

SUMMARY

Yanai Chausuyama Kofun, an ancient burial mound located on Lot 305 of Mukaiyama, in the Yanai section of Yanai City, Yamaguchi Prefecture, was known from early on for a *daryūkyō* (bronze mirror bearing a snake-like dragon figure), recovered among its grave goods, the largest such item known. This report is a collation of the results of excavations, and of conservation and restorative work conducted over a six-year period beginning 1993. The reports and observations made by the authors of each section of this work are presented, along with a few editorial comments, in summary fashion here.

(1) Origin of the mound's name, and its topographic setting

The hill on which Yanai Chausuyama stands is called Gion'yama after the Gion Shrine standing on it from olden times, and is also called Mukaiyama, in reference to its position facing the Shirota Hachiman Shrine at the mountain's base. Also, from the bulging shape of the round part of the mound, which calls to mind a *chausu* (a bowl-shaped mortar used for grinding tea), by adding a name for the local district the appellation Miguchi Chausuyama was also used. It has been verified from a document titled "Twelve Views of Yanai," in the possession of the Takada family, that this name goes back before the Kyōhō era(1716-35).

Yanai Chausuyama Kofun is a keyhole-shaped mound pointing to the south, built near the end of a steep ridge extending south-southwest from the mountain Kotoishiyama, east of Yanai City. Standing on the top of the mound, one obtains a panorama below to the south which stretches from Yanai Bay, enclosed by Yashiro Island and the Kumage Peninsula, out to the Inland Sea. To the west, the city streets of Yanai spread forth from the base of the hill, and the lowlands where a waterway formerly cut across the base of the Kumage Peninsula are visible. From ancient times, boats traveling along the coast on the north side of the Inland Sea would, coming from the east, pass by Ōbatake Seto, and traversing the Yanai waterway, head towards Suō to the west. It can well be imagined how the voyagers were overwhelmed by the majestic appearance of Yanai Chausuyama Kofun looming above their heads.

(2) Archaeological sites in the immediate vicinity

In the area around Yanai City and the Kumage Peninsula, village sites of the Jomon and Yayoi periods are not remarkable for their continuity. Fukkoshi, Imai, and other sites are known from the end of the Yayoi, and another site from the end of that period has been excavated at kunikiyo, occupying the southwest slope of Kotoishiyama. The construction

of so-called old style mounded tombs such as the one described in this report, just after the end of the Yayoi, in the Yanai-Kumage region can be taken to show a social continuity from the Yayoi into the Kofun periods. Although Kunimori Kofun, thought to be the oldest in the region, is located a bit inland on the south bank of the Tabuse River, to the west of the old Yanai waterway Jinkayama Kofun, Atata Kofun, Noine Kofun and other mounds line the east shore of Hirao Bay, with the largest of these, Jinkayama Kofun at 30.3m in length, noted for the burial of a woman around the age of twenty, inside a slab-style stone coffin. On the west coast of the Kumage Peninsula is the 120m long mound of Shiratori Kofun, the largest in size for all three of the ancient provinces of Aki, Suō, and Nagato. Based on a document from the mid eighteenth century, its burial facility is conjectured as being a slab-style stone coffin. That such old style mounds as Miyanozu Kofun in Kudamatsu City, and Takeshima Gokarōyashiki Kofun in Shinnan'yō City were built in locations along the coast, away from agricultural lands, provides an important hint for considering the significance of burial mounds of this period.

(3) A history of the investigation of Yanai Chausuyama Kofun

The tomb first became known in 1892, when ceiling stones of a burial chamber were exposed as a result of dirt being lost through erosion; in the same year, under the supervision of village representative Morita Aisuke, the center of the round part of the mound was opened, and grave goods including a large mirror were removed. The course of these events is engraved on a stone marker still remaining at the site. In 1916, Naitō Torajirō, Imanishi Ryū, Shimada Sadahiko and others of Kyoto Imperial University conducted investigations, as did Umehara Sueji of the same institution, in 1918. Umehara left a detailed account in *Kōkōgaku zasshi* 11(8, 9). In 1948, the tomb was designated a National Historic Site at the request of Yanai-chō. The Yamaguchi Prefectural Board of Education conducted a topographic survey of the mound in 1972.

From around 1991, concern arose about the possible deterioration of the mound, and it was decided to devise a plan for its conservation. The scheme that was drawn up, however, was for construction not only to conserve the mound, but also to restore it as an educational resource on local history. In accordance with this aim, with the cooperation of the Agency for Cultural Affairs and the Yamaguchi Prefectural Board of Education, a five-year program of excavation was conducted from that year on, and the mound restored based on the results.

(4) Characteristics of the mound

The mound was made by paring down the end of a hilltop ridge about 75m in elevation,

while piling up dirt in places to achieve the desired keyhole shape, which points to the south. The long axis of the mound rotates more than $15^{\circ} 30'$ east of true north. On close examination it was found that the axes of the front (rectangular) and back (round) portions of the mound differ, forming a slight bend. The total length of the mound is approximately 90m. The round portion is flattened out so that it is longer in the north-south direction, with the shorter east-west diameter approximately 56m. Width at the juncture where the front and back portions of the mound join is approximately 37m. The front portion is about 42m across at its greatest width. A single trapezoidal platform juts out on the eastern end of the juncture. The base of the mound is high on the northern end, with the southern side approximately 3.5m lower. Regarding the mound's height, the back portion stands approximately 9m above the base, at an elevation of 79.15m, with the front portion rising to 73.30 m. The back part of the mound is built in three tiers, and the front in two. As the shape of the back portion is a bit distorted, the edge of the front part of the mound does not abut it perpendicular to the mound's main axis. Accordingly the mound cannot really be called symmetrical in shape. This is probably the result of trying to utilize the limited area at the top of the ridge in as wide a fashion as possible.

(5) Burial facilities

Two burial facilities were built in the round portion of the mound, parallel to the long axis of the tomb. The one on the west is called Burial One, and the one on the east Burial Two. Burial One is the facility from which grave goods were extracted in 1892, and the one excavated in 1993 by the Tokyo National Museum.

Burial One consists of a vertical stone chamber, built within a pit approximately 8m long by 3m wide, and extending 40cm below the surviving surface of the original mound. The chamber was built using andesite slabs piled with their butt ends forming the inward surfaces of the walls, and topped by several ceiling stones. The space between the sides of the burial pit and the exterior portions of the chamber walls was packed with a mixture of clay and stone. The interior dimensions of the chamber are approximately 6m long by 1.3m in width. The floor, on which the coffin rested, was thickly packed with clay. Although nothing remained of the corpse itself, as beads and mirror fragments were recovered toward the northern, and swords and other weapons toward the southern end of the chamber, it was determined that the head lay pointing north.

Burial Two remains unexcavated. From surface observations, the burial pit is a rectangle with rounded corners, approximately 2.5m in length, and about 1.8m wide as seen in horizontal outline. The long axis of the facility rotates slightly east from that of Burial One. The surface of the burial pit is covered with a layer of light yellow-brown clay, and a line

of small cobbles skirts its outline to the northeast. Also, blocks of andesite have been churned up at the southern end. If the clay bed for the coffin occupied in this burial is assumed to be roughly the same elevation as that of Burial One, the existence of a facility like a stone chamber is difficult to imagine. Most likely the burial was made with a layer of packed clay encasing the coffin .

(6) Grave goods

The items removed from Burial One in 1892 included five mirrors, plus swords, socketed spearheads, arrowheads, and pieces of pottery. In addition, it is related that good quality cinnabar was also recovered, along with numerous fragments of *haniwa* (terra-cotta funerary ceramics) that had probably mixed in from the mound's upper levels. Of these materials, those whose whereabouts are still known consist of only four mirrors (two in the Tokyo National Museum, one in the Yamaguchi Prefectural Museum, one in the possession of the Morita family of Yanai), and one bronze arrowhead (Yamaguchi Prefectural Museum). At the time of the 1993 excavation, swords, comma-shaped beads, a cylindrical bead, mirror fragments, and *haniwa* shards were recovered from within the stone chamber of Burial One.

Among these grave goods the four surviving mirrors draw the most attention, especially the large sized *daryūkyō* having a diameter of 44.8cm, which has long been famous as second in scale only to the set of 46.5cm *naikō kamonkyō* (mirrors with a star-shaped pattern formed by a series of inward-facing arcs transecting the perimeter of a circle) unearthed from the wellknown Hirabaru No.1 tomb in Fukuoka. While the beast featured in the design is sometimes called a type of crocodile, the name *daryū* first appears in the *Bōgatūlū* 博古図録, produced at the beginning of the 12th century during the Northern Sung Dynasty. But ever since Tomioka Kenzō gave the name of *daryūkyō* to this type of mirror, based on the design of the specimen unearthed from Yanai Chausuyama Kofun, this term has been applied only to domestically made mirrors, even to the present day. This large example falls under Higuchi Takayasu's classification into Type I, and has a dragon wrapping its long body around a knob-like projection (*nyū*, "breast"), joined by a figure of a deity in frontal view and a small snake holding a carpenter's square in its mouth; this motif is replicated four times to make the design of the mirror's inner sector. Encircling this is a band containing square and semicircular cartouches (in which small circles are inserted in the positions normally occupied by inscribed characters); in the outer sector of the mirror is a *gamontai* (a wide image band featuring small representations of animals, deities, etc.) and a band bearing a diamond cloud design. A similar mirror has been recovered from Shin'yama Kofun in Nara Prefecture.

In addition to this large example, one mote *daryūkyō*, 22.8cm in diameter, was among the grave goods. The motif of the inner design is composed of the dragon and deity figures only, replicated four times, around which appears a band containing square and semicircular cartouches. The mirror falls into Type IV of Higuchi's classification. A number of similar examples have been found, such as that known from the Mochida No. 28 tomb in Miyazaki Prefecture. Incidentally, *daryūkyō* are sometimes called variant forms of *shinjūkyō* (deity-and-beast mirrors).

The remaining two mirrors from this tomb are fragmented, but it is possible to reconstruct their original forms. One is an imported *gamontai shinjūkyō* (deity-and-beast mirror with a *gamontai* image band near the perimeter), estimated at 18cm in diameter, with a design composed of deity figures and images of running beasts and birds in its center; the outer sector is ringed with solar and lunar images, and dragon figures. The other is a domestically made *naikō kamon* mirror with an eight-pointed star design, around the mirror's central knob which sits on a four-petaled seat. Also, one bronze arrowhead has been preserved, with an estimated length of 7.1cm making it a very large example. It is best regarded as a ritual item.

If a comparison is made between the grave goods, especially the mirrors, from this tomb and others in the region, the five mirrors from Yanai Chausuyama outnumber the four recovered from both Miyanozu Kofun and Takeshima Gokarōyashiki Kofun. But each of the latter contains imported triangular-rimmed mirrors (*sankakubuchi shinjūkyō*), and the example of this style from Takeshima inscribed with a date of 240 A.D. is regarded as particularly valuable. If Kobayashi Yukio's theory about the distribution of triangular-rimmed mirrors is followed, the individuals selected to receive mirrors are presumed to have been extremely important to the central Yamato polity. The Yanai Chausuyama tomb is thought to have been built sometime after these other two tombs, and while it therefore did not receive the triangular-rimmed mirrors, that five mirrors were given and buried as grave goods, including an imported *gamontaikyō* plus another mirror of the largest scale known for the Kofun period, thought to have been made in Yamato, indicates that the occupant of this tomb was similarly regarded with high esteem by the Yamato polity. He was probably one of the figures who held control over sea passage from Aki to Suō.

(7) *Haniwa*

It is estimated that around 145 *haniwa*, terra-cotta funerary ceramic pieces, were set around the top of the mound. The cylindrical bases of nineteen remained in their original positions. These are all thought to have been plain cylindrical *haniwa*, though it is possible that other shapes were included. There were also four round pits thought to result from the uprooting

of *haniwa*. These traces of the placement of *haniwa* form a line extending from the juncture of the front and back portions of the mound towards the end of the front portion. *Haniwa* shards were also found in greatest concentrations on the top of the round portion of the mound, and in a belt lying along the front portion, with thin distribution on the north face of the round portion. It is likely that the *haniwa* placements were chosen with their seaward appearance from the south in mind.

The types of *haniwa* that can be reconstructed from the collected shards comprise plain cylinders, cylindrical pedestals, jars with widely flaring mouths, two cylindrical types fashioned in the shape of a jar mounted atop a pedestal (called "morning glory *haniwa*," from the resemblance of the wide mouth to that flower), cylinders mounted with a representation of a parasol ("sunshade-shaped *haniwa*"), house-shaped items, and one type whose nature is unclear. The lack of *haniwa* representing weaponry and armor, such as those in the shapes of shields, quivers, helmets and cuirasses which are typical for tombs of this period, can be given as one of the characteristics of this mound, or perhaps as a characteristic of this region.

These types of *haniwa* divide into two groups on the basis of differences in the clay paste from which they were made. The paste of Group I is finely textured, and that of Group II is coarse with sand grains mixed in. The *haniwa* types belonging to Group I include the plain cylinders, the Type II morning glory, sunshade-shaped and house-shaped items, with only the cylindrical pedestals and the Type I morning glory items belonging to Group II. Various similarities with the *haniwa* of the Kinki region have been pointed out for the items in Group I. By contrast, the items in Group II are made with thick walls and the brushing (used in finishing the surface) is crude, the horizontal clay belts applied to the surface are wide and low, and the holes opened in the bodies are peculiar for both their method of cutting and their positions. Through comparison of other characteristics of manufacture with *haniwa* from tombs of this area, these items can be inferred to have been made in the Kumage region.

An analysis of the paste was conducted using X-ray fluorescence spectrometry. The results agree with the observations given above based on naked-eye examination, clarifying the existence of different chemical characteristics in the clay paste used for the two groups. Ordinarily, a difference in the clay paste means a difference in the place of manufacture. These two groups were probably fashioned at separate work sites by separate groups of artisans. It is conceivable that the *haniwa* of Group I were brought in as finished products from the Kinki region, or that artisans fired them locally with clay brought from Kinki.

It is estimated that there were at least 23 separate jar-shaped *haniwa*, based on an

examination of the rim shards. In comparison with materials recovered from other tombs in the Prefecture, this is an extremely high number. Nearly all of the items belong to a shape called the Chausuyama style, in which the mouth flares open widely like a bugle, with no examples of the Bōchō style recovered from Nekoyama Kofun in Yamaguchi City. Sunshade-shaped *haniwa* were also unexpectedly plentiful, with 11 items estimated to have been present. Takahashi Katsuhisa has classed sunshade-shaped *haniwa* into three types; the items from this tomb belong to Type II under his scheme. But it is held possible that some of the shards regarded as representing jar-shaped and house-shaped *haniwa* may belong rather to Type III sunshade-shaped items instead. While the absence of the more richly decorative Type I may be grounds for lowering the estimated social status of the interred, it is more likely due to the tomb's being built slightly later than the period in which this type was in use.

House-shaped *haniwa* numbered at least 7 items, although if a very fine classification is made of the recovered shards, more than 10 items may be regarded as originally present. Apart from the lone example that can be reconstructed as representing a multi-storied structure with a hip-gabled roof, the remainder were single-storied, and mostly with simple gabled roofs, with no examples of simple hipped roofs recognized. The multi-storied building was carefully finished with a coat of red pigment. Shards of house-shaped *haniwa* were recovered from the concavity of Burial One atop the round portion of the mound, from the juncture of the front and back portions, from the end of the front portion, and elsewhere. Although it is not clear in what manner these items were originally placed, at least some may be regarded as having stood on top of the round portion of the mound.

(8) Paving stones on the mound's surface

Because the dirt covering the mound was removed across its entire surface in order to enable reconstruction of its original form, it was possible to make comprehensive observations of the conditions of the paving stones. The sloping surfaces of the mound were entirely paved over with these stones. Stones of gneiss and granite, thought to have been gathered from nearby river beds, were used in great numbers as paving material, and on top of the trapezoidal platform and elsewhere, cut blocks of andesite were also employed. Larger stones were placed in a line at the foot of a slope to form a baseline for the pavement, then vertical rows were placed to cut the slope into segments, which were subsequently paved in with rows of smaller stones. On the tops of the terraces, small stones were scattered about in some places while larger stones were laid down as paving in others. As the top of the mound has been scraped away, details about the use of paving stones there are unclear.

(9) Age and characteristics of the tomb

Regarding the age of the tomb, although no more than an estimate, a date of the end of the fourth to the first part of the fifth centuries can be inferred from the styles of the *haniwa* and the bronze arrowhead, from the combination of the mirrors, and from other factors.

Subsequent to its construction, the tomb remained in nearly complete condition, without having been looted by grave robbers. The circumstances in which grave goods were recovered in 1892 from Burial One are engraved on the stone marker at the site, and as Umehara Sueji also recorded the account he received directly from the excavators, it is possible to know the situation in detail. Also, four of the mirrors and other items have been well preserved. Further, from the results of a thorough excavation on which six years were expended beginning in 1991, and from subsequent research and analysis of the finds, it has been possible to obtain an overall view of the artifacts and features of this tomb.

Among the old style keyhole-shaped tombs facing the Suo Sea, as a number have been destroyed leaving only records of their existence, while others remain uninvestigated, the results of the investigation of Yanai Chausuyama are valuable materials, revealing the condition of a landmark tomb for this region. Moreover, widening the perspective to the nationwide level, these materials play an important role in the overall research on the Kofun period.

Interpreting the results of the investigation of this tomb in historical perspective as well, they have set forth a number of significant issues. It is still not possible to judge whether the construction of large keyhole-shaped tombs close to the shore, presenting passing seafarers with a majestic appearance indicates the intrusion of Yamato influence and its direct political control, or whether local chiefs were allying with the Yamato polity, and thereby being incorporated into its political structure. But from the current investigations, the latter alternative may be regarded as holding greater possibility. Further, these investigations have provided some intriguing hints regarding the integration of power within the local region.

Recently the preservation of sites such as these, and in particular their utilization as materials for educating the greater public about local history, have been the focus of great expectations. The current reconstruction has been made according to an exquisitely devised plan. From the perspectives of reconstructing the original condition of ancient burial mounds, and of their preservation and their nature as facilities for education, the current endeavor will surely draw attention as a starting point for future initiatives.