Interdisciplinary Research

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Regarding subsistence, studies are being conducted of impressions on pottery left by cereal grains, seeds/insects, and animal remains in addition to the usual plant opal phytolith analysis [OBATA Hiroki. 'Doki Akkon Toshite Kenshutsu Sareta Konchu to Gaichu (Insects and Vermin Detected via Impressions on Pottery)' In *Watashi no Kokogaku: Niwa Yuichi Sensei Tainin Kinen Ronbunshu (My Archaeology: Memorial Theses for Retirement of Prof. NIWA Yuichi)*, pp. 103–123].

As for production activity, diverse studies from Jomon to the ancient period are being carried out using various data and analytical methods, such as isotope analysis of remains on pottery, clay analysis, form observation of animal remains, and plant remain analysis [YOSHIDA Hiroaki and SUZUKI Mitsuo. 'Miyagiken Tagajoato no Koseido Shokusei Fukugen kara Mita Kodai no Shinrin Bassai to Chikei Keisei heno Eikyo (Ancient Deforestation and Influence on Topographic Formation Seen from High-Precision Vegetation Reconstruction at Tagajo Castle Remains in Miyagi Prefecture)' *Kikan Chirigaku (Quarterly Geography)* 64(4), pp. 55–172].

On distribution theory, more accurate identification of material production sites is being conducted using geoscientific high-precision analysis (clay analysis using XRF or LA-ICP-MS, and major/trace/rare-earth element analysis for stone materials) as well as fluorescent X-ray analysis on stone, glass, pottery clay, tile glazing, etc. [ISHIDA Tomoko, *et al*. 'XRF oyobi LA-ICP-MS wo Mochiita Chikyu Kagakuteki Kouseido Bunseki ni Yoru Yayoi Doki no Sanchi Dotei (Identification of Yayoi Pottery Production Place by Geoscientific High-Precision Analysis Using XRF and LA-ICP-MS)' *Dai 30kai Nihon Bunkazai Kagakukai (30th Conference of the Japan Society for Scientific Studies on Cultural Properties)*.]

On rituals, study on funeral rituals is being undertaken, such as use classification seen from objects attached to pottery and ritualistic damage to human remains, reburial, and burial methods [ISHIKAWA Takeshi. Boso Hanto ni Okeru Jomon Jidai no Itai Kison Jirei (Examples of Ritualistic Damage to Human Remains in Boso Peninsula during the Jomon Period)' In *Studies in East Asian Archaeology and History* III, pp. 9–27]. Regarding kinship, there is a study on kinship assumption using grave analysis/situation

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of excavated bones, and dental crown measurements [TANAKA Yoshiyuki. 'Yayoi Jidai Retsujobo to Shinzoku Kankei (Yayoi Priod Lined Graves and Kinship)' In *Studies in East Asian Archaeology and History* III, pp. 55–66]. Regarding general societal aspects, there are studies of concrete images of people engaged in rice farming in Japan and of population migration [TANAKA Yoshiyuki. 'Iwayuru Toraisetsu no Seiritsu Katei to Torai no Jitsuzo (Formation Processes of So-called Influx Theory and Their Reality)' In *Retto ni Okeru Shoki Inasaku no Ninaite wa Dareka (People Engaged in Early Rice Farming in Japan)*, pp. 3–48]. On life history, studies were conducted using enamel hypoplasia and parasite eggs, etc. [SAWADA Junmei and HIRATA Kazuaki. 'Enamerushitsu Genkeisei kara Saguru Nyu/Yojiki no Seikatsushi (Life History of Infants Seen from Enamel Hypoplasia)' In *Nihon Kokogaku Kyokai Dai 79kai Sokai (Proceedings of the 79th General Meeting of Japanese Archaeological Association)*]. Regarding natural disasters and prehistory/ancient society, active discussion is being exchanged on detection of traces of volcanic eruptions and earthquakes and how people in the past coped with such natural disasters [Gunma Archaeological Research Foundation Shizen Saigai to Kokogaku: Saigai/Fukko wo Gunma no Iseki kara Saguru (Natural Disasters and Archaeology: Disasters and Reconstruction Seen from Archaeological Sites in Gunma), Jomo Shinbunsha]. As for dating theory, many suggestions were made to reevaluate dendrochronology as used for date calibration [SAKAMOTO Minoru. 'Jitsunendai no Sadamatta Nihonsan Jumoku no Kouseido Tanso 14 Nendai Sokutei (High-precision C-14 Dating on Japanese Trees with Actual Dating)' In *30th Convention of Japan Society for Scientific Studies on Cultural Properties*].

Katayama Kazumichi reevaluated the gender of remains buried in Fujinoki burial mound from the Kofun period, and responding to criticism on discrepancies between viewpoints based on archaeological data and on physical anthropology, he made an important proposal that the meaning of the discrepancy should be clarified from the side of archaeology ['Fujinoki Kofun Jinkotsu Saiko: Minamigawa Hisosha wa Dansei Dearu (Reevaluation of Human Bones at Fujinoki Mounded Tomb: Southside Burial Belonged to Men)' In *Kashihara Kokogaku Kenkyujo Ronshu (Bulletin of Archaeological Institute of Kashihara)* 16, pp. 132–143].

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