

Jomon Period

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There is an increase in studies that try to picture Jomon society and its changes more clearly. Use of radiocarbon dating is progressing in order to pursue social change more accurately. Yano Kenichi compared the increase/decrease of the number of sites over 100-year periods in Early Jomon in Kansai region and Middle Jomon in Nagano Prefecture. He noted that change was slow in the first location over a few hundred years, whereas the latter saw a drastic change in about 100 years [*Oshigatamon Doki Iseki no Kazu no Henka (Change in the Number of Sites with Oshigatamon Pottery)* In *Dai 10-kai Tokai Jomon Kenkyukai: Tokai Chihou ni Okeru Jomon Soki Zenyo no Shomondai (10th Conference of Tokai Jomon Kenkyukai: Problems of Early Late Jomon in Tokai Region)*]. The First Symposium of Tokai Jomon Kenkyukai held at Nagoya University, was an ambitious challenge to picture regional society by consolidating studies on residence, subsistence, funeral rituals, and distribution [*Dai 1-kai Tokai Jomon Kenkyukai Shinpojiumu Yokoshu: Tohoku Chiho ni Okeru Jomon Jidai Banki Zenhan no Shakai (Proceedings for the First Symposium of Tokai Jomon Kenkyukai: Early Late Jomon Society in Tokai Region)*]. There is a study to discuss social relationships from the perspective of distribution of resources. Toizumi Takeji theorized from subsistence analysis a flexible residence system where people moved from village to village for seasonal subsistence activities on the eastern coast of Tokyo Bay in Late Jomon [*Dobutsu Shigen Riyo kara Mita Jomon Koki ni Okeru Tokyowan Togan no Chiiki Shakai (Regional Society on the Eastern Coast of Tokyo Bay, Seen From Use of Animal Resources)* *Dobutsu Kokogaku (Zooarchaeology)* 30]. TSUMURA Hiroomi and TATEISHI Toru's 'Jomon Jidai no Kanto Chiho ni Okeru Kokuyoseki no Idokeiro/ Nettowaku no Hensen: Sanchi Bunseki to Kukan Bunseki no Yugo (Distribution Path of Obsidian and Transition of Networks in the Jomon Period Kanto Region: Fusion of Production Site Analysis and Species Analysis)' [*Dobutsu Kokogaku (Zooarchaeology)* 30] discussed distribution change in each production site from trend surface analysis using GIS, based on obsidian ratio data and where it came from at different sites. An important problem was pointed out for funeral system study. YAMADA Yasuhiro

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expressed a concern that since a kinship structure theory on human bones excavated in Tokai region analyzed collective data that covers a few hundred years in time, it may have misunderstood chronological change. One example is differences in teeth extraction between contemporary groups [‘Jomon Jidai no Shinzoku Kozoron ni Okeru Mondaiten: Kokogakuteki Hohoron no Kihon ni Kaiki Surutameni (Problem of Kinship Structure Theory in the Jomon Period: Returning to the Basics of Archaeological Methodology)’ In *Watashino Kokogaku: Niwa Yuichi Sensei Tainin Kinenn Ronshu (My Archaeology: Memorial Theses for Retirement of Prof. NIWA Yuichi)*].

There is a big gap between individual researcher’s opinions on the hierarchy of Jomon society. Takahashi Ryuzaburo assumes that Jomon society had a hierarchy based on individual rank, or was in the process of constructing the hierarchy [‘Jomon Shakai no Fukuzatsuka (Complication of Jomon Society)’ In *Koza Nihon no Kokogaku 4: Jomon Jidai Ge (Lecture on Japanese Archaeology 4: Jomon Period 2)*]. On the other hand, Imamura Keiji strongly criticized the hierarchy hypothesis saying that is based more on researchers wishful thinking than concrete evidence [‘Jomon Jidai Kenkyushi (Study History of the Jomon Period)’ In *Koza Nihon no Kokogaku 3: Jomon Jidai Jo (Lecture on Japanese Archaeology 3: Jomon Period 1)*]. Yamada Yasuhiro thinks that Jomon society did not always have a hierarchy, but it moved between complicated and simple phases and gradually made the transition to complicated society [‘Jomon no Haka kara Mita Kaiso Shakai (Hierarchical Society Seen from Jomon Graves)’ In *Jiten Haka no Kokogaku (Dictionary on Grave Archaeology)*].

In order to discuss the relationship between the natural environment and human activities, attention should be given to influence of time-space scale. Tamada Yoshihide and Shoda Shin’ya interpreted activation of rituals in east Japan during Late and Final Jomon as social measures to counter a deteriorating natural environment [‘Jomon Bunka no Teitai to Henshitsu (Stagnation and Deterioration of Jomon Culture)’ In *Koza Nihon no Kokogaku 3: Jomon Jidai Jo (Lecture on Japanese Archaeology 3: Jomon Period 1)*]. On the other hand, Yamamoto Naoto interprets the appearance of circled wooden pillars in Hokuriku region in Final Jomon as a cultural influence from other regions [*Jomon Jidai no Seigyō to Shakai (Subsistence and Society in Jomon Period)*]. It seems elements of human society tend to be stressed more in micro scale space-time.