Establishment of Honke-shiki in the Late Kamakura Period–Nanbokucho Period

TAKARASHI Kazuki

The establishment of the middle age shoen has been explained as a chain of tributes from the bottom up, starting from the local ryoshu. The theory of the framework of ownership or control by the shoen-ryo based on this concept of a kishin-chikei shoen (commendation land shoen) is called the shiki no taisei (shiki system). The shiki no taisei is the repetition in several stages of payments of tributes and the consequent assignment of status, with shiki below the honke-shiki in hierarchies like a system of social standing, and the prescription is that this existed continually from the Insei period until its dismantling in the Nanbokucho period.

However, recent research has revealed innovation in shoen establishment for middle age shoen unrelated to the issue of tributes, and has shown the reality of such approaches. It has become clear that the shoshiki established in the Insei period when shoen were established were azukaridokoro-shiki and geshi-shiki. In conjunction with this, the other shiki said (according to the shiki-no-taisei theory) to have emerged at the time the shoen, and especially the honke-shiki at the peak of the pyramid, were found not to exist in the Insei period, and appear to have been newly created later in the Kamakura period. Explicating and corroborating that process of establishment is an urgent task. It is true that a search through the historical records shows that the honke-shiki starts to appear frequently in the late Kamakura period, and it can be confirmed that many were still in existence in the Nanbokucho period and Muromachi period, when, according to the shiki-no-taisei theory, they should have been dismantled and already disappeared.

As is already well known, the corroboration of the honke-shiki kishin part of the kishin-chikei shoen concept is assembled from late Kamakura and later records. Including an examination of issues with the way these records have been utilized, this paper demonstrates that the honke-shiki was a shoshiki newly created through inheritance and tributes in the late Kamakura period and later, verifying this with an investigation of examples from O-ke-ryo, Sekkan-ke-ryo, and jinja-ryo. If the honke-shiki is not the shiki at the pinnacle of the shoen-ryoyu system, it cannot be said to be an index (merkmal) for the dismantling of the shoen system in the Nanbokucho period.