

Jomon Period

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Overlooking trends of Jomon period study in fiscal 2011, there is a work on the origin of Jomon culture by TANIGUCHI Yasuhiro, *Jomon Bunka Kigenron no Saikochiku (Restructuring of the Origin of Jomon Culture)* (Tokyo: Doseisha), which proposed restructuring of a concept on the Jomon period. Taniguchi reevaluated transition processes from the Palaeolithic to the Jomon period, and concluded that his concept of “the Jomon period” could be applied only after the beginning of Early Jomon (Yoritomon-lineage pottery in Kanto region and pottery of the paralleling period in other places, excluding Incipient Jomon). He stressed that this should be the framework of the Jomon culture and the Jomon period. *Ikeito Doki no Deai (Encountering of Genealogically Different Types of Potteries)* (Tokyo: Doseisha), a book with a human behavioral viewpoint based on pottery analysis, contained theses on Jomon Pottery by IMAMURA Keiji, SUZUKI Norio, YAMAZAKI Shinji, KOBAYASHI Ken’ichi, and KAWANISHI Manabu. In *Jinruishi to Jikan Joho: Kako no Keisei Katei to Senshi Kokogaku (Human History and Time Information: Formation Process of “Past” and Prehistoric Archaeology)* (Tokyo: Rokuichi Shobo), ABE Yoshiro discussed carbon dating and archaeology, chronology of human body formation and paleopathology, seasonality of resource utilization and change in substances, time and unit in formation of archaeological sites. On dating measurement, there are TAKAKURA Hiroaki and TANAKA Yoshiyuki (eds.), *AMS Nendai to Kokogaku (AMS Dating and Archaeology)* (Tokyo: Gakuseisha), and KUDO Yuichiro’s *Environment and Cultural History of the Upper Paleolithic and the Jomon Period: High-precision Radiocarbon Dating and Archaeology* (Tokyo: Shinsensha). Also, SUZUKI Katsuhiko (ed.), *Jomon Koto no Kenkyu (Study on Jomon Koto harp)* (Tokyo: Rokuichi Shobo), discussed from various viewpoints a string instrument (*koto*) that existed in the Jomon period.

As for symposiums and various conferences, KOBAYASHI Tatsuo, professor emeritus of Kokugakuin University gave an open lecture titled “Jomon Monuments as Theatrical Spaces” at the 77th General Meeting of the Japanese Archaeological Association, as well as

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research presentations and poster sessions where Jomon study was actively verified and discussed. In June, the 28th Conference of Japan Society for Scientific Studies on Cultural Properties was held at Tsukuba University. In July, Kyushu Jomon Kenkyukai and Korean Neolithic Society held “The 9th Nikkan Shinseki Jidai Kenkyukai (Japan-Korea Neolithic Study),” and the second regular meeting of Kyushu Jomon Kenkyukai was held. In October, there were the fiscal 2011 Ibaraki Convention of the Japanese Archaeological Association, Shinshu Obsidian Forum 2011, “Kokuyoseki no Ikkatu Maino wa Nani wo Katarunoka (What a Large Obsidian Burial Tells Us),” a symposium, “Toyama no Kaizuka: Kaizuka kara Mietekuru Jomonjin no Sugata to Seikatsu (Shell Midden in Toyama: Jomon People and Life Seen in Shell Middens),” and an international symposium “Jomon Bunka to Yurashia no Yoso (Jomon Culture and Aspects of Eurasia). In November, the 26th Convention of Japanese Association of Historical Botany was held, and an open symposium was held under a theme, “Hiba, Gosennen no Rekishi to Bunka (Hiba, 5,000 Years of History and Culture).” In December, an open symposium “Jomon Soki wo Kangaeru (Thoughts on Early Jomon)” was held at Tohoku University of Art and Design, as well as Hakko Kenkyukai’s 2011 Convention under the theme, “Higashi Nihon no Jomon Kaizuka: Tohoku to Kanto no Hikaku kara Mita Tayosei (Jomon Shell Middens in East Japan: Variability between Tohoku and Kanto),” a symposium by Nerima Ward Board of Education, “Jomon Shuraku Kenkyu no Soten (Issues on Jomon Settlement Study),” The 12th Conference of Kansai Jomon Bunka Kenkyukai “Oshigatamon Dokiki no Shoso (Various Aspects of Oshigatamon Pottery Phase),” and “the 25th Tohoku Nihon no Kyusekki wo Katarukai (Talks on the Palaeolithic in Northeast Japan).” In 2012, the 25th Jomon Senimar, “Jomon Koki Doki Kenkyu no Genjo to Kadai (Situations and Issues of Late Jomon Pottery Study)” and the 22th Kyushu Jomon Kenkyukai, “Jomon Jidai ni Okeru Kyushu no Seishin Bunka (Spiritual Culture of Jomon Period in Kyushu)” were held in February. In March, Jomon Kenkyu no Chihei (Horizon of Jomon Study) 2012 was held under the theme, “Musashino/Tama Chiiki no Shuraku Chosa ga Toikaketamono (Questions from Settlement Research in Musashino/Tama Regions),” as well as the 8th and 9th Joint Dogu Kenkyukai held at Iwate Prefectural Museum.

Outstanding theses on settlement composition and structure were: SUZUKI Yasuhiko, “Minami Kanto ni Okeru Jomon Shuraku no Nishi to Higashi: Ogata Shuraku ni Miru Shuraku Kozo no Sai (West and East of Jomon Settlement in South Kanto: Difference in Settlement Structures in Large Settlements),” *Jomon Jidai*, 22:1-28, KOBAYASHI Kenichi, “Jomon Shuraku ni Okeru Jikan (Time in Jomon Settlement),” *Tokyo no iseki*, 95: 1-4, which tried to reconstruct processes of village formation using dating measurement results; ABE Akinori, “Tohoku Hokubu ni Okeru Kanjo Resseki no Juyo to Shuraku Kozo: ‘Keikanron’ no Kakuritsu ni Mukete (Acceptance of Stone Circle and Village Structure in

Northern Tohoku: for the Establishment of ‘Scenery Theory’),” *Kodai Bunka*, 63(1): 24-44 striving for a new development; SATO Masakazu, “Achiyadaira Isaki Chudan Chiten kara Chobo Suru Jomon Jidai Zenki no Katsudo: Kankyo Hendo to Iseki Keisei wo Kangaeru (Activities of Early Jomon Viewed from Achiyadaira Chudan Site: Thoughts on Environmental Change and Site Formation)”, *Miomo-gawa no kokogaku*, 9: 5-22 that discussed site formation process with detailed analysis of specific region; and SHIBUYA Masahiko, “Katsuzakashikiki no ‘Tsuki no Sankakkei’ to ‘Taiyo no Sankakkei’ (‘Moon Triangle’ and ‘Sun Triangle’ in Katsuzaka Style Phase)”, In *Sendanrin no Kokogaku: OTAKE Noriharu sensei kanreki-kinen ronbun-shu*, pp. 117-128 that touched on spiritual beliefs.

On artifact study, there was WATADA Hiromi, “Kitashinano Jomon Chuki Kohan no Akkon Ryutaimon Doki (Ryutaimon Pottery with Pressed Marks in the Latter Half of Middle Jomon in Northern Shinano)”, *Doyo Koko*, 34: 1-24 that handled Middle Jomon pottery theory. Also, there were two special journal issues: *Saku Koko Tsushin*, No. 107, “Kyodoshiki wa Seiritsu Suruka (Could Local Style Be Valid?)”, and *Shimousa Kokogaku*, 22, “Boso Hanto oyobi Shuhen Chiiki ni Okeru Taibokushokeishiki (7b Shiki – 8b Shiki) no Kenkyu [Study on Taiboku Types (7b Style to 8b Style) in Boso Peninsula and Surroundings]”. There were many theses including MASUKO Yasumasa, “Aichiken Tobu no Jomon Kokimatsu-Banki Shoto Deki no Hennen: Ikawazu 1972-nen no Hokoku no Saikento wo Kiso Toshite (Chronology of End of Late Jomon to Beginning of Final Jomon Potteries in Eastern Aichi Prefecture: Based on Reexamination of Ikawazu 1972 Report)”, *Jomon Jidai*, 22: 95-118 that discussed the end of Late Jomon to the beginning of Final Jomon and OTSUKA Tatsuro, “Kamegaokishiki Doki Kenkyo no Konnichiteki Kiso (Today’s Basis on Kagegaoka Style Pottery Study)”, *Jomon Jidai*, 22: 119-140 that discussed Final Jomon.

As for stone tool study, TAMURA Takashi, “Kyusekki Jidai kara Jomon Jidai no Kari no Dogu (Hunting Tools of Palaeolithic to Jomon Period)”, *Kaizuka*, 67: 1-31 gave transitional understanding to hunting and hunting tools, as well as seeking reevaluation of function and usage of stone arrowheads and daggers. On the other hand, after a symposium “Jomonjin no Sekisin; Ogata Sekibo ni Miru Saigi Kouji (Stone God of Jomon People: Rituals Seen in Large Stone Rods)” held at Kokugakuin University, many theses were published on stone rods, such as SHIBUYA Masahiko, “Sekibo no Yoto to Keishiki Kenkyu (Study on Usage and Typology of Stone Rods)”, *Jomon Jidai*, 22: 163-184, HOSAKA Yasuo, “Sakenomiba Isaki no Ishizara to Sekibo (Stone Dish and Rod at Sakenomiba Site)”, *Yamanashi-kenritsu hakubutsukan · Yamanashi-ken maizo-bunkazai senta kenkyu-kiyo*, 28: 19-28, NOSAKA Tomohiro, “Namie Machi Shicchanomiya Iseki ni Okeru Sekibo Saishi no Shoso (Various Aspects of Stone Rod Ritual at Shicchanomiya Site in Namie Town)”, *Fukushima Koko*, 53: 139-144; TODA Tetsuya, “Jomon Bunkaron

Mizube no Sekibo (Jomon Culture Theory: Stone Rods on Watersides)”, *Archaeological Journal*, No. 612: 34-37, KURISHIMA Yoshiaki, “Ryokudeihengansei Sekibo ni Miru Juyo Sisutemu: Jomon Jidai Kobanki no Sekibo Seihin no Seisan to Koiki Ryutsu (Supply Systems of Chlorite-schist Stone Rods: Production and Wide Area Distribution of Stone Rods in Late and Final Jomon)”, *Saitama-kenritsu shiseki-no hakubutsukan kiyō*, 6: 1-24 and so on.

Outstanding theses on ornaments were: YOSHIDA Yasuyuki, “Jomon Banki Mimikazari no Monyoron (Theory on Designs of Earrings in Final Jomon)”, In *Sendanrin no kokogaku: OTAKE Kenji sensei kanreki-kinen ronbun-shū*, pp. 77-82, KANEKO Akihiko, “Kita Nihon Jomon Banki no Sankakugyoku Hokano Soshokuhin; Sankakugyoku, Tsubagata, Naimen Uzujo Seihin (Triangle Bead and Other Ornaments of Final Jomon in Northern Japan: Triangle Bead, Sword Guard Shaped Ornament, and Inside Curl Objects)”, *Iwate Kokogaku*, 22: 1-36, and “Kitanihon Jomon Banki no Kabenmarutama, Hiragyoku (Round Flower Petal Beads and Flat Beads of Final Jomon in Northern Japan)”, *Jomon Jidai*, 22: 141-162, and TANIFUJI Yasuhiko, ‘Kanto Nairikubu ni Okeru Jomon Jidai Chukimatsu/Kokishoto no “Dosei Kaiwagata Udewa” (“Clay Shell-shaped Bracelets” from Final Middle Jomon to Beginning of Late Jomon in Inland Kanto)’, In *Sendanrin no kokogaku: OTAKE Kenji sensei kanreki-kinen ronbun-shū*, pp. 43-56.

As for theses on plant/animal remains, HORIKAWA Kumiko, “Nihon ni Okeru Iseki Shutsudo Kagorui no Kisoteki Kenkyū (Fundamental Research on Baskets Excavated from Archaeological Sites in Japan)”, *Shikusei-shi Kenkyū*, 20(1): 13-26 compiled and classified baskets from the Jomon period to Muromachi period.

Thus, looking back the Jomon period study in the past year, various research was conducted, and many symposia and study conferences were actively held as well as many theses published. It can be said many old subjects are being discussed again such as the issue on the concept of the Jomon period, social/structural theory, and scenery theory, and so on. On the other hand, issues on vegetation are being focused, and there are various studies on analysis of stone materials, and studies and issues on dating measurements.