

*Simplifying
admin*

296, 15:1a) It says in the Book of History: The bright (sage) king received (the empire) and followed the Way of Heaven. He ~~xxxxxx~~ ~~xxxxxxxxxx~~ established a country and built a capital. He established marquises and kings, ~~xxxxxx~~ lords and dukes (hou, wang, chün, kung 侯王君公) and he established ta-fu (大夫) and shih-ch'ang (師長) to aid them. He did not give a thought to leisure activities but was only concerned lest the people be troubled (in confusion). In general the reason why a king establishes official and divides up official jobs is only to benefit the people. T'ang and Yü (Yao and Shun) established only a hundred official posts. The Hsia and Shang officials were double this number, but all of them carried out good government. In later ages the number of officials was more numerous, but government was (on the contrary) more confused. How so? In the ancient past a worthy man once said: If you cut down on the number of officials, then you cut down on the amount of business *官省則事省, 事省則民清*; if you cut down on the amount of business, then the ~~xxx~~ people are clear and pure. If the officials are bothersome, then business is bothersome. If business is bothersome, then the people are muddy (disturbed).

*Yao + Shun
only a hundred
posts
only 100 in
Hsia + Shang
more - more
officials lead
more confusion*

He also said: Those (rulers) who are good at making officials of people must first cut down on the number of officials. There was never a person who was able to achieve good government who had too many bothersome officials and did not assign exclusive responsibility (to an official for the conduct of business). The official system of the present time is also extremely bothersome (too many officials). We ought to cut down on the excessive number of unneded officials. Only after the system for officials number of officials has been reduced, ~~will~~ will the regulations for officials be clear, and only after that is clear will ~~one~~ men of worth and talent be able to completely do their jobs and only then will government be accomplished.

15:1b

cutting down on nos of officials

296, 15:1b) Yulgok reportd to Sŏnjo, saying: The size of our country compared to China is not as big as one of her provinces, yet I see that the number of official posts and yamen at the Chinese court is, on the contrary, smaller than in our country. I can see from this that we have too many unnecessary officials and bureaus (offices). When it comes to the eight prvoinces, we have far too many administrative towns and in some cases there are places with a sitting magistrate but without any population. There are (too) few people who produce (food), but too many who eat it. How could this not be troublesome? I request that we copy the system of Yao and Shun who established only a hundred officials. In the capital we should combine agencies wherever possible, and in the provinces we should consolidate administrative towns wherever possible. We should just keep those officials who actually have a job to do and reduce unnecessary ~~officials~~ personnel. If we do this, then at court there will be no positions for people to luck into and the people will have strength left over (with which to support themselves, take their ease).

Posts for Capital Officials (kyŏnggwanjik 京官職)

2 only.
 15:2a) -. one man each, T'aesa (太師), T'aebu (太傅), and t'aebo (太保) (rank 1A) They shall be the teachers to the king who will take them as models (pŏp 法). (note: Or perhaps these posts can be held concurrently by other officials)(end note) Only these men (will be selected). It is not necessary to have (a number of) these officials.

(note: As for the sosa (少師), sobo (少傅) and sobo (少保), it is not necessary to preserve these posts. For the posts of so and po (teacher and scholar), we should only select men who are virtuous. It is not necessary to have a lot of men who are true teachers and scholars (specialists). In the T'ang dynasty system they also did not have the posts of sosa, sobu and sobo.) (end note)

-one man each: Crown Prince t'aesa, t'abu, and tabo. (rank 1B) who shall be in charge of assisting and guiding the crown prince. (note: In the T'ang

(time he met them)

296, 15:2a) dynasty system, every ~~day~~ the crown prince greeted (these)

three teachers at the palace gate and bowed down to them. The three

teachers also bowed in reply. Every time the crown prince met them

at the gate he would have to yield to them ~~z~~ (in courtesy). The three

teachers would take their seats and the crown prince would then take his

seat. In presenting his writings (written work?) to the three teachers

the crown prince would preface their names with the term hwanggong(惶恐公: fearful), and after naming (calling) them hwanggon, he would again bow down.

When the crown prince departed, then he would mount his palanquin and

they would prepare a ~~ledger with their ages?~~ ^{nobu (royal retinue, procession)} and follow him with it.)(
~~何官何~~

end note) (would follow after him with the ledger of age rank)

-one each, Sosa, Sobu and Sobo for the Crown prince. (rank 2A), who would

be in charge of clarifying the virtuous behavior of the three teachers (samsa ~~三師~~)
by means of which they would instruct (inform) the crown prince.

(note: From the t'aesa on down, they would also only have to select the right man; it will not be necessary to have a number of men (to hold these posts))(end note)

-a left guest (chwabingaek ~~左賓客~~) and right guest for the crown prince (rank 2B, as above, these posts can be held as a concurrency by other officials)

-one man each, a sŏ(書: scribe) and a i(吏: clerk) (note: attendants) and choye(皂隸 (note: to be held by slaves))(end note), 7 men each for the

~~三師~~
and samsa and crown prince (seja) samsa and 6 men each for the Seja (crown prince) samsa and the pingaek. (note: who will be their attendants)(end note)

~~小史~~ -two men each to be the sosa for the samsa (三師) and for the

15:2b) samsa and samsa of the crown prince, and 1 sosa for the pingaek. (note:

to be attendants). If the posts of samsa and samsa and pingaek are held as concurrencies by other officials, then they will not be given duplicate (salaries). If there is a difference (in rank) between one post

and another (in case of a concurrency), then provide a salary in accordance with the highest post)(end note)

~~xxxxxxxxxxxxxxxx~~

296, 15:2b) The State Council (üijöngbu) 議政府

(note: Its responsibilities are general control of all officials, management of government affairs, management of yin and yang, and ~~conduct~~ management of the country)(end note)

-üijöng(議政), 1 man. (rank 1A); chwach'ansöng(左贊成), and uch'ansöng(右贊成), 1 man each (rank 1B); chwach'amch'an(左參贊) and uch'amch'an, 1 man each (rank 2A); sain(舍人), 2 men, (rank 4A); kömsang(檢詳) 1 man, (rank 5A).

-noksa(錄事), 9 man; söri(書吏) 15 men; choye(皂隸) 90 men.

(note: to be held by slaves. At the present time the bureaux (of the capital) all have slaves. They also will be included in this. In the following sections (of this code), each of the bureaus whether large or small will all follow (copy) this (regulation))(end note)

-sosa(小史) 19 men

(note: For many years it has not been possible to decide

insists on a single prime minister!

whether there should be a single prime minister or three ~~prime~~ prime ministers (chief ministers). At the present time it is clear; without a doubt ~~wax(sakumuh)casubuhuh~~ it is correct to have a single prime minister.) (EN)

-. the prime minister (chüngsang丞相) together with the left and right assistant prime ministers (must be talking about the top three guys in the state council) will be called the samgong(三公)

-Ministry of Personnel (Ijo)

(note: Will be in charge of selecting talented men to be officials, choosing recommending officials, reviewing records of performance of officials (ko konggwan考功課), and examining meritorious achievements and the rank (of officials).

-p'ansö, 1 man (rank 2A); ch'amp'an, 1 man (rank 2B); ch'am'üi, 1 man (rank 3A); chöngnang(正郎) 3 men (rank 5A); chwarang(佐郎)

297, 15:3a) 3 men (rank 6A). (note:

5 +
3
8
Clarks
9
15
90
114
+ slaves

19

三公

9 official

bureaucratic organization -5- chikkwan chi che, sang

297, 15:3a) (note: As for the matters under the jurisdiction of the

duty officers (nanggwan 郎官):

-the Munsönsa (文選司) will take charge of the following matters pertaining to royal relatives (chongch'in 宗親) and civil officials (mun'gwan): appointment to office (chesu 除授), office warrants (kosin 告身); determination of grades of salary (ch'ajöng nokpae 祿牌差定), (examinations for?) the selection of men of talent; changes of names, and recording those people who commit embezzlement or corruption or violate standards.

-the Kogongsa (考功司) will be in charge of merits and demerits of civil officials, whether they are diligent or lazy, and their leisure time and other matters.

-the Kohunsa (考勳司) will be in charge of granting of rank titles (pongch'aek 封爵) to high officials (chongjae 宗宰) and merit subjects (kongsin), granting of posthumous titles to high officials (konggyöng and official title 公卿), granting rank/to wives (of officials, merit subjects?)(end note)

-(list of subordinate officials continues): noksa (錄事) 6 men; söri (書吏) 15 men, choye 60 men, sosa (小史) 15 men.

-Ministry of Taxation (Hojo)

(note: to be in charge of rectification of land (boundaries), clarification of household x and population (records), management of taxes, promotion of sikwa (foods and goods ^{money} -economic production), and regulation of state finances)

9 men -p'ansö 1 man (rank 2A); ch'amp'an 1 man (rank 2B); ch'amüi 1 man (rank 3A); chöngnang 3 men (rank 5A), chwarang 3 men (rank 6A) duty bureaus

(note: What the nanggwan will be in charge of:

-Panjöksa (版籍司) will be in charge of land, population, chose (taxes) and puyök (labor service), konghön (tribute), the encouragement of agriculture and sericulture, investigation of crop conditions to determine bumper crops or crop disasters, ~~relief loans and collections~~ ^{disbursement + collection of relief and loans}, etc. ~~賑貸款散~~

297, 15:3a)

-the Kyöngbisa (經費司) will be in charge of all disbursements of capital and provincial (agencies) and all material (food and supplies), etc.

-the Hoegyesa (會計司) will be in charge of all treasuries and granaries (accumulated, stored funds) in the capital and provinces, yearly accounts (segye 世計), surpluses and shortages, etc.)(end note)

-list of subordinate officials: sanhak kyosu (算學教授) 1 man (rank 6B); Hundo (訓導) 1 man (rank 8A); kyesa (計士) 2 men (rank 8B), hoesa (會士) 2 men (rank 9B)

-(clerks): noksa, 6 men; söri, 24 men; choye, 87 men, sosa, 24 men.

accountants

15:3b)

-. Ministry of Rites (Yejo) (note: will be in charge of the clarification of rites and music, investigation of institutions (systems), establishing order in rituals, setting the times for visits of foreign envoys (chobing 朝聘), and management of schools.)(end note) (NB--no examinations!!)

-p'ansö, 1 man (rank 2A); ch'amp'an, 1 man (rank 2B); ch'amüi 1 man (rank 3A); chöngnang 3 men (rank 5A); chwarang 3 men (rank 6A)

(note: the nanggwan will be in charge of the following:

-the Kyejesa (稽制司) will be in charge of ceremonies, court audiences, and the royal lectures (kyöngyön 經筵), schools, seals and tallies, memorials and letters (p'yojön 表箋), ch'aemyöng (冊命: orders for rank?), astronomical matters, water clocks, state taboos, taboo names of people canonized in shrines? (myowi 廟諱), and funerals.

-the Chönhyöngsa (典亨司) is in charge of rituals, sacrificial utensils, food and drink for banquets, and doctors and medicines.

-the Chöngaeksa (典客司) is in charge of the welcoming of envoys and guests, foreign tribute, parties and gifts.)(end note)

-subordinate officials: noksa 6 men, söri 15 men, choye 60 men, sosa 15 men.

-Ministry of War (Pyöngjo) (note: to be in charge of selection of officers and officials, regulations of the military system, post stations and animal husbandry (for horses?), control of weapons, pacification of rebellion.

bureaucratic organization -7- chikkwan chik che, sang

297, 15:3b). - p'ansö, 1 man (rank 2A); ch'amp'an, 1 man (rank 2B); ch'amüi
~~ixxxx~~ 2 men (xx both rank 3A); chöngnang, 4 men (rank 5A); chwarang 4 men
(rank 6A)

(note: the nanggwan will have charge of:

-Musönsa (武選司) will have charge of the following matters pertaining
to military officials: appointments, office warrants (kosin); salaries and
talies, examinations to military officials, assigning demerits? (pugwa 附過,
granting leave time, despatching military officials on commissions (jobs), etc.

-the Mubisa (武備司) will have charge of the military registers,
weapons, warships, inspection, training, guarding, patrols, defense,
campaigns in chastisemeng (expeditions), rotation of soldiers on and off

✓ duty (kun'in pömhyu 軍人番休); changing fires (signals?) and prohibiting
tallies
fire; messages (communications) (pusin 符信), tallies (kyöng? 更籤).

-the Süngyösa (乘輿司) will be in charge of the nobu (鹵簿: processions
accompanying the king when he goes around), weapons used for rituals
(üijang 儀仗), palanquins, stables, post stations and communications.

-the Chikpangsa (職方司) will be in charge of local maps, walls
and redoubts for towns and forts, protecting passes and strategic spots,
mt. passes, opening and losing (gates), regulation of signal fires,
pacification of the outer tributaris (oebön, wai-fan).

15:4a),

(other officials): noksa, 6 men, söri 21 men, choye, 84 men, sosa 19 men.

-Ministry of Punishments (Hyöngjo): (note: to be in charge of clarifying
laws, taking charge of ~~ix~~ civil and criminal cases, prohibiting violations
and falsity, preventing lewdness, and punishing rebels and bandits.(end note)

-p'ansö, 1 man (rank 2A); ch'amp'an, 1 man (2B); ch'amüi, 1 man (3A);
chöngnang, 4 men (5A), chwarang, 4 men (6A).

-(note: the nanggwan will be in charge of the following.

-Sangbokgsa (詳覆司) will take charge of review (sangbok 詳覆)
of death penalty cases (taebi chi sa 大辟之事)

-the Koryulsa (考律司) will take charge of laws and orders and investigation.
按費

297, 15:4a)

-the Changgumsa (掌禁司) will take charge of criminal cases and prohibitions.

Slaves

-the Changyesa (掌隸司) will take care of ~~xxxxx~~ slave registration and prisoners (and captives) (end note)

(other officials): chusa (主事), 4 men (7A); saok (司獄), 2 men

(8A)

(spec.)

-~~xxxxx~~: yulhak kyosu (律學教授), 1 man (9B)

-(clerks): noksa, 6 men, söri 24 men, choye 120 men (of these,

3 söri and 12 choye will take charge of guarding the jail) (end note); sosa, 33 men.

(note: The chusa is the same as a nanggwan (duty officer); he is a

man who will take general charge of affairs. With regard to the saok (司獄), superintendent of prisons?), since the prison is located at the Ministry of Punishment, even though the officials of the Ministry of

Punishment will also be in charge of it, nevertheless, you have to have a permanent duty officer (on duty at all times). If there is a serious

15:4b)

criminal case, then you can add on an extra official (of the rank of) a chöngnang on down to be on duty. You can also have the kumo changsol

(金吾將卒) guard (the prisoner, the jail). According to Han dynasty law, they also appointed an ~~chöngsi~~ ^{ting wei} (廷尉) to take charge of ~~criminal cases~~ (criminal cases on order of the emperor) (廷尉), but when they had a serious criminal case, then they had the kumo troops as a supplemental guard.) (end note)

MOULISA STATE TRIB.

掌禁司 a reflection of a states society?

-at the present time, our system has in addition to the Ministry of Punishment the State Tribunal (üigumbu). If there is an ordinary criminal case, then the Ministry of Punishments handles it, but if an official or scholar

is put in jail (gets involved in a criminal case) (kyönsa haok 卿士下獄) or if it is a matter pertaining to a violation of the moral code (kangsang so kye

綱常所係), then the State Tribunal (üigumbu) takes charge of it.

only 1

-I note that in the three dynasties of antiquity, they only had one bureau, the ~~xxxxx~~ Ssu-k'ou (司寇) that took charge of punishments.

297, 15:4b)

It was not only the three dynasties of antiquity that was like this.

The Han dynasty system also only had one agency, the ting-wei (廷尉).

In later ages they divided this into ^{to} ^u ¹ ^{agencies} and for that reason there were many gates (bureaus) for the handling of criminal affairs, but there was

no difference with the ~~Bureau~~ Board of Punishments (HSing-pu) and all the other agencies. This was not in accordance with ancient practice. The intention ^{my} behind ~~the~~ creation of the six ministries (liu-kuan 六官) ^{is} ~~was~~ to rectify

this error and combine (all criminal matters, jurisdiction over all criminal matters) into the Ministry of Punishments (hyongjo); and only after that is done will we have created a perfect system.

(note: Some might ask: How can you have the Ministry of Punishments

take charge of a chook (詔獄: criminal case ordered by the king-as opposed to a routine criminal case)? To this I reply: Because people today are used to what they see and hear, therefore they always think it should (stay) that way. But the six ministries (yukkwon 六官) are all agencies

created by the king, so why shouldn't a chook (criminal case ordered by the king himself) not be handled by the Ministry of Punishments? It goes without saying (that this was done) in the ^{Ages} Three Dynasties of antiquity.

It can also be seen that Under Han dynasty law even though a prime minister had committed a crime, he was also turned over to the ting-wei (廷尉).

Some might ask: How can you treat court officials and the general

population the same way (mix them up together) in one (the same) jail?

To this I would reply, even though the same agency can handle the cases, the

people also can be separated and placed in separate jails so as not to

mix them together in the same place.)(end note)

-Ministry of Works (Kongjo) (note: to be in charge of the management of mountains and marshes, regulation of construction, control and regulation of a rtisans and tools)(end note)

-p'ansö, 1 man (2A); ch'amp'an, 1 man (2B), ch'xamii 1 man (3A),

chöngnang, 3 men (5A), chwarang, 3 men (6A)

(note: the nangwan duty officials will have charge of the following:

opposes differentiation with justice + punish several agencies

no: jigumbu

Status

status

!!

298, 15:5a)

-Sant'aeksa (山澤司) to be in charge of mountains and marshes, ferries, bridges, dikes, gardens, seeds and planting, boats and carts, trees and stones, etc.

-Kongyasa (政冶司) to be in charge of all industries, to supervise the making of weights and measures, gold and precious stones, copper and iron, smelting and minting (casting), leather, cotton, pen and ink, etc.

-the Yöngjosa (養生司) to be in charge of walls, ponds, official buildings, construction, labor service on construction, pottery and tiles.

-(clerks): noksa, 6 men, söri, 15 men; choye 60 men, sosa, 15 men.

-with regard to the number of various kinds of artisans, increase the present regulations (quota) and determine (the proper number) after considering the question. (note: All the artisans will be provided with salaries of 2 kok 5 tu

1 (斛,斗) of rice per month. Every month review (their performance) to see whether (their work) is refined (skilled) or crude, whether they are diligent or lazy, and if they are skilled in their work and diligent, then raise

their salaries by degrees. The others will (continue) to receive their basic salaries. THOSE PEOPLE WHO ARE NEITHER DO REFINED (GOOD) work nor are diligent will be punished. (subnote: Those people x who neglect their

responsibilities will be beaten with the bamboo. Those who cannot meet their responsibilities will be dismissed. (end subnote)x) All artisans

recorded after this here will be handled the same as x this (in this note).(end note)

-If there is labor service on a construction project (kongyök 工役), then men will be requirited for labor service in accordance with regulations.

(note: With regard to the (state's) expenses (payment for this), in accordance with regulations hire men (to do the work) and pay wages

(küpka koin 給價雇). All personal labor service for the various state bureaus that will be mentioned hereafter will also be modelled after this (regulation).)(end note)

15:5b) I note that, measurement of land (land surveys, to t'ojön 度土田) and management of walls and towns was also the responsibility (job) of the Ssu-kung (司空 :in the Chou-li), but at the present time the Ministry of Works

State control and supervision of industry.

salaries

Insists on quality work and diligence from workers.

or punishment

wage labor

summary

298, 15:5b) is only in charge of construction (kongjo--public works), therefore even though the Ministry of Works is one of the six ministries (yukkwan 六官 in name, it is an idle and supernumerary (unnecessary) mistaken (misconstrued) bureau. This is because the (true) system has been lost.

Because later ages completed lost the concept of nurturing (caring for) the people, it x turned out this way. If (the state) can carry out (a proper) land (survey) system, then it will be necessary to use the the Ssu-kung of the Chou-li tonggwan (冬官 : Winter Officials--the Minister of Works) to take charge of the measurement (survey) of land (to t'ojön) (note: The Ministry of Taxation is in charge of land administration (chönjōng) and controls taxation. Even though it also takes charge of land surveys, nevertheless when it comes to the rectification of measurements (surveying) and the making of ditches and dikes (around fields), then the Ministry of Works should in fact take charge of this.)(end note)

Chou li precedent

Only after (the Ministry of Works takes responsibility for land surveys) will we be able to thoroughly carry out the (original) intention (of the sages) for determining land boundaries and making the people secure in their residences in order to insure the livelihood and care (of the people). (note: At the present time the duties of the Ministry of Taxation are too numerous and troublesome; they don't even have time to open their eyes. But the Ministry of Works is too idle and for this reason has become superfluous and held in low regard. If things are done like this (i.e., if the Ministry of Works is given responsibility for conducting land surveys), then the duties of the Ministry of Taxation will also be cleared up and they will be able to keep watch over their affairs, and the Ministry of Works will also be able to take responsibility for important duties one of the and it will become x bona fide six ministries. And also the establishment of proper land boundaries will also have an agency to take exclusive responsibility for it and the job could be well done.)(end note)

solve the land survey problem by turning it over to the idle Min. of Works

298, 15:5b) -. Chongjǒngbu (宗正府). (note: This agency will be in charge of the registers and records of the royal family and all rules and regulations pertaining to their guidance and admonishment. The princesses of the kings will also be attached to it.)(end note)

-chǒngjǒng(宗正) 1 man (rank 2A), pujongjǒng(副宗正) 1 man (rank 2B), tongbujongjǒng(同副宗正) 1 man (rank 3A)(note: the above posts will be held by members of the royal clan (chongch'in 宗親) who are virtuous.)(end note). Sajǒng(司正) 1 man (rank 5A); chǒnbu(典簿) 1 man (rank 5A)B (note: The above posts will be held by members of the royal family (clan) who are righteous in their behavior. As for members of the royal clan who hold official posts in the Chongjǒngbu, they also will be required to be at least 40 years of age to be selected for these posts.)(endnote)

-(clerks), sǒri 9 men; choye 48 men, sosa 11 men.

-As for the rank (ch'aek) for these royal relatives, naturally there will be standard statutes (covering this). (note: for details see below)(end note)

(note: At the present time even though the royal relatives (chongch'in) should have do not hold official posts, yet they have various tasks such as attending courts (chohee 朝會), participating in rituals (kaye 賀禮) and serving tours of duty (ippǒm 番) (as guards). They ~~are~~ should be divided into 10 shifts to serve as guards within the palace, and on the first day of the month they are summoned to court. Every month they ~~will~~ be summoned to convene at the Chongjǒngbu. If they are absent from their at court shifts/without reason, then those people who are absent one time will have their salaries suspended for three months (subnote: If they miss two meetings, then the same penalty)(end subnote) If (they) are absent twice, then dismiss them from their posts (subnote: the same penalty if they miss four meetings (at the Chongjǒngbu)(end note)

-Sǒnggyun'gwan(成均館) (or you might change the name to T'aehak 大學: (note: It will be in charge of clarifying the way proper learning and teaching the scholars and supervising the recommendation of outstanding and able

wisest 典簿 1 man (5A) 15:6a)

Royal rank

guard duty

Members' salary cuts for business

Nat'l Academy

298, 15:6a)

man (for office.)(end note)

5 off
4 Pakse
4 clerks

-taesasong (大司成) 1 man (rank 2A); sasong, 1 man (rank 3A),
saöp (司常) 1 man (rank 3B); chikkang (直講) 2 men (rank 5A);
paksa, 4 men (rank 6A); hangnok (學錄) 4 men (rank 7A)

-(clerks): söri 9 men; choye 96 men (note: 57 men will be attendants on the officials and they will serve in attendance at the school and carry out duties. 39 men will provide for the food and needs of the Yusaeng (Confucian students)(end note)

-(clerks): sosa 63 men (note: 21 of them will be attendants for the officials, and 42 of them will live on duty at the school)(end note)

15:6b)

-The quota for Yusaeng (Confucian scholars, students) (note: The details on this are in the section on schools. The quotas for the students at the chunghak (middle schools) and the Four Schools will also be like this.)(end note)

Remonstrance

-Hongmun'gwan (弘文館) (Office of Special Counselors). (note: This will be in charge of remonstrance (nonsa 論思: speaking their minds) and assisting the virtue and righteousness (of the king)(end note)

1 (2A)
1 (2B)
1 (3A)
1 (3B)
2 (4A)
5
+59 1/2
64 1/2

-taejehak (大提學) 1 man (rank 2A; may be held as a concurrency by other officials); chehak 1 man (2B); pujehak, 1 man (3A); chönhak (典學) 1 man (3B); sigang (侍講), 2 men (4A)

-(clerks): söri 6 men, choye 42 men, sosa 11 men.

Criticism + Surveillance

-Sahönbu (司憲府) (Office of the Inspector General). (note: It will be in charge of discussing current matters of government, of criticizing shortcomings and errors, of impeaching and investigating the officials, of rectifying mores, of exposing grievances, and of preventing and stopping excesses and falsifications.)(end note)

-taesahön, 1 man (2B); sahön, 1 man (3A), chib'üi (執義), 1 man (3B), changnyöng (掌令), 1 man (4A); chip'yöng (持平) 2 men (5A)
(clerks): söri, 12 men, choye 45 men, sosa 9 men.

298, 15:6b)

-Sŭngjŏngwŏn(承政院)(Royal Secretariat)x (note: to take charge of the issuing and receipt of the king's orders)(end note)

-tosŭngji, chwastŭngji, usŭngji, chwabusŭngji, ubusŭngji, tongbusŭngji,

299, 15:7a)

1 man each (all of the rank 3A); chusŏ(注書) 2 men (rank 6B), pubojŭk (符寶郎) 2 men (rank 7A)

-(clerks) sŏri 18 men, choye 66 men, sosa 15 men

-(indented note: The six royal secretaries (sŭngji) are to be

divided into two shifts with three men each on duty in the Royal Secretariat and they would concurrently (do the work of clerks) together with? the clerks (kyŏmsaek 兼色), and whenever there is any business, then they will all proceed (to court). If it is done this way it would be appropriate, and it would also be good if they were appointed for a long term.

Some might say that the Royal Secretaries cannot be lacking clerks and alone (among all officials?) be overburdened (with work?). How about providing two ~~clerks~~ men for every saek (clerk's position?) and divide them up into shifts where they would alternate between duty and rest?

To this I would reply: At the present time the officials all enjoy themselves at leisure (iryŏ 逸豫 and ~~do~~ do not attend to their work. That is the reason I have (provided for this) this way. In Han dynasty times the officials all were on official duty night and day and only had one day off every five days. One can see from this how under ancient law officials attended to their duties. If we require all official to be diligent in their work and not dare to be lazy and idle, ~~then~~ and have the royal secretaries divided into two shifts on duty in the ~~agency~~, and have all of them on duty go (to court) when the situation required it, then how could you say that this would be too burdensome? Moreover, even though you say that the royal secretaries each have a number of subdivided clerk duties (punsæk 分色), nevertheless they are not like the sub-duties (punjik 分職) that the six ministries have. Their responsibilities are confined to the transmission of orders (documents), and

Han, 166
色: the name for the clerks (吏員) of the 六部 which were to be found in the 承政院, governor's and mayors' yamen.

Present Royal Secretaries have too much leisure time

逸豫

兼色

分色

分職

the transmission of orders (documents), and

299, 15:7a) that is all. This is the reason why at the present time in China with regard to the T'ung-cheng-~~chung~~ssu (通政司), (my system?) is just like their various bureaus (ssu) and agencies (yüan), but they have no regulations providing for the yukpang (六房: six divisions of clerks). (Han, III, 167. The Royal Secretariat had the yukpang, just like those of the local magistrates' yamen; that is, the ibang, hobang, yebang, pyöngban, hyöngbang, and kongbang (sections for personnel, taxation, rites, military affairs, punishments, and public works), and the royal secretaries attached to them were called the yukbang süngji.) (end of Han's note) In ancient times, the man called "Lung" a man called "Lung" the man called ~~lung~~ "the dragon" (lung 龍) was appointed secretary (nab'on 納言), and that was sufficient. Even though you might have such attached officials, yet it is not necessary to have more than a few men. Essentially one should not establish a large number of men (officials.) (end note)

六房
superfluities

-Ch'unch'ugwan (春秋官) (note: to be in charge of recording the government business of the time) (end note). T'aesa (太史), 1 man (rank 3A); pusa (副史) 1 man (rank 4A), kömsa (僉史) 2 men (rank 6A) 15:7b) -(clerks): söri 9 men, choye 21 men, sosa 6 men.

Historians' Office

Spring + Autumn Office

-(indented note: Some might say that with regard to the Ch'unch'ugwan at the present time, from the post of yöngsa (領事) on down to the tongjisa (同知事) there are quite a few officials and all of these posts are held as concurrencies by the prime minister and high officials. (purpose) (p'an'ansö)

The intent of this is to make the duties of historical (record-keeping) history important. This is the system of former ages for preserve state/records. Wouldn't it be fitting to do it this way?

x To this I would reply: Taking care of all affairs depends only on obtaining the (right) men and giving them exclusive responsibility, and that is all. With regard to the creation of special positions like the kamnyöng (監領) and chejo (提調) and the like, all of these (posts) represent the bad laws of a later age. Not only are they of no

✓

299, 15:7b) benefit, but they are (also) harmful. Moreover, the historian official of national history through the generations (ages) have been in charge of revising (correcting, maintaining) (the records), and that is all.

(it was the historians alone that had charge of history) It was not until the T'ang dynasty that they first had the prime minister take charge of supervising and controlling national history. (On this score), Fan Shun-fu

(范淳夫) once said: In ancient times officials maintained their jobs and with regard to historical writings, whether good or bad, the rulers or prime ministers did not interfere (participate) with it. This is the reason why deceitful (corrupt) officials and bandits were afraid.

In later ages the ruler were able to get a look at the histories and the prime ministers gain control over them. If you want to have truthful writing, wouldn't it indeed be difficult (to do so with a system like this)?

If the ruler appoints an official to take charge of (history) as his job and the prime minister does not take part in (interfere with) historical matters, then (the records) of good and bad (deeds) could possibly be trusted." (end of Pan's statement) From this one can see what is right and wrong (about my proposals).

Some might also say: According to the present system, the tanghagwan (officials of rank 6 and below) of the state council and six ministries and the officials of the taegak (臺閣: censorate) and various wön (Yüan) each have one or two men (officials) all of whom are able to hold as a concurrency the official post in charge of keeping records (for their office). In general, the desire is to have comprehensive knowledge of all affairs. If you put the historian officials in exclusive charge (of record keeping) and abolish the (present) concurrencies, then won't there be fear that some matters will not be known?

To this I would reply: Since ancient times a great ~~evil~~ evil in historical affairs has been having too many people keeping records.

In the past, Liu Chih-chi (劉知幾) discussed the problems in the History Bureau (shih-ssu 史司) of the T'ang saying: The state

Fang introduced description of various officials involved in his work

Han, II, 169. name of Fan is 范, a follower of 司馬遷, the compiler of 史記, a Sung dyn. record

Han, II, 169. of the T'ang, was a compiler of 史記 for 30 years.

299, 15:7b) of olden times all came out of one house (official). It was only in the ~~Later~~ Han that the Tung-kuan (東觀) (a record storehouse, Han, III, 168) gathered together ~~all the statements and writings~~ many scholars who compiled (the histories, records).

~~of the Confucianism (archaic)~~. There was no one in charge and no regulations established (for it). At the present time the History Bureau (Shih-ssu)

brings together many scholars who naturally (themselves) become (荀爽) : Han, II, 168 (荀悅袁宏), who when they have to write down a matter

and record a statement look at their pens and at one another, ~~scribble~~ suck on their brushes, and are indecisive. It could be expected that their ~~heads~~ tubaek would turn white before they would write anything down.

(~~passu~~ kagi kanch'ong muil 頭白可期, 汗青無日). Furthermore, in

Han times, the chün and kuo (commanderies and kingdoms) ~~record~~ books first had to be submitted to the Grand Historian (T'ai-shih 大史) before being forward to the prime minister (ch'eng-hsiang 丞相).

In the Later Han dynasty the memorials written by the high officials 15:8a) were first collected at the kung-fu (公府) and then forwarded

to the lien-tai (蘭臺) (historian's office), and for that reason ~~there was much~~ ^{lack of} what the historians recorded was great? (大). officials (recorders?)

At the present time the ~~history bureau~~ ^{do not} record the chi-chü (注惠君: daily comings and goings of the emperor) and the officials are not

familiar with (the emperor's?) activities (haengiang 行狀). Also the

Bureau of History is located deep within the forbidden ~~walls~~ gates where their faces are closed off and they are prevented from asking questions.

At present we have as many historians (writers) as a forest, and ~~there~~ so much ~~are~~ they meet out ~~are~~ praise and blame that they cannot keep their mouths shut and everybody at court or in the countryside (outside the government) all know about it.

(The historian?) Sun Sheng (孫盛) earned the jealousy of powerful houses, and Wang Shao (王邵) became the enemy of the nobles (kuei-jen, kwiin. feelings)

And as far as the common (ordinary) people were concerned, they could not

299, 15:8a) help but be fearful. This number (of historians?) (or, these few matters) were all greatly in error (mistaken). ~~while~~ what Liu Chih-chi had to say was accurate (right on ~~at~~ target).

end of fan's quote
you again →

If at the present time we act in accordance with old laws, then the record books of the chou and chün (pref. and districts) should customarily be forwarded up to the History Bureau (shu-chü *史局*), and the written records and letters (chijang, munja *疏狀文字*) of the high officials should also be sent up to the Grand Historian (T'ai-shih *太史*).

And (if this is done), then even though the historians (official historians) were to have exclusive control (charge, of history writing), what fear would there be ~~x~~ that (the record of things) heard and seen would not be complete enough? Furthermore, in ancient times if there was an official histori~~an~~ whose records of things seen ^{and} heard was not detailed enough, he was reported directly to his agency~~s~~ and summoned for questioning. *

歐陽脩

I also note that Ou-yang Hsiu (*歐陽脩*) of the Sung dynasty spoke about the ~~x~~ evils in history (writing, historiography), saying: "Historians are the keeper of the law in a state (kuo-chia chih tien-fa ye *國家典法也*).

moral + didactic of history purpose

By means of (recording) the good and the bad, the merits and mistakes of rulers and ministers and by recording among affairs things that have been established or abolished (ruined or created), they are able thus to encourage and admonish later generations. For all of this they have to write straightforwardly and not hide anything. That is the reason why in former ages anybody who gained control of the state always regarded history (historians) with importance. With regard to the dynastic history, the prime minister (tsai-hsiang) was in charge of it, and the scholars (hsüeh-shih, haksa) did the compilation. Also the ta-ch'en (high officials) of the Liang-fu (*兩府*) compiled the shih-cheng-chi (*時政紀*: record of events), and they selected scholars from the san-kuan (*三館*) who were due to be promoted and ordered them to ~~keep~~ keep the Record of Daily Comings and Goings (Chi-chü-chu *起居注*). Since they did things this way, they could not help but take (history) seriously. Nevertheless,

299, 15:8a) what they wrote was crude and sloppy, and when it came to matters that were important, they were also left out and not written. This problem was the fault of the compilers who only relied on the reports provided them by the government bureaus (agencies) and failed to write down that they (themselves) had seen and heard. ~~xx~~ With regard to the shih-cheng-chi (Daily Record of Events), at the present time, even though it is compiled by the officials of the Liang-fu, the words and actions of sage rulers and the memorials and recommendations of the ministers, which are things involved with both correct and mistaken (decisions, actions), none of these are recorded. The only things they write down ~~xxxxxx~~ (record) are the hsii-mu (時日 :orders appointing men fo office) or resignations (ssu-chien 辭見). And when it comes to the chi-chü-chu (Daily Record of the comings and Goings of the Emperor), it also is done 15:8b) this way. As for the compilers (of historical sources, records), they only rely on the order of selection (of officials--for their appointments?, rather than being chosen on the basis of talent?), and they only add the day and the month and call it the illyök (daily calendar), and that is all. (all they do is compile chronologies of appointments?). This is why the official historians (shih-kuan) are not able to record the affairs of the court even though they may want to do so. How much (more difficult is it for them to do so) when a lot of time has passed by (since the events occurred?). What I beg is that an imperial command be issued to the officials who compile the shih-cheng-chi and the chi-chü-chu to record all the edicts issued by the ruler and all the memorials and replies made by the officials. The officials in charge of compilation (recording) cannot just do as has been done before and just compile and put in order the reports given to them by the various government bureaus. Also, with regard to the lists of appointments and resignations, they must also investigate the facts and find out ~~the xxxxxx~~ what merit was achieved by such-and-such an official who was appointed to office, as in the case of Ti-ch'ing (狄青)

299, 15:8b) (Han, III, 169. A man of the Sung dynasty, skilled and knowledgable in military affairs, who pacified the ~~fx~~ barbarian rebel Neng Chih-kao) who defeated Neng-chih-kao (僧智高), and Wen Yen-po (文彦博): Han, III, 170, man of Sung, apointed general for 50 years and was known to the four barbarians for his military reputation?) who defeated (destroyed) Wang Tse (王則). (And they should record) who was dismissed from office and for what crimes, as in the case of Sun ? (孫承澤) was

punished for his wrongdoing. If there is written evidence and documentation for an affair that is clear, every one of them should be written down so that they can be made the standards for reward and punishment for a sage court (dynasty). By this means it will be possible to encourage good and chastise bad and display this to future generations. Also in cases where the great officials use favoritism or where the court errs in rewards and punishments, this also may be written down to serve as a warning. This is definitely the basic purpose behind the state's establishment of historians (official historians). Alas! Those who serve as official historians cannot help but understand this intent, but we can also see that the historians of later ages were not given exclusive charge (over record keeping.)(end note)

--Chunghak (中學): (note: to be in charge of education and instruction ~~and promoting scholars to the~~ of the scholars promoted to it from the Four Schools)(end note).

-sagyo (司教) 1 man (rank 3A); sado (司導) 1 man (3B)

-(clerks) sōri, 6 men, choye 36 men (note: 21 of them will be attendants on the officials and 15 will work at the school and be given duties to do, such as supplying the students (haksa) with food)(end note); sosa, 18 men (note: 3 will be attendants on officials, and 15 will serve on duty in the dorms)(end note)

299, 15:8b).

--. Chungwi (中衛) (note: to be in charge of training and inspecting the army and guarding the palace. The soldiers (kunsu 軍士) on tours of duty (pönsang 番上) will each ~~have subordinates~~ ^{be divided up and attached} (sääves: punye 分派). (end n)

300, 15:9a)

-changgun, 1 man (3A); pujang, 2 men, (3B); sajang (司將) 5 men (6B); changsa (長史) 2 men (7B)

-(clerks) söri 6 men; choye 48 men; sosa 15 men.

--. Chönwi (前衛) (note: to be in charge of the same things as the chungwi. The same for the left, right, and rear guards)(end note)

-changgun, 1 man (3A); pujang, 2 men (3B); sajang, 5 men (6B), changsa 2 men (7B)

_(clerks) söri 6 men, choye 48 men, sosa 15 men

--. Chwawi, Uwi, and Huwi--all the same number of officials...

15:9b) Each of the above five guards (Owi) will each establish a

headquarters (kunyöng 軍營) (note: to be outside the four walls

of the palace)(end note), and each of them will also have a duty station

(chikso 直所) inside the palace. (note: From among the taejanggun and

changgun of each of the guards one man and from the unit commanders (pujang 部將)

one man will command the troops of the unit (pu 部) and enter the

palace to serve on duty (ipchik kwöllae 直闕內). One pujang (部將:

unit officer) and 1 changsa (長史) will rotate on duty at the outer

headquarters. When they are on duty, the taejang and lower officers will

gather together all people who are not serving on duty inside the palace

and give them duties to perform (kaejwa 科坐). Those soldiers who are

not on duty or not on rest will all be gathered in the headquarters

and ~~test~~ given training and tests (in their skills).(end note)

I note that the official (organization) of the guards (kunwi) has not

been the same in successive generations (periods). In the late Chou and Han dynasties they had the Front, Rear, Left and Right chiang-chün (將軍).

Since the Chin and Sung dynasties they had the (領軍) (護軍) (左衛) (右衛) (驍騎) (游擊) (將軍) (六軍)

(右衛) (驍騎) (游擊) (將軍) (領軍) (護軍) (左衛) (六軍) (liu-chün) (chün chün)

五
衛
軍

300, 15:9) The Sui dynasty established the 12 Guards (wei), and the T'ang created the 16 guards (wei). (The military system) became as troublesome and complicated as this. { The Koryŏ dynasty established the yugwi (six guards), which was all right, but in this dynasty we established the Owi (five guards) and combined them with the Oyŏng (Five Headquarters, Garrisons). We ought to continue the present system. (note: The Five Guards (Owi) are definitely all right, but for a small country it is not necessary to have ~~fix~~ five of them. It would be all right just to have two or three guards. Even though the Koryŏ dynasty established the Six Guards, nevertheless the ~~kūmo kammun~~ ^{kūmo kammun ch'ŏn'uwī} (金吾監門, 城門) were included among (the six guards).

15:10a

At the present time, even though we have the Owi (five guards), the 12 guard commanders (wijang) are generally called the Five Guards Commanders (Owijang), and we have never fixed (the number) of commanders (chang). Every time they enter the palace to serve on duty, their number is determined in accordance with their ^{noting} chŏm (守門: the no. who arrive for duty?), and every few days they are changed. The so-called wijang (guard commanders) are no more than "passing guests" (visitors), and none of the Five Guards (Owi) have (permanent) commanders (chang). If we set ~~commanders~~ their posts (permanently) for them, then we ought to look into their ^{problem} actual responsibilities and reform the evils (that exist). It should also be done like this for the kūmo kammun, and sŏngmun (金吾監門, 城門)

The soldiers on duty are divided up and attached to the Five Guards, and originally each of them had a fixed assignment (to a specific guard unit), and when they first arrived on duty, the Ministry of War and the Officers of the various guards would sit together and grade them (evaluate them) and assign them in accordance with the unit to which they were attached. This was also done for the soldiers of the Kūmo kammun and sŏngmun; each of them originally had a (unit) to which he was attached, but this was abolished, and at the present time they are shifted around and transferred, which is an evil.) (end note)

300, 15:10a)

--. the Kūmowi (金吾衛) (note: to be in charge of patrolling the capital)(end note). Changgun, 1 man (3A); pujang, 2 men (3B); nangjang (郎將) 6 men (6B); sanwön (散員) 18 men (9B)

15:10b)

-(clerks) sōri 6 men,; choye ~~78~~ 78 men; sosa, 40 men.

(note: The Kūmo is ~~the~~ (equivalent to) the present day sunjang (巡將).

Once it becomes a fixed (permanent) office (position), then the three changgun and pujang would rotate on duty for three days each. On the day when they change duty all of them will go to the palace and bow give back down and ~~receive~~ their warrants and receive their warrants. Every day in the morning, the sunjang go to the palace an report that there were no incidents during their rounds (of the capital), and then they continue their daily duties. All the officials will be assembled at times when the Guard is assembled for the conduct of public business (kaejwa 開坐). (end note)

--. Naegūmwi (內禁衛) (note: to take charge of commanding the soldiers of the Naegūmwi and to guard the palace)(end note)

-changgun, 1 man (3A), pujang, 2 men (3B)

-(clerks) sōri, 3 men, choye 24 men, sosa 12 men (of which every tour will have 5 men on duty)

-~~x~~ (troops): Naegūmwi (士), 200 men.

--Ūisunwi (義順衛) (note: to take charge of commanding the troops of both the Ch'ungūwi (忠義衛) and Ch'ungsunwi (忠順衛), and to guard the palace)(end note)

-changgun, 1 man (3A); pujang, 2 men (3B)

-(clerks), sōri, 3 men; choye 24 men; sosa 12 men (note: of which 5 will always be on duty)(end note)

-(troops) ~~sa~~ Ch'ungūwi/and Ch'ungsunwisa (see the pyōngje: military affairs section of this book)

301, 15:11a)

Capital Patrol

Palace Guard Inner Fort, Guard

R. + Obes. Guards

301, 15:11a)

--. Changyewön (掌隸院) (note: to take charge of the slave registers
 (noye pujök 牧隸簿籍 and adjudication of lawsuits (kyölsong 決訟) (end note)
 -p'an'gyölsa (判決事), 1 man (3A); saüi (司議), 1 man (5A);
 sap'yöng (司評) 2 men (6A)
 -(clerks) söri 12 men; choye 39 men; sosa 6 men.

Slave Bureau!

(note: The administration of slaves is basically attached to the Ministry of Punishments, therefore in the organization of the Ministry of Punishments there is a Changyesa (掌隸司 :Slave Bureau) which takes responsibility for this. Because the number of slaves (nobi) has gradually increased, it has been impossible to deal with the problems arising from the lawsuits (resulting from this) (sasong pusing ki pen ,

increase in the number of slaves!!!!

Changyewön begun in Sejo's reign!

During King Sejo's reign, they first divided up the responsibilities of the Ministry of Punishments and established a separate Changyewön. This was an agency which did not exist throughout the ages the dynasty in China nor in/previous reigns in Korea. I am preserving it in the expectation that the slave laws will be reformed and the problem of lawsuits will become simpler (that is when there will be less lawsuits), and only then should it be abolished. And (at that time) the old system can be restored.) (end note) (seems to be saying that slave administration can be put back into the Ministry of Punishments, rather than that slaves will all be manumitted?)

hopes for the elimination of slavery

--. Seja sigangwön (世子侍講院) (Crown Prince Tutorial) (note: to take charge of lecturing (teaching) on the classics and regulating and criticizing on righteousness and morality.) (end note)
 -podök (輔德), 1 man (3B), p'ilsön (弼善) 1 man (4B); chinsön (進善) 2 men (5B); sölsö (說書), 2 men (6B)
 -(clerks) söri, 3 men; choye 27 men; sosa 9 men.

15:11b)

--. Chonghak (宗學) (note: to take charge of teaching members of the royal house (chongsil 宗室) (end note)

School Peers

--. Sungmunwön (承文院) (note: to take charge of documents (munso, communication with China and Japan (sadae and kyorin) and training in Chinese and clerks writing.) end note

Dpl. Doc.

301, 15:11b) -p'an'gyo(判校) 1 man (3B); ch'amgyo(參校) 1 man (kyohun(教訓):4B); kyori(校理), 1 man (kyohun, 6A); paksa, 2 men, (7A); chöngja(正字), 2 men (8A); pujöngja, 2 men (9A). (headnote: change the p'angyo to chöng(正), and change the ch'amgyo to pujöng(副正)(e.n.

-(slerks): söri 6 men ;choye 39 men; sosa 13 men.

-sajagwan(寫字官:copyists?) (note: Select 5 of the best men from the Kyosögwän(校書官) and theg xxxw Sajagwan(寫字官) and attach ~~xxxx~~ them to this (bureau). Add 5 tu ~~xxxx~~ th their regular monthly salaries. This will also be the case to those who are promoted and receive (it?). Even though they come to this bureau, when examinations are given 4 times a year, then they will participate in them at their home office, the kyosögwän.)(end note)

15:12a)

-. Civil officials of rank 5 and below will every winter gather at this agency to study Chinese (2 books) or clerks' writing (imun(文)). (note: in all cases their jobs will be fixed. A limit of 20 men will be set to study clerks' writing; there will be no limit on those studying Chinese)(end note) Those who receive 5 points? (obun(五分) or more will be rewarded by a raise of one grade, while those who fail (the course) will be demoted one grade. Those who fail to participate for no reason at all will be dismissed from office. (note: the tangsang officials from the State Council and Ministry of Rites and one man from the censorate (taegan) will, together with the kyori(校理) and higher officials from this bureau meet together to be tested on the lectures (teaching, instruction.)(end note)

- Pongsangsi(奉常寺) (note: to be in charge of rituals, determining posthumous names, and also to take charge of ~~land registration~~ chökchön (籍田:the royal plot.)(end note)

-chöng(正), 1 man (3B); pujöng, 1 man (4B), chubu(主簿) 2 men (6B); chikchang(直長), 3 men (7B); pongsa(奉事) 3 men (8B)

-(clerks): söri 12 men; choye 90 men; sosa 15 men.

(note: Officials in this agency from the Pongsa up will customarily hold as a concurrency the post of ritual official (chönsagwan(典祀官))

301, 15:12a) And officials from the chubu on up will customarily hold as a concurrency (the post of) ~~xxxxxxx~~ ch'ukkwan (祝官). The chǒng (正) will be the taech'uk (大祝). Some might say that it would be right to make the chǒng the hǒn'gwan (獻官), but if there is an important ritual, then you can make a special designation of a tangsangwan (to do it) as in the case where the prime minister takes responsibility of being the hǒn'gwan. Later on this can be investigated in detail and determined.) (end note)

Music

--. Chang'agwǒn (掌樂院) (note: to be in charge of the teaching and inspection of music) (end note)

15:12b) -chǒng, 1 man (3B); pujǒng 1 man (4B); chubu 1 man (6B); chikchang 2 men (7B) (note: all officials from the chǒng on down will be appointed to office for their skilled knowledge of the sounds and tones (harmony). And if, outside of the officials in this agency, there should be someone knowledgable in harmony (music) they he could be given a concurrency in some other office, and be made a pujǒng, or perhaps a chubu or chikchang. ~~Ex~~ The rank of each of this will be in accordance with their original rank; there should not be more than 2 of them) (end note)

-(clerks): sǒri 3 men; choye 27 men; sosa 8 men.

-akmong (樂工: musicians), 100 men.

-(note: According to the present law, ^{良人} commoners (yang'in) are used to fill these positions, ~~which these~~ ^也 and they are called ^{良人} aksaeng (樂生). ~~xxx~~ Those recruited from official slaves (kongch'ǒn) are called ^{良人} akmong (樂工). The Aak (雅樂) are attached to the chwabang (左坊: Left Ward?). There are 2 aksa (樂師: music teachers) and 397 aksaeng.

The sog'ak (俗樂: popular music?) group) is attached to the Ubang (Right Ward?), and it has 2 aksa (teachers) and 570 akmong. The two groups put together total 970 or more men. If we are to rectify music and correct and rectify the actual numbers, then we should not have as many people as this. We should establish an exact number of musicians and combine the two groups into one. Men in the capital will be tested for their skill and recruited to this agency. Their monthly salary will be

Leads music!
Skill

301, 15:12b) 1 kok 2 tu, and they will receive 1 kyong of land, and four times a year they will be tested. The best ones will be chosen and given a raise in salary by grades. Since there is 1 6A official and 1 6B official, the above ~~xxx~~ akxa (music teachers). As for the 2 rank 8A and 3 rank 8B, and 4 rank 9A, and 8 rank 9B (officials), ~~increase their~~ ~~salaries by 3 kok~~ increase the salaries of 10 men by 3 kok, of 15 men by 2 kok, and 20 men by 1 kok. The above (raises) are what the akkong will receive. As for ~~those~~ those men who fail the tests, dismiss them from their posts. Those people who are of outstanding talent and of long and diligent service will be reported to the throne and given the post of akxa. There should not be more than 3 akxa. When they are appointed akxa, then ~~rank~~ raise their rank. After every 3 year term of office is completed, then raise their rank until they attain rank 6A, and then stop. Their rank will be the same as that for regular officials. For more details on this, see the section on the akhak (music shool).

I note that in ancient times music officials from the akxa on down were all blind (瞽矇). The purpose behind this was extremely profound and good. Since there is no difference between past and present, then we ought also at the present time to have the king and chief ministers decide on this and restore (the ancient system), and that is all. Some might say: This 302, 15:13a is truly extremely good, but it is only that at the present time when we greet the imperial (envoy from China), he is escorted from the suburbs to the palace by a line of musicians who guide him in, and this is not something that blind men can do. How about that? To this I reply: In my opinion musicians are supposed to perform inside official buildings and at ~~court~~ the ancestral shrine and not walking in file in the fields or streets. The practice of having musicians ~~in~~ marching along the road ~~begun~~ originated in Hu (Manchurian 胡, barbarian) customs. The best thing to do when greeting the Imperial Envoy and escorting him to the palace is to suspend a balcony? (懸軒) and ~~conduct~~ conduct the rite in the

Require all musicians to be blind!! (Fundamental)

!!

懸軒

302, 15:13a) in the palace courtyard.)(end note)

--. T'ongnyewön (通禮院) (note: to be in charge of rites and ceremonies)(end note); t'ongnye (通禮) 1 man (3B); sangnye (相禮) 1 man (4B); pongnye (奉禮) 1 man (5xB); inüi (引儀) four men (7A); ?ch'an (鳴贊) 4 meh (9A)

Q-(clerks), söri 6 men; choye 39 men, sosa 16 men

-(note: I note that in the bureaucratic organization of the Chinese court, the Hung-lu-^{shih} ~~ssu~~ (鴻臚寺) has charge of rites and ceremonies, and it is equivalent to the T'ongnyewön in our country, but (the Chinese office) also takes charge of (foreign) guests, and thus combines the functions of our Yebinsi (禮賓寺). For that reason the Chinese Hung-lu-ssu has two shu-ch'eng (署丞), the ssu-i and the ssu-pin (司儀司贊)(end note)

--. Yebinsi (禮賓寺): (note: in charge of guests (pingaek), banquet, providing (gifts of food?) to ~~xxxxxx~~ nobility and high officials)(end note)

-chöng (正), 1 man (3B); pujöng, 1 man (4B); chubu, 2 men (6B); chikchang 1 man (7B); pongsa, 1 man (8B); ch'ambong, 1 man (9B).

(note: If there is an important guests and there are not enough functionaries to handle it, then from court officials of rank 4 and below you can separately commission ~~xxxxxx~~ a chegö (提舉) or pyölche (別提). And when the business is finished, discontinue the appointments. An official of rank 6 or higher will be the chegö, and rank 7 and below will be the pyölche.)(end note).

15:13b) -(clerks), ~~xxx~~ söri, 12 men, choye, 81 men; sosa 10 men

-(note: With regard to the (執事) and other artisans, set up a special roster, and only when there is some business to be done recruit them for the work. Calculate the days worked and pay them salaries.

When there is an important guest and the number of servants (sahwan 使喚) is insufficient, then take what you need from the bureaus (kaksa)'s idle slaves to perform the work of servants. When the business is finished, then send them back.)(end note)

Salaries!
SLAVES!
L

302, 15:13b) --. Kyosŏgwan (校書館) (note: in charge of printing and distribution of kyŏngjŏk (經籍: records?), incense conatulations and printing and carving (engraving). (end note)

-p'an'gyo (判校) (headnote: or change this to a chŏng (正)) 1 man (3B); kyori, 1 man (6A). (note: one of this as a

them will hold a concurrency. ~~from~~) (end note); paksa 12 men (7A); chŏngja (正字) 2 men (8A); pujŏngja, 2 man (9A).

-(clerks): sŏri 6 men; choye 48 men; sosa 18 men.

-sajagwan (寫字官) (note: that is, a sŏ haksaeng 書學生: student in the school of calligraphy). Test and select men

of talent who are good at writing and assign them to this post, and pay them a monthly salary of 2 kok and allot them 1 kyŏng of land. Test them four times a year and select the best ones and ~~promote them~~ raise their salaries by degrees. ~~Raise the salaries by 2 kok of~~ 1 7B official, 1 8B, and 2 9B officials ~~raise the salaries of 4 men by 2 kok and of 6 men by 1 kok.~~ The details of this system are included in the section on the sŏhak (school of calligraphy). Also from the quota (of these officials) 15:14a) select 5 men and send them to the Sŭngmunwŏn.) (end note)

-ch'angjun (唱准), 8 men. (note: Select them from among those who are talented and able and give them a monthly salary of 2 kok and 1 kyŏng of land. Every month examine them for their skills and diligence, or lack of it, and those who are skillful and diligent should have their salaries raised by degrees. Rank 9B is one (man?). Raise the salaries of 1 man by 2 kok and two men by one kok. The chief officials will examine them and report it to the ministry to which this agency is relevant? (personnel) attached, and that ministry will transfer the report to the ~~said agency~~ (ministry?) which will provide for a raise in salary for the artisans. Everything will be done like this. As for those who are not skilled and diligent, indict them for punishment, ~~and drop them down to the level of artisans~~ The same system shall apply to all artisans discussed below.)

-With regard to the ch'angjun and the ch'aekchang (冊正), ~~there~~ all of them will be divided into two shifts of duty.

302, 15:14a)

(note cont.) Some might say: At the present time the government bureaus are lax and do not attend to their business and ~~x~~ just hand over responsibility for affairs to lower ranks (officials). This is the worst of evils. If the correction of documentary writing (kyosō 校書) is not done skillfully (well), then the chief official ought to be held responsible, but would it not be preferable to hold the ch'angjun (唱進: copyists?) responsible? To this I would reply: It is because I want to reform the system that I did it this way. In general the court ought to hold the chief official responsible. If you want to hold the chief ~~xxx~~ official responsible, then you should make him take charge of rewards and punishments, and only then will he be able to meet his responsibilities of office.) (end note)

--. Saongwōn (司饗院) (note: to take charge of supplying food for the king and the palace and other matters) (end note)

-chōng, 1 man (3B); pujōng, 1 man (4B); chubu 2 men (6B); chikchang 2 men (7B); pongsa 2 men (8B); ch'ambong, 2 men (9B)

-(clerks): sōri 12 men; choye 75 men; sosa 15 men

-the ch'abi (差備). (note: to be explained as follows. I note that in the law code (taejōn) (it states that) officials from the p'angam (平監) on down are all (posts) to be performed by chōnbok (典簿). As for any people among the (commoner) population that want to be attached (to this office), they may also be allowed to be selected, and as is the custom, they will receive (a salary of) 2 kok 5 tu every month, but their performance and diligence will be reviewed every month and their salaries raised by degrees. Rank 9B, 2 (men?); 4 men will have their salaries raised by 2 kok and 8 will have their salaries raised by 1 kok. Those who are not diligent will be punished. (subnote: make the chief officials responsible for controlling them.) (end subnote) (end note)

(another note: With regard to the various goods that are provided to the king, abolish the regulations which provide at present for the various government bureaus to present items on a day-to-day basis. The

15:14b -

No royal tribute

302, 15:14b)

Saongwŏn will take exclusive responsibility for this, and in accordance with the system at the Chinese court, they will deliberate and calculate the goods to be provided to the throne and expended over a year's time (BUDGET), and the grain and cash that is to be determined (to be spent for) the king's ~~provisions~~ needs will be calculated at double or several multiples (of what is actually needed) and ~~paid~~ paid out (to merchants) for purchase as is done at the present time (for the purchase of goods) ~~for~~ from the tribute merchants (kongmul chuŏn 貢物主人) and the goods will be sent directly to this agency, ~~xxxxxx~~ With regard to such items as medicines and salt, then this agency will store up these goods for (future) use, and for each of these items there will be a man in charge, as in the case with the ~~the~~ pharmacists (üiin 醫人) and salt men (西商人), and the officials will supervise it. For more details on this, see later sections.) (end note)

Budget
purchase of items on the market
貢物主人

-the ~~xxx~~ ch'abi (差備) (note: divide them into two shifts of duty)

	p'an'gam 飯監	pyölsaong 別向監	湯色	床排色	飯工
Taejŏn (大殿)	6 (4 多人)	14 (8 多人)	14 (8..)	10 (8..)	8 (6..)
wangbijŏn (王妃殿)	4 (2...)	6 (2...)	8 (4..)	4 (2..)	4 (2..)
sejagung (世子宮)	4 (2...)	4 (2...)	8 (4..)	4 (2..)	4 (2..)

	泡匠	酒色	茶色	餅工	燈燭色	城上
大殿	2	4	2	2	2	24
王妃殿	2	2	2	2	2	8
世子宮	2	2	2	2	2	10

15:15b)

	水二	餅工
大殿	12 (8 多人)	6 etc
王妃殿	6 (2...)	4 etc.
世子宮	4 (2...)	4 etc.

4 多人
4 餅工
4 燈燭
4 城上
4 水
4 餅
4 燈
4 燭
4 城
4 上

303, 15:15b) --. Sangüiwön(尚衣院)(note: to be in charge of the royal clothes, ~~silks, and other textiles~~ and weaving and dyeing of clothes etc.)(end note)

-chöng, 1 man (3B); pujöng 1 man (4B); chubu 1 man (6B); chikchang 1 man (7B); pongsa, 1 man (8B); the kongjang(工匠)(note: add a few more men than exist at present. Take this under consideration and set the quotas. With regard to raising salaries, then rank 9B, 1, add 2 kok of salary for 3 men, and add 1 kok for one man)(end note)

--. Saboksi(司僕寺)(note: to be in charge of royal carriages and horses, stables and animal husbandry)(end note)

-chöng, 1 man (3B); pujöng, 1 man (4B); chubu, 1 man (6B); chikchang, 2 men (7B); pongsa, 1 man (8B)

-(clerks) söri 9 men; choye 156 men (note: 36 of them will be attendants for the officials and also serve on duty at the office and be given duties. 120 men will raise horses)(end note)(another note: With regard to husbanding and grazing grounds within the suburbs, the in accordance with the regulations for herdsmen, set up a special quota for these men)(end note); sosa, 9 men.

15:16a) -horse veterinarians (maüi 馬醫), 4 men. (note: From among those skilled in medicine, select and examine (candidates) and every month investigate whether they are doing a good job or not. On the first day of the four _{sub} beginning months of the year, also test them on the basic texts. (note: When they are examined, the tangssanggwan of the Ministry of War together with the officials of their bureau will sit together to give the exam)(end subnote). In raising their salaries, rank 9A, 2, rank 9B, 2. Those who are not able should be dismissed.)(end note); choma(調馬) ^{trainers}, 8 men (note: men who are good at raising horses, should be taken in for this and give them a salary of 3 kok per month)(end note)

--. Kun'gisi(軍器寺)(note: to be in charge of making weapons);

-chöng, 1 man (3B); pujöng, 1 man (4B); chubu, 1 man (6B); chikchang, 2 men (7B); pongsa, 2 men (8B); ch'ambong, 2 men (9B)

Army!

303, 15:16a) -(clerks), sōri, 9 men; choye, 57 15 men; sosa, 13 15 men

-the kongjang (artisans)(note: add a few more onto the present quota.

Deliberate on this and determine it. As for raising salaries, then 9B, 2, 6 14 men will have a raise of 2 kok, and 8 men a raise of 1 kok.(end note)

--. Sōn'gonggam(繕工監) (note: in charge of construction (t'omok).)(endnote)

-chōng, 1 man (3B); pujōng, 1 man (4B); chubu, 1 man (6B); chikchang 2 men (7B); pongsa, 2 men (8B); ch'ambong, 2 men (9B)

-(Clerks), s'ok, 9 men ;choye 8 48 men; sosa 13 men

-the kongjang (artisans), (note: add a few more on to the present quota; deliberate and decide. As for raising salaries, then 4 will have theirs raised by 2 kok, and 8 by 1 kok)(end note)

15:16b (note: ~~at the present time~~ the kamyōkkwan(監役官) which at the present time has been added on to the Sōn'gonggam will be abolished. All the special and separate types of jobs (pyōlchwa chi yu 別坐之類) of the various government bureaus ~~at all~~ ought not to exist.)(end note)

--. Sasoŋsi(司倉寺) (note: in charge of making currency (cash)(endnote)

-chōng, 1 man (3B); pujōng, 1 man (4B); chubu, 1 man (6B); chikchang, 1 man (7B); pongsa, 1 man (8B)

-(clerks) ~~33~~ sōri, 3 ~~33~~ men; choye, 36 men; sosa, 8 men

-kongjang (artisans)(note: you should calculate and determine a quota. As for examining the superior ones and raising their salaries, you ought to follow the Sōn'gonggam (regulations?)(end note)

If, as at the present time, you do not put cash into circulation (pu haeng chōn 不行錢), then this bureau will not be necessary to establish.

(note: If as in the present time (you use) the tribute cloth of the slaves that is stored, then it should be stored in the Ministry of Taxation.)(end note)

--. Kwansanggam(觀象監) (note: in charge of astronomy, geography, calendars, chōmsan (divination), meterology, clocks) etc)(end note) (note:

the one yōngsa(領事) will be held as a concurrency by the PM)(end note)

Currency Bureau

Cash !!

303, 15:16b)

-chöng, 1 man (3B); pujöng, 1 man (4B); saryök(司曆), 2 men (5B);

ch'önmunhak, chirihak kyosu, 1 man each; chubu, 1 man (all of the

304, 15:17a

above to be 6B); chikchang, 3 men (7B); ch'önmunhak chirihak myönggwahak(命課學)

hundo, each 1 man, (8B); pongsa, 4 m3n (8B); ch'ambong, 4 men (9B).(note:

all officials from the chöng on down will be selected and appointed from among those with skillx knowledge and of their profession, and if, outside of the officials in this agency, there should be anybody with skill and knowledge of astronomy or geography, then he will be given a special concurrency (in this office) as a kyosu or hundo. The same (regulation)

shall also apply to the T'üiwön(大醫院) and Sayögwön(司譯院). (headnote: change the title, chikchange to ^{sajin} ~~sagwa~~ (司晨), change pongsa to sahu(司候), change the ch'ambong to sau(司漏)(end headnote)

-(clerks) söri 6; choye 60; sosa 30 men.

-20 students (saengdo) in the Ch'önmunhak, 10 in the Chirihak, and 5

in the Myönggwahak. (note: Allow people in after a test of their talent and pay them a salary of 1 kok 2 tu/month and grant them a land allotment of 1 kyöng and have them study with the kyosu and hundo. Examine them four times a year and select the superior ones and raise their salaries by degrees. One degree, you can add 2 kok of salary; for 2 degrees, add 1 kok.

For details on this see the section on the ümyanghak. (yin and yang school)(end note)

-kag'u(刻漏) 30 men (note: monthly salary of 3 kok. Add 1 kok to 10 people who have served a long time.)(end note)

←note: I note that offices like the T'aeüigwan(大醫官):Grand

Physicians) and the Kwansanggwan (Astronomers) are offices of professional skills & (öpsul chi kwan 藝術之官); they are not regular duty posts.

The usual titles of chikchang and ~~ch~~ pongsa and ch'ambong arenot

appropriate in their meaning. /Change them to accord with (the titles used)

at the Chinese court and in the Koryö dynasty, it would seem to be

appropriate. The Sayögwön (Office of Interpreters) will also be modelled on this (idea).(end note)

Rain gauge (Meteorologists)

304, 15:17a) -(note: Abolish the post of Süptokkwan (醫館) of the Ch'önmunhak (Astronomy School). As for the posts of Süptok in the Hanhak (school of Chinese) and Ŭihak (School of Medicine), they all will be the same as this (abolished).(end note)

15:17b) Medicine

--- Chön'üigam (典醫監 :Superintendent of Medicine) (headnote: perhaps change the title to T'aeüiwön (大醫院))(end headnote) (note: to be in charge of medicine and pharmaceuticals)(end note)

-chöng, 1 man (3B); pujöng, 2 men (4B); sangyak pong'ö (尚藥奉御), 2 m3n (5B); Ŭihak kyosu, 2 men (one will be a master of ch'imüi (acupuncture), chubu, 1 man (both kyosu and chubu will be 6B); paksa, 2 men (7A); Ŭihak hundo 2 men (1 of them in acupuncture, rank 8A); pongsa, 3 men (8B) (Headnote, change the title pongsa to chöngsul (正術))(end headnote); simyak (審藥), 3 men (9B). (note: All officials from the Sangyak pong'ö up are to be ~~selected~~ appointed from among selected royal physicians

~~at the posts of chöng~~ As for the post of chöng, even though he may be promoted to tangsang rank, he may also hold this as a concurrency. With regard to tours of duty in this bureau, the royal physicians (öüi 御醫) will serve on duty, and lesser officials will rotate on duty in accordance with regulations for other bureaus and take care of the people's sicknesses.

Pharmacy?

Also within this wön (Yüan), establish a Hyeminguk (惠民局) ~~have~~ and have one of the chubu or lesser officials specially serve on rotation on duty to allow the people to buy medicine.)(end note)

40 medical students

-(clerks): söri, 6 men (3 of them for the Naegük); choye 60 men (8 9 of them for the Naeguk); sosa, 27 men.

-. 40 students (saengdo) in the Ŭihak (School of Medicine). (note: allow them to enter after a test of talent and pay them a salary of 1 kok 2 tu/month and grant them 1 kyöng of land. Have them study with the kyosu and hundo and examine them 4 times a year and select the best ones for a raise in salary by degrees. Raise the salaries of 4 of them by 2 kok and 12 of them by 1 kok. For details, see section on the School of Medicine)(end note)

304, 15:17b)

-The Naeyakkuk (Palace Pharmacy) will be establishin in the palace and the pong'ŏ and higher officials will serve on duty on rotation. If there is a discussion of medicine (to be used), then the Royal Physicians (ŏŭi 御医) will all be assembled. (note: As for the cheyakkwan (劑藥官 :pharmacists), for every two of them a medical student (ŭisaeng) will serve on duty on rotation. When a discussion of medicines takes plade, they will take part in the meeting.) (end note)

15:18a)

(note: In the Chinese bureaucratic system there is no other medical agency outside of the T'aeŭiwŏn, but in our country there are three medical bureaus: the Naewŭiwŏn, the Chŏn'ŭigam and the Hyeminsŏ (惠民署). The Naewŭiwŏn is called the Naeguk (內局), the Chŏn'ŭigam and the Hyeminsŏ are called the Oesa (外司), and all three are referred to collectively as the Samŭisa (Three Medical Bureaus). The Hyeminsŏ definitely ought to be combined with the Chŏn'ŭigam, but the Naewŭiwŏn should remain as a separate bureau. There would be nothing amiss if we did it like this. But with regard to the two bureaus, each of them already has established the posts of chŏng, pujŏng and lesser officials down to the pongsa and ch'ambong. If we really want to select ~~skilled~~ the right men and give them responsibilities, then these places (agencies) should make the selections and appointments. I don't know whether in the future we should take the people who are most skilled in their craft and first appoint them ~~to~~ to the Naewŏn (palace medical bureau), ~~own~~ to the posts of pongsa and ch'ambong and other officials, and later on the rest of them would become the chŏng or pujŏng and lesser officials of the ~~the~~ Oesa (Outer Bureau), or not? If it is done that way, then people with skill in their professions, will on the contrary hold low posts and have low salaries. Or we might first appoint them to the ~~the~~ Oesa posts of chŏng or pujŏng and later on send them to the Naewŏn posts of pongsa and ch'ambong and other positions. If we do that, then these men of skill in their professions will, on the contrary, would be abandoned in the Naewŭi (palace medical agency). The situation would not be suitable.

Korea has 3 medical bureaus
三醫司

where to put skillful doctors

304, 15:18a) Generally speaking medicine constitute a single skill (sul, profession) and there is no distance (difference) between inner and outer (court and bureaucratic agencies), so that it may be all right to establish two Pharmaceutical Bureaus, but it is not all right to ~~establish~~ divide (the medical profession) into Two Physicians Bureaus (yang ũisa). Because we have divided by force what is indivisible we have produced an evil (problem) like this. The best thing to do would be to follow the system of the Chinese & court and just establish one yamen as a Physicians Bureau and all officials in it of rank 5 and up would be selected from the most skilled of the royal physicians and appointed to the Naeŭiwŏn (Palace Physicians Bureau) and then change its name to the Naeyakkuk (& Palace Pharmacy) Bureau) and continue to have it inside the palace. But with regard to the ũisagwan (officials of the Physicians Bureau), record the royal physicians and in accordance with current regulations have them go on tours of duty. The supply of medicine should also follow present regulations. If it were done like this, it would be all right.

15:18b) Some might say: Since we have already divided things up and established the Naeyakkuk (Palace Pharmacy Bureau) and then unify them in one agency, & we don't know (if this is right or not). How about that? To this I would reply, at the present time the Ministry of War has a Naejo (内曹 : palace branch?) and the Saboksi (司僕寺) has a Naesi (内寺), and the Kyosŏgwan has a Naegwan (内館). All of these are separate establishments within the palace and yet are unified in one agency.) (end note).

Ever-Normal Granary

--. Sangp/yŏnggam (常平監) (headnote: also combine it with the Kunjach'ang 軍資倉) (note: to be in charge of ever-normal operations and loaning and calling in (grain (chŏjik 糶糶), also in charge of the ^{stores} ~~stores~~ of military supplies) (end note)

- chŏng, 1 man (3B); pujŏng, 1 man (4B); chibbu, 1 man (6B); chikchang, 1 man (7B); pongsa, 1 man (8B)
- (clerks): sŏri, 6 men; choye 36 men; sosa, 7 men.

304, 15:18b)

--. P'ungjöch'ang (豐儲倉) (headnote, or change the name to Chwach'ang or Left Granary)(end headnote)(note: in charge of stored rice and cash)(end note)

-su (中), 1 man (4A); chubu, 1 man (6B); chikchang, 1 man (7B); pongsa, 1 man (8B)

-(clerks) 6 men, choye, 30 men; sosa, 6 men.

--. Kwanghüngch'ang (廣興倉) (or change the name to Uch'ang or Right Granary)(end headnote), (note: to be in charge of stored rice and cash for paying the salaries of regular officials)(end note)

-su, 1 man (4A); chubu, 1 man (6B); chikchang, 1 man (7B); pongsa, 2 men (8B)

-(clerks): söri, 6 men; choye, 33 men; sosa 7 men.

305, 15:19a)

-(note: The Left and Right Granaries will both be in charge of all salaries of ~~officials~~ the royal family and regular officials and also be in charge of the salaries and expenses for the clerks and slaves and soldiers.

In general, at the time when tax rice is paid to the granaries, the granary officials together with the transport officials will sign (documents, sign for it). The Yöngwan (領官) will also take responsibility for supervising the payment. The tangsangwan officials of the Ministry of Taxation will at times take charge of the granaries and together with the granary officials supervise the payments.) (end note)

--. Seja igwisa (世子翊衛司) (Crown Prince Guards). (note: to be in charge of attending and guarding the Eastern Palace (Tonggung--CP's palace) (end note). Chwa-u igwi (left and right igwi), 1 man each, (4B); chwa-u wisol (衛卒), 1 man each (5B); chwa-u pusol (副卒), 2 men each (6B); chwa-u sema (洗馬: horse washer), 1 man each (7B)

-(clerks) söri, 6 men; choye 39 men; sosa 15 men

--. Sahak (Four Schools). (note: to be in charge of instructing the students (yusa 儒士) under their jurisdiction)(end note)

-kyodo (教導), 1 man for each school (4B); kyosu, 1 man for each school (6A).

305, 15:19a) -(clerks), sŏri 3 m3n for each school, choye, 42 men for each school (note: 15 of them to be attendants on the officlas and 27 to be on duty to perform affairs and supply food to the students (yusaeng)(end note); sosa 39 men for each school (note: 3 men to be attendants on officials and 36 to be on duty in the domitories)(end note)

--. Sayŏgwŏn (司譯院; Interpreters' Bureau) (note: to be in charge of interpreting the languages of various areas (countries)(end note)

-yŏng (令), 1 man (5A); puryŏng (副令), 1 man (5B); Hanhak kyosu

15:19b) (prof. in Chinese Language school), 1 man; chubu 1 man (both 6B); paksa, 2 men (7A); Hanhak hundo, 1 man, Monghak Waehak Yŏjinhak hundo, 2 men for each (8A); pongsa, 3 men (8B); ch'ambong, 4 men (9B)

*Chinese
Mongolian
Japanese
Tuchehu
(manchu)*

_(clerks): sŏri 3 m3n; choye, 42 men; sosa 30 men.

-. students, 30 for the Hanhak, 20 for the Yŏjinhak, 5 for the Monghak, 15 for the Waehak (note: Recruit them by testing their talents and pay them a monthly salary of 1 kok 2 tu and give them 1 kyŏng of land, and have them study with the kyosu and hundo, and examine them four times a year. Select the best ones and raise their salaries by degree. One degree will be a raise of 2 kok, two degrees will be a raise of 1 kok. For details see the section on the Interpreters' School)(end note)

-(note: At the present time the Sayŏgwŏn is lined up with the various kam (監; superintendencies) as a rank 3 yamen. The officials of the Interpreters' Schools ought to be superior in rank and salary in order to encourage them, but with regard to exalting or demeaning official bureaus, there is an appropriate way to do it. We cannot forcibly raise or lower them (in status). Even though at the present time the interpreter officials are a wŏn (院), they do not have fixed salaries. (subnote: as for the ch'ea (監), they receive salaries and are commonly given the salaries of a ch'ambagwan (監下官)(end subnote) And they do not have posts and they are not treated as regular officials. We have completely lost the intention of ~~xxxx~~ treating them in superior fashion and with importance.

rank 6+ below

305, 15:19b)

In general with regard to the intention behind the state's

*make
in regular
official*

establishment of official positions, how can we regard something as an empty name and just that? If at the present time we select men of talent and appoint them as yöng, which is an actual official post, then the wönjöng (院正 : chief of the bureau) should be a rank 3 regular official.

15:20a

Even though we make (the chief official) the wönjöng, there will be times when he has to proceed to the capital (of China), and if so, then we would have to have him as a rank 3 regular official ~~run in front of~~ ^{run in front of} the söjang (書狀 : mission secretary) (and bow down to him). In terms of the regular order of officials, ~~if we do not have him run~~ ^{if we do not have him run} (ahead of, in a subordinate position to) (a lower officials), ~~and this would not~~ be the correct thing to do. On the basis of this we can see that this would be a mistake in our bureaucratic system. The best thing to do would be to ~~not~~ make this bureau a rank 5 yamen yet still make its officials regular officials. If we were to do it like this, then things would be appropriate (correct). Even if you talk about the private accounts (livings?) of the interpreter officials, even though we were to vainly (useless, empty) raise ~~their~~ their rank but still in fact have ch'on'in (base persons) (occupying these positions) without rank or salary, how would this be as good as lowering their ~~rank~~ rank and actually making them regular officials and giving them salaries with some (real) honor? What is meant by upgrading their rank and salaries to encourage them depends on this, ~~but~~ and not on that (the present system)(the former alternative--useless and ~~han~~ phony ranks for base persons). Or it is possible that we do not have to establish a special yamen and attach each of the interpreters' schools to the Süngmunwön. This would also seem to be all right. The situation is different from when China sends envoys to the four barbarians. But in the Chou-li, the hsiang-hsi (象胥) was an interpreter official and for every foreign country (barbarian country), there was one shang-shih (上士) two chung-shih (中士) and 8 hsia-shih (下士). In the Han dynasty

*base status
interp'*

305, L5:20a)

the Ta-hung-lu (大鴻臚) officials included travelling interpreters, and at the present day in the Chinese court, they also have established t'ung-shih-kuan (通事官) in the Hung-lu-shih (鴻臚寺) Emperor Wen (Wen Huang-ti) also created and established the 8 kuan (八) for Hsi-t'ien (西天) (韓文公) and other countries, and from the first chü-jen (舉人) (degree holders) were chosen to do it. They went to the Board of Rites and were tested, and then in the foreign script they ~~translated~~ translated their classical texts. Those people who were regarded as thoroughly versed (in the foreign languages) were able to get their names on the rosters of chin-shih and they were given the post of wen-hst'ieh (munhak) and they continued to translate foreign documents, as before. After this they also selected outstanding people to major in the study of foreign languages. When they had become skillful at it, they convened the ta-ch'en of the Six boards to test them, and the ones with thorough knowledge were given the cap and belt (of an ~~official~~ degree holder?). And three years later they gave them a post. At the present time I note that they use chü-jen (degree holders, of the province?) to do it and also give them posts as wen-hsüeh, similar to the intention in our country whereby ~~which~~ the officials of our country also becoming proficient in Chinese language, and then selecting the best people to major in languages, and when their skill was perfected, allowing them to be capped and belted. This then is the regulations of our country's interpreter officials. (end note)

China: degree holders employed as interpreters

15:20b) Chongmyosö (宗廟署) :Bureau of Royal Shrine (note: in charge of guarding and maintaining the ch'immyo (寢廟) (end note)

- yöng (令), 1 man (5B); chikchang, 1 man (7B); pongsa, 1 man (* 8B)
- (clerks) söri, 3 m3n; choye 18 men; sosa, 4 men

--. Sajiksö (社稷署) (note: in charge of cleaning ~~out~~ the altars (壇壝))

- yöng, 1 man (5B); ch'ambong, 2 men (9B)
- (clerks); söri 3 men; choye 12 men; sosa, 4 men

-(note: The yöng of the chongmyo and sajik commonly hold as a

concurrency the post of ch'ukkwān (祝官). The lower officials commonly hold as a concurrency the post of Chönsagwan (典祀官). I will have to look

305, 15:20b) into the present regulations in more detail and make a decision on this.)(end note)

Markets

--x P'yöngsisö (平市署)(note: in charge of shops, weights and measures, distinguishing between goods, and regulating market (prices))(end note)

-yöng, 1 man (5B); chikchang, 1 man (7B)

-(clerks), söri 3 men; choye 12 men; sosa 3 men

-(note: It might be said that this bureau should be cut out and combined in the Hansöngbu, or it might be said that it should ~~not~~ be eliminated. Those people who believe that it should be eliminated ~~xxxx~~ feel that since I already have the Ministry of Taxation in charge of the equalization (regulation) of tax collections and the p'ing(平) regulations of goods (and prices?) and the Ministry of Works in charge of weights and measures, and the Ministry of Punishment in charge of prohibiting excesses and falsification and dealing with disputes and lawsuits, and the Hansöngbu controlling the people of the markets and shops ~~and the people~~, then all you have to do is try to obtain the right person to manade and administrate it, and ~~k~~ that is all. What is the need to build another house on top of the old (structure)? (add another agency?)

Those people who say it should not be eliminated feel that even though we have several yamen each in charge of administration, nevertheless the market shops are not to be compared with the other wards and back street areas (of a city), and you cannot help but establish an agency to take exclusive responsibility for them. I don't know which of these

306, 15:21a) two aguments is right. If you look at the systems of both ancient

Chou-li
周礼

[and present times, then in the Chou-kuan (Chou-li) there was the ssu-shih ta-fu (四市大夫:superintendent of markets), and in Han times among the subordinate officials of the mayor of the capital (kyöngjoyun 京兆尹 there was a Ch'ang-an shih-ling (市令). And in the T'ang dynasty system among the subordinate officials of the t'ai-fu (太府), they had the shu-ling (署令) of the markets for the liang-ching (two capitals).

In the present, under the Huang-Ming (Ming dynasty) they do not have any so-called shih-shu (市署); they just have the capital or hsien magistrate take care of thi

306, 15:21a) this and that is all. I am writing this down for the time being and let the matter await further investigation. --If I retain it, then it should be a subordinate bureau of the Hansöngbu.)(end note)

--. Kammunsa(監門)⁽²⁾(note: d to take charge of ^{protecting} the palace gates)(end note); kammun, 2 men (5B); pugammun, 6 men (7B). 2 men ~~wik~~ on the four gates of the palace wall, will be mutually transferred.)(end note)

-(clerks): söri 6 men; choye 15; sosa 12.

-On every tour of duty of the gate guards of the palace walls, there will be 30 men at the large gate (taemun), and 20 men each at the left and right narrow gates; 20 men at the middle gate, and 10 men each on the narrow left and right gates (note: 10 men each on small gates)(end note)

-(note: At the present time there are no fixed (regulations) for gate guards. Every day in accordance with the mark (dot, attendance?), they are assigned to a gate. This ought to be changed, and their jobs ought to be divided up and fixed and each of the them should have a gate to guard at all times. The same should apply to the capital wall (gates).)(end note)

--. Söngmunsa(城門)⁽²⁾(note: to take charge of the guarding of the capital walls)(end note); samun(守門)⁽²⁾, 2 men (6B); pusamun 14 men (8B). (note: it will be customary for 2 men to alternate on the 8 gates of the capital wall)(end note)

-(clerks)1 söri, 12 men; choye, 27 men; sosa, 24 men.

--every time the capital gate guards are on duty, there should be 30 of them at a large gate and 20 at the other gates.

--. Sach'uksö(司宰)⁽²⁾ to take charge of raising sacrificial animals and miscellaneous animals)(end note)

-sach'uk, 1 man(司宰), (6B); chikchang, 1 man (7B); poggasa, 1 man (8B);

-(clerks): söri 3 men, choye, 36 men, sosa 4 men.

--. Changwönsö(掌祀)⁽²⁾(note: to be in charge of gardens, fruit trees)

-changwön, 1 man (6B); ch'ambong 1 man (9B)

-clerks, söri 3 men; choye 21 men (....); sosa, 3 men

306, 15; 21b) --. Tohwasö (圖書司) (note: in charge of maps and drawings)(end note)

chua (司書) 1 man (6B); kömhwa, 1 man (7B)

-(clerks), choye, 9 men, sosa 3 men

15:22a)

-Hwahak students (saengdo), 15 men. (note: Test them for talent and allow them in. Monthly salary, 1 kok 2 tu, give them 1 kyöng of land; examine them four times a year and select the best ones and raise their salaries by degrees. Rank 8B, 1 9B, 1, raise the salaries for 1 man by 3 kok, for 2 men by 2 kok, for 2 men by 1 kok. For details on this system see the article on the hwahak.)(end note)

--. Hwalinsö (活人司) (note: in charge of rescuing and saving sick people within the capital city)

-chubu, 1 man (6B); ch'ambong, 1 man (9B). (note, for the above select and appoint physicians also to participate in these offices)(end note)

-söri 3; choye 12, sosa 3

--. Pinggo (冰庫) (note: in charge of storing ice); chubu, 1 man (6B); ch'aambong 1 man (9B)

-(clerks) söri, 3; choye 12 (note: for the ice cutters, ice transport personnel and horses, then specially hire men as is done under the present regulations.)(end note), sosa, 3 men.

--. Wasö (瓦司) (in charge of making tile bricks)(end note)

-chubu, 1 man (6B); ch'ambong, 1 man (9B)

-clerks: söri, 3 men, choye, 60 men, sosa 3 men

-wajang (tile artisans) 20 men. (note: Salaries to be like other regulations. It is only that in raising salaries, then raise the salaries of 2 men by 1 kok)(end note)

15:22b)

--. cherüŋg (諸陵) :the tombs). 2 ch'ambong for each (tomb) (9B).

2 (note: for each tomb there will be guards (suhogun) 守護軍.

-(note: I note that in ancient times there were ta-fu officials for the tombs. Not only did they guard the tombs, but they also took charge of the tomb system. The intent behind the establishment of these officials was deeply good (profound and good), and that's why it was like this. But at

瓦
Tile works
(Ancient)

Ancient
tomb
guards

306, 15:22b)

the present time, only the ch'ambong is in charge of guard duty, and ~~each~~ the tombs are each in separate places.)(end note)

--. Chinsawön (進士院) (note: accomodates outstanding men of ability who have been promoted to the court)(end note)

-Chinsa (進士) (note: 30 ~~year~~ men a year of those who every year have been promoted to court service. No fixed quota; to be accepted as they enter the wön (yüan).)(end note)

-(clerks) söri, 3 mën; choye, 12 men (note: all to serve on duty at the office performing functions); sosa, (1 man for each chinsa)(end note)

--. Aekchöngsö (掖庭署) (note: in charge of supervising the food in the grand palace; transmitting orders for guarding the gates and cleaning the palace)(end note)

-sangson (尚膳) 2 men (7A); sangjön (尚傳) 2 men (7B); sangch'aek (尚衣) 3 men (8A); sang? (尚弧) 3 men (8B); sangsöl (尚設) 5 men (9A); sangje (尚階; cleaning men), 5 men (9B). (note: No other officials besides these, 30 eunuchs. 10 of them to receive a monthly salary of 4 kok; 20 to receive 3 kok. Also all of them will be divided into two shifts of duty (ipchik)(end note)

-(clerks): choye, 9 men (note: all of them to be on duty in the office to perform duties)(end note); sosa, 30 men

-Aekchöng pyölgam (別監) 68 men. (note: 40 pyölgam for the Large Palace (Taejön, of the king); 10 for the queen's palace, 18 for the crown prince's palace. In the Taejön law code it states that all these

positions ~~h~~ will be performed by the chönbok (典僕). If any common people want to serve in these posts, they also can be selected and hired.

In accordance with the regulations for the various ch'abi (差司) of the Saongwön (宗憲院), divided them into two shifts of duty and pay them a monthly salary of 2 kok 5 tu. For those in charge who are important, raise their salaries by degrees. Rank 9B, 1; raise the salaries of 3 men by 2 kok; raise the salaries of 12 men by 1 kok. Consult the old regulations and determine how this should be carried out, and have them shift around on duty.)(end note)

Royal Concubines Office
Reduce eunuchs
30 eunuchs

307, 15:23a)

307, 15:23a)

(note: According to the state's codes at the present time the Naesibu Eunuch bureau? (内侍府: agencies of the palace?) is also listed at the end of the list but it of official agencies ~~xxx~~ is a rank 2B bureau. The original (basic) quota for eunuchs is 140 men, but there are 59 who have official posts. In the Han dynasty in the reign of Yuan-ti (48-32 BC), Kung Yu (貢禹) submitted a memorial which said: In ancient times there were no more than 9 palace women (concubines) and no more than 8 horses. Kao-tsu (高祖) Hsiao-wen (孝文) and Hsiao-ching (孝景) revised the old regulations and conserved (cut down on) the number of palace women so that there were no more than a dozen and no more than a 100 odd horses. The history states that the Eastern Han established the Chung-ts'ang-shih (中常侍) with 4 men and the Hsiao-huang-men (小黄門) with 10 men. After the yen-p'ing (延平: era, 106-107 AD) there was a gradual increase in the number of eunuchs. The Chung-ts'ang-shih had 10 men and the Hsiao-huang-men had 20. In addition to these there were also men who did not have official posts and yet had work to do, and this opened up the way for the evil of the eunuchs. (end quote) If you look at the problem from this (evidence), then 50 eunuchs is too many.

Under the system of the Koryŏ dynasty, the posts of the eunuchs was restricted to ch'amha posts (rank 6 or below) and they could not be appointed to rank 6 posts or above. (end note)

-With regard to eunuchs who do not receive official posts but who serve on duty, every day they are examined on their ability to comprehend the Hsiao-hsŭieh and the Four Books, and only after that are they exempted from studying. (note: they are also exempted after attaining the age of 40) (end note). Also every spring and fall they are examined on the Hsiao-hsŭieh and the Four Books and their salaries are either raised or lowered. (note: They are examined by the tangsang/officials of the Ministry of Personnel, who sit together and pick out the eunuchs who are best at comprehending the texts and they increase their monthly salaries by 1 kok ~~a month~~ ^{month} for 3 ~~men~~. Those who at the first of the month do not comprehend

15:23b)

307, 15:23b) the texts have their salaries reduced by 1 kok for 3 months)(end note)

✓ [- . At the present time the eunuch officials, many of them, ~~xxxx~~ have wives and concubines. This situation is extremely inappropriate. Any who do have wives or concubines should be given 100 strokes and dismissed from the rosters. (note: Those people who have managed the marriages of these women should also be punished for the same crime)(end note) And the eunuchs (guilty of this) should be separated out (from the palace) and (sent to live) in a different~~x~~ (place).

MTA
 --. Hullyŏn-dogam (訓練都監) (headnote: or change the name to Kyŏngbyŏngbu 京兵府)(end headnote). (note: in charge of teaching and training the capital soldiers who have been on duty for a long time.)(end note)

-taejang, 1 man (general), (2B); chunggun (中軍), 1 man (3A); chongsagwan (從寺官) 2 men (5A);, p'ach'ong (把總) (6B); Ch'ogwan (哨官) (9B). (note: the number of the pach'ong and ch'ogwan should be determined in accordance with the number of troops. There should be 1 ch'ogwan for every 100 troops, and for every 5 ch'o (companies), there should be 1 pach'ong. If the number of troops exceed ~~1000~~ several thousand or more, then on top of the pach'ong also establish a kungjang (宮將) with a rank of 3B.)(end note)

-(clerks): sŏri, 9 men; choye, 30 men; sosa, 6 men (note: They are to be the attendants of the pach'ong and ch'ogwan and lower officials, and as sahu (伺候: servants) they are to serve on duty on rotation.

Have 3 for every pach'ong, and 2 for every Ch'ogwan.)(end note)

~~hi~~ aegwan (旗牌官) 4 men (note: for details see the section on the military system)(end note)

15:24a)

-(note: As for the present Hullyŏn-dogam, it is a bureau that was established later on in the dynasty, but this (system of mine) also follows along with the system that we have at present. If we were to change the title of this agency and also its officers, then it ought to be upgraded and the agency included under the Sahŏnbu (OIG.)(end note)

307, 15:24a)

---. The number of the above listed capital officials comes altogether to 540 men, with 45 noksa (錄事), 480 sōri, 2,955 choye (note: together with slaves), and ~~2,955~~ 1,000 sosa.

Handwritten calculation:
45
480
2,955
1,000

4,480

In addition to this you also have chongch'in (宗親 : royal relatives), ũibin (儀賓 : royal nephews), kongsin (merit subjects), and men enfeoffed with the title of kun (ponggun 封君), and for all of these there are no standard quotas. Nevertheless, if you temporarily calculate their numbers in general figures, then they are no less than 2 two to three hundred. (note: Merit subjects customarily have official posts, but occasionally there are those without posts who by virtue of their titles as kun receive salaries.) (end note) The number of iye (iye) (clerks and slaves, or servants) can also be estimated on the basis of this.

Bureaus

--. Bureaus attached to the Six Ministries:

-Ministry of Personnel: Seja sigangwōn (Crown Prince Tutorial); Saongwōn; ũiwōn (宮內院); T'aeŭiwōn (太醫院); Naeyakkuk (內藥局), and the Aekchōngsō (掖庭署).

15:24b)

--. Ministry of Taxation: Saehŭmsi (司曷詩), Sangp'yōnggam; P'ungjōch'ang; Kwanghūngch'ang.

--. Ministry of Rites: Pongsangsi (奉常寺); Sōngmunwōn; Yebinsi; T'ongnye-wōn (通禮院); Ch'unch'ugwan; Kyosōgwan; Changakwōn (常樂院); Kwansanggam; Sayōgwōn; Chongmyosō; Sajikksō; Pinggo (Ice House); Sach'uksō (司音署); Tohwāsō (圖書署); Hwarinsō (活人署), the cherūng (tombs) within the capital province area (Cherūngjōn ch'ambong).

-Ministry of War: Owi, kūmowi, Naegūmwi, ũisunwi, Saboksi (司僕寺), Kun'gisi, Seja Igwisa, Kammunsa, Sōngmunsa.

-Ministry of Punishments; Sōn'gonggam (司隸院), Changwōnsō (常紀署)

Wasō (Bureau of Tiles)

~~Ministry of War~~

Ministry of Punishments: 司隸院
(note: The 中書省 and 四學 should be attached to the 成均館)

307, 15:24b)

--. Rank (p'umgye ^{12 階} rank ^階 ^白 ^階 ^白)
 -1A. t'ukchin sungnok taebu
 * " " "

(特進 宗 大夫)

husband's rank
 從夫 官 職

For the oemyōngbujik (命婦 官 職) see the law code (taejōn)

-1B Sungnok taebu
 Kwangnok taebu()

(note; with regard to the puin chongbu-jik, ~~those~~ (wives), they will take their

308, 15:25a)

-2A Chōnghōn taebu
 Chahōn taebu

a second time will not be enfeoffed (given rank, pong); those who change marriage (after divorce?) will have their rank taken away after the fact)

-2B Kajōng taebu
 Kadōk taebu

remarry after receiving rank

-3A T'ong'ūi taebu
 T'onghōn taebu

.Note: From here and up are tangsanggwan

-3B T'onghun taebu
 Chonghun taebu

-4A Pongjōng taebu
 Pongnyōl taebu

-4B Choryōl taebu
 Chobong taebu

-5A T'ongdōk-nyang
 T'ongsōn-nyang

-5B Pongjik-nyang
 Ponghun-nyang

-6A Sūng'ūiryang
 Sūnghun-nyang

-6B Sōn'gyoryang
 Sōnmyryang

15:25b)

-7A Chōkkong-ryang
 Mugong-nyang

-7B Kyegong-nyang
 Ch'igong-nyang

-8A Sujik-nyang
 Sūngjik-nyang

-8B Sumuryang
 Sūngmuryang

-9A Tūngsiryang
 Sūngsiryang

-9B Chongsiryang
 T'ongsiryang

308, 15:215b)

Eliminate civil mil. dist.

Rank from Sui

-(note: Both civil and military officials will have the same rank at each grade level, and they will not again be subdivided into two different ranks. Some might say to this that the Eastern and Western files (tongsöban) each have their own rank and it has been that way since ancient times, so that how can we do it this way at the present time (include both of them in the same ranks)? To this I would reply that the establishment of rank (kyeja ^{階級}) began in the Sui dynasty and was completed in the T'ang dynasty, and that prior to that time (ranks) did not exist. Even though ranks were established in the Sui dynasty (officials without posts) it only applied to the San'gwan (散官) in order to provide them especially with additional post(titles), (that is, it was given to) men with a reputation for virtue, ~~which has been a practice in our country~~ and no distinction was made between civil or military. By the T'ang dynasty they increased the number of ranks by several dozen, and they also divided up the civil and military ranks and separated them into two branches. This division of the civil and military officials into two branches was one of the worst mistakes made by later ages (in Chinese history), and it should not be taken as a model (fa).

Yangban is a mistake

I also note that in ancient times they only had 9 commissions (chiu ming 九命). The (creation of) large numbers of ranks was an evil (that arose) in later ages (in Chinese history). In the Chin dynasty Li Chung (李重) requested that several official grades be combined. People of intelligence thought that this was correct. The present 18 grades are too many (in number), and in our country's system we also divide up grade 3A into two (sub-)grades of the ~~tangsang~~ tangsang and tangha. We ought to change this ~~so~~ so that rank 3A is taken as (the lowest grade) of the tangsang (officials), and make 3B (the top grade) for tangha officials.

18 too many

15:26a)

Also, according to our country's system, from grade 7 on down, each rank (p'um) makes 1 grade (kye). This seems to be simple and something that can be adopted. It is only that if we do it like this, then

308, 15:26a) starting from rank 1, in all cases for every rank there should be one grade (kye) and every three years there should be one review of performance (ko 考). If we do not do it like this, then it would be preferable to have two grades (kye) for each rank (p'um); we should not just reduce them to a single grade from rank 7 down, alone.

--. According to old regulations, from the sōri (書吏), chamnyu (雜類), Ch'ung'ŏiwi (忠義衛) and Ch'unsunwi (忠順衛) on down to the ~~khak~~ various types of soldiers (chesaek kunsu 諸色軍士), for all of them their duties are calculated and their grades raised. The confusion in the order of names (that this causes) is extreme. Generally speaking, granting outside of the raising of grades after review (of performance) for granting of rank to any other person civil and military posts, all other (such raises for other posts) should be abolished. It is only that with regard to officers and officials in the provinces, they should be treated the same as (capital) officials, and even though there is no evaluation of (their performance) to mete out praise and blame (rewards and punishment), their grades could be raised after an appraisal of their performance in office. (end note)

--. Awarding of ^{noble} titles (pongch'aek 封爵)
-Chongch'in (宗親 : royal relatives). 1A kun (君). (note: for princes born of primary wives (wangjajök 王子嫡), add the character, "tae" (大). (EN)

- 1B kun 君
- 2A kun ..
- 2B kun ..
- 3A tojōng (都正)
- 3B chōng (正)
- 4A su (守)
- 4B pusu (副守)
- 5A yōng (令)
- 5B puryōng (副令)
- 6A kam (監)
- 6B pugam (副監)

NOBLE (Feudal) Titles

308,15:26b)

--. The eldest son of a legitimate wife who succeeds a taegun will first be granted a rank 1B kun title.

--. the other sons of the crown prince and the eldest son by a legitimate wife who succeeds a wangja-gun will be first given a rank 2A kun title.

--.the eldest grandson by a legitimate wife who succeeds the other sons of a taegun will first be given a rank 2B kun title.

--. the other grandsons of the crown prince and the eldest grandson by a legitimate wife (mother) who succeeds the other sons of a wangja-gun will first be given a rank 3A tojŏng

--. the eldest great grandson who succeeds to the other sons of a taegun will first be given a rank 3B chŏng title.

--. the great grandsons of the crown prince (not the main line), and the great grandsons of the eldest son of a legitimate wife who succeeds to the other great grandsons of a wangja-gun will first be given a rank 4A su title.

--. the great grandsons (not the main line) of a taegun will first be given a rank 4B pusu title.

--. the great grandsons (not mainline) of a wangja-gun will first be given a rank 5A yŏng title.

✓ (note: Sons of concubines will be shifted down by one degree)(end note)

(note: The inherited title of nobility will be given to a person after his father dies.)(end note)

(note: Royal relations (chongch'in) must at the age of 20 be able to comprehend 1 classics (either the) Hsiao-hsieh or the Four books, and only then can they be given their title of nobility (ch'aek). (subnote:

The method of examination will follow the system used in the Chonghak (nobles schools). Even though a youth be 20 years old, those who are not conversant with the classics must wait until they are. If one is 30 years old and still is not conversant with the classic, then give him his noble title but cut his salary in half.

Small knowledge requirement

308, 15:26b) ~~xixunax~~ Those who succeed (to the title, position) of a royal prince will be given their noble title at the age of 16, but those not conversant with writing before the age of 20 will have their salaries cut in half.(end subnote)

-(note: When the line of nobility ~~x~~ runs out, then in accordance with the regulations pertaining to sons and grandsons of civil and military officials, have them enter service. (ipsi ~~入仕~~).(end note)

--. The eldest son of a legitimate wife (ch'okchang ~~嫡長~~) is to be distinguished clearly from the other grandsons (chungson ~~眾孫~~).

(note: What this means is that even though the ordinary sons of a taegun are rank 2B, and ordinary grandsons are rank 3B, and ordinary great grandsons are rank 4B, the eldest legitimate sons of a taegun is 1B; eldest legitimate grandson is 2A; eldest ~~嫡長~~ legitimate great grandson is 2B. For the rest, extend it from this (estimate it from this).(end note)

-Even though this is close to the intent of the ancients, nevertheless, because in ancient times they granted fiefs (ponggon ~~封建~~), (titles of fiefs?) were passed down for a hundred generations without dropping (a degree in rank), ~~which~~ which was indeed appropriate (correct). But at the present time we have no practice of granting fiefs (feng-chien), and we calculate the generations until the degree of royal blood runs out (ch'injin ~~親盡~~), so that the situation (today) is especially different (from ancient times).

Moreover, even though the great grandson of a taegun, who has a rank of 2, is the last generation in which there is royal blood (recognized), his ~~嫡~~ son also may receive the sacrifice of a taegun on the grounds that he is a yusaeng (儒生: Confucian student). Since things are like this, then one cannot draw a comparison with ancient times. If things are determined in this fashion, then it will be appropriate and will obtain peace (k fairness and equality). There is no doubt, no doubt of it.

(note: According to the system in our country, if the sons of a royal relations (chongch'in soja ~~庶子~~) are born from a commoner concubine,

Nobility
over requirement
(in 5th gen.)

rank diff.
between eldest + other sons
5th generation
a distortion
of ancient
feudal rank!

大正 2
1 GS
1 GS
1 GS
yusaeng

Rank of nobility
status of mother

309, 15:27a)

you drop their rank down by one degree. If they are born from a slave
~~ch'han~~ concubine (ch'önjöp), you again lower (their noble title, rank) by
 one degree. I note that with regard to the names, chök (嫡 :legitimate)
 and sö (庶 :commoner? illegitimate?), in ancient times they only
 called the eldest son of a legitimate wife (chökchangja 嫡長子)
 the chök (嫡). The rest of the other sons (yöjungja 餘皇子) were
 regarded as sö (庶). (NB. THIS SEEMS TO BE IN LINE WITH Song Si-yöl's
 interpretation--the Noron line!!!!) They also did call the sons of
 a wife (chökcha) (söja)
 a concubine a chök (嫡) and the son of a concubine a sö (庶), but
 they did not make a distinction between the son of a commoner concubine
 or a slave concubine. The sons of concubines of members of royalty (chongch'in)
 were all given rank of one grade less, but there was no mention of whether
 they were born of commoners or slaves. What is called "commoner" and
 "slave" (yang, ch'ön) is basically not like the fixed roles (status)
 assigned to wives and concubines. If among these you were to make
 a distinction on the basis of birth in order to determine with an offspring
 was noble or base (kwich'ön), then this would do damage to the proper
 way (of respect) between father and son. (subnote: This is because
 recognizing recognizing
 this would be close to (a son's) knowing his mother but not knowing
 his father. Generally speaking, whether a mother is noble or base only
 depends on whether she is a wife or a concubine, and that is all. Whether
 the family and background (munji 門地) of a mother is high or low
 (exalted or in ruin) is something that cannot be discussed with regard
 to this (problem)(end subnote) And it would also be a perversion of the
 proper order (to be maintained) between an elder and younger brother.
 The harm done to ordinary moral relationships would not be small. The
 code and institutions of the state are based on custom, and we cannot help
 but rectify them.)(end note)

--. In Sung dynasty times, there was no generational limit on the imperial
 house (chongsil 宗室). Chu Hsi once spoke about this evil, saying:

no slaves desc.
 seems to support Song Si-yöl here

vs. disc. against illegit. sons

15:27b

309, 15:27b)

At the present time the imperial house grows larger by the day. If the state does not concern itself (about this problem), then some time in the distant future/this will do ~~harm~~ ^{the harm} to the people will be without limit. As in the case with Han dynasty law, the sons of the Emperor (Son of Heaven) alone were allotted land (yöichi 裂地) and made kings (wang chih 王). As for the sons of these kings, then only one of them, the eldest son by a legitimate wife (chökcha) succeeded (to the title, role of) king. As for the other sons (~~söja~~ söja

Han practice - gradually dropping princes to commoner status

:SIGNIFICANT THAT HE USES THE TERM SOJA TO MEAN ORDINARY OTHER PRINCES; IN LINE WITH Song Si-yöi's interpretation), ~~none~~ ^{all} of them were given ~~any title~~ (feng) the title of marquis (hu 侯). And only the eldest legitimate sonx (chökcha, eldest son of a wife) succeeded to (the title of) marquis, and as for the other sons (cheja 諸子, none of them were given (feng)(a title of noble rank). For this reason, after several generations passed by all of them were no different from the common people (söin 庶人). This situation was such that if they did not have the wherewithal to provide for themselves, they could not avoid personally engaging in agriculture. People like Kuang-wu-ti (of the Later Han) also rose up from the (ranks of the) people (commoners).

- . üibin (儀賓). (royal sons-in-law).
- rank 1A (to be called) wi (尉)
- rank 1B (to be called) wi
- rank 2A (to be called) wi
- rank 2B (to be called) wi
- rank 3A (to be called) puwi (副尉)
- rank 3B (to be called) puwi.

*Han, 冊, 231
公主, King's 嫡出女
翁主, King's 庶出女
君主, CP's 嫡出女
縣主, CP's 庶出女*

15:28a)

--. The husbands of princesses (kongju puma 公主馬付馬) when first given rank 2A (will be called) wi.

The husbands of ongju (ongju puma 翁主...), when first given rank 2B (will be called) wi.

309, 15:28a
~~309, 15:28a~~

- . the husbands of kunju (kunju puma ^{君主}) when first given rank 3A * (will be called) puwi (副尉)

- . the husbands of hyönju (hyönju puma ^{縣主}) when first given rank of 3B, will be (called) puwi (副尉)

功臣

--. Merit Subjects (kongsin)

-rank 1A, (will be called) kun (note: the father of a queen or a royal

~~xxx~~ relative who is a merit subject will have added the two characters, puwön (府院) (i.e., puwöngun)

--. rak 1B (will be called) kun

-rank 2A (will be called) kun

-rank 2B (will be called) kun

-merit subjects will be awarded (pong, feng) rank on the basis of merit.

封

If the eldest son and grandson of the wife (chökchang chamson) hold a post of a rank (down) to 2B, then it may also be inherited (kunho)

-in our country's system, the titles for merit subjects, royal relations (kongsin, chongch'in-kun), royal sons-in-law (übinwi) all use their surname, domicile, and town (sönggwanüp ^{pon'gwan} 姓貫邑). (note: in the case

of royal relations, then the surname and domicile (kwan) of the mother is used)(end note)

- . I note that, if the sase (^{賜稅}) system (grant of tax collection rights?) has been adopted, then it would be appropriate to use the name of the town (^{邑號} üpho) in accordance with the ancient regulations for sig'üp (^{食邑}).

食邑

15:28b)

I also note that according to our country's system, royal relatives and merit subjects of rank 2 and up are all called kun, while those of rank 3 and below are only given the titles of tojöng, chöng, su, ~~and~~ yöng, and

kam (^{都正, 正守, 令監}) in the case of royal relatives, alone. This is in accordance with the ancient system of 5 grades (o-düng) (of nobility)

according to which rank 1A and 1B were kung (公), rank 2A and 2B were hu (侯), 3A and 3B were paek (伯), 4A and 4B were cha (子) and

5A and 5B were nam (男). It would be best to establish a system like this.

bound ranks

309, 15:28b)

(note: In the case of royal relatives, then for rank 6A and 6B, we also have an additional rank (title) of hyönnam (驛男) for them.) (end note)

- . In the case of a kongsin (merit subject), we only say ~~such-and-such a merit subject~~ "such-and-such a merit subject" (note: We only use two characters. As a general rule the titles are like p'yöngmu kongsin (平戎) or chöngnan kongsin (靖難). But all we do is to record the name of the merit and keep it in the royal shrine (chongmyo), with a second (copy) in the Ministry of Personnel, and that is all. We cannot allow people to be calling themselves "merit subjects" on their official calling cards (kwanham 官銜).

No titles for M.S.

--. Abolish the present regulations for granting titles (to them) (saho 賜號). (note: such titles as *推忠, 奮義, 炳燄, 協策, 忠勤, 貞亮, 效節, 協力

The granting of special titles (such as these) was an evil, that arose in and exceeded (效尤) late Sung dynasty times and was copied/in the Koryö dynasty. It is not something that existed in ancient times. ¶ Yang I (楊億: Han, III, 231; of Sung times, attained the post of Shih-kuan shou-ch'üan?

and clarified the tien-chang (典章) system) of Sung times once said: in the reign of The present appellation of merit subject (kung-ch'en) began ~~in the reign of~~

when Te-tsung (德宗). Those troops who had supported him at Feng-t'ien (奉天) were all given the title of Feng-t'ien ting-nan kung-ch'en (奉天定難功臣). What started as a temporary piece of good fortune became institutionalized as a comprehensive regulation for all time and in recent times, the prime ministers and great officials have lengthy titles that extend for 8-9 characters. This is not in accordance with classical law and ought to be eliminated and by this means laws clarified." (end of quote)

310, 15:29a)

Thus the Sung dynasty people also knew that this (was a practice) without foundation. What is done at the present time in our country, then is inherited from the bad practices of the Koryö dynasty. And also to allow officials to write their merit subject titles on their official calling cards and call themselves "merit subjects" is also without foundation. This

310, 15:29a)

is even worse. These titles are on the same level as the respect titles for the king (himself). It is a practice of a fin-de-siecle age of darkness and decline.)(end note)

--. With regard to the princes, royal sons-in-law (übin) and merit subjects (~~rank~~ listed) above, even though they have no official duties, they should still be granted retainers and servants (chongye 從禁) (note: 7 choye for a taegun, 6 for a wangja-gun and the father of a queen, 5 for übin and kongsin of rank 1, 4 for rank 2, 2 for a puwi. (subnote: 1 man for a tangha wi 匠士) (end subnote), ~~rank 2~~ 2 sosa (小史) for a rank 2A ~~rank~~ or higher person, 1 for a rank 2B or puwi 副尉. As for li (clerks), then there should be none of these.

With regard to royal relatives, a rank 1 kun should have 3 choye, a rank 2 person should have 2; a tojõng should have 1.

-With regard to merit subjects who have official duties, they ought to have (the use of) the clerks and servants (i-ye) of their home bureau and there is no need to give them double servants. As for those who are officieals in the Chongjõngbu (宗正府 :Office of the Royal Clan), the same goes for them.

-Royal relatives of rank 3 or lower will only use their household retainers.

-With regard to the quotas of household retainers, this should be set in accordance with what is appropriate. It is only that the number should not exceed the original fixed quota set for each rank. (subnote: for this quota, see below. A man of rank one should not have more than 2 men, a man of rank 6 should not have more than 4 men, etc.)(end subnote)

(note cont.)--.Some people feel that it is in accordance with the proper way of

(treating) royal relatives that we should provide the royal house with as many servants as it needs, but this is not so. If we give a large number of the royal family as many servants and retainers (as they want), they not only will the common people not be able to meet their tax obligations, but it would also not be appr

Limit servants of nobility //

310, 15:29a)

but it would also not be appropriate to have large numbers of servants (saryōng 使令) for people without official duties. Originally when officials were established there were not ~~large numbers of~~ clerks and servants (provided for) to indulge the officials' personal needs; it was because they had official duties (that they were given clerks and servants).

ancient principles

If we are to follow the ancient principles, then those people without official duties ought not to have any retainers at all. It is only that the princes were in ancient times those people who were to be the rulers of the state, and the princesses were basically in ancient times people who would be married to the ~~rulers of the state~~ and the feudal lords (chuhou) (chu-hou) who would have a state (kingdom, principedom, fief), and the queens were basically the women who were daughters of the feudal lords who had principedoms (states) and who would be the queen of the ruler.

15:29b)

But at the present time all of them are not like this, therefore we have no choice but to grant them (retainers). But as for the rest of them, there is nothing to be discussed. But in later ages (after antiquity) the royal relatives were not given office, and those granted the title of marquis (hou) who did not have posts also had not business which required them to go to the national capital. Therefore special regulations were provided to give them superior (treatment). The fact that this was not correct from the outset is to be seen in the provision they had that prohibited (royal relatives) from holding posts (ko chongsil 固宗室).

According to the "tradition" (ch'ian 傳), it says: Royalty (kung-tsu 公族) has relatives without end, but the fact that there are some of them who are lined up with the common people shows that their lack of ability is held in low esteem. Thus in ancient times even though ~~the nobles had relatives~~ a man might be a relative of a noble (kongjok, kung-tsu), ~~xxxx~~ if he were lacking in worth, then he had no office, and if he had no office, then he was lined up with (considered equivalent to) a commoner (shu-jen (s'oin 士人)). Thus what was meant (in the classics) by the phrase: "to treat a relative as a relative" (ch'in-ch'in 親之) meant to be friendly and warm,

ancient principle

office determined privilege

310, 15:29b)

to teach and instruct, and to help out during funerals, and to select ones with worth and appoint them to office, and that was all.

If you look at the problem on the basis of (this evidence), then (it is clear) that in ancient times they never had any regulation that provided for establishing (and granting) rank/to all royal relatives.

If they have been granted salaries, then they ought to take care of their household retainers. The work that they are required to ~~prfm~~ ^{attending} perform is no more than attending court, congratulatory celebrations, and serving on tours (when their presence is required), etc. There is no fear that they won't have enough men (servants, to help them) with this).

(end note)

--. With regard to the quotas for noksa (錄事), söri (書吏) and choye (皂隸) (note: slaves included 牧兼) and sosa (小史), in all cases take into consideration the duties, and increase the quotas by 1 1/2 times.

(note: If the quota calls for 10 men, then increase it to 15.)(end note)

In a month of three 10-day weeks, they should have one 10-day week of rest and make a regulation that they should alternate on duty. If people

should be sick or absent with excuse, or have some other duties beyond regulations, then adjust the quotas. (note: Double the quota for these ch'abi (僮僕) people serving in palace agencies such as the Aekchöngs (掖庭署) and Saongwön (司饗院) and divide them into two shifts which will alternate on duty.)(end note)

--. I note that in ancient times if a commoner (shu-jen 庶人) held an official post, he had (subordinates called) ~~fu, shih, hsi and tu~~

fu, shih, hsi and tu (府, 史, 胥, 徒), and each official had a fixed quota. fu (府) ~~in order to take~~ take charge of keeping the stores (warehouses), the shih (史) took charge of documents; the hsi (胥)

took charge of the order and procedure of affairs, and the tu (徒) carried out orders.

no ancient just. for rank for all nobles

Clerks Scribes Runners

1 week off every 3

Clerks Scribes Base Retainers Servants

Recorder noksa (錄事), söri (書吏) and choye (皂隸)

司饗院

掖庭署

庶人

府, 史, 胥, 徒

府

史

胥

徒

15:30a)

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These titles and categories were extremely correct and appropriate, but it is only that we cannot change all the titles of officials at the present time to conform to those of ancient times, so that with regard to clerks and servants (iye), we also should follow present nomenclature and just set the quotas to fit their tasks.

-. (note: I note that in the law code (taejön), the various ch'abi ^{事務準備} of the Aekchöngsö and Saongwön are divided into two shifts, but with regard to others, there is no basis for investigation (knowledge)

alternating shifts vs. permanent duty

At the present time we have no regulation for dividing the clerks and servants (iye) into shifts, and basically they all have to serve on permanent shifts (changbön ^{長番}). Generally, the official stay home and very infrequently (go to their offices) to conduct business (kaejwa ^{開坐}).

The lower clerks also stay at home and do not go to work to receive orders on a day-to-day basis. That is why (there are no rotating shifts). If we required that for each bureau there be an official yamen (building) (office) and that the head officials would have to take his family and reside (in it) as in the case of the provincial officials, then with regard to the clerks and runners (hain ^{下人}), we should also set their

quotas and make the system clear. Those people who serve as attendants (künsu ^{扈從}) would have to perform their duties every day as is called for in the present day regulations. And even though the various clerks on duty in the office would have to be in attendance in the office even though it was a day in which there was no business to conduct, just as is ~~done with clerks in provincial yamen~~ required in the regulations for provincial officials and clerks. And also a day of rest would be set and they would be allowed to rest on rotation.

Salaries

Clerks are basically people who take charge of the circulation of documents. It is only that in selecting good men and providing them with superior salaries, one ought not to have too many of them. The basic quotas in the Law Code (taejön) is too large (many). We ought to

in accordance with law

310, 15:30a) ~~xxxx~~/ text the talented men and recruit them (that way), but we must

15:30b) set a definite quota. The people selected to be the noksa (錄事) must be the most skilled, but their numbers have to be reduced. As for the choye, then let (their numbers) be sufficient to provide services, but we must also select those who are fitting (suitable) and put them into service.)(end note)

--. As for the Noksa (錄事) (note: those people who take charge of the order (ordering) of documents. Only the sangbu (相府 :State Council?) and Six Ministries have them.)(end note), select and examine clerks (söri) who have talent and (outstanding) behavior and promote them (to the post of noksa). Do not do as is done at the present time and divide them up and allot them to the various (tangsang) (officials) (to select?). Just send them to go to the bureau (where they work?) and investigate how they work on the job(?).

Chief Clerk

Minor clerical workers

--. söri (書吏) (note: in charge of the circulation of documents. Those people who are in charge of storing and keeping documents are also included among these.)(end note), select and test commoners who ~~havaxah~~ are able to write and employ them. As for the method of distribution, one man will go to each of the (tangsang) officials up to rank 1 officials to be their

- 1) attendants (sujung 隨從). The rest of them will all be assigned to
- 2) offices (chikch'öng 直方) where they will perform their duties.

--. As for the söri, each of them are selected by hired by the chief official (changgwan 長官), who must examine them in the Hsiao-hsüeh, their ability to write straight characters, and their ability to do calculations (arithmetic). (note: the tangsang and nangch'öng 郎方 officials will meet and sit together and examine them)(end note). Only after (they are examined in this fashion) will they be allowed in (to be hired). After a söri has been on the job for a full 9 years, he then may be allowed to take an examination at the Ministry of Personnel for promotion to the post of noksa. At the palace exam, (the söri) will himself select two books from among the Hsiao-hsüeh and the Four Books (note: the Chung-yung and

9 yrs exp. given exam for Noksa on Classics!

311, 15:31a)

the laws (yulsŏ 律書), the great code (taejŏn), writing in the square style, and calculations (arithmetic), and the officials in his bureau will have to guarantee in writing that he is without fault or violation (crime), and only after that, can he be tested. (note: The clerks (sŏri) serving in provincial offices who have filled their terms may also be permitted to stand for the noksa examination. Also, the chief and assistant officials in the place (where they are stationed) must give a written guarantee. Every three years the Ministry of Personnel will conduct an examination of those suitable to be tested, and five months before the date (of the test), the provinces will be informed. Nobody may advance to the position of noksa without having passed through the post of sŏri.) (end note)

Legal clerical workers

3 year exams at the Min. of Personnel for promotion to Noksa

When a noksa has served in his post for a full 6 years, if he is talented and of good conduct (performance), then the Ministries of Personnel and Rites will sit together and conduct examinations (of such noksa)

(note: They will be examined on two books of their own choosing from among the Six Classics, and the Hsiao-hsüeh, Chia-li, and Four Books) (end note)

(And those who pass) will get a raise in salary and an additional grant of land. (note: raise their salaries by 1 kok a month and grant them (an additional?) 2 kyŏng of land) (end note). In addition, they may stand for the examination only after the officials of their bureau have guaranteed their talents and conduct. (note: If there are people who are suitable for examination, then every three years the Ministries of Personnel and Rites will sit together and conduct the examinations.) (end note)

exams for NOKSA - Chief clerks Salary + land grant

-(note: It states in the Great Code that after a sŏri has completed his tour of duty (term of service), he is to be transferred to the post of post-station clerk (yöksŭng 驛丞, but at the present time this route has been completely cut off. (at the present time the road to advancement has been completely severed??). At the present time (people, clerks) are completely cut off for no other reason than they have no connections (munböl 門閥). Nevertheless, basically

311, 15:31a)

it was not an ancient law to allow clerks to become regular officials.

Former worthies (a former worthy) has said that the posts of fu, shih, hsü, and tu (府史胥徒) of the Chou dynasty were the equivalent of the clerks of the present time. As for the practice of having the so-called common people (shu-jen 庶人) hold regular official posts, in ancient times there was never any way for these people to advance into regular service. By the time of the Ch'in dynasty ~~when~~ they cast off the Confucians and exalted the clerks, and the Han dynasty followed this practice and for the first time allowed clerks to become regular officials.) (end note)

No classical precedent to make officials of clerks - But did so in Ch'in + Han

15:31b)

-. If the noksa or söri have committed a crime, then the noksa will be dismissed from office (note: "dismissed" *t'agö 汰去 means that the man will be enrolled for military service) (end note) while the söri will be dismissed (cheha 除下) and demoted. (note: if they take a bribe or commit fraud (deception), then they will be punished in accordance with law) (end note) and other people will be selected to replace them. As for the choye, ~~it~~ they will also (be handled) like this. As for the selection and appointment, dismissal and removal of the clerks and subordinates (iye) of the provinces, all of it will be done in accordance with regulations for capital (clerks). (note: Clerks in the provinces will also be selected by examination and appointed to office. If there are any who commit a violation, then have them punished and dismissed, ~~but~~ and select and appoint someone to take their place. At the present time they do not have salaries but are required to serve as labor service, and for that reason you cannot do it this way. But if they are provided with salaries and good provisions, then naturally it ought to be done this way. If it is done this way, then people will know what integrity and shame means (yömch'i 廉恥) and there will not be any way for violators (dishonest people) to be accepted into their midst.) (end note)

military svc. punishment for clerks who have committed crime, etc. svc as a punishment!!

Present: No salaries labor svc

Salaries in place of labor svc!

311, 15:31b)

--. The choye (皂隸) (note: men who act as runners and servants (iju saryöng 趨走使令) and those who are official granary attendants and guards will also be ~~x~~ included among these)(end note) will be recruited from among the people of the capital and brought in (hired) and attached to a bureau. Slaves (nobyöng 奴婢) will be included in their quota. As for the method of distribution, each rank 1 official will have 7 of them, each rank 2 official will have 3, each rank 3 officials will have 4 (note: 5 for tangsang officials)(end note), each rak 4 official will have 3, each rank 5 or 6 officialx will have 2, and ~~x~~ officials of rank 7 or belos will each have one, (and the choye) will be their subordinates (runners: künsu 隸). (note: With regard to those people who ought to have front runners (guides? chöndo 前導) each will be included in the quota and will regarded as a chöndo. 3 men for a rank 1 official, 2 for a rank 2 official, and one man for a rank 3 official and sain (舍人), sajöng (司正), sigang (侍講), p'ilsön (弼善) and chip'yöng (持平) (end note) As for the rest of them, they all will do their duty at the yamen office

slaves

15:32a)

najang chewön (羅將諸員), they are basically (the same as) the general choye, and there will be no necessity to set up a special name for them. They should be called by the same name of choye, but in the case of the Ministry of Punishments, call them najang, as is done at the present time. And have ~~their~~ them make their clothes black (cho 皂). (end note)

--. I note that in later ages (after the age of antiquity in China) the so-called choye were ~~x~~ equivalent to the runners ~~x~~ posts (tu-jen 徒任) of ancient times. At the present time in the Chinese court all great and small yamen have ~~many~~ choye who serve as yamen runners (chikch'öng 子 choye 皂隸), and all regular officials from rank 1 to 9 also all are provided with choye (tsao-i) to carry out duties as runners (saryöng 使令). Different numbers of them are provided in accordance with rank, and all of them are recruited from the commoner population. In our country

China
道府

Slavery

311, 15:32a)

we have the slave laws, and for that reason in addition to the choye
 we also have slaves for each bureau (kaksano 各司奴) who are required
 to perform service (there). If you talk about what their duties are,
 then there is no special difference (between the duties of the slaves
 and the commoner choye), but each of them has a separate quota under
 the different name of commoner and slave (yangch'ön i myöng).
 As for the quotas of those who serve in a yamen (chikch'öng), and for
 those who are divided up and distributed among the officials, there
 are also separate regulations for that and differences in the numbers
 of them (assigned to officials) by grades. In determining how many or
 how few of them (there are to be assigned?), what with the fractions and
 small numbers, it is very difficult to (distribute them?) equally.

slave servants in each bureau SVC
各司奴

Also under the current regulations being carried out, the number of choye
~~is extremely large~~ recruited from among both official and private
slaves is extremely large. It is not necessary to have commoners (yang'in)
 perform these tasks. ~~also~~ In places where there are not enough bureau
 slaves (note: it is this way because it is difficult to have a regular
fixed number (quota) ~~of this~~ for how many sons or grandsons of ~~xxx~~ slaves
 that will be born, and also because many of them abscond.) (end note) you
 also make take regular soldiers (chöngbyöng 正兵) who are on duty tours
 (sangbön 上番) and divide them up and send them to the bureaus to
 take the place (of the slaves) and perform their duties. Even though
 the law as established have become a dead letter, we can still make
 substitutions in fact in this manner.

slaves
shortage
high deflection (humanity away)
use 上番

15:32b)

The laws making slavery hereditary are basically what the ~~the~~ government
 of a true king should abolish. Even though we cannot at the present time
 suddenly change it, nevertheless we can adapt (t'ongyung 通庸) the
numbers (quotas) and make their emoluments and salaries the same (as commoners?)
 (note: there is no special difference between their duties (and those of
 commoners), so that we should make their salaries the same. Salaries are
 the means by which one feeds (rewards) merit.) (end note)

vs. hereditary slavery
Give them same salaries as commoners
EQUAL PAY!

311, 15:32b) With regard to the slaves of every government bureau (sano 司奴), outside of the ones that we presently have, in accordance with how many or how few of them there are, recruit general commoners for service as choye and have them jointly do work (along with the slaves) and divide up and assign duties to them (to both the slaves and the commoners).

have to work alongside slaves

Mix commoners + slaves

Also do not talk of this or that (don't make distinctions between slaves and commoners), but only look to see if a man's talent is suitable for either taking the responsibilities of a messenger (saryong 使令), or being a guard (sujik 守直), or being an attendant for an official (chegwan sujong 諸官隨從).

?

Only after things are done like this can we avoid the evils of sticking too closely to rules? (ku 拘), of tearing things apart (? 裂), and of blocking or obstructing (progress? 空塞).

Some might say that this is really right; but that it is only that if your flexibility is such (通善如許), then ~~it is not possible to do anything~~ like that when the commoners and slaves (混雜) are mixed together, would not there be mutual obstruction and antagonism?

Antagonism between slaves + commoners

312, 15:33a)

No salaries only soc

To this I would reply, at the present time the clerks and runners (iye) at the present time are not provided with salaries; they are only required to perform labor service on the basis of their title (a category? (i myongsaek chongyok 以名色定役), and ~~therefore~~ that's why it is this way.

If people were given posts in accordance with their talents and each of them was provided with a salary, then naturally there would be no such evil. At the present time the people who are recruited for the job of choye are a mixture of commoners and slaves (yangch'on 良賤), and they serve in the same units without any animity between them. ~~But~~ when it comes to the clerks (sori), they are not to be compared to the choye.

already mixed

At the present time there are also very many private slaves (sach'on 私賤) who are performing the tasks (duties) of sori (clerk), and I have never seen where there was mutual obstruction (between the slave and commoner

private slaves acting as clerks

(clerks)

312, 15:33a)

(clerks). And at the present time, it is still that way. How much would (it continue to be that way) if after customs were gradually changed (so that commoners and slaves got used to g treating each other on an equal basis)?

equality!

- . Sosa (小史) (note: people who are in front and who respond to calls (for service)(end note). As for the method of distributing them, each official of rank 2A and up will have 2; officials of rank 2B to rank 9 will each have 1, who will serve on them as attendants (künsu 根隨)

(note: At the present time the official yamen in both the capital and the provinces all have sodong (小童 : young boys) (who are) ~~xxx~~ sahwan (使換 : servants). When they serve in the bureaus of the capital, they serve (make the responsibilities of) yamen attendants (ch'öngjik 行直).

No mention is made of whether they are the sons of clerks (söri) or of official or private slaves; they do the job based on their own wish (they volunteer for service. (chong chawön wi chi 從自願爲之) 爲之

T'ong'in

In the (outer) towns of Kyönggi province and Yöngdong (嶺東: Kangwön?) they are called t'ong'in (通印). In the southern regions they are called kongsaeng (貢生), and (in these cases) all of them are the sons of officials and clerks. In Yöngbuk (嶺北: Namgyöng?), they are called sökchik (碩直) and the sons of officials and slave (concubines)

perform these tasks. In general, I have never heard of where young boys [work the clothes] of officials and performed service in ancient times, but at the present time we already have this practice and it is difficulty to reform (eliminate) it completely. We ought to establish regulations (for

it) (such that) no mention is ~~xxxx~~ made of whether they are sons of clerks (iye 吏員 and servants) or of the general commoner population; any boy that attains the age of 16 or more who is endowed with character and is cautious and quick of mind should be allowed to enter service. Wait until he has been capped. Those who are suitable to serve as clerks (söri) should be tested and appointed to fill x vacancies. Those who are not

eliminate status + privilege in hiring boys

312, 15:33a)

suitable (to serve as clerks) might be recruited for the post of choye (runner), or might be released to return home to engage in agriculture.

According to the State Code the Ministry of Personnel has charge of the sōri (clerks) and the Ministry of War has charge of the choye (runners).

I note that according to the Chou-li, the fu, shih, hsü and tu (府史胥徒) were all under the jurisdiction of the t'ien-kuan (天官) (Hanhandaesajön

the ch'ongjae (宗宰) or PM). In general, the clerks and runners (irye) should be

~~xxx~~ all/selected and appointed by the chief official (kwanjang 官長) and (should)

every bureau/keepx a record of their names and reportx it to the Ministry of (should)

Personnel. The Ministry of Personnel/takes charge of the registers

and sends the names and the numbers (of men) to the Ministry of Taxation (should)

which then providex for their salaries. This is the way it should be done.) (endnot

- . With regard to the Attendants (chong'in 從人) of officials, if they

serve within the palace, then there should be two of them for every

official of tangsang rank and above (add one for a taegun) (end note)

and there should be one of every one of tanghagwan rank or below. If

they servè outside the palace, then with regard to both official and

private (slaves), an official of rank 1A should have no more than 12

~~attendants~~; an official of rank 1B should have 7; an official

of rank 4 should have 6; an official of rank 5 should have 5; an

official of rank 6 should have 4; an official of rank 7 or below should have

3. (note: What is meant by "having no more than" means that ~~if~~ even though

there is a supplus in their numbers, (an official) should have no

more than (~~xxx~~ the quota). If there is not enough of them (to go around),

then naturally you ought to do what is convenient. As for different

(quotas) then what has been set above, this is due to the fact that

each (official) has hiw own private attendants, and some of them are

provided with superior salaries basically because (the officials) are

taking care of their family attendants (servants).) (end note)

All of them should be prohibited from riding palanquins (sedan chairs, sunggyo 乘輦).

Min. of Personnel
+
Min. of War
unify

salaries for
all clerks
+ runners

Attendants

summary
begin's

312, 15:33b)

Rank 1 and 2 officials should only in accordance with law ride
carriages (sünggan ^{乘軒} ch'ohön ^{軺車}) note (軺車). As for riding horses,
officials of tangsang rank and above also should ~~h~~ all have one man to
lead the horse. (note: Provincial officials should also be prohibited from
riding sedan chairs. They should only be allowed to ride (chairs)
in accordance with rank)(end note)

*summary
refers*

chariot; state carriage

15:34a)

-3 (note: In ancient times the son of Heaven rode a (軺), and
he also had a horse yoked to (the carriage). Since Ch'in Shih-huang (ti)
since men were carried on sedan chairs on people's shoulders (like)
the son of Heaven still did it that way, so how much more so in the
case of officials? In our state code it also provides for high
officials riding ^{small carriage} ch'ohön (軺車) but not for them riding sedan chairs,
but according to present regulations all of them ride sedan chairs, and
this is extremely inappropriate. It is only all right if the ~~xxx~~ royal
princes and prime minister, in accordance with law, ride their ^{small carriage} ch'ohön,
but if after it becomes established custom for people to ride carries,
then it would be appropriate for people to ride carriages with horses.

*軺車
軺車
軺車
軺車*

乘軺

With regard to the so-called kuch'ae (丘債) (Han, III, 241, hemp
cloth that choye runners in the provinces pay to the officials) of the
present time, this should be completely abolished. The regulations
for leading horses (having horses of carriages lead by runners) basically
ought to be abolished. Even if were not able to abolish this all of
a sudden, we should allow officials of tangsang rank and above also
have one man to lead the horse, and a private servant (retainer) should
do it. With regard to those people who ride post station horses
who are either provincial officials or envoys going to outer regions,
all of them also ought to have one man leading the horses.) (end note)
-. According to the state codes, envoys proceeding to the (Chinese) capital
and provincial governors all ride horses, but at the present time the
practice of (these officials) riding horse-drawn carriages (kagyo ^{駕馬車}) is

*abolish
丘債*

駕馬車

312, 15:34a)

a practice that began with Myongjǒng's reign (mid 16th c.) Because it is like this, I say that they ought to ride horses in accordance with law. (note: With regard to old and sick persons riding horse-drawn carriages, only after a special order is given should they be allowed to ride them.) (end note) With regard to provincial governors going back and forth to nearby places, then in accordance with the provision for riding hǒn (軒) in the capital, it may be permitted.

-Capital Bureaus (kyōngbu 京府)

- Hansōngbu (漢城府) 4:

p'anyun (判尹), 1 man (rank 2B); ch'amyun 1 man, (rank 3A), sōyun, 1 man (rank 3B); P'an'gwan (判官), 1 man (rank 5B); ch'amgun (參軍), 1 man (rank 7A); saok (司獄), 1 man, (rank 9B).

-(clerks): sōri, 27 men; choye, 75 men (note: of these three sōri (clerks) and 6 choye should be in charge of guarding the jail) (end note); sosa, 12 men.

(note: I note that with regard to the Kyōngbu (capital bureau), even though this pu (agency) is to be established in the place where the capital is located, the control (government) of its land and population ought to be done the same way as the various district magistracies (chubu 州府).

Yet at the present time the Hansōngbu only is in charge of the household registers (hojang) and market shops and other matters, and is not in charge of the administration of land. This is extremely mistaken. If you investigate the regulations pertaining to the capital bureau (magistracy) both in ancient and recent times in China, (you find that) it is not at all like this. We ought to reform and rectify the responsibilities. For details on this see the section on the kun-hyōn system (local administrative system). (subnote: At the present time, the Hansōngbu has no jail (of its own) and the prisoners are kept in the Chōn'oksō (典獄署). Because I am changing this regulation I have provided for an Saok (司獄) (end subnote) Also with regard to the ch'amgun (參軍) and lower officials, the tangsang officials will appoint them on their own (chabi 自贖), and in accordance

6 men
15:34b)
判尹 (2B) 2
判官 (5B) 1
判官 (5B) 1
判官 (5B) 1
判官 (5B) 1
判官 (5B) 1
判官 (5B) 1
判官 (5B) 1
判官 (5B) 1

change capital adm. to conform to ancient models

典獄署
參軍
自贖

312, 15:34b) with the regulations for the local officials in the provinces (oebang hyangwan), residents from the capital and the environs of the capital (will be recruited) to perform these tasks.)(end note)

-. Abolish the present officials of the Five Wards (Obugwan 五部官).

Abolish ward officers

The Hansongbu will control (the wards) directly.

-. Organization of Provincial Officials (oegwanjik 外官職).

313, 15:35a)

I note that in ancient times the ~~management~~ division of the empire (inteo territories) and their governance (疆理天下) was all done on the basis of the topography of the geography (mountains and rivers) and (the territorial units) were made to match the differences in land and climate, and the population and goods produced all fitted into (the different territorial units). In our country, even though we ~~xxxx~~ are a small country with small territory, nevertheless within our territory the mountains, rivers (topography), climate and conditions are such x that we also have limitations with regard to each district. In regard to the delineation of the (boundaries in the) fields and the laying out of the roads, we also ought to base it on fact and investigate it. (note: for details, see the section on the kunhyon system, local administration)(end note)

✓

called an

In ancient times they ~~xxxxxxx~~ administrative town unit (up) 邑

(covered the area of) ~~xxxx~~ a pai-li (百里:100-li), and the area of 100 li was the standard system (for laying out) the kun and hyon.

In our country, we have a small area but a large number of administrative towns, and the people are harmed by (this system). When the (territorial areas, units) are laid out and divided up, mistakes are made and some are too long and others too short. At the present time the prefectural administration (chubu 州府) is called a taeup (大邑) but their boundaries are interwtined (overlap), and with regard to the extend of their boundaries on four sides, sometimes within a 10 li distance they extend to (include) other boundaries, or they go beyond (what they should be) and include two or three administrative towns and do not touch one another

100 里 square in ancient China too many districts

313, 15:35a) in a consecutive line. With regard to the administration of taxes and labor service, there are many evils and inconveniences, and with regard to the leftover ~~hyōn~~ small hyōn (those with only fractional amounts of territory), administrative towns are established with hardly any population in them. Even though ūp are ~~not~~ complete, yet the labor service burdens of the people are very bitter (burdensome). The (steamroller) rolls back and ~~four~~ forth over the people in four directions (the people are crushed under service burdens?) and things get worse by the day. This is not the way to manage the state or to lay out the fields (territory) nor to establish government to benefit the people. Only after the irregular sizes are reduced and the fractional areas are put together (to make a regular sized unit) will things be well managed.

rotten boroughs labor serv

make standard sized districts

With regard to the establishment of administrative units (towns)(ūp), and suitable for a large city especially in places where the area is large/and the land and population is/great, there should be a taebu(大府) or a Tohobu(都護府) established. In places where the topography calls for a regular city (medium number) of land and population, then there should be a pu(府)(established here). The next size after that should be a kun; and the next, or an area where (land and population is not large enough) to make a kun, should be make a hyōn.

(note: The fractional sized hyōn of the present time should all be either combined or reduced in size, and in general in establishing a kun sized administrative town, you must follow the topography of the land. You should conduct an investigation of the land, population, mountain passes and barriers, walls, moats, roads and strategic and precipitous places, one by one, and see that the best (layout) is made. In general there is an optimum size that fits the land, and there are differences in the breadth or narrowness of the land (fields), and for this reason in setting up administrative units and officials, there should also be degrees of difference. Units of pu or larger should be

TA

313, 15:35b) large towns (tae'up); a kun should be a chung'up (middle sized town); and a hyon should be a so'up (small town). A tohobu is an especially large sized pu that functions as a garrison (chin 鎮) and has jurisdiction over several up (adm. towns). Those that are situated on old capitals should be called taebu (大府). (end note)

area - 6.7 m. area 5-

-Irrespective of whether the land is cultivated or uncultivated, in general, an area of 40,000 kyong or more should be a taebu (大府) or a tohobu. An area of 30,000 kyong should be a pu; of 20,000 kyong a kun; and 10,000 kyong a hyon. (note: In general an area of 1 li square is

313, 15:36a) equivalent to 9 kyong; and area of 10 li square is equivalent to 900 kyong, and an area 100 li square is equivalent to 90,000 kyong. Exclude the land taken up with mountains, rivers, swamps, and forest and which is not usable, and obtain (measurements for) the amount of land (chon 田: arable fields). With regard to the details for the method of cutting down on the size of kun and hyon that are too large, or combining ones that are too small, see the section on kun and hyon)(end note)

- For the chu and hyon, in every one place a chief and assistant official.

2 officials per district instead of 1

(Note: Su Ch'o (蘇軾), in the past, cut down the size of the official bureaus and established two chief officials. Knowledgeable people felt that he deeply understand the proper form of government. In China through successive ages the official system has always been like this, but in our country, we only have one official in the kun-up (district towns), and every time there is the slightest incident that occurs (pretext)

~~excuse for it we always~~ have the magistrate of a neighboring district take over (another district) as a concurrency. The harm done to both public and private interest is too great to discuss fully. We ought to establish a system like this (with two officials). For more details on this see the section on kun and hyon)(end note)

magistrate take over neighboring dist

- Provincial governors for each province (kwanch'alsa), 1 man (2B); tosa (都事) (3B)(headnote, change tosa to ch'amni 參理)(end headnote);

313, 15:36a) simyak (審藥), 1 man; kömnyul (檢律), 1 man (both of the above will be rank 9B)

-(clerks): söri (at the present time, they are called yöngni 營吏) (end note), 30 men; choye, 140 men (note: slave combined (included). At the present time all the official magistracies have slaves and they are also combined and included in this. With regard to all the yöng, chin, chu, hyön, hak (schools), yök (post-stations), ~~xxxx~~ listed below, they will all be modelled on this (i.e., combining slaves with commoners in the choye category) (end note); sosa, 28 men.

-yönggak (營學) (note: the official in charge of the schools, and the governor and tosa will hold this post as a concurrency) (end note)

-choye, 24 men (to provide food for the yusaeng (students) and perform various tasks in the schools. The numbers of these (schools, officials) will not be the same for each province, chu, h or hyön, and the number of students (yusaeng) will also vary. You ought to calculate and add or reduce (the quotas) in order to determine (the number ~~of~~). ~~xxxx~~ Do the same thing for the sosa.) (end note); sosa, 28 men.

-number of students (yusaeng) (note: for details see the section on the school system. For taebu and below, down to the kun and hyön, also do it like this.) (end note)

-for each (province), the pyöngma chöltosa (兵馬節度使), 1 man (2B. The provincial governor also commonly holds the post of pyöngma chöltosa as a concurrency) (end note); Ohu (廣候), 1 man (3B); simyak (審藥), 1 man (9B)

-(clerks): söri (note: at the present time they are called chinmu 鎮撫) (end note), 28 men; choye 140 men; sosa, 26 men.

--. for each province, Sugun chöltosa (水軍節度使), 1 man (3A. The provincial governor also holds this post as a concurrency) (end note); Ohu, 1 man (4A)

-(clerks): söri (note: at present called chinmu) (end note) 28 men; choye 130 men; sosa, 24 men.

slave clerks at all magistracies
combine slaves & commoners

Prov. Army Comm.

Prov. Navy Comm.

313, 15:36b)

-. If you discuss the above (officials) with regard

to the system of ancient times, then each provincial governor

(kwanch'alsa) as a concurrency had jurisdiction over military affairs

314, 15:37a)

and it was not necessary to have a separate post of Chöltosa. In later

ages military administration was regarded as very important, and they had

no choice but to have (create) someone who took exclusive charge of

these (military) affairs. He also had the responsibility of taking

charge of relations with foreign countries (kyosu chi i 交修之義) andfor this reason an official in charge of all military affairs wasestablished in order to manage this. (note: In China, the tu-chih-hui-shih都指揮使 was called the ts'ung-ping 總兵) and this postwas equivalent to the post of chöltosa in our country.) (end note) Also

that is the way the situation became.

Under the present system the provincial governor (kamsa) takes

charge of all affairs for the province, and in every province one

(note: the kwanch'alsa is called a kamsa) (end note) pyöngsa (兵使: prov.

military commander) who has exclusive control of soldiers and horses (pyöngma)

(note: the pyöngma chöltosa is called the pyöngsa) (end note), and a

susa who has exclusive charge of the sailors (sugun 水軍. (note: the

Sugun chöltosa is called the Susa) (end note).

Kyönggi province has a Susa but does not have a Pyöngsa. Ch'ungch'öng

province has one pyöngsa and 1 susa. Chölla province has 1 pyöngsa and

2 susa. (note: divided into left and right provinces with 1 in each) (end

note). In Kyöngsang province there are 2 pyöngsa and 2 susa (note: both are

divided up between left and right provinces with one in each) (end note)

In recent times the above Susa have held as a concurrency the post

of T'ongjesa (統制使) (note: In imjin year of Sönjo's reign, they

were upgraded to hold in combination (concurrency) the post of

T'ongjesa for three provinces, and they continued to hold the above

susa post as a concurrency) (end note).

314, 15:37a) In Kangwŏn province there is no pyŏngsa nor susa.

In Hwanghae province in olden times there was no pyŏngsa nor susa but in recent times they have newly established the post of Pyŏngsa. (note: After imjin year of Sŏnjo's reign they established it, but knowledgable people regarded it as a mistake.)(end note)

15:37b) -In P'yŏng'an province, there is one pyŏngsa but no susa.

-In Hamgyŏng province, there are 2 pyŏngsa. (note: 1 each for the North and South provinces)(end note) and no susa. In general, a calculation is made of the size of the province and either these posts are established or they are not. In those place where x there are no ~~px~~ pyŏngsa nor susa, then the provincial governor takes direct control of it. (note: With regard to the responsibility (post) for the one province inside the capital area & (kinae, kinai), in Han dynasty times, Kuan-chung(關中) was attached to the Ssu-li-chiao-wai-pu (司隸校尉部), but prior to the cheng-hua period (92-88BC, of Han Wu-ti) they also established a ~~pu~~ (the post of) pu-tzu-shih(部刺史) to supervise it. Later on the abolished the post of tz'u-shih and attached it exclusively to the Ssu-li chiao-wei.

In the Ming dynasty, the capital areas of the northern and southern capitals were directly under the jurisdiction of the Six Boards (liu-pu) 六部 and they did not establish a p'u-cheng-ssu. (布政司).

In this country, a governor (kwanch'alsa) was also established to take control of Kyŏnggi. We thus ought to continue the present system.

Also, at the present time there is no pyŏngsa for Kyŏnggi province.

In Han dynasty times, and under the ancient system (of China), it was also this way. In Kangwŏn province we do not have either a pyŏngsa or a susa (army or navy prov. commander). In the other provinces, we might ~~either~~ have two pyŏngsa or 2 susa. In general this also is not amiss.

At the present time in Kyŏnggi province the susa does not have an Ohu (廣候). And in Hwanghae province we have recently established a pyŏngsa, but also without an Ohu. This is because the area (of these provinces) is small.

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As for the North Hamgyŏng pyŏngyŏng (prov. army commander's yamen) and the P'yŏng'an province pyŏngyŏng, in the past they also added on a p'yŏngsa (評事), but at the present time this post has been cut out. Perhaps they thought that it would be best in commanding the army yamen to abolish the post of ohu and replace it with a p'yŏngsa. This explanation would seem to be superior, but the chŏltosa is a grand general (taejang). If he not a kunja (princely man) who knows the principles of things (what to do), he should not be appointed ~~to~~ (to this post), so it would be best to appoint to the post of ohu a man who also combines military skill and bravery.)(end note)

✓ -Haeunsa (海運使, 1 man (note: ^{rank} 3A.)) He is to have complete jurisdiction over ocean-going transport for the three provinces and surveillance (patrol) of the provinces. He will not have any permanent residence or office site. In the case of the capital, then he will supervise the receipt and disbursement of material from the capital treasuries. His ~~six~~ salary will be paid in the capital, as for those whose home residence is in the provinces, ~~the~~ and who want to divide up and receive (funds) in their place of original registration, that may also be permitted.)(end note)

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-(clerks), sŏri, 2 men; choye, 8 men; sosa, 2 men. (note: This system (I have laid out) is not like the present system whereby the grain transport officials (chosol 漕卒) are shifted around, are recruited from people who live in the capital, are divided into two tours (shifts) of duty and who receive their salaries from the capital (subnote: the same as the capital clerks (kyŏngye 京吏) (and subnote). When they go out on patrol, then one shift of duty goes along as an escort (chonghaeng 從行) (subnote: In the case of the choye, then it is all right to have one (shift?) go as an escort)(end subnote) Within this quota, it will also be all right to have provincial people appoint their (own men).

Even though the Haeunsa has been elevated to the rank of Tangsangwan,

職官之制, 上

314, 15:38a) he also will not be allowed to ride a horse-drawn carriage. According to the law rank 1 and 2 chaesang (prime ministers) ride the ch'ohön (輶軒) and when going out to the provinces they ride a horse-drawn carriage (駕轎). But at the present time, the tangsangwan officials ~~when~~ say (claim) they are acting as envoys (sa) on their way to the provinces (outer regions), /commonly ride horse-drawn carriages, and ~~h~~ this is extremely mistaken.)(end note)

- . Kaesöngbu (開城府) (note: Songgyöng 松京))(end note)

-Yusu (留守), 1 man (headnote: you could change the title of the yusu to puyun 府尹))(end headnote) (note: rank 2B. To be directly subordinate to the court. The Kyönggi provincial governor will also hold the post of yusu as a concurrency)(end note).

-kyöngyök (經歷), 1 man (headnote; title of this might be changed to söyun 庶尹))(end headnote). (rank 3B)

-p'an'gwan (判官), 1 man (5B)

-hyanggwan (鄉官) (note: chönjöng (典正), 1 man; chön'göm (典檢) 4 men; For details of the system of local officials (hyanggwan), see the section on kun and hyön. The Chön'jöng is equivalent to the present day chwasu (胥首), and the chön'göm is equivalent to the present day pyölgam (別監))(end note)

-2 (clerks): söri, 32 men; choye 140 men; sosa, 24 men

-puhak kyodo (府學教導), 1 man (rank 5A)

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 -(clerks) söri, 2 men; choye, 58 men (note: 26 men to be attendants of the educational officials (kyogwan) and to perform duties; 32 men to provide food for the students (yusaeng)(end note); sosa, 42 men (note: 4 men to be attendants on the kyogwan, 38 to be on duty in the dorms)(end note)

--. (note: I note that Since the Han and Chin dynasties, those chün (kun) located in the capital were called yun (尹). Since the Sui dynasty there were frequent imperial progresses and the emperor did not

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stay in the capital, so they appointed a yusu. After this sometimes they changed the title, yun, and called him a yusu, and this was the beginning of the term, yusu. The state first established the post of yuhugwan (留後官) Songgyöng and later changed it to yusu. They also changed it to yun, and later again changed it (back) to yusu. If you want to rectify the name and settle on the office, you ought to do the same thing for the capitals and change the term to be yun. Also, as in the case of P'yöngyang-bu, it would be all right to have the söyun and p'an'gwan as his assistants.)(end note)
 --. Each taebu (大府) will have 1 yun (府尹) (rank 2B); t'ongp'an (通判), 1 man (rank 5A); hyanggwan (note: chöngjöng, 1 man, chön'göm, 4 men)

-(clerks): söri (note: at the present time, they are called kwalli 官吏), 32 men; choye, 140 men; sosa 24 men.

-puhak kyodo, 1 man (5A); (clerks) söri, 2 men; choye 58 men (note: sy of them to be attendants on the kyogwan, and 32 to provide for the food of the students); sosa, 42 men (note: 4 to be attendants on the kyogwan and 38 to be on duty in the dorms)(end note)

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--. each tohobu to have a sa (使), 1 man (rank 5A); (clerks) söri and others--the same quotas as for the taebu.

-each pu to have a sa (usa 府使), 1 man (rank 3B); p'ang'wan, 1 man (5B); hyanggwan (note: 1 chönjöng and 3 chön'göm); (clerks), söri 30 men; choye 128 men; sosa 20 men

-puhak kyodo, 1 man (5B); (clerks), söri, 2 men; choye 50 (note: 24 to be attendants on the kyogwan and 26 to provide for the students)(end note); sosa, 34 men (note: 4 to be attendants on the kyogwan and 30 to be on duty in the dorms)(end note)

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--. each kun to have a kunsu (郡守), 1 man (4A); kunchüng (郡丞), 1 man (6A); hyanggwan (note: chönjöng, 1 man; chön'göm, 2 men); (clerks) söri 28 men; choye 116 men, sosa 16 men

-kunhak kyosu, 1 man (6A); (clerks) söri, 2 men; choye 42 (note: 22 to be attendants on the kyogwan and 20 to provide for the students); sosa 26 men (note: 4 to be attendants on the kyogwan and 20 to serve in the dorms.) (end note)

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--. each hyön to have a hyöillyöng (縣令). 1 man (4B); a hyönsüng (縣丞), 1 man (6B); hyanggwan (note: chönjöng, 1 man, chön'göm, 1 man); (clerks), söri 26 men; choye 104 men, sosa 14 men

-hyönhak kyosu, 1 man (6B); (clerks) 2 men; choye, 36 men

(note: 22 to be attendants on the kyogwan and 14 to provide for the students); sosa 18 men (note: 4 to be attendants on the kyogwan and 14 to be on duty in the dorms)(end note)

local districts

-(note: As for the titles of prefectures and districts, since the Han dynasty they only had the chün and hsien and the chün were in control of the hsien, and that was ~~xxxx~~ all there was to it. In the Sui dynasty the changed the chün to the chou and the T'ang carried on the Sui system except that the chou located in the capital was called a fu (府).

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Also they had chou that were in charge of troops and concurrently were in charge of seferal chou, so that these were called tu-hu-fu (都護府) x.

by the Ming dynasty, large sized chou were all called fu.

Korean units too complicated

At the present time our country's chou-hsien system has randomly borrowed (ch'am ch'wi ^{unit} 軍取) from the ~~xxx~~ various periods ~~xx~~ in Chinese history and from the Koryö dynasty system, and we have different titles like pu, ~~xxxx~~ taedohobu, chu, mok, tohobu, kun and hyön. Not only are the ranks and grades (of units) extremely complicated, but the so-called mok is not what was intended by the mokbaek (幕伯) of ancient times, and the so-called tohobu is not in fact a real tu-hu. These are only

It's empty titles

empty (meaningless) titles and names and the names (of units) are contrary to reality. Once we have modified the areas of the districts by either cutting down on land (territory) or combining (areas that are too small) ~~xxxx~~ in order to correct the prefectural and district organization, then we ought also to rectify (this problem). The old ~~xxxx~~ ~~xxxx~~ taebu located in the capital should be called taebu. If the unit has jurisdiction over a large adm. town, then it should be called a tohobu. Next, those places that do not have jurisdiction over garrisons should only be called pu. The next (smallest)

call something by its right name

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should be kun, and the next beneath that should be hyön. If we settle on the system like this, it would be appropriate. For details see the section on the kun and hyön system.) (end note)

4B

--. In each ch'ömsajin (會使鎮) (note: a large chin or garrison) (end note) have a ch'ömjölchesa (領節制使), 1 man (4B); (clerks), s'ori (note: at the present time they are called chinmu (鎮撫) (end note), 10 men; choye 38 men; sosa, 4 men.

5B

--. each manhojin (幕戶鎮) (note: the chejin (諸鎮) will have a manho (幕戶) 1 man (5B); (clerks), s'ori 8 men; choye 32 men, sosa 4 men.

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- . In establishing chin (garrisons), in all cases investigate the shape (of the area), You must do what is appropriate. At the present time those places which are not important or strategic and which are small in territory ought to be cut down or combined. Their ~~own~~ soldiers should be attached to the garrisons so that military administration will be organized in the right way and we will have (troops) to rely on in emergencies. For details, see the article on the military system and the kun and hyön system. Also, there is no need to change the present titles of ch'ömjölchesa and manho. (note: that is to say, at the present time there are 30 army garrisons (yukkunjün 陸軍鎮) of which 12 have a ch'ömsa and 18 have a manho, and there are 62 sugunjün (naval garrison) of which 14 (are commanded by) a ch'ömsa and 48 by a manho. The total number of army and navy garrisons come to 92, and of these the number that have to be cut down are close to 1/3.) (end note)

-(note: Some might say that at the present time the rank of the ch'ömsa is 3B and that of the manho is 4B. If you want to select the right men for these posts and treat them as important posts, then lowering what is the sense of dropping their rank? The posts of ch'ömsa and manho are presently about the same rank as the suryöng (district magistrates), so if you lower their rank, would it not constitute an obstruction? Problem

To this I would reply: Affairs depend on what is real (the facts) and

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and not on empty (meaningless) names (titles). I want to obtain the right men for* the posts and make their posts (responsibilities) important, so I have lowered their rank. At the present time we have empty (falsely) raised their rank but we have not given them real responsibilities. Someyimes we recruit them from the idle commoners and miscellaneous types of people (hallyang chamnyu 閑良雜類) and appoint them to the post of manho, and after they are transferred, we return them to the ch'amha ranks (6 and below). And even though the ch'omsa is said to be superior to the ~~manho~~ manho, yet they are not far from one another. This is why the border officers in name hold the ranks of 3 or 4, but in fact they are not ranked along with the ch'amgwan(參官). So how does (the situation) depend on raising their rank? If you drop them one grade in rank but make them regular posts in fact, ~~then~~ and if you actually choose good men and provide them with real salaries, then how would this not (be the way) to really make their posts important? Once we choose good men and give them posts and have each of them meet their responsibilities to the fullest, then even though the ch'om(sa) and manho are not the same rank as the district magistrates, there still ~~be~~ will no fear that they will be oppressed (by the magistrates) and obstructed in carrying out their duties. In general, we ought to be careful in selecting people to be border defense officials in order to ensure that results are achieved in the future. It is not appropriate to give responsibilities to people just because they already hold high rank. The fact that the ch'omsa

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will be a 4th rank official and the manho a 5th rank official, ~~xxxxxxx~~ is (in fact) posts that are still too high in rank.)(end note)

Post-stations

--. In each ch'albangdo(察訪道)(note: large road)(end note), there will be a ch'albang(察訪), 1 man (6B); (clerks): sōri (note: at the present time they are called yōngni 驛吏)(end note), 6 m3n; choye, 26 men; sosa 4 men.

-in each ch'amha ch'albangdo(參下察訪道)(note: the chero 驛所)(end note), there will be a ch'albang, 1 man (7A); (clerks), sōri, 4 men, choye, 26, sosa, 4.

316, 5:41a) --. the ch'albang of the post stations also mus maintain detailed surveillance ~~ix~~ (investigation) of the roads. For determining their quota, for details see the section on postal service and post stations and the section on the kun and hyön system. (note: At the present time in our country there are a total of 41 ch'albang. In Koryö times there was a total of 22. At the time when (their quotas) are to be determined, on ought to investigate ~~the reasons for their raising~~ whether it would be advantageous or disadvantageous.)(end note)

41 ch'albang

-.If you talk about this on the basis of ancient institutions, then the defense of the border territories against invasion was entrusted to the local administrative town (pon üp 本色) and the magistrate himself had to conduct defense. It is not necessary ~~x~~ to establish a separate administration for defensive garrisons (chin'gwan 鎮管). ~~xx~~ As for postal and post-station service (uyök 郵驛), ~~xxx~~ the local adm. town can also ~~xxxx~~ conduct the administration (of those g things) concurrently, and it is not necessary to establish a post-station official (yökkwan).

let local mag. adm. garrison defense + post-station

5:41b)

However, in our country, we have a lot of naval garrisons and their business is different from that of the army. The Northwest garrisons also have soldiers on shifts of duty (pön'gun 番軍) who are brought into (service) for defense, and for that reason ~~x~~ we have established the posts of ch'öm(sa) and manho.

In addition, you cannot help but have an (official) who takes exclusive responsibility for the management of post-station horses and roads, but because the territory of the kurk and hyön (districts) in our country is small, we combine several post stations and establish a separate (post) of ch'albang. With regard to both (the above) matters, the situation is suitable for it, and that is why (I have done it) this way.

--. for each grain transport granary (choch'ang 漕倉), p'an'gwan (判官) 1 man (8A). (note: The clerks and runners (irye) of each granary will all be staffed by grain-transport workers (chojol 漕卒). Establish

漕倉 判官 漕卒

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quota (for them) to serve (as runners etc.). When the p'an'gwan is in the granary or is in command (of troops? of the granary workers?) (amnyöng 押領) (these post-station workers) will perform the functions of sahwan 使喚 :servants). Also provide for 2 granary attendants (ch'angjik 倉直). For details see the section on grain transport.)(end note)

(note: For the regulations for each of the granaries, the details of this are to be found in the section on land and the section on grain transport. In general, the clerks and runners (iyre) include 2 ch'angjik who will receive 1 kyöng of land and will be given a salary of 6 tu/month. When the p'an'gwan is at the granary, you ~~will~~ will also have 1 scribe (sögi 書記) and 2 saryöng 使令, and 1 ch'ang 及唱), 1 kishken 廚子, 1 keeper of the seals (t'ong'in 通印). From the time that the granary is opened until the day that (the grain) is divided up and loaded (on vehicles, ships) provide daily rations of food. In the case of ocean transport, then (the men will) board the ships. There will also be 2 ch'wisu 吹手, all of whom will be recruited from the grain transport workers (chojol), and set up a separate quota for them and keep them waiting (for work), and also divide them into two shifts. When the p'ang'gwan is at home, then provide 6 sahu 伺候, who will serve on rotation when there is public business to be performed and they will serve as servants (sahwan). When there is no business to conduct, then do not do this.)(end note)

15:42a)

--. At the present time there are no officials provided for the granaries.

The receipt of taxes and control of transport is all done on an temporary (ad hoc) ~~basis~~ and slipshod basis, and the harm from this is extremely bad. Moreover, if in the present establishment of granaries there is some matter that is not completely taken care of, then deliberate on it in accordance with the circumstances. ~~if you~~ look into the ancient

(granary) system in order to find out what the best ~~of~~ way of doing this is. (ko koche sadük ki tang 考古制使得其當).

For details, see the section on grain transport.

No officials for granaries

check ancient granary system

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(note: At the beginning of the Koryŏ dynasty they established 12 granaries in kun along rivers (sugun ^{水庫}) in the southern provinces ~~and~~ in order to accomodate grain transport. 10 of these were involved in ocean transport, but at the present time 4 are involved in ocean transport and 5 in river transport. If you consider what is appropriate, then (you are led to the conclusion that) the (number of) (that already exist)? ocean transport granaries/ought to be reduced and combined into one but that 6 new places should be established. With regard to the 2 river transport granaries, it is not necessary to establish a separate granary official; just have the p'ang'gwan in the administrative town (where it is located) take concurrent responsibility for it.)(end note)

-The total number of above provincial posts is 100.

--. With regard to the number of sŏri (clerks) and choye (runners)(note: slaves included), and sosa for the above governor's (and military commander's) yamen, pu, kun, hyŏn, hak (schools), chin (garrisons), and post-stations, in every case examine and determine their responsibilities, and double the (present) number of them. (note: If the real number is 10 men, then set the quota at 20)(end note). Divide them up into shifts and rotate them on duty and on rest. They will serve on shifts of duty (ippŏn ^{入番}) 15 days out of the month. If there happens to be an exceptional (uncommon) duties for them to perform, then combine their numbers (a few of them? hapsu ^{合數}). If someone is sick or (absent) for good reason, then (men on duty) in the pang(^房 :magistrate's bureaus?) will continue to stand (on duty). (note: provide a half salary and grant 50 mu of land)(end note) ^{支給}

double
Sŏri
choye
Sosa
Shifts + rotated
15/30 days
1/2 salary + 50 mu of land

15:42b)

(note: The clerks and runners (irye) of each of the administrative towns is to be provided with a full salary but not given a land grant. In increasing (their quotas) by half, ^{it would seem appropriate} in all cases follow the regulations pertaining to the capital. It is only that among them there might be some

Salaries just no land grants for local clerks

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require a more detailed study and handling of the matter. The kun administrative towns are in actual charge of land and ~~pub~~ population (people), and their business is extremely important. For that reason the (magistrate's) clerks are divided into pangsaek (房色) : bureau clerks) who receive orders on a day-to-day basis. They are not like the (specialized) clerks of the bureaus in the capital who are in charge of a single matter (only) and who have a lot of free ~~time~~ time and rest time. If you set up a system of continuous service (yönbön 連番) without allowing shifts for time off, then these people will find it (the work) hard to bear. Moreover, if you do not ~~h~~ separate them into two shifts of duty, then at times when such matters occur as guests and visitors or military affairs, there will only be a few people available to perform duties, and definitely there will be fear that the work will not get done. This is why the situation (regarding local clerks) is not the same as that for (the clerks) in the capital bureaus. For more details on this, see the ~~xxxxxx~~ section on land and salaries. This should be discussed in more ~~xx~~ detail.

A for the titles and clothing of the provincial clerks and runners, all of it ought to be the same as for the capital.) (end note)

--. All regulations pertaining to the duties to be performed (responsibilities), and selection and recruitment of the söri, choye, and sosa will be just like the regulations for (these people) in the capital. The (treatment) of choye will also be done in accordance with regulations for the capital.

off. slaves

In addition to the presently existing official slaves, recruit people who are living around and about the walled towns (adm. district) and enter them for service as choye and provide them ~~t~~ with tasks to perform. This will also be done with the present so-called saryöng (使令).

-. With regard to the method of distribution, at the present time each of the kun'üp (kun adm. towns), governors's yamen (yöng), garrisons, (ching), schools, and post stations takes one (man) (of each) and records them?. As for the rest, you can extend it (guess, estimate?) from this.

類推 reason by analogy

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--. kun(郡) (note: The kun is being taken as the standard here. (i.e., these regulations pertain to the kun) With regard to either the taebu or the hyön, one can estimate it by analogy (with the kun)(end note)

(note: quota of those on one shift of duty (ilbön 一番)): (subnote: -söri, 14 men. (note: 1 for each of the yukpang(六房))~~xxxx~~

14 clerks
6 pang

1 Taedongch'ang
1 Sangp'yong
1 Kungji-saek
(2) Sungbal
1 Kwanch'ong
1 Kamjong
1 Hyangch'ong sögi
14

At the present time in each adm. town the hojang(戶長) and ibang(吏房) (clerks of taxation and personnel) are not divided up into shifts but do each other's jobs concurrently. On these grounds, one man from the upper or lower shift of the ibang (personnel office) can also perform the job of hojang.) (end subnote) One man each for the taedong-ch'ang(大同倉色)

(subnote: just continue the present sach'ang(司倉) (end subnote), the sangp'yöngch'ang(常平倉色) and the kun'gisae(軍器色). There shall be one sungbal (承發) (subnote: to concurrently be an attendant)(end subnote) for the higher official (magistrate) and his assistant; one man to be kwanch'öngsaek(官厅色 : yamen clerk); one man to be kam? (監審) (subnote: (for the?) magistrate (sanggwon)(end subnote); and 1 hyangch'öng sögi

鄉庁書記

-It is all right for the hobang(戶房) to hold the post of sangp'yöngsaek(常平色) concurrently, but for the time being record him in order to prepare the quota of the other clerks.) (end note)

58 runners

--> choye, 58 men. (note: saryöng(使令) runners): 12 for the sanggwon (magistrate) and 6 for his assitant (pugwan(副官) (subnote: In general the gate guards (munjik(門直) and callers? (ch'wisu(吹手) et alx., will all come from among these saryöng. If there is some errand to be done, then it doesn't

make any difference whether the saryöng(runner) is attached to the magistrate or his assistant; ~~just~~ send him on the errand.) (end subnote)

-hyangch'öng saryöng(鄉庁使令), 1 man.

* - 1 (saryöng) each for the taedongch'ang, sangp'yöngch'ang, kun'gigo(軍器庫), and kaeksajik(官倉直) (subnote: concurrent with the pangja(房子))

(end subnote)

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- 1 man each to be kwanch'ong kunsu (官方郡司) and pinggojik (水庫直)
- 2 men to be oksajjang (獄令監)
- 2 men to be ch'aebu (菜夫) (subnote: customarily called the wöndu 園頭) (end subnote)
- küpch'ang (及唱), ~~xxxxxx~~ 2 men for the magistrate (sanggwän) and 1 for the assistant magistrate
- kujong (驅從), 4 for the magistrate and 3 for the assistant mag.
- (喂馬水驅從取汲) (subnote: to be concurrent with the subu 水夫) (end subnote), 4 for the magistrate and 3 for the asst. mag.
- tajöm (茶點), 1 each for the magistrate and asst. mag.
- chujang (酒匠), 1 each (for mag. and asst mag.)
- hyangch'ong chuja (鄉庁厨子), 2 men
- tajöm (茶點), 1 man
- pangja (庁子), 1 each for the mag. and asst. mag.
- hyangch'ong (鄉庁), 1 man
- chakch'ong (作庁), 1 man. (end note)

小吏 (sosa) 8 men. (note: 1 man to be chidong t'ong'in (紙筒通印); 2 (sosa) for the magistrate and 2 for the asst. magistrate; 3 (sosa) for the hyangch'ong.) (end note)

(note: I hear that recently the service requirements for the wöndu (園頭) are extremely burdensome, and for that reason I have set the quota for each yamen at two or three. When I determine that it shall be two men, they shall combine two shifts, so that it comes to 4 people.

317, 15:43b) They should be given ch'aejön (菜田) together with the money for salt and other supplies, and in ~~using~~ providing for their supplies one should be equal (in distributing it) and frugal. And one should not load too many burdens on them.

With regard to the various granary clerk (kojik 庫直) of the so-called taedong and sangp'yöng (granaries), we ought to establish a single shift of duty for them. It may also be done like this.

x3:8xx:51431x
318, 15:38b)

-Once the granary attendants (kojik) have been determined, then they ought to serve on duty night and day, and even though they are separated (higher) in status than the punju (奔走) and pokchong (服役) 後 (runners and servants), they should also not be too idle. Generally speaking these are just regulations, and that is all. It is not necessary to adhere too strictly to (the numbers) of one or two (men). One can make adjustments in accordance with the circumstances, for it is also not forbidden to either stop (cut some of them out) or distribute (their burdens more) equally.)(end note)

yönggwan (營官) (note: the kamyöng (governor's yamen) is taken here as the standard for these regulations, and (the regulations for) the provincial army and navy commander's yamen can be (estimated) by analogy.)(end note)

15 clerks

-söri, 15 men. (note: 1 each for each of the yukpang (六房 :6 bureaus); 1 kyesö (啓書); 1 taedongsæk (大同色) and 1 kun'gisaek (軍器色); 1 süngbal for the ~~xxx~~ governor and 1 for his assistant; 1 yönggosaek (營庫色) (subnote: that is to say, the yönggwanch'öng (營官房) (end subnote); 1 kangan (監嘗) for the governor and 1 for his assistant; and 1 xägä kun'gwanch'öng sögi (軍官房書記) (end note)

20 runners

-choye, 70 men. (note: 17 saryöng for the governor and 6 for his assistant; 1 man for each of the kun'gwan (軍官), or a total of 5 men; 1 chik (granary guard, clerk) for the sangp'yöngch'ang and the kun'gigo (軍器庫); 1 chik (guard) for the yönggo (營庫) and yöngsa (營司) (subnote: like the kunsä (郡司) (end subnote); 3 ch'aebu (菜夫); 2 küpch'ang (及唱) for the governor and 2 for his assistant; 3 kujang (丘從) for the governor and 2 for his assistant (subnote: this number has been reduced because the governor has post-station horses (Yöngma 驛馬) (end subnote); 6 chuja (廚子; cooks) for the governor and 4 for his assistant; 2 tajöm (茶點) for the governor and 1 for his assistant; 1 chujang (酬酒匠) for the governor and one for his assistant; 3 kun'gwanch'öng chuja (軍官房廚子); 2 tajöm (茶點); 1 kömnyul (檢律); 1 simyak (審藥) and 1 chuja (廚子).

317, 15:43b)

1 pangja (唐子) for the governor and 1 for his assistant; 1 kun'gwanch'öng (軍官行), and 1 yöngnich'öng (營吏行).)(end note)

15:44a)

--/ Sosa, 14 men.

(note: 1 chidong t'ong'in (紙筒通印); 3 (sosa?) for the governor and 3 for his assistant; 5 kun'gwanch'öng (軍官行), 1 simyak (審藥) and 1 kömnyul (檢律).

-(note): Some might say you cannot help but have a lot of saryöng (使令 : runners) in the yöng and chin (營鎮 : governor's yamen and provincial army and navy commander's headquarters), but the amount of provisions and expenses will gradually expand. Why not settle on a small number of saryöng, and in accordance with present (custom) have each yöng (gov's yamen or garrison) establish ^{separately} ~~junnoe~~ (kulloe 軍牢 ^{servants, guards}) (posts) and decide on regulations (for them), and recruit people living nearby (the yamen) (to serve in these posts), and provide all of them with 1 kyöng of land, and divide them into 6 shifts of duty and alternate them on and off duty and only provide them with provisions (food) while they are no duty (subnote: 6 tu of rice per month. If there are six shifts of duty that rotate on and off duty and if there are 20 men per shift, then the basic quota required will be 120 men.)(end subnote)?

Sendanans
MPS
constabulary

To this I would reply: this would seem to be good, but there are many things wrong (inconvenient) with it. In general the people of the empire (world), from the scholars, farmers, artisans and merchants, down to the soldiers ~~exercise~~ in doing service for officials, ~~exercise~~ only after each of them has exclusive (assignments to) his responsibilities will it be possible to handle affairs well, and will there be no trouble from mutual interference (with one another) and mutual evils. Under this (system that you propose) people would be peasants, but they would also have to perform service for officials. This is the first way in which it would be inconvenient. (These commoners performing service under your scheme) would be in fact one and the same as the saryöng, but they would be called by a lot of different names. This is the second (problem)

specialization of all servitors of the state

(These commoners performing service under your scheme) would be in fact one and the same as the saryöng,

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(Your plan) would lead to cutting down on the (amount of) rice (paid out, but on the contrary it would reduce the number of soldiers x (kunjöng 軍丁), which is the third problem. Moreover, if you do it this way, then ~~about~~ in about a dozen li (radius) around the governor's or provincial military commander's yamen there would be absolutely no soldiers (people to serve as soldiers). This also would be of no advantage and would be inconvenient. Generally speaking, the duties of the saryöng are what an official's yamen cannot be without. If you have to have a lot of them, then have a lot of them; if you only need a few of them, then have a few of them. You cannot bring in other types (of people) to fulfill their tasks. And if you are too sparing (in the expenditure of funds) and keep your expenses small, then, on the contrary, it produces a great loss. It may seem right, but it is wrong, and the harm done will be even

使令

more far reaching. All the affairs of the world are this way, and you have no choice but to investigate them (be circumspect about it. ^{ch'al} ~~xi~~ 察),

MPs

(subnote: With regard to the kulloe (軍牢 : constabulary, MPs), they are the saryöng of the army. Only the changgwän (將官 : military officers) of the local districts (chu and hyön) establish separate kulloe outside of the regular ranks ~~to provide for the recruitment of troops~~ and at times when troops are recruited (these people) are used as saryöng of the army. But (even at these times), the sahu (向候) could perform this function as a concurrency. And when it comes to the yöng and chin (prov. governor's and military commander's yamen), even though (such people) are called xx changyöng (特令領), as permanent kwanchöng (官序 : yamen or garrison sub-officials), there ought to always be fixed (permanent) saryöng (on duty). And when the officials lead the troops and are (on duty) with the army, then the saryöng become the saryöng of the army.)(end subnote)

Soldier
Vanness

-- Hak (schools). (note: these regulations pertain to the puhak (府學). With regard to the schools of the taebu and hyön, you can estimate regulations for them on the basis of this)(end note)

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-söri, 1 man (note: to be a scribe for the kyogwan. sögi 書記)(endnote)

-choye, 22 men (note: to take charge of affairs for the kyogwan

(subnote: and to serve concurrently as a chik 直)(end subnote);

1 ko(庫); 2 saryöng; 1 küpch'ang(及唱), 3 kujong(丘從); 3 chuja

(廚子), 1 pangja(房子), 1 ch'aebu(菜夫), 12 men to take charge

(changmu 掌務) of affairs in the dorms; 6 cooks (chuja 廚子), and 2 ch'aebu(菜夫)

-note: During the spring and autumn rites and when there is some matter to be taken care of for the students, and when there is a meeting in the dormitories, then the school irye (clerks and runners) will also assemble on duty. Some might say that: Although the quota of students for the pu schools are 4 times that for the hyön schools, yet the quota of dormitory functionaries is not as much as three times greater. How about that? To this I would reply that the dormitory functionaries (chejik 書記) are the functionaries of the dormitories (chesa chi chik 宿舍之直). Their basic tasks are to guard them, keep the rooms warm, /sweep them out, and provide windows and keep them clean. Even though they function like the servants of the students, in performing their duties as servants they are not to be compared with the attendants of officials, each of whose (position) is fixed. Thus according to the regulations of the school, when it is time to eat, (the students) have to wait for the drum to sound, and then the dorm students gather in the dining hall, and to eat their rice and soup they each fill up one bowl, and each person takes it to his seat (where the students are sitting) and (hands) them a round. And when the students wash their faces, there is a washing place for each of the eastern and western dormitories where the water and basins are located. (subnote: There is also a large pot place next to it to store water, and in the winter months, (the servants) have to heat the water) (end subnote) And all the students go there and wash. And one servant pours out the water for the students to wash with. When the students drink water, a student servant for each pang (room?) offers them water from a utensil and waits for them to drink. And when the students have to

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relieve themselves (panghae 放解), then (the servants) set up an outhouse(廁場室) in the next to the chunggak(重閣) ~~ch'ukkwon~~

(subnote: insite it they make a small space of 2-3 kan with boards, or a larger one of 7-8 kan in size)(end subnote) and they set this up to collect the urine and crap and ~~wait~~ wait for the students to use it....

In everything they do, it is like this. And one has to strive to keep things as simple and well regulated as possible, as is done in the monasteries of ~~contemporary~~ times. This is the way things were

done in the three dynasties of antiquity. Ch'eng-tzu(程子) once visited a monastery and said: "The dignified ceremonies (with 威儀) of the Three Dynasties of Antiquity are complete (to be found) in this (here)."

This is because ~~order~~ there is order (maintained) among a group of people living together, in their eating drinking and living, simplicity and order is carried out, and they are cut off ~~them~~ from the world and are just the opposite (from what goes on ~~the~~ in the world), and this is only to be found in a monastery. It is necessary for people to understand this idea. If things are done like this, then if you compare the quota of chejik (dormitory runners) of the pu with the hyön, they it will not be more than double the number, and still there will be (people, enough) left over).(end note)

-chin(鎭) 2 (garrison) (note: These regulations pertain to the chömsa chin (garrison); for the Manho-jin, you can estimate it from this!) (end note)

-söri, 5 men

-choye, 19 men (note: 6 saryöng, 1 saryöng for each of the kun'gwan, or two altogether; 1 küpch'ang(及唱), 1 changmu(掌務), 3 chuja(匣子), 1 pangja(磨子), 3 kujong(匠徒), 1 ch'aebu(菜夫), 1 kun'gigo. 軍器庫)

-in the Sugun-jin (naval garrisons), then add an additional three warship clerks (chönsönjik 戰船直)(end note)

-sosa, 2 men.

317.
15:44b
toilets

2 5
order in
eating, drinking
+ living

318, 15:45a)

--. yök (post-stations)(note: these regulations are drawn up for the ch'amsang ch'albangdo(參上察訪道); you can ~~make adjustments~~ draw analogies from this for regulations for the ch'amha ch'albangdo(參下) (end note)

-söri, 3 men

15:45b)

-choye, 14 men (note: 4 saryöng, 1 küpch'ang, 1 changmu, 3 chuja, 1 pangja, 3 kujong (that is, groom, ~~xxxx~~ madu 馬頭) (end note), 1 ch'aebu.

-saso, 2 men.

吏錄

-As for the quota of irye (clerks and runners), even though the administrative town a large road runs through happens to be a hyön, it will be regarded as a kun. (note: at the time when the land (boundaries) are determined and limits are drawn, then determine it on the basis of this (provisions)(end note).

* On the Western Direct Route (söjikngno 西直路) and the extreme frontier of the northwest, then the adm. towns there will be regarded as pu. Add an extra clerk (söri) for the governor's and army commander's yamen and the t'onggwan(統管) in the two border areas (yanggye 兩界). (note: this will also be treated as a single shift. The same below)(end note); choye 14 men (note: of which 10 of them will be saryöng)(end note); sosa, 5 men.

For the garrisons in Manp'o(滿浦), Pusan and other places, add 1 extra clerk, (söri), and 10 extra choye (note: of which 6 will be saryöng. In

general the clerks in a governor or ~~army~~ military commander's yamen will be determined on the basis of the adm. town. Recruit them from people living in the area and give them land grants. Do not do as is done at the present time which is to select ~~fr~~ men from each adm. town (area).

The clerks for a garrison will also be selected from people living near the garrison, and they will be given land grants.)(end note)

--. If women are to be allowed to serve as servants, the quotas for them will be set at a figure less than that for male runners (ye), but in filling the quotas with women, the salaries granted them and the land given them ought to be equal to that for men. For details on this see the

same salary and land grants for women!!!!

15:46a)

section on salaries and land. However, in ancient times there was no labor

318, 15:46a)

service for women. At the present time in China there are also no women at all in service in the official yamen, and the taejŏn (our law codes) also have no quotas for female slaves to serve on duty in each of the (capital) bureaus. Based on my own observation of various duties performed in government bureaus and yamen in both the capital and the provinces there are no places where it would be ^{not} wrong to have women slaves. Whether in the capital or provinces, we ought to ^{not} appoint them (che chi ^{附註}) directly (to such posts).

women on duty women slaves!!

appoint them directly.

(note: If you discuss this in terms of ancient practices, then if someone were guilty of a crime he was confiscated (沒) and made into a male or female slave and made to perform labor service for an official (government agency). This was different (from the practice used) in punishing criminals. The law providing for hereditary slavery (inheritance of slave status) is basically not a practice of a true kingly reign (true king). Under standard practice in the world, a male has personal labor service that he performs for the government (an official) (sinyŏk 身役), and women just go along with the men (their husbands?), and that is all. ^{subnote} (The eye is attached to the net and when the net is lifted, the eye has to follow along. Under the (requirements) of the sangang (three moral relationships?, ruler-subject, husband-wife, father,-son), also) a subject must follow his lord and a woman must follow her man)(end subnote) At the present time, if women had personal labor service for officials, then this would be an extreme violation of standard ~~xxxxxxx~~ reason.

vs. hereditary slavery

And if standard reason were violated, then the harm done would be so great that one could not talk about it. At the present time such types as kisaeng girls and wine and soup (chutang 酒湯) serving girls become intimate with the ~~gaxtx~~ (眠藝使客) who lose themselves in wine, women and song (yuryŏn hwangmang 流連荒亡: Mencius, Liang-Hui Wang-- "wine, women and song is the problem (concern) of the feudal lords") and who force (the girls) into lewd relations. They are not allowed to take husbands (and because of this) it confuses good government and

318, 15:46a)

education, does damage to customs and mores, destroys proper ethical relationships, all of which from the beginning is due to this (these practices), which causes things to be this way. It is just that the people of the country are immersed x2 (sunken) in their habits (customs) and do not realize it.

another attack on the system!!

no need for female slaves

Some people might say: If there were no female slaves, then who would do the cooking and other things for the families of the officials? To this I respond: We already have servants (pongnye 僕隸), so what fear is that there would be no one (to do these things). Moreover, in (doing) all the matters in the world, men are all (always) better than women. That is why at the present time the chiefs (sukxu 熟手) for both official and private (affairs) must have men to do the work, and servants the ~~men~~ in the Saongwön (司營院) and Ŭgongsŏn (御供膳 僕) are all men. Why should women have to be employed as cooks for each of the officials?

15:46b)

have female slaves pay tribute

If official female slaves did not perform labor service, then they should be released to their homes and allowed to pay tribute to the Sach'ŏmsi (司臬寺). With regard to their offspring, then until the present law is changed, 2 (their offspring) should be registered in accordance with present regulations.)(end note)

Superfluous officials

--. I note that the large number of superfluous officials is a great ~~xp~~ problem for the empire (world)2(today). (冗官之多), but while bright people are able to see this, yet common people all carelessly create additional (posts). Emperor T'ai-tsung of the T'ang dynasty reduced the number of inner and outer officials and set (the quota) at sufficiently 730 and said: "With this figure I can/accomodate the outstanding and talented men of the empire." But in later generations, they created too many official posts and because of it threw the order of the officials into confusion. In the Great Ming dynasty, Emperor T'ai-tsu cut down on the number of officials and established (limits) and again established a law making it a crime to create additional official posts, indicting such

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318, 15:46b)

for crimes under the law. His intent was great. But later on,

more posts were gradually created, damaging the system (he had established)

and leading to its destruction. How is this not indeed something which

rulers and ministers of later generations ought to reflect deeply on?