

p.497, 25:44a) -ŏn'ö (言語: Language) (note: That is to say, Chinese language (hwaö 華語) (end note

-Civil officials (note: That is I mean civil officials in the Eastern rank of officials (tongban), all of whom are included in this term)(end note)

officials rank 5-9

of rank 5 and below will be gathered together every year at the Süngmunwön

(承文院 :Office of Diplomatic Correspondence) to recite on

Chinese language (texts) (Han'ö 漢語 (note: that is, two books), and

scribe script (imun 吏文). Those who score 50% or more will be rewarded

by the promotion of one grade; those who fail (do not understand the

texts) will be dropped one grade. (note: This will not apply to military

officials or provincial officials. Anyone who does not participate

without sufficient excuse will be dismissed from office. One of the

top (prime) ministers will sit in the Süngmunwön and participate with

the officials of that agency. Everyone from that agency will be required

to participate with the exceptions of those that have a legitimate excuse.

Also 1 person from the tangsang officials of the ministries of personnel

and rites will also attend and examine those who recite from the texts.) (end note

-- item: Once every three months recitation on Chinese language (texts)

will be held at the Four Schools (sahak) and each of the schools in the

provincial districts (chu and hyön). Also when naesa (內舍 :dormitory

students in the Sönggyun'gwan) are being tested for promotion, in addition

(to the examination on) basic classics, they will also be asked to recite

from Chinese language (books). (note: With regard to Chinese language

materials, the books currently in use, such as the Nogölda (老乞大)

and the Pak T'ongsa (朴通事) and other books are all written in

colloquial and inferior language (俚俗醜驗) and are

of no use for study. What we ought to do is make selections from the

classics, histories and yü-lu (語錄), up to and including (works)

that have names of things and numbers and things which do no harm to

what is proper in the conduct of ordinary affairs, and item by item

in one volume

make a compilation and collection/in the manner of the Pak T'ongsa.

朴通事

p.497, 25:44b) And at times when relations with China are conducted (sadae chi che 事大之際), important state matters have to be left to interpreters to handle. How is this a small matter (problem)? Generally speaking men's voices are light or heavy, slow or fast, something which depends on the ~~p'unggi~~ locality (p'unggi 風氣) where a person lives, and * people are definitely not the same (lit. they have things (characteristics) (in their speech)(or in the environment) which are not the same) (note: the speech of Korean sounds light and clear, yet shallow and quick)(end note)

How could it be that the people of the four quarters in China would all be the same? If only their pronunciation were the same and the language unified, then there would be no one who wouldn't understand (the speech of another), and then there would be no people in the world who would be different (who would have which makes them different).

In the past our Changhŏn taewang (莊憲大王:Sejong) completely revamped all the institutions of the country (ilsin paekto 一新百度), and he had the intention of (doing something about) this. Having established the Sŭngmunwŏn, he ordered civil officials first starting out on their careers that they had to study the Chinese language and clerk's script (Han'ŏ imun 漢語文 (i.e. Chinese and idu). He also compiled the Sasŏng t'onggo (四聲通考) in order to distinguish (Chinese) sounds. He also ordered that the names of objects all be referred to by in Chinese, and even to the present time there are still those things (that he introduced) that have been handed down for study. (note: every time an official goes to his office to start work, the clerk immediately calls out: * "kŭm hyang dam " 禁鄉談 :It is prohibiged to speak in (Korean) local dialect), and thus everyone in the office from the * highest to (pronunciation) the lowest officials use Chinese for the names of things; they are (Korean pronunciation) prohibited from using local dialect in conversation. At the present time,

p.498, 25:45a) even though this system has been abandoned, yet there are still ~~elements~~ ^{people} of it that still can be seen. As for example when the tangjik (常直) ~~is~~ ^{word} ~~is~~ ^{people} who can be seen making this.

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* is pronounced: "tang-ti" (tangdi), or when the term kasa(家事) is pronounced "kyasü", or when hach'ö(下處) is pronounced hach'yu, or when tong(同) is pronounced "t'ong";* or when ~~xxx~~ tugoe(頭腦) is pronounced t'uk'wi; or when taehong(大紅) is pronounced tahŭng; or when chajök(紫的) is pronounced chadi; or when ach'öng(雅青) is pronounced "yach'ing"; or when kajök(假的) is pronounced kyadi; or when manggön(毛巾) is pronounced manggin; or when tallyöng(團領) is pronounced t'win-ling; or when ch'ölik(帖裡) is pronounced t'yöri; or when nop'o(脂包) is pronounced leobwa; or when chölyang(錢糧) is pronounced ch'ön-rang; or when kamgyöl(甘結) is pronounced ~~xxxxx~~^{kangye}; or when ch'ömja(帖子) is pronounced t'yöjü.)(end note) However in the language that is used

everyday (in daily use), people continue to use the local (Korean) pronunciation (hyangdam 鄉談), and for that reason ~~the~~ it is not possible to change gradually the force (tendency) of all the mass of the people (who persist in pronouncing words in Korean fashion); and in the end, the situation reverts to where (Sejong's system) is abandoned.

At the present time there are absolutely no civil officials who understand the Chinese language (Spoken Chinese). If you want to follow the intention

of our former king (Sejong) and convert the barbarians into the Hsia (Chinese--civilized peoples)(pyöng'i wi ha 變夷為夏) (Pyongyang, 4,332

translates this simply as "convert those of backward culture" without saying into what), then even though it may be difficult to ~~xxxxxxx~~ among totally change the speech ~~of~~ the common people, (you still can have) all characters pronounced in the Chinese manner, and when the sons of scholars study the classics with their önmun (Han'gül) explanations (önhæ), they can all use the Hung-wu i-yin (洪武譯音) :i.e. the transliterations from the Hung-wu cheng-yin (洪武正韻) (end note) and have them recite (the texts using this pronunciation). If it is done like this, then even though the languages (Korean and Chinese) may be different, the pronunciation of (Chinese) characters will be the same (in Korea as in China)

p.498, 25:45a) (note: And if it is done like this, then when words are spokeⁿ, I would also think that more than half (would be understood)(end note) If it cannot be done~~x~~ like this, then the scholars in the schools in the capital and provinces must be made to practice (speaking) ~~x~~ Chinese in the above manner in addition to their basic classics. Then you wait a while until there are people who can understand it, and promote these people a rank in grade, and also examine all officials of rank 5 and below once a year in recitation and promote or demote them a grade~~x~~ (in accordance with their performance). (note: If you do it like this, it will not be necessary to have officials of the Sungmunwŏn (present); just have the passers of the examinations practice it.)(end note)

25:45b) {