

Kofun Period: Research Trends 2009¹

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Introduction

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

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

1. General treatments

Shiraishi's *Kōkōgaku kara mita Wakoku* (The Land of Wa Seen from Archaeology) is a compilation of articles, from among those by the author from 2003, relating to subjects such as the role played by women in the early monarchy, the process of

¹ [*Trends in Japanese Archaeological Research, 2009*, is a partial translation of “Nihon kōkōgaku kenkyū no dōkō” 日本考古学研究の動向, in *Nihon kōkōgaku nenpō 62 (2009 nendoban)* 日本考古学年報 62(2009年度版) [Archaeologia Japonica 62 (2009 Fiscal Year Issue)] (Nihon Kōkōgaku Kyōkai, 2011), pp. 1-57. This essay appears on pp. 29-36, 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 Kōkōgaku Kyōkai 日本考古学協会) online in 2012. To streamline the text, characters for Japanese names and terms, and bibliographic information for citations have been placed in footnotes. When an English translation of the name of an organization or publication (or symposium, etc.) is supplied by the party responsible, this is used with minimum changes in capitalization etc. to conform to the style followed by *Trends in Japanese Archaeological Research*. Romanized names of individuals are given with the surname followed by the personal name.]

² 藤田和尊

³ 白石太一郎

⁴ 今尾文昭

change in the Yamato⁵ monarchy, the role of immigrant culture, and the formative process of the ancient state visible in the transition which ended tomb construction, comprising a great work of 557 pages that cuts through the entire length of the Kofun period.⁶ It will likely become one of the basic reference works for Kofun period research.

Kawamura Yoshimitsu's *Wa no gyokki* (Jeweled Articles of Wa) takes into its purview precious stone items from the Jōmon period on, treating on a grand scale the relationship across the archipelago between areas of production and loci of consumption (such as tombs), against a backdrop of theory on the state. Particularly novel is the view that the "jeweled articles of Wa," which emerged under Kofun period political authority but are found in the ritsuryō era only in Final period tombs of the northern Tōhoku region, point to an attempt at partitioning Yamato by dressing up the ancient indigenous customs of Wa as barbaric, a self-conscious expulsion from Yamato territory of those customs as symbolic of an uncivilized condition.⁷

Seike Akira's *Kofun jidai no maisō genri to shinzoku kōzō* (Mortuary Principles and the Kinship System in the Kofun Period) points out, based on human skeletal materials recovered from tombs, that a discrepancy in items included as burial goods emerged from a gender difference.⁸ Whereas succession to social position was bilateral in the Early period, when there was no gender difference regarding who conducted ritual, from the Middle Kofun and especially the latter part of that period on, there was a shift to patrilineal inheritance even among lower social strata because military matters were given greater consideration, a conclusion having persuasive power.

Kunugi Kunio's discourse on the standardization of mound form, drawing theoretical support from the rectangular grid reference system held to have been created by the Later Han dynasty figure Zhang Heng,⁹ has become the monograph *Hōkakuhō no torai to fukugōkei kofun no shutsugen* (Introduction of the Coordinate System and the Appearance of Compound Form Mounds).¹⁰ While there may be disagreement regarding problems such as the unit of measurement used,¹¹ how

⁵ 大和

⁶ Shiraishi Taichirō, *Kōkōgaku kara mita Wakoku* 考古学からみた倭国 (The Land of Wa Seen from Archaeology) (Aoki Shoten, 2009).

⁷ Kawamura Yoshimitsu 河村好光, *Wa no gyokki: Tamatsukuri to Wakoku no jidai* 倭の玉器: 玉つくりと倭国の時代 (Jeweled Articles of Wa: Jewel Making in the Age of the Land of Wa) (Aoki Shoten, 2010).

⁸ Seike Akira 清家章, *Kofun jidai no maisō genri to shinzoku kōzō* 古墳時代の埋葬原理と親族構造 (Mortuary Principles and the Kinship System in the Kofun Period) (Ōsaka Daigaku Gakujutsu Shuppankai, 2010).

⁹ 張衡

¹⁰ Kunugi Kunio 櫛國男, *Hōkakuhō no torai to fukugōkei kofun no shutsugen: Kofun jidai no seiritsu to wa* 方格法の渡来と複合形古墳の出現: 古墳時代の成立とは (Introduction of the Coordinate System and the Appearance of Compound Form Mounds: The Establishment of the Kofun Period) (Tsukiji Shokan, 2009).

¹¹ [Translator's note: The unit itself, *shaku* 尺, is not at issue, but since its length varied over time not only in its locus of origin, China, but in other parts of East Asia where it was utilized, there is considerable debate over its actual length as used at different archaeological and historic periods in Japan.]

positions were laid out within a particular tomb group, and based on such considerations how different dates of construction are recognized, as a treatise on standardized horizontal plans of keyhole tombs based on current survey maps, this represents a definite point of achievement. In what has become his posthumous work, Imai Gyō's *Tennōryō no kaimei* (Clarifying the Imperial Tombs)¹² is imbued with the desire to spread widely knowledge of the significance and actual state of imperial tombs, from an author who for many years called for the preservation of and public access to these sites, as a member of the National Council for the Preservation of Cultural Properties.¹³ Additionally, as a unique effort there is Itō Akio's *Chisekizu de saguru kofun no sugata* (Mound Forms Searched in Land Register Maps).¹⁴ The assertion of Yasumoto Biten's monograph, regarding samples for radiocarbon dating, that materials should be used for which there is no need to worry about the old wood effect or other phenomena giving older readings, is appropriate.¹⁵ Meanwhile, as there are striking disparities between dates yielded by some of these materials with others, like those obtained from peach pits for which there is no reason to suspect distortion towards older readings,¹⁶ the pros and cons of applications of radiocarbon dating are being questioned anew.

Also, Matsumoto Takehiko's article on the significance of mounded tombs examines Inoue Shōichi's¹⁷ opinion that the Kofun period might be regarded as belonging to Japan's "Middle Ages," and declares that the inevitability of thinking the ancient state was the first state for all regions of the country should be reexamined.¹⁸ The journal *Shirin's* Volume 93, Number 1, had a special collection on war, with a contribution by Sakaguchi Hideki on research trends in that topic for Japanese archaeology.¹⁹

¹² Imai Gyō 今井堯, *Tennōryō no kaimei: Tozasareta "ryōbo" kofun* 天皇陵の解明: 閉ざされた「陵墓」古墳 (Clarifying the Imperial Tombs: The Tombs Shut Off as "Imperial Graves") (Shinsensha, 2009).

¹³ Bunkazai Hozon Zenkoku Kyōgikai 文化財保存全国協議会

¹⁴ Itō Akio 伊藤秋男, *Chisekizu de saguru kofun no sugata: Tsuka/kofun dēta ichiran (Owarihen)* 地籍図で探る古墳の姿: 塚・古墳データ一覧 (尾張編) (Mound Forms Searched in Land Register Maps: Catalog of Mound/Tomb Data [Owari Region]) (Nagoya: Ningensha, 2010).

¹⁵ Yasumoto Biten 安本美典, "Yamataikoku = Kinaietsu" "Hashihaka = Himiko no haka setsu" no *kyomō o tsuku!* 「邪馬台国=畿内説」「箸墓=卑弥呼の墓説」の虚妄を衝く! (Burst the Delusional Theories of Kinai as Yamatai, Hashihaka as Himiko's Tomb!) (Takarajimasha, 2009).

¹⁶ [Translator's note: Yasumoto's monograph gives counterarguments to a research report (Harunari Hideji 春成秀爾 et al., "Kofun shutsugen no tanso 14 nendai" 古墳出現の炭素 14 年代 [Radiocarbon Date for the Appearance of *Kofun*], presentation at the Nihon Kōkōgaku Kyōkai 2009 Nendo Sōkai 日本考古学協会 2009 年度総会 [Japanese Archaeological Association 2009 General Meeting] [Waseda University, May 31, 2009]) which claimed a range of 240-260 CE for Furu 布留 0 pottery recovered from the moat of the Hashihaka 箸墓 tomb in Nara, based on radiocarbon dating of soot adhering to the vessel surface. Yasumoto points to a discrepancy of approximately 100 years between these dates and several for peach pits recovered at the same tomb, a material not subject to radiocarbon dating distortions such as the old wood effect, which many regard as a drawback of surface soot from pottery.]

¹⁷ 井上章一

¹⁸ Matsugi Takehiko 松木武彦, "Kofun ga shimesu koto no kōkōgaku: Kankyō/ninchi/bunka dentatsu" 古墳がしめすコトの考古学: 環境・認知・文化伝達 (The Archaeology of What Mounded Tombs Indicate: Environment, Cognition, Cultural Transmission), *Kikan Tōhokugaku 季刊東北学* (Tōhoku Studies Quarterly), no. 22 (2010): 82-92.

¹⁹ Sakaguchi Hideki 阪口英毅, "Nihon kōkōgaku ni okeru 'sensō' kenkyū no dōkō" 日本考古学における

As anthologies with many contributions related to the Kofun period, there are among others *Kōkogaku to chiiki bunka* (Archaeology and Regional Culture),²⁰ *Kōkogaku no shiten* (The Archaeological Perspective),²¹ *Hikaku kōkogaku no shinchihei* (New Horizons in Comparative Archaeology) edited by Kikuchi Tetsuo,²² and *Senshigaku/ kōkogaku ronkyū* (Discussions in Prehistory and Archaeology).²³ Among these contributions, Mizuno Toshinori's "Higashi Ajia ni okeru 'zenpōkōenfun taisei'" (The "Keyhole Tomb Order" in East Asia) stresses that in the first half of the Early Kofun period in Yamato there was no order in the expression of mound form.²⁴

2. Tombs

Start of the Kofun period; Early Kofun

As for excavations, the reinvestigation of the Sakurai Chausuyama²⁵ tomb by the Archaeological Institute of Kashihara²⁶ deserves special mention. Noteworthy aspects are the placement, along the base of the rectangular platform on top of the mound, of pillars roughly 30 cm in diameter, each touching its neighbors and with the total number regarded as about 150, plus the new confirmation of at least 81 bronze mirrors being included as grave goods, beginning with a triangular-rimmed deity-and-beast mirror bearing a maker's inscription with the date 240 CE,²⁷ although the mirror's original position is unclear.

After nearly half a century having elapsed since its investigation by Tenri University and the Tenri University Sankōkan Museum,²⁸ a long-awaited report on

「戦争」研究の動向 (The Trend of the Study of "War" in Japanese Archaeology), *Shirin* 史林 (The Journal of History) 93, no. 1 (2010): 197-208.

²⁰ Ichiyama Tsukasa Kanreki Kinen Ronshū Kankōkai 一山典選曆記念論集刊行会, ed., *Kōkogaku to chiiki bunka: Ichiyama Tsukasa kanreki kinen ronshū* 考古学と地域文化: 一山典選曆記念論集 (Archaeology and Regional Culture: Ichiyama Tsukasa's 60th Birthday Commemorative Anthology) (Tokushima, 2009).

²¹ This is a two-volume work, sharing the series title *Kōkogaku no shiten: Makabe Yoshiko sensei kiju kinen ronbunshū* 考古学の視点: 間壁葎子先生喜寿記念論文集 (The Archaeological Perspective: Professor Makabe Yoshiko's Seventy-seventh Birthday Commemorative Anthology). The two volumes are Makabe Yoshiko Sensei Kiju Kinen Ronbunshū Kankōkai 間壁葎子先生喜寿記念論文集刊行会 (Committee for Publication of a Commemorative Anthology for Professor Makabe Yoshiko's Seventy-seventh Birthday), ed., *Hyōgo hasshin no kōkogaku* 兵庫発信の考古学 (Archaeology from Hyōgo Prefecture) (Katō, Hyōgo prefecture, 2009), and Makabe Yoshiko, *Seikatsu ishiki no kōkogaku* 生活意識の考古学 (The Archaeology of Consciousness about Livelihood) (Okayama, 2009).

²² Kikuchi Tetsuo 菊池徹夫, ed., *Hikaku kōkogaku no shinchihei* 比較考古学の新天地 (New Horizons in Comparative Archaeology) (Douseisha, 2010).

²³ Tatsuta Kōkokai 龍田考古会 (Tatsuta Antiquities Society), ed., *Senshigaku/kōkogaku ronkyū: Kōmoto Masayuki sensei tainin kinen* 先史学・考古学論究: 甲元眞之先生退任記念 (Discussions in Prehistory and Archaeology: Commemorating Professor Kōmoto Masayuki's Retirement) (Kumamoto Daigaku, 2010).

²⁴ Mizuno Toshinori 水野敏典, "Higashi Ajia ni okeru 'zenpōkōenfun taisei'" 東アジアにおける「前方後円墳体制」(The "Keyhole Tomb Order" in East Asia), in Kikuchi, *Hikaku kōkogaku*. 403-12.

²⁵ 桜井茶臼山 (Nara prefecture)

²⁶ Kashihara Kōkogaku Kenkyūjo 橿原考古学研究所

²⁷ The text of the inscription is 正始元年陳是作銘 (Ch. *Zhengshi yuannian Chen shi zuo ming*)

²⁸ Tenri Sankōkan 天理参考館

the Tōdaijiyama tomb (Nara prefecture) has been published.²⁹ In the future this will likely become a basic reference work for tombs of the latter half of the Early Kofun period and their grave goods. Sixteen research papers related to the tomb are included.

The Habikino Municipal Board of Education's report on the Niwatorizuka tomb (Osaka prefecture) is an excavation report for a square keyhole tomb of the Early Kofun period which preceded the formation of the Furuichi³⁰ tomb group in that area.³¹ Noteworthy are the plentiful artifacts such as a triangular-rimmed deity-and-beast mirror, cylindrical bronze objects, and armor gauntlets, recovered from the clay casing surrounding the coffin as the main burial facility. The volume on the Tamateyama No. 1 tomb (Osaka prefecture) by the Department of History, Osaka City University, consists of the results of excavation funded by a MEXT Grant-in-Aid for Scientific Research, plus articles of related research.³² Kishimoto Naofumi's contribution, on the tomb's relation with the Yamato monarchy,³³ is included among the seven research articles.

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

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

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

³⁰ 古市 (Osaka prefecture)

³¹ Habikino-shi Kyōiku Iinkai 羽曳野市教育委員会 (Habikino Municipal Board of Education), ed., *Niwatorizuka kofun hakkutsu chōsa hōkokusho: Habikino shinai no zenki kofun no chōsa* 庭鳥塚古墳発掘調査報告書: 羽曳野市内の前期古墳の調査 (Niwatori Tomb Excavation Report: Investigation of an Early Kofun within the City of Habikino) (Habikino, Osaka prefecture, 2010).

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

³³ Kishimoto Naofumi 岸本直文, "Tamateyama 1 gōfun to Wa ōken" 玉手山1号墳と倭王権 (Tamateyama No. 1 Tomb and the Wa Monarchy), in Ōsaka Shiritsu Daigaku, *Tamateyama 1 gōfun*. 221-54.

³⁴ Imao Fumiaki, *Kofun bunka no seiritsu to shakai: Kodai Nihon no ryōbo to kofun*, 1 古墳文化の成立と社会: 古代日本の陵墓と古墳 1 (The Emergence of Kofun Period Culture and Society: Ancient Japan's Imperial Mausolea and Tombs, 1) (Aoki Shoten, 2009).

³⁵ Yamamoto Saburō 山本三郎, "Yayoi funkyūbo kara Kofun jidai no kaishi e: Sanuki Ametakiyama Oku funbogun no saikentō o tsūjite" 弥生墳丘墓から古墳時代の開始へ: 讃岐・雨滝山奥墳墓群の再検討を通じて (From Yayoi Mound Burials to the Start of the Kofun Period: Through a Reexamination of the Sanuki Ametakiyama Oku Mound Burial Group), in *Hyōgo hasshin no kōkogaku*. 515-38.

resulting from political relations.³⁶ Additional items of note include Hidai Katsuhito's contribution on two trends at the start of the Kofun period in the Tōhoku region,³⁷ and Mitsumoto Jun's paper on the placement of grave goods in Tokushima.³⁸

Middle Kofun

A volume of research on the Kumobe Kurumazuka tomb (Hyōgo prefecture) has been published.³⁹ It is a happy development that we can now share the basic data for the grave goods, from the period when the technique of riveting was being introduced, for this large-scale keyhole tomb boasting facilities that are exceptional outside the Kinai⁴⁰ region, being accompanied by subsidiary mounds and having a composite chest-shaped sarcophagus in a vertical stone chamber. The volume includes nine research papers, such as Nakamura Hiroshi's contribution reconstructing the conditions of the burial facility at the time of discovery,⁴¹ and Sakaguchi Hideki's article on the armor.⁴²

The site report on the Ide Futagoyama tomb (Gunma prefecture) follows that of the Hachimanzuka⁴³ tomb, as a report on the investigation and preparation as a historic site of one member of the Hodota tomb group.⁴⁴ Five research articles are included, such as Sawada Mutsuyo's examination of recovered fabrics,⁴⁵ and Wakasa Tōru's consideration of the tomb's historic significance.⁴⁶

³⁶ Okuda Hisashi 奥田尚, "Mesuriyama kofun no tenjō ishi to Chōkakuji no daiseikkanbutsu no sekizai" メスリ山古墳の天井石と長岳寺の大石棺仏の石材 (The Stone Material of the Mesuriyama Tomb Ceiling Stones and the Buddha Sculpted on Stone at Chōkakuji Temple), *Kodaigaku kenkyū* 古代学研究 (Research in Ancient Studies), no. 185 (2010): 53-56.

³⁷ Hidai Katsuhito 比田井克仁, "Tōhoku ni okeru kofun shutsugenki no futatsu no nagare" 東北における古墳出現期の二つの流れ (Two Trends in the Tōhoku Region circa the Emergence of Keyhole Tombs), in Kikuchi, *Hikaku kōkogaku*. 393-402.

³⁸ Mitsumoto Jun 光本順, "Tokushima chiiki ni okeru zenki kofun no fukusōhin haichi" 徳島地域における前期古墳の副葬品配置 (Placement of Grave Goods in Early Kofun Tombs of the Tokushima Region), in *Kōkogaku to chiiki bunka*. 447-54.

³⁹ Hyōgo Kenritsu Kōko Hakubutsukan 兵庫県立考古博物館 (Hyogo Prefectural Museum of Archaeology), ed., *Kumobe Kurumazuka kofun no kenkyū* 雲部車塚古墳の研究 (Research on the Kumobe Kurumazuka Tomb), *Hyōgo Kenritsu Kōko Hakubutsukan kenkyū kiyō* 兵庫県立考古博物館研究紀要 (Research Bulletin of the Hyogo Prefectural Museum of Archaeology) 3 (2010).

⁴⁰ 畿内

⁴¹ Nakamura Hiroshi 中村弘, "Sekaku/sekkan no shutsudo jōkyō no fukugen" 石槨・石棺と出土状況の復元 (Reconstruction of the Condition at Discovery of the Stone Compartment/Coffin), in Hyōgo Kōko Hakubutsukan, *Kumobe Kurumazuka kofun*. 103-14.

⁴² Sakaguchi Hideki, "Kumobe Kurumazuka kofun fukusō katchū no kōsei to tokushoku" 雲部車塚古墳副葬甲冑の構成と特色 (Composition and Characteristics of Armor among the Kumobe Kurumazuka Grave Goods), in Hyōgo Kōko Hakubutsukan, *Kumobe Kurumazuka kofun*. 139-44.

⁴³ 八幡塚 (Gunma prefecture)

⁴⁴ Takasaki-shi Kyōiku Inkai 高崎市教育委員会 (Takasaki Municipal Board of Education), *Shiseki Hodota kofungun Ide Futagoyama kofun: Shiseki seibi jigyō hōkokusho* 史跡保渡田古墳群井出二子山古墳: 史跡整備事業報告書 (Historic Site Ide Futagoyama Tomb, Hodota Tomb Group: Historic Site Preparation Project Report) (Takasaki-shi, 2009).

⁴⁵ Sawada Mutsuyo 沢田むつ代, "Ide Futagoyama kofun shutsudo no orimono" 井出二子山古墳出土の織物 (Fabrics Recovered from the Ide Futagoyama Tomb), in Takasaki-shi, *Ide Futagoyama kofun*, vol. 2, *Ibutsu/bunseki/kōsatsuhen* 遺物・分析・考察編 (Artifacts, Analysis, Considerations). 205-17.

⁴⁶ Wakasa Tōru 若狭徹, "Ide Futagoyama kofun no rekishiteki igi" 井出二子山古墳の歴史的意義

Simultaneous investigations were conducted at the Mozu Gobyōyama (Osaka prefecture) tomb by the Mausolea and Tombs Research Section of the Imperial Household Agency (IHA) and the Sakai Municipal Board of Education, and a report has been made.⁴⁷ Reassembly of *haniwa*⁴⁸ was done with both sides handing over sherds, 61 from the IHA and 13 from the city of Sakai. This may become a model case for investigations of imperial tombs. Also, in the midst of plans aiming for the Mozu and Furuichi tomb groups (Osaka prefecture) being listed as World Heritage, the Sakai City Museum held an exhibit focusing on the tomb attributed to Emperor Nintoku as seen from these two groups, and featuring exhibits with explanations not only of each tomb in both groups, but for others from the surrounding area as well.⁴⁹ The exhibit catalog makes liberal use of color photographs, and serves as a helpful resource.

Kishimoto Kazuhiro's article on the classification of and changes in chest-shaped sarcophagi made with Ryūzan stone from Harima (Hyōgo prefecture),⁵⁰ and Ishibashi Hiroshi's reexamination of chest-shaped sarcophagi,⁵¹ both construct chronologies for each type of lid, but Kishimoto's article demonstrates points of comparison and difference with sarcophagi made of material other than Ryūzan stone as well. By relying greatly on recent *haniwa* research, Ishibashi's contribution discerns considerable overlap in time between Types I and II.

Terasawa Tomoko's examination of tomb clusters around the time of Yūryaku's reign classifies various retainers beginning with the Ōtomo clan into direct relatives, collateral relatives, and non-related subordinates, based on an analysis of the contents of grave goods and presence or absence of *haniwa* placements for each tomb cluster.⁵² Fujita Kazutaka notes that the palaces in Yamato during the Kawachi Court period are in the southern part of the Nara basin, where small- and mid-scale

(Historical Significance of the Ide Futagoyama Tomb), in Takasaki-shi, *Ide Futagoyama kofun*, vol. 2, *Ibutsu/bunseki/kōsatsuhen*. 279-92.

⁴⁷ Ryōbo Chōsa Shitsu 陵墓調査室 (Mausolea and Tombs Research Section), “Mozu ryōbo sankōchi: Funkyū suso gogan sono ta seibi kōji ni tomonau jizen chōsa” 百舌鳥陵墓参考地: 墳丘裾護岸その他整備工事に伴う事前調査 (Mozu Undecided Imperial Tomb: Investigation Prior to Shore Edging Repair and other Maintenance Work), *Shoryōbu kiyō [Ryōbo hen]* 書陵部紀要[陵墓篇] (Bulletin [the Mausolea and Tombs]: Study on the Japanese Culture in Relation to the Imperial Family and Court), no. 61 (2009): 36-88.

⁴⁸ 埴輪

⁴⁹ “Nintokuryō kofun chikuzō: Mozu/Furuichi no kofungun kara saguru” 仁徳陵古墳築造: 百舌鳥・古市の古墳群からさぐる (Construction of Nintoku's Mausoleum: Searching from the Mozu and Furuichi Tomb Groups) (Sakai-shi Hakubutsukan 堺市博物館 [Sakai City Museum], 9 September – 8 November 2009).

⁵⁰ Kishimoto Kazuhiro 岸本一宏, “Harima Ryūzansekisei nagamochigata sekkkan no bunrui to henshen” 播磨竜山石製長持形石棺の分類と変遷 (Classification and Chronological Change of Chest-shaped Sarcophagi Made of Harima Ryūzan Stone), in *Hyōgo hasshin no kōkogaku*. 111-34.

⁵¹ Ishibashi Hiroshi 石橋宏, “Nagamochigata sekkkan saikō” 長持形石棺再考 (A Reconsideration of Chest-shaped Sarcophagi), *Kokugakuin Daigaku Gakujutsu Shiryōkan Kōkogaku Shiryōkan kiyō* 國學院大學学術資料館考古学資料館紀要 (Memoir of the Museum of Archaeology, Kokugakuin University), no. 26 (2010): 123-44.

⁵² Terasawa Tomoko 寺沢知子, “Yūryakuchō' ki no Yamato no gunshūfun: Gun keisei no haikai” 「雄略朝」期の和の群集墳: 群形成の背景 (Tomb Clusters of Yamato in the “Yūryaku Court” Period: Background to Cluster Formation), in *Hyōgo hasshin no kōkogaku*. 243-62.

tombs of the Middle Kofun period concentrate, which argues conversely for the existence of the Kawachi Court.⁵³

Late Kofun, Final Kofun

A special collection of articles on mounds with dome-shaped upper portions atop square bases appeared in the November issue of *Kōkogaku jānaru* (The Archaeological Journal).⁵⁴ The articles include a comprehensive overview by Ikegami Satoru,⁵⁵ examinations of the Ishi no Karato⁵⁶ tomb in Nara prefecture by Takahashi Katsuhisa,⁵⁷ the Shimizu Yanagi Kita No. 1 tomb in Shizuoka prefecture by Yamamoto Keiichi,⁵⁸ the Musashi Fuchū Kumano Jinja tomb in Tokyo by Tsukahara Jirō,⁵⁹ the Sannōzuka and Miyazuka tombs in Saitama prefecture by Ōta Hiroyuki,⁶⁰ plus reports on investigations at the Tenmondai Kōnai tomb in Tokyo by Koma Tadashi and Numakami Shōichi,⁶¹ and at the Noji Kubo tomb in Fukushima prefecture by Suzuki Isao and Suzuki Hitoshi.⁶²

Shiraishi Taichirō has examined the position of horizontal stone chambers in tomb mounds both in terms of horizontal plans and vertical elevations.⁶³ He makes

⁵³ Fujita Kazutaka, “Kawachi seiken kōtei ron: Ōkyū no shozai to sono seikaku” 河内政権肯定論: 王宮の所在とその性格 (An Affirmative Treatise on the Kawachi Court: The Locations and Nature of Palaces), in *Kōkogaku to chiiki bunka*. 147-62.

⁵⁴ “Jōenkaōfun” 上円下方墳 (Dome-shaped, Square-based Tombs), a collection of seven articles in *Kōkogaku jānaru* 考古学ジャーナル (The Archaeological Journal), no. 592 (2009): 3-29.

⁵⁵ Ikegami Satoru 池上悟, “Sōron” 総論 (The Tomb “*Joen kahou fun*”), *Kōkogaku jānaru*, no. 592 (2009): 3-4.

⁵⁶ [Translator’s note: In principle, romanizations in this translation follow the modified Hepburn system, and the rules for word division and capitalization commonly utilized in Western-language scholarship on Japan, as illustrated in the style sheet compiled by *Monumenta Nipponica* (available: http://monumenta.cc.sophia.ac.jp/MN_Style_Sheet.pdf). When a Japanese publication provides its own English translations of titles, however, those translations are reproduced verbatim in these notes regardless of the style for romanization, etc., or the presence of obvious English misspellings (as in one of the cases cited in this paragraph), because they are cataloged in that manner by online bibliographic indexes such as that of the National Diet Library. Hence there is often a discrepancy, as in this particular example, between the tomb name as given in the text and in the romanized title of the note (“Ishi no Karato”), with the form used in the translated article title (“Ishinokarato”), taken from the journal in question.]

⁵⁷ Takahashi Katsuhisa 高橋克壽, “Ishi no Karato kofun” 石のカロト古墳 (The Ishinokarato Tumulus), *Kōkogaku jānaru*, no. 592 (2009): 5-8.

⁵⁸ Yamamoto Keiichi 山本恵一, “Shimizu Yanagi Kita 1 gōfun ni tsuite” 清水柳北 1 号墳について (Shimizu Yanagi Kita Mound No.1), *Kōkogaku jānaru*, no. 592 (2009): 9-12.

⁵⁹ Tsukahara Jirō 塚原二郎, “Kuni shiseki Musashi Fuchū-Kumano Jinja kofun: Funkyū kikaku o chūshin to shite” 国史跡武蔵府中熊野神社古墳--墳丘企画を中心として (National Historic Site Musashifuchū-Kumanjinja Shrine Tomb: Focusing on Its Burial Mound Plan), *Kōkogaku jānaru*, no. 592 (2009): 13-16.

⁶⁰ Ōta Hiroyuki 太田博之, “Sannōzuka kofun to Miyazuka kofun” 山王塚古墳と宮塚古墳 (Sannōzuka Tomb and Miyazuka Tomb), *Kōkogaku jānaru*, no. 592 (2009): 21-24.

⁶¹ Koma Tadashi 高麗正 and Numakami Shōichi 沼上省一, “Tenmondai Kōnai kofun no chōsa” 天文台構内古墳の調査 (The Archaeological Research of the Tenmondaikounai Tumulus), *Kōkogaku jānaru*, no. 592 (2009): 17-20.

⁶² Suzuki Isao 鈴木功 and Suzuki Hitoshi 鈴木一寿, “Noji Kubo kofun no chōsa” 野地久保古墳の調査 (Research of Nojikubo Old Tomb), *Kōkogaku jānaru*, no. 592 (2009): 25-29.

⁶³ Shiraishi Taichirō 白石太一郎, “Kofun no funkyū ni okeru yokoanashiki sekishitsu no ichi ni tsuite” 古墳の墳丘における横穴式石室の位置について (A Study on the Site for Stone Burial Chamber in Burial Mound of Tumulus), *Shoryōbu kiyō [Ryōbo hen]*, no. 61 (2009): 1-20.

the assessment that horizontal chambers were not entirely well matched with the structure of Japanese mounds, and as a result of repeated improvements over a long period of time, the final form can be seen in tombs of the latter half of the seventh century.

Setotani Akira's treatise on small tomb groups in Tajima (Hyōgo prefecture) makes the interpretation, regarding groups which built tombs in a manner that destroyed previously used approach paths, that new forces had emerged for which prior bonds or group constraints no longer applied or could be ignored.⁶⁴ Hitsumoto Seiichi attempts to identify local clans in Harima through relations among Late period tomb groups, ancient temples, government offices, and documentary materials.⁶⁵

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

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

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

Ogawa Yumiko notes that while octagonal mounds, a shape which had

⁶⁴ Setotani Akira 瀬戸谷皓, "Tajima ni okeru shōkibo kofungun no ichi yōsō: Kitaura 18 gōfun ga kataru mono" 但馬における小規模古墳群の一様相: 北浦 18 号墳が語るもの (An Aspect of Small-scale Tomb Clusters in Tajima: What the Kitaura No. 18 Tomb Tells), in *Hyōgo hasshin no kōkogaku*. 209-22.

⁶⁵ Hitsumoto Seiichi 櫃本誠一, "Harima ni okeru kodai shizoku no kentō" 播磨における古代氏族の検討 (A Consideration of Ancient Clans in Harima), in *Hyōgo hasshin no kōkogaku*. 383-400.

⁶⁶ 日置荘西町 (Osaka prefecture)

⁶⁷ [Translator's note: The Sue types designated TK10 and MT85 are regarded as spanning the middle decades of the sixth century.]

⁶⁸ Hashimoto Tatsuya 橋本達也, "Hinogaike kama to Kawachi Ōzuka kofun: Hashimoto Akihito saishū shiryō no shōkai o kanete" 樋野ヶ池窯と河内大塚山古墳: 橋本明一採集資料の紹介をかねて (The Hinogaike Kiln and Kawachi Ōtsuka Tomb: With an Introduction of Materials Collected by Hashimoto Akiichi), in Kikuchi, *Hikaku kōkogaku*. 383-92.

⁶⁹ 牧野 (Nara prefecture)

⁷⁰ Niuro Izumi 新納泉, "Zenkōōenfun haizetsuki no rekinendai" 前方後円墳廃絶期の暦年代 (Calendar Year of the Abolishment of Keyhole-shaped Burial Mounds), *Kōkogaku kenkyū* 考古学研究 (Quarterly of Archaeological Studies) 56, no. 3 (2009): 71-91.

⁷¹ Shimane-ken Maizō Bunkazai Chōsa Sentā 島根県埋蔵文化財調査センター (Center for Archaeological Research, Shimane Prefecture), ed., *Nashinokizaka iseki; Andera kofungun; Andera iseki 2* 梨ノ木坂遺跡・庵寺古墳群・庵寺遺跡 2 (Nashinokizaka Site; Andera Tomb Group; Andera Site 2) (Shimane Prefectural Board of Education, 2010).

previously been possible to select for principal mounds within tomb groups, could only be used for royal tombs in the central region from the time of the mausoleum attributed to Emperor Tenji,⁷² in peripheral areas such as Kanto they continued to be used as before.⁷³ This may be regarded as a situation similar to the relation between center and periphery for keyhole tombs. Kobayashi Osamu searches for the derivation of the side-entrance stone compartment construction of the Anrakuji tomb by examining the placement in the Kōzuke region (Gunma prefecture) of house-shaped sarcophagi in horizontal stone chambers.⁷⁴

The contribution by Matsumura et al., on the investigation that attended the dismantling of the stone chamber of the Takamatsuzuka tomb, a Special Historic Site, reports the causes and events leading to the dismantling and conveys new information about the original construction techniques, revealed through the excavation.⁷⁵

Horizontal stone chambers

A monograph was published on the diffusion and spread of Kyushu-style horizontal stone chambers, as the record of a session from the Japanese Archaeological Association 2007 Autumn Meeting in Kumamoto.⁷⁶ Through the keynote reports and symposium debate, knowledge was widely shared about this style's structure, techniques of stone utilization, and process of change, and as a significant outcome of the session, differences were clarified between the Kinai-style stone chambers of the central region for which Yamato was the core, and the Kyushu-style horizontal stone chambers for which, despite strong local tendencies, there is a common spatial cognition lacking a clearly defined lidded sarcophagus, but taking the stone chamber itself as a sarcophagus.

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

⁷² 天智 (626-672)

⁷³ Ogawa Yumiko 小川裕見子, "Shūmatsuki gunshūfunnai ni okeru hakkakufun to ōgata hakkakufun no kankei" 終末期群集墳内における八角墳と大型八角墳の関係 (The Relationship between Octagonal and Large-scale Octagonal Tombs in Final Kofun Period Tomb Clusters), *Kodaigaku kenkyū*, no. 184 (2009): 22-37.

⁷⁴ Kobayashi Osamu 小林修, "Kōzuke Anrakuji kofun yokoguchishiki sekkaku kōchiku ni itaru yōsō: Iegata sekkan haichi zokusei no kentō o chūshin to shite" 上野・安楽寺古墳横口式石槨構築に至る様相: 家形石棺配置属性の検討を中心として (Conditions Leading to the Side-entrance Stone Compartment Construction of the Kōzuke Anrakuji Tomb: Focusing on an Examination of the Characteristics of House-style Sarcophagus Placement), *Kodaigaku kenkyū*, no. 185 (2010): 38-48.

⁷⁵ Matsumura Keiji 松村恵司, Hirose Satoru 廣瀬覚, Okabayashi Kōsaku 岡林孝作 and Aihara Yoshiyuki 相原嘉之, "Takamatsuzuka kofun no sekishitsu kaitai ni tomonau hakkutsu chōsa" 高松塚古墳の石室解体に伴う発掘調査 (Excavation Research Conducted via Dismantling of the Stone Chamber at Takamatsuzuka Mounded Tomb), *Nihon kōkogaku* 日本考古学 (Journal of the Japanese Archaeological Association), no. 27 (2009): 145-56.

⁷⁶ Sugii Takeshi 杉井健, ed., *Kyūshūkei yokoanashiki sekishitsu no denpa to kakusan: Nihon Kōkogaku Kyōkai 2007 Nendo Kumamoto Taikai Bunkakai 1 kirokushū* 九州系横穴式石室の伝播と拡散: 日本考古学協会 2007 年度熊本大会分科会 1 記録集 (The Transmission and Diffusion of Kyushu-style Horizontal Stone Chambers: Collected Records from Session 1 of the Japanese Archaeological Association 2007 Autumn Meeting in Kumamoto) (Kita Kyūshū Chūgoku Shoten, 2009).

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

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

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

⁷⁷ Furushiro Fumio 古城史雄, "Higo ni okeru shoki yokoanashiki sekishitsu shutsugen no haikai" 肥後におけるの初期横穴式石室出現の背景 (Background to the Emergence of Early Horizontal Stone Chambers in the Ancient Province of Higo), in *Senshigaku/kōkōgaku ronkyū*, vol. 2. 579-96.

⁷⁸ [Translator's note: *Ishiyakata* 石屋形 refers to a roofed compartment for a burial, built against the side or back wall of a chamber, composed of a roof and end stones, but open on the long side. *Ishidana* 石棚 denotes a shelf-like projection made with a stone slab anchored into the chamber wall or walls. They are considered closely related developments which are first seen in Kumamoto prefecture.]

⁷⁹ Kurafuji Hiroshi 藏富士寛, "Ishiyakata/ishidana: Ishiyakata/ishidana no shutsugen/hatten to sono rekishiteki igi (yosatsu)" 石屋形・石棚: 石屋形・石棚の出現・発展とその歴史的意義 (予察) (*Ishiyakata/Ishidana: The Emergence and Development of Ishiyakata/Ishidana, and Their Historical Significance* [Preliminary Observations]), in *Senshigaku/kōkōgaku ronkyū*, vol. 2. 597-617.

⁸⁰ Tomiyama Naoto 富山直人, "Akashigawa ryūiki no kofun jidai" 明石川流域の古墳時代 (The Kofun Period of the Akashi River Basin), in *Hyōgo hasshin no kōkōgaku*. 263-80.

⁸¹ Tomiyama Naoto, "Gaurando to Rokuya kofun: Daiei Hakubutsukan shozō shiryō no chōsa kara" ガウランドと鹿谷古墳: 大英博物館所蔵資料の調査から (Gowland and Rokuya Mounded Tombs: From the Study of Materials at the British Museum), *Nihon kōkōgaku*, no. 28 (2009): 41-54.

⁸² Tomiyama Naoto, "Shibayama kofun no ibutsu shutsudo jōkyō kara mita yokoanashiki sekishitsu no riyō jittai" 芝山古墳の遺物出土状況からみた横穴式石室の利用実態 (The Actual State of Utilization of Horizontal Stone Chambers Seen from the Condition of Recovery of Artifacts from the Shibayama Tomb), *Kodaigaku kenkyū*, no. 184 (2009): 38-48.

⁸³ [Translator's note: Depending on whether, or in what manner, a rectangular main chamber widens past the entrance from the passageway, the shape may be classified as *ryōsode* 両袖 (literally "double-sleeved," when it widens symmetrically both to the right and the left from the entrance), *musode* 無袖 (sleeveless, when there is no widening), or *katasode* 片袖 (single-sleeved, when there is widening on one side only). For the latter, those widening to the left or right, as seen from the back chamber wall, are called respectively *hidari katasode* 左片袖 (left-sleeved) or *migi katasode* 右片袖 (right-sleeved).]

⁸⁴ 三田

⁸⁵ Ottemae Daigaku Shigaku Kenkyūjo Ōpun Risāchi Sentā 大手前大学史学研究所オープン・リサーチ・センター (Open Research Center, Research Institute of History Ottemae University), ed., *Minamijo 3 gōfun* 南所3号墳 (Minamijo No. 3 Tomb) (Ottemae Daigaku, 2009).

chambers,⁸⁷ plus three other contributions. A monograph on the Amida tomb (Gunma prefecture), from the Isesaki Municipal Board of Education, is an excavation report of a keyhole-shaped mound having as its main burial facility a horizontal stone chamber with amphibole andesite as the principle material.⁸⁸ A wealth of artifacts were recovered, including a tri-lobed ring-pommel sword. The volume has three research papers, including Sugiyama Hidehiro's treatise on the tomb's iron arrowheads⁸⁹ and Migishima Kazuo's study of late sixth-century keyhole tombs of the central Tonegawa basin.⁹⁰

Haniwa ceramics

In his typological study of large ceremonial vessels and vessel stands, Kitai Toshiyuki takes examples with patterns drawn in the Tachizaka⁹¹ style as Type I, and those with patterns in the Mukōgimi style as Type II, and points out that (1) for one period both types existed simultaneously, (2) whereas for Type I the ceremonial vessel and stand were used as a set, for Type II the ceremonial vessel sometimes had very little pattern applied and in some cases the vessel stand was utilized alone, and (3) there are also differences based on whether a hole was made in the ceremonial vessel prior to versus after firing, etc.⁹² Hirose Satoru, adding decorated ritual pots⁹³ to the formative process of *haniwa*, examines the possibility that ritual

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

⁸⁷ Morishita Shōji 森下章司, "Minamijo 3 gōfun to yokoanashiki sekishitsu no chiiki kenkyū" 南所3号墳と横穴式石室の地域研究 (Regional Study of the Minamijo No. 3 Tomb and Horizontal Stone Chambers), in Ōtemae Ōpun Risāchi Sentā, *Minamijo 3 gōfun*. 131-40.

⁸⁸ Isesaki-shi Kyōiku Iinkai 伊勢崎市教育委員会 (Isesaki Municipal Board of Education), *Amida kofun: Tonegawa chūryūiki ni okeru 6 seiki kōyō no zempōkōenfun no chōsa* 阿弥陀古墳: 利根川中流域における6世紀後葉の前方後円墳の調査 (The Amida Tomb: Investigation of a Late Sixth-century Keyhole Tomb in the Central Tonegawa Basin) (Isesaki-shi, 2010).

⁸⁹ Sugiyama Hidehiro 杉山秀宏, "Amida kofun no tetsuzoku ni tsuite" 阿弥陀古墳の鉄鏃について (On the Iron Arrowheads of the Amida Tomb), in Isesaki-shi, *Amida kofun*. 107-9.

⁹⁰ Migishima Kazuo 右島和夫, "Tongegawa ryūiki ni okeru 6 seiki kōhan no zempōkōenfun" 利根川中流域における6世紀後半の前方後円墳 (Keyhole Tombs of the Latter Half of the Sixth Century in the Central Tonegawa Basin), in Isesaki-shi, *Amida kofun*. 126-37.

⁹¹ [Translator's note: The Tachizaka 立坂 and Mukōgimi 向木見 styles of patterns discussed here are both seen applied as horizontal bands around the trunks of cylindrically-shaped ceremonial vessel stands. Both may be analyzed as curvilinear patterns made with repetitions of horizontal "S" shapes. Kitai differentiates (on p. 4) the two based on whether the pattern (or the foremost element in an intertwined composition) flows, as for Tachizaka, from upper left to lower right, or from lower left to upper right, as for Mukōgimi.]

⁹² Kitai Toshiyuki 北井利幸, "Kōko/Bukai hōkoku: Tokushukidai/tokushu tsubo no keishikigakuteki kenkyū" 考古・部会報告 特殊器台・特殊壺の型式学的研究 (Session papers: Archaeology: A Study of the Typology of the Large Ceremonial Vessel Stands and the Large Ceremonial Vessels), *Historia* ヒストリア (Journal of the Osaka Historical Association), no. 218 (2009): 1-29.

⁹³ [Translator's note: The term "decorated ritual pots" (加飾壺, *kashoku tsubo*) refers to vessels recognized in the Kinki region from the end of the Yayoi period, which are often found in mound burials with holes opened on the vessel bottom after firing, a form of ritual treatment. Hirose is asserting that elements drawn upon in the evolution of the earliest *haniwa* came from a broader basis, both geographically and in terms of ceramic variety, than just the tradition of large ceremonial vessels and vessel stands, which are conventionally regarded as the source from which *haniwa* developed.]

vessels of different origin together underwent the processes of artificialization and transformation into *haniwa* in the core area of the monarchy.⁹⁴

Onomoto Atsushi focuses on the representations of hair buns in female human figurine *haniwa*, and shows that techniques differed between the Kinai versus the Tōkai and Hokuriku regions.⁹⁵ Additional studies of note include Maeda Mayuko's examination of manufacturing techniques and regionality in house-shaped *haniwa* of Kyushu,⁹⁶ Miura Yūji's observations on *haniwa* kilns,⁹⁷ Yonezawa Masami's study of changes in the supply of *haniwa* in ancient Shimotsuke province (Tochigi prefecture),⁹⁸ Kawachi Kazuhiro's treatise on the reception of Iwami-type *haniwa*⁹⁹ in ancient Awa province (Tokushima prefecture),¹⁰⁰ and Fujikawa Tomoyuki's contribution on representational *haniwa* from the Shibuno Maruyama tomb (Tokushima prefecture).¹⁰¹

Local historical perspectives

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

⁹⁴ Hirose Satoru 廣瀬 覚, "Kōko/Bukai hōkoku Kanren hōkoku Haniwa no seiritsu katei o meguru shomondai: Tokushukidai/tokushu tsubo/kashoku tsubo" 考古・部会報告 関連報告 埴輪の成立過程をめぐる諸問題: 特殊器台・特殊壺・加飾壺 (Session papers: Archaeology: Various Issues Concerning the Development of *Haniwa*: Ritual Pots-potstands and Decorated Ritual Pots), *Historia*, no. 218 (2009): 30-46.

⁹⁵ Onomoto Atsushi 小野本敦, "Jinbutsu haniwa hikaku kenkyū no ichi shiten: Kitami Jin'ya 2 gōfun no jinbutsu haniwa o megutte" 人物埴輪比較研究の一視点: 喜多見陣屋2号墳の人物埴輪をめぐる (One Viewpoint in the Comparative Study of Human-shaped *Haniwa*: Concerning the Human-shaped *Haniwa* of the Kitami Jin'ya No. 2 Tomb), in Kikuchi, *Hikaku kōkōgaku*. 310-18.

⁹⁶ Maeda Mayuko 前田真由子, "Kyūshū chihō shutsudo iegata haniwa ni miru seisaku gihō to sono chiikisei" 九州地方出土家形埴輪にみる製作技法とその地域性 (Manufacturing Techniques and Their Regional Characteristic Seen in House-shaped *Haniwa* Recovered from the Kyushu Region), in *Senshigaku/kōkōgaku ronkyū*, vol. 2. 525-40.

⁹⁷ Miura Yūji 美浦雄二, "Haniwayō ni tsuite no kisoteki kōsatsu" 埴輪窯についての基礎的考察 (Basic Observations on *Haniwa* Kilns), in *Senshigaku/kōkōgaku ronkyū*, vol. 2. 541-66.

⁹⁸ Yonezawa Masami 米澤雅美, "Shimotsukeno ni okeru haniwa kyōkyū no henka: Oyamashi Shamisenzuka kofun to Iizuka kofungun no hikaku kara" 下毛野における埴輪供給の変化: 小山市三味線塚古墳と飯塚古墳群の比較から (Change in *Haniwa* Supply in the Ancient Province of Shimotsuke: From a Comparison of the Shamisenzuka Tomb and Iizuka Tomb Group in Oyama City), in Kikuchi, *Hikaku kōkōgaku*. 433-41.

⁹⁹ [Translator's note: The Iwami-type (*Iwamigata* 石見型) *haniwa*, named after the Iwami site in Nara prefecture where it was first found, was previously thought to be a variant form of shield-shaped *haniwa*, but is now widely regarded as a stylized representation of a scepter, serving as a symbol authority.]

¹⁰⁰ Kawachi Kazuhiro 河内一浩, "Awa ni okeru Iwamigata haniwa no juyō" 阿波における石見型埴輪の受容 (The Reception of Iwami-style *Haniwa* in the Ancient Province of Awa), in *Kōkōgaku to chiiki bunka*. 469-78.

¹⁰¹ Fujikawa Tomoyuki 藤川智之, "Saiseiki no haniwagun: Shibuno Maruyama kofun shutsudo keishō haniwa o megutte" 最盛期の埴輪群: 波野丸山古墳出土形象埴輪をめぐる (A *Haniwa* Group of the Golden Age: Concerning the Representational *Haniwa* Recovered from the Shibuno Maruyama Tomb), in *Kōkōgaku to chiiki bunka*. 479-86.

¹⁰² Kikuchi Yoshio 菊地芳朗, *Kofun jidaishi no tenkai to Tōhoku shakai* 古墳時代史の展開と東北社会 (Historic Development of the Kofun Period and Society of the Tōhoku Region) (Ōsaka Daigaku Gakujutsu Shuppankai, 2010).

Daisuke's volume on regional polities examines ceramic styles in Hokuriku from the Late Yayoi through the Early Kofun periods, and recognizing the establishment in the middle portion of the Late Yayoi of a polity in Koshi,¹⁰³ through an analysis of mound burials and other considerations, he takes the adoption of keyhole tombs as indicating the collapse of this political authority, and its subsequent reorganization.¹⁰⁴

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

As articles, among others there are Terada Yoshiki's examination of fifth-century changes in the southern Musashi region (now parts of Tokyo, Saitama, and Kanagawa prefectures),¹⁰⁸ Tomohiro Tetsuya's consideration of political units in Gunma prefecture in the Yayoi and Kofun periods,¹⁰⁹ a treatise by Numasawa Yutaka on political trends in Hyūga (Miyazaki prefecture) in the fourth and fifth centuries,¹¹⁰ a look at the Jionji Kyōzuka tomb (in Kumamoto prefecture) by Nishijima Takahiro,¹¹¹ Wakasugi Ryūta's study of the Middle Kofun period in the Hita region of ancient Bungo province (Ōita prefecture),¹¹² Sugii Takeshi's

¹⁰³ [Translator's note: Koshi (越, although it is written here in the *katakana* syllabary) is the name given in the *Nihon shoki* (Chronicles of Japan) for what is now the Hokuriku region, prior to its division into three provinces under the *ritsuryō* administrative system at the end of the seventh century. Opinions divide as to whether it achieved significant political integration at any time prior to coming under the central authority of the ancient state.]

¹⁰⁴ Hori Daisuke 堀大介, *Chiiki seiken no kōkogakuteki kenkyū: Kofun seiritsuki no Hokuriku o butai to shite* 地域政権の考古学的研究: 古墳成立期の北陸を舞台として (Archaeological Research on Regional Polities: Taking the Hokuriku Region as Stage) (Yūzankaku, 2009).

¹⁰⁵ Sugii Takeshi, *Yatsushirokai engan chiiki ni okeru Kofun jidai zaichi bosei no hattatsu katei ni kansuru kisoteki kenkyū* 八代海沿岸地域における古墳時代在地墓制の発達過程に関する基礎的研究 (Basic Research on the Development Process of the Burial Methods of the Kofun Period in the Coast of the Yatsushiro Sea Located on the Western Kyushu Island, Japan), MEXT Grant-in-Aid for Scientific Research report (project number 18520587) (Kumamoto Daigaku, 2009).

¹⁰⁶ カミノハナ

¹⁰⁷ Sugii Takeshi, "Yatsushirokai engan chiiki ni okeru kofun jidai zaichi bosei no tokushitsu to sono kentō kadai" 八代海沿岸地域における古墳時代在地墓制の特質とその検討課題 (The Particular Characteristics, and Topics for Research, of Indigenous Burial Customs of the Yatsushiro Coastal Region), in Sugii, *Yatsushirokai engan chiiki*. 231-38.

¹⁰⁸ Terada Yoshiki 寺田良喜, "Minami Musashi ni okeru 5 seiki no henkaku: Tamagawa sagan chiiki o chūshin to shite" 南武蔵における5世紀の変革: 多摩川左岸地域を中心として (Fifth-century Changes in Southern Musashi: Centering on the North Side of the Tama River), in Kikuchi, *Hikaku kōkogaku*. 351-61.

¹⁰⁹ Tomohiro Tetsuya 友廣哲也, "Gunma no Yayoi jidai kara Kofun jidai no 'kuni'" 群馬の弥生時代から古墳時代の『国』 ("Country" in Gunma Prefecture from the Yayoi to the Kofun Periods), in Kikuchi, *Hikaku kōkogaku*. 362-72.

¹¹⁰ Numasawa Yutaka 沼澤豊, "4, 5 seiki ni okeru Hyūga chiiki no seiji dōkō" 4, 5世紀における日向地域の政治動向 (Political Trends of the Fourth-Fifth Centuries in the Hyūga Region), in Kikuchi, *Hikaku kōkogaku*. 373-82.

¹¹¹ Nishijima Takahiro 西嶋剛広, "Jionji Kyōzuka kofun no kentō" 慈恩寺経塚古墳の検討 (An Examination of the Jionji Kyōzuka Tomb), in *Senshigaku/kōkogaku ronkyū*, vol. 2. 619-32.

¹¹² Wakasugi Ryūta 若杉竜太, "Bungo/Hita chihō ni okeru Kofun jidai chūki no ichi yōsō" 豊後・日田地方における古墳時代中期の一様相 (One Aspect of the Middle Kofun Period of the Hita Region of Bungo), in *Senshigaku/kōkogaku ronkyū*, vol. 2. 633-50.

examination of the temporal relationship between the Mitsudera I and the Kitayatsu sites (Gunma prefecture),¹¹³ Yamada Shunsuke's comparison of changes in regional society of the Middle Kofun period for the Kibi (Okayama and Hiroshima prefectures) and Harima (Hyōgo prefecture) regions,¹¹⁴ Kobayashi Osamu's study of the attributes and historical significance of mounded-earth and piled-stone tombs that were buried under volcanic ash by the eruption of Mt. Haruna (Gunma prefecture),¹¹⁵ a reexamination by Nomoto Takaaki of tombs of the lower Tama river basin (Tokyo and Kanagawa prefectures),¹¹⁶ a treatise by Masaoka Mutsuo on early cluster tombs in Matsuyama (Ehime prefecture),¹¹⁷ and Ōkubo Tetsuya's examination of the Ōnohara tomb group (Kagawa prefecture).¹¹⁸

3. Artifacts, grave goods

Metal objects

In his study of the origin of triangular-rimmed mirrors, Okamura Hidenori recognizes a mirror recovered from Luoyang¹¹⁹ in China, of a style known as *gamontai dōkōshiki shinjūkyō*,¹²⁰ as a model for a Japanese example of the same style and bearing the date of Keicho¹²¹ 3 (239 CE), and while noting that at the time the replicating of older Han period mirrors was commonly practiced in the vicinity of the Wei capital (Luoyang), he evaluates the Japanese *gamontai* item of 239 as a

¹¹³ Sugii Takeshi, "Mitsudera I iseki to Kitayatsu iseki no jikanteki kankei" 三ツ寺 I 遺跡と北谷遺跡の時間的関係 (The Chronological Relationship of the Mitsudera I and Kitayatsu Sites), in *Senshigaku/kōkogaku ronkyū*, vol. 2. 651-66.

¹¹⁴ Yamada Shunsuke 山田俊輔, "Kofun jidai chūki ni okeru chiiki shakai no henka: Kibi nanbu to Harima no hikaku kara" 古墳時代中期における地域社会の変化: 吉備南部と播磨の比較から (Change in Regional Society in the Middle Kofun Period: From a Comparison of Southern Kibi and Harima), in Kikuchi, *Hikaku kōkogaku*. 423-32.

¹¹⁵ Kobayashi Osamu 小林修, "Kofun jidai kōki ni okeru kofun zokusei no bunseki to shiteki igi: Harunasan funka karuishi maibotsu takatsuka to tsumiishizuka no hikaku kentō kara" 古墳時代後期における古墳属性の分析と史的意義: 榛名山噴火軽石埋没・高塚と積石塚の比較検討から (Historical Significance of Tumuli from the Late Kofun Period Based on an Analysis of Their Attributes: A Comparative Study of Earth Mound and Cairn Tombs Buried under the Eruption of Mt. Haruna), *Kōkogaku zasshi* 考古学雑誌 (Journal of the Archaeological Society of Nippon) 93, no. 2 (2009): 89-117.

¹¹⁶ Nomoto Takaaki 野本孝明, "Tamagawa karyūiki no kofun saikō" 多摩川下流域の古墳再考 (A Reconsideration of Tombs of the Lower Tama River Basin), in *Kōkogaku to chiiki bunka*. 163-82.

¹¹⁷ Masaoka Mutsuo 正岡睦夫, "Matsuyama-shi tōbu no shoki gunshūfun" 松山市東部の初期群集墳 (Early Cluster Tombs of the Eastern Portion of Matsuyama City), in *Kōkogaku to chiiki bunka*. 487-500.

¹¹⁸ Ōkubo Tetsuya 大久保徹也, "Ōnohara kofungun no kisoteki kentō" 大野原古墳群の基礎的検討 (A Basic Examination of the Ōnohara Tomb Group), in *Kōkogaku to chiiki bunka*. 501-10.

¹¹⁹ 落陽

¹²⁰ 画紋帯同向式神獸鏡 [Translator's note: The term *gamontai* 画紋帯, image band, refers to a wide band near the perimeter, decorated with small representations of animals, deities, or abstract designs. *Shinjūkyō* 神獸鏡, deity-and-beast mirrors, is a broader class including both image band and triangular-rimmed types, and bearing a central decoration with images of deities and beasts deriving from the Chinese cult of immortality. For further discussion in English of these terms see Walter Edwards, "Mirrors on Ancient Yamato and Its Relation to Yamatai: The Kurozuka Kofun Discovery," *Monumenta Nipponica* 54, no. 1 (1999):75-110. The term *dōkōshiki* 同向式, unidirectional, means the deity and beast images' heads can all seen as pointing upward in the same direction from the viewer's perspective, regardless of whether they are facing right or left.]

¹²¹ 景初 (Ch. Jingchu)

shoddy copy made by artisans who came out of a different tradition, and states that a triangular-rimmed example also dated 239 was similarly produced in the midst of this trend.¹²² Iwamoto Takashi's examination of society at the time of the emergence of keyhole tombs, in relation to triangular-rimmed mirrors, argues from the distribution of these items that in the first half of the Early Kofun period there was an aspect of heavy reliance on relations between the center and periphery, but from the middle part of the Early period on greater variation developed as inter-regional relationships strengthened.¹²³

Isahaya Naoto draws a three-phase chronological division for horse bits based on an analysis of their characteristics, and claims that while the technology comes from the southern part of the Korean peninsula, the lines of derivation are diverse and ties to particular regions are hard to discern.¹²⁴

From a study of arrowheads as sets of materials buried together, Kawahata Jun sorted the relations in each developmental stage between the point shapes, lashing techniques, and shape of the foreshaft.¹²⁵ Regarding examples where items from different stages were interred in the same set, his assumption that after these weapons were produced and distributed to various regions, they were kept over time in the possession of the tomb's occupant (or social group), enabling this phenomenon to occur, is a natural one.

Watanabe Kanako's study of knives in the Kinai region relates a change in the shape of the junction where the blade narrows into the tang, from having a single shoulder on the blade's cutting edge side, to having shoulders on both the cutting edge and spine sides of the blade.¹²⁶ In his examination of iron arrowheads in relation to the Iwai rebellion, Shin Kenji superimposes the rise to power seen in historical records of the Kyushu figure Iwai, and his demise in the rebellion of 527, onto the widespread diffusion of a pentagonal shape having curved cutting edges over northern Kyushu in the first part of the sixth century, and its rapid

¹²² Okamura Hidenori 岡村秀典, "Keisho 3 nen ni okeru sankakubuchi shinjūkyō no seiritsu" 景初三年における三角縁神獸鏡の成立 (The Establishment of the Triangular-rimmed Mirror in the Year Keisho [Ch. Jingchu] 3), in *Senshigaku/kōkogaku ronkyū*, vol. 2. 471-84. [Translator's note: Okamura argues that the local tradition of mirror making in Luoyang produced high quality copies of older Han items, but since the two items from Japan are clearly inferior, although based on models found in Luoyang, the workshop which produced them must have been set up with artisans coming out of a different tradition, at the time Himiko's envoys visited the Wei capital.]

¹²³ Iwamoto Takashi 岩本崇, "Sankakubuchi shinjūkyō to zenpōkōenfun shutsugenki no shakai" 三角縁神獸鏡と前方後円墳出現期の社会 (Triangular-rimmed Mirrors and Society at the Emergence of Keyhole Tombs), in Kikuchi, *Hikaku kōkogaku*. 300-9.

¹²⁴ Isahaya Naoto 諫早直人, "Nihon rettō shoki no kutsuwa no gijutsu to keifu" 日本列島初期の轡の技術と系譜 (The Technology and Genealogy of Early Equestrian Bits Excavated from Japan), *Kōkogaku kenkyū* 56, no. 4 (2010): 56-76.

¹²⁵ Kawahata Jun 川畑純, "Kofun fukusō shizoku no seisan/ryūtsū/hoyū/fukusō" 古墳副葬矢鏃の生産・流通・保有・副葬 (The Production, Circulation, Possession, and Interment of Arrowheads as Grave Goods in Tombs), *Kodaigaku kenkyū*, no. 185 (2010): 1-20.

¹²⁶ Watanabe Kanako 渡邊可奈子, "Kinai ni okeru Kofun jidai no tōsu: Yamato chihō o chūshin ni" 畿内における古墳時代の刀子: 大和地方を中心に (Kofun Period Knives in Kinai: Centering on the Yamato Region), *Kodaigaku kenkyū*, no. 185 (2010): 21-37. [Translator's note: The terms for the single-shouldered and double-shouldered styles are *jinnachishiki* 刀関式 and *ryōmachishiki* 両関式.]

disappearance at mid-century.¹²⁷

Shirai Kumiko makes a consideration of crowns in the time of Empress Suiko based on recovered items, noting that in contrast with the Kinai region where no examples are found, a disappearance among grave goods due to institutional changes at court, their recovery from tombs in outlying regions presents a unique world view separate from that of the monarchy's core during Empress Suiko's reign.¹²⁸ Mochida Daisuke's examination, of jeweled ring-pommeled swords with single dragon- and phoenix-head designs, compares Japanese and Korean materials and discusses their changes over time.¹²⁹

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

Stone objects

In his examination of the beads recovered from the Tōdaijiyama tomb in Nara, Ōga Katsuhiko recognizes a type of cylindrical bead among them as deriving from the Korean peninsula, on the basis of the characteristic material, perforation with a stone needle, and distribution biased toward western Japan, and points out that the influx of these items stops abruptly at the end of the Early Kofun period.¹³³

Sakuma Masaaki's treatment of knife-shaped stone effigies in eastern Japan points out that the distinction between finer and coarser items, which has heretofore been understood in terms of temporal sequence, is rather one of finer objects

¹²⁷ Shin Kenji 秦憲二, "Tetsuzoku kara mita Iwai no ran" 鉄鏃から見た磐井の乱 (The Iwai Rebellion Seen from Iron Arrowheads), in *Senshigaku/kōkogaku ronkyū*, vol. 2. 485-02. [Translator's note: The type of arrowhead in question is called *kyokujin keitōzoku* 曲刃圭頭鏃.]

¹²⁸ Shirai Kumiko 白井久美子, "Suiko chōki no kanmuri" 推古朝期の冠 (Crowns of the Suiko Court Era), in Kikuchi, *Hikaku kōkogaku*. 319-30.

¹²⁹ Mochida Daisuke 持田大輔, "Gangyokukei tanryūhō kantō tachi no kentō: Nihon rettō oyobi Chōsen hantō shutsudorei yori" 含玉系単龍鳳環頭大刀の検討: 日本列島および朝鮮半島出土例より (An Examination of Jeweled Single Dragon- and Phoenix-headed Ring-pommeled Swords: From Examples Recovered in the Japanese Archipelago and the Korean Peninsula), in Kikuchi, *Hikaku kōkogaku*. 413-22.

¹³⁰ Chūjō Hideki 中條英樹, "Gunma-ken Takasaki-shi Ide Futagoyama kofun shutsudo no bagu ni tsuite" 群馬県高崎市・井出二子山古墳出土の馬具について (On the Equestrian Gear Recovered from the Ide Futagoyama Tomb in Takasaki, Gunma Prefecture), in Kikuchi, *Hikaku kōkogaku*. 341-50.

¹³¹ Nakamura Tomoaki 中村友昭, "Kofun jidai kōki no imogaisō bagu ni kansuru kisoteki kenkyū: Chikuike 2003-3 gō chikashiki yokoanabo shutsudorei o moto ni" 古墳時代後期のイモガイ装馬具に関する基礎的研究: 築池 2003-3 号地下式横穴墓出土例をもとに (Basic Research on Cone-shell-decorated Equestrian Gear of the Late Kofun Period: Based on the Example Recovered from the Chikuike No. 2003-3 Subterranean Tunnel Tomb), in *Senshigaku/kōkogaku ronkyū*, vol. 2. 503-24.

¹³² Murakami Yasuyuki 村上恭通, "Ehime-ken Seiyō-shi den Nagao kofun shutsudo tetsuseihin o megutte: Nan'yo Uwa bonchi ni okeru kofun fukusōhin no kiso kenkyū" 愛媛県西予市伝長尾古墳出土鉄製品をめぐって: 南予宇和盆地における古墳副葬品の基礎研究 (Concerning the Iron Objects Relatedly Recovered from the Nagao Tomb in Seiyō, Ehime Prefecture: Basic Research on the Grave Goods of Tombs in the Uwa Basin of the Nan'yo Region), in *Kōkogaku to chiiki bunka*. 463-68.

¹³³ Ōga Katsuhiko 大賀克彦, "Tōdaijiyama kofun shutsudo gyokurui no kōkogakuteki hyōka: Hantōkei kudatama o chūshin ni" 東大寺山古墳出土玉類の考古学的評価: 半島系管玉の出土を中心に (Archaeological Evaluation of Beads Recovered from the Tōdaijiyama Tomb: Centering on the Discovery of Peninsula-style Cylindrical Beads), in *Tōdaijiyama kofun no kenkyū*. 315-37.

being used in tombs and special ceremonial sites, and coarser ones in settlements and lesser ritual sites, and he evaluates this difference as a matter of whether the social class using them was that of the chiefs or the persons comprising the settlements.¹³⁴ Other studies include Seiki Yūji's examination of the time of appearance in eastern Japan of soft-stone effigies in the shape of agricultural tools.¹³⁵

4. Economic production, livelihood, lifeways

Haji, Sue wares

Part 1 of Makabe Yoshiko's *Seikatsu ishiki no kōkogaku*¹³⁶ is titled "Sōshoku Sueki shōzōgun no sekai" (The World of Miniatures on Decorated Sue Ware).¹³⁷ It points out that people who used Sue ware decorated with attached miniatures were related to immigrant groups and also had ties with Sue producers, and that a group of miniature figures exists, spread over Hyōgo, Osaka, and Okayama prefectures, depicting common story-like scenes. Also, Part 2 of the work handles medicinal topics, and articles in Part 3 related to the Kofun period include items on male double burials in tombs,¹³⁸ coffins made from ceremonial vessel stands and cylindrical *haniwa*,¹³⁹ a reconsideration of Shiraku ware,¹⁴⁰ and place names representing ancient orthographic variations on *kama* (kiln).¹⁴¹

Nakano Saki's study of the characteristics of the Haji ware typology for the Nara basin in the Middle and Late Kofun periods regards the change in Haji types, at the time of the introduction of Sue ware, to have occurred gradually due to the acceptance of styles from the Korean peninsula onto the Furu¹⁴² style of Haji as a base, in contrast to the abrupt transition to new forms seen on the Kawachi plain.¹⁴³

Shiozaki Makoto's contribution regarding wear traces on Sue items recovered

¹³⁴ Sakuma Masaaki 佐久間正明, "Tōgoku ni okeru sekisei mozōhin no tenkai: Tōsugata no seisaku o chūshin ni" 東国における石製模造品の展開: 刀子形の製作を中心に (Development of Stone Replicas in Togoku: Mainly from Manufacture of Tosugata), *Nihon kōkogaku*, no. 27 (2009): 21-55.

¹³⁵ Seiki Yūji 清喜裕二, "Higashi Nihon ni okeru nōkōgugata sekisei mozōhin shutsugenki no yōsō" 東日本における農工具形石製模造品出現期の様相 (Aspects of the Period of Appearance of Agricultural Tool Effigies as Soft Stone Imitative Articles in Eastern Japan), in Kikuchi, *Hikaku kōkogaku*. 331-40.

¹³⁶ This is the first volume of *Kōkogaku no shiten*; see Note 21 for bibliographic information.

¹³⁷ "Sōshoku Sueki shōzōgun no sekai" 裝飾須恵器小像群の世界 (The World of Miniatures on Decorated Sue Ware), in Makabe, *Seikatsu ishiki no kōkogaku*. 1-150.

¹³⁸ "Kofun ni okeru danseī futari gassō" 古墳における男性二人合葬 (Male Double Burials in Ancient Tombs), in Makabe, *Seikatsu ishiki no kōkogaku*. 237-52.

¹³⁹ "Tokushu kidaikan to shoki entōkan" 特殊器台棺と初期円筒棺 (Coffins Made from Ceremonial Vessel Stands and Early Cylindrical Haniwa Coffins), in Makabe, *Seikatsu ishiki no kōkogaku*. 253-68.

¹⁴⁰ "Shirakushiki doki saikō" 師楽式土器再考 (A Reconsideration of Shiraku ware), in Makabe, *Seikatsu ishiki no kōkogaku*. 269-88. [Translator's note: Shiraku ware is a type of salt-production pottery.]

¹⁴¹ "Kama/kama/kama = kama" 可真・珂磨・かま=窯 (Place Names Equating to *Kama* [Kiln]), in Makabe, *Seikatsu ishiki no kōkogaku*. 289-301.

¹⁴² 布留

¹⁴³ Nakano Saki 中野咲, "Kofun jidai chū/kōki ni okeru Nara bonchi no Hajiki hennen to sono tokushitsu" 古墳時代中・後期における奈良盆地の土師器編年とその特質 (The Chronology and Special Characteristics of Haji Ware in the Nara Basin of the Middle and Late Kofun Periods), *Kōkogaku ronkō: Kashihara Kōkogaku Kenkyūjo Kiyō* 考古学論叢: 橿原考古学研究所紀要 (Studies in Archaeology: Proceedings of the Kashiwara Archaeological Institute), no. 33 (2010): 43-75.

from tombs gives a standard for the degree of ware from use, and states that wear can be recognized not only for items recovered from settlement sites, but also among grave goods in tombs.¹⁴⁴ In his study of Sue ware circulation, Kimoto Mamoru notes it was possible even for persons buried in cluster tombs to order and procure Sue ware as needed.¹⁴⁵ Other articles of note include Kimura Ryūsei's look at the relation of the Suemura typology to Kofun period Sue ware from Kyushu,¹⁴⁶ Miyoshi Hidemitsu's basic research on early Sue ware recovered from the ancient province of Awa,¹⁴⁷ Ikezawa Toshiyuki's examination of Sue and other kilns and ceramic production in Shikoku,¹⁴⁸ and a consideration by Sano Yumiko of the Kagamiyama ancient kiln group (Shiga prefecture) and the social group which operated it.¹⁴⁹

Settlements, lifeways

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

¹⁴⁴ Shiozaki Makoto 潮崎誠, "Kofun shutsudo Sueki ni miru suriheri (mamōkon) no kansatsu shiten" 古墳出土須恵器にみるスリヘリ(磨耗痕)の観察視点 (A Viewpoint on the Observation of Abrasion [Wear Marks] Seen on Sue Ware Recovered from Tombs), in *Hyōgo hasshin no kōkōgaku*. 191-200.

¹⁴⁵ Kimoto Mamoru 木許守, "Gunshūfun hisōshasō ni okeru Sueki no ryūtsū ni tsuite" 群集墳被葬者層における須恵器の流通について (Distribution of the Sue Pottery among the Occupants of Clustered Tombs), *Kōkōgaku kenkyū* 56, no. 3 (2009): 102-113.

¹⁴⁶ Kimura Ryūsei 木村龍生, "Sue hennen to Kyūshū no Kofun jidai Sueki ni tsuite" 陶邑編年と九州の古墳時代須恵器について (Applicability of the Typological Sequence at Suemura to the Sue Stoneware from Kyushu in the Kofun Period), *Kōkōgaku kenkyū* 56, no. 1 (2009): 42-55.

¹⁴⁷ Miyoshi Hidemitsu 三吉秀充, "Awa shutsudo no shoki Sueki ni kansuru kisoteki kenkyū" 阿波出土の初期須恵器に関する基礎的研究 (Basic Research on Early Sue Ware Recovered from Awa), in *Kōkōgaku to chiiki bunka*. 183-94.

¹⁴⁸ Ikezawa Toshiyuki 池澤俊幸, "Shikoku no Suekigama/dokigama to doki seisan" 四国の須恵器窯・土器窯と土器生産 (Sue Ware and Other Pottery Kilns and Ceramic Production in Shikoku), in *Kōkōgaku to chiiki bunka*. 195-210.

¹⁴⁹ Sano Yumiko 佐野由美子, "Kagamiyama koyōshigun no seiritsu to sōgyō shūdan" 鏡山古窯址群の成立と操業集団 (The Establishment of the Kagamiyama Ancient Kiln Sites and their Operating Group), in *Kōkōgaku to chiiki bunka*. 211-28.

¹⁵⁰ Ōmura Sunao 大村直, "Shūhen chiiki ni okeru shūdan chitsujo to tōgō katei: Yayoi jidai chūki kara Kofun jidai zenki no Chiba-ken Ichihara-shi iki o chūshin ni" 周辺地域における集団秩序と統合過程: 弥生時代中期から古墳時代前期の千葉県市原市域を中心に (Process of Regional Integration in Periphery), *Kōkōgaku kenkyū* 56, no. 4 (2010): 37-55.

¹⁵¹ Ishii Yōko 石井陽子, "Hakata wan engan chiiki ni okeru Kofun jidai no shūroku dōtai" 博多湾沿岸地域における古墳時代の集落動態 (The Distribution and Internal Structure of Kofun [Mounded Tomb] Period Settlements of the Circum-Hakata Bay Area, Fukuoka, Japan), *Kyūshū kōkōgaku* 九州考古学 (The Journal of the Archaeological Society of Kyushu), no. 84 (2009): 23-56.

growth and the splitting of settlements are assumed. In the last part of the Early Kofun the number of pit dwellings decreases, but in the second period of dramatic change they are said to increase once again, with the formation of sets of dwelling clusters and storehouses, the continual rebuilding of dwellings, and a standardization in the orientation of their main axes as characteristics. Also, from the last part of the fifth century and into the sixth, the striking increase in settlements and dwellings on each coastal plain can be seen as congruent with the stabilization in lineages of chiefly tombs and trends in cluster tombs. Additionally, a striking decrease in the numbers of settlements and pit dwellings characterizes the third period of change, with a shift to embedded-pillar buildings taken as one cause.

Hirota Yoshihisa's study of rites in the Kofun period classifies rituals into eight types and examines their change over time.¹⁵² He argues for a transition from agricultural rites performed with water as the direct object, to rituals treating natural rocks as places where deities had descended to earth and taken up residence, to ceremonies using ritual paraphernalia at *himorogi*¹⁵³ (sacred spaces set up for deities to alight temporarily and be worshiped), and also that through relations with the Kinai polity, the political aspects of ritual strengthened. Other articles relating to ritual include Kawarabuki Ken's look at rites of sand dunes in Ibaraki prefecture,¹⁵⁴ and Ōhira Shigeru's typological research on ritual artifacts.¹⁵⁵

Wooden articles

Among contributions related to the Kofun period appearing in the monograph *Ki/hito/bunka* (Wood/man/culture)¹⁵⁶ are Aoyagi Taisuke's examination of lumber production and circulation seen in Nara prefecture,¹⁵⁷ Nakagawa Yasushi's consideration of San'in boats based on a splashboard recovered from Izumo (Shimane prefecture),¹⁵⁸ Murakami Yumiko's look at wooden brushcutting tools and evidence

¹⁵² Hirota Yoshihisa 廣田佳久, "Kofun jidai no saishi: Minami Shikoku o chūshin to shite" 古墳時代の祭祀: 南四国を中心として (Rites of the Kofun Period: Centering on Southern Shikoku), in *Kōkōgaku to chiiki bunka*. 229-40.

¹⁵³ 神籬

¹⁵⁴ Kawarabuki Ken 瓦吹堅, "Sunaji no matsuri: Ibarakiken hokubu no yōsō" 砂地の祭り: 茨城県北部の様相 (Rites of Sand Dunes: Conditions in the Northern Part of Ibaraki Prefecture), in *Kōkōgaku to chiiki bunka*. 455-62.

¹⁵⁵ Ōhira Shigeru 大平茂, "Saishi ibutsu no keishikigakuteki kenkyū" 祭祀遺物の型式学的研究 (Typological Research of Ritual Artifacts), in *Kōkōgaku to chiiki bunka*. 519-32.

¹⁵⁶ Shutsudo Mokki Kenkyūkai 出土木器研究会, Recovered Wooden Implements Research Society, *Ki/hito/bunka: Shutsudo mokki kenkyūkai ronshū* 木・ひと・文化: 出土木器研究会論集 (Wood/man/culture: Anthology of Recovered Wooden Implements) (Okayama, 2009).

¹⁵⁷ Aoyagi Taisuke 青柳泰介, "Mokuzai no 'genzai' seisan to ryūtsū ni kansuru ichi kōsatsu: Nara-ken tōbu sankan chiiki de no Kofun jidai-chūsei no jirei o moto ni" 木材の「原材」生産と流通に関する一考察: 奈良県東部山間地域での古墳時代-中世の事例をもとに (An Observation Regarding the Production and Circulation of the "Raw Material" of Lumber: Based on Kofun-Medieval Period Examples from the Mountainous Region of Eastern Nara Prefecture), in *Ki/hito/bunka*. 43-54.

¹⁵⁸ Nakagawa Yasushi 中川寧, "San'in no fune: Izumo-shi Gotanbai iseki no kashiita to kangaerareru mokuseihin" 山陰の船: 出雲市五反配遺跡の堅板と考えられる木製品 (Boats of San'in: A Wooden Object Regarded as a Splashboard Recovered from the Gotanbai Site in Izumo City), in *Ki/hito/bunka*. 135-46.

of their initial use,¹⁵⁹ a study by Uozu Tomokatsu on the forms and uses of hand sickles in the Yayoi and Kofun periods,¹⁶⁰ Suzuki Hiroaki's treatment of umbrella-shaped wooden objects as an example of funerary use of the Japanese umbrella pine,¹⁶¹ Hozumi Hiromichi's reconsideration of wooden ritual paraphernalia,¹⁶² and separate papers by Kasahara Kiyoshi¹⁶³ and Nakagawa Ritsuko,¹⁶⁴ both focusing on the intersection of musicology and archaeological materials in the form of wooden objects.

5. Foreign interaction

Tananka Shinsaku's *Tsutsugata dōki to seiken kōtai* (Cylindrical Bronze Objects and Regime Change) argues that local powers of the southeast Nara basin can be regarded as suppliers of triangular-rimmed mirrors, those of the Saki Tatenami¹⁶⁵ and Umami¹⁶⁶ tomb groups as suppliers of cylindrical bronze objects/bronze whorls/soft stone imitative articles, and those of the Mozu and Furuichi tomb groups as suppliers of armor, based on an examination making good use of the co-occurrence or lack thereof among these items, and states that the need for taking military actions on the Korean peninsula, or confronting demands for such actions, was a major cause leading to changes in leadership among the various influential powers of the Kinai and surrounding regions.¹⁶⁷ Also, Taketani Toshio argues, in his examination of whorl-shaped bronze objects from the Tōdaijiyama tomb, that artifacts of Japanese origin such as cylindrical- and whorl-shaped bronzes, and soft stone imitative goods, were presented collectively to Geumgwan Gaya.¹⁶⁸ An

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

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

¹⁶¹ Suzuki Hiroaki 鈴木裕明, "Kofun jidai kōyamaki riyō no ichirei: Shijō kofungun no kasagata mokuseihin kara" 古墳時代コウヤマキ利用の一例: 四条古墳群の笠形木製品から (An Example of Kofun Period Umbrella Pine Use: From the Umbrella-shaped Wooden Objects of the Shijō Tomb Group), in *Ki/hito/bunka*. 215-24. [Translator's note: The "umbrella-shaped wooden object" here is one example of the wooden funerary sculptures, *mokusei tatemono* 木製立物, discussed in [Kofun Period: Research Trends 2007](#), note 103.]

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

¹⁶³ Kasahara Kiyoshi 笠原潔, "Ongakugaku kara mita shutsudo mokuseihin" 音楽学から見た出土木製品 (Recovered Wooden Objects Seen from Musicology), in *Ki/hito/bunka*. 255-61.

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

¹⁶⁵ 佐紀盾列 (Nara prefecture)

¹⁶⁶ 馬見 (Nara prefecture)

¹⁶⁷ Tanaka Shinsaku 田中晋作, *Tsutsugata dōki to seiken kōtai* 筒形銅器と政権交替 (Cylindrical Bronze Objects and Regime Change) (Gakuseisha, 2009).

¹⁶⁸ Taketani Toshio 竹谷俊夫, "Tōdaijiyama kofun no tomoegata dōki to Kinkai Tesondon kofungun no Wakei ibutsu" 東大寺山古墳の巴形銅器と金海大成洞古墳群の倭系遺物 (The Bronze Whorls of the

excavation report on the Dongo site group in the city of Yamato Takada (Nara prefecture) gives data related over a period of time to the settling in of immigrants in Japan.¹⁶⁹

Tōdaijiyama Tomb and the Japanese-style Artifacts of the Daeseong-dong Tombs in Gimhae), in , *Tōdaijiyama kofun no kenkyū*. 381-89.

¹⁶⁹ Yamato Takada Kyōiku linkai 大和高田市教育委員会 (Yamato Takada Municipal Board of Education), ed., *Dongo isekigun: Yamato Takadashi maizō bunkazai hakkutsu chōsa hōkokusho* 土庫遺跡群: 大和高田市埋蔵文化財発掘調査報告書 (Dongo Site Group: Yamato Takada City Buried Cultural Properties Excavation Report) (Yamato Takada-shi, 2010).