Imperial Authority in the Ancient Period and Miyake at the End of the Ancient Period

Nito Atushi

If one places emphasis on descriptions of the transportation of grain from the miyake (imperial rice-growing estates) of each province to the Nanotsu miyake in records on miyake centered on the eras of the reign of emperors Ankan and Senka, we may assume that external tension was behind this action. The system was such that together the miyake and the office responsible for collecting rice needed to feed soldiers gathered rice at each miyake in northern Kyushu centering on the Nanotsu miyake.

The tabe registers for the Shirai and Kojima miyake, which are now seen as advanced, were not tabe (field labor registers) based on registers of individual families, but recorded only adult males who had to pay taxes. A tabe register was a one-off list that was not updated for more than ten years after its compilation. Since the terms tabe (denko) and tabe are unreliable, the accepted theory of register-based rule based on a ritsuryo type of system is open to question.

The reforms in the era of the reign of Emperor Kotoku placed more emphasis on the establishment of stratified tax collection units than on the establishment of administrative zones. There was a uniform and direct system of tax payment and the requisition of people overseen by kuni no miyatsuko (governors of provinces), for which miyake served as a base.

It is recognized that not only the kuni no miyatsuko (system of kuni no miyatsuko) but also the tomo no miyatsuko (managers) (the bemin system) and the agata no inagi (miyake and agata systems), which were different systems, owned the miyake (local center for the payment of taxes), and that the system's success presupposed the selection of kori no miyatsuko and sato no miyatsuko as new miyake candidates. With regard to the continuation of the consciousness of fudai (clan genealogy), it is recognized that the decree abolishing shinabe (artisan groups) and miyake marked a significant turning point for the tomo no miyatsuko and agata no inagi but not the kuni no miyatsuko. Traditions and annotations related to the fudai of gunji (local rulers) was one of the miyake traditions.

Following the principle of the reform edicts, the "Kotaishi Sosei Mon" (imperial edict by the Crown Prince) can be interpreted as a proclamation for a move away from the concept.
that all land and its people are under the control of the emperor by divine right toward the
start of a new quantitative tax burden paid to the imperial leader by the imperial family.
With the exception of court attendants, *kakibe* (estate workers) and *yakabe*, who were
household slaves, who belonged to members of the imperial family were kept aside to fund
the operations of officials of the prince’s office. Basically, this system continued until the abolition
of the *kakibe* in the fourth year of the reign of Emperor Temmu (CE 675).

Key words: *miyake* (imperial rice-growing estate), *miyake* (local center for the payment of
taxes), *fudai* (clan genealogy), *tsukasa* (office), *yake* (official residence)