

Kofun Period

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FUKUNAGA Shinya's *Zenpo Koenfun no Seiritsu (Establishment of Key-hole Shaped Burial Mounds)* organized various studies on the formation of the Kofun period and indicated his understanding on the formation processes of the Kofun period. Furthermore, he pointed out the need for a hypothesis that could stand comparative examination with overseas examples and study results in order to locate Kofun society within human history. HIROSE Kazuo's *Kofun Jidaizo wo Saiko Suru (Reconsideration of Kofun Period Images)* (Doseisha) pointed out problems of Kofun period study in the past, and discussed the need for constructing systematic interpretation of the period in which key-hole shaped kofun (burial mounds) were constructed by rationally and consistently explaining the enormous accumulation of archaeological data.

Attention was given to fields that were being recognized as marginal zones of Kofun culture, like coastal peoples or peripheral region of kofun construction, such as *Umi no Kofun wo Kangaeru III: Kii no Kodai Ujizoku to Kitan Kaikyo Shuhen Chiiki no Kofun (Thoughts on Kofun of the Sea III: Ancient Clans in Kii and Kofun in Surrounding Areas)* (Daisankai Umino Kofun wo Kangaeru Kai) and *Kofun Chikuzo Shuenki ni Okeru Kofun Jidai Zen/Chuki no Shakai to Chiikikan Kankei (Early/Middle Kofun Society and Regional Relationships in Peripheral Region of Kofun Construction)* (Tohoku and Kanto Zenpokenfun Kenkyukai). As these fields have the possibility to relativize Kofun period study in the past and bring new development to the study, solid progress with well examined analysis angles and disciplined methodology is desired.

Shibagahara Kofun (Joyo City Board of Education), *Motoinari Kofun* (Muko City Board of Education), *Shiseki Higashinomiya Kofun (Historical Site Higashinomiya Kofun)* (Inuyama City Board of Education), *Nagamezuka Kofun no Kenkyu (Nagamezuka Kofun Study)* (Department of Literature, Kumamoto University), *Shichikan Kofun no Kenkyu (Shichikan Kofun Study)* (Graduate School of Letters, Kyoto University), and *Nonaka Kofun to 'Wa no Go Oh' no Jidai (Nonaka Kofun and the Era of 'Five Kings of Wa')* (Museum of Osaka University) were published reports and an exhibition that put emphasis on reexamination of kofun researched in the past, precise documentation of excavated artifacts and analysis, as well as opening of exhibitions to the public. This

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fundamental research is becoming a study trend in Kofun period study.

ICHINOSE Kazuo, FUKUNAGA Shin'ya, and HOJO Yoshitaka's *Kofun Jidai no Kokogaku 4: Fukusohin no Keishiki to Hennen (Kofun Period Archaeology 4: Typology and Chronology of Burial Equipment)* (Doseisha) organized research history of 17 items of burial equipment, and indicated research prospects for each researcher. Japanese and Korean researchers discussed lineage, chronology, and trapping decorations of harnesses in East Asia in *Nikkan Kosho no Kokogaku: Kofun Jidai (Archaeology of Negotiation between Japan and Korea: Kofun Period)*. Further development of East Asian harness culture study is expected from mutual information exchanges and sharing of understandings.

ICHINOSE Kazuo, FUKUNAGA Shin'ya, HOJO Yoshitaka's *Kofun Jidai no Kokogaku 6: Hitobito no Kurashi to Shakai (Kofun Period Archaeology 6: Life of People and Society)* (Doseisha) contained theses that approach the life of Kofun period people. Theses that recognized the importance of understanding Kofun period society with a broad view were outstanding rather than just an analysis of each archaeological event. Although Japan is a small country, it has not only an abundant quantity of archaeological research, but also world class levels of excavation and study accuracy of excavation. Today's Japanese Archaeology has a foundation to reveal what happened in the national formation phase and how social transformation progressed, based on actual data. This research stage is beginning to develop.