

Carry out the mint (use, circulation) of cash currency (haeng chōnp'ye)

(Note: Cash is made of tusōk ^{BRASS} (豆錫) (Subnote: tusōk is made by smelting copper. In general, in ancient times brass (鉛) and tin (錫) were all called "tong" (銅 :copper).) It is round in shape with a square hole, and it weighs 1 chōn (錢). Inscribed on it is "Tongguk t'ongbo (Circulating Treasure of the Eastern Country) as in the case of the cash currently in use in China. But strive to keep (the cash) of good quality (chōngho 精好), the borders round and straight, and the inscribed letters clear. When the cash is first minted, you might rely on the present regulations and establish a togam (bureau), and then after a long while continue to entrust it to the Sach'oms (司贖寺) to take exclusive charge of minting cash. Do not mint "large" or "small" cash or various varieties of cash, but just mint 1 kind of cash to put into circulation.

against 大錢

If the total regular taxes in the country are 4 or 5 million kok (of grain), then the amount of cash minted should come to 1-200,000 strings (kwan 貫) that could be distributed. If it is as much as 7-8 million strings, then it would be entirely sufficient (chusōm 周贖), and it would not be necessary to have further regular mintings.) (END NOTE)

If you study the various types of cash currently circulating in China, they would be:

- | | | |
|-----------|-----|---------------|
| 1. 開元通寶 | 大率: | weight.
9分 |
| 2. 元豐 ... | | 7 " |
| 3. 嘉祐 ... | | 8 .. |
| 4. 天禧 ... | | 1 錢 |
| 5. 萬曆 ... | | 1 .. 2分 |
| 6. 崇禎 ... | | 8 .. |

p.83, 4:1a

(Hsüan-tsung **玄宗**, 713-41)
 However the K'ai-yüan(**開元**) cash has been considerably worn
 down over many years (of use). At the beginning it must have weighed
 1 ch'ien(**錢**). Since a long time past the K'ai-yüan cash was
 regarded as the best in weight, and (a coin) that could be circulated
 forever. According to the T'ang-chih(**唐志**), the K'ai-yüan t'ung-pao
 weighed 1 ch'ien(**錢**). Tu Yu(**杜祐**) said: 1 liang(**兩** :tael)
 was (equivalent to?) 24 ~~shu~~ **一** ~~shu~~ (**銖**), and the ~~present~~ present scales
 (give) 3 times (the weight?) of the ancient scales. The present cash
 or more would be 7 shu/by the old scales. If you compare ~~it~~ with the old 5 shu
 or more cash, then you add 2 shu/to the weight(to make it equivalent).

銖
 24 shu per tael
 since 2.4 shu per **錢**?
 3x this = 7.2 shu per **錢**

But, the ^{scales} ~~scales~~ that we use at the present time are about
 the same as the ~~scales~~ scales of the T'ang. Determine the weight
 of (our) cash at 1 ch'ien(**錢**) using our present scales.

4:1b

Even though it may be goods that circulate as temporary?
 currency (quasi-currency?) (kwōnhwa yuhaang chi mul **權貨流行之物**)
 still the minting must be of excellent quality, and only then can they
 be circulated far (and wide). ~~The coins made~~ The coins made
 in our ~~country~~ country are customarily of ~~bad~~ bad quality. In past years
 we established agencies to mint cash, but the cash ^{was} ~~was~~ so bad that it
 was laughable. From what I have seen, the coins minted in Sejong's
 reign were all of extremely fine quality, even surpassing those made
 in China, and this also has something to do with how good the times
 are (sedo chi oryung **世道之汙隆**). If today we are to mint cash, we
 ought to look for (someone) like Chiang Ying-shih? (**蔣英實**)
 to take exclusive charge of the bureau in charge of minting and gather
 good artisans to make coins of good quality. Also the artisans
 that help out and others should be allowed to select the artisans
 in their own professions and all should be given ample provisions (salaries)
 and kept on their jobs for a long time. We should not do it as we
 do at the present time. I request that the regular officials circulate

?

currency -3- P'angye sunk, chönje hurok, ha

p.83, 4:1b

pictures (圖立), and from the people above to those below, from time to time to ~~put~~ entrust responsibility to them for making (cash), and at times to investigate those with merit and to reward (those who have merit) and punish those (who have not), and to encourage and admonish. If it is done like this, then all the artisans will devote their efforts (to the task) and each will produce results in accordance with this abilities (~~xx~~ do the best he can). How then would there be an reason for poorly made cash?)(END NOTE)

200 mun (文) of cash will be equivalent (准) to 1 yang (兩) of silver.

The land tax will be all collected partly in rice and partly in cash.

(Note: 2/3 in rice and 1/3 in cash. In those places where cloth commutations are allowed (where cloth is made: chakp'o 作布), then it will also be 2/3 in cloth and 1/3 in cash.)(END NOTE)

From Royal Necessities (ösu 御需) down to the salaries of the regular officials, clerks, slaves, and soldiers, and all regular expenditures, they will also be spent partly in rice and partly in cash. (Note: 2/3 in rice and 1/3 in cash. In places where cloth is used, then it ~~will be~~ expenditures will be in a mixture of cloth and cash). Even though it is specified that tax collections will be made 1/3 in cash, still when the system is first applied, in distant places where (cash) is not in full ~~xxx~~ distribution, then at first you might set the ratio at 1/10 or 1/5, and then wait until cash gradually becomes sufficient (in quantity) and circulates equally, and then set the ratio (for tax collections in cash) at 1/3.

4:2a

-In the pu (sections) and pang (wards and streets of the capital, and in the district towns, the chin (garrison towns), the post-stations and hostels, in every place establish shops (鋪子). And in all flourishing towns also permit them to be established and allowe the people to gain the benefit of using cash.

p.83, 4:2a

(Note: As for the shops ~~xxxxxxxxxxxx~~ on both sides of the streets in the wards of the capital, set the quota. In the district chu and pu towns, then there might perhaps be 3-4 in accordance with the number (of people?). As for garrison towns, post-stations and hostels, also establish a system on this basis. For details see the above p'yön (chapter). Recruit people and encourage those who are of good character and are able to take responsibility for affairs to establish shops in accordance with the law. All the officials will set up shops and loan ~~xxxxxxx~~ rice, grain and other articles on favorable terms to be the capital (of the new shops), and given liberal limits ~~for repayment~~ in accordance with normal prices in cash. (I.E. Capitalize the shops with grants of grain and goods and require repayment in cash.) (Note minke) As for the provinces, then in accordance with regulations, outside of (those who) receive land (grants) who live in (other) towns and who want to establish private shops, then have those from within the village (li) help in the labor. Grant them permanent exemption from the shop tax (p'ose 舖稅). If anyone wants to borrow grain or rice, then also implement it for all.

In general the establishment of shops in tiles, kitchen utensils, plates? , tables, etc., ~~xxxxx~~ follow this system in all respects. As for the grain that is lent (to the shopkeepers), use the ~~xxxxxx~~ extra rice of the taedong reserves or the rice on reserve in the ever-normal granaries in accordance with the amount (requested, available).

All transactions undertaken between officials and the shops will be at fair (p'yön) prices. If the yangban and clerks corruptly demand even 1 mun of cash or more (in excess of the fair price), then permit (the shopkeeper?) to report it and punish them severely. Post the regulations clearly, engrave them on a board and hang it over the doorway.)(END NOTE)

As for the taxes in cash in the provinces, have ~~xxxxx~~ the ch'ongsu (總首) in each place collect it and pay it to the magistrate.

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The magistrate will designate clerks to transport and pay it to the capital. The pangnap (**防納** : tax middlemen) people in the capital and provinces will be punished in accordance with the law against pangnap activities. (Note; (Those guilty) will be given 80 strokes and transported for 2 years and their goods confiscated. Official judgment will be by the magistrate. Any violations of clerks? (chesō **制書**) will be punished by law.

4:2b

As for the amount of cash that is to be minted and circulated, if cash is to begin circulation this year, then in the first month of this year all categories of salaries will be paid out all in accordance with the law partly in cash. And inform the people so that they know in advance that the taxes will be collected in cash from the fall, so that the people in the provinces will also be obliged to obtain cash, and the cash in the capital will naturally circulate and be distributed to the 8 provinces. But you cannot rely only on this. Calculate the total tax revenues of regular taxes for each province, and between the summer and fall in accordance with the circumstances or 3 or 4 *close* transport official cash to one or two *and* places in a province. Set the ~~total amount~~ (toho **都會** *swan*). The officials will hang up the originally set price and allow the people to go and buy it ~~as~~ lest the people be hard pressed and in a rush (to obtain cash) If it is done like this in one year in order to open up (the country) to the circulation (of cash), then later on it will not have to be repeated and you will be able to have widespread distribution naturally (as a matter of course), (END NOTE)

✓ Private minting of cash and melting down cash to make other utensils will be absolutely prohibited in accordance with old laws.
 (Note: In the Han dynasty they gave the death penalty for private minting of cash. In the T'ang dynasty for the private minting of cash, the person who had the idea to make it and other chiefs (tusu **頭首**) who were in on it with them were all strangled. ~~Accomplices before the fact~~ (sōn'gyōl? **先決**)

p.83, 2x 4:2b

(If private minting occurs) first administer 100 strokes (sōn'gyōl **先決** :give out punishment before adjudicating the case?). With regard to the followers and the manager (owner?) of the guest house (? kōjōng chuin **居停人**, increase their labor service and (exile them? **流**), and give each of them 60 strokes. Transport for 1 year the neighboring po (inbo **隣保** to the place where the cash was minted; and give 60 strokes to the ward chiefs (pangjōng **坊正**) and li chiefs (ijōng **里正**). If there is an informer, then reward him with the household's property. Anybody guilty of the same crime who confesses will be absolved of crime and rewarded in accordance with regulations.)(END NOTE)

There is already an established system ~~of~~ for hostels (ch'amjōm **站店**) along the roads. (For the details of the system see the above chapter.) Strive to allow people to congregate there peacefully, and give ~~a~~ hostel expenses? (panghwajōn **房火錢**) (in cash) to anybody (who stops by) on important or petty official business. (Note: Breakfast or an evening stay, every time one stays overnight, every person will get 1 mun of cash, and an additional 1 mun for every horse he has. These rates are to be permanent irrespective of whether it is a bumper crop year or a famine year. (SEEMS UNREALISTIC)

At the present time, with regard to the g travelling of yangban,
cash
 customarily you do not give them/room expenses (panghwajōn). This is an unreasonable situation. It does not matter whether on an official or private trip, whether a person is noble or base, you ought to provide every one (with expenses) in accordance with regulations. You must also provide for everything in the case of the magistrate of the home district stopping (in a hostel) for a night.)(END NOTE)

If eunuchs, border commanders, or military officials (kun'gwan **軍官**) cause trouble in passing by, it should all be judged severely. Do not ~~strictly prohibited~~

兩班
travel exp.

Hostels

p.84, 4:3a

give them cash. If those who cause trouble (demand bribes) (get) 1 mun of cash or more, then ~~in~~ all of them will be punished severely. The duties of the hostels will be to inspect wandering Chinese (T'ang-men). ~~xxxxxxx~~ Also with regard to emergency missions (note: such as those of the Tosa(都事) or Sönjön'gwan(宣傳官)), after the attending post-station attendants are exchanged (switched) and are returning, provide them with 1 meal. (Note: When the attendants of an envoy are returning, then the magistrate will provide him with food.) As for post-station attendants travelling privately, then do not (provide them with a meal). (END NOTE) For envoys travelling at night, lead them with a torch (ingō 引炬 (note: no more than 4 for one party). Outside of those there will be no other service provided. (Note: The corruption (problems) caused by the eunuchs, border commanders and military officials (kun'gwan) all derive from the ch'oryo(草料 :hay? fodder?). As for those who should be given hay (ch'oryo), only order each magistrate or each post station to provide it. As for the hostels, then do not allow them to provide it.

At the present time funeral processions (喪陣) passing by, if they want to get A-frame ~~xxx~~ porters (tamgun 擔軍), then the clerks of the magistrate ~~xxxx~~ all force the people of the hostels to be torch bearers. This/ought to be strictly forbidden, and order far and wide that ~~these~~ regulations be followed as before. As for those who have committed this bad practice, in the case of court officials (chogwan) and yangban, then apprehend their retainers. As for the common people (pömin 凡人), then apprehend the individual (alone), report it to the magistrate and indict (him, them) for crime. ~~The~~ If the magistrate ~~xxxxxxx~~ cannot render judgment on his own authority, he will report it to the governor for handling; if the governor cannot render judgment on his own authority, he will memorialize it to the throne for handling. Establish clear regulations for prohibitions and other matters prohibited actions, and

Yangban + Communes
朝官 + 兩班 !!

currency, hostels -8- P'angye surok, chönje hurok, ha

~~hangxxinsorihexhemxxkx~~ incise them on a board and hang it over northern and southern gates the/gates of the hostel.

Some might say that to give the cash room expenses (panghwajön) to both yangban and commoners alike ~~xxxxxxx~~ would mean that it would be difficult to change the custom on this (of ^{not} giving them ~~only~~ to yangban?), and also in consideration of the ~~xxxxxxxxxx~~ principle governing (distinctions) between noble and base, there also ought to be a separation (between the treatment of the two).

I say to this that to treat as noble those who are noble, and to respect the worthy is really ~~what~~ natural according to principle, but if commoners do not x treat yangban with respect, but insult them and encroach upon them, they really they deserve to be punished for it. When it comes to compensation and paying prices (for affairs), how is this involved with the matter (of the proper distinction between noble and base (people)? Our country only concerns itself with the use of repression and force on the basis of the two words, "noble" and "base" (kwich'on), and therefore we call (the upperx class) yangban, so that this gives rise to evils everywhere. The people x by the side of the ^(road) hate and regard as troublesome the yangban, and they compete to keep their houses small and rude. How is this not the shame of the yangban? The fact that the utensils made by artisans are crude and bad (in quality) is because the work is forced on them by the magistrates. The fact that merchants do not go to the district town marketplaces is due to the fact that officials force purchases on them. With regard to these practices it is necessary to change the customs, and only then can you achieve what is suitable all in these matters, and then will a true principle (of distinction) between noble and based be practiced between them.

-Hostel households newly established will be exempted from the house tax (hose) for three years. Newly established shops (p'oja) will be exempted from the shop tax (p'ose) for 5 years.

Social Discrimination

check!

4:3b

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(Note: T x quotas on hostel households and shops, for this also see the above chapter (p'yōn). In general all of them will be exempted from support-cloth taxes (pop'o), and they only have to pay the household tax (hose) and shop tax (p'ose). For hostel households, every households will pay 40 mun of cash a year. For shops in the capital, shops made (est.)(built) by officials will ~~a~~ pay 120 mun of cash per year. (Subnote: It is only that officially built shops do not receive land that their taxes are reduced) In the provinces shops that receive land (grants), will pay 240 mun (per year in cash). There will be no taxes on private shops in the residential areas (yōri (村里)) of provincial villages (oech'on (外村 :remote villages?). There will be fixed quotas of land for ~~xxx~~ shops in each district town, garrison town, post-station and hostel. In general those who do not receive shop-land (p'oajōn (镇子田) will be regarded as private shops (shopkeepers).)(END NOTE)

If it is prior to the implementation of (my) land system, then exempt (the shopkeepers) from personal labor service. As shop receive land grants, then they will be liable for personal labor service, but privately established shops will be treated as provincial village (oech'on) private shops.)(END NOTE)

Some might say that the customs in our country are different from those in China. Even though you might want to use cash, it still would be difficult to do it.

This is definitely not so. The fact that currency is not in circulation is not because it cannot circulate; it is because people do not circulate it, and that is all. If the people above (who rule) realize the advantages and resolutely carry it out and do not force and disturb (people), then it is to be hoped that in several years its circulation will flourish naturally as if (the gates) were opened for water to flow *in*.

4:4a

渠 sluices (ditches)

p.84, 4:4a

變其僻情
情窺之地

家情 유하
계음

Confusions
use!

us.
private
minting

Then the country would be wealthy and the people would have enough; we would change (eliminate) (years of shortage, neglect? hwang 荒) and eliminate? laziness (僻情), and rude places will become converted into the villages (hyang) where the civilization of Hua-Hsia (& the Chinese, Chinese Hsia dyn.) prevails and it will be of benefit for 10,000 generations. (Note: Prior to this there were times when people wanted to use cash, but were never able to do it. This was because they would keep approving its use and then abolishing it, and also because they never allowed part of the land tax to be collected in cash. If you do not allow part of the land tax to be collected in cash, then there is still an obstruction even if you want to use cash (then if you want to use cash, it is like looking for a place (for the water to flow) through a breakwater.)

(~~HSK~~ END NOTE)

This country has no cash. If when you first establish its use (circulation) you allow private minting, then it will be easy to produce cash. But cash is what those above (the rulers) use as a means of adjusting ^{balancing the profits} for the benefit of the world (kw'ŏn ch'ŏnha chi li stop 權天下之利), and as a means to ~~save~~ grain and silk from (private minting) stagnation (of circulation). Once this route is opened, then afterwards even though you have strict punishments and severe laws (against it), illegal minting will continue without end, and corrupt people will willfully make profits (from it), and the common people will compete with one another to abandon their fields to the south and rush to the smelters and mints, and it will not be possible to save us from this evil. We only ought to have official minting and not at all permit private minting. Moreover the weight of the cash should be regulated according to standards with what is proper, and only then can you ensure that circulation will last for a long time and that there will be no shoddy cash. This is why the ancients

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were not sparing in (their use of) copper and ~~and~~ were not stingy in their expenditures (for minting cash). Their intentions were profound.

Set regulations for ~~merchandise~~ (mulhwa chunsik **物貨准式**), exchange rates) between goods and currency.

(Note: At present I have consulted standard practice in both ancient and modern times and national customs and situations in setting the standards for receiving taxes and paying salaries. With regard to the originally (basically) establish expenditures, then they will be permanently set in accordance with this (set of standards), and no increases or decreases will be made on account of bumper crop years or famine years. As for expenditures for officials or private trips (haengyong **行用**), then just use the (exchange ratio) of 200 mun of cash as equivalent to 1 yang of silver. Once it is established it will not be changed. But as for ~~is~~ all other matters, then do it in accordance with whether (the goods?) are dear or cheap at the time.)(END NOTE)

[?]

1 tu of white rice will be equivalent to 5 ch'ök(ft.) of cotton cloth (myönp'o **綿布**), 20 mun of cash, and 1 chön(**銖**) of silver.

1 p'il of cotton cloth (note: 6 süng? **升** . 30 "ft! (ch'ök) long and 8 "inches (ch'on) wide) will be equivalent to 1 tu of white rice, 120 mun of cash, 6 chön of silver

~~20~~ -21/ mun of cash will be equivalent to 1 tu of white rice, 5 ch'ök of cotton cloth, and 1 chön of silver

- 1 yang of silver will be equivalent to 1 kok (**斛**) of white rice, 1 p'il 12 ch'ök (ft) of cotton cloth, and 200 mun of cash.

(Note: The price of tusök(**豆錫**) at present in the capital is 1 yang of silver (it will buy) 25-6 yang of tusök. 1 p'il of regular cotton (? sangmok **常木**) (will buy) 3-4 yang of tusök. In Tongnae(**東萊**) then give (pay) 4 yangx or more. The price of goods will be high or low in accordance with the times. At the time when cash is minted, if you

4
分
銅
質
brass

p.85, 4:5a

I say to this that we can guard against the bad practices that (came about) in later ages in China, and we may not copy them. For g several generations they have been minting cash without cease, and the amount of cash has gradually grown very large, while grain and silk are not in sufficient supply, therefore goods are valuable and cash is cheap (heavy and light), and there is even greater fear of insufficiency and even more minting of cash until it has produced the situation like this. During the Han period when grain was cheap it fell perhaps to the (price) of 20-30 cash (chōn) per hu (斛) : 10 tu or possible 5 tu). Li K'uei (李悝) of the Warring States said: 1 hu of grain is worth 30 cash. In ancient times cash was valuable, and it was known that cash was valuable and you also (exchange) it for ~~xx~~ grain and silk in accordance with the opportunities, and there was no stagnation (滯) in its use. Even though it was small, it seemed large, and that was why the people's families ~~xxx~~ saved rice and grain, and there were mutual resources in both root and branch (food and money).

I have heard that in olden times in Liao-tung 60 cash (chōn) was equivalent to 1 chōn (錢) of silver. The Ch'ing people, based on (what prevailed in) Liao(tung) later set (the exchange rate) of 40 cash as equivalent to 1 chōn of silver. In general 1 chōn (錢) of silver in a bumper crop year ~~wax~~ (would buy) 3 tu of grain (millet and rice-- songmi (粟米)); and when ~~the~~ price of grain was dear, it would buy as little as 1 tu. 1 sūng of grain during a bumper crop year would sell for 2 mun of cash; and when grain was dear, for as much as 6 mun. But the tu of Liao-tung was a large size, and 1 Liao-tung tu is equivalent to 2 tu in our country. If you consider this, then it appears the the value of cash in the Ming dynasty was not as cheap as it was in the Sung and Yüan. But the regulated price of cash (chōnsik (錢式)) whether it is high or low also depends on the government's setting it, and that is all there is to it.

Sophisticated
on
supply +
demand
+
tax

Relationship
of money
supply to
prices,
BUT

↓
Fixed
prices

錢式

p.85, 4:5b

Kaesong

observation

1635

1650

In this country currency does not circulate, except for when first Kaesong-bu alone. ~~xxxx~~ In recent times/it began to be used, 30 mun of cash was equivalent to 1 chön (~~xi~~) of silver. After that it was 50 mun/chön Silver), and then 70 mun (/chön). At the present time it has reached 100 mun. In general currency ~~xxxx~~ does not circulate in the midst of the country, but it is used in this 1 pu (district). That is because The cash that has been minted at various times has all accumulated in this one district. Furthermore the government neither collects nor receives (anything in cash) while the people of the market privately (use it) to purchase goods. In ürhaek ~~and kyong'in~~ (1635: note: Han'guksa yönp'yo p.246, gives 1634. ~~x~~9th month as the first attempt to mint cash, which did not circulate). Also a provision that the personal tribute of slaves starting from 1635 would be paid in cash.) and kyong'in ²⁴⁹ ~~when~~ prior to the time when (1650) (See Ibid., p. ~~1650~~, entry for 1650) /the court wanted to (put cash) into circulation, (the court) set (the exchange value of cash) at 1 süng of rice for 1 mun of tusök (豆錫 cash), and 2 mun of red copper cash (chöktongjön 赤銅錢). Later on, I hear, that only one variety ^y circulated, and its value was set at 1 süng for 3 mun. But because of this (i.e. artificially low price of grain, or too low a price for the cash they were minting), it did not circulate, so they increased the ratio (price of grain to cash) at 5 mun, then raised it to 7 mun. Even though salaries were paid in cash, it was only the small additional amounts of salary grants over and above the regular salaries that was paid in cash, and that was all. ~~Without making~~ ~~These regulations~~ established regulations for having tax collections and salary payments in cash, they still wanted to have it circulate among the people for private use, but it did not circulate and was abolished. All of this, then is not worth relying on to ~~talk~~ talk about.)(END NOTE)

Policy by family to talk about!

Currency: abolish poor quality cloth -1- P'angye surok, chönje hurok, ha

p.85, 4:5b

Abolish poor quality cloth (ch'up'o) ^{廢布}. (Note ^{the thread count of} All (cloth) of

used in both public and private matters is ~~(set at the price of)~~ 6 süng ⁽⁴⁸⁰

~~for~~ finely woven cotton cloth of 30 ft. (chök) (in length) (subnote: ^{weave threads}

this is established in the cloth and silk "foot" of Sejong's reign)

which makes 1 p'il (of cloth). 15 "ft" (chök) makes a half p'il.

That is, the present poor quality cloth (ch'up'o) is all to be absolutely abolished.

4:6a

In this country, for currency we only use cloth and paper

money (chöhwä) ^{貨幣}, but the so-called paper money at present

has been discontinued and is no longer to be seen. The cotton thread

is basically inferior, and in recent times it has become worse by the

day, and scarcely reaches 1-2 süng (in value?). Such poor fiber cannot

be made into cloth. The reason why the price of commodities has ~~xxxx~~ jumped

is because of this. (i.e.--as the value of the cloth used as money

has decreased, the price of other commodities relative to it has

risen) Not only is both official and private (poor quality cloth) piled

up in storages, but it has no use. (Subnote: At the present time the

value of 30 p'il of rough cloth is equivalent to 6 süng of myönp'o(

regular quality cloth). Cotton is what people rely on to live, and it

doesn't just take one day of women's labor to make it. To destroy

what people rely on and to spend people's labor and then to have no

use for it and abandon it--what kind of thing is this? how would the

people not starve and be cold and turn to robbery? It ought all to be

prohibited. Issue the order in advance and tell the people not to make

this cloth. As for those who already have it, they are to unravel the

thread and weave something else. The prohibition is to be enforced

in the marketplaces of the capital and provinces. Anybody caught

carrying low quality cloth must be beaten. . .When there is no more of

this bad quality cloth, only then will it be all right. It is necessary

to use cash, and then later ~~to~~ allow it to be ^{另行} exchanged for ~~use~~.

unauthorized markets?
Prohibit vacant places (küm kongjang)

空場

P'angye surok, chönje hurok, ha

unauth. markets?

unauth. markets?

p.85, x4:6a

Abolish vacant places. Absolutely prohibit vacant places inside and

outside the district towns of the chu and hyöng and in outside places (oeh'ö--provinces?) in general. (Note: Only at a distance from each chin (garrison town), each post-station (subnote: that is the main post-station of the ch'albang 察訪) and post-stations and hostels on the main road 30 li outside of each adm. town, you also may permit a market to be opened. As for all other "empty markets" (kongjang 空場: unauthorized markets?), abolish all of them.

In general the officials are not to collect a market tax (changse 場稅) on markets (changsi 場市). Absolutely prohibit the practice of this bad practice & hitherto (in use). (Note: Our country has dried up (堵) land and few people and not much production. How much less (important, necessary?) are the provincial markets that are held once very 5 days. These are only places for the village people to meet together, associate (exchange goods?) and then go home. Compared to the advantages of having permanent and specialized market shops (sijön) in the capital, the situation (of these periodic markets) is different. We only ought to ~~xxxxxx~~ prohibit the people who get drunk and disorderly and ~~xxxxxx~~ are deceitful and cause trouble.

How could we chastise the people engaged in exchange (commerce)?

At the present time the ~~xxx~~ chu and hyön (districts) customarily send out large numbers of designated officials on the pretext of (collecting) market taxes, and they collect all kinds of goods from the marketplace and send them to the magistrate. This situation is most unreasonable (inappropriate). If the official are like this, there is no limit to what the clerks will do. We should abolish market taxes completely and abolish all the old corrupt practices of the officials. The large number of "empty marketplaces" recently is also tied in with people (going to) nearby places in order to avoid the officials.)(END NOTE)

外處空場

must mean unauthorized markets except for areas more than 30 li (7.5 miles) from a town or station.

本國地堵
民耕產不集

p.85, 4:6b

Some might think that without "empty markets", then in a famine year the people will suffer. This view seems (right?), but it is really very wrong. If you look into the matter thoroughly, you will find that the reason why people become poorer and the habits of deceit and thievery grow by the day are all due to this.

fixed, settled shops are good (even markets not ok)

人非定業

葛湯

These (markets) are close to the p'oja (令浦子:shops) and chönsa (慶肆:shops?), but the advantages and disadvantages of each are exactly opposite. It is because ~~the~~ people do not have any settled ~~place~~ occupation and (wander around?) in distant magistraces, gathering together in the East and then convening in the West (moving from one place to another); Most of them are disreputable persons who act like rowdies, and shout, and (叫叫) ~~fight~~, and have nothing that they are afraid of (shirk from doing). This is why ~~they~~ ~~do not~~ are not concerned with commerce, but are only devoted to making (trouble) their business. They don't hesitate to kill oxen; they drink together without order (restraint); they do damage to mores and ~~destroy~~ customs; they brew trouble and commit robbery. (Note: These have become the custom, then in a famine the starving people flee their homes and go begging and also cannot avoid drinking and spending money. That is why the people are in ever more difficulty and their customs get even worse.)(END NOTE)

p.86, 4:7a

Those in government have no choice but to prohibit this severely in order to put a stop to it.

(Some might) say that if you abolish/the ^{all} "empty markets", then you might ~~it~~ have (such places?) in ~~district~~ ^{crossroads?} villages/quite far from the district towns. Then what would you do? I say to this that if these places are quite distant from the crossroads? of the district towns, then in the interval there must be post-stations and hostels and no fear that there will not be (market)places. How much more so if shops are established ~~it~~ and the people who engage in commerce all have fixed places, and ~~you~~ ^{waiting for the market} also do not ~~plan~~ to practice the evil habit of