Exploring similarities and differences in comparison with adjacent cultures can be a significant approach to assessing the effectiveness of Epi-Jomon concepts. This paper compares them with those of the Jomon and Yayoi cultures as well as part of the Kofun culture from an economic perspective, focusing on the use of resources and land. The result indicates the following:

1) The early Epi-Jomon people exploited resources in southern, central, and northern Hokkaido in their respective unique ways though they had something in common in that they all placed more importance to fisheries than the Jomon people had done.

2) In central Hokkaido, where more foreign commodities are presumed to have been available from the first half of the Epi-Jomon period, economy centered on this network as well as salmon fisheries may have led to the predominance of this area in the latter half of the period.

3) Burned structural remains of the late Epi-Jomon culture include housing facilities. Judging from their simple structure as well as the wide spread of pottery, gradual reduction of stone tools, natural remains mostly accounted for by salmon on a weight basis, and development of ceremonial caves equipped with idols, at least some groups can be assumed to have moved around from one place to another, transporting commodities and resources widely, though it is difficult at present to clarify the frequency of migrations.

4) The Yayoi culture in northern Tohoku formed a combined community consisting of two areas: Area A with lowland rice cultivation as its main livelihood activities and Area B with highland hunting and gathering as its primary livelihood strategy. Area B is more likely to have built direct relationships with the Epi-Jomon culture.

5) In northern Tohoku in the middle of the Mid-Yayoi period, natural disasters interfered with rice cultivation, leading to the collapse of the community consisting of Area A and B and a sharp drop in the population. This indirectly caused the spread of Epi-Jomon culture in the latter part of the Mid-Yayoi period.

6) The northern Tohoku area in the date of Kohoku-C2-D- and Hokudai-type pottery needs to be reanalyzed, not as a cultural boundary (zone) or a cultural transition zone, but as a mixed
residential area, or a mixed residential quarter, of different archaeological cultures.

None of the above features were observed in the Jomon culture. Therefore, at present, it can be considered appropriate to some extent to regard the Epi-Jomon culture as one unique culture.

key word: Epi-Jomon culture, Yayoi culture, Subsistence, Resource use, Exchange