CLAN INFLUENCE IN ASUKA JAPAN: ASUKADERA AND THE SOGA CLAN

by

Ian Michael Watts

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Ian Watts, B.S.

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The Asuka Period of Japan is characterized by the introduction of Buddhism from Korea and a consolidation of power by the central government. The interplay between the Imperial Clan and the Soga Clan was integral in shaping everyday life in Asuka as the introduction of Buddhism brought the creation of permanent architecture in the shape of temples. These temples, primarily constructed by the Imperial Line and the Soga Clan, required the employment of local populations as a labor force for the construction of the various buildings within each temple complex. An examination of the assemblage of round eave-end roof tiles at the first Buddhist temple in Japan, Asukadera, examines the implications of this labor procurement. Furthermore, spatial analysis between Asukadera, Tōyuradera, and Okuyamakumedera provides data for future research.

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A Request

While the history, both the written history and sequence of events, of Asuka are well known, understood, and accessible to those without formal Japanese language training, archaeological journals and excavation reports are not. And while I am in the process of learning Japanese, I lack the ability at this point to make it through any Japanese publication unaided. This must be stated for two reasons: first, it is entirely possible that recent information has been published in Japanese that undermines any key aspect of this study unbeknownst to myself, and secondly, that it is more likely that a publication with the same goal or a similar conclusion to this study has already been produced. Should either be the case, I ask my lack of knowledge of the current state of Asuka archaeology be excused.

THE BUDDHIST EPICENTER

Asukadera is one of the most important temples in Japanese history as it is traditionally considered to be the nation's first Buddhist temple. In A.D. 588 the Soga Clan and master craftsmen from the neighboring Korean state of *Paekche* constructed Asukadera in the *Asuka-mura* region, just south-east of modern day Ōsaka (Figure 1).

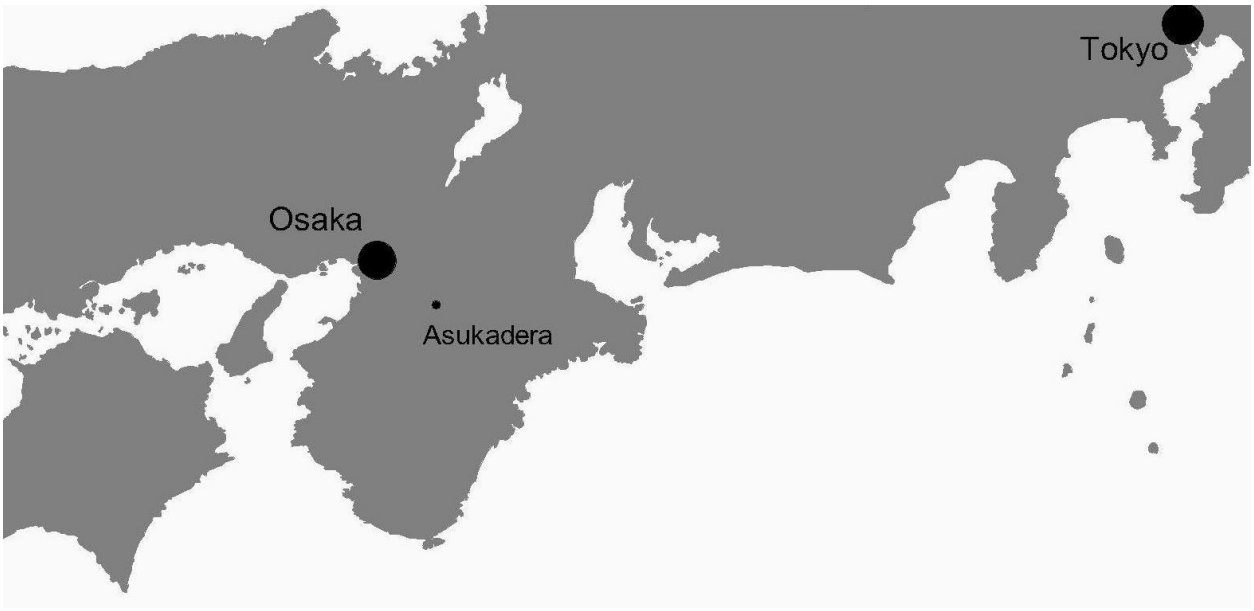


Figure 1. Map of Asukadera in Relation to Ōsaka and Tōkyō

The temple layout is peculiar because it is essentially one of a kind; its layout orientation was not continued in subsequent temples for reasons unknown (Kidder 1972:87, McCallum 2009:30). One rationale for this claim was that the temple was made directly by Korean craftsmen, whereas later temples were made exclusively by Japanese laborers. Although that may be accurate, it is equally possible that each following temple was constructed to be grander than the last. This is especially true of later Asuka temples that were endorsed directly by the imperial line as to

diminish the grandeur of the Soga-endorsed temples of early Asuka (McCallum 2009:92). Donald McCallum notes that he personally believes the compounding grandeur of these temples was more a product of consolidating the state than it was an attack on Soga temples (McCallum 2009:92).

The Construction of Asukadera

Asukadera was a project of great scale, speculated to have taken roughly 20 years to complete (McCallum 2009:45). If temple construction began in A.D. 588, this would have put its completion sometime around A.D. 610. This 20 year construction period is derived from the likelihood that each building was constructed one at a time, starting with the pagoda and middle golden hall, and ending with the east and west golden halls (Ōhashi 1976 in McCallum 2009:40). The task of preparing the area and materials for construction also must have taken a long time, as the ground had to be stamped, the logs had to be cut and prepared, and the roof tiles had to be fired (McCallum 2009:44). It seems unlikely that a handful of craftsmen from Paekche could have accomplished all this in merely 20 years, regardless of how masterful they were at their trades.

Labor Requirements and Implications

The construction spanned a fifth of a century, and as such a great deal of labor was needed to cut the lumber and stone. The Soga Clan was one of the most powerful clans in Japan at the time and was linked to a good deal of the Asuka population, so it seems logical that much of everyday life revolved around constructing the temple as familial reciprocity. More broadly, temple construction always required much labor, and it does not seem too far-fetched that the Soga

Clan, the imperial line, or any other prominent clan could have gathered a labor force from the Asuka area for each temple constructed.

The specific purpose of this study is to examine the origins and relationships of the specialized style of roof tiles recovered from the excavation of Asukadera. A distinct chronology can be determined from the stylistic forms of roof tiles from temples during the Asuka period (McCallum 2009:58). The Asukadera roof tiles in particular are nearly identical to ones found in Korea at the same time; a fact that supports the theory that Paekche craftsmen were responsible for the overall design of the temple (McCallum 2009:59). This is notable because it lends legitimacy to the traditional histories *Nihongi* and *Kojiki*, both often used as reference points when studying the Asuka period.

By exploring the plausible origins of the Asukadera tiles, it is expected that the extents of the Soga Clan's influence can be calibrated, and therefore a starting point can be created from which subsequent research can examine the impact of the Soga Clan's actions on the common Asuka person. By understanding the geographical extent of a clan's influence, a better idea can be gained of how clan operation and functionality worked in early Asuka.

THE FOUNDATION OF A NATION

The Asuka Period of Japan refers to both the area in the southern Kansai region of modern day Japan as well as the time period in which the capital was located in this region, from A.D 552 – 710. Very few people outside of Japan are aware of the existence of the Asuka Period, in contrast to the Edo Period, which has achieved great fame worldwide. Since this is the case, the reader would benefit greatly from a brief history of the Asuka Period. Information about Asuka is hard

to come by for non-Japanese speaking audiences and there is dire need for a straightforward history, so while the following information may seem irrelevant to the study at hand it indeed has been compiled purposefully. As much as it is the goal of the present study to address spatial relationships in Asuka, it is equally pertinent to increase awareness and knowledge of Asuka to those with limited access to Japanese texts.

The Creation of the Yamato State

The origins of the Japanese state are not completely agreed upon, but historical Chinese documents allude to the existence of a national group ruled by a queen around A.D. 250 (Sansom 1958:16). Since the first Japanese historical documents, like the Nihongi, were not constructed until the early eighth century, and since Chinese correspondence with Japan during this time was intermittent, there is relatively little documentation upon which to base our conceptions of the period from around A.D. 250 to A.D. 400. It is well known that there was an established imperial line in the later years of the *Kofun* Period, A.D. 250 to A.D. 552, but it is not well understood how the imperial line formed before A.D. 400.

The Queen State discussed by Chinese histories is supposed to have been the unifying force among the various Japanese polities, an argument supported by the fact that Japan was supposedly leading organized military campaigns in Korea as early as A.D. 369 (Sansom 1958:16). Because this study focuses solely on the Asuka Period, it is ample to say that this Queen State was the precursor to the Yamato State of the Kofun Period. It is important to understand that in the Yamato State there was an established practice of moving the capital away from its previous location with the ascension of each new emperor, and that most large centers of population were situated in alluvial plains that were conducive to agriculture (Sansom 1958:24). These practices carried over into the Asuka Period.

The Imperial Line

The start of the Asuka Period is denoted by the introduction of Buddhism into Japan, though this varies from scholar to scholar. For the purpose of this study, the Asuka Period started in 552 A.D., remaining consistent with the Nihongi. The end of Asuka came with the transfer of the capital to *Heijō* in A.D. 710 (McCallum 2009:202). Recently, the Asuka Period has been further segmented into the Asuka (A.D. 552 to A.D. 644) and *Hakuhō* (A.D. 645 to A.D. 710) periods, though this division causes great confusion; the term Hakuhō was originally used to denote the name of the *nengō*, or ancient era, during Emperor Tenmu's reign (A.D. 672 to A.D. 686), but the term is currently being applied to the period after the Taika Reform (A.D. 645) until the move to Heijō (A.D. 710). Furthermore, some scholars say that Asuka Period is a historical designation that belongs to the broader archaeological designation called the Kofun Period, which extends from A.D. 300 to A.D. 700 (Tadanao and Edwards 1995:337 Figure 1). This also creates more confusion than necessary, and is rejected outright by this study. The Asuka Period has distinct archaeological changes from the Kofun Period and is therefore a legitimate archaeological distinction not solely based on the presence of written history.

The main issue of the history of Asuka before the reign of Emperor Kōtoku is that the government was only loosely controlled by the Imperial Line, being more at the mercy of powerful clans like the Soga Clan (McCallum 2009:6). While the chronology given in Table 1 includes the reigns of emperors before Emperor *Kōtoku*, relatively little will be said of them, as their role in Asuka history was marginal. The following chronology was compiled using data from various sources (Aston 1972:36-382, Murdoch 1964:789, Schlegel 1892:390-417).

Table 1. Imperial Chronology (compiled from Aston 1972, Murdoch 1964, Schlegel 1892)

Date	Imperial Name	Pre-Imperial Name	Japanese Phonetic	Chinese Phonetic
540-571	Emperor Kinmei	Ame-Kuni Oshi-Hiraki Hiro-Niha	*Kin-mei Ten-wau*	K'in-ming T'ien-hwang
572-585	Emperor Bidatsu	Nunakura Futo-Tama-Shiki	*Bin-datu Ten-wau*	Min-tah T'ien-hwang
586-587	Emperor Yōmei	Tachibana no Toyohi	*Yo-mei Ten-wau*	Yung-ming T'ien-hwang
588-592	Emperor Sujun	Hatsusebe	*Syu-zyun Ten-wau*	Ta'ung-siun T'ien-hwang
593-628	Empress Suiko	Toyo-Mike Kashiki-Ya-Hime	*Sui-ko Ten-wau*	T'ui-ku T'ien-hwang
629-641	Emperor Jōmei	Okinaga Tarashi-Hi Hiro-Nuka	*Zyu-mei Ten-wau*	Shu-ming T'ien-hwang
642-644	Empress Kōgyoku**	Ame Toyo-Takara Ikashi-hi Tarashi Hime	*Wau-goku Ten-wau*	Hwang-kih T'ien-hwang
645-654	Emperor Kōtoku	Ame-Yorodzu Toyo-Hi	*Kau-toku Ten-wau*	Haio-the T'ien-hwang
655-661	Empress Saimei**	Ame-Toyo-Takara Ikashi-hi Tarashi-Hime	*Sai-mei Ten-wau*	Ta'i-ming T'ien-hwang
662-671*	Emperor Tenji	Ame Mikoto Hirakasu Wake	*Ten-di Ten-wau*	T'ien-chi T'ien-hwang
672-686	Emperor Tenmu	Ama no Nunahara Oki no Mabito	*Ten-mu Ten-wau*	T'ien-wu T'ien-hwang
687-696	Empress Jitō	Takama no Hara Hiro-No no Hime	*Di-to Ten-wau*	Ch'i-T'ung T'ien-hwang
697-707	Emperor Monmu	Amano Mo-mune-toyo	*Bun-mu Ten-wau*	Wen-wu T'ien-hwang
708-714	Empress Genmei	Yamato-neko Amatzu-mi-siro Toyo-kuni-nari-hime	*Gen-mei Ten-wau*	Yuan-ming T'ien-hwang

*Tenji did not take the throne until A.D. 668

**Kōgyoku and Saimei are the same person

It was during the reign of Emperor *Kinmei* that the Asuka Period started, though Kinmei is of little importance to the reader: *Soga Iname* was the central figure in Asuka politics until his death in A.D. 570 (Aston 1972:87). Iname had political ties with the Korean kingdom Paekche, and it was through this relationship that Iname acquired the catalyst for Soga dominance: Buddhism (Aston 1972:66-67). Iname is said to have received religious gifts from Paekche and converted his house at *Mukuhara* into a Buddhist temple (Kidder 1972:84). One of the gifts Iname received was a statue of a Buddha, which he promptly put in his newly ordained 'temple'. Whether or not he or his family actually worshiped the idol, or in what manner they did, will never be known. However, his actions were well known and despised by the *Nakatomi* and *Mononobe* clans, the traditional religious and military advisors respectively, to the throne (Sansom 1958:49) and following a period of plague these disgruntled clans set fire to his house and disposed of the statue (Kidder 1972:84, Kidder 1992:218). This event likely expedited Iname's plan to break up the autonomy of the non-royal clans. Fortunately for Iname and the Soga Clan, this attack on Mukuhara was succeeded by a continuation of natural plights, and

during the next 20 to 30 years the source of these maladies became seen not as Shintō deities punishing Japan for Buddhist worship, but from Buddha for not worshiping him (Kidder 1972:85). This interpretation of events may be somewhat problematic, as natural disasters as punishment is not a characteristic of Buddhism, but at this stage the Asuka people would have thought of Buddha the same way they conceived Shintō deities.

Iname died shortly before the end of Kinmei's reign, and his son, *Soga Umako,* took upon himself the responsibility of controlling the Soga Clan's political affairs (Sansom 1958:44). Umako obtained the 'permission' of the emperor to worship Buddhism and proceeded to invite craftsmen from Paekche to start building Asukadera around A.D. 587 (Kidder 1972:87, McCallum 2009:27, Sansom 1958:49). The temple of Asukadera was probably the finest example of architectural craftsmanship in all of Japan at its completion, and as such was a serious display of power by Umako. Whether Umako had Asukadera built as part of his plan to control the Imperial Line or if he did it out of piety is also up for interpretation, though tradition would have us believe the latter as Umako is said to have received a relic from Korea that could not be destroyed by hammer and could change its buoyancy in water at command (Kidder 1992:218). Presumably this gift caused him such faith that he felt compelled to construct a temple. However, a historical critique favors the former rationale as Umako had quite the hand in meddling with imperial affairs.

Emperor *Bidatsu* and Emperor *Yōmei* had uneventful reigns and the authors of the Nihongi seem to have taken advantage of this fact by fabricating stories that link the Imperial Line directly to the propagation of Buddhism (McCallum 2009:26-27). The conflict between the Soga Clan and the Mononobe and Nakatomi Clans had never resolved itself over this period of time and the extremely short reign of Yōmei set the stage for an obvious power struggle; each

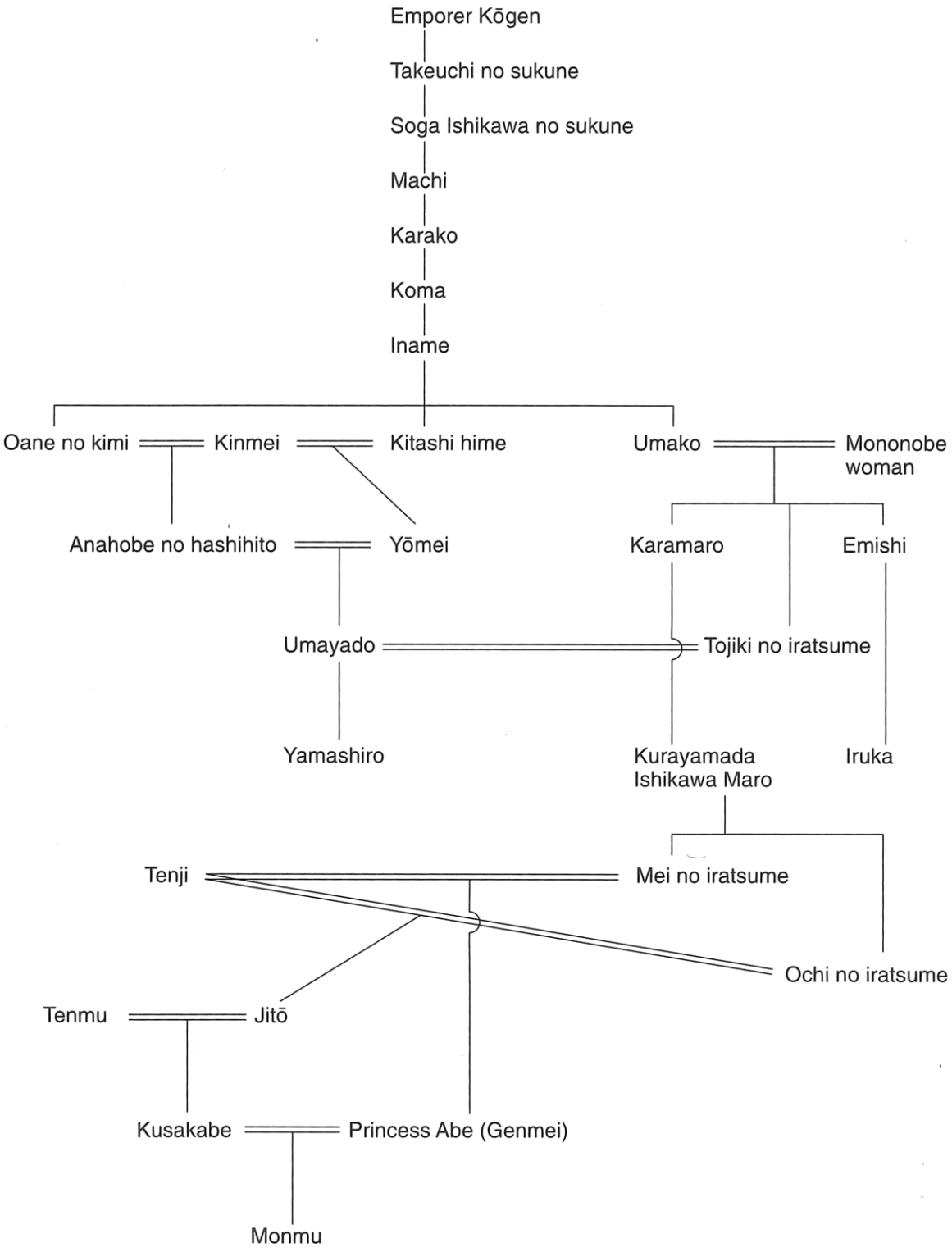


Figure 2. Soga Clan Lineage in Relation to the Imperial Line (McCallum 2009: Geneology 2)

faction wished to install their own successor to the throne. Umako had not forgotten the injustice done to his father and gathered support of various clans hostile to the Mononobe Clan, attacking their palace and killing the clan head, Mononobe *Moriya*.

This essentially ended the conflict, and Umako placed the son of Kinmei and a Soga women on the throne as Emperor Sujun (Sansom 1958:49). Figure 2 further illustrates the kinship relationships between the Soga Clan and the Imperial Line.

Emperor *Sujun* also had an uneventful reign and after only four years Umako had Sujun assassinated, thereby appointing Empress Suiko, the wife of the late Emperor Bidatsu, to the throne (Sansom 1958:50). The autonomy of the throne was still mitigated by the Soga Clan because Umako also appointed *Prince Shōtoku* (Prince Stable Door) as reagent to the throne. Shōtoku was primarily concerned with the spread of Buddhism, of which the most illustrious example was *Hōryūji*, said to have held, "1320kg (2910lbs) of gold, 14.9kg (32.8lbs) of silver, and 165kg (363.8lbs) of copper," at one point (Kidder 1992:233). Umako was still in charge of the government at this time, and he knew it would benefit himself and the Imperial Line if the largely autonomous clans were controlled by a more centralized government (Sansom 1958:51). He never saw his plan through to fruition, as both he and Shōtoku died around A.D. 622. This void in the position of head of the Soga Clan was not filled by anyone nearly as focused and influential as Umako or Iname, and the power-play actions of Soga *Yemishi* and Soga *Iruka* were not well greeted by the other members of Soga, resulting in their deaths and the end of the power of the Soga Clan in A.D. 646 (Sansom 1958:54).

This closure to the Soga dominance chapter of the Asuka coincided with the ascension of Emperor Kōtoku to the throne in A.D. 645. Kōtoku also shared Umako's vision of a strongly unified country that decreased the power of the individual clans of Asuka. To achieve this goal,

Kōtoku and his advisors looked to the Chinese model of government, implementing it through a set of reorganizations known as the *Taika* Reform (Sansom 1958:57). The main issue of this reform was getting the clans to adhere to the new style of government, which was done by making sure they kept their hereditary land-owning tradition and possessions by making the leaders of the prominent clans government officials (Sansom 1958:56). This change in code brought in a new era for the imperial line, as the occurrence of clans overpowering the throne was greatly diminished. The subsequent palaces increased in size as well, signaling increased power of the Imperial Line (Kidder 1972:64).

Kōtoku died shortly thereafter and Empress *Kōgyoku* re-ascended the throne as Empress *Saimei*. Saimei had two sons with Emperor *Jōmei*: *Naka* and *Ōama*. Naka took the throne from his mother as Emperor *Tenji*, and intended for his son to take the throne after him, but Ōama had other ideas and the conflict ended in a bloody civil war known as the *Jinshin* Disturbance (McCallum 2009:201). Thus, Ōama, upon the death of his brother, became Emperor *Tenmu* in A.D. 672. Tenmu is known for being a pivotal figure in the propagation of Buddhism, as he moved the royal palace back into the Asukamura region and commenced the construction of the capital at *Fujiwara* (McCallum 2009:202). He never lived in the palace at Fujiwara, however, as he died before the capital was finished, leaving the throne to his wife, Empress *Jitō*. Jitō continued the projects of Tenmu, completing *Fujiwarakyō* and placing the government in this newly completed capital (Figure 3).

Emperor *Gemmei* had the capital moved to Heijō in 710 A.D, thereby ending the Asuka Period. This history is only of peripheral value to the reader seeking information on spatial relationships of the Soga Clan, but it is impossible to understand the atmosphere of Asuka without a general knowledge of the actions of the imperial court and the internal strifes

experienced by the Imperial Line. The same can be said of a general knowledge of basic Buddhist and Shintō tenets.

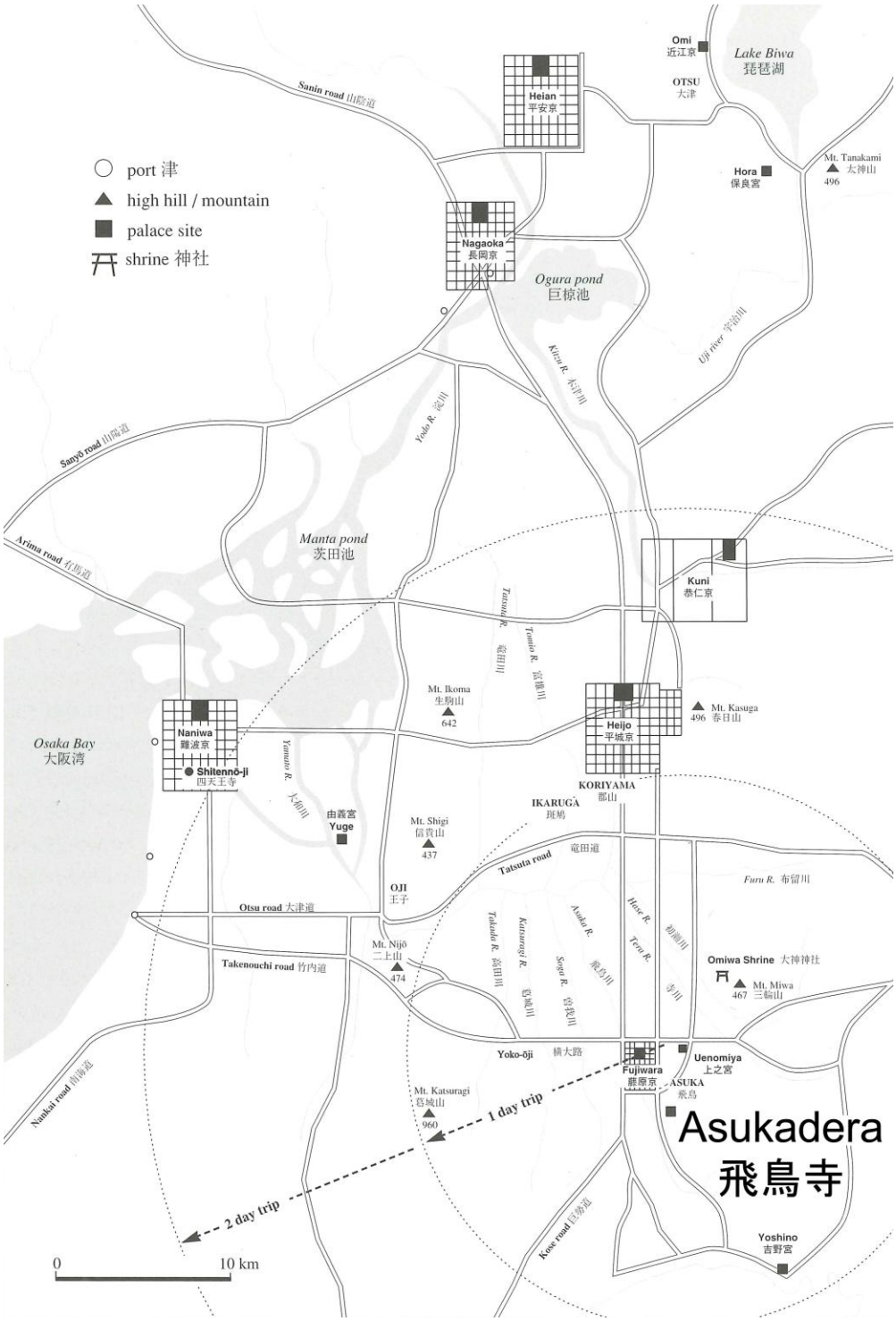


Figure 3. Asuka Region With Capitals (Kidder 1992 *edited*)

THE BUDDHIST SPARK

Paekche

How and when Buddhism came to Japan is subject to debate and will likely never be completely resolved. Most sources put the date at A.D. 552 (Kidder 1972:15, Sansom 1958:47). This is somewhat problematic, however, because the introduction is said to have been due to the king of Paekche sending tribute to Japan to gain their alliance in the ongoing conflict with *Silla*, a neighboring Korean kingdom (Sansom 1958:47). Clearly this meant Paekche knew of the whereabouts of the Yamato State, knew that there was a solidified government, and knew this government could help, therefore it is unlikely the two kingdoms lacked interaction up to this point, and even more unlikely that they never traded ideas such as religious beliefs. Furthermore, it is possible that Japanese military forces were present in southern Korea and had created the outpost known as Mimana in A.D. 369 (Sansom 1958:16), though this subject is currently in debate. While we lack the archaeological evidence to back up an earlier date of entry, Buddhism probably first entered Japanese boarders sometime shortly after A.D. 400.

Shintō Consideration

This debate on this date of Buddhist entry is somewhat moot, as the Imperial Line did not recognize the religion until after A.D. 552, and thus it is unlikely the common person held a substantial belief in the religion prior to that point as well. This may appear as a bold conclusion as typically the diffusion of ideas enters the masses and then the elite, but there are significant reasons to accept this reversal. The foremost of these reasons is that Shintō is present in Japanese

spiritual beliefs even today. Shintō was the spiritual belief system that dominated Japan before Buddhism, and while it is true Buddhism and Shintō have been married quite nicely, the common person was unlikely to consciously make this marriage before the Buddhist temples or priests existed in Japan. In fact, historical accounts tell of opposition to Buddhism as it entered Japan (Aston 1972:65-67 in Kidder 1992:218, Sansom 1958:48-50), and as it is clear the Soga Clan endorsed Buddhism as a way to gain and display power, there seems to be little incentive for the common person to switch from the well-known, heavily revered Shintō to a religion that is so complex the common adherent rarely understands the full implications of its teachings (Reischauer 1917:277). Also, as the written texts of Nara relate only to imperial doings and dealings, there is no historical account of the lay people, and at this point there is no archaeological evidence to back up an earlier date of practice.

Unfortunately this is not the extent of the debate. This study maintains that with additional archaeological excavations, icons and imagery of the Buddha will be found among the abodes of clan leaders, especially along the coasts of Kyūshū. This is outside of the Asuka region and therefore in certain ways outside the physical realm of this study, but the importance of trade between cultures and among communities cannot be understated. Exotic imagery from distant lands has often been a way for elites to display power, and since the Kyūshū region is some distance from the location of the early Asuka government, increased clan autonomy is to be suspected.

While the common person before A.D. 552 could not have had a full comprehension of Buddhist ideology, it is likely they understood that Buddha was a god from a distant land and, as is common of Shintō, that he was worthy of consideration and worship as a legitimate god. Therefore, while it's possible the Buddha was worshiped in some way before A.D. 522, he was

not worshiped in any sort of Buddhist format, and the people who worshiped his image cannot be said to be Buddhist adherents. Any Buddhist ideas at this time would have been incorporated into Shintō, whereas after A.D. 552 the opposite slowly begins to hold true. This is why any date of introduction before A.D. 552 is not much help to the historian, archaeologist, or the student of Japanese studies.

The Elite Religion

Before concluding this section of the study and moving on to the next, attention should be brought to the transition from the creation of Buddhist temples by the Soga and other prominent clans to creation of Buddhist temples by the imperial line. The early temples were nothing more than the products of the Soga Clan and cannot be said to be linked with the imperial line in most any way (McCallum 2009:25). The Soga Clan ultimately diminished in power and with that shift Emperor Tenmu and Empress Jitō displayed comparable authority with the construction of *Yakushiji* in Fujiwarakyō (McCallum 2009:201-205). While the imperial line made 'official temples,' the prominent clans in Asuka too constructed Buddhist temples in their name as a fashionable display of power (McCallum 2009:260-261).

Thus, roughly one hundred and thirty years after the traditional 'introduction' of Buddhism to Japan, Buddhism was actually introduced to the common person through the spread of this fashionable power display by each clan. Since each clan membership was hereditary by occupation (Sansom 1958:36), and since the clan social structure was the basic unit of Asuka Period life in Japan, this social dynamic seems to be the only logical medium in which the common person could have hoped to have engaged in Buddhist activity. The only other option is that the common person regularly kept up with the matters of the Imperial Line and the Soga Clan and partook in Buddhist activities shortly after the A.D. 552 arrival date. This option is

highly idealistic for countless reasons: before the Taika Reform the Asuka government was not especially centralized, the common person was more likely to identify with their clan than with the Imperial Line, the means of communication in the area were not especially conducive to immediate control of the common person, Buddhist activities are rarely conducted with the inclusion of the layman even today, the common person likely spent their time attending to daily life rather than admiring the political strifes of the government, and much more.

SHINTŌ AND BUDDHISM

Shintō and Identity

Before the Asuka period, Japan was ubiquitously Shintō. However, to talk of Shintō as a statewide religion is problematic because it simply was not what we can call religion. Before the introduction of Buddhism, the people of Japan never considered Shintō as anything more than a part of everyday life, much less a structured religion (Sansom 1958:77). There were shrines devoted to *kami* (natural spirits), and there were rituals worshiping these kami, but no one would have identified themselves as Shintō at this point in Japan's history. Japan had not been subjected to any other major belief system up to this point, and as such anyone who did not observe Shintō rituals must have been considered quite deviant.

With this said, Shintō practices did revolve around the ritual worship of kami. Kami literally means god, but it also denotes the superiority of whatever is considered kami (Sansom 1958:25). Thus, expectedly, things and places that had kami were highly respected and revered, and were considered in some sense to be above or beyond the tangible plan of existence (Reischauer 1917:231). However, kami were not personified in the way we would assume (the

exception here being deceased heroes and clan ancestors), so the reader should refrain from the natural Western assumption that the multitudes of kami resembled the Greek or Roman pantheons. Kami were assigned to naturally occurring places of beauty or symbolic significance (Kidder 1972:34). This varied from place to place and is rather subjective, but some common examples of include mountains, rivers, camphor trees, crossroads, lakes, and other natural phenomena that were outliers due to their size or their beauty. Intangible phenomena such as fire, rain, and wind are also often included in this assortment of kami (Sansom 1958:25).

While Shintō was largely the reverence of natural phenomena, it was more than just that. As Reischauer surmises:

> This religion was and is in some of its phases even to-day an animistic and polytheistic Nature Worship with a strong admixture of Ancestor Worship. The forces of nature are personified and anthropomorphized, while the heroes and ancestors, especially those of the royal family, are deified. The soul of Shintō is reverence and implicit obedience to the Mikado; and religion and patriotism are made one. Yamato Damashii, The Spirit of Japan, is largely the product of this religion, and it has played a great part in the conquest, unification and civilization of the entire country. Japan is regarded by Shintō as the sacred land of the gods; and every mountain, river, rock, tree, and cloud is the abode of some deity. (Reischauer 1917:82-83)

Thus, a primary aspect of Shintō is nationalist identification. Religion in Japan is second to the national identity of the Japanese, a concept that is believed to be the result of this aspect of Shintō beliefs (Reischauer 1917:90, Sansom 1958:34). It would have been extremely counter-Japanese to let Shintō disappear as Buddhism entered the islands, thus when the two collided they merged together, complimenting one another.

The Mixture

The Soga Clan and the Imperial Line were the primary instruments of the propagation of Buddhism during Asuka. Consider then, the two forces at work here: the common person's

nationalist identification with Shintō and the governmental polities' endorsement of Buddhism to gain power. It seems unlikely that any other outcome but a mixture of ideas from both belief systems could have taken place. Since both occupied different metaphysical niches, the merger was astonishingly painless. The task of explaining both belief systems' temperament during the merger proves to be a bit less painless; from the Shintō point of view, a new over-arching god had entered the land (Buddha) and through his teachings kami were eventually identified as protectors of the Buddhist religion; from the Buddhist point of view, the kami of Shintō were actually Bodhisattvas, lesser Buddhist deities, that just hadn't been identified as such yet (Reischauer 1917:98). Of course, it is difficult to take either side when studying this topic, as it makes sense to hold the Shintō viewpoint, yet all literature on the subject has naturally taken the Buddhist viewpoint. This fact has created an illogical paradigm in researching this topic, as all sources review this time period from the perspective of Buddhism because they were created in an environment in which Buddhism had been the standard of Japanese religious practice for a good deal of time. Most resources that deal with this topic (Kidder 1972, McCallum 2009, Reischauer 1917, Sansom 1958) talk extensively about how Buddhism incorporated Shintō ideals into its theology, even though it makes far more sense to assume Shintō incorporated Buddhism into its procedures as Shintō was already well established in Japan.

Prioritized Shintō

Taking this Shintō-incorporated-into-Buddhism approach, we then come to the issue of the disconnect between historical recounts of Asuka and the actual time it took for the Shintō kami to be incorporated into the Buddhist pantheon as Bodhisattvas. The Hossō Sect of Buddhism manifested itself in Japan in A.D. 625, well within the Asuka Period (though outside the specific temporal range of this study), and was the first sect to combine Shintō and Buddhism. However,

this combination of the two did not start until the eighth century, pioneered by Kōbō Daishi in his Ryōbu Shintō (Reischauer 1917:86, 98). As the Asuka Period only runs until A.D. 710, the likelihood of a uniform acceptance of the combination of the two religions is slim, and even in the best of scenarios the two would only have been married for ten years – hardly long enough for a legitimate study. Because of this consideration, we return to the need for a Buddhism-incorporated-into-Shintō outlook on the time period as it provides the only legitimate understanding of the time period. Although it would be absurd to regard the latter half of the sixth century and the full seventh century as a period of complete religious combination, we can speculate that the two were slowly working their way towards a marriage of ideas. This too is reflected in the viewpoint of Shintō; Buddha had come to Japan from a distant land and was kami of foreign countries. Further inquiry into this issue will likely produce evidence supporting this hypothesis.

ASUKADERA AND THE TILES

Asukadera

Asukadera was constructed at the command of Soga Umako in A.D. 588 through the help of Paekche craftsmen. Since it is unlikely that a handful of Korean monks, specialists, and Umako alone built Asukadera, the question becomes who exactly supplied the labor for this temple construction? Given that the nature of Asuka Period archaeology has always focused around excavating temples and tombs, and rarely around urban population areas, direct archaeological correlates that would tie labor communities to the construction of temples such as Asukadera are either completely absent or unknown to non-Japanese audiences. This fundamental issue in Asuka archaeology causes the need for a different approach to determining the demographics of the labor forces in early Asuka.

Temple roof tiles are an extremely important part of our knowledge of Asuka, primarily due to their ability to assign a date to the construction of a temple. These roof tiles, known as *kawara*, serve as a fingerprint for the construction of each temple as they are created *en masse* by the use of a mold or template. In fact, irregularities on the decorative portions of these mass produced tiles are believed to be actual fingerprints of the kiln workers themselves (Edwards and Tanadao 1995:345). Of these kawara, the round eave-end tiles known as *nokimarugawara* are of the most importance to this study since their end decoration assigns them to one of two 'companies' (Figure 4), either *hanagumi*, the Flower Company, or *hoshigumi*, the Star Company (Naya 1988 in Edwards and Tadanao 1995:345).

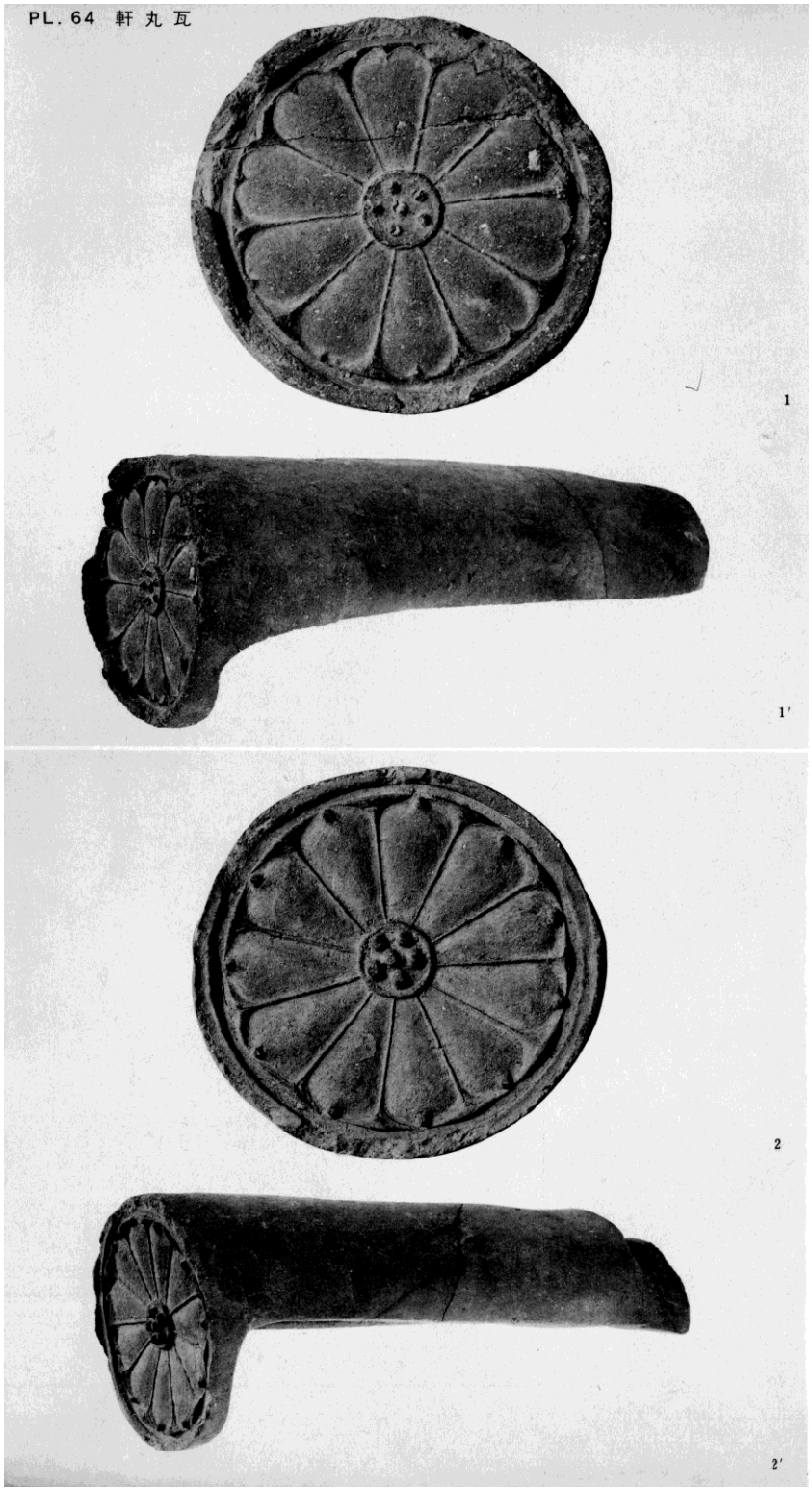


Figure 4. Hanagumi (Top) and Hoshigumi (Bottom) Tiles Found at Asukadera (Nabunken 1958)

The excavations of Asukadera have revealed that both hanagumi and hoshigumi tile types were utilized in the construction of the temple. Table 2 displays the full range of tile type styles recovered at Asukadera, as well as other temples that display the same style, using the tile typology standardized by Kiyoshi Ōwaki in 1994. Ōwaki re-categorized the tiles found in the Asuka region, including those found at Asukadera during the 1958 excavations, into a succinct typology. Ōwaki's typology partially redefined the typology presented in the Nara National Research Institute for Culture Properties' 1958 excavation report on Asukadera, referred to henceforth as the *Nabunken* report. Since two typologies exist, either "Ōwaki" or "Nabunken" will precede the tile type in subsequent discussion and refer to each report respectively, though this study largely adopts the Ōwaki typology. Ōwaki I tiles are of the hanagumi style, whereas Ōwaki II tiles are of the hoshigumi style (Naya 1988 in Edwards and Tadanao 1995:345). Each of these types has slight variation within the templative design, ranging from six to eleven pedals (McCallum 2009:60), among other differences, indicated here by Sub-type:

Table 2. Known Locations of Tile Types in the Asuka Region

Type	*Sub-type*	*Production site*	*Temples where sub-type is found*
I	I-Aa	Asukadera kiln?	Asukadera, Toyuradera, Temple at Wada, Komadera
	I-Ab	(unknown)	Asukadera, Komadera
	I-Ac	(unknown)	Asukadera
	I-B	(unknown)	Asukadera, Temple at Inui
	I-C	(unknown)	Asukadera, Temple at Himedera, Komadera
	I-D	(unknown)	Asukadera, Temple at Himedera, Kairyū-ōji
	I-E	(unknown)	Asukadera
II	II-A	(unknown)	Asukadera, Toyuradera, Temple at Okuyama
	II-B	(unknown)	Asukadera
	II-C	(unknown)	Asukadera, Toyuradera
	II-D	(unknown)	Asukadera, Sakatadera
	II-Ea	(unknown)	Asukadera, Toyuradera, Kamimashi site
	II-F	(unknown)	Asukadera
	II-G	(unknown)	Asukadera

(Edwards and Tadanao 1995 *adapted*)

The presence of two types alone indicates several possibilities: 1) at least two distinct kilns were involved in supplying the tiles for Asukadera; 2) two periods of tile manufacture occurred in the upkeep of Asukadera; or 3) that two tile types were contemporary and were used on different buildings within the temple complex. The presence of sub-types within these two main types indicates that further variation is likely between the three above scenarios. The third scenario can be eliminated in this study based on lack of information; the Nabunken report does not designate where individual types were recovered.

To effectively study the spectrum of tile production for Asukadera, some limiting factors must be put in place to narrow the scope of this study. Roughly 60 percent of the tiles at Asukadera are Ōwaki I-A style and 20 percent are of Ōwaki II-A style (Edwards and Tadano 1995:349). Thus, there is the primary need to determine the source of Ōwaki I-A and Ōwaki II-A tiles as they should indicate either the strongest social tie with the area of the kiln from which they came or a purely logistical consideration. Ōwaki I-A tiles will fall into this logistical category if they are truly from the Asukadera Kiln.

The remaining tiles will either be eliminated on a chronological basis – whether they can be determined to be from later centuries from an upkeep standpoint –, or will be examined on a spatial basis – whether they can be determined to originate from an exotic kiln or if they can be determined to demonstrate a clear relationship between temples – thereby accounting for majority of tile production for Asukadera.

Kiln candidates for all the tile types recovered at Asukadera include Sueno'oku kiln, Takaoka kiln, Hiranoyama kiln, Haya'agari kiln, Tenjin'yama kiln (Edwards and Tadanao 1995), Asuka-ike, and Sakafune ishi. However, information for these sites is difficult to come by and will not be examined in this study.

Finally, the proportion of tile types in the Asukadera assemblage will be examined through a spatial map of the Asuka region. The intent of this correlation is to determine the geographical extent of the influence of the Soga Clan, as it is well established that Asukadera was the *ujidera* of the Soga Clan (Edwards and Tadanao 1995, McCallum 2009) and was therefore not a collaborative effort. The Soga Clan, as it has been illustrated, was arguably the most powerful clan during the construction of Asukadera, and as such determining the regional extent of their influence at this time has implications for further study of the Asuka Period, specifically in the topic of social structure, clan operation, and site identification.

ANALYSIS

Ōwaki and Nabunken Tiles

A direct correlation between Ōwaki and Nabunken tiles is not easily accomplished; Ōwaki compiled his typology using assemblages found at multiple sites, not just Asukadera. While Ōwaki outlines five subcategories of hanagumi tiles – IA through IE – and seven subcategories of hoshigumi tiles – IIA through IIG –, the Nabunken report outlines four categories of hanagumi – I, II, VI, and X – and five subcategories of hoshigumi tiles – III, VII, VIII, IX, XI. Within this distinction it is clear that Ōwaki IA tiles consist at least of Nabunken I tiles, and Ōwaki IIA consist of at least Nabunken III tiles. Table 3 provides the tile counts and percentages given in Nabunken terminology, as well as the corresponding Ōwaki terminology where possible.

The Nabunken report defines the percentages both of each individual tile styles, as well as by tile grouping (Figures 5 and 6). As far as it can be determined there is no explanation for why this was done. It does not appear that Ōwaki based his typology on these groupings.

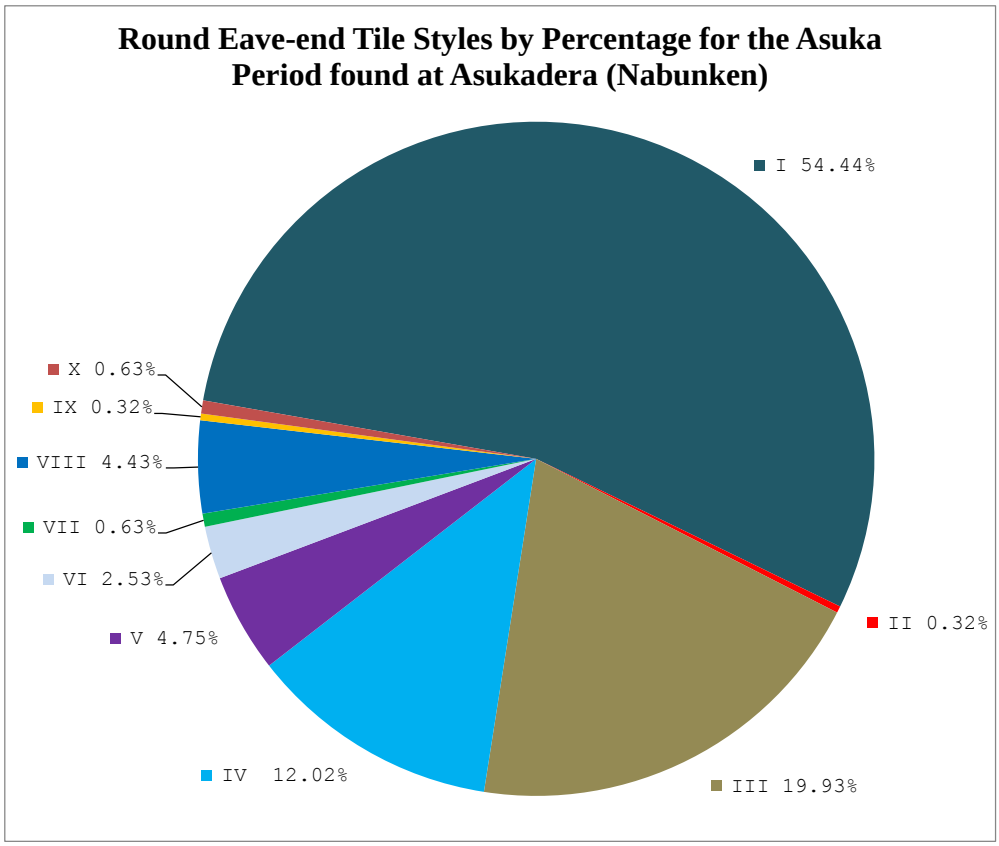


Figure 5. Visual Representation of Tile Percentages

Ōwaki IB type can be eliminated from consideration since only one tile was found during the 1958 excavations (Nabunken 1958). The kiln that produced this tile type, wherever its location, cannot be said to have had a major relationship with Asukadera due to the lack of volume. This holds true for the relationship between Asukadera and the Temple at Inui as well. It is possible that this single tile was brought to Asukadera at some point by someone as a replacement for any given tile. However, this cannot be supported by empirical evidence.

Ōwaki IC and ID types cannot be matched to corresponding Nabunken types, and therefore cannot be examined because no data exists for them. For IC, Ōwaki used the tiles found at Himedera as a template for this type. For ID, tiles at Kairyūōji are the template.

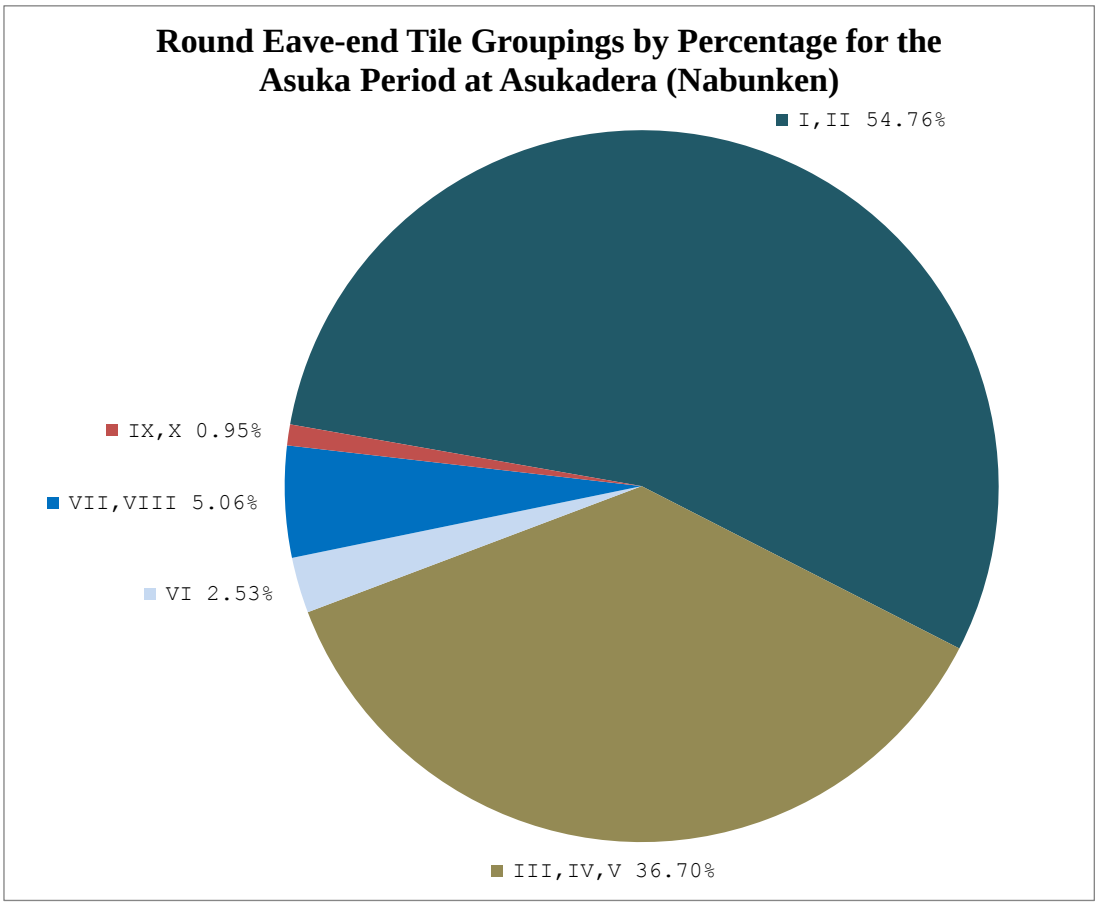


Figure 6. Visual Representation of Tile Percentages by Nabunken Grouping

Ōwaki IE tiles may correlate to Nabunken IV, though this is not certain. The Nabunken report does not provide picture indexes (Plates 15 and 64-66) for Nabunken IV tiles. The report does, however, say that Nabunken IV tiles have 1+5 interior seeds and 11 single pedals (as opposed to the double pedal styles which are seen on Nara and Heian Period tiles) on the tile face (Nabunken 1958). This matches the description given in Ōwaki's 1994 report. Ōwaki states that IE tiles make up approximately 3% of all Ōwaki Type I tiles found from the 7th century, whereas Ōwaki IB, IC, and ID types exhibit only a handful of examples (Ōwaki 1994:226). This, in general, translates to the Asukadera assemblage; IB consists of one tile, types IC and ID are absent or unmatched, and assuming Ōwaki IE is Nabunken IV, type IE consists of 12% of the Asuka Period tiles found (Nabunken 1958) – keeping in mind that hanagumi tiles are most likely

Table 3. Nabunken and Ōwaki Comparison Chart

Nabunken Type	Ōwaki Type	Tile Count	Percentage (%)	Hanagumi	Hoshigumi	Number of Seeds	Number of Pedals
I	IA	172	54.44	X		1+5	10
II	IB	1	0.32	X		1+7	8
III	IIA	63	19.93		X	1+5	11
IV	IE?	38	12.02			1+5	11
V	IIC? (PL15-9)	15	4.75			1+6	11
VI		8	2.53	X		?	11
VII	IID	2	0.63		X	1+4	9
VIII		14	4.43		X	1+4	9
IX	IIF	1	0.32		X	1+4	8
X	IIG	2	0.63	X		1+4	12
XI		3	—		X	1+?	8

over-represented at Asukadera since it was the first temple. Furthermore, examination of Ōwaki's visual of IE tiles (see Ōwaki 1994:226 Figure 1) shows that IE tiles look strikingly similar to hoshigumi tiles, and the Nabunken report groups Nabunken III (known hoshigumi tiles), IV, and V into the same category (Figure 6) due to a similar design pattern. Ōwaki IE may be a transitional stage between hanagumi and hoshigumi tile types. This is not known for sure, and as such Ōwaki IE tiles are not further examined in this study.

Ōwaki IIB tiles could not be matched to those presented in the Nabunken report, since the Ōwaki report does not provide a profile view of the tile type. Ōwaki IIB tiles compete with Ōwaki IE tiles in being matched with Nabunken IV tiles; Ōwaki IIB tiles also have a 1+5 interior seed and 11 single pedal setup with hoshigumi style pedals.

Ōwaki IIC tiles most likely correspond to Nabunken V tiles. This cannot be said with certainty due to a few nuances. The Nabunken report does not provide an index number for Nabuken V tiles, but states that they have 1+6 interior seeds and 11 single pedals. The only images on the index plates that exhibits these characteristics is Plan15-9 (profile view) and PL65-9 (face view). These images perfectly match – odd distribution of the sixth seed and all – the images provided in the Ōwaki report. Therefore, it is highly probable that Ōwaki IIC tiles are

Nabunken V tiles. Presently the source of Ōwaki IIC tiles is not known to this study, though it is known that these tiles are present at Asukadera and Tōyuradera (Ōwaki 1994).

Ōwaki IID tiles are Nabunken VII tiles as the index images for both reports match exactly. These tiles are also present at Sakatadera (Ōwaki 1994), roughly two miles to the south of Asukadera. Further discussion of this follows in the conclusion section.

Ōwaki IIEa tiles could not be matched with any Nabunken type. This is primarily due to a lack of a profile image of IIEa tiles in Ōwaki's report. Of the possible non-matched candidates in the Nabunken report, Nabunken VIII is the most likely to be the ones assigned to the Ōwaki IIEa category. This cannot be said with confidence; Ōwaki IIEa will not be examined further.

Ōwaki IIF and IIG tiles correspond to Nabuken IX and X respectively. Ōwaki IIF and IIG have only been found at Asukadera and consist of three tiles total when combined (Ōwaki 1994, Nabunken 1958). Therefore, neither their origin nor a spatial relationship can be determined from these tiles.

Asukadera Kiln

As noted above, Asukadera had an on-site tile kiln (Figure 7), dug into the side of a nearby hill (Figure 8). Tiles were placed on the stair-stepped interior of the kiln and fired from below, allowing smoke to exit from a vent on the top (Figure 9). Unfortunately, neither the Nabunken 1958 nor Nabunken 1983 reports examine the assemblage of tiles found in the kiln.

Okuyamakumedera

Less than a kilometer north of Asukadera lays a smaller temple built at the base of *Okuyama*. Yoshihiko Ogasawara determines the identity of the founder of *Okuyamakumedera* to be Soga

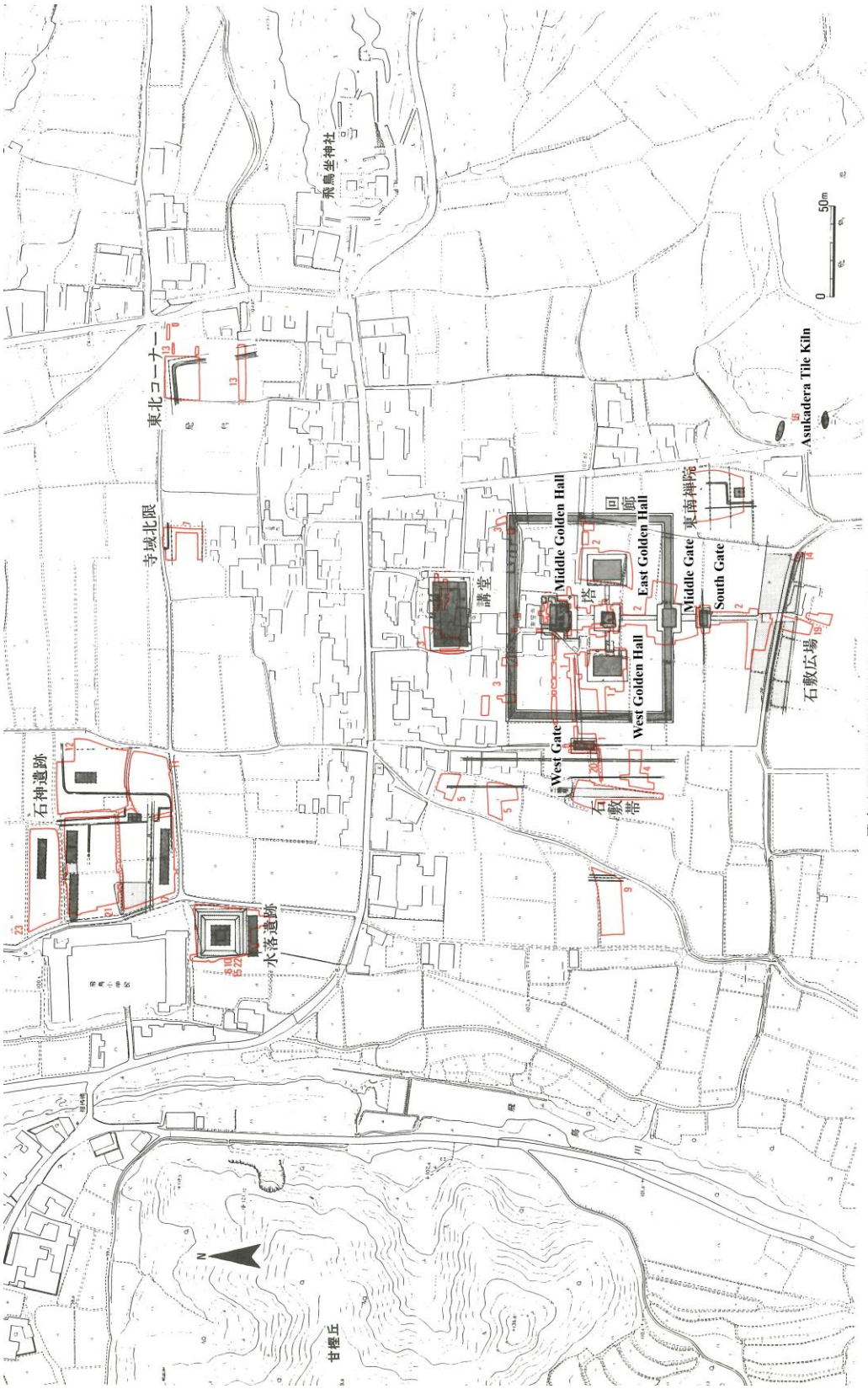


Figure 7. Map of the Asukadera Complex and Asukadera Kiln (Asuka Shiryōkan 1986:33 *edited*)

Umako's younger brother, *Sakaibe no Omi Marise*, by looking at the tile types recovered during the excavations (Ogasawara 1999). Ogasawara also identifies *Tōyuradera* as the first temple to use Ōwaki IIA tiles (Ogasawara 1999). At Okuyamakumedera, Ōwaki IIA tiles were the only type found that have bearing in this study.

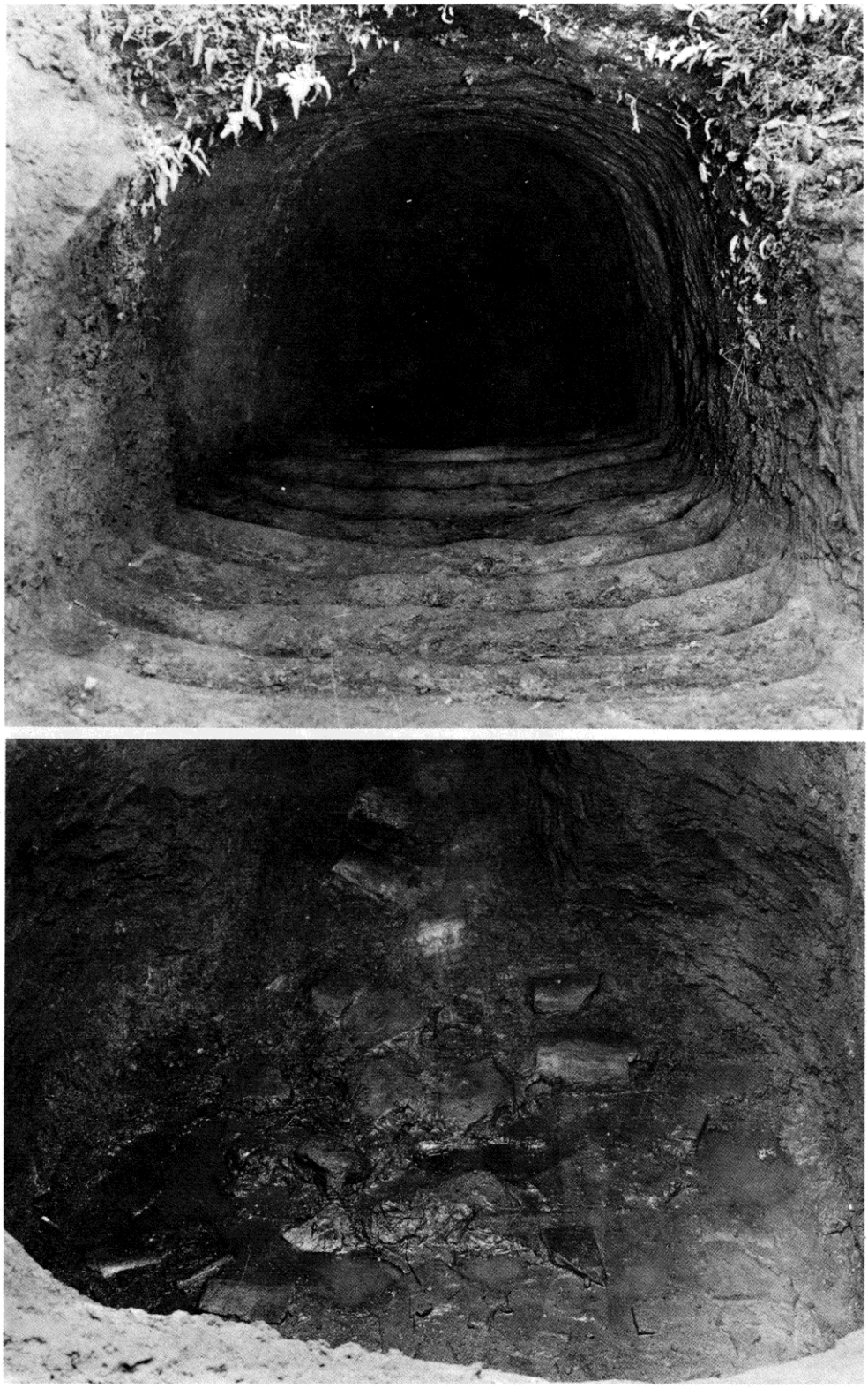
CONCLUSION

Ōwaki IA and IIA

Ōwaki IA tiles, which comprise about 60% of the tiles recovered at Asukadera (Tadanao and Edwards 1995), undoubtedly indicate the tile supply for the initial phase of construction of Asukadera. This, unfortunately, must be accepted on the basis of practicality at the moment; Asukadera had a routinely utilized on-site kiln dedicated to tile production (Nabunken 1958:24), and as such it makes little sense for an offsite kiln to have been created prior to the construction of the first Buddhist temple in Japan. It must be stated that such an unlikelihood is not outside the realm of possibility; *sueki* kilns were intermittently employed as part-time tile kilns during this period (Hishida 1986:12).

If we accept the source of Ōwaki IA tiles to be the Asukadera kiln, as Tadanao and Edwards, and Ōwaki have done, then it follows that the Asukadera kiln also supplied Tōyuradera, the *Wadahaiji*, and *Komadera* during their initial construction periods as well (Table 2). This does not imply that it was the only supplier for these temples – merely that the Asukadera kiln was one supplier. This has implications, to be discussed shortly.

Ōwaki IIA tiles, comprising roughly 20% of the tiles recovered at Asukadera (Tadanao and Edwards 1995) likely indicate a second period of tile supply for Asukadera. Since this study



上：1 号窯焼成室内部　　下：同燃焼室状況　　（奈文研提供）

Figure 8. Asukadera Kiln Interior (Nabunken 1983: Figure 3)

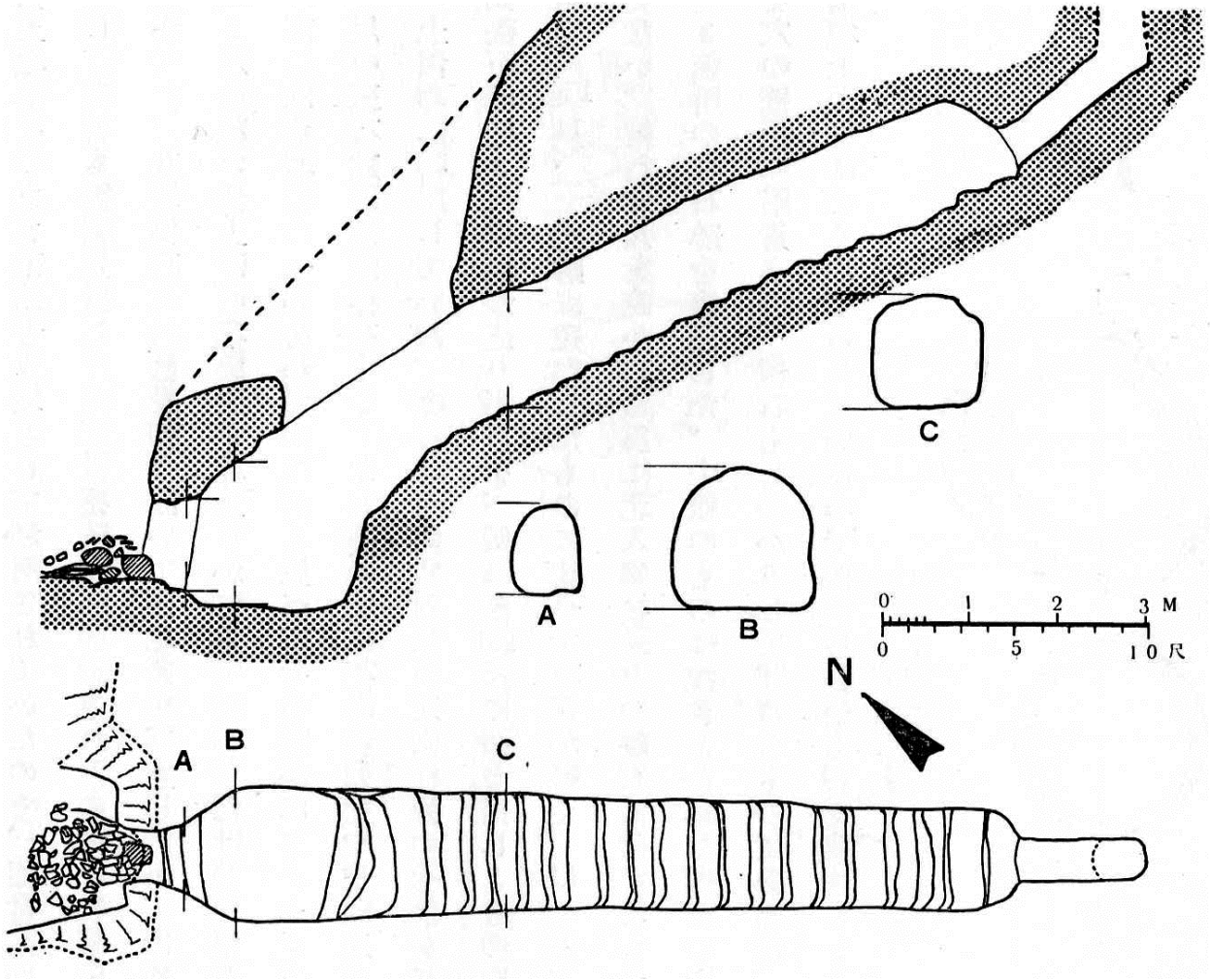


Figure 9 Asukadera Kiln Profile (Nabunken 1958: Figure 12)

is accepting the 20 year construction schedule for Asukadera (Ōhashi 1976 in McCallum 2009), the production of Ōwaki IIA tiles likely indicates a period of tile production intended for a latter period of the construction of Asukadera and beyond. While this is a bold conclusion, the presence of Ōwaki IIA tiles at Okuyamakumedera evinces this claim. The construction of Okuyamakumedera's Golden Hall began around A.D. 625 (Ogasawara 1999), roughly fifteen years after the completion of Asukadera. The tiles at Tōyuradera, which include Ōwaki IA, IIA, IIC, and IIEa, were made between A.D. 605 and A.D. 645 (Ōwaki 1994), and Ōwaki IIA tiles are believed to have been used during the initial period of construction (Ogasawara 1999). The

presence of Ōwaki IIA tiles at Asukadera, Tōyuradera, and Okuyamakumedera, all built by the Soga Clan, likely indicates a period of change in time from the hanagumi style tiles to hoshigumi style tiles from whichever kiln produced the tiles. In other words, the presence of Ōwaki IIA tiles at these temples, at this time, indicates either a shift from one tile manufacturer to another or a shift from general hanagumi production to hoshigumi production.

Additional Ōwaki tile types will be addressed presently, but first the implications of the above conclusions must be discussed. Ōwaki IA tiles were manufactured at Asukadera, and as such the labor procurement for Ōwaki IA tiles must have been very limited indeed. This is presumably due to a logistical consideration with the construction of Asukadera; there is no sense in placing the initial source of tiles far away from the first temple construction site in Asuka. With Asukadera as the epicenter, the radius of labor procurement in regards to the Asukadera kiln would have been less than a hundred meters. This alone does not speak much for the power of the Soga Clan.

The manufacturing source of Ōwaki IIA tiles is presently unknown, thus a spatial relationship between Ōwaki IIA kiln(s) and Asukadera cannot be calculated. However, the presence of Ōwaki IIA at Tōyuradera and Asukadera at the same time, and later Okuyama-kumedera, extends this radius of influence to just under one kilometer with Asukadera as the epicenter. This does not directly address the relationship between kilns and Asukadera in regards to labor, but it does address the issue of quantifying the area of influence by the Soga Clan. The triangular region between Asukadera, Tōyuradera, and Okuyamakumedera is the minimal range of influence, or Least Area of Influence ($a = 263km^2$), while a circular region whose radius is the length of the distance between Asukadera and Okuyamakumedera ($r = 772m$) is the Radius of Implied Influence ($a = 1885km^2$). This data was compiled using topographic information from

ASTER GDEM (Earth Remote Sensing Data Analysis Center 2011), ArcGIS 9.3 (Environmental Systems Research Institute 2009) and Google Earth (Figure 10).

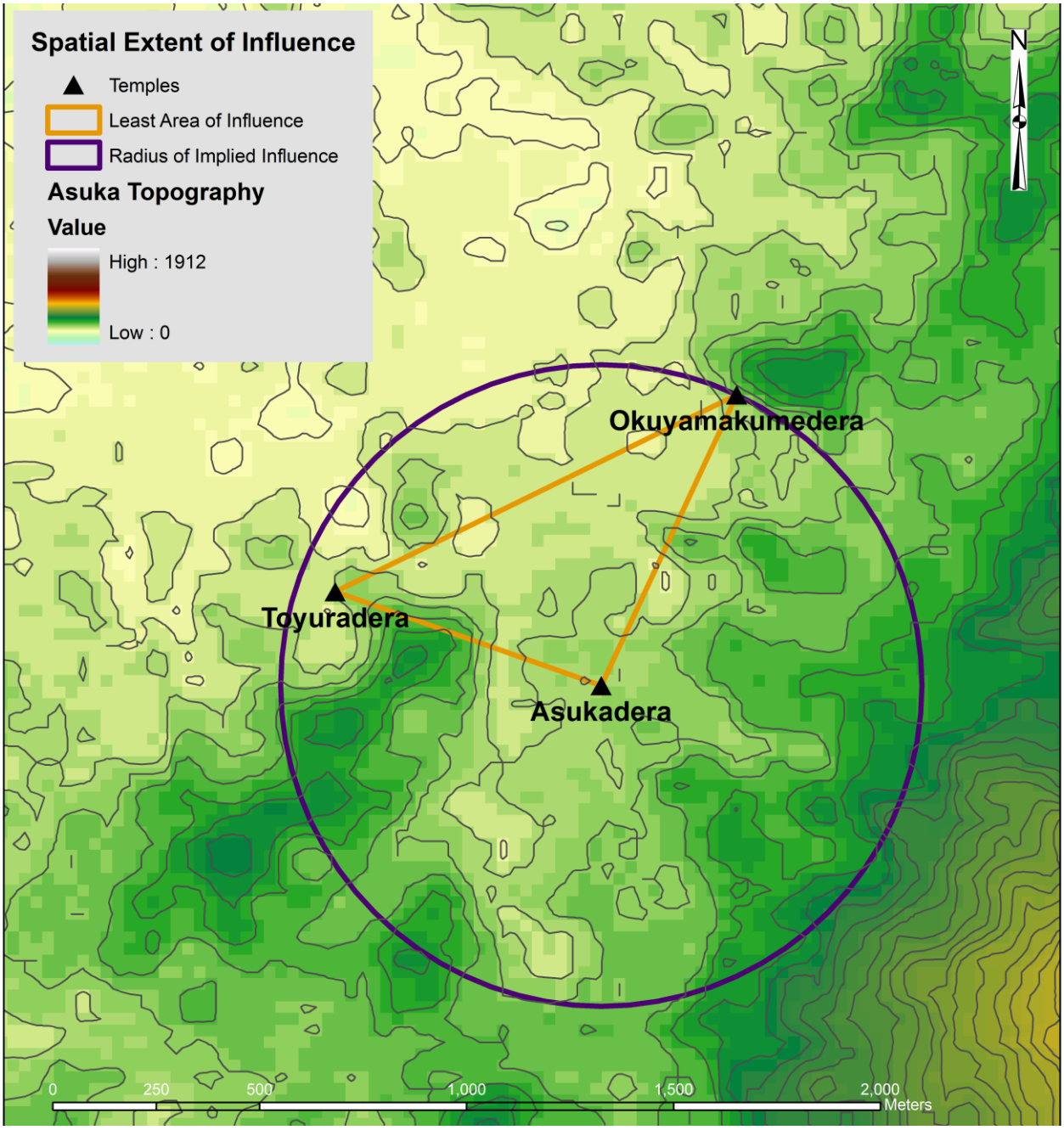


Figure 10. Spatial Extents of Soga Clan Influence Based on Tile Presence (ERSDAC 2011, ESRI 2009, Google Earth 2009)

It is the hope of the present study that the data shown here will be used in subsequent research to sway the direction of Asuka archaeology. This known area of influence can be used in further research as a guide for determining ranges of influences for other clans in Asuka, since the Soga Clan was the most influential. Likewise, this area could be used for residential site identification; spatial analysis conducted in ArcGIS determined that no area within this bounded region was on a slope of greater than 30%, a general American standard for determining areas most likely to contain evidence of past inhabitation. The Japanese standard for slope inclination of this sort is unknown here, but in general areas of 30% terrain slope are difficult upon which to establish a residence.

Sakatadera

According to the Nihongi, Sakatadera was built in A.D. 606 by Kuratsukuri no Tori (Aston 1972: 134). Whether this means that construction began or was finished in A.D. 606 is unclear. In either case the temple is contemporaneous with Asukadera, but this uncertainty hinders the analysis of the chronology of Ōwaki IID tile utilization. This study does not examine the excavations of Sakatadera and therefore does not account for the full assemblage of roof tiles found at the site. However, it is known that only Ōwaki IID tiles were found at both Asukadera and Sakatadera, and therefore the two temples had a common relationship at some point. This relationship is not very strong, as can be seen by the total number of Ōwaki IID tiles found at Asukadera and their proportion to the entire assemblage, two tiles and 0.63% respectively, during the 1958 excavations (Nabunken 1958).

Several scenarios can be examined in regards to the presence of these two Ōwaki IID tiles at Asukadera. Had the Asukadera kiln made Ōwaki IID tiles, there clearly was not a great need for them at Asukadera itself. The tiles would have then been made for exportation reasons,

though no evidence exists for this hypothesis. If the tiles had been made at Sakatadera, their presence at Asukadera was obviously not out of great demand and should not correspond to the process of temple construction or the acquisition of labor from local populations. The alternative to these two possibilities is that Ōwaki IID were made at a location other than Asukadera or Sakatadera. This too implies that, unless the source was owned by the Soga Clan, the tiles were made for exportation reasons and do not directly correlate to the Soga Clan's base of labor.

Further examination of this issue will likely provide the answers needed, however at this point it does not seem appropriate to include Sakatadera into a spatial analysis with Tōyuradera and Okuyamakumedera; Sakatadera was built by Kuratsukuri no Tori who, it seems, was not part of the Soga Clan. This is an extremely important consideration because the three temples discussed earlier all have the unifying connection of being built by the same faction. Sakatadera is not included in this unified intent of temple construction. Therefore, the presence of Ōwaki IID tiles at Sakatadera does not intrinsically mean that the Soga Clan was influential in its construction, nor does it mean that they were influential in the surrounding area from a labor standpoint. A key premise of this report is that the Soga Clan had a general equal opportunity of selection of tiles for each temple during the same time period. If Sakatadera was connected to the Soga Clan on a base of labor consideration, we should expect to see more concurrent tile types between Asukadera and Sakatadera, or Tōyuradera and Sakatadera, as they were made during the same period of time. It may be the case that the Soga Clan did have a labor base in the area near Sakatadera, but the data does not support it presently. The tile relationship between Asukadera and Sakatadera was probably trade-based or politically related.

Komadera

Ōwaki IAa and IAb have been found at Komadera (Ōwaki 1994). These tiles are known to have been made at the Asukadera Kiln, through ceramic material analysis, and exported to the location of Komadera (Ōwaki 1994), some 30 kilometers north of Asukadera (Figure 11). However extreme the implications of this information may be, it is not known (to this study) when

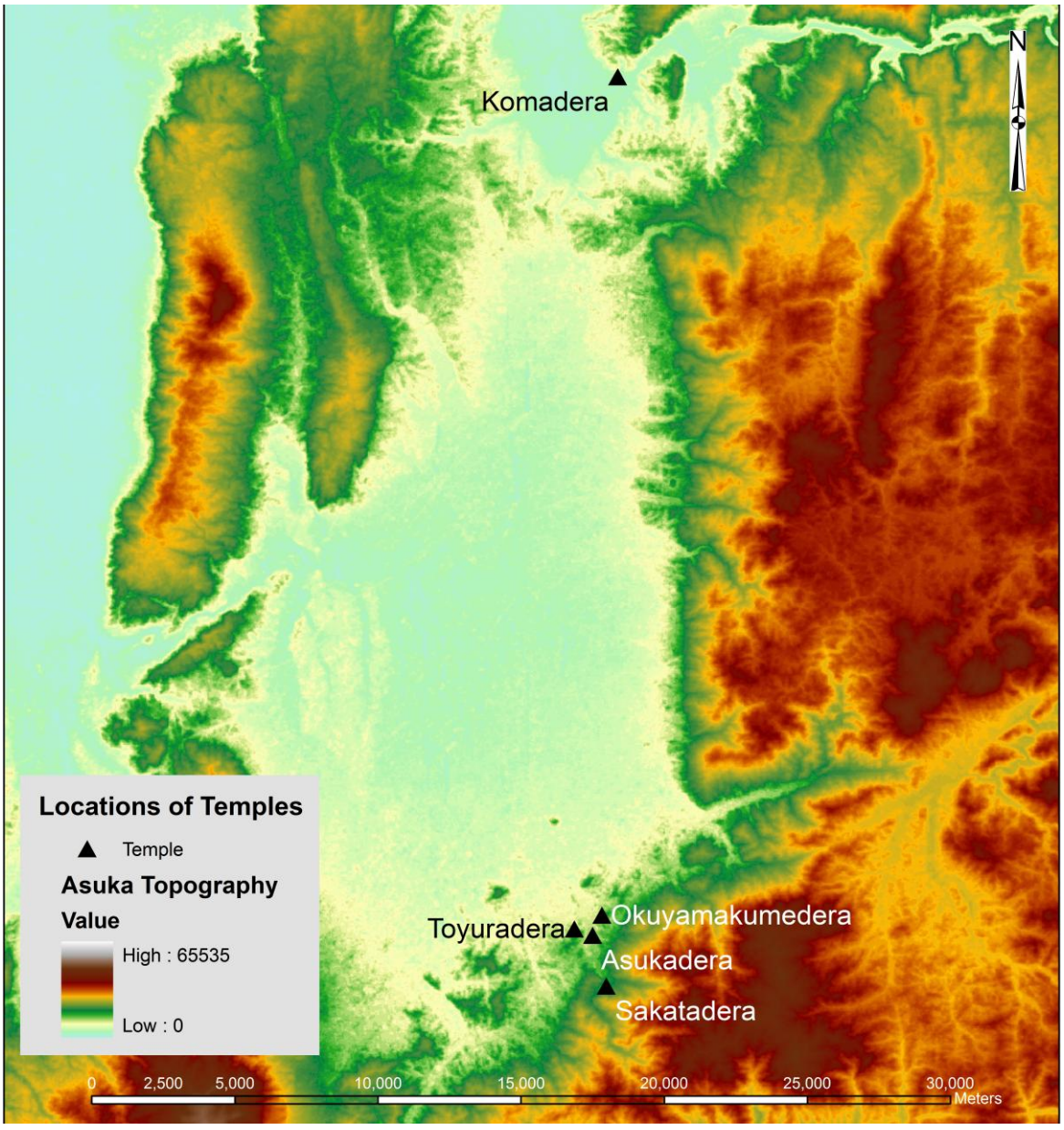


Figure 11. Locations of Temples (ERSDAC 2011, ESRI 2009, Google Earth 2009)

Komadera was built, thus placing it outside the realm of consideration for the Soga Clan's range of influence during the construction of Asukadera. Even if the date of construction for Komadera was known, it does not implicitly suggest that the Soga Clan had a 30 kilometer radius in any direction from which they could have recruited labor for building temples because it is not known that the Soga Clan built the temple. Asukadera, Tōyuradera, and Okuyamakumedera are all known to have been built by the Soga Clan or a member of the Soga Clan. Still, it is quite impressive that the patrons of Asukadera supplied a temple with Ōwaki IA tiles to a distance of up to 30 kilometers.

Final Thoughts

The Soga Clan was likely the most powerful and influential clan during the construction of Asukadera, despite the Imperial Line's interaction in affairs abroad. As such, the spatial analysis given above will serve as a valuable starting point for subsequent research in regards to looking at how clan functionality within the Asuka region operated at that time, as well as for identifying possible areas of Asuka Period residential sites. It is the hope of the present study that this information will be helpful in any further research, even in something as small as generating interest in Japanese archaeology and history. While many regions of the world have gained a strong interest of study in the archaeological community within the United States, Japanese archaeological interest remains rare. It should be considered a success if the student of archaeology or history decides to pursue study in Japanese culture upon reading this report.

APPENDIX

RELATED KANJI AND ALTERNATIVE TERMINOLOGY

Term	Kanji	Alternative Term
Asuka	飛鳥	-
Asukadera	飛鳥寺	Hōkōji / Gangōji
Asukamura	明日香村	-
Bidatsu	敏達	Bidatu / Bidatzu
Fujiwarakyō	藤原京	-
Genmei	元明	Gemmei
Hakuhō	白鳳	-
Hanagumi	桜組 / 桜の手	Sakuranote
Heian	平安	-
Heijō	平城	-
Himedera	姫寺	-
Hossō	法相	Hōshō
Hoshigumi	星組 / 星の手	Hoshinote
Iname	稲目	Iname no Sukune
Iruka	入鹿	-
Jitō	持統	-
Jinshin Disturbance	壬申の乱	Jinshin War
Jōmei	舒明	-
Kami	神	-
Kawara	瓦	-
Kairyūōji	海龍王寺	Kairyū-ōji

Kinmei	欽明	Kimmei
Kofun	古墳	-
Kōgyoku	皇極	-
Kojiki	古事記	-
Komadera	高麗寺	Goryeo Temple
Kōtoku	孝徳	-
Kyūshū	九州	-
Mimana	任那	-
Monmu	文武	Mommu
Mononobe Clan	物部氏	-
Moriya	守屋	-
Mukuhara	向原	-
Nabunken	奈良文化財研究所	-
Nara	奈良	-
Nakatomi	中臣氏	-
Nengō	年號	-
Nihongi	日本紀	Nihon Shoki
Nokimarugawara	軒丸瓦	Round Eave-End Tile
Okuyama	奥山	Mount Oku
Okuyamakumedera	奥山久米寺	Temple at Okuyama
Paekche	百済	Baekche / Baekje
Saimei	齊明	-
Sakaibe no Omi Marise	境部臣摩理勢	-
Sakatadera	坂田寺	Kongōji
Shintō	神道	-
Shōtoku Taishi	聖徳太子	Stable Door
Silla	新羅	-
Soga Clan	蘇我氏	-
Sueki	須恵器	Sue Ware
Suiko	推古	-
Sujun	崇峻	Sushun
Taika	大化	Taikwa
Tenji	天智	Tendi, Naka

Tenmu	天武	Temmu, Ōama
Tennō	天皇	Emperor / Empress
Tōyuradera	豊浦寺	Touyuradera
Ujidera	氏寺	-
Umako	馬子	Umake / Mumako
Wadahaiji	和田廃寺	Temple at Wada
Yakushiji	薬師寺	Yakushi-ji
Yemishi	蝦夷	Emishi
Yōmei	用明	-

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