Process of the Appearance of the Standardized Tumuli (kofun) in
Third Century Northern Kanto, Eastern Japan

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This paper explores the process behind the appearance of the highly standardized tumuli or kofun in third century northern Kanto region, eastern Japan. It has previously been a well-accepted hypothesis that keyhole-shaped tumuli appeared in eastern Japan in the middle third century under the cultural influence of the Tokai region, Pacific coastal region of the central Honshu, and that people’s life style and mortuary practices came to be unified in the fifth century. The problem of this hypothesis is that all the cultural influences from the west were uniform in the entire eastern Japan, which is not necessarily the case. In terms of methodology, it is also problematic that data are skewed toward large keyhole-shaped tumuli. The latter problem is particularly apparent in Gunma Prefecture, northern Kanto. While the overwhelming majority of tumuli in the middle third century are small one, from ten to 30 meters in length, discussion on the appearance of tumuli is based on keyhole-shaped tumuli of more than 100 meters in length. In order to cope with problems, the author has looked into all the tumuli of the middle third century in Gunma Prefecture, paying particular attention to the mound form, mound size, pottery offered to the dead, and goods deposited with the dead. As a result of the author’s analyses, it has become clear that in the late third and early fourth centuries there were two distinctive cultural flows from the Tokai region. These two were spatially distributed on the northern side and southern side of the Tone River. As to mortuary rituals, the author has found that pots offered to tumuli morphologically changed from ritualistic one in the fourth century to more practical one in the fifth century. The author’s research contributes to our understanding a very complex process behind the appearance of the standardized tumuli in eastern Japan by paying attention to regionally and locally various patterns, taking into several classes of material cultures into consideration.

Local Elites in Eastern Japan and Kingship in Ancient Japan

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This paper discusses the relationship between the king in the central government and local elites in eastern Japan in the sixth century. The king depended upon local elites in eastern Japan because local elites in eastern Japan were militaristic in nature. As exemplified by the Jinshin Rebellion of 7??, the central government entrusted local elites in eastern Japan for recruiting soldiers. Imperial guards were usually recruited from loyal and brave soldiers who were relatives of local elites in eastern Japan. Indeed, local elites in eastern Japan played an important role in ancient
his history. Archaeologically, large quantities of horse trappings, iron armor, decorated swords, and bronze bowls have been excavated in tumuli of sixth and seventh centuries in eastern Japan. Horse trappings, iron armor, decorated swords all indicate militaristic nature of local elites in eastern Japan. Decorated swords and bronze bowls made under heavy Buddhist influence indicate strong relationship with the central government.

In the six century and after, the number of tumuli drastically increased. There must have been many reasons for this, and I interpret that this was a result of local elites competing with one another and of unstable local control. In order for local elites to cope with these difficulties, I speculate that local elites in eastern Japan sought for closer relationship with the central government. This was the reason why local elites were willing to provide the central government with imperial guards and other soldiers. In return, local elites were given horses and iron armor, as well as other prestige goods. Owing to these give-and-take relationships, the king in the central government and local elites in eastern Japan became more dependent on each other in the sixth century than ever.

Change in Elite Symbolism from Keyhole Tombs to Buddhist Temples in Seventh Century Japan

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It is a widely accepted hypothesis that, once the construction of keyhole-tombs as the symbol of authority declined toward the end of the sixth century, square tumuli took over its position for a while in the middle seventh century, and eventually a practice of mound construction as the symbol of authority was replaced by Buddhist temples by the end of the seventh century. This is indeed the case in many regions of Japan. For example, at the Ryukakuji tumulus group site in northern Chiba Prefecture (old province of Shimousa), early seventh century keyhole tomb, middle seventh century large square tumulus, and a late seventh century Buddhist temple are all located in close vicinity. At the same time, recent results of archaeological excavations show a wide variety of patterns of change in elite symbolism. In southern Ibaraki (old province of Hitachi), for example, a Buddhist temple was erected in the late seventh century in an area where a giant fifth-century keyhole tomb was built but no sixth century keyhole tombs nor seventh century square tumuli. I intend to present the results of my recent research into this subject, and show such a variety of patterns in shifts from keyhole tombs to Buddhist temples.

Control over and Trade with the Emishi People of Northeastern Frontier under the Ritsuryo Code of Ancient Japan

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The central government of ancient Japan under the *ritsuryo* code could not maintain strong control over people residing in the northern frontier (Hokkaido Island and Northeastern Honshu), whom the central government referred to as “Emishi.” The central government sought for expanding its territory by conquering the Emishi people, and made several attempts to invade the northern frontier from the seventh to ninth centuries.

While the positions of the central government and the Emishi people were to rule and to be ruled, it is noteworthy that both parties depended on each other through trade relationships. The Emishi people were loyal and paid tribute to the central government, and, in return, obtained cloth and iron from the central government. From the standpoint of the center, not only was the order of the government maintained owing to the Emishi people obeying the directives, but also the central government could obtain horses, sea weed, and fur.

Indeed, the northern frontier was important for the central government to obtain hard-to-obtain items. From the Emishi people residing in Hokkaido, the central government imported skins and feathers of animals and birds that did not inhabit in the mainland Japan. These rare items from the northern frontier were not only used in rituals in capitals, but also used for prestige goods of influential lords. Although these rare items were originally meant to be tributes to the central government as a sign of loyalty, they became more trade items in nature as time passed. While the Emishi people were recognized by the central government as a subject to be ruled, they were at the same time an important trade partner.

**Production and Consumption of Salt and Taxation under the *Ritsuryo* Code of Ancient Japan**

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Salt is essential among nutrition. In ancient Japan, people had to obtain salt by boiling sea water in pottery because rock salt was very scarce. In this presentation, the author discusses the economic basis of the emperor and aristocrats and aspects of taxation under the *ritsuryo* code in eighth century Japan, with special reference to the salt production and consumption.

Salt was one item of *cho* 調 taxes in kind under the *ritsuryo* code. At archaeological sites of the Nara Imperial Palace and Capital (710-784), a considerable number of wooden tablets with inscriptions mentioning salt have been excavated. These wooden tablets were tags attached to containers of salt as a tax payment. Among these wooden tablets, those transported from the Wakasa 若狭 Province, the Sea of Japan coast of the central Honshu, comprise the largest number, and those from the Suo 周防 Province, the western end of Honshu, the second largest. When we pay attention to pottery used for salt production and transportation, the majority of such pottery...
excavated in the Nara Capital was those transported from the central coast of the Inland Sea (Kibi and Sanuki) and from the coast of the Osaka Bay. This indicates that some of the salt was transported to the Nara Capital without tags.

Salt transported with tags was tax. Although Wakasa was a very small province, the provincial government as a whole put serious effort into the production of salt as a *cho* tax. In addition, members of the Takahashi 高橋 clan who was traditionally in charge of food serving rituals in the Imperial Court claimed their strong affiliation with the Wakasa Province. Other small provinces with which the Takahashi clan maintained close relationships were Shima 志摩 (present central Mie Prefecture), Awa 安房 (present southern Chiba Prefecture of eastern Japan), and Izu 伊豆 (present eastern Shizuoka Prefecture), and these provinces donated seaweed, ??, and ?? tuna respectively as *cho* taxes. Together with salt, these were the most important foods offered at Shinto rituals. The *cho* taxes symbolized the emperor’s rule of the country by gathering food items essential for Shinto rituals conducted by the emperor. Indeed, a system of salt production in the Wakasa province was a symbol of the imperial control over the province.

In the Nara Capital, tags attached to containers of salt from the Suo province were all discovered the site of Prince Nagaya’s mansion. We consider that Prince Nagaya collected salt from his own fief 封戸. Tags were attached because those donated from fiefs were transported to the capital as *cho* taxes. Prince Nagaya and his family consumed salt collected as a *cho* tax from his fief. Indeed, the aristocrats in the eighth century obtained salt by paying some of their income from their fiefs.

Salt transported to the Capital without tags were apparently traded independently from those collected as tax. Aristocrats and major Buddhist temples owned forests, and woods from these forests were used as fuel for boiling sea water for salt production. In other words, these aristocrats and Buddhist temples managed places for salt production, besides their own fiefs.

Based on these aspects of the eighth-century salt production and consumption, the author points out the following: although a fief that was the economic basis of the aristocrats under the *ritsuryo* code was formed as a continuation of
ギーが表されている。だが一方で、貴族層は封戸とは別に古くからの所領経営を続けており、家政機関がその運営を担った。これらの所領は、律令制の枠組みにおいて規定されなかった側面である。

法会を営む女性—国立歴史民俗博物館所蔵『転法輪経（てんぽうりんしょう）』を中心

牧野淳史 MAKINO Atsushi

『転法輪経』は、平安時代末期の天台僧であった澄憲（ちょうけん）が作成した表白（ひょうびゃく=法会開催の趣旨を述べた文章）を集めた編纂物で、澄憲の子である聖覚（せいかく）の手によって、鎌倉時代に成立した。全部で六百六十四帖以上あったと考えられるが、現存するのはその一部である。国立歴史民俗博物館には四帖の『転法輪経』が所蔵され、発表者はこれを研究する機会に恵まれた（本文と解題的研究はまもなく公になる予定である）。『転法輪経』は多種多様な表白を収録しているが、国立歴史民俗博物館本には女性が施主となった法会の表白がいくつか含まれる。今回の発表では、それらの表白から読み取ることを報告してみたい。『転法輪経』は、日本文学・日本史学・美術史など、さまざまな分野からの読解が可能と思われるが、あまり利用されているとは言えない。発表者は、表白の資料的価値をさまざまな側面から見出してきたいと考えている。

後白河院と今様合
——『吉記』（きっき）における承安四年「今様合」を中心に——

須藤あゆ美 SUTO Ayumi

治承三年、平清盛が、院政期最後の治天の君である後白河院を鳥羽殿へ監禁するという事件が起こる。延慶本『平家物語』第二本三四「法皇ノ御棲幽ナル事」では、後白河院が遊覧や参詣、祝賀の儀式など過去にあったためでたきことを回想し、幽閉の現状と対比することで、悲しみになれる場面がある。それらでたきことの一つとして、「今様合」が挙げられているのは注目すべきである。「今様合」が後白河院の栄華や喜びの象徴であるといえる。

今様とは、院政期に都で大流行した歌謡で、この今様に生涯魅了され続けたのが後白河院であった。後白河院は、承安四年（1174）九月一日より十五夜にわたり御所である法住寺殿において「今様合」を催する。承安四年「今様合」は、今様に堪能な公卿三十人を選んで毎夜一番ずつ歌い合わせて勝敗を決めるもので、十三日には「今様合」の後に管絃の御遊が催された。その詳細は『吉記』『五葉』（ぎょっよう）『たまきはる』などの官僚や女房
の日記、音楽説話集『吉野吉水院楽書』（よしのよしみずいんがくしょ）などに記されている。それらの史料の中でも、『吉記』の記事では、参加した公卿三十人の名とその勝敗が知られる。

本発表では、後白河院主催の承安四年「今様合」に参加した人物に注目し、この今様合が彼らにとってどのような役割を果たしたのかについて考察する。また、今様合によって後白河院と参加した公卿たちが、あるいは公卿同士が、どのような関係性を結んでいったのかについて言及してみたい。

江戸時代の古文書を求めて
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要旨
江戸時代の人々の動向を知るには、古文書を読むことからすべてが始まる。近世史研究＝古文書を読む、といっても過言ではない。本報告では、江戸時代の古文書の特徴や保存管理の現状、古文書の調査について概要を述べることにする。

なお、対象とするのは、村に伝来した古文書である。村の古文書は、数枚も多く、現在も各地で調査が行われている。そういった調査は、研究を始める者たちが訓練を積む良い機会にもなっている。