



Haniwa sculpture of a warrior from the Dōyama tumulus in Atsugi City.

from the eastern provinces; the central division, those from Yamato and the provinces to its west; and the rear division seems to have been a naval force from the Hokuriku region.

First the front division attacked Silla, captured two castles and then advanced on Paekche. But the army of Silla allied with the T'ang army, and in defiance of the front division's advance made a direct attack on the royal palace of Paekche which the T'ang army had tried to besiege before Silla's forces could reach it. Realizing the imminent danger to the palace, the central division from Yamato proceeded there directly but encountered the T'ang fleet at Hakusukinoe and was nearly annihilated in the battle. The ships of the rear division withdrew to Japan, taking with them survivors from the battle and refugees from Paekche, while the front division consisting

of troops from the eastern provinces, which had arrived on the scene after the battle was over, served as a rear guard during this evacuation operation and gradually pulled back until all traces of the army of Wa had disappeared from the Korean Peninsula.

The T'ang general Liu Ren-gui, who had been victorious at Haku-sukinoe, immediately occupied himself with plans to overthrow Koguryō, making it necessary for Silla to check the activities of the T'ang in order to achieve its objective of unifying the peninsula. Neither Liu nor Silla had time to pursue the retreating Yamato army.

Having just suffered a crushing defeat, the Yamato state had no way of knowing their enemies' intentions, and felt it essential to make preparations to defend the country without delay. Even had it known, national defense preparations would still have been an urgent priority. The year after Haku-sukinoe, beacon fires (*tobuhi*) and garrisons (*sakimori*) were posted in Tsushima, Iki, Tsukushi and other provinces in northern Kyūshū. Moated fortresses (*mizuki*) were built in Tsukushi; and the army of the eastern provinces, which had fought the rearguard actions in the evacuation operations from the Korean Peninsula, was garrisoned there, alert for battle. This was the origin of the *sakimori*. They numbered three thousand soldiers, with a thousand of them replaced each year. This state of combat readiness would not be lifted until the garrisons themselves were abolished in the ninth century.

The *sakimori* were soldiers from Sagami and Musashi as well as from the provinces of Tōtōmi, Suruga, Izu (Shizuoka Prefecture); Kai (Yamanashi Prefecture), Awa, Kazusa, Shimōsa (Chiba Prefecture); Hitachi (Ibaragi Prefecture); Shinano (Nagano Prefecture), Kōzuke (Gumma Prefecture); and Shimotsuke (Tochigi Prefecture). Each provincial governor (*kokushi*) selected them from among his province's troops, and then led them to Naniwa (Osaka) in Settsu province where the garrison forces were assembled. There they heard the "encouragement of the troops" delivered by a special envoy dispatched by the emperor and read only to expeditionary forces on their way to the front, and were turned over to the officer in charge of the Dazaifu. From the port at Naniwa they embarked for their garrison duties in Kyūshū.

Most of these *sakimori* were young unmarried men, who left many poems composed during their travels about the parents they had left

behind. But there were married men as well. In their absence their wives wrote poems recalling their husbands as they marched over the Ashigara Pass. For the women of Sagami the pass at Ashigara (Minami Ashigara City) came to be associated with thoughts of their husbands so far away from home.

3. Sagami and Musashi under the *Ritsuryō* System

The structure of the centralized government

With the Taika Reforms the era of regionalism came to an end and a new age of centralized government began in ancient Japan. Under the new system everything was structured so that the central government would have complete control over the provinces. Farm villages in the provinces, communities which already had a history of several hundred years, were reorganized into *ri* (hamlets)—later to be called *gō* (villages)—composed of fifty households each. In many cases, in order to conform with the requirement that fifty households equal one hamlet, several families were combined to make up one household. For this reason a household enrolled in the registers may not in fact have lived together as a single family. The creation of such households is thought to have been a matter of convenience for the central government in levying taxes and conscripting soldiers from farm villages. Each hamlet had its headman, a prominent resident responsible for collecting the heavy taxes imposed on the community.

Next came districts (*gun*), which in many instances were formed from the lands governed by local administrators in the period before the Taika Reforms. These were managed by district officials (*gunji*) appointed by the emperor from among the local ruling families of the previous era. Like the village headman their most important function was to collect taxes. In 840 (Jōwa 7) the chief district officer of the Ōsumi district, Mibu-no-Hironushi, paid the taxes levied on destitute farmers in his district out of his own stores of rice, and in appreciation of his services the number of households under his jurisdiction was increased by 5,350. The following year Mibu-no-Kuronari, the chief district officer of the Kōza district, paid the taxes of the poor himself and relieved the starving people by distributing

his own rice among them. He too was officially rewarded by an increase in the number of households in his district of 3,180. This does not mean that an additional several thousand households suddenly appeared in either of these districts—but official rewards for service under the pretext of increasing the number of households, thus honoring the district officer, suggests the intentions of the central government toward the provinces it ruled.

To administer the provinces, members of the court aristocracy were appointed governors (*kokushi*) and were stationed in them for a four-year (occasionally, for a six-year) tour of duty. Invested with authority to act as administrator, policeman, and judge, a governor had ultimate responsibility for the conduct of the affairs of the province. The descendents of the local administrators (*kuni-no-miyatsuko*) who had ruled in the previous period were recognized in a ritual capacity, but they were consolidated so that each province retained only one *kuni-no-miyatsuko*. In Sagami province, the Nuribe family which, according to legend, had served Yamato Takeru, received the name Sagami-no-sukune and was appointed *kuni-no-miyatsuko* of Sagami in 768 (Jingo-Keiun 2).

An official system of roads centered on the capital

Before the Taika Reforms, peasants gave their produce to a local chieftain who in turn offered a portion of it as tribute to the Yamato emperor. With the Taika Reforms, however, everything became imperial property which, under the new system, was bestowed on the local chieftains by the emperor. In order to collect goods under the emperor's control, new roads had to be constructed. Roads were necessary as well to spread the authority of the central government to the outlying provinces. At just about the time the Taihō Code was completed, the construction of seven roads originating at the capital, Nara, was also finished: these were the Tōkaidō, Tōsandō, Hokurikudō, San'indō, San'yōdō, Nankaidō, and Seikaidō. Each road served as a direct link between the capitals of the major provinces and Nara, and subsidiary roads branched off to those capitals not on the main routes. The capital of Musashi was originally connected to the Tōsandō by a branch road from Kōzuke province, but in 771 (Hōki 2) it was connected to the Tōkaidō, linking it to the capital of Sagami. From the beginning, Sagami's capital was on the Tōkaidō,



Ashigara Pass, running from Minami Ashigara City to Gotemba City.

which crossed over the Ashigara Pass and ran through the southern Kantō region.

The Tōkaidō passed through the districts of Kamakura and Miura, crossed the Miura Channel, reached the capital of Awa, then proceeded north through Kazusa and Shimōsa and came to an end in Hitachi. The route of the old Tōkaidō must have reflected the political situation in the eastern provinces of ancient Japan: the power of the Kamikenu family extended as far as Musashi, and even the might of the Yamato emperor was unable to brush it aside and run the route of the highroad through the province.

At intervals of approximately thirty *ri* (120 kilometers) along the official roads linking the provincial capitals, post stations were built. These were equipped with post horses and inns and placed at the disposal of those traveling on official missions. In Sagami such way stations were located at Sakamoto (Ashigarakami district), Obusa (Yurugi district), Minowa (Ōsumi district or, according to another theory, Yurugi district), Hamada (Kōza district; other theories place it in the cities of Ebina or Atsugi). In that part of Musashi which now

belongs to Kanagawa Prefecture, there were way stations at Tenya (perhaps near Machida City) and Kotaka (Kawasaki City). From Kotaka the road passed through the Ōi post station (Tokyo) and ran as far as the capital of Shimōsa (Ichikawa City, Chiba Prefecture).

Local products of ancient Sagami

According to recent calculations, during the eighth and ninth centuries, the total population living in the area that is now Kanagawa Prefecture is estimated to have been 132,440. The area under wet rice cultivation was 12,920 *chō*, or 12,810 hectares. By comparison, in 1965 (Shōwa 40) when the urbanization of the prefecture had not reached its present proportions, wet rice acreage occupied 14,251 hectares. That is, the wet rice average in the ancient period was only 0.89 percent of that in 1965. Yet there can be no doubt that during the ancient period wet rice production ranked first among the crops in this region.

The cultivation of wheat and barley, which would become the products most associated with the province of Sagami in the early modern period, had been encouraged by the government since the end of the Nara period (714–794). In the farm villages, however, there was little liking for barley, and although they went to the trouble of growing the grain, farmers would feed it while still green to their horses. In the earliest extant anthology of Japanese poetry, the *Manyōshū* (Collection of a Myriad Leaves), one of the “Songs of Azuma” reads:

Like the young colt stretching his head over the fence to eat barley,
Briefly I catch sight of the one I love and feel intensely sad.

It was not until the latter part of the Heian period that barley cultivation would spread among farming villages and become a staple of the Japanese diet.

Special among the local products of ancient Sagami was the fruit of the *tachibana*, the old name for the mandarin orange. Originally it was grown in southern areas, but its history in Kanagawa is quite old, since the story of how the orange was first brought to Kanagawa is found in the tale of Tajimamori in the *Nihon Shoki*. Even today the southern part of old Musashi province is still thought to be the northernmost limit for the geographical distribution of citrus fruits



Turf burning at Musashino.

in Japan. Mandarin oranges used to be sent as tribute to the Yamato court back in the days when Musashi and Sagami were ruled by local administrators (*kuni-no-miyatsuko*). The Tachibana imperial estate (*miyake*) in Musashi province; the name of Yamato Takeru's consort, Oto-tachibana-hime; the place name of the Tachibana district—all these are proof of the strong impression *tachibana* from this region made on the Yamato court.

The highlands of Musashi and Sagami and mountainous regions in the western part of the provinces were the sources as well for various medicinal herbs. These would be brought to the imperial capital and used for medicinal purposes by court officials. In Sagami as many as thirty-one different varieties of herbs were found, and twenty-eight varieties in Musashi. The *murasaki* plant, used as a source of purple dye, was another famous product of Sagami and Musashi.

Mt. Ashigara became known for the good timber it produced. In the *Manyōshū* there are several poems praising ships built from this wood for their speed. According to a rather farfetched theory popular at the end of the Heian period, the name of Ashigara Pass came

from the fact that the keels (*ashi*) of ships made from the lumber there were fast (*karui*). Timber from Sagami province would also be used in the Tokugawa period to build residences and the castle in the city of Edo (now Tokyo).

Stone was yet another of the special products of Musashi and Sagami from ancient times into the early modern period. Nebukawa stone was widely used in the construction of Edo Castle, but the use of stone from Sagami may date back as far as 713 (Wadō 6) when the central government carried out an inventory of the taxable products of each province. Provinces assessed to pay their tributes with stone or ore were: Yamato and Mikawa with mica; Ise with mercury; Sagami with rock sulphur and white and yellow stone; Mino with blue stone; Shinano with rock sulphur; Kōzuke with white quartz, mica and rock sulphur. But why should large heavy boulders, especially beautifully colored white, yellow and blue ones, be carried from far-off Kōzuke and Sagami to the capital? In 710 (Wadō 3) capital had been transferred to the Heijōkyō at Nara, and the palace and the surrounding city were in the process of being built. Could the stones have been used as building materials? Whether they were or not, the inventory shows that the stones of Sagami were a noteworthy local product.

Rock sulphur, sulphur extracted from cliffs, came from the mountains of Hakone in Sagami, while that of Kōzuke probably came from Mt. Shirane. It was used for medicinal purposes by the imperial apothecaries. Rock sulphur continued to be mined in this way until recently when the manufacture of sulphur as a petrochemical by-product was discovered.

One of the ancient products of Sagami and Musashi which would play an important role throughout Japanese history was livestock breeding. In Sagami and Musashi horse breeding was more important than the raising of cattle. The development of pasture land there long predates the Taika Reforms. A poem about the burning of pasture lands in the highlands was sung by Yamato Takeru's consort Oto-tachibana-hime before she threw herself into the ocean in order to calm the turbulent waters and allow her husband to complete his conquest of the east:

O you, my lord, who once spoke my name,
Standing among the flames of burning fire on the plains of Sagamu.

The horses in the eastern provinces were known for their quality even in the pre-Taika period and were prized by the nobles of the Yamato court. There are songs in the *Manyōshū* about raising horses in the eastern region. One such is the song of Ujibe-no-kurome, the wife of a *sakimori* from the Toshima district, Musashi province, by the name of Kurahashibe-no-Aramushi:

I cannot catch the roan horse let loose in the hills.
Must I then make my journey through the Yokoyama mountains of
Tama on foot?

In this song it is possible to see the horses running free in the highlands of Sagami and Musashi and perhaps to catch a glimpse as well of the origins of the Yokoyama band, one of the seven famous warrior bands of Musashi (Musashi *shichitō*) who were active from the end of the Heian period (794–1185) through the Nambokuchō period (1336–1392).

Government-run pastures were established in order to supply post horses, held in readiness for use at way stations along the official roads linking the provinces to the capital, and to provide war horses for mounted troops conscripted from each province (in Sagami these were from the Ōsumi and Yurugi districts). By the ninth century special government pastures known as *kanboku* were maintained under the jurisdiction of the Office of Military Affairs. There were fifty-one of these government pastures which provided grazing land for both cattle and horses in eighteen provinces throughout eastern and western Japan. In the eastern provinces these included pastures for oxen and horses at Takano (in Sagami), and at Hinokuma and Kansaki (both in Musashi).

Today it is extremely difficult to determine where these pasture lands might have been, but the locations of some of the imperial pastures (*mimaki*) which were created in the tenth century to supplement the government pastures are known. Imperial pastures were only for horses, and since they were established by imperial mandate, they were also known as mandate pastures (*chokushiboku*). There were thirty-one of these pastures in four provinces: Kai,

Musashi, Shinano, and Kōzuke. None were located in Sagami but there were four in Musashi—at Ishikawa, Ogawa, Yuhi, and Tatsuno. It is generally accepted that the Ishikawa pasture was located at Ishikawa, and the Tatsuno pasture at Hongō (both in Midori Ward, Yokohama); the Ogawa pasture was at Ogawa (Akikawa City, Tokyo); and the Yuhi pasture was at Hachiōji City. All four pastures were in the Tama highlands, and two of them lay within the borders of Kanagawa Prefecture.

Every year on September 10, the directors (*bokugen*) of imperial mandate pastures would proceed to the grazing lands, brand the horses, and draw up a report. They would then select horses over four years old to be trained, and in August of the following year they would lead them up to Osaka-no-Seki in Ōmi, where they would be met by “horse-receiving officials” (*komamukae*) from the imperial court. When the party entered the capital, the emperor would proceed to the Hall for State Ceremonies (*Shishin-den*) to inspect the horses offered him as tribute and bestow some of them as gifts on various retainers. This ceremony was known as *komahiki* (leading the horses), and during the Heian period it was an annual event at court displaying the prestige of the emperor. After the revolt of Taira no Tadatsune at the end of the eleventh century, however, this ceremony was discontinued. Subsequently it was observed as a private act of tribute to the emperor by the governor of Sagami.

The disappearance of the public rite did not mean that the horse pastures of Sagami suffered a decline, but only that the management of the government pastures and the imperial mandate pastures passed from public to private control. Even though the demand for post horses along the official roads and for war horses for the army declined with the waning of imperial power in the provinces, demand for horses and cattle from the central government and the population at large actually increased. To meet this need, powerful noblemen added pasture lands to the landed estates (*shōen*) they possessed.

Sagami and Musashi, which had produced good horses from remote antiquity, had a tradition of excellence in their breeding, raising, and training. It was upon this tradition that the warrior class of the middle ages would be built.

The spread of culture

As the codified ordinances of the *ritsuryō* system spread throughout the country from the west, the culture of western Japan spread with it. There were three routes of diffusion—Buddhism, immigrants from the mainland (*kikajin*), and cultured officials appointed by the central government to each province.

The influence of Buddhism was first felt in Sagami province when temples such as Hōryūji and Daianji, built near the capital in the Asuka period (552–646), and Tōdaiji in the Nara period established landholdings there. Also, the various Buddhist rites performed in provincial capitals throughout the country from the days of the emperor Temmu (673–686) must have been performed at the capital of Sagami as well. These Buddhist rituals in the provincial capital grew to such an extent that eventually in 741 (Tempyō 13) a provincial temple (*kokubunji*) and nunnery (*kokubuniji*) were ordered ordered built in each province. It is generally believed that the site of the *kokubunji* and *kokubuniji* for the province of Sagami was the Kokubunji Temple in Ebina City. Remains of the golden hall, the lecture hall, the east-west corridor, the pagoda, the priests' quarters, the middle gate, and roofed mud walls have all been restored. The temple compound was no less than four *chō* (about 4 hectares) in area, and the pagoda is thought to have been a huge building nearly fifty meters high.

The site of the Kokubunji Temple of Musashi province in Kokubunji City, Tokyo, has yielded an enormous number of tile fragments inscribed with district names such as Tsuzuki, Tachibana, and Kuraki; names of villages such as Ōi, Takada, and Morooka; and even names of heads of households. From this it can be inferred how the temple served to unify the districts, villages, and heads of households in Musashi. Not one inscribed tile fragment, however, has been found at the site of Sagami's Kokubunji. Could the reason for this be that, in the case of Sagami, the Kokubunji was converted into the family temple of the Mibu-no-atai, the powerful leaders of the Mibu clan in the Ōsumi and Kōza districts? Be that as it may, the Kokubunji played the role here, as elsewhere, as the cultural center of the province.

The famous monk Rōben (689–773), the first abbot of Tōdaiji, and



Komayama in Ōiso Town.

Gishin (781–833), the first abbot of the Enryakuji Temple of the Tendai sect, were both from Sagami province, and there are a surprisingly large number of Heian period Buddhist images in the area. These facts are evidence of the breadth of the diffusion of Buddhist culture into this region.

Traces of the second route of cultural diffusion—immigrants from the mainland—can be seen concentrated in the vicinity of Komayama, Ōiso Township. According to the *Shoku Nihongi* (Continuation of the Chronicles of Japan), an official history compiled in the late Heian period, 1,799 Koreans, originally from the kingdom of Koguryō but who had been living in the seven provinces of Suruga, Kai, Sagami, Kazusa, Shimōsa, Hitachi, and Shimotsuke were transferred to Musashi in 716 (Reiki 2), establishing the Koma district. It is uncertain when the Koreans living in Sagami first entered this province, but they probably landed in the vicinity of Ōiso Township and Hiratsuka City. They established a temple called Kōrai-ji on Komayama, and their customs and conventions survived in the festivals of the old provincial capital. In the Kamakura period (1185–



Portrait of Ariwara no Narihira.

(From *Kokubungaku Meika Shōzōshū*)

1333) Kōraiji was one of the fifteen temples in Sagami province that were ordered to pray for the safe delivery in childbirth of Minamoto no Yoritomo's wife, Hōjō Masako.

The third route of cultural diffusion was through the officials of the central government who were posted to each province. Because the eastern provinces served as a military supply base for administering the lands of the aboriginal peoples known as the Ezo, most of the governors (*kokushi*) appointed by the central government were military men. The *Manyōshū* poet Ōtomo no Yakamochi was appointed governor of Sagami in 774 (Hōki 5). When he was a deputy minister of the Military Affairs Office, he had inspected the *sakimori* from the eastern provinces at Naniwazu (Osaka) and had recorded their now highly treasured poems. There are many poems known as *Azuma uta* ("Songs of the East") in the *Manyōshū*, which might have been collected while he was stationed as governor of

Sagami. Although he left no poetry of his own composition during his time in Sagami, it is clear that he was the cultural patron of the ancient eastern provinces. The songs by the *sakimori* which Yakamochi collected were few in number, but they manage to convey to us even today the developed sense for poetry which existed among the simple farming peoples of Sagami.

By the middle of the Heian period, when the lands of the Ezo had finally been pacified, many of the governors appointed were men of literary attainment. One such man was Ariwara no Narihira, who is said to be the author of the *Ise Monogatari* (Tales of Ise). He was famous as a lyric poet, but in 878 (Gangyō 2), when he was appointed governor of Sagami, he was Commander of the Right of the Imperial Guards; he too must have been a military officer. His son Shigeharu, who accompanied him to Sagami, wrote poems at Obusa and Minowa, post stations on the way there. Several of the stories in the *Ise Monogatari*, it is thought, may reflect Narihira's activities while holding office in Sagami.

Another famous work in the history of Japanese literature is the *Sarashina Nikki* (Sarashina Diary), written late in life by the daughter of Sugawara no Takasue and containing remembrances of her travels through the Tama highlands and across the Ashigara Pass when, as a girl of thirteen, she returned to the capital with her father upon the expiration of his tour of duty as governor of Shimōsa. Less well known is a somewhat later work by Oto no Jijū, a daughter of Minamoto no Yorimitsu, who had already reached maturity as a poet when she accompanied her husband, Ōe no Kinsuke, on his appointment as governor of Sagami and spent his four years of duty there living in the capital of the province. She took the pen name Sagami, and poems composed while in Sagami make up a large portion of her anthology, which she named the *Sagamishū* (Sagami Collection). Of particular importance was the book of one hundred short poems (*tanka*) which she wrote on sacred paper for an offering and buried beneath the Hakone Gongen Shrine while on a visit to Mt. Hakone at New Year of her third year in Sagami. Later, one of the monks at Hakone sent her one hundred poems in reply. At the end of the Heian period the practice of composing one hundred poems in a single sitting was popular in Kyoto and appears to have begun to establish itself in Sagami as well. But the following year

her husband's tour of duty came to an end and Oto no Jijyū had to return with him to the capital, so these first efforts to transplant the practice to Sagami came to naught. As this example clearly shows, the culture carried by officials from the capital occasionally encountered difficulties taking root in local soil.

III. The Dawn of the Middle Ages

1. A Land of Knights and Horse Thieves

The revolts of the “horse borrowers”

In 899 (Shōtai 2) the governor of Kōzuke province asked the central government to counter the depredations of a group of bandits in the eastern provinces who were rising up in revolt against the authorities.



Pack horses.

(From the *Ishiyamadera engi*)

According to the governor, the origins of the bandits could be traced back to gangs of horse drovers. Certain men from the Bandō (the area east of Ashigara Pass) had made their fortunes transporting baggage and freight on pack horses, but they procured these animals by stealing them from farmers. To cover their tracks, they

would steal horses from along the Tōsandō road for use along the Tōkaidō road and vice versa. Nor would they stop at killing a peasant in order to steal even one of his horses. Eventually these drovers joined together to form bands of brigands. When Kōzuke and its neighboring provinces cooperated to track down and dispose of them, they would disband and slip away over the Usui and Ashigara passes. Sentries (*teira*) posted at the foot of the Usui Pass (Gumma Prefecture) to examine everyone passing through were transferred to Sagami province. But the measures taken by one small province in the hinterlands were inadequate to deal with the problem, so the governor implored the central government to set up barriers at the Usui and Ashigara passes and allow travelers to pass through only after their transit papers had been checked. A new band of marauders had appeared on the scene to the discomfiture of the farmers of the eastern provinces.

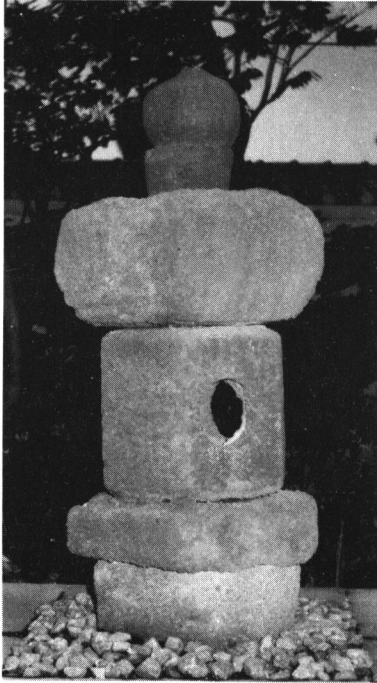
Since pack horses were for hire, they were later called *bashaku*—“borrowed horses” or “hired horses.” The drovers used the horses so harshly that *bashaku* came, in the late Heian period, to mean the husband a beautiful woman would choose to satisfy her passion for fine food and drink, treating him like a beast of burden. Because pack horses had to carry heavy loads on their backs, the stronger the animal the better—speed was unimportant. For this reason the “horse borrowers” set their sights on farmers’ plough horses.

The barriers at Usui and Ashigara, which were later to assume strategic military importance, thus had their origins as counter-measures against these horse thieves. Several years later the province of Sagami could report that the barriers had been effective, but in the process the checking of transit papers had to be greatly intensified.

Civil war and the warriors of Musashi and Sagami

In 939 (Tengyō 2) the revolt of Taira no Masakado broke out in the northern Kantō. This was not only the first civil war to shake the ancient state, but the first uprising to assert the independence of the peoples of eastern Japan who had until then been at the mercy of the authorities in the west.

Taira no Masakado himself was a fifth-generation descendant of the emperor Kammu. The family had been in the eastern provinces



Monument to Taira no Masakado.

three generations, since his grandfather Takamochi, who had received the family name Taira, had been appointed Kazusa-no-suke (vice-governor of Kazusa) and had settled there. The children of Takamochi opened up farm lands in Kazusa, Shimōsa, Hitachi and elsewhere and became landlords of large estates. Their descendants became what is known as the eight Taira families of the Kantō.

Masakado developed the territory centered around Sashima in the northern part of Shimōsa province. After the death of his father Yoshimochi, he started a dispute with the other members of the family over the disposition of the estate, which developed into an armed conflict. But eventually Masakado emerged victorious. Taking advantage of his success, he moved on to quarrel with those outside the clan as well. The turning point finally came when he attacked the capital of Hitachi, then occupied the capitals of Shimo-

tsuke and Kōzuke, driving out the governors appointed by the emperor. Finally he declared himself the new emperor at the capital of Kōzuke, made plans to build a capital city in his Sashima district stronghold, and appointed his own governors and a number of officials for the province of Izu and the eight provinces east of the Ashigara Pass. He appointed his younger brother Masafumi governor of Sagami. The capital of Sagami at this time was in the Ōsumi district, and Masakado made a tour of inspection there as well.

News of Masakado's revolt stunned the nobles of the Kyoto court, but on February 14, 940, one year after he had founded his empire, Masakado was defeated by the combined forces of his kinsman Taira no Sadamori and the strongman of Shimotsuke, Fujiwara no Hide-sato, and died in battle. To suppress the revolt the government in Kyoto had dispatched Fujiwara no Tadafumi, who held the title of *Sei-i tai shōgun* ("barbarian-quelling general"). But the battle was over before he arrived. The peoples of the eastern province had suppressed the insurrection by themselves. At about the same time the revolt of Fujiwara no Sumitomo occurred in western Japan; it was mainly fought at sea, while the battles of Masakado's revolt were fought on horseback. The horses of the east had been hardened in the past by the struggles against the Ezo; they were the products of a long tradition of horse breeding.

With this revolt the eastern provinces took their first step towards independence from western domination. After Masakado's defeat and death the conquering armies entered the region and carried out a purge of his remaining troops. Masakado's older brother, Masatoshi, and Fujiwara no Harumochi, whom Masakado had appointed vice-governor of Hitachi, were both put to death in Sagami province.

The revolt of Taira no Tadatsune

In 1028, nearly ninety years after the death of Masakado and one year after the death of Fujiwara no Michinaga, the greatest of the Fujiwara regents who were then at the height of their domination over the imperial court in Kyoto, the revolt of Taira no Tadatsune broke out in the Bōsō Peninsula (Chiba Prefecture). Police and judicial commissioners Taira no Naokata and Nakahara no Nari-michi were dispatched by the imperial court to bring the area under