

**Continental Roots
of the Earliest Japanese Culture**

An Zhimin

Institute of Archaeology, CASS

Beijing, China

ABSTRACT

Although the Japanese inlands are amid a vast water territory, actually, they have never been separated from other parts of East Asia. Far back in the glacial period man set foot for the first time on this land. The latter submergence of the land bridge that led the first emigrants there didn't cut off the ties across the sea. In fact, paleoliths, pottery, agriculture and metal articles were all introduced into Japan along different routes mainly from China and Korea.

The first oversea emigrants came into Japan with the mainland paleolithic culture, which developed in its new home for a long time. In China, there were two major traditions in the early paleolithic: one represented by the flake industry covering North China, the other by the pebble industry distributed in Central and Southern China. The former's influence has been distinguished in Japan while the latter's reached Korea as known so far and might be discerned someday in Japan.

The previously held opinion that the microlithic industry as originating near the Baikal Lake was typical of northern Asia has now been discredited by its discovery in the wide area expanding from the Yellow River to the Yellow Sea, and there are even reports from Southern China. It is quite possible that the microlithic industry of Japan originated from China, a so large source, through more than one route.

The Jomon culture as featured by gathering, fishing and hunting and by the absence of farming and animal husbandry differentiates itself from the Neolithic culture in the continent. Nevertheless, the emergence of its pottery and polished stone tools is obviously closely related to the continent. For example, its raised-line-pattern pottery has its parallel in China and its comb-pattern pottery has its counterpart in Korea, and the fiber mixed in pottery clay is reminiscent of the southeastern coastal of China.

The early Jomon stone ring with open ends and lacquer ware might also have come from China. They originated in the Yangtze River valley. The *Li*-shaped vessel in Japan looks very like finds from Jiangsu. This in combination with appearance of rice-raising in late Jomon period indicates a close relation between the Jomon culture and the coastal region of Southeastern China.

The Yayoi culture was based on rice-raising. It marked a turning point of development. It was believed that Korea was the only source of the Yayoi. Actually, coastal regions of Southeastern China exerted also every important influence.

Concerning the source of ancient Japanese rice-planting, most scholars tend towards the hypothesis of Central China, because it was the very area where rice-planting appeared earliest, whereas North China was characterized by foxtail millet and broomcorn millet planting. In addition, the wooden spades, hoes and even clogs discovered in Central China bear much resemblance to those of the Yayoi culture.

The settlement surrounded by ditches which began to appear in Japan with the Yayoi culture is also often discovered in China. Meanwhile, the pile-construction either for storing or living purpose so characteristic of the Yayoi was also quite common in the area to the south of the Yangtze River.

Metal articles came mainly from Korea, and the establishment of Lelang Prefecture in the Han Dynasty gave a spurt to the influx. However, there existed another source, that is, the coastal area of Southeastern China, which has been well proved by the discovery in the late

Yayoi period of lots of triangular-rimmed bronze mirrors decorated with dietary-beast design and their Japanese imitations.

Yayoi mounded tombs have not been found in North China and Korea, but their analogues are seen to the south of the Yangtze River, which again implies some relation of cause-and-effect. The adult's urn burial was endemic in Kyushu.

Judging from archaeological finds, Japan of the Yayoi period might have already been at the stage of state and entered the epoch of civilization, which has been shown, for example, by the appearance of the city and metal articles, the introduction of Chinese writing and the practice of large-scale religious activities.

The vast water that surrounds Japan has never separated the islands culturally from other parts of East Asia. In fact, during the glacial period the sea level was a hundred meters lower than now it is, and people may have come there from the continent by land. The succeeding rise of the sea level as a result of the melting of glaciers at the beginning of the Holocene created a sea between Japan and the continent. But boats were then invented, serving as a bridge of cultural contacts across the sea. It seems that Japanese paleoliths, pottery, agriculture and metallurgy all rooted in the continent.

It is generally accepted that there were five routes for the introduction of culture into Japan in the earliest period (Higuch, 1971). The first was the "northern route" from Siberia through Hokkaido to eastern Japan. The second, the "Korean route" from the Korean Peninsula through Tsushima-Kaikyo to Japan. The third, the "Eastern China Sea route" from the eastern coasts of China directly to Kyushu. The fourth, the "Okinawa route" from Taiwan, China via the Okinawa Islands to Kyushu. The last, the "Southern Pacific route" from the Southern Pacific areas through the Ogasawara Islands to Kanto. All the main routes of them had everything to do with the continent.

Of the various sources that contributed to the earliest Japanese culture, Korea and especially China were most important ones. Such statement of course presupposes the belief that the indigenous elements made the core of that peculiar culture consistently absorptive to good influence from other cultures.

My discussion will be limited to primitive Japan, which falls chronologically into the Old Stone Age, Jomon and Yayoi periods, with data drawn from Chinese archaeology for comparative study and fuller understanding.

Appearance of Paleoliths

The earliest colonists from the continent brought with them the Paleolithic culture of their motherland. After that, glacial changes cut the islands off and relinked them with the continent for several times. This period might have observed several waves of immigration into Japan as is indicated by the complex variation of the Paleolithic culture in the islands.

It is still unclear when the Old Stone Age began in Japan. And it is still a question at issue whether there are any finds belonging to the early Paleolithic. Anyway, late Paleolithic remains

have widely been encountered, even some regional variation was developed (Tozawa, 1986). The locality at Babadan in Miyagi Pref. was recently dated back to 73,000--52,000 b. p. by naturo-scientific analysis. Another site in the same prefecture, Nakamine, has been dated back to as 360,000 years b. p. (Kato, 1986), although a lot of problems call for further study. It's unlikely that the Japanese Paleolithic would have only a late period. On the contrary, earlier stages are bound to be distinctly identified someday.

The Paleolithic culture in China as you know has a wide distribution and its developmental sequence has become quite clear. This can be of some assistance to our understanding the Japanese Paleolithic. Two traditions were pointed out of the Paleolithic culture in northern China (Jia, 1972). Such perspective according to recent researches needs to be somewhat enlarged and somewhere modified (An, 1990A). It is my idea that the two traditions should be extended to embrace the Paleolithic culture of the whole country. One of the two is that of the so-called flake industry including the scrapper and point along with some large-sized tools. It shows a tendency toward reduction in the size of tools, which finally developed into a salient feature of the late Paleoliths. This tradition became the mainstream of the Paleolithic culture in a vast territory, covering mainly northern China with Zhoukoudian, Xujiayao, Shuidonggou and Xiaonanhai as typical sites. Another tradition, that of the pebble industry, is principally represented by the large chopper, chopping tool and point, the last of which is changefull in shape and roughly belongs to the proto-handaxe. The presence of this tradition in northern China was limited to parts of the loess plateau where the sites of Gongwangling and Kehe are located. It is identified mainly in hills of middle and southern China. Its remnants were found even from the Neolithic of southern China. Many problems remain unsolved concerning the relation between the two traditions. In Japan, it can be pointed out that such Paleolithic localities as Babadan and Zazaragi in Miagi and Iwajuku and Takei in Gumma belong to the tradition of the flake industry, and remains of the pebble industry should be discovered someday, as they have already been discovered at Chongokni in Korea (Kim, 1983). Thus the assumption that the Japanese Paleolithic culture was introduced from the continent is not merely conjectural.

Regarding the microlithic industry characterized by boat-shaped and wedge-shaped microcores and various microblades, recent discoveries made in China discredit totally the previous idea that located its origin somewhere near the Baikal Lake and saw it as exclusively endemic to north-eastern Asia and north-western America (Smith, 1974). In fact, the distribution of microliths in China is extremely wide, as they have been found not only in Xinjiang, Inner Mongolia and the North-east of northern China, but also in the vast valley of the Yellow River (An, 1978), and recently were discovered in the coastal areas of Hebei, Shandong and Jiangsu Provinces, i. e. at Huanghua (An, 1989), Linyi (Xu, 1983) and Donghai (Li, 1980) Counties, and even reported from Tibet, Yunnan, Sichuan and Guangdong. All the finds share common traits and unassociate with pottery. Their radiocarbon dates are 20,000-10,000 years B.P. (An, 1983), viz. within the late Paleolithic and Mesolithic scope. Judging from their shape and manufactural techniques, microliths obviously derived from the Paleolithic flake industry tradition. Their earliest home might have been the Yellow River valley. Unlike those of northeastern Asia which lasted into the Neolithic Age, microliths of North China are found disappearing when the new age began (An, 1978).

Japanese microliths have a large territorial coverage from north to south as they have been

reported from Senpukuji in Nagaaki, Onbara in Okayama, Araya in Nigata and Hattoridai in Hokkaido. Their shape and craftsmanship similar to those of Chinese, Korean and Siberian specimens (The Museum of Kyoto, 1989) suggest several routes of introduction. Besides the Siberian route from Ustinovka and the Korean route from Suyanggae, there may have existed a Chinese route starting from Shandong and Jiangsu and arriving directly in Japan through a glacial bridge. The geographic distribution of microliths well reflects the tendency of their spread (fig. 1).

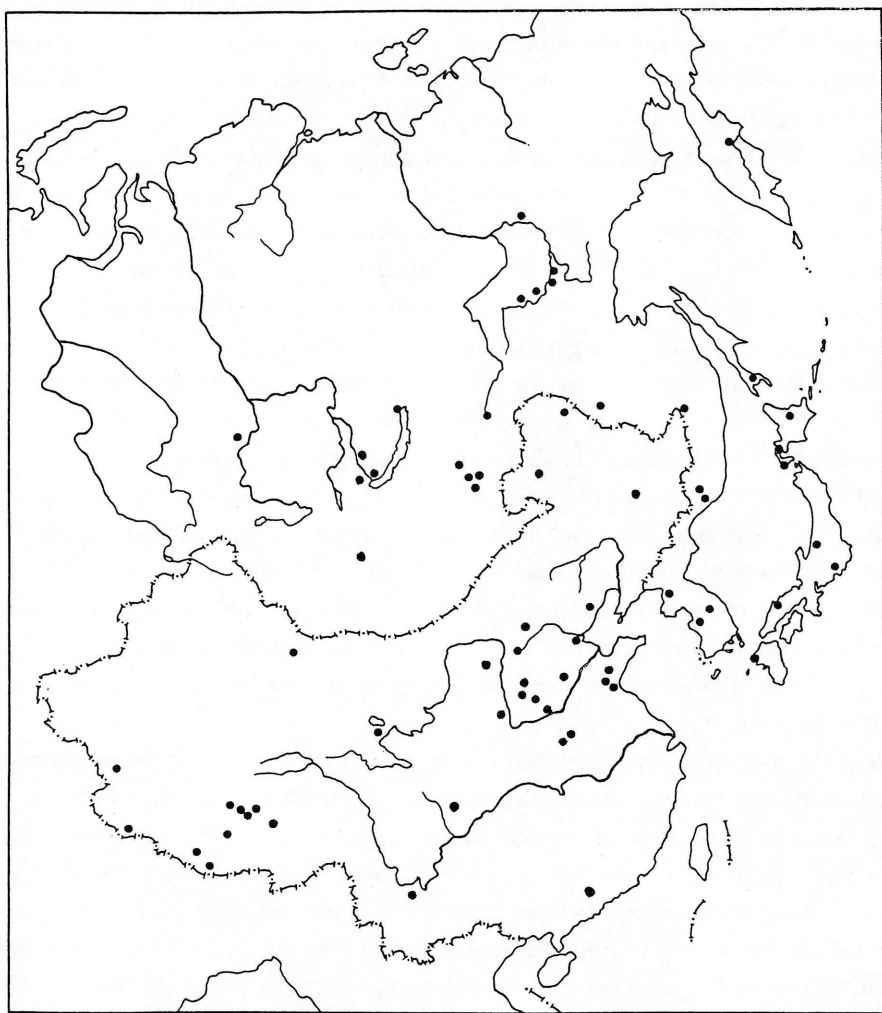


Fig. 1. Distribution of microliths in East Asia

Continental Elements in the Jomon Culture

Despite the geographical situation, the appearance and development of the Jomon culture was related to some degree with the continent. However, it is owing to the same separateness that the culture took a pace somewhat different from the Neolithic beyond the sea, as is reflected in the presence of pottery and polished stone tools but absence of agriculture and animal husbandry, which can be explained by the rather abundant food resources for gather-

ing and fishing and hunting, and a faint call for the development of agriculture. Interestingly enough, this is the same case with some parts of early Neolithic southern China, where traces of agriculture and animal husbandry are also unknown, and it is only in the late New Stone Age that a spurt occurred. This phenomenon is demonstrative, for it invites a good question to the traditional seeing agriculture and animal husbandry as a seal every Neolithic culture needs to bear.

The Jomon pottery and polished stone tools had their origin in the continent, although the long course of separate evolution worked out the features of their own. Let's have a look at Jomon pottery. The raised lines of the pottery from the rockshelter at Fukui, Nagasaki resemble very much those of the Beixin culture in Shandong (Wu, 1984); the comb pattern on the Sobata type pottery from Kyushu was obviously borrowed from Korea; cord impressions are also frequently encountered on the early Neolithic pottery of the continent; and finally, the method of mixing grass fibres in pottery clay has been found shared by the Hemudu culture (CPAM, Chekiang 1978). All these attest to a close affinity between the Jomon and the continent.

The stone earring with open ends and lacquerware are typical artifacts of the early Jomon culture. Their origins can also be identified in China (An, 1984). The continental counterpart of the former is dated back to as early as the Hemudu culture, viz. some 7,000 years ago, and the center of its distribution was in the middle and lower reaches of the Yangtze River. Reports from northern China are few and of a rather late date. So, middle China may most probably have been the earliest home of the artifact that shares with the Jomon one the same shape, the same manner of wearing and the same date.

The earliest Chinese wooden-body lacquerwares comes from the Hemudu culture. The specimen from the Liangzhu culture are even decorated in colour. Meanwhile some black pottery vessels are also painted in lacquer. All these have their analogues in the Jomon culture.

The pottery *li* has also been reported from Japan. If the nine specimens from Oita and Miyasaki, Kyushu only legs looking like remains of *li* (Kagawa, 1961) and give little information, a complete vessel of this type has been found at Imazu in Aomori (Shintani, 1986) and its form is characteristic of ancient China. Its decorative patterns show traits of the Jomon culture, which indicates that it should be a Japanese imitation of Chinese examples (fig. 2), but in shape it is especially similar to *li* form middle China. It is worthy to note that the *li* is completely absent in Korea, this suggests that there must have been no routes by which the *li* spread to Japan.

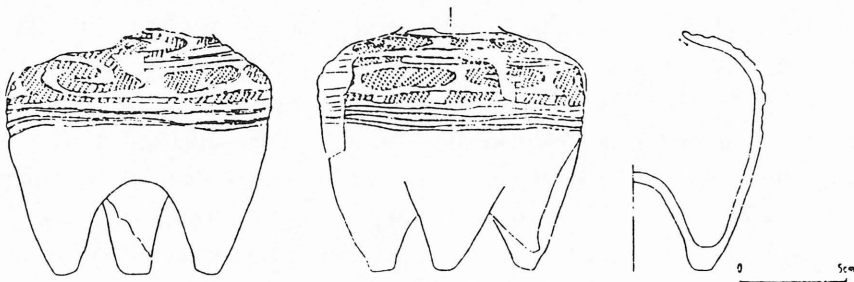


Fig. 2. *Li*-like vessel from Imazu, Aomori

The germination of rice farming in the late Jomon culture also had a close relation with middle China.

So it can be said that the Jomon culture owes some of its elements to cultural contacts with the eastern and southern coastal regions of China.

The Splendid Yayoi Culture

It was with the Yayoi culture, a combination of the continuing development of the Jomon culture with further influence from the continent, that life in Japan became mainly dependent upon rice farming. The dawn of civilization fell upon the Japanese islands. Recent archaeological researches show that the previous identification of Korea as the sole source of foreign impacts seems now a little oversimplified. Attention must be called to the eastern and southern coastal areas of China, which also played an important role in cultural diffusion.

Three sources were suggested of the introduction of rice farming into Japan: northern China, middle China and southern China. The northern China theory held sway in the past. Now, most scholars prefer the middle China theory. They believe that rice farming extended from the lower reaches of the Yangtze River across the sea to Korea and Japan. Middle China as the source of rice farming began to raise *indica* type and *japonica* type rices 7,000 years ago, and have been continuing to be a rice-farming center. The likelihood of it serving as the starting point of the introduction is greater than northern China, characterized mainly by such drought-enduring crops as foxtail millet and broomcorn millet. In addition, farming tools offer another evidence. Middle China and the Yayoi shared the way the handle was added to the stone cutting axe and adze. The stepped stone adze originated in the lower reaches of the Yangtze River and widely spread in South-eastern Asia (Fu, 1988), and exerted influence even in Korea and Japan. It must be one of the tools exported from China with rice farming. The semicircular stone reaping knife and the wooden hoe and spade for tillage are also similar to those of the Yayoi culture. And the wooden slippers discovered at Cihu, Ningpo, Zhejiang may have been the antetype of the Yayoi "Tageta". So middle China might have had a closer relation, than Korea did, with the Yayoi culture where rice farming is concerned (An, 1990B).

The ditch-surround settlement — represented by the Yoshinogari site in Saga which covers a total area of 250,000 sq m and is provided with double ditches — owed its appearance very probably to rice farming. Such sites are quite common in the farming cultures of Neolithic China. Jiangzhai and Banpo offer two most typical examples. where middle China is concerned, the Yancheng site, Wujin County, Jiangsu, dating from the 8th—5th century B.C., was also found skirted by double ditches filled with water even at the time of excavation and measuring about 500,000 sq m, i.e. twice the size of Yoshinogari (fig. 3). The raised-floor storage and living house has been widely reported from regions south of the Yangtze River, including remains of the Neolithic, Zhou and Han periods. Even now such houses are built in parts of Yunnan and Guizhou. Among the archaeological finds in this connexion, besides house-foundations on piles, there are models giving evidence for reconstruction of the architectural type, such as the pottery house from Yingpanli, Qingjiang, Jiangxi and the bronze ones from Shizhaishan, Jinning, Yunnan, all of which represent piles raising the floor

and have a roof with a long ridge and short eaves (An, 1963), showing a form common with the raised-floor building of the Yayoi culture (fig. 4). The models from Shizhaishan belong to the Dian culture and thus roughly coincide in time with the Yayoi (fig. 5). So it can be suggested that the ditch-surrounded settlement and raised-floor building were introduced together with rice farming from south-eastern coastal areas of China across the sea to Japan.

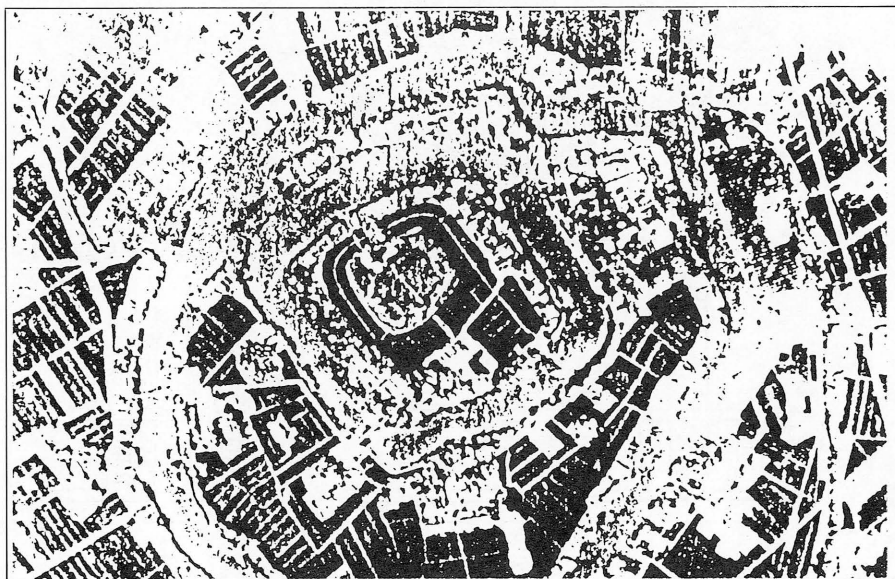


Fig. 3. Ditch-surrounded settlement at Yancheng, Wujin County, Jiangsu

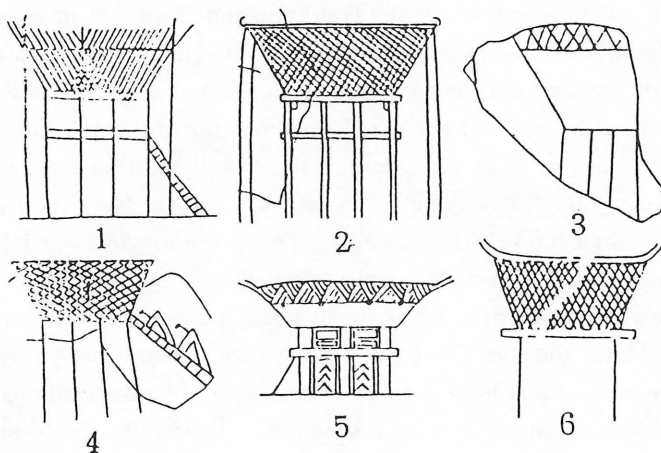


Fig. 4. Representations of raised-floor building from Yayoi culture

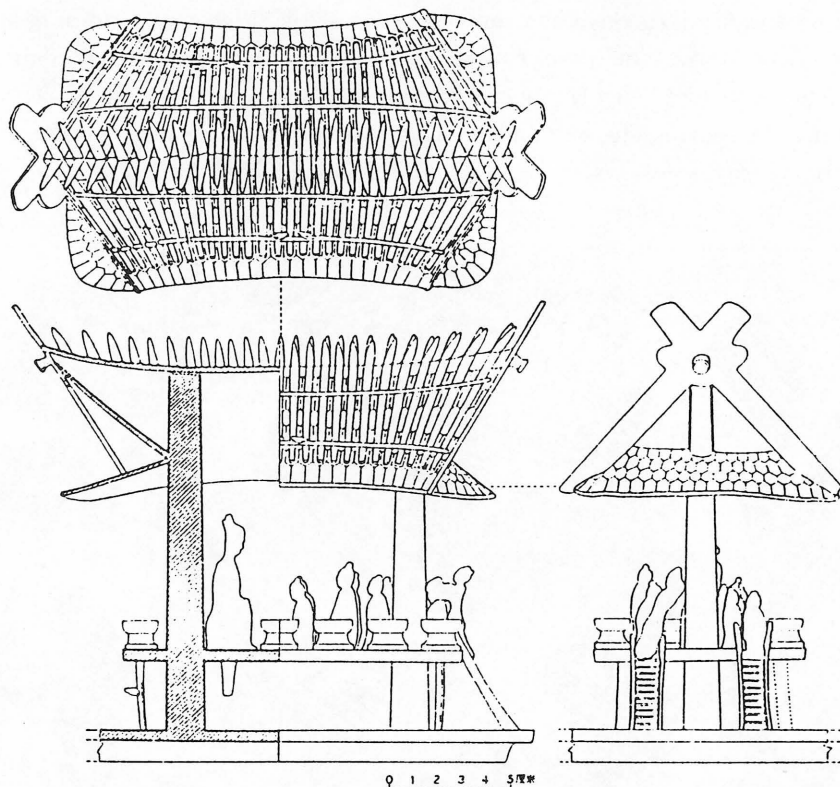


Fig. 5. Bronze mould of raised-floor from Shizhaishan, Jinning County, Yunnan

Another important aspect of the Yayoi culture is the fact that metal then began to be used. Its multi-knob bronze mirrors, mirrors of the Han type and slender bronze daggers are mostly from Korea. The establishment of Lelang Prefecture in the Han Dynasty increased cultural influx hence. Import of bronzes and their raw materials went side by side with development of the Yayoi's own. It must be pointed out that Korea was not the only route for introduction. Bronze swords of the Eastern Zhou type, bronze mirrors of the Han type and the iron knife inscribed with the reign-title "Zhongping" (184-189 A.D) might have their sealane to Japan all the way from the very centers of manufacture. Those Wu mirrors and Japanese imitations of triangular-rimmed mirrors with deity-beast design discovered in the late Yayoi belong to the system of the Wu mirror (Wang, 1984), or at least, are made by masters from the other side of sea. This indicates the important role of the then communication by sea. Moreover, the wide use of iron tools much helpful to orest-cutting and land-reclaiming and thus giving strong stimuli to the development of rice farming had a parellel in the Yangtze River valley though it was much later than its Chinese counterpart.

Handicraft in the Yayoi was quite flourishing. Its causal factors in the south-eastern coastal areas of China is best shown in glassware and silk textiles. The glass beads characteristic of the Yayoi culture represented by the finds from Yoshinogari are quite similar to those of the Han Dynasty in the presence of barium and lead in composition. This in combination with fact that large amounts of glassware have been unearthed in and around Jiangsu points to the

possibility of the glass material in the Yayoi culture coming from middle China. The silk of the Yayoi culture judging by the section size of its fibres belongs to the middle China system of silk. The combined type of the middle China system and the Lelang system began to appear only in the late middle Yayoi period. So Japan might have owed its earliest silk to the south-eastern coastal areas of China (Nunome, 1988).

The mound tomb that came into being in Japan with the Yayoi culture and later was taken over by the Kofun culture was absent in northern China and Korea but has been encountered in the lower reaches of the Yangtze River, and there might have been some genetic relation between the areas of distribution (An, 1990B). Adults' burials in specially-made urn coffins diametrically differs from the child's urn burial enduring over a long time in China; it may have been a practice developed independently in northern Kyushu, with its influence felt in some areas of southern Korea.

The Yayoi culture was on the threshold that divided the primitive community and the state. It was at least in its middle and late periods that Japan crossed this line. It is generally accepted that the civilization is symbolized by the city, metal object, writing and ritual building. In the Yayoi culture, there are reflected in the following archaeological data:

1) The ditch-surrounded settlements represented by Yoshinogari were well defended with strong fortifications; further division of labour emerged in farming and handicrafts; import of bronzes and iron objects and their raw materials represents the appearance of commercial trade; the large size of mound tombs and the richness and preciousness of their funeral objects distinguish them from common burials and reflect the class differentiation of society—all these mark the germination of the city.

2) The wide use of bronzes, the emergence of iron objects already in the early Yayoi and their great increase from the middle period onward indicate the direct transition of ancient Japan from the Neolithic period to the Iron Age. Although iron objects in the Yayoi were unable to squeeze out completely stone artifacts, still it can be judged from the occurrence of casting moulds and workshops that metallurgical technology was considerably advanced and metal articles were more commonly used.

3) The Yayoi people borrowed Chinese characters, although lacked their own writing. Their bronze mirrors often bear Chinese inscriptions and even such characters as “景初四年” (the fourth year of the Jingchu reign, i. e. 240 A.D) which didn't occur in Chinese mirror inscriptions and suggest that mirrors inscribed with these characters must have been products made by sea over Chinese masters. But this in no way excludes the possibility of a few Japanese mastering the use of Chinese characters at that time.

4) The Yayoi ritual remains are represented by sacrificial pits with bronzes, such as the two at Kojindani, Shimane, yielding 358 swords, 16 spears and 6 bells. The bronze ritual bells known so far are unearthed almost exclusively from sacrificial pits; and the this type of objects must have been used in magic, sacrificial and other religious activities.

All the above evidence suggests the Yayoi culture coming out of the stage of primitive community. Moreover, records in ancient Chinese historic books on Yamatai provide more evidence of a state ruled by a central government. Thus, there had emerged a Japanese state under the influence of Chinese civilization prior to the Yamato regime although it wasn't so typical as those in some other old civilizations.

Finally, it must be said that from remote times the Japanese culture have been the product

of continuing endeavour of the indigeneous inhabitants, who as the main maker of this culture have never lost opportunity of developing the tradition of their own and learning from others. The external influence which were carried to Japan by various vehicles including immigration have left numbers of archaeological traces, as this paper tries to show.

REFERENCES

An, Z. (1963): The Kan Lan (pile-dwelling) in ancient China. *Kaogu Xuebao*, 2: 65-85 (in Chinese with English summary), 安志敏 (1963): “干蘭”式建筑的考古研究、考古学報、2: 65-85.

An, Z. (1978): Mesolithic remains at Hailar in Heilungkiang province—with notes on the origin of the microlithic tradition. *Kaogu Xuebao*, 3: 289-316 (in Chinese with English summary) 安志敏 (1978): 海拉尔的中石器遺存—兼論細石器的起源和伝統、考古学報、3: 289-316.

An, Z. (1983): Carbon-14 dating and its problems of the late paleolithic in China. *Acta Anthropologica Sinica*, vol. 2, no. 4: 342-351 (in Chinese with English summary). 安志敏 (1983): 中国晚期旧石器的碳-14断代和問題。人類学学報、2卷4期: 342-351.

An, Z. (1984): Effect of prehistoric cultures in the lower reaches of the Changjiang river on ancient Japan. *Kaogu*, 5: 442-445 (in Chinese). 安志敏 (1984): 長江下游史前文化对海東的影響。考古、5: 442-445.

An, Z. (1989): Microliths found at Huanghua, Hebei. *Kaogu*, 6: 481-488 (in Chinese). 安志敏 (1989): 河北黄驊發現的細石器、考古、6: 481-488.

An, Z. (1990A): The proto-handaxe and its tradition in China. *Acta Anthropologica Sinica*, vol. 9, no. 4: 303-311 (in Chinese with English summary). 安志敏 (1990): 中国的原手斧及其伝統。人類学学報、9卷4期: 303-311.

An, Z. (1990B): The southeastern Chinese culture and ancient Japan. In, An, Z. et al. (eds), *Researches on the legend of Ziyu Fuku*. Shogakkan, Tokyo, pp. 61-80 (in Japanese). 安志敏 (1990B). 江南文化と古代の日本。安志敏ほか編『徐福伝説を探る』小学館、pp. 61-80.

CPAM, Chekiang province et al. (1978): Excavations (first season) at Ho-mu-tu in Yu-yao county Chekiang province. *Kaogu Xuebao*, 1: 63 (in Chinese with English summary). 浙江省文物管理委員会ほか、(1978): 河姆渡遺跡第一次発掘報告。考古学報、1: 63.

Fu, X. (1988): On stepped stone adzes and shouldered stone implements. *Kaogu Xuebao*, 1: 1-36 (in Chinese with English Summary) 傅憲国 (1988): 論有段石鐮和有肩石器。考古学報、1: 1-36.

Higuchi, T. (1971): *Where did the Japanese come from?* Kodan-sha, Tokyo, pp. 74-81 (in Japanese). 樋口隆康 (1971): 『日本人はどこから来たか』講談社、pp. 74-81.

Jia, L. et al. (1972): The excavation of the paleolithic site at Zhiyu, Shanxi. *Kaogu Xuebao*, 1: 54 (in Chinese). 賈蘭坡ほか (1972): 山西峙峪旧石器時代遺跡発掘報告、考古学報、1: 54.

Kagawa, M. (1961): The influence of the continental culture on late Jomon. *Rekisi Kiyei*, vol. 9, no. 3: 21-23 (in Japanese). 賀川光夫 (1961): 縄文式後晩期における大陸文化の影響、歴史教育、9巻3号。21-23.

Kato, S. (1986): The earliest paleolithic culture coming from the continent. In Ojie, T. (ed.), *The original type of the Japanese*. Giyusei, Tokyo, pp. 62-75 (in Japanese). 加藤晋平 (1986): 大陸から渡ってきた最古の石器文化。祖父江孝男編: 『日本人の原像』ぎょうせい。

pp. 62-75.

Kim, W. Y. et al. (1983): *Chongokni: a progress report*. The institute of cultural properties, bureau of preservation of cultural properties, Soel, 612pp. (in Korean). 金元龍ほか (1983): 『全谷里一遺跡発掘調査報告書』。文化財管理局文化財研究所、612pp.

Li, Y. et al. (1980): On the chipped stone artifacts from Donghai, Jiangsu. *Vertebrata Palasiatica*, vol. 18, no. 3: 239-246 (in Chinese with English summary). 李炎賢ほか (1980): 江蘇省東海発現的打制石器。古脊椎動物與古人類、18巻3期: 239-246.

The Museum of Kyoto ed. (1989): *The people who crossed the sea and their culture*. Kyoto, pp. 34-49 (in Japanese with English summary). 京都文化博物館編 (1989): 『海を渡って来た人と文化』 京都、pp. 34-39.

Nunome, J. (1988): Silk and the ancient culture. In, Nunome, J. (ed.), *The eastward introduction of silk*. Shogakkan, Tokyo, pp. 70-81 (in Japanese). 布目順郎 (1988) 絹と古代文化、布目順郎編: 『絹の東伝』。小学館。pp. 70-81.

Shintani, T. et al. (1986): Jar with three hollow legs from Imazu site, Hiradate mura, Aomori. *Kokogaku Zasshi*, vol. 71, no. 2: 109-114. (in Japanese). 新谷武ほか (1986): 青森県平館村今津遺跡出土の鬲状三足器。考古学雑誌、71巻2号: 109-114.

Smith, J. W. (1974): The northeast Asia-northwest American microblade tradition (NANAMT). *Journal of Field Archaeology*, vol. 1, no. 3-4: 347-364.

Tozawa, M. (1986): The regional variation of the preceramic culture. In Ojie, T. (ed.): *The original type of the Japanese*. Giyuusei, Tokyo, pp. 48-61 (in Japanese). 戸沢充則 (1986): 先土器時代の文化の地域性、祖父江孝男編: 『日本人の原像』 ぎょうせい。pp. 48-61.

Wang, Z. (1984): A synthetic study of the triangular-rimmed bronze mirrors with mythical figures and animals designs found in Japan. *Kaogu*, 5: 468-479 (in Chinese). 王仲殊 (1984): 日本三角縁神獸鏡綜託。考古 5: 468-479.

Wu, R. et al. (1984): The excavation of the Beixin neolithic site in Tengxian county, Shandong province. *Kaogu Xuebao*, 2: 159-191 (in Chinese with English summary). 呉汝祚ほか (1983) 山東滕縣北辛遺跡発掘報告。考古学報 2: 159-191.

Xu, S. (1983): Microliths discovered at Fenghuanling, Linyi, Shandong. *Kaogu*, 5: 385-388 (in Chinese). 徐淑彬 (1983): 山東臨沂鳳凰嶺発現細石器。考古 5: 385-388.

日本古代文化の基層としての大陸文化

安志敏

日本列島は海に囲まれてはいるが、東アジアとの交流が絶えたことはなかった。人間がはじめてこの列島の土を踏んだのは氷河時代の昔であった。その後陸橋は途絶えたが、海を超えての交流は続いた。事実、旧石器、土器、農耕および金属器はすべて中国や朝鮮半島から種々のルートを通して日本に運ばれたのである。

日本に入った最初の移住者が大陸から運んだ旧石器文化は、その後この新しい土地で長い期間にわたって発展をとげた。中国では初期旧石器時代に二つの文化伝統が存在した。すなわち、中国華北地方の剥片石器文化と中国中部および江南地方に分布する礫器文化である。日本では前者の影響が強いが、後者はよく知られているように朝鮮半島に達した。また、その影響は、日本にも及んだのではないと思われる。

かつて、細石器文化はバイカル湖近辺で発生した北アジア特有の文化と考えられていたが、黄河流域から黄海にかけての地域で発見されるようになり、さらに中国江南地方からも発見例が報告されるにおよんでこの説は否定された。おそらく日本の細石器文化は中国起源で、種々のルートを経由して運ばれたものであろう。

縄文文化は採集・漁労・狩猟の存在と農耕・牧畜の欠如によって特徴づけられるが、これは大陸の新石器文化から分化し、独自の発展をとげたものである。しかし土器と磨製石器の発生は大陸文化と密接な関係をもっている。たとえば隆線紋土器は中国でも発見され、櫛目紋土器は朝鮮半島にあり、また胎土に繊維を含む土器は中国江南の海岸部に残っている。

縄文前期の玦状耳飾と漆も中国からきたものと思われる。これらは楊子江流域に発生した。日本の高床土器は江蘇省出土のものときわめてよく似ている。縄文後期におけるこの土器と稲作との組合せは、縄文文化と中国江南の海岸部との密接なつながりを示している。

弥生文化は稲作を土台とし、文化の転換期となった。弥生文化の源は朝鮮半島にあると言われているが、中国江南の海岸部の文化も多大の影響を与えたのである。

古代日本の稲作の起源について、多くの学者は中国の華中との関係に注目している。なぜなら、この地方は最初に稲作が現れた地域であり、これに対して中国華北地方では粟とキビ(broomcorn)の栽培が優勢だからである。さらに華中で発見される木製の鋤、鍬、時として下駄も弥生文化との類似性が強い。

日本でも発見されるようになった弥生時代の環壕集落も中国で発見されている。また家屋や倉庫に使われる弥生特有の高床式建築も江南の地域ではごく普通にみられる。

金属器は主として朝鮮半島からきたものだが、これは漢代の楽浪郡に端を発するのである。だが他の証拠もある。弥生後期に発見されるおびただしい数の三角縁神獣鏡や、その日本製の模造品が江南の海岸部と関係をもつことはよく知られている。

弥生時代の墳丘墓は中国華北や朝鮮半島にはないが、それと類似のものは中国江南地域にみられる。これもまた何らかの因果関係を示すものだろう。成人の甕棺は九州に特有なものである。

考古学的証拠からみると、弥生時代の日本はすでに国家を形成し、文明期に入っていたと思われる。たとえば都市や金属器の出現、中国文字の輸入、大規模な宗教的活動はそれを示すものである。

(Translated by K.Hanihara)