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| Title            | A study of the neolithic shell mounds in the Kuriyama valley, Chiba Prefecture (an interim report)  |
| Sub Title        |   |
| Author           | 清水, 潤三(Shimizu, Junzo)  |
| Publisher        | 三田史学会   |
| Publication year | 1958  |
| Jtitle           | 史学 Vol.31, No.1/2/3/4 (1958. 10) ,p.7- 9  |
| JaLC DOI         |   |
| Abstract         |   |
| Notes            | Abstract  |
| Genre            |   |
| URL              | <a href="https://koara.lib.keio.ac.jp/xoonips/modules/xoonips/detail.php?koara_id=AN00100104-19581000-0731">https://koara.lib.keio.ac.jp/xoonips/modules/xoonips/detail.php?koara_id=AN00100104-19581000-0731</a> |

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## On the Shinto-Priests at Usa-Hachimangū 宇佐八幡宮

By Tsutae SASHI

It is believed that the Usa-Hachimangū had long been enshrined as a native god in the Usa district, though it was only during the 8th century that people began to deify him as a national god.

In the year 725 the Shrine was built for the first time, for previously they had only had the primitive megalithic form of worship.

There are two kinds of gods, male and female, in the Hachiman God, Of the two, the Goddess had been worshipped from much older times than the male God by the Ōgas 大神氏 in the Izumo circle 出雲系 and the Karashimas 辛島氏 who were naturalized Japanese. The male God was worshipped by the Usas 宇佐氏, a powerful family in Usa district. In the later period, those Gods and Goddesses were generally called the Usa-Hachiman-Shin.

The Ōgas and the Karashimas were both Shamans and accordingly, the Usa-Hachiman's primitive form was Shamanism. It was propagated to the central part of Japan soon afterward through those Shamans who communicated oracles to the people which gave considerable influences upon them.

Finally the Hachiman-Shin from being a mere local god came to be worshipped by all the people, including the Emperors, as the National God.

## A Study of the Neolithic Shell Mounds in the Kuriyama Valley, Chiba Prefecture

—An Interim Report—

Junzō SHIMIZU

It seems to the writer that much progress has been made in the study of the neolithic age (Jōmon Period) in Japan, but the details of the cultural features and changes in each small region have not yet been fully

investigated. Accordingly the writer has taken up the Kuriyama Valley as a subject for detailed research and investigation.

This Valley, which was a bay thirteen kilometres in length at the beginning of the neolithic age, had been gradually changed into land by the terrestrial upheaval and the alluvial accumulation. It has on both banks nearly twenty shell mounds constructed in old and new periods of the Jōmon Culture and affords a favourable field for research.

The study is still in progress, and the writer has so far obtained the following results.

#### I. The culture traits of this region.

(A) This region is extremely scanty of stone works, (the reason of which has been fully studied and discussed, but we have not yet come to the final conclusion).

(B) Judging from the distribution of the earthenware of *Shimoono* type, it may be said that the culture had been brought along the coast to this region about the middle of the Jomon period. And it is also inferred, from the distribution of the earthenware of *Goryōga-dai* and *Shōmyōji* type, that the culture had been brought to this region via the Izu and Bōsō Peninsulas.

#### II. The food problems

(A) In this region few bones of beasts and fish have been discovered. A considerable amount of vegetable must have been taken because the shell fish could not be sufficiently nutritious. People might have eaten the wild plants and it is also probable that they had agriculture of the most primitive stage.

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(B) This region faces the Pacific Ocean. But, judging from the kinds of the fish bones discovered in this region, fishing was done inside the bay, and not in the open sea.

(C) The kind of shell fish varies with the periods: it has been realized that a certain specific kind was

selected and supplied in each period.

(D) Judging from the positions of the shell mounds and the fact that the shell fish (taken mainly as food) were obtained inside the bay, the writer thinks that the shell fish were gathered just near the shell mounds. Probably the shell gathering was the work for old people, women and children.

### III. Chronology and regression

As all the shell mounds in this Valley consist of marine mollusca, it is quite probable that the sea extended into the depth of the Valley in the Jōmon period. The more secluded the shell mounds are in the Valley, the older they must be, because the sea has turned into what it is by gradual regression. After examining the earthenware of this Valley on this principle, the writer could obtain almost the same chronology of the earthenware as had been established for the shell mounds along the coast of Tokyo Bay. The writer, therefore, believes that the chronology of the Jōmon Culture along the coast of Kujūkuri has been successfully established.

The coastline in the earliest (or proto-) Jōmon period seems to have been over the line of ten metres above the sea levels measured today. The height of the coastline in each period has been proved as follows:

|                           |          |
|---------------------------|----------|
| Early Jōmon period .....  | 8~10 m., |
| Middle Jōmon period ..... | 8 m.,    |
| Late Jōmon period .....   | 5 m.     |

Then the course of regression has been definitely disclosed, and the writer has succeeded in restoring the pre-historic topography in each period of the Jōmon culture.

The Lecture on the *Nihon Shoki* 日本書紀  
Delivered in *Konin* 弘仁 Era at the  
Imperial Court and the Formation of the “*Konin*”  
Private Interpretation of the *Nihon Shoki*.

By Masaji SHIMIZU

The purpose of this article is to describe the circum-