

Pelican Programme Task

Please read the primary source below and think about what this can tell you about early modern Japan. Whilst the focus will be on what inferences you can make from the source rather than your written style, you should still structure your writing coherently and in full sentences. We are interested in your ideas about what the source can tell us about society, culture, or politics of 16th century Japan and as such you **should not** use any external knowledge and we do not expect you to know anything about Japanese history or the early modern period in general. Your response should not exceed 500 words.

The Edicts of Toyotomi Hideyoshi

Toyotomi Hideyoshi was a high-ranking court official who from 1585-1598 was the Japanese Emperor's chief advisor (*Kampaku*) and Chancellor of the Imperial Government. In the 16th century the position of Emperor had largely become ceremonial with real political power at the centre being held by officials like the *Kampaku* and the *Shogun* (commander-in-chief of the army), and in the provinces by aristocratic warlords (*Daimyo*). He is seen as one of the 'Great Unifiers' of Japan and reestablished centralised rule over the different provinces of Japan after a period of instability and civil war. The two edicts below were issued together in 1587 and were published across Japan.

Limitation on the Propagation of Christianity

1. Whether one desires to become a follower of the padre is up to that person's own conscience.
2. If one receives a province, a district, or a village as his fief, and forces farmers in his domain who are properly registered under certain temples to become followers of the padre against their wishes, then he has committed a most unreasonable illegal act.
3. When a vassal (*kyūnin*) receives a grant of a province or a district, he must consider it as property entrusted to him on a temporary basis. A vassal may be moved from one place to another, but farmers remain in the same place. Thus if an unreasonable illegal act is committed [as described above], the vassal will be called upon to account for his culpable offense. The intent of this provision must be observed.
4. Anyone whose fief is over 200 *chō* and who can expect two to three thousand *kan* of rice harvest each year must receive permission from the authorities before becoming a follower of the padre.
5. Anyone whose fief is smaller than the one described above may, as his conscience dictates, select for himself from between eight or nine religions.
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8. If a *daimyō* who has a fief over a province, a district, or a village, forces his retainers to become followers of the padre, he is committing a crime worse than the followers of Honganji who assembled in their temple [to engage in the Ikkō riot]. This will have an adverse effect on [the welfare of] the nation. Anyon who cannot use good judgment in this matter will be punished. ...

The Expulsion of Missionaries

1. Japan is the country of gods, but has been receiving false teachings from Christian countries. This cannot be tolerated any further.
2. The [missionaries] approach people in provinces and districts to make them their followers, and let them destroy shrines and temples. This is an unheard of outrage. When a vassal receives a province, a district, a village, or another form of a fief, he must consider it as a property entrusted to him on a temporary basis. He must follow the laws of this country, and abide by their intent. However, some vassals illegally [commend part of their fiefs to the church]. This is a culpable offense.
3. The padres, by their special knowledge [in the sciences and medicine], feel that they can at will entice people to become their believers. In doing so they commit the illegal act of destroying the teachings of Buddha prevailing in Japan. These padres cannot be permitted to remain in Japan. They must prepare to leave the country within twenty days of the issuance of this notice.
4. The black [Portuguese and Spanish] ships come to Japan to engage in trade. Thus the matter is a separate one. They can continue to engage in trade.
5. Hereafter, anyone who does not hinder the teachings of the Buddha, whether he be a merchant or not, may come and go freely from Christian countries to Japan.