recovered in 1947 and 1952), MEXT Grant-in-Aid for Scientific Research report (project number 22682007) (Kyōto Daigaku Daigakuin Bungaku Kenkyūka, 2014).

<sup>44</sup> “Nonaka kofun to ‘Wa no go ō’ no jidai” 野中古墳と「倭の五王」の時代 (The Nonaka Tomb and the Era of the “Five Kings of Wa”), exhibit held at Ōsaka Daigaku Sōgō Gakujutsu Hakubutsukan 大阪大学総合学術博物館 (Museum of Osaka University), 1 February – 22 March 2014.

<sup>45</sup> “5 seiki no kofun kara bunka kōryū o kangaeru” 5世紀の古墳から文化交流を考える (Considering Cultural Exchange Based on Tombs of the Fifth Century), session held at the Japanese Archaeological Association 2013 Autumn Meeting, Nagano, Nagano prefecture, 19-20 October 2013.

<sup>46</sup> “Shūroku kara saguru Kofun jidai chūki no chiiki shakai (zen)” 集落から探る古墳時代中期の地域社会 (前) (Middle Kofun Period Regional Society Explored through Settlements [First Half]), a collection of nine articles in *Kodaigaku kenkyū*, no. 199 (2013): 1-68.

analysis of the structure of sites in the central portion of the Kinki region, that political authority of the day was established upon a balance among regionally prominent groups having independent bases and organizations of production.<sup>47</sup> Symposia were held by the Society of Archaeological Studies Okayama Regional Meeting on colossal tombs and regional society,<sup>48</sup> and by the Niigata City Center for Archaeological Operations on the Furutsu Hachiman'yama tomb (Niigata prefecture).<sup>49</sup> Other items of note include Fujiwara Satoshi's consideration of Middle Kofun military organization based on an analysis of the Shimauchi subterranean tomb group (Miyazaki prefecture),<sup>50</sup> Kawano Masanori's examination of the system for regional management of iron based on an examination of the Nagase Takahama site (Tottori prefecture),<sup>51</sup> a basic consideration of the Tsukuriyama tomb (Okayama prefecture) by Kusahara Takanori,<sup>52</sup> Amano Sueki's treatment of the period when large volumes of iron tools were interred based on three examples of subsidiary tombs from the Furuichi tomb group (Osaka prefecture),<sup>53</sup> and Seike Akira's analysis of interred remains at the Isoma Iwakage Site (Wakayama prefecture) for evidence of kin relations and tooth extraction.<sup>54</sup>

<sup>47</sup> Ban Yasushi 坂靖, "Kofun jidai chūki no iseki kōzō to toraiki shūdan" 古墳時代中期の遺跡構造と渡来系集団 (Middle Kofun Period Settlement Structure and Immigrant Groups), *Kodaigaku kenkyū*, no. 199 (2013): 9-16.

<sup>48</sup> "Kyodai kofun to chiiki shakai" 巨大古墳と地域社会 (Colossal Tombs and Regional Society), *Kōkogaku Kenkyūkai Okayama Reikai Dai 18-kai Shinpojiumu* 考古学研究会岡山例会第18回シンポジウム (Society of Archaeological Studies Okayama Regional Meeting 18th Symposium), held at Okayama Daigaku, 14 December 2013.

<sup>49</sup> "Kanbara heiya no ōbo Furutsu Hachiman'yama kofun o kangaeru: 1600 nen no toki o koete" 蒲原平野の王墓古津八幡山古墳を考える: 1600年の時を越えて (Considering the Furutsu Hachiman'yama Tomb, a Kingly Grave of the Kanbara Plain: Spanning 1,600 Years of Time), symposium held by the Niigata-shi Maizō Bunkazai Sentā 新潟市埋蔵文化財センター (Niigata City Center for Archaeological Operations), Niigata Shimin Puraza, Niigata prefecture, 18 August 2013.

<sup>50</sup> Fujiwara Satoshi, "Kofun jidai chūki ni okeru gunji soshiki no ichi sokumen: Shimauchi chikashiki yokoanabogun no bunseki o chūshin ni" 古墳時代中期における軍事組織の一側面: 島内地下式横穴墓群の分析を中心に (An Examination of the Military Organization in the Middle Kofun Period: Case Study of Shimauchi Subterranean Burial Chambers), *Nihon kōkogaku* 日本考古学 (Journal of the Japanese Archaeological Association), no. 36 (2013): 15-36.

<sup>51</sup> Kawano Masanori 河野正訓, "Chihō kara mita tetsu no kanri taisei: Kofun jidai zenhanki ni okeru Nagase Takahama iseki no saikentō" 地方からみた鉄の管理体制: 古墳時代前半期における長瀬高浜遺跡の再検討 (Iron Management System in Regional Perspective: A Reconsideration of the Nagase Takahama Site over the First Half of the Kofun Period), *Kodaigaku kenkyū*, no. 198 (2013): 25-45.

<sup>52</sup> Kusahara Takanori 草原孝典, "Tsukuriyama kofun no kisoteki kōsatsu" 造山古墳の基礎的考察 (A Basic Consideration of the Tsukuriyama Tomb), *Okayama-shi Maizō Bunkazai Sentā kenkyū kiyō* 岡山市埋蔵文化財センター研究紀要 (Bulletin of the Okayama City Center for Archaeological Research), no. 6 (2014): 71-101.

<sup>53</sup> Amano Sueki 天野末喜, "Kofun jidai chūki ni okeru tekki tairyō mainō no isō: Furuichi kofungun Ariyama/Nonaka/Nishihakayama kofun no jirei o chūshin ni shite" 古墳時代中期における鉄器大量埋納の位相: 古市古墳群アリ山・野中・西墓山古墳の事例を中心にして (The Phase of Large Volume Interment of Iron Tools in the Middle Kofun Period: Centering on the Examples of the Ariyama, Nonaka, and Nishi Hakayama Tombs of the Furuichi Tomb Group), *Dōshisha kōko* 同志社考古 (Dōshisha Archaeology), no. 13 (2014): 101-15.

<sup>54</sup> Seike Akira 清家章, "Wakayama-ken Isoma Iwakage iseki ni okeru hisōsha no shinzoku kankei to basshi" 和歌山県磯間岩陰遺跡における被葬者の親族関係と抜歯 (Ritual Tooth Extraction and Kinship Relations of the Interred at the Isoma Iwakage Site, Wakayama Prefecture), in *Watakushi no kōkogaku*. 261-69.

*Late Kofun*

Tanno Taku's examination of the Iwase Senzuka tomb cluster complex (Wakayama prefecture) discerns four groups of tombs on the Iwase mountain mass, and makes inferences regarding the identity of the social groups that built them.<sup>55</sup> Ōta Hiroyuki's contribution<sup>56</sup> on trends among the chiefly class in eastern Japan considers circumstances surrounding the procurement by such figures of special artifacts deriving from the Korean peninsula.<sup>57</sup> Other items of note include an examination by Miyashiro Eiichi and colleagues of artifacts from the Inariyama tomb (Kumamoto prefecture),<sup>58</sup> an analysis by Ueda Ryūji of transitions in the Mikasa river basin (Fukuoka prefecture) based on developments in settlements and tombs,<sup>59</sup> a consideration by Hirose Kazuo<sup>60</sup> of several issues surrounding the Hebizuka mound (Kyoto prefecture),<sup>61</sup> and a reexamination of skeletal remains from the Fujinoki tomb (Nara prefecture) by Katayama Kazumichi,<sup>62</sup> who concludes the person interred on the southern side of the sarcophagus was indeed biologically male.<sup>63</sup>

<sup>55</sup> 丹野拓 Tanno Taku, "Iwase Senzuka no yotsu no chikuzō shūdan" 岩橋千塚の4つの築造集団 (Four Groups Construction of Mounded Tombs in Iwase), *Kobunka dansō* 古文化談叢 (Journal of the Society of Kyushu Prehistoric and Ancient Cultural Studies), no. 70 (2013): 73-106.

<sup>56</sup> Ōta Hiroyuki 太田博之, "Higashi Nihon ni okeru Kofun jidai kōki no Chōsen hantōkei ibutsu to shuchōsō no dōkō" 東日本における古墳時代後期の朝鮮半島系遺物と首長層の動向 (Korean Peninsula Artifacts in the Late Kofun Period in Eastern Japan and Contact between Chieftains), *Kokuritsu Rekishi Minzoku Hakubutsukan kenkyū hōkoku*, no. 179 (2013): 167-96.

<sup>57</sup> [Translator's note: Ōta speculates that the eastern chiefs may have had opportunities for direct contact with their Korean counterparts in conjunction with negotiations with the peninsula under the leadership of the central government.]

<sup>58</sup> Miyashiro Eiichi 宮代栄一, Hayashida Kazuto 林田和人, and Minoguchi Noriko 美濃口紀子, "Kumamoto-shi Inariyama kofun shutsudo ibutsu no kenkyū" 熊本市稲荷山古墳出土遺物の研究 (The Study of the Artifacts from the Tombs of Inariyama, Kumamoto City), *Kobunka dansō*, no. 71 (2014): 135-202.

<sup>59</sup> Ueda Ryūji 上田龍児, "Mikasagawa ryūiki no Kofun jidai: Shūroku/kofun no dōtai kara mita kakki to sono haikai" 御笠川流域の古墳時代: 集落・古墳の動態からみた画期とその背景 (The Kofun Period of the Mikasa River Basin: Turning Points and Their Background Seen from Dynamics of Settlements and Tombs), in *Fukuoka Daigaku kōkōgaku ronshū* 福岡大学考古学論集 (Collected Essays on Archaeology, Fukuoka University), vol. 2 (Fukuoka Daigaku, 2014). 195-225.

<sup>60</sup> 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.

<sup>61</sup> [Translator's note: 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 in that region.]

<sup>62</sup> Katayama Kazumichi 片山一道, "Fujinoki kofun shutsudo jinkotsu saikō: Minamigawa hisōsha wa dansei de aru" 藤ノ木古墳出土人骨再考: 南側被葬者は男性である (Reconsideration of the Fujinoki Tomb Skeletal Remains: The Southern Interred Person Was Male), in *Kashihara Kōkōgaku Kenkyūjo ronshū*, vol. 16. 132-43.

<sup>63</sup> [Translator's note: Katayama took part in the original analysis of the skeletal remains from the Fujinoki tomb, which resulted in a declaration in the 1993 formal site report that for the southern individual in the sarcophagus, "the probability of these being male skeletal remains is extremely high." The identity of the northern skeleton as male has never been in doubt, but the conclusion that both individuals were male has invited subsequent questioning of the southern individual's assessment and speculation as to whether the sarcophagus may have really held a man and a woman. In this supplementary explanation of the original conclusion, the author points out (1) that it was an assessment of biological sex and not social gender, (2) that it was based on metric evaluations of

*Final Kofun*

The National Museum of Japanese History's research journal featured a collection of articles examining regional society of the seventh century, focused on tombs of the Final Kofun period.<sup>64</sup> Among these the contribution by Hirose Kazuo examines tombs of the Final Kofun period in every region, and points out the tendency for tombs to be built at nodes connecting overland and river transport routes.<sup>65</sup> In the same volume, Hishida Tetsuo<sup>66</sup> points out the possibility that a mosaic pattern developed in regional society, as groups maintaining traditional cemeteries located near their village coexisted in mixed fashion with newly arrived outside groups that sought out sites at the foot of prominent mountains for their tombs.<sup>67</sup> Shiraishi Taichirō's article on the Uzumasa Hebizuka tomb (Kyoto prefecture) assesses its horizontal stone chamber as belonging to the second quarter of the seventh century, and regards it as an exception in being built subsequent to the cessation of keyhole tomb construction in the latter portion of the sixth century.<sup>68</sup> The monograph *Bundō kofun* (The Bundō Tomb) is a report that has achieved a careful review of the history of research and conversion of the recovered artifacts into detailed data.<sup>69</sup> The chapter by Iwamoto Takashi analyzing the mirrors from the Bundō tomb makes the tentative proposal that a change in the system of production for bronze mirrors and the cessation of keyhole tombs were synchronous.<sup>70</sup> The 14th Harima Archaeological Research Meeting was held on the

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skeletal data against normative ranges for males versus females, and (3) thus being a statistical determination it could only take the form of probabilistic statement, but one based nonetheless on solid quantitative evidence and commanding a high degree of confidence.]

<sup>64</sup> "Atarashii kodai kokkazō no tame no kisoteki kenkyū" 新しい古代国家像のための基礎的研究 (Basic Study for a New Image of the Ancient State), a collection of 16 articles in *Kokuritsu Rekishi Minzoku Hakubutsukan kenkyū hōkoku*, no. 179 (2013): 1-480.

<sup>65</sup> Hirose Kazuo, "Shūmatsuki kofun no rekishiteki igi: 7 seiki no chūō shūken no chihō tōji" 終末期古墳の歴史的意義: 7世紀の中央集権の地方統治 (Historical Significance of Kofun in the Terminal Stage: An Example of Local Government in the 7th Century), *Kokuritsu Rekishi Minzoku Hakubutsukan kenkyū hōkoku*, no. 179 (2013): 11-72.

<sup>66</sup> Hishida Tetsuo, "7 seiki ni okeru chiiki shakai no henyō: Kofun kenkyū to shūroku kenkyū no setsuzoku o mezashite" 7世紀における地域社会の変容: 古墳研究と集落研究の接続をめざして (On the Change of Local Society in the 7th Century: Towards an Integration of Research on Kofun and on Settlements), *Kokuritsu Rekishi Minzoku Hakubutsukan kenkyū hōkoku*, no. 179 (2013): 115-35.

<sup>67</sup> [Translator's note: Hishida specifically suggests that the phenomena of in-migration and the construction of cluster tombs in large numbers at mountain sites were associated with the establishment of *miyake*, estates under the control of the Yamato court.]

<sup>68</sup> Shiraishi Taichirō 白石太一郎, "Uzumasa Hebizuka kofun no zōei jiki: Zepōkōenfun no zōei teishi jiki ni kanren shite" 太秦蛇塚古墳の造営時期: 前方後円墳の造営停止時期に関連して (The Time of Construction of the Uzumasa Hebizuka Tomb: In Relation to the Time of Cessation of Keyhole Construction), in *Kashihara Kōkogaku Kenkyūjo ronshū*, vol. 16. 144-54.

<sup>69</sup> Ōtemae Daigaku Shigaku Kenkyūjo 大手前大学史学研究所 (Ōtemae University History Research Institute) and Kami-machi Kyōiku Iinkai 香美町教育委員会 (Kami Town Board of Education), *Bundō kofun: Hyōgo-ken Kami-chō Muraoka* 文堂古墳: 兵庫県香美町村岡 (The Bundō Tomb: Muraoka, Kami Town, Hyōgo Prefecture) (Ōtemae Daigaku, 2014).

<sup>70</sup> Iwamoto Takashi 岩本崇, "Dōkyō fukusō to San'in no kō/shūmatsuki kofun: Bundō kofun shutsudokyō no nendaiteki/chiikiteki ichi no kentō" 銅鏡副葬と山陰の後・終末期古墳: 文堂古墳出土鏡の年代的・地域的位置の検討 (Burial of Bronze Mirrors as Grave Goods and Late and Final Period Tombs of the San'in Region: A Chronological and Regional Assessment of Mirrors Recovered from the Bundō Tomb), in *Bundō kofun*. 135-61.

theme of Final period tombs in the local perspective of southwestern Hyōgo prefecture.<sup>71</sup> An article by Suzuki Kazunao and colleagues on the Hora tomb<sup>72</sup> (Shizuoka prefecture) points out that the location and structure of the burial facility are the same as those of side-entrance stone compartment tombs of the Kawachi<sup>73</sup> region.

*Tomb mounds, burial facilities*

In a special collection in *Kōkogaku jānaru* (The Archaeological Journal), five researchers discussed the principles of design of tomb mounds and their outlines, and construction technology.<sup>74</sup> Also of note in this regard were contributions by Saitō Kiyohide on the tiered structure of the Hashihaka and Nishi Tonozuka mounds (Nara prefecture),<sup>75</sup> and by Akimoto Harumitsu on the adoption in eastern Japan of the use of cobbles for paving the mound surface.<sup>76</sup>

In a study of the structural principles of vertical stone burial facilities, Yamada Satoru argues that due to a shift in the idea of burial, a technological change occurred in the line of vertical style compartments continuing from the Yayoi period, leading to the birth of the vertical stone compartments of the Kofun period.<sup>77</sup> Tsumagari Daisuke points out the need to differentiate pit burials having entrances from the side from subterranean corridor-style tombs, in a treatment of problems attending the emergence of the latter in the interior of Miyazaki prefecture.<sup>78</sup> The Chūgoku Shikoku Keyhole Tomb Research Society held their annual meeting on the theme of the introduction and development of horizontal stone chambers.<sup>79</sup>

<sup>71</sup> “Shūmatsuki kofun kara mita Harima” 終末期古墳からみた播磨 (Harima Seen from Final Period Tombs), Dai 14-kai Harima Kōkogaku Kenkyū Shūkai 第14回播磨考古学研究集会 (14th Harima Archaeological Research Meeting), held in Himeji, Hyōgo prefecture, 27 January 2013.

<sup>72</sup> Suzuki Kazunao 鈴木一有 et al., “Hora kofun no kenkyū: Izu ni okeru yokoguchishiki sekkaku” 洞古墳の研究: 伊豆における横口式石槨 (Archaeological Research on Hora Kofun: A Tomb with a Side-Entrance Stone), *Kodai bunka 古代文化* (Cultura Antiqua), no. 593 (2013): 35-54.

<sup>73</sup> 河内 (Osaka prefecture)

<sup>74</sup> “Kofun no chikuzō kikaku” 古墳の築造企画 (Mounded Tomb Construction Design), a collection of five articles plus introductory essay in *Kōkogaku jānaru 考古学ジャーナル* (The Archaeological Journal), no. 644 (2013): 1-29.

<sup>75</sup> Saitō Kiyohide 西藤清秀, “Hashihaka kofun/Nishi Tonozuka kofun no funkyū no dan kōsei ni tsuite” 箸墓古墳・西殿塚古墳の墳丘の段構成について (On the Tiered Structure of the Hashihaka and Nishi Tonozuka Tomb Mounds), in *Kashihara Kōkogaku Kenkyūjo ronshū*, vol. 16. 41-51.

<sup>76</sup> Akimoto Harumitsu 秋元陽光, “Tōgoku ni okeru fukiishi no juyō” 東国における葺石の受容 (The Reception of Surface Cobbles in the Eastern Provinces), *Komazawa kōko 澤考古* (Komazawa Archaeology) no. 38 (2013): 1-13.

<sup>77</sup> Yamada Satoru 山田暁, “Tateanashiki sekkaku no kōchiku genri no henka” 竪穴式石槨の構築原理の変化 (The Structural Principles of Pit-style Stone Burial Chambers), *Historia ヒストリア* (Journal of the Osaka Historical Association), no. 241 (2013): 1-23.

<sup>78</sup> Tsumagari Daisuke 津曲大祐, “Yokoguchishiki dokōbo to chikashiki yokoanabo: Miyazaki nairikubu ni okeru chikashiki yokoanabo no shutsugen o meguru shomondai” 横口式土壙墓と地下式横穴墓: 宮崎内陸部における地下式横穴墓の出現をめぐる諸問題 (Side-entrance Pit Burials and Subterranean Corridor Tombs: Several Problems Concerning the Appearance of Subterranean Corridor Tombs in the Miyazaki Interior), in *Fukuoka Daigaku kōkogaku ronshū*, vol. 2. 143-81.

<sup>79</sup> “Yokoanashiki sekishitsu no dōnyū to tenkai” 横穴式石室の導入と展開 (Introduction and Development of Horizontal Stone Chambers), Dai 16-kai Chūgoku Shikoku Zempōkōenfun Kenkyūkai Kenkyū Shūkai 第16回中国四国前方後円墳研究会研究集会 (16th Research Meeting, Chūgoku Shikoku

Kobayashi Takahide's treatment of coastal maritime traffic and horizontal stone chambers based on an example in Chiba prefecture,<sup>80</sup> and Kusano Junpei's consideration of Kanto area horizontal chambers built with dressed stone,<sup>81</sup> discuss the lines of derivation and the development of construction technology for horizontal stone chambers in the Kanto region. Other items of interest include: Kuribayashi Seiji's look at wooden coffins from Early period tombs in the Yoshino river basin,<sup>82</sup> Sekigawa Hisayoshi's examination of Early period sarcophagi made from sandstone quarried in Izumi (Osaka prefecture),<sup>83</sup> Uno Masatoshi's reconsideration of the Koganeyama tomb in Ōmura (Nagasaki prefecture),<sup>84</sup> Asaoka Toshiya's study of drainage ditches in horizontal burial facilities in the Buzen region (eastern Fukuoka and northern Ōita prefectures),<sup>85</sup> a report from Kangawa Fumiya and others on a topographic survey of the Niiike Ōtsuka tomb (Okayama prefecture),<sup>86</sup> Fujii Yasutaku and Morishima Kazuki's treatment of horizontal stone chambers in the Hida region (Gifu prefecture),<sup>87</sup> and Aoki Hiroshi's analysis of the methods of constructing and backfilling horizontal stone chambers and their manifestations in examples from Saitama prefecture.<sup>88</sup>

Keyhole Tomb Research Society), held in Shimanto, Kōchi prefecture, 30 November–1 December 2013).

<sup>80</sup> Kobayashi Takahide 小林孝秀, "Taihei'yō engan no kaijō kōtsū to yokoanashiki sekishitsu: Chiba-ken Sōsa-shi Sekimukai kofun no sekishitsu kōzō kara" 太平洋沿岸の海上交通と横穴式石室: 千葉県匝瑳市関向古墳の石室構造から (Maritime Traffic of the Pacific Coastal Region and Horizontal Stone Chambers: From the Stone Chamber Structure of the Sekimukai Tomb in Chiba Prefecture), *Komazawa kōko*, no. 38 (2013): 15-31.

<sup>81</sup> Kusano Junpei 草野潤平, "Kiriishizumi no gijutsu keifu: Yokoanashiki sekishitsu no ishizumi shuhō kara mita Kantō chihō no dōkō" 切石積の技術系譜: 横穴式石室の石積み手法からみた関東地方の動向 (Origin and Development of Corridor-Style Burial Chambers Constructed with Ashlars: Approach to the History of the Kanto Region from the Late Sixth to Seventh Centuries), *Sundai shigaku* 駿台史学 (Sundai Historical Review: The Journal of the Historico-Geographical Association of Meiji University), no. 150 (2014): 107-37.

<sup>82</sup> Kuribayashi Seiji 栗林誠治, "Yoshinogawa ryūiki no zenki kofun ni okeru mokkan ni tsuite" 吉野川流域の前期古墳における木棺について (On Wooden Coffins in Early Period Tombs of the Yoshino River Basin), in *Watakushi no kōkogaku*. 227-42.

<sup>83</sup> Sekigawa Hisayoshi 関川尚功, "Kofun jidai zenki no Izumi sagansei sekkan" 古墳時代前期の和泉砂岩製石棺 (Izumi Sandstone Sarcophagi of the Early Kofun Period), in *Kashihara Kōkogaku Kenkyūjo ronshū*, vol. 16. 57-67.

<sup>84</sup> Uno Masatoshi 宇野慎敏, "Ōmura-shi Koganeyama kofun no saikentō" 大村市・黄金山古墳の再検討 (A Reconsideration of the Koganeyama Tomb in Ōmura City), in *Fukuoka Daigaku kōkogaku ronshū*, vol. 2. 137-42.

<sup>85</sup> Asaoka Toshiya 朝岡俊也, "Yokoanakei maisō shisetsu no haisuikō: Buzen chiiki" 横穴系埋葬施設の排水溝: 豊前地域 (Drainage Ditches of Horizontal-style Burial Facilities: Buzen Region), in *Fukuoka Daigaku kōkogaku ronshū*, vol. 2. 243-63.

<sup>86</sup> Kangawa Fumiya 寒川史也, Sasaki Shingo 佐々木新吾, and Miura Yumiko 三浦由美子, "Niiike Ōtsuka kofun no sokuryō chōsa" 新池大塚古墳の測量調査 (Topographic Survey of the Niiike Ōtsuka Tomb), *Okayama-shi Maizō Bunkazai Sentā kenkyū kiyō*, no. 6 (2014): 102-19.

<sup>87</sup> Fujii Yasutaku 藤井康隆 and Morishima Kazuki 森島一貴, "Hida no yokoanashiki sekishitsu ni tsuite" 飛騨の横穴式石室について (On Horizontal Stone Chambers of Hida), in *Hida to kōkogaku* 飛騨と考古学 (Hida and Archaeology), vol. 3 (Hida Kōkogakkai, 2013). 1-19.

<sup>88</sup> Aoki Hiroshi 青木宏, "Yokoanashiki sekishitsu no kiso kōzō to uragome ni miru kofun chikuzō: Saitama-ken no jirei o taishō to shite" 横穴式石室の基礎構造と裏込にみる古墳築造: 埼玉県の事例を対象として (Construction Methods of Tumulus [kofun] Seen from the Basic Structure of Horizontal Stone Chambers and Backfilling: Examples from Saitama Prefecture), *Kodai* 古代 (The Journal of the Archaeological Society of Waseda University), no. 131 (2013): 109-41.

### 3. Artifacts, grave goods

The fourth volume of the series *Kofun jidai no kōkogaku* (Archaeology of the Kofun Period), edited by Ichinose Kazuo, Fukunaga Shin'ya, and Hōjō Yoshitaka, is a special anthology on the typology and chronology of grave goods in which contributors respectively state their unique perspectives, after adroitly summarizing the history of research, on the future development of investigation regarding 17 categories of grave goods.<sup>89</sup> An additional two chapters consider the treatment of grave goods in the context of the tombs.<sup>90</sup>

In a study of mirror possession seen in elite graves, Shimogaki Hitoshi<sup>91</sup> points out that in newly constructed “chiefly tombs” within a particular district, or in tombs appearing to have newly taken the preeminent position in cases where leadership extends over multiple districts, both mirrors that have been held in long-term possession and newly acquired domestically produced mirrors are interred as grave goods.<sup>92</sup> Ueno Yoshifumi's examination of the system of distribution of Chinese mirrors within Japan reads, from the situation of sharing of “second century mirrors” of the sixth and seventh phases of Han period items, the formation of a network covering the archipelago and leading to the common selection of Himiko.<sup>93</sup> Takata Kanta's analysis of products with openwork carved dragon motifs recovered from tombs sees their introduction into Japan as coming out of exchanges with the region east of the Nakdong river on the Korean peninsula.<sup>94</sup> Hashimoto Tatsuya's contribution on personal ornaments from the Saitobaru No. 4 subterranean chamber tomb (Miyazaki prefecture) shows, from diligent examination of small metal fragments, that these were bits of spangle decorations from personal accessories, providing a more vivid image of the interred.<sup>95</sup>

<sup>89</sup> Ichinose Kazuo, Fukunaga Shin'ya, and Hōjō Yoshitaka 北條芳隆, eds., *Fukusōhin no keishiki to hennen* 副葬品の型式と編年 (Typology and Chronology of Grave Goods), vol. 4 of *Kofun jidai no kōkogaku* 古墳時代の考古学 (Archaeology of the Kofun Period) (Douseisha, 2013).

<sup>90</sup> [These two items are as follows (both in *Fukusōhin no keishiki to hennen*): Imao Fumiaki 今尾文昭, “Fukusōhin hairetsu to funchōbu girei” 副葬品配列と墳頂部儀礼 (The Arrangement of Grave Goods and Rites at the Tops of Mounds), 233-45; Mitsumoto Jun 光本順, “Fukusōhin sosei to sono igi” 副葬品組成とその意義 (Compositions of Grave Offerings and Their Significance), 246-56.]

<sup>91</sup> Shimogaki Hitoshi 下垣仁志, “Kagami no hoyū to ‘shuchōbo keifu’” 鏡の保有と「首長墓系譜」 (Possession of Mirrors within Elite Groups in Kofun Period), in *Ritsumeikan Daigaku kōkogaku ronshū*, vol. 6. 189-201.

<sup>92</sup> [Translator's note: The implication is that ties with the central authority, the source of the newer mirrors, helped propel particular groups to positions of local prominence, at which point the newly acquired mirrors were included as grave goods together with older items drawn from hoards maintained by such groups in their long-term possession.]

<sup>93</sup> Ueno Yoshifumi 上野祥史, “Nihon rettō ni okeru Chūgokukyō no bunpai shisutemu no henkaku to kakki” 日本列島における中国鏡の分配システムの変革と画期 (Changes and Milestones of the Chinese Mirror Distribution System in the Japanese Islands), *Kokuritsu Rekishi Minzoku Hakubutsukan kenkyū hōkoku*, no. 185 (2014): 349-67.

<sup>94</sup> Takata Kanta 高田貫太, “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.

<sup>95</sup> Hashimoto Tatsuya 橋本達也, “Saitobaru 4 gō chikashiki yokoanabo shutsudo no sōshingu” 西都原4号地下式横穴墓出土の装身具 (Personal Ornaments Recovered from the Saitobaru No. 4 Subterranean Chamber Tomb), *Miyazaki Kenritsu Saitobaru Kōko Hakubutsukan kenkyū kiyō* 宮崎県立西都原考古博

Kawahata Jun's article on the structure of Kofun period arrows addresses the nature of circulation and possession of arrows and points by examining in detail the methods of fixing points to shafts and their conditions of recovery.<sup>96</sup> An examination of military gear recovered from the Ōhakayama tomb (Kagawa prefecture) by Hatsumura Takehiro and colleagues consists of reports and observations on quivers, iron arrowheads, metal bow fittings, and armor scales.<sup>97</sup> Additional items of note include a compendium on Kofun period armor by Hashimoto Tatsuya and Suzuki Kazunao,<sup>98</sup> plus another on ring-pommeled swords by Kikuchi Yoshio,<sup>99</sup> an article by Toyoshima Naohiro on the chronology of swords with ring attachments,<sup>100</sup> Inoue Kazuki's examination of the *chokkomon* design (a motif of intersecting arcs and straight lines) on a scabbard tip made of antler from the Nishitaniyama No. 2 Tomb (Fukui prefecture),<sup>101</sup> Fujimura Shō's study of the development and characteristics of decorative knives of gold and silver from the Late Kofun period,<sup>102</sup> and Hashimoto Tatsuya's consideration of an armor collar from the Jōnoyama tomb (Osaka prefecture).<sup>103</sup> A joint research meeting was held at Fukuoka University on the theme of Japanese-Korean relations in the Kofun period, in which researchers from both Japan and Korea debated the lines of derivation of equestrian goods in East Asia, their chronology, methods of horse ornamentation, and so forth.<sup>104</sup>

博物館研究紀要 (Saitobaru Archaeological Museum of Miyazaki Prefecture), no. 10 (2014): 50-57.

<sup>96</sup> Kawahata Jun 川畑純, "Kofun jidai no ya no kōzō" 古墳時代の矢の構造 (The structure of arrows in the Kofun Period), *Kōkōgaku kenkyū* 考古学研究 (Quarterly of Archaeological Studies), no. 237 (2013): 13-33.

<sup>97</sup> Hatsumura Takehiro 初村武寛, Tsuchiya Takafumi 土屋隆史, and Sugimoto Kazue 杉本和江, "Ōhakayama kofun shutsudo bugu no kenkyū" 王墓山古墳出土武具の研究 (Research on Military Gear Recovered from the Ōhakayama Tomb), *Kagawa kōko* 香川考古 (Kagawa Archaeology), no. 13 (2014): 1-51.

<sup>98</sup> Hashimoto Tatsuya and Suzuki Kazunao, *Kofun jidai katchū shūsei* 古墳時代甲冑集成 (Compendium of Kofun Period Armor), publication stemming from a MEXT Grant-in-Aid for Scientific Research project (Title: *21 seiki shotō ni okeru Kofun jidai rekishizō no sōkatsuteki teiji to sono kokusai hasshin* 21世紀初頭における古墳時代歴史像の総括的提示とその国際発信 [Comprehensive Presentation and International Broadcasting of the Historic Image of the Kofun Period at the Start of the 21st Century]; Principal investigator: Fukunaga Shin'ya; Project number: 23242048) (Ōsaka Daigaku, 2014).

<sup>99</sup> Kikuchi Yoshio 菊地芳朗, *Kofun jidai kantō tachi shūsei* 古墳時代環頭大刀集成 (Compendium of Kofun Period Ring-pommeled Swords), publication stemming from a MEXT Grant-in-Aid for Scientific Research project (Project number: 23242048; see note 98 for details) (Ōsaka Daigaku, 2014).

<sup>100</sup> Toyoshima Naohiro 豊島直博, "Kantsuki ashi kanagu o motsu tettō no hennen" 環付足金具をもつ鉄刀の編年 (A Chronological Study of Ancient Japanese Swords with Ring Attachments), *Kōkōgaku kenkyū*, no. 239 (2013): 77-96.

<sup>101</sup> Inoue Kazuki 井上一樹, "Fukui-ken Nishitaniyama 2 gōfun shutsudo rokkakusei sayajiri no chokkomon" 福井県西谷山2号墳出土鹿角製鞘尻の直弧文 (Chokkomon Pattern on an Antler Scabbard Tip Recovered from the Nishitaniyama No. 2 Tomb in Fukui Prefecture), in *Ritsumeikan Daigaku kōkōgaku ronshū*, vol. 6. 273-80.

<sup>102</sup> Fujimura Syō 藤村翔, "Kin no tōsu to gin no tōsu: Kofun jidai kōki ni okeru sōshoku tōsu no tenkai to tokushitsu" 金の刀子と銀の刀子: 古墳時代後期における装飾刀子の展開と特質 (Gold and Silver Knives: Development and Characteristics of Decorative Knives in the Late Kofun Period), in *Ritsumeikan Daigaku kōkōgaku ronshū*, vol. 6. 321-32.

<sup>103</sup> Hashimoto Tatsuya, "Jōnoyama kofun no kinkō" 城ノ山古墳の襟甲 (The Armor Collar from the Jōnoyama Tomb), *Sakai-shi Hakubutsukan kenkyū hōkoku* 堺市博物館研究報告 (Sakai City Museum Research Reports), no. 33 (2014): 74-80.

<sup>104</sup> *Nikkan kōshō no kōkōgaku: Kofun jidai* 日韓交渉の考古学: 古墳時代 (Archaeology of Japanese-Korean Negotiations: The Kofun Period), materials from the Dai 1-kai Kyōdō Kenkyūkai, *Nikkan kōshō*

Further clarification of East Asian equestrian culture is anticipated through such mutual exchanges of information and shared understandings. Other contributions on equestrian culture include Hori Tetsurō's observations for the Ina valley focusing on bridle bits.<sup>105</sup> Okabayashi Kōsaku approaches the method of using iron clamps found in tombs from an analysis of their conditions of recovery and the materials adhering to them.<sup>106</sup> A collection of articles on iron farming tools, fishing gear, and other implements pulls together materials for Ehime prefecture from the Yayoi through the Kofun periods.<sup>107</sup> In addition, there are Kawano Masanori's examination of the patterns of use of straight-bladed sickles,<sup>108</sup> and Anan Shōgo's study of saws recovered from Kyushu.<sup>109</sup>

Momosaki Yūsuke's introduction to research on *komochi magatama* (curved beads with attached miniatures) recovered from Kyushu addresses the nature of these items by constructing a chronology and conducting a thorough search of documentary materials.<sup>110</sup> Otomura Masakazu's consideration of stone objects in the shape of spindle whorls points out the possibility that these items were grave goods for women.<sup>111</sup> Other contributions of note include Takioto Hajime's observation on beads in the form of back-to-back comma shapes,<sup>112</sup> and a reexamination by Saitō Aya and Tamura Tomomi of glass beads recovered from the Odappe tomb (Chiba prefecture).<sup>113</sup>

The Kyushu Keyhole Tomb Research Society held their annual meeting on the theme of interregional exchange,<sup>114</sup> and this topic was debated from analyses of Haji

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no kōkogaku: Kofun jidai 第1回共同研究会 日韓交渉の考古学: 古墳時代 (1st Joint Research Meeting, Archaeology of Japanese-Korean Negotiations: The Kofun Period), held at Fukuoka Daigaku, 16-17 November 2013.

<sup>105</sup> Hori Tetsurō 堀哲郎, "Bagu no arikata kara mita Inadani ni tsuite no ichikōsatsu: Kutsuwa o chūshin ni" 馬具のあり方からみた伊那谷についての一考察: 轡を中心に (A Study of the Ina Valley, Seen from the Bridle Bit), *Kobunka dansō*, no. 70 (2013): 107-32.

<sup>106</sup> Okabayashi Kōsaku 岡林孝作, "Kofun shutsudo kasugai no shiyōhō" (Method of Using Clamps Recovered from Tombs), in *Kashihara Kōkogaku Kenkyūjo ronshū*, vol. 16. 111-22.

<sup>107</sup> "Ehime no tessei nōkō gyōgu" 愛媛の鉄製農工漁具 (The Iron Implements for Farming, Fishing and Tool in Ehime), a collection of seven articles in *Iseki 遺跡* (Iseki: Journal of the Archaeological Society in Ehime, Japan), no. 47 (2013): 1-113.

<sup>108</sup> Kawano Masanori, "Chokujingama no shiyō" 直刃鎌の使用 (The Directions for the Straight Edge Sickles), *Kobunka dansō*, no. 70 (2013): 31-47.

<sup>109</sup> Anan Shōgo 阿南翔悟, "Kyūshū shutsudo nokogiri ni tsuite" 九州出土鋸について (On Saws Recovered in Kyushu), in *Fukuoka Daigaku kōkogaku ronshū*, vol. 2. 265-75.

<sup>110</sup> Momosaki Yūsuke 桃崎祐輔, "Kyūshū shutsudo komochi magatama kenkyū nyūmon" 九州出土子持勾玉研究入門 (Introduction to Research on Komochi Magatama), in *Fukuoka Daigaku kōkogaku ronshū*, vol. 2. 87-136.

<sup>111</sup> Otomura Masakazu 音村政一, "Kofun shutsudo no bōsuisha ni tsuite" 古墳出土の紡錘車について (On Stone Spindle Whorls Recovered from Tombs), *Dōshisha kōko*, no. 13 (2014): 116-28.

<sup>112</sup> Takioto Hajime 瀧音大, "Seawase magatama ni tsuite no ichikōsatsu" 背合わせ勾玉についての一考察 (An Observation on Back-to-Back Curved Beads), *Kodai*, no. 131 (2013): 85-108.

<sup>113</sup> Saitō Aya 斎藤あや and Tamura Tomomi 田村朋美, "Odappe kofun shutsudo no garasu tama no saikentō" 小田部古墳出土のガラス玉の再検討 (Reexamination of the Glass Beads of the Odappe Tumulus), *Nishi Sagami kōko* 西相模考古 (Nishi-Sagami Archaeology), no. 22 (2013): 1-10.

<sup>114</sup> "Kofun jidai no chiikikan kōryū 1" 古墳時代の地域間交流1 (Interregional Exchange in the Kofun Period, 1), Dai 16-kai Kyūshū Zenpōkōenfun Kenkyūkai 第16回九州前方後円墳研究会 (16th Research Meeting, Kyushu Keyhole Tomb Research Society), held in Kumamoto, Kumamoto prefecture, 22-23 June 2013).

and Sue wares,<sup>115</sup> and *haniwa*.<sup>116</sup> Tsugiyama Jun's contribution on society and the movement of pottery at the start of the Kofun period makes a systematic review of the current state of this field.<sup>117</sup> Fujino Kazuyuki's study of interregional exchange in the Kofun period investigates the importation into modern Gunma and Saitama prefectures of finished Sue ware produced at Sanage (Aichi prefecture) and the spread of technology from the Sanage kilns.<sup>118</sup> Other items of note include Kimoto Mamoru's observations on Sue circulation based on examples in Harima (Hyōgo prefecture),<sup>119</sup> Nakatsuka Ryō's contribution to experimental archaeology on forming the shape of older Haji ware with the paddling technique,<sup>120</sup> Nakai Kazushi's study of changes in pots with socket-shaped rims at the start of the Kofun period,<sup>121</sup> a consideration by Ha Seungcheol of Japanese-Korean exchanges based on small, pedestaled pots with lids and handles,<sup>122</sup> a study by Nakano Saki of the methods of use of small cooking pots at the Nangō site group (Nara prefecture) of the Middle Kofun period,<sup>123</sup> a look by Ueno Kōzō at the process by which a variety of early Sue ware shapes appeared and waned leading to the emergence of standardized Japanese forms,<sup>124</sup> Nakamura Masaru's review of the materials and issues concerning Sue ware recovered from the Tsudō Shiroyama tomb (Osaka prefecture) and its surrounding facilities,<sup>125</sup> Shimohara Yukihiro's investigation of

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<sup>115</sup> 土師器 and 須恵器

<sup>116</sup> 埴輪

<sup>117</sup> Tsugiyama Jun 次山淳, "Kofun shutsugenki no shakai to doki no idō" 古墳出現期の社会と土器の移動 (Society During the Initial Stage of the Kofun Period and the Movement of Pottery), *Shirin* 史林 (The Journal of History) 97, no. 1 (2014): 7-35.

<sup>118</sup> Fujino Kazuyuki 藤野一之, "Sanagesan sueki kara mita kofun jidai no chiikikan kōryū" 猿投産須恵器からみた古墳時代の地域間交流 (Interregional Exchange of the Kofun Period Seen through Sue Ware Produced at Sanage), *Komazawa kōko*, no. 38 (2013): 55-71.

<sup>119</sup> Kimoto Mamoru 木許守, "Kofun jidai no Sueki ryūtsū ni tsuite no ichikōsatsu: Harima chiiki no jirei kentō kara" 古墳時代の須恵器流通についての一考察: 播磨地域の事例検討から (An Observation on the Circulation of Sue Ware in the Kofun Period: From an Examination of Examples in the Harima Region), in *Kashihara Kōkogaku Kenkyūjo ronshū*, vol. 16. 123-31.

<sup>120</sup> Nakatsuka Ryō 中塚良, "Koshiki Hajiki no jikken kōkogakuteki kenkyū: Tataki gihō ni yoru doki pēsuto no nensei ryūtaiteki zōkei katei" 古式土師器の実験考古学的研究: タタキ技法による土器ペーストの粘性流体的造形過程 (A Case Study of Experimental Archaeology on the Old Style of Haji Ware: The Formation Process of Paste as Viscose Fluid into a Pot by Padding Technique), in *Ritsumeikan Daigaku kōkogaku ronshū*, vol. 6. 241-52.

<sup>121</sup> Nakai Kazushi 中居和志, "Kofun shutsugenki ni okeru ukeguchijō kōen dokigun no dōtai" 古墳出現期における受口状口縁土器群の動態 (Transition of Socket-type-rimmed Pottery at the Beginning of the Kofun Period), in *Ritsumeikan Daigaku kōkogaku ronshū*, vol. 6. 219-30.

<sup>122</sup> Ha Seungcheol 河承哲, "Nihon shutsudo no yūgai daitsuki tottetsuki kotsubo kara mita Kannichi kōshō" 日本出土の有蓋台附把手附小壺からみた韓日交渉 (Exchanges between Korea and Japan in View of Handled Small Pots with Lids and Bases Recovered from Japan), trans. Che Yonju 崔榮柱, in *Ritsumeikan Daigaku kōkogaku ronshū*, vol. 6. 253-62.

<sup>123</sup> Nakano Saki 中野咲, "Nangō isekigun Kofun jidai chūki ni okeru kogata kame no shiyōhō" 南郷遺跡群古墳時代中期における小型甕の使用法 (Usage of Small Jars in the Middle Kofun Period at Some Sites of Nangou), in *Ritsumeikan Daigaku kōkogaku ronshū*, vol. 6. 309-20.

<sup>124</sup> Ueno Kōzō 植野浩三, "Shoki Sueki no teishikika to Nihonka: Kidai no shōchō o chūshin ni shite" 初期須恵器の定式化と日本化: 器台の消長を中心にして (The Formularization and Japanization of Early Sue Ware: Centering on the Rise and Fall of Jar Stands), in *Watakushi no kōkogaku*. 253-60.

<sup>125</sup> Nakamura Masaru 中村勝, "Tsudō Shiroyama kofun shutsudo no Sueki ni yosete: Chiisana dokihen ga kataru koto" 津堂城山古墳出土の須恵器によせて: 小さな土器片が語ること (A Study on the Sue Ware from the Tombs of Tsudō Shiroyama), *Kobunka dansō*, no. 71 (2014): 123-34.

Sue ware vessels with small clay bands circling the base of the neck,<sup>126</sup> and Mihara Shōgo's look at Sue recovered from tombs in the Wakasa and Etchizen regions (Fukui and part of Gifu prefectures).<sup>127</sup>

Hidaka Shin's monograph on the organization of *haniwa* production in the eastern provinces compiles previously published papers, and gives a perspective regarding the future development of *haniwa* research.<sup>128</sup> Hirose Satoru's look at the establishment and development of *haniwa* attempts to clarify problems inherent in *haniwa* chronological research for the Early to Middle Kofun periods based on detailed observations of the productive technology of cylindrical *haniwa*.<sup>129</sup> Contributions dealing with *haniwa* production groups include Inuki Tsutomu's look at the changes in form, the organization of artisans, and the area of distribution of the style of cylindrical *haniwa* characteristic of the Shimōsa region (parts of modern Chiba, Ibaraki, Saitama, and Tokyo prefectures),<sup>130</sup> Kawachi Kazuhiro's examination of *haniwa* production connected with the powerful Ki family which dominated the region of modern Wakayama prefecture in the Late Kofun period,<sup>131</sup> and Tanaka Satoko's examination of Late Kofun period systems of *haniwa* production and distribution through the case study of the Sugawara Higashi kiln site (Nara prefecture).<sup>132</sup> Other items of note include: Ugaki Tadamasa's observation on the chronology of ceremonial vessel stands and ceremonial vessel-stand-shaped *haniwa*;<sup>133</sup> Katō Ichirō's evaluation of *haniwa* from Konda Gobyōyama, designated as the mausoleum of Emperor Ōjin, from an examination of contemporaneous materials;<sup>134</sup> a contribution by Tsujikawa Tetsurō on the *haniwa* from the Shūyama

<sup>126</sup> Shimohara Yukihiko 下原幸裕, "Keikibu ni tottai o yūsuru Sueki tsubo/kame" 頸基部に突帯を有する須恵器壺・瓶 (Sue Ware Jars and Vases with Clay Bands at the Base of the Neck), in *Fukuoka Daigaku kōkogaku ronshū*, vol. 2. 183-94.

<sup>127</sup> Mihara Shōgo 三原翔梧, "Wakasa/Echizen chiiki ni okeru kofun shutsudo Sueki" 若狭・越前地域における古墳出土須恵器 (Sue Ware Recovered from Tombs in the Wakasa/Echizen Region), *Komazawa kōko*, no. 38 (2013): 33-53.

<sup>128</sup> Hidaka Shin 日高慎, *Tōgoku Kofun jidai haniwa seisan soshiki no kenkyū* 東国古墳時代埴輪生産組織の研究 (Research on Kofun Period *Haniwa* Productive Organization of the Eastern Provinces) (Yūzankaku, 2013).

<sup>129</sup> Hirose Satoru 廣瀬寛, "Seisaku gijutsu kara mita haniwa yōshiki no seiritsu to tenkai" 製作技術からみた埴輪様式の成立と展開 (Origin and Development of *Haniwa* Style in View of Its Production Technique), in *Ritsumeikan Daigaku kōkogaku ronshū*, vol. 6. 231-40.

<sup>130</sup> Inuki Tsutomu 犬木努, "Shimōsagata haniwa no fūkei: Keitai henka/kōjin hensei/bunpuiki" 下総型埴輪の風景: 形態変化・工人編制・分布域 (The Scenery of Shimofusa-type *Haniwa*), *Haniwa Kenkyūkaishi* 埴輪研究会誌 (*Haniwa-Archaeology*), no. 17 (2013): 1-37.

<sup>131</sup> Kawachi Kazuhiro 河内一浩, "Wakayama-ken no haniwa no chiiki shoku: Kofun jidai kōki ni okeru Ki uji no haniwa seisan" 和歌山県の埴輪の地域色: 古墳時代後期における紀氏の埴輪生産 (Color of *Haniwa* from Wakayama Prefecture), *Haniwa Kenkyūkaishi*, no. 17 (2013): 38-49.

<sup>132</sup> Tanaka Satoko 田中智子, "Kofun jidai kōki no haniwa seisan/kyōkyū taisei no jitsuzō o megutte: Nara bonchi Sugawara Higashigama o sozai toshite" 古墳時代後期の埴輪生産・供給体制の実像をめぐって: 奈良盆地菅原東窯を素材として (On the Real Image of Production and Distribution Systems in the Late Kofun Period: A Case Study on the Kiln at Sugawara-higashi), in *Ritsumeikan Daigaku kōkogaku ronshū*, vol. 6. 333-52.

<sup>133</sup> Ugaki Tadamasa 宇垣匡雅, "Tokushu kidai/tokushu kidaigata haniwa hennen ni kansuru ichikōsatsu" 特殊器台・特殊器台形埴輪編年に関する一考察 (Thoughts on the Chronology of *Tokushukidai* and *Tokushukidai*-shaped *Haniwa*), *Nihon kōkogaku*, no. 36 (2013): 1-14.

<sup>134</sup> Katō Ichirō 加藤一郎, "Konda Gobyōyama kofun heikōki no haniwa" 誉田御廟山古墳併行期の埴輪

No. 1 tomb of the Tanba region (parts of Kyoto, Hyōgo, and Osaka prefectures);<sup>135</sup> another item by the same author on *haniwa* from the Kensaizuka tomb in Ōmi (Shiga prefecture);<sup>136</sup> Takada Daisuke's look at *haniwa* from the Manaita Takayama tomb in Gyōda, and the Tennōyamazuka tomb in Kuki (both in Saitama prefecture);<sup>137</sup> Ōtani Tetsu's treatment of *haniwa*, including horse-shaped figurines, from the Menuma Tumulus in Sugito (Saitama prefecture);<sup>138</sup> and an examination by Hashimoto Hirofumi and colleagues of the first cylindrical *haniwa* recovered in Niigata prefecture, from the Botan'yama Suwa Jinja shrine.<sup>139</sup> In addition, Kinuhata Ayumu makes an analysis of the classification, chronology, and derivation of Kofun period ceramic coffins, of both Sue and Haji ware types, advancing basic research on these items.<sup>140</sup>

Ura Yōko's examination of the techniques of joining used in the manufacture of slope-sided wooden boxes discusses these items' derivation and uses.<sup>141</sup> Studies involving textile products include Mogi Masahiro's survey of examples of fabric recovered from tombs of the fourth through seventh centuries in the Hitachi region (Ibaraki prefecture),<sup>142</sup> and Tsunoyama Yukihiro's reconsideration of warp brocade.<sup>143</sup>

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(*Haniwa* [Terracotta Figurines] in the Parallel Period of Konda-Gobyoyama *Kofun* [Tumulus]), *Kodai*, no. 132 (2014): 39-61.

<sup>135</sup> Tsujikawa Tetsurō 辻川哲朗, "Tanba Shūzan 1 gōfun shutsudo haniwa ni tsuite" 丹波・周山1号墳出土埴輪について (The Research of *Haniwa* Unearthed from Shuzan No.1 Tumulus in Tamba Area), *Dōshisha Daigaku Rekishi Shiryōkan kanpō* 同志社大学歴史資料館館報 (Doshisha University Historical Museum Report), no. 16 (2013): 1-20.

<sup>136</sup> Tsujikawa Tetsurō, "Ōmi Kensaizuka kofun shutsudo haniwa ni tsuite" 近江・ケンサイ塚古墳出土埴輪について (*Haniwa* from the Kensaizuka Tumulus in Oumi Province), *Haniwa Kenkyūkaishi*, no. 17 (2013): 69-86.

<sup>137</sup> Takada Daisuke 高田大輔, "Gyōda-shi Manaita Takayama kofun to Kuki-shi Tennōyamazuka kofun no haniwa" 行田市真名板高山古墳と久喜市天王山塚古墳の埴輪 (*Haniwa* from the Manaitatakayama Tumulus in Gyouda City and *Haniwa* from the Tennōyamazuka Tumulus in Kuki City), *Haniwa Kenkyūkaishi*, no. 17 (2013): 87-92.

<sup>138</sup> Ōtani Tetsu 大谷徹, "Sugito-machi Menuma kofungun shutsudo no haniwa/sueki ni tsuite: 'Shimōsagata' haniwa ni tomonau umagata haniwa no kentō" 杉戸町目沼古墳群出土の埴輪・須恵器について: 「下総型埴輪」に伴う馬形埴輪の検討 (*Haniwa* and Sueki from the Menuma Tumulus in Sugito City, Saitama Prefecture), *Haniwa Kenkyūkaishi*, no. 17 (2013): 93-109.

<sup>139</sup> Hashimoto Hirofumi 橋本博文, Kobayashi Takayuki 小林隆幸 and Okuda Hisashi 奥田尚, "Niigata-kennai shohakken no entō haniwa: Niigata-shi Higashiku Botan'yama Suwa Jinja saishū no haniwahan o megutte" 新潟県内初発見の円筒埴輪: 新潟市東区牡丹山(ぼたんやま)諏訪神社採集の埴輪片をめぐって (The Cylindrical *Haniwa* Figure Discovered for the First Time in Niigata Prefecture: About the Fragments of the *Haniwa* Figure Collected in the Precincts of Suwa-jinja Shrine, Botan-yama, Higashi-ku, Niigata-shi), *Jinbun kagaku kenkyū* 人文科学研究 (Studies in Humanities), no. 134 (2014): 105-32.

<sup>140</sup> Kinuhata Ayumu 絹島歩, "Kofun jidai kōki kara shūmatsuki ni okeru tōkan no bunrui/hennen to keitō: 'Hajikei' tōkan to 'Suekei' tōkan" 古墳時代後期から終末期における陶棺の分類・編年と系統: 「土師系陶棺」と「須恵系陶棺」 (Classification, Chronology, and Derivation of Ceramic Coffins of the Late to Final Kofun Periods: "Haji-type" and "Sue-type" Ceramic Coffins), *Kodaigaku kenkyū*, no. 198 (2013): 1-24.

<sup>141</sup> Ura Yōko 浦蓉子, "Ketsugō gijutsu kara mita shihō korobi mokuseihin" 結合技術からみた四方転び木製品 (Wooden Tools with Four Pieces Sloping to Four Directions in View of Their Combination Techniques), in *Ritsumeikan Daigaku kōkogaku ronshū*, vol. 6. 171-82.

<sup>142</sup> Mogi Masahiro 茂木雅博, "Hitachi hakken no Kofun jidai sen'i ni tsuite" 常陸発見の古墳時代繊維について (On Kofun Period Textile Discovered from Hitachi), in *Kashihara Kōkogaku Kenkyūjo ronshū*, vol. 16. 87-102.

<sup>143</sup> Tsunoyama Yukihiro 角山幸洋, "Tatenishiki saikō" 経錦再考 (A Reconsideration of *Tatenishiki* [Warp

#### 4. Economic production, livelihood, lifeways

Furukawa Takumi's contribution on the system of metalworking production in the Middle and Late Kofun periods reviews the history of research and gives an overview of this topic.<sup>144</sup> An article by Mizoguchi Yūki looks at ancient texts, including the *Nihon shoki*,<sup>145</sup> *Shinsen shōjiroku*,<sup>146</sup> and *Kujiki*,<sup>147</sup> to analyze the distribution of noble families, and argues the possibility that the Suemura kilns were managed by a number of chiefly strata.<sup>148</sup> Other items of note include Yagi Hiroaki's consideration of the characteristics and distribution of salt-making pottery in Ōmi,<sup>149</sup> and Yamanaka Yukiko's suggestion that horse breeding was carried out in the Ise region through an examination of the Ōsato Nishioki site in Tsu (Mie prefecture).<sup>150</sup>

The sixth volume of the series *Kofun jidai no kōkogaku* (Archaeology of the Kofun Period) is an anthology of articles focusing on society and daily life.<sup>151</sup> A consideration by Kwon Oh-Young of the settlement in Kinai of immigrants from Baekje and its significance, based on an examination of dwelling structure and cooking styles, argues the need for comprehensive analysis of the various elements related to residence and cuisine.<sup>152</sup> Other items of note include Nakajima Minao's look at changes in settlement in the southern Otokuni region (Kyoto prefecture).<sup>153</sup>

#### 5. Religious beliefs, ritual

In an examination of the establishment and spread of rituals at tombs involving pottery at the start of the Kofun period, Tanaka Motohiro points out differences in the diffusion of this complex with regard to region and tomb size.<sup>154</sup> Tanaka Kiyomi's

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Brocade]), in *Kashihara Kōkogaku Kenkyūjo ronshū*, vol. 16. 103-10.

<sup>144</sup> Furukawa Takumi 古川匠, "Kofun jidai chū/kōki no kinkōhin seisan taisei ni tsuite no ichishiron" 古墳時代中・後期の金工品生産体制についての一試論 (An Essay on the System of Metalworking Production in the Middle and the Late Kofun Periods), in *Ritsumeikan Daigaku kōkogaku ronshū*, vol. 6. 171-82.

<sup>145</sup> 日本書紀 (an official chronicle completed in 720)

<sup>146</sup> 新撰姓氏録 (a ninth-tenth century compilation of noble family genealogies)

<sup>147</sup> 旧事紀 (a historical text now thought to date from the ninth century or later)

<sup>148</sup> Mizoguchi Yūki 溝口優樹, "Shizoku bunpu kara mita shoki Suemura koyōsekigun" 氏族分布からみた初期陶器古窯跡群 (The Initial Phase of Old Kiln Site Groups at Suemura Seen from the Distribution of Leading Families), *Nihon rekishi* 日本歴史 (The Nippon-rekishi), no. 784 (2013): 24-40.

<sup>149</sup> Yagi Hiroaki 八木宏明, "Ōmi ni okeru seien doki no ryūtsū to sono yōsō" 近江における製塩土器の流通とその様相 (The aspect and distribution of the salt - making Pottery in Oumi), *Kobunka dansō*, no. 70 (2013): 49-72.

<sup>150</sup> Yamanaka Yukiko 山中由紀子, "Ise chiiki ni okeru bahitsu seisan no kanōsei: Ise-shi Ōsato Nishioki iseki o daizai to shite" 伊勢地域における馬匹生産の可能性: 津市大里西沖遺跡を題材として (Possibility of Horse Farming in Ise region: With a Case of Ōsato-Nishioki Site in Tsu City), in *Ritsumeikan Daigaku kōkogaku ronshū*, vol. 6. 299-308.

<sup>151</sup> Ichinose Kazuo, Fukunaga Shin'ya, and Hōjō Yoshitaka, eds., *Hitobito no kurashi to shakai* 人々の暮らしと社会 (Society and Daily Life of the People), vol. 6 of *Kofun jidai no kōkogaku* (Douseisha, 2013).

<sup>152</sup> Kwon Oh-Young 權五榮, "Jūkyō kōzō to suiiji bunka kara mita Baekjekei ijūmin no Kinai chiiki e no teichaku to sono imi" 住居構造と炊事文化からみた百濟系移住民の畿内地域への定着とその意味 (The Establishment of Baekje Immigrants in the Kinai Region Seen from Dwelling Structure and Culinary Culture and Its Meaning), trans. Ban Yasushi, *Kodaigaku kenkyū*, no. 197 (2013): 15-36.

<sup>153</sup> Nakajima Minao 中島皆夫, "Otokuni nanbu chiiki ni okeru shūroku no dōkō" 乙訓南部地域における集落の動向 (The Transition of Settlements in Southern Otokuni Region), in *Ritsumeikan Daigaku kōkogaku ronshū*, vol. 6. 353-64.

<sup>154</sup> Tanaka Motohiro 田中元浩, "Kofun shutsugenki ni okeru funbo doki saishi no seiritsu to hakyū" 古

investigation of clay supports for vessels placed in a fire, in a distinctive conical shape resembling *eboshi* (court headgear), takes these items as cooking utensils closely linked with use in rituals of the earliest Yamato polity.<sup>155</sup> A special collection in the journal *Kodai bunka* (Cultura Antiqua) on ritual transitions from the Kofun to ritsuryō periods includes contributions from five researchers.<sup>156</sup> Sasō Mamoru's look at the derivation and establishment of ancient ritual investigates changes in offerings and ritual paraphernalia, and points out that old traditions stemming from the fifth century on persisted into the ritsuryō period.<sup>157</sup> Hozumi Hiromasa's contribution on changes from Kofun period ritual features to those of Shinto shrines notes the organic relationship between large-scale buildings and water sources in Kofun period rites focused on springs, and points out continuity in this regard with the formation of Shinto shrines in the ritsuryō period.<sup>158</sup>

## Conclusion

This was a year marked by multiple examples of the results of basic examinations in which comprehensive views were accurately grasped and presented through the re-investigation of tombs previously excavated, and reexaminations of older recovered artifacts. Also, beginning with the comprehensive treatments introduced above by Fukunaga, Hishida, and Hirose,<sup>159</sup> there were many outstanding contributions that recognized the importance of going beyond the analysis of individual archaeological topics to seek understandings of Kofun period society as a whole. In his 1971 monograph *Nihon no kodai kokka* (The Ancient Japanese State), Ishimoda Shō asserted early on that “We need to build our theory of the ancient state not through the easy path of ‘applying’ [Western] theories and concepts, but from the facts of our nation's own history”;<sup>160</sup> through the continual accumulation of basic examinations and the deepening of awareness about research issues, the stage for conducting such research is gradually opening up. Also, many books were published presenting the Kofun period to a general audience in readily understandable fashion. These provide accessible explanations of the latest results,

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墳出現期における墳墓土器祭祀の成立と波及 (Origin and Diffusion of Tomb Rituals Equipped with Pottery at the Beginning of the Kofun Period), in *Ritsumeikan Daigaku kōkogaku ronshū*, vol. 6. 203-17.

<sup>155</sup> Tanaka Kiyomi 田中清美, “Eboshigata dosei shikyaku no kentō” 烏帽子形土製支脚の検討 (An Investigation of Clay Supports in the Shape of *Eboshi* [Headgear]), in *Watakushi no kōkogaku*. 213-26.

<sup>156</sup> “Kofun jidai kara ritsuryō jidai e no saishi no henshen (jō)” 古墳時代から律令時代への祭祀の変遷(上) (The Rituals in Various Districts from the Kofun Period to the Ritsuryō Period [1]), a collection of five articles plus an introduction in *Kodai bunka*, no. 594 (2013): 351-416.

<sup>157</sup> Sasō Mamoru 笹生衛, “Kodai saishi no keisei to keifu: Kofun jidai kara ritsuryō jidai no saigu to saishiki” 古代祭祀の形成と系譜: 古墳時代から律令時代の祭具と祭式 (The Changes from Ritual Artifacts of the Kofun Period to Ritual Objects under the Ritsuryō System), *Kodai bunka*, no. 594 (2013): 356-74.

<sup>158</sup> Hozumi Hiromasa 穂積裕昌, “Kofun jidai saishi ikō kara jinja ikō e no henshen” 古墳時代祭祀遺構から神社遺構への変遷 (The Changes from Ritual Features of the Kofun Period to Shinto Shrine Features), *Kodai bunka*, no. 594 (2013): 375-84.

<sup>159</sup> See above for bibliographic data on these treatments by Fukunaga (note 5), Hishida (note 6), and Hirose (note 8).

<sup>160</sup> Ishimoda Shō 石母田正, *Nihon no kodai kokka* 日本の古代国家 (The Ancient Japanese State) (Iwanami Shoten, 1971). p. iv.

and reveal the high level of their editors' and authors' concerns for popular awareness. In closing, I beg forgiveness regarding the many research articles and reports that could not be included in this treatment.