

概 要

第Ⅰ部要旨 死という究極の問題と向き合うために、人類はさまざまな埋葬法を生み出した。その変遷過程の歴史的意義を見極めるために、本書は比較研究のための歴史認識論から説き起こした。歴史を認識する主体は個人が設定する現在にあり、進化論と伝播論を整理しシュペングラー、トインビー、フランクフォート、ウォーラーsteinによる世界の体系的な把握を概観して課題を総括し、理論考古学の動向に触れ埋葬法の変遷過程を比較研究するための方法論を整理した。

第Ⅱ部要旨 そのための歴史的生成への適用として、V.G.チャイルドが指摘した2つの人類史上の飛躍である新石器革命と都市革命について独自に検討し、文化の進化論的ではなく構造論的な把握を試みた。食料生産革命とは生産様式ではなく生活様式の変革であり、埋葬法と都市の類型把握から時間観念の変質を見出し、神聖王と神聖王権とを歴史的に位置づけた。その経済基盤として、威信財の生産と消費から生じる交換の不均衡性に基づくシステムを威信財経済と名付け、その動態を考究した。さらに王墓に付属する犠牲・殉葬を埋葬法変遷過程の中で把握し、異次元交換を支える王の象徴的身体について論じた。また国家形成要因に挙げられる戦争の歴史認識について、王権形成との関連性を機能主義的に分析した。

第Ⅲ部要旨 埋葬法の歴史理論を確立するためにエジプトと中国の埋葬法について比較考古学の方法論にもとづく整理を行った。まず第Ⅰ・Ⅱ部の論点を整理し、従来の国家形成論との差別化を試みた。そして神聖王権と威信財経済が生み出した文化構造論として8つの作業概念にまとめた。次いで、エジプトと中国の埋葬法を取り上げた。変遷過程に特定個人墓に前代との量・質的な飛躍が認められ複雑化の昂進過程が始まる時、埋葬施設と記念物、葬祭殿や廟が複合体化し頂点に達した時、王権の公共性が失われ埋葬法が個人的な営為と化し急速な解体を迎える時期を3つの画期とした、4つの世代関係を抽出した。

第Ⅳ部要旨 これを他の19地域でも比較検討した比較作業の結果、第4世代までたどる地域もあれば第1世代で中絶する地域もあった。さらに変遷過程の中に外来要素を取り込むか否かで発展型と持続型を区分し、持続型相互が衝突して他者を変質させる衝突型を加えた3類型を抽出した。さらに生業、社会や集落の統合形態、階層規制に着目し歴史的展開との関連性について論究した。埋葬法の変遷過程と書き留められた歴史の「過去を創出する」といった類似性を指摘し、埋葬法を重視する社会が枢軸時代に先行する大きく観念が飛躍する時代と位置付けた。

第Ⅴ部要旨 エジプトと中国を核とする装飾墓は、モチーフや描き方の差に基づき前者がヌビアとエトルリア・トラキア、後者が契丹（遼）と高句麗という周辺地域に拡散し、伝統と見なせる。またメソアメリカでも神話の図柄を採ったモチーフや文字を主要モチーフとしたものも認められる。さらに幾何学文を主とするものが東-東南アジアや地中海域に点在し、海洋交流がうかがえる。一方、石刻文様は先史ヨーロッパに多く、装飾棺ではクラズメナイ型陶棺、シドン型石棺、リキュア型石棺など地中海東部に中心がある。このような分布を旧石器時代の洞窟壁画と比較すると纏まりが見られ、王墓と同様に人類史の中で位置づけられることを見出した。

第Ⅵ部要旨 埋葬された王の本質、王墓の構造的特徴と成立要因、儀礼の機能について述べた。また中心化と非中心化、長距離交易、神聖王権と威信財経済、戦争と英雄叙事詩など、国家形成論で論究されてきた諸要素との整合をはかり、歴史認識の理論的位置を確定した。

第Ⅶ部要旨 王と社会との関係性を全体給付の交換構造の中に位置づけ、その帰結として権力主体の生成過程を解釈する歴史認識が古墳時代の王権論の眼目と位置付けた。東アジア世界の中で国内外の互酬制的関係を日本列島の国家形成に取り込み、国民国家論を止揚した新視角を提唱した。そのために中期古墳の発見と規制論を見直し古墳時代の歴史認

識における論点を整理した。

第Ⅷ部要旨 水晶製玉作、石製模造品、横穴式石室、古墳被葬者論から考古資料の分析と総合とを実践した。水晶製玉作では、技術革新と生産組織の分業の高度化について論じ、初期威信財生産の具体像に論究した。石製模造品は中央の権力主体による儀礼管理を通じて2度の古墳文化の伝播が中心—周辺関係の形成に寄与したと述べた。横穴式石室では伝統的に拘束力の強い埋葬施設が東アジアで共有される背景に、中国の葬送観念を地域ごとに適応させる刺激伝播の実態を論じた。古墳被葬者論は後期・終末期古墳を取り上げ、古墳築造が私的営為となった後の被葬者像について素描した。

第Ⅸ部要旨 日本列島の王権論を初期・盛期・末期に分けて展開し、領域論についても言及した。初期王権では初期威信財生産が根付き、威信財交換によって中心—周辺関係が形成される弥生時代中期末～古墳時代前期後半である。さまざまな威信財が階層的に保有され、顕彰され消費されるための場として、厚葬墓が登場する。倭王権は中国・朝鮮半島との結びつきを強める中で、複合的な儀礼を管理し伝播させることで地域支配を伸長させる。盛期王権では在地首長による集団重積構造に立つ世俗王統とそれに外在化した神聖王統とが並立し、相補的に展開した古墳時代前期末～中期末である。渡来人による新技術の導入と複合は生産手段に分ち難く結び付いていた生産組織を分離させ、畿内には生産拠点を集積し、地方にも拡散させた。これは威信財の複合で成り立っていた儀礼管理の構造を弛緩させ、畿内系横穴式石室の波及がそれに一層の拍車をかけた。末期王権は古墳築造がもはや公権力生成の機能を喪失し、私的営為と化して中央による規制の対象となった古墳時代後期初頭～飛鳥時代初頭である。朝鮮半島動乱に共鳴した東アジアの流動化に対応するための国際化を余儀なくされ、王権は初期国家の体制を急速に整えた。また、領域論では日本列島を17地域に分けて文化の展開を粗描し、境界の構造について論究した。

第Ⅹ部要旨 総括として古墳文化を国民国家論を越えた時間・空間軸で相対的に位置づ

けるために、「極東文明」という枠組みを提唱した。環境経済論の立場に立って生態世界の広がりにも注意し、龍山大拡散と松菊里大拡散という2つの大画期が極東地域の歴史的生成を左右することを指摘した。極東地域の神聖王権と威信財経済もこのような長期的な文脈から生成される。しかし、共同所有であった土地が労働の対価とみなされるようになると、古墳文化は急速に衰退し、成熟した古代国家に向けての体制整備が加速する。

Summary

Part I : In order to face the ultimate problem – death, various burial customs have been created in human history. To discern the historical significance of transition process of it, I started to discuss the theory of historical recognition for comparative research. The subject who recognizes history is the historical present set by the individual, and I organized the discussion about evolutionary theory and diffusional theory, and overviewing the systematic grasp of the history by O.Spengler, A.Toynbee, H.Frankfort and E.Wallerstein, referring to the trend of theoretical archaeology, and developed the methodology for comparative study of transition process of burial customs.

Part II : As an application to historical phenomenon for that purpose, I independently 2 leaps in human history – Neolithic Revolution and Urban Revolution – pointed out by V.G.Childe, and tried to grasp the culture not by evolutionism, but by structuralism. Revolution of Food production is not the transformation of the mode of production, but of lifestyle, and I found out the alteration of the idea of time by grasping type of the relation of burial customs and cities and historically positioned the sacred king and sacred kingdom. As its economic base, I named the imbalanced system by exchange arising from the production and consumption of prestige goods as prestige goods economy and studied its dynamics. In addition I grasped the subsidiary burial attached to royal tomb in context of transition process of burial customs, and discussed the symbolic body of the king who supported the different dimension exchange. Further, on the recognition of the history of war, which is mentioned as the factor of the state formation, I analyzed the relationship with the formation of kingship functionally.

Part III: In order to establish the historical theory of burial customs, I discussed the burial customs of Egypt and China by the methodology of comparative archaeology. Firstly I discussed the issues of Part I and Part II and tried to distinguish them from the conventional state formation theory. In this way, I summarized the cultural structure created by sacred kingdom and prestige goods economy as 8 working hypothesis. Then I took up the burial customs of Egypt and China. In the transition process, when the specific individual tomb was increasingly complicated by the leap of quantity and quality, funeral facilities and monuments, mausoleums came to the apex at the process of promotion of complexity started,

we extracted 4 stage of generations, with 3 epoch when public nature of royalty was lost and the burial customs turned into personal acts and rapidly disappeared. I compare this thesis in other 19 areas.

PartIV: As a result of comparative work, there were some areas reached to 4th generation, and some areas aborted in 1st generation. In addition, I extracted 2 types including the development type and the sustainable type depending on whether or not to incorporate a foreign element into the transition process, and the collision type in which the sustainable types collide with each other and alter another burial custom. Furthermore, focusing on the integrated form of societies and villages, and on the hierarchical regulation, I discussed the relationship with historical process. I pointed out the similarity of the function to “create the past” shared with burial customs and written history, I positioned the society that emphasizes the burial customs as the era in which human idea greatly leaps preceding the Axis era.

Part V: Based on motifs and method of drawing, Egypt and China are especially considered to be 2 traditions of the decorated tumuli, because the former is spreading Nubia, Etruria and Thrace, the latter is spreading in the surrounding area of khitan (Liao) and Goguryeo. In Mesoamerica, main motifs of decorated tumuli are connected to mythological deities and historical inscription. Furthermore geometric pattern are mainly scattered in East-Southeast Asia and the Mediterranean Sea, which show the exchange through ocean road. Meanwhile the motifs engraved on the stone are distributed mainly in prehistoric Europe, and in case of decorated sarcophagus are centered in the eastern Mediterranean including Klazomenian sarcophagus, Sidon style sarcophagus, and Lycuatic style sarcophagus. Such a distribution is recognized as 4 series, unlike the paintings of the Paleolithic Age. I find out that decorative tumuli should also be positioned in human history like the royal tomb.

PartVI: Finally summarizing the discussion of this book, I described the essence of the king, the structural characteristics and the establishing factors of the royal tomb, the function of the ceremony. Also we organized various components that have been discussed in the theory of state formation, such as centered and non-centered, long distance trade, sacred kingdom and prestige goods economy, war and heroic epics, and determined the position of historical cognition.

PartVII: The important points of the theory of kingship in Japanese *Kofun* period lies in the historical recognition of positioning the relationship between the king and society in the exchange structure of the entire benefits and interpreting formation process of authority of power. By incorporating domestic and international reciprocal relationships in the East Asian world system into state formation in the Japanese archipelago, it is possible to propose a new angle that has overcome the theory of nation state. Therefore, by reviewing the discovery of 'middle Kofun culture' and regulation theory, I discussed the points of historical recognition in theory of kingship of *Kofun* period.

PartVIII: Here I practiced the analysis and comprehension of archaeological resources of (1) quartz beads production, (2) stone imitations offering for the dead, (3) chamber tumulus and (4) social theory of the buried in tumulus. In the case of quartz beads production, I discussed the relationship between technological innovation and sophistication of division of labor in production organization and discussed the concrete image of early prestige goods economy. In the case of stone imitations offering for the dead, I explained that 2 spread contributes mainly to the formation of central-peripheral relations through ritual management by central power. In the case of chamber tumulus, as burial facilities have traditionally strong binding, common plan of burial chamber were shared in East Asia, so I discussed the stimulation diffusion that adapts the Chinese funeral idea for each region. In social theory of the buried, we picked up late and ending Kofun period and drew a picture of the social character after the construction of the Kofun mound became private activities.

Part IX: From these theoretical foundations, the theory of kingship in the Japanese archipelago was divided into 3 stages—early, middle, and late, and moreover I also mentioned the territorial theory. Early prestige good production takes root in the early dynasty, and the center-peripheral relationship was formed by exchange of prestige goods. This was applied to the period from latter half of middle Yayoi period to latter half of early *Kofun* period. The complicated facility of tumulus appeared as a 'place' to be hold various prestige goods hierarchically, to be honored and consumed. While strengthening the connection with China and the Korean Peninsula, Ancient Japanese *Wa* kingship regains regional rule by managing and spreading complex rituals. In middle dynasty, the secular kingship standing in the collective structure by the local chiefs and the sacred kingship exteriorized are in parallel,

and they correspond to the end of early *Kofun* period to the end of the period, complementarily developed. Introduction of foreign new technologies by the people from overseas and composition were separated organization for production which was hardly inseparable to the means for production, accumulated production base in *Kinai* region—the central political power and spread to local area at the same time. This relaxed the structure of ritual management which was made up of a combination of prestige goods, and the spread of the chamber tumulus of *Kinai* type further spurred it. During the late dynasty is the beginning of the late *Kofun* period - the beginning of the *Asuka* period when the construction of *Kofun* mound is no longer a function of the creation of public authority and it became private activities and subject to regulation by the central political power. It was forced to internationalize in order to correspond to the liquidation of East Asia which resonated with the Korean Peninsula turmoil, and the system of the early state was rapidly arranged. In regional theory, I divided the Japanese archipelago into 17 areas to clearly illustrate the development of culture and discussed the structure of the territory.

Part X: As a summary, we propose a framework called "Far East civilization" in order to locate the *Kofun* culture relative to the time-space axis beyond the national state theory. From the standpoint of environmental economics theory also noted the extent of the ecological world, pointed out that the two major scenes of 'Longshan large diffusion' and 'Songgunni large diffusion' influence the historical process of the Far East. Although the divine kingship and the prestige economy in Far East were also generated from such a *longue durée* context, land was regarded as compensation for labor, *Kofun* culture came to end, and the ancient state was begun to establish its system.