

## Yayoi Period

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There were some developments of study this fiscal year, showing maturity of fundamental research that enables us to draw concrete images of Yayoi culture within East Asia, such as correspondence between wide-area chronology that had been organized and shared among researchers and calendar dating based on AMS C-14 dating, achievements of archaeobotany represented by “replica method,” as well as progress of research and study in China and the Korean Peninsula.

There is an accelerated movement to reevaluate conventional frameworks of the Yayoi period and culture, after FUJIO Shinichiro pointed out the problem. YAMADA Yasuhiro “Ichinichime no Toron ni Mukete: Sendai Heiya ni Yayoi Bunka ha Nakattanoka (For the First Day Discussion: Didn’t Yayoi Culture Exist in Sendai Plain?)” *Sendai Heiya ni Yayoi Bunka ha Nakattanoka: Fujio Shinichiro Shi no Sinsetsu Kouen to Iken Kokan: Yokoshu (Didn’t Yayoi Culture Exist in Sendai Plain?: Lecture and Discussion on Mr. FUJIO Shinichiro’s New Theory: Proceedings)* Yayoi Jidai Kenkyukai, pp. 2–6, argued that we should question the concept of the Yayoi period which was developed to discuss the history of one county, and the validity of the framework that regards the culture of the Yayoi period equals Yayoi culture as one phase of food production.

Connected to this movement, discussion on the beginning of the Yayoi Period was active. MIYAMOTO Kazuo “Higashi Ajia ni Okeru Noko no Kigen to Kakusan (Origin and Diffusion of Agriculture in East Asia),” *Archeology Quarterly* 138 Yuzankaku, pp. 18–31, regarded the beginning of the Yayoi period within a large movement of diffusion of early cultivation societies of East Asia to peripheral regions to form secondary cultivation societies, and assumed the formation factor as migration from the southern Korean Peninsula to northern Kyushu and cultural contacts that occurred in the cold phase around the 8<sup>th</sup> century B.C.

ISHIKAWA Hideshi “Higashi Nihon Yayoi Bunka no Henkaku (Change of Yayoi Culture in East Japan)” *Sanennanshin Shuhen ni Okeru Chuki Yayoi Doki to Koryu: Inasaku Donyuki no Shakai (Hokokuhen) [Middle Yayoi Pottery and Exchanges around Sanennanshin Region: Society at Introduction Stage of Rice Farming (Reports)]* Chiiki

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to Kokogaku no Kai (pp. 1–6), pointed out the possibility of social changes taking place in wide areas of Yayoi culture in East Japan in the middle of Middle Yayoi, and defined the end of jar reburial tombs as a historical phenomenon resulting from the change.

MIZOGUCHI Koji “Kako no Kioku to Sono Doin: Hokubu Kyushu Yayoi Jidai V-ki wo Jirei Toshite (Memory of the Past and Its Mobilization: Example of Yayoi Period V Phase in Northern Kyushu)” *Kokogaku ha Kagakuka Jo: Tanaka Yoshiyuki Sensei Tuitou Ronbunshu (Archaeology, Is It Science? Volume 1: Memorial Theses for Prof. TANAKA Yoshiyuki)* Chugoku Shoten (pp. 545–559), aimed to reconstruct social structure and systems by analyzing jar burial graves, and pointed out the possibility that the heritage from the past was purposely and strategically remembered and mobilized. Further, it was inferred that the upper class tried to confirm and strengthen the legitimacy of its own social position through burial conduct.

SUZUKI Toshinori “Minetashiki Doki to Sono Zengo (Mineta Style Pottery and Surrounding Time Period)” *Sanennanshin Shuhen ni Okeru Chuki Yayoi Doki to Koryu: Inasaku Donyuki no Shakai (Hokokuhen) [Middle Yayoi Pottery and Exchanges around Sanennanshin Region: Society at Introduction Stage of Rice Farming (Reports)]* Chiiki to Kokogaku no Kai (pp. 39–52) pointed out the existence of a wide-ranging pottery production/supply relationship in the middle of Middle Yayoi.