Chigyo System of the Tokai Shoen in the Muromachi Period

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Shoen in the Muromachi period are often treated as where the zaichi ryoshu system developed, but there has been virtually no research pursuing the peculiar approach to shoen control in this period as an independent topic. To make up for that deficiency, this paper looks at the shoen and mikuriya in Tōtomi province around Lake Hamana, thinking about the form taken by the shokan (zaichi shokan, resident managers) who work under the nengu ukei daikan system (the official contracted to collect annual tributes), and who are in contact with the villages and sakunin workers. It attempts to resolve the issue of how they provided support for the shoen system in this period. From about the middle of the 15th Century through the second half of the Century, shoen honnengu was collected, and the zaichi shokan, who was the main collector, was very active. In the Kaba-no-mikuriya, wealth was accumulated by powerful local people being involved in trade, based on kumon-shiki scribes, which put them in opposition to the shugo-hikan who tried to negate such activity. In the Daifukuji ryo, the status of the right to collect annual tributes tended to concentrate in the local powerful people. As part of their adjustment of the overall level of load including the shoen honnengu and the levies imposed by the shugo, which were on an increasing trend, the level where the shokanshiki were concentrated represented the interests of the villager side, but at the same time increasingly maintained a certain degree of proximity to the kokujin and shugokata, gradually moving away from the villages and forming their own independent power in society. The Tokai shoen in the Muromachi period continued to exist in this form, bearing the burden of both the honnengu and the levies imposed by the shugokata.