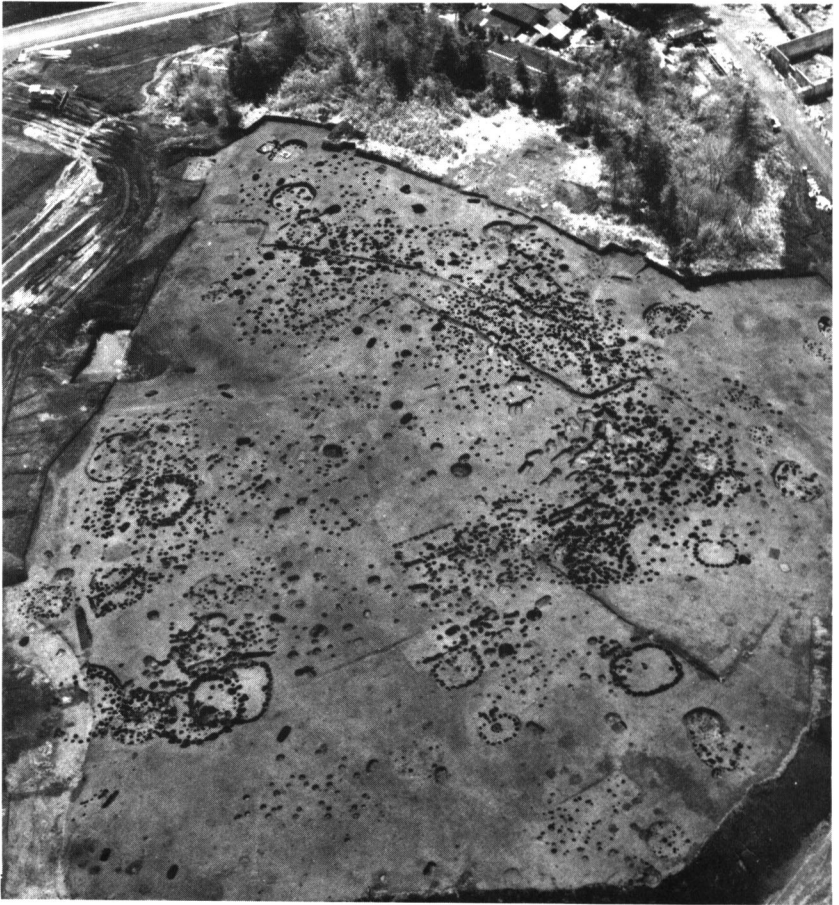


sites found in river basins is that they lie along the edges of bluffs projecting out into the rivers while those found in hilly regions lie along the peaks and ridges.

The age of the pit house

Remains of pit houses not found in the preceramic period have been discovered at sites such as Kōhoku Newtown, Yokohama, and at Shimotsuruma Sengensha, Yamato City. These pit houses, which



Remains of a pit house settlement.
Kōhoku Newtown, Midori Ward, Yokohama.

were dug shallowly out of the loam bed, had holes for beams to support the roof and walls and shallow, square depressions in the center of the floor, although there are no traces of hearths inside them. Most pit houses are about five meters on a side. A site would commonly have had one to three of these houses in use at the same time—the beginnings of small-scale communities.

The existence of such dwelling sites tells us that people had begun to live in fixed residences, at least for certain periods of time. The fact that kitchen middens—mounds of discarded sea shells not found in the previous period—also became widespread at this time points to the same conclusion. The site at Natsushima is known as the Natsushima Shell Mound after the thick layer of large oyster shells (*magaki*) of which it is composed. Sixteen varieties of snail and sixteen varieties of bivalve were found at the Hirasaka Shell Mound at Wakamatsu 2-*chōme*, Yokosuka, including *haigai* (ark shells), *okishijimi* (deep sea corbicula), *onogai* (jackknife clams), *asari* (Japanese littlenecks), *kagamigai* (*Phacosoma japonicum*), *sugai* (*Lunella cornata coreensis*), *uminina* (*Balillaria multiformis*), *tsumetagai* (*Neverita didyma*), *reishi* (*Thais bronni*), and *akanishi* (*Rapana venosa*). Almost all these shells were unbroken and carefully piled up. With the invention of pottery, methods for boiling shellfish and extracting their contents became possible, leading to the discovery of new sources of foodstuffs. Along with the shellfish remains, bones of several species of fish and game have been discovered in these shell mounds. At the Natsushima Shell Mound, these include bones from wild boars, raccoon dogs, hares, giant flying squirrels, Japanese deer, and badgers; from birds such as pheasants, teal ducks, wild geese, and wild ducks; and from fresh- and salt-water fish such as tuna, grey mullet, black porgy, sea bass, flathead, sea eel, bonito, rock cod, stingray, red sea bream, yellowtail, mackerel, frigate mackerel, and flounder.

Spears and lances were no longer sufficient to catch fast running small animals and high flying birds. The discovery of projectile weapons was indispensable to making such game into a dietary staple. A few flint and bone arrowheads have been found at Natsushima; and at the Hanamiyama site in Kawawachō (Midori Ward, Yokohama) some two hundred stone tools have been excavated, including several stone arrowheads and tongued points thought to have been used as arrowheads.

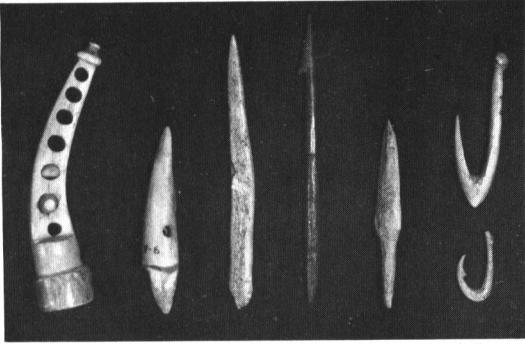
Bones of dogs have been unearthed from the shell mounds at Natsushima, Hirasaka and elsewhere, and fragments from the skeletons of more than twenty dogs have been found at the Kikuna Shell Mound in Yokohama, which dates from a slightly later period. These were clearly kept for use as hunting dogs, and it has been surmised that there was one dog per household. The existence of hunting dogs as well as arrowheads in the Jōmon culture suggests that bows and arrows did not originate in order for men to fight one another.

The development of communities

At the Nambori Shell Mound in Minami Yamadachō, Kōhoku Ward, Yokohama, the remains of forty-eight pit houses have been excavated atop a flat plateau some thirty-five meters high. Because most of these houses overlap one another it is clear that all forty-eight did not exist at the same time, but from the pottery and



Ōurayama cave site, Miura City.



A group of bone implements excavated from Ōurayama.

other artifacts unearthed there it is assumed that what began as a settlement of a few houses later developed into a community of about ten households built and rebuilt over the original settlement. Again judging from the pottery shapes, it is surmised that this development occurred over a period of three hundred years. A noteworthy feature of the site is that at all times the center of the settlement was left as an open space where an elliptical stone dish more than fifty centimeters in length was set. It is possible that the dish was an implement used to grind nuts the occupants had gathered and the open space a common area set apart for such purposes.

The excavations at Kōhoku Newtown, Yokohama, have made the growth pattern of settlements much clearer. At Okuma Nakamachi, Midori Ward, for example, a total of 168 pit houses from the middle Jōmon period and 140 graves including burial pits have been discovered. In addition five pit houses with streak pattern pottery from the early Jōmon period and the remains of 125 hearths have been found. Of course all these houses did not exist simultaneously, but the center of the site was an open square and, as the number of houses increased, dwellings were increasingly built to face this open area. Among examples of this phenomenon are the remains of dwellings belonging to the Kasori E II period (named for the shell mound at Kasori, Chiba City, Chiba Prefecture). At one end of a plaza fifty meters in diameter, rectangular burial pits and oval ones

approximately 10.5 meters long were grouped so as to form a rough circle. The oval shape is also found in the remains of houses whose major axis reaches as many as fifteen meters in length. Whether it served as a meeting place or a storage area or a work space is still unclear, but it was probably used along with the central open space as a place for social intercourse among the inhabitants of the community. Together with the appearance of cemeteries these areas must be seen as indicating a new stage in the development of human consciousness.

The Jōmon period lasted nearly ten thousand years in Kanagawa Prefecture. During that time people were as dependent as ever on a hunting and gathering economy for their livelihood, and with the discovery of pottery and the bow and arrow the range of what they could gather greatly expanded. Pottery which could be used for steaming and boiling dramatically enlarged the varieties of fish and shellfish they could consume, while the domestication of the dog, the discovery of the bow and arrow and the development of fishing—from bone fishhooks to ocean-fishing by dugout canoes with weighted fishnets—made it possible to add fast-moving small animals and even birds to their diet. Being completely dependent, however, on hunting and gathering what nature provided, a decrease in game due to over-hunting, food shortages from the failure of fruits, nuts, and seeds to ripen because of cold weather, and other natural calamities meant that early man had to experience malnutrition many times during his life.

2. The Origins of the Japanese People

Yayoi culture and the dissemination of iron-making and rice cultivation

More than three hundred Jōmon period shell mounds are known in Kanagawa Prefecture, but there are only ten sites from the end of the period. This decline is remarkable even when compared to other areas of the Kantō region. The cause is thought to be the renewed volcanic activity of Mt. Fuji from the late Jōmon period onward. Large quantities of volcanic ash fell over the area, greatly affecting

plant and animal life, with serious consequences for the survival of the Jōmon peoples in Kanagawa who were dependent on them for their food.

The Jōmon peoples in Kanagawa Prefecture did not die out, however, and as volcanic activity abated others probably moved into the area from neighboring regions. The renewal of population coincided with the revitalization of human culture by the introduction of rice and iron to the Japanese archipelago and by the development of the type of ceramics known as Yayoi pottery, named after the Yayoi site in Bunkyo Ward, Tokyo, where they were first discovered. Developed in about the third century B.C., Yayoi pottery would continue to be used until the third or fourth century A.D. Although the Yayoi period was much shorter than the Jōmon, Yayoi culture was to have an enormous effect on the peoples living in the Japanese archipelago. It marks the starting point in the development of the Japanese people of today.

Jōmon pottery, which epitomizes Jōmon culture as a whole, reached its peak of ornamentation with Kamegaoka ware, named after the distinctive pottery found at Kamegaoka in Aomori Prefecture. In contrast, Yayoi pottery has almost no ornamentation. It is characterized by extreme simplicity and is clearly the product of a different culture. This culture had its origins in western Japan and spread eastward. In Kanagawa Prefecture, Suijinbira-type pottery, belonging to the early phases of Yayoi ware in eastern Japan, has been unearthed from sites at Kirigaoka (Midori Ward, Yokohama), Nakano Ōsawa (Tsukui Township) and elsewhere. Subsequently Yayoi pottery, the oldest in the southern Kantō, was excavated at the site of a flagged-floor (*shiki-ishi*) dwelling from the late Jōmon period in Mikage, Tsukui Township. Similar discoveries have been made in excavations at Sekimoto Deguchi (Minami Ashigara City), Dōyama (Yamakita Township), Endōhara (Hiratsuka City), Dōmyō (Hadano City) and in the vicinity of Kanazawa Hakkei Station, Yokohama. These scattered sites are an indication that use of this pottery eventually spread throughout the entire prefecture. It is noteworthy that at this stage Yayoi pottery co-existed with late Jōmon pottery, which suggests that the Jōmon peoples of the prefecture had accepted Yayoi culture and entered a new era.

The growth of settled communities

Soon agriculture began and with it Jōmon culture came to an end. At the same time, the number of fixed residential communities increased, and their scale enlarged dramatically. Well known as sites of these large-scale settlements are Yatsu (Odawara City), Motta (Zushi City), Akasaka (Miura City), and Santonodai (Isogo Ward) and Ōtsuka (Kōhoku Ward), both in Yokohama. At Santonodai remains of more than two hundred houses have been unearthed. Other smaller communities have been found at over one hundred



Reconstructed dwellings at the Santonodai site in Yokohama City.
(Santonodai Archaeological Museum)

sites. The majority of these communities were engaged in farming (especially wet rice agriculture) and located in plateaus with alluvial soil. A typical example of such a site is the one at Ōtsuka, Yokohama. This site contains the remains of a settlement in a state of preservation rarely found in Japan. Located on a flat bluff about fifty meters above sea level overlooking the Hayabuchi River, a tributary of the Tsurumi River, it was what is known as a *kangō* (loop-moat) settlement with a moat dug around a group of pit houses. Inside the con-

finer of the moat were the remains of ninety-seven dwellings, ninety of which all date from the same period, but communities of twenty-five to thirty houses had been built and rebuilt there several times. Each house had a small gutter along the wall known as a wall drain, and regularly laid out in the floor are holes for four pillars, remains of a hearth, and holes to support the ladder used to go in and out of the house. The circumference of the pit was enclosed by an embankment made from the dirt scooped out in making the house, which served to protect the pit from the influx of surface water. The distance from the bottom of the floor to the top of the embankment was more than a meter, necessitating the use of ladders to exit and enter.

The loop moat around the entire settlement was an average of five meters wide and two meters deep, and the earth dug up while making the moat was piled along its inner edge, perhaps to protect the settlement against enemies from without. The use of stone arrows and stone awls in order to kill not only birds and animals but other human beings had probably already begun in the previous era, but in the Yayoi period, with the fixed settlements required by an agricultural economy, loop moats such as these reveal that the struggles over cultivated lands and harvest stores increased in intensity.

The site at Saikachido, located about eighty meters away from the Ōtsuka site, contains the remains of twenty-five square-ditched graves which are thought to have belonged to the Ōtsuka settlement. These graves were constructed by lining up four ditches in a square, piling the dirt from the ditches inside the square and making an earthen grave in the center where the deceased was to be buried. These square-ditched graves are widely seen throughout Japan from Kyūshū to the Tōhoku region, but the oldest have been found in the Kinai (Osaka-Kyoto-Nara-Hyōgo) region. This burial practice was yet another aspect of Yayoi culture transmitted from western Japan.

Iron-making was also introduced in the Yayoi period. Stone tools continued to be essential, but with the introduction of iron the Japanese people bade farewell to the Stone Age. The discovery of iron axes at several sites, including the Akasaka site and the Amazaki cave (both in Miura City), and at the Shinmeiue site (Takatsu Ward, Kawasaki), shows that the Yayoi peoples in what is now Kanagawa Prefecture conformed to this pattern.

3. The Formation of the Kingdoms of the “Hairy People”

Communities form small states

A Chinese history written around the first century B.C. which describes the state of affairs on the Japanese archipelago reports that the land of Wa (i.e. Japan) occupies mountainous islands and that it is divided into more than one hundred kingdoms. Although it is not at all certain how far this description holds true for conditions in the eastern part of the country, it does reveal that in the islands of Japan communities governed by chieftains had begun to form into small states. By about the fourth century, these small states were united by the Yamato court to form the kingdom of Yamato. This state of affairs was reported in 478 A.D. by the king of Wa (the emperor Yūryaku) to the emperor of China as follows:

From time immemorial my ancestors have donned their armor and roved over hills and dales with no leisure to rest their weary bodies. They conquered the fifty-five countries of the hairy people to the east, brought the sixty-six countries of barbarian hordes to the west to submission, and crossed the sea to pacify the ninety-five countries beyond the north sea.

East, west and north were directions with Yamato at the center; the ninety-five countries beyond the north sea were kingdoms on the Korean Peninsula. If these ninety-five countries are excluded that would make one hundred twenty-one kingdoms within Japan which had been subjugated by the imperial might of Yamato. Even allowing for rhetorical exaggeration this cannot be too far from the actual figure. What the ancient kingdom of Yamato called the Tōgoku (Eastern countries) was the area east of the modern-day prefectures of Fukui, Gifu, and Mie. Kanagawa Prefecture was included in this area. It is worth noting that in the *Nihon Shoki* (Chronicles of Japan) the “hairy people” are referred to as *emishi*, which means the barbarians, or the Ainu.

Today it is thought that the tall tumuli (*kofun*) representative of the Kofun period symbolized the spread of Yamato rule to other parts of the country. In the lands of Sagami and Musashi, the two provinces which became present-day Kanagawa Prefecture, it is



“God and Beast” mirror with triangular designs around the rim.
 From the Ōtsukayama tumulus at Shindo in Hiratsuka City.
 (Tokyo National Museum)

believed that tomb mounds began to be built sometime after the middle of the fourth century, a bit later than those in the Kinai region. One such is the Shindo Ōtsukayama Tumulus in Hiratsuka City. It has not survived intact, but from its remains the mound is thought to have been keyhole-shaped, square at the front and rounded at the back (*zenpō-kōen-fun*). Many artifacts were discovered there, among them a “god and beast” mirror with a triangular rim, cast from the same mold as one unearthed at the Tsubai Ōtsukayama Kofun (Kyoto). A similar mirror was also found in a tumulus at Kasehakusan, Saiwai Ward, Kawasaki City. This *kofun* was a huge keyhole-shaped tumulus, eighty-seven meters long. Because these triangular-rimmed god and beast mirrors are not found in China, the argument that they were cast in Japan is a convincing one. The discovery of such mirrors in the burial mounds of regional chieftains is thought to mean that the mirror had been conferred upon the

occupant of the tumulus by the Yamato Kingdom of western Japan as a symbol of its authority, thereby strengthening its power and prestige.

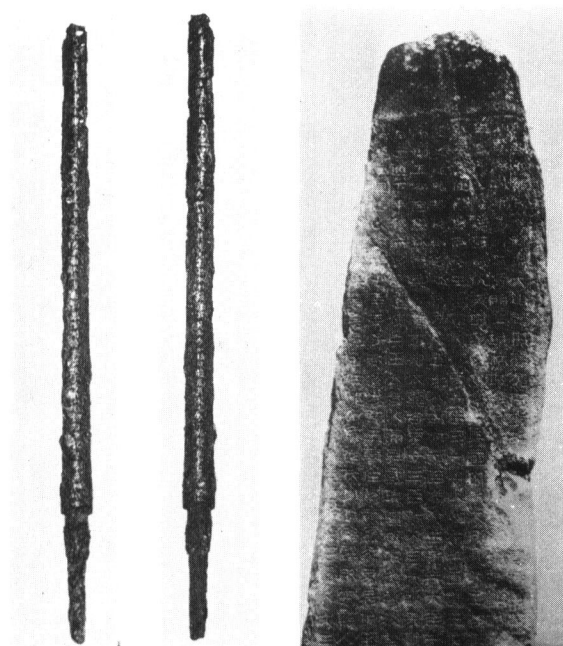
The story of how the lands of the Tōgoku, the eastern areas of Japan, came under the control of the Yamato state has been handed down as the tale of Yamato Takeru's eastern expedition, which makes up part of the ancient lore of Kanagawa Prefecture.

II. Sagami and Musashi and the Taika Reforms

1. “Chief of the Sword Bearers”

“Chief of the sword bearers”

The oldest extant written record not only for the Tōgoku but for Japan as a whole is a recently discovered inscription in gold inlay on an iron sword excavated at the Inariyama *kofun* (Saitama Prefec-



Iron sword from the Inariyama tumulus.

(Saitama Prefectural Sakitama Archives)

Kwanggaet'o monument in Ji'an County, China.

ture). It provides internal evidence to support the memorial of the king of Wa mentioned earlier. The inscription is written in Chinese and reads on the front:

Inscribed during the seventh month of the year of Kanotoi. The ancestors of Owake-no-omi, Ōhiko by name. His son Takari-no-sukune by name. His son Teikari-wake by name. His son named Takahashi-wake. His son Tasaki-wake. His son Hatehi by name.

On the back it reads:

His son Kasahayo by name. His son Owake-no-omi by name. For generations we (our family) have served as chief of the sword bearers, down to the time His Imperial Highness Wakatakeru has come to reside in Shiki-no-miya. I have upheld his rule and have caused to be made this tempered sword with the origins of my service inscribed upon it thus.

There can be little doubt that the Wakatakeru mentioned in the inscription refers to the emperor Yūryaku (456–479), who was also known as Ōhatsusewakatakeru. Kanotoi refers to the forty-eighth year in the sexagenary cycle based on Chinese zodiacal signs, a method of reckoning time in the ancient period prior to the introduction of calendrical era names. During the reign of the emperor Yūryaku the year Kanotoi corresponds to 471 A.D. In this year Owake-no-omi states that he and his ancestors, beginning with Ōhiko and extending down through seven generations, have been captain of the sword bearers and have continued to serve in that capacity under the present emperor. The sword bearers were the emperor's personal bodyguard. Ōhiko in the first generation is the same name as Ōhiko-no-mikoto, one of the four generals who, according to the *Nihon Shoki*, one of the earliest Japanese chronicles, were sent to the Hokuriku district in the ninth month of the tenth year of the reign of the emperor Sujin, (said to have reigned 97–30 B.C.) who is called Hatsukunishirasusumeramikoto (“first ruler of the land”) and is thought to be the founder of the Yamato dynasty. Caution must be exercised in identifying this Ōhiko with the one mentioned on the inscription, yet the fact cannot be denied that at least by the time of the emperor Yūryaku a powerful family in the eastern lands served at the head of the sword bearers and acted as personal bodyguards to the imperial household.



The mausoleum of the Emperor Yūryaku. Osaka Prefectural.

The Inariyama Tumulus is located in northern Musashi, and it is believed that the authority of its eventual occupant extended into Kanagawa Prefecture as well.

Local administrators and private imperial estates

When the Yamato dynasty brought one of the outlying kingdoms under its control, it set up a local administrator (*kuni no miyatsuko*) there and ruled through him. In the area which now comprises Kanagawa Prefecture three local administrators were appointed for Sagamu, Shinaga and Musashi. According to the *Kokuzo Hongi* (Appointment List of Local Chieftains), Ototakehiko-no-mikoto, the great grandson of Isetsuhiko-no-mikoto who was the first administrator of Musashi, was appointed administrator of Sagamu in the reign of the emperor Seimu (131–190), while the local administrator appointed for Shinaga was Miyatomiwashio-mi-no-mikoto, the son of Takekoro-no-mikoto, the first administrator of Ibaragi. It is worth noting that both these men were not local chieftains but appointees

from outside the immediate area. The administrative district of Sagamu is thought to have been the region upstream on the Sagami River in the area of what later became the Kōza and Aikō districts. It was probably established after the destruction of the indigenous ruling clans who had resisted the invasion of the Yamato state as reflected in the legends of Yamato Takeru. The Samukawa Shrine is thought to have been dedicated to the local administrators of Sagamu. Similarly, Shinaga probably occupied the western part of Kanagawa Prefecture centering around what later became Shinaga village in the Yurugi district, and its tutelary shrine is thought to be Kawawa-jinja, which is sacred to the memory of Shinagatsuhiko-nomikoto. The principal area under the control of the administrator of Musashi was composed of present-day Saitama Prefecture and the metropolitan Tokyo area, but further explanation is needed on this point.

Because the *Kokozo Hongi* refers to three local administrators in Musashi, one for Chichibu and one each for two districts both read “Musashi” but written with different Chinese characters, it is commonly believed that the latter two jurisdictions overlapped. But the duplication may reflect instead a split in the clan entrusted with administering Musashi.

Internal conflict within the ruling family of Musashi dates to the reign of the emperor Ankan (531–535). The local administrator of Musashi, Kasahara-no-atai Omi, and a kinsman named Oki fought for the post of administrator for many years. Oki had not sworn allegiance to the great king (the Yamato emperor) and secretly plotted to kill Omi with the aid of Kamikenu-no-kimi Okuma. Learning of the plot, Omi fled Musashi and came to the capital, where he revealed the state of affairs to the emperor. The emperor appointed Omi local administrator and had Oki put to death. The fragmented districts were thereby united and in gratitude Omi set aside four private estates (*miyake*) at Yokonu, Tachibana, Tahi and Kurasu and offered them to the emperor. (*Miyake* was the name for private estates under the direct control of the imperial household.) The commonly accepted locations of these four *miyake* are as follows. The Yokonu estate was in the vicinity of Yoshimi Township and Higashi Matsuyama City (Saitama Prefecture) and the Tachibana estate was located in Kanagawa Prefecture in the area of Sumiyoshi

(Nakahara Ward, Kawasaki) and Hiyoshi (Kōhoku Ward, Yokohama). Tahi is a corruption of Tama and refers to the Tama district (Tokyo), while Kurasu is a corruption of Kuraki and was located in the vicinity of the Kanazawa, Isogo, and Kōnan wards of Yokohama. These four private estates which Omi gave to the emperor are thought to have been the former territory of his enemy Oki, which probably comprised the highlands stretching to the south and west in the land of Musashi. From that time on the part of Musashi which is now in Kanagawa Prefecture was under the direct control of the imperial house.

At first private imperial estates were managed by the local administrator who had presented them to the emperor, worked by resident cultivators called *tabe*, but eventually overseers (*tatsukasa*) were appointed by the imperial household, a move which considerably strengthened the nature of imperial authority there. There were, however, far fewer private imperial estates in eastern Japan than in western Japan. Instead there was an overwhelming preponderance in the eastern provinces of *be*, groupings of private subjects of the imperial household based on their hereditary occupational functions, e.g. the *minashirobe*, the *mikoshirobe*, the *kisaiibe* and the *mibube*. The *mibube* were particularly powerful in the Sagami area and their leader, known as Mibu-no-atai, later became the local administrator and district officer in the region.

2. The Taika Reforms

A new order begins in the eastern provinces

Because control by the imperial household had permeated more deeply in the eastern provinces than in others it was only natural that the political reorganization known as the Taika Reforms, which established a centralized imperial government, was first put into effect there.

The formal starting point of the Taika Reforms was the proclamation of the reform edict in the first month of 646 (Taika 2) at the Naniwa Nagara Palace (Osaka), but operations had already commenced in the eighth month of the previous year when eight local governors (*kokushi*) were appointed and dispatched to the eastern

provinces. Their most important duties were to compile household registers of the population under the direct control of the imperial household and of those ruled by local administrators and leaders of the *be* or hereditary service groups; to survey the arable land; and to collect all swords, bows and other weapons in the provinces and store them in newly-constructed arsenals.

There are conflicting theories about precisely which of the eastern provinces these eight local governors had been appointed to rule and how far their authority extended, but there is no doubt that Sagami and Musashi were included among them. Surely the fact that so many private subjects of the imperial household (members of the service groups called *be*) were established in the eastern provinces had considerable bearing on the decision to send the governors there.

The first month of the following year, 646, saw the publication of the reform edict proclaiming to the whole country the government's intention to carry out the Taika Reforms. The edict consisted of four articles. Article One abolished private lands and subjects belonging to the emperor, local administrators, hereditary services groups and others. Article Two established a new system of local government which divided the whole country for administrative purposes into provinces (*kuni*), districts (*gun*), and hamlets (*ri*). Article Three instituted the registration of households, and put into effect state allotment of land and standardized land taxes. Article Four levied a tax on local products (*chō*) and a similar tax in lieu of labor (*yō*). The edict rescinded various powers of government previously exercised by local administrators and forged a system of centralized state control through court officials appointed by the emperor to manage the provinces and districts. The new order was brought to completion in 701 (Taihō 1) with the compilation of laws known as the Taihō Code (*ritsuryō*). The provincial boundaries of Sagami and Musashi which formed the basis for present-day Kanagawa Prefecture were established not long after the Taika Reforms and continued to remain as they were until changes were made in the early modern period by creating a new district, the Tsukui district, and by incorporating the Katsushika district of neighboring Shimōsa province. Even after the promulgation of the Taihō Code provinces and districts were often created or abolished. It was not

until 823 (Kōnin 14) in the early Heian period (794–1185) that the number of provinces throughout the country was fixed at ninety-eight.

The realignment of territory in accordance with the new system meant that the part of Kanagawa Prefecture which once comprised the province of Musashi was subdivided into three districts, Tsuzuki, Kuraki and Tachibana, the last two of which had formerly been private imperial estates (*miyake*) donated by the local administrator. The province of Sagami was divided into eight districts: Ashigarakami, Yurugi, Ashigarashimo, Ōsumi, Aikō, Kōza, Kamakura, and Miura. Under the rule of the Odawara Hōjō in the sixteenth century, Ashigarakami and Ashigarashimo formed the western district, while Yurugi, Ōsumi and Aikō formed the central district. But these eight districts would be superseded by a new system of local administration instituted in 1878 (Meiji 11).

In the period after the Taika Reforms, government offices for the governors and district officials (called *kokuga* and *gunga* respectively) were set up in the provinces and districts, and the seats of government were located at the provincial capitals (*kokufu*) or district centers (*gūke*). The provincial capital of Musashi was within the present-day metropolis of Tokyo, but that of Sagami was moved several times. The *Wamyōruijushō* (Collection of Japanese Names), compiled in the tenth century, puts the capital in Ōsumi district, but according to a twelfth-century document it was in Yurugi district. Another theory locates it in the city of Ebina since vestiges of the Kokubunji Temple, one of which was built in every province during the Nara period, have been found there. Recently at Ayase City, a wooden placard was found, which backs up a claim that in the early Tempyō period (729–749) Ayase was the site of the capital, making it clear that the first capital of Sagami was located there. It has not been firmly established where in the Ōsumi district the capital mentioned in the *Wamyōruijushō* might have been—some say Hibita (Isehara city); others Shinomiya (Hiratsuka City); yet others Mikado (Hadano City). As for the provincial capital in the Yurugi district, the theory has been fairly firmly established that it was located at Kokufu Hongō in Ōiso, that Kōzu was its seaport, and that it was transferred there from the Ōsumi district at the end of the Heian period.

In addition, the theory that there was a provincial capital in the Ashigara district near the ruins of a Buddhist temple at Nagatsuka-Chiyo, Odawara City, has recently gained credence. At any rate, nowhere else in Japan can lay claim to so many candidates for the site of the provincial capital. This is a topic of considerable importance in the history of the development of Sagami province.

The defeat at Hakusukinoe and the *sakimori*

In 663, several years after the inauguration of the Taika Reforms, an army sent by the Yamato court to the Korean Peninsula to restore the kingdom of Paekche was crushingly defeated by the allied armies of T'ang China and the kingdom of Silla.

A stele found in what is now Ji'an in northeastern China was erected two years after the death of Kwanggaet's, king of Koguryō, who reigned from 391 to 412 A.D. According to the inscription, the army of Wa (Japan) crossed the seas in the year of Shinbō (391) and invaded the kingdom of Paekche. Five years later Kwang himself invaded Paekche. In 399 the army of Wa moved against Silla; in 404 it crossed the Han River and attacked Pyongyang. Kwang repulsed the attack and inflicted a crushing defeat. There is thus no doubt that at the end of the fourth century and the beginning of the fifth, large-scale invasions of the Korean Peninsula were being carried out by the Yamato state.

The rule of the Yamato state over the peninsula, however, became increasingly difficult as it met with popular resistance resulting from a growing national awareness among the peoples of the peninsula. In 562 the area called Mimana, which had served as an outpost for the Yamato state, fell to Silla. In 660 its ally Paekche was conquered by the combined forces of Silla and the T'ang. The emperor Saimei went himself to Kyūshū and from there sent a huge army for the relief of the Paekche kingdom. These reinforcements were divided into armies of the front, rear and center: the commander of the front division was Kamikenu-no-kimi Wakuko; commanders of the central division were Kose-no-kamusaki-no-omi Osa and Miwa-no-kimi Nemaro; and the commanders of the rear division were Abe-no-hikita-no-omi Hirafu and Ōyake-no-omi Kamara. Altogether the army numbered twenty-seven thousand soldiers. Judging from the names of the commanders, the front division consisted of troops