

## His Highness's Regulations

[1]. Daimyo shall contract marriages only upon obtaining His Highness's permission and in conformity with his directions.

[2]. It is strictly forbidden by His Highness for daimyo great or small to enter into solemn agreements, exchange written compacts, and the like.

[3]. In case of an accidental fight or quarrel, forbearance shall be exercised and reason made to prevail.

[4]. Should anyone claim that a false accusation has been made against him, both parties shall be summoned and a strict investigation conducted by His Highness.

[5]. Those privileged by His Highness to ride in a litter are Ieyasu, Toshiie, Kagekatsu, Terumoto, and Takakage, as well as members of the old imperial aristocracy, high prelates, and ranking abbots. Apart from these, the young shall ride on horseback, even if they are daimyo. Those aged fifty or older will be permitted to ride in a palanquin if the distance is one league or more. Those who are sick will also be permitted the use of a palanquin during their illness.

Any transgressor of the above articles shall be swiftly brought to justice for his grave offense.

*Bunroku 4. VIII.3 (6 September 1595)*

## Supplement to His Highness's Regulations

[1]. Members of the imperial aristocracy and heads of imperial abbacies shall apply themselves to the pursuit of the Ways (*michi*) fostered by their respective houses and shall devote themselves wholeheartedly to serving the public authority (*kōgi*, i.e., Hideyoshi).

[2]. Buddhist temples and Shinto shrines shall observe their temple rules and shrine rules in accordance with precedent, shall keep their buildings in good repair, and shall never be remiss in their pursuit of learning and their devotion to religious practice.

[3]. In fiefs of the realm, dues shall be collected on the basis of an inspection of the harvest: two-thirds for the steward, one-third for the farmers. In all events, dispositions shall be taken that fields do not lie fallow.

[4]. In addition to his wife, one who is of low rank may keep one housemaid in his service. However: He may not set up a separate household. Even one of high rank is not permitted more than one or two concubines.

[*Dai Nihon komonjo, iewake 2: Asano-ke monjo*, pp. 477-480, nos. 265-266; JSAE]

## THE KOREAN WAR

## LETTER TO THE KING OF KOREA

On Tenshō 18.XI.7 (December 3, 1590), some two months after returning to Kyoto from his expedition to subjugate the Kantō region and the northern provinces, Hideyoshi received there a Korean embassy that presented him with a letter of state congratulating him on having unified Japan. This was his response.

*Hideyoshi, the Imperial Regent of Japan, sends this letter to His Excellency the King of Korea.*

I read your epistle from afar with pleasure, opening and closing the scroll again and again to savor the aroma of your distinguished presence.

Now, then: This empire is composed of more than sixty provinces, but for years the country was divided, the polity disturbed, civility abandoned, and the realm unresponsive to imperial rule. Unable to stifle my indignation at this, I subjugated the rebels and struck down the bandits within the span of three or four years. As far away as foreign regions and distant islands, all is now in my grasp.

As I privately consider the facts of my background, I recognize it to be that of a rustic and unrefined minor retainer. Nevertheless: As I was about to be conceived, my dear mother dreamt that the wheel of the sun had entered her womb. The diviner declared, "As far as the sun shines, so will the brilliance of his rule extend. When he reaches his prime, the Eight Directions will be enlightened through his benevolence and the Four Seas replete with the glory of his name. How could anyone doubt this!" As a result of this miracle, anyone who turned against me was automatically crushed. Whomever I fought, I never failed to win; wherever I attacked, I never failed to conquer. Now that the realm has been thoroughly pacified, I caress and nourish the people, solacing the orphaned and the desolate. Hence my subjects live in plenty and the revenue produced by the land has increased ten-thousand-fold over the past. Since this empire originated, never has the imperial court seen such prosperity or the capital city such grandeur as now.

Man born on this earth, though he live to a ripe old age, will as a rule not reach a hundred years. Why should I rest, then, grumbling in frustration, where I am? Disregarding the distance of the sea and mountain reaches that lie in between, I shall in one fell swoop invade Great Ming. I have in mind to introduce Japanese customs and values to the four hundred and more provinces of that country and bestow upon it the benefits of imperial rule and culture for the coming hundred million years.

... When the day comes for my invasion of Great Ming and I lead my troops to the staging area, that will be the time to make our neighborly relations flourish all the more. I have no other desire but to spread my fame throughout the Three Countries, this and no more.

I have received your regional products as itemized. Stay healthy and take care.

Tenshō 18.XI.

Hideyoshi  
Imperial Regent of Japan

[Zoku zenrin kokuhō ki, XXX, in Zoku gunsho ruijū, demivol. 1, fasc. 881, 404; JSAE]

# KEINEN: "KOREA DAY BY DAY"

Keinen (1534?–1611), the author of *Chōsen hinikki* ("Korea Day by Day"), was a priest of the True Pure Land sect in Usuki, a castle town in Kyushu. In the summer of 1597, he was ordered to accompany the daimyo of Usuki, Ōta Hida no Kami Kazuyoshi, to Korea as his personal chaplain and physician. Hida no Kami (or Lord Hishū, as he is called here) was one of the inspectors-general (*yokome bugyō*) of the Japanese field armies during Hideyoshi's second campaign in that country. Keinen was an innocent abroad in this company, an unwilling eyewitness aghast at what he saw.

The vast majority of the writers who produced the voluminous Japanese literature of Hideyoshi's invasion of Korea gloried in the war of aggression. Keinen is the striking exception. No trace of bombast is found in his record of "Korea Day by Day," which is instead a remarkable outpouring of human compassion from what the author called the arena of demonic violence and described through the metaphor of hell. Keinen's memoir is a conscious literary product, written in the time-honored form of a poetic diary (*uta nikki*).

The excerpt translated here deals with the three and a half weeks from the disembarkation of Japanese troops in Chōlla Province, called here by its Japanese code name "Red Country" (Akaguni), to their receipt of orders to invade the "Blue Country" (Aoguni), that is, Ch'ŭngch'ōng Province.

Eighth Month, 4th day (September 15, 1597). Everyone is trying to be the first off the ship; no one wants to lag behind. They fall over each other in trying to get at the plunder, to kill people. It is a sight I cannot bear to see.

<i>toga mo naki</i>	A hubbub rises
<i>hito no zaihō</i>	as from roiling clouds and mist
<i>toran tote</i>	where they swarm about
<i>unka no gotoku</i>	in their rage for the plunder
<i>tachisawagu tei</i>	of innocent people's goods.

VIII.5. They are burning the houses. As I watched them go up in smoke, I thought that my own existence was like this and was seized by sympathy.

Akaguni to  
iedomo yakete  
tatsu keburi  
kuroku noboru wa  
homura to zo miru

The "Red Country" is  
what they call it, but black is  
the smoke that rises  
from the burning houses  
where you see flames flying high.

VIII.6. The very fields and hillsides have been put to the fire, not to speak of the forts. People are put to the sword, or they are shackled with chains and bamboo tubes choking the neck. Parents sobbing for their children, children searching for their parents—never before have I seen such a pitiable sight.

no mo yama mo  
yakitate ni you  
musha no koe  
sanagara shura no  
chimata narikeri

The hills are ablaze  
with the cries of soldiers  
intoxicated  
with their pyrolatry—  
the battleground of demons.

VIII.18. We displace camp deeper into the interior. As I looked at the surroundings of the fortress at daybreak, I saw corpses numberless as grains of sand scattered along the roadsides. It was a sight I could not bear to see.

Nanmon no  
shiro o tachiide  
mite are wa  
me mo aterarenu  
fuzei narikeri

Leaving behind the  
fortress of Namwŏn,  
I look about me,  
and I witness a sight that  
my eyes cannot bear to see.

VIII. 19. This place, too, appears to have been built as a fort, but everyone has fled to the hills and the moors.

kyō wa mata  
shiranu tokoro no  
akiie ni  
hitoyo o akasu  
koto oshi zo omou

Once again today  
I lie down in a strange place  
in an empty house  
to spend the night in sadness  
at the transience of it all.

[Keinen, *Chōsen nichinichi ki*, in *Chōsen gakuhō*, 35:69–75; JSAE]