

Tribute + Budget  
Budgeting

-1- P'angye surok, ek kwön 3, chönje hurok, sang

p.59, 3:16b

All regular expenses <sup>dituroo</sup> (kyöngbi 經費) will be (paid for) from regular taxes received (kyöngse 經稅). (Note: The operation and use of them (haengyong 行用) will be like the present taedong system.)

(END NOTE) Eliminate all present extraneous (kwaoc chi pu 科外之賦) ~~taxes~~ taxes. (Note: For everything pay all expenditures out of taxes

received. As for the tribute items presently paid to the king

(kongmul chinsang 貢物進上) there are a hundred levies for these and

also all kinds of expenditures in the chu and hyön. All of these are regular taxes

to be included in taxes received (kyöngse 經稅). As for personal and horse (transport charges) (inbu swaema 人夫兩馬), they will all be included in this (paid for out of regular taxes). Do not restore ~~any~~

even the slightest special levy on the people. ~~the present system.~~

In making the (tax) system, do it in accordance with the present regulations for the taedong system, but ~~make~~ <sup>in making</sup> changes (adjustments) for things not yet completely (included in it), in every case make clear regulations, and carry them out equally throughout the country. Do not allow

the (individual) adm. towns to make special ~~taxes~~ (taxes) in ruling

the people and do not have miscellaneous labor service.)(END NOTE)

There is no need for any special mention of the ~~term, taedong,~~ term, taedong, w. regard to

paying for regular expenditures (kyöngyong 經用) out of regular tax receipts (kyöngse 經稅). But at the present time the system

in our country is to transport all of the land tax to the capital, and also to have a separate tribute tax payment to the throne

(kongmul chinsang). ~~is~~ Also, the salaries of provincial officials

are not included in regular taxes (kyöngse), but are collected separately by the magistrates. In general when there is some matter, in every case

a special levy is made on the people, and for that reason you cannot avoid/irregular tax levies and surtaxes. Miscellaneous labor service

(chabyök) has gradually ~~become~~ become heavier and have accordingly become regular taxes. The difficulty in every area has also become severe and a

royal tribute  
to be made  
part of  
regular

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(the tax structure has everywhere) not been uniform. In recent times there has been discussion for a desire to calculate expenditures and to make rice payments equal everywhere, and for the adoption of a system where <sup>the gov't</sup> [official families] fix expenditures. This means that all expenditures would have officially fixed expenditures (prescribed for them), and for all labor service official payments would be given for them, ~~but~~ and there would be no restoration of special levies on the people for labor service. This has been called the taedong / <sup>bōp</sup> (great and equal system of taxation). If at the present time you only speak of the matter of paying expenditures out of regular tax receipts (kyōngse kyōngbi **經稅經費**) and do not talk about taedong, then the people might not investigate it and would only know that regular tax (receipts) would go for fulfilling regular calculations (of expenditures?), and in general whenever there was some matter if a separate levy were made, ~~maxim~~ then this would lead to the restoration of irregular levies. Therefore I have mentioned what is customarily talked about (the taedong system) in order to clarify this (what I mean).

It is only that under the present taedong (system), / expenditures are calculated in order to determine revenues (yangch'ul wi ip **量出為入**). But this (system that I am advocating) calls for an estimate of income revenues in order to (determine) expenditures (yangip wi ch'ul **量入為出**). However, it is the same (as saying) that you decide on a system (to determine) what you take in (in taxes) and do not restore miscellaneous taxes.

Except for the land tax in Cheju which is not transported to the capital. Here it is set (determined) as local tribute (t'ogong **土貢**). Except that tribute articles at present are excessively bothersome and heavy. We ought to ~~adjust them in accordance with~~ <sup>estimate</sup> tax receipts, (Subnote: For this you subtract the local (officials') salaries, military

~~provisions~~

the 大(大) it as a model for regularizing all exp. + budget from on tax revenues!

policy of spending opposes # there's taxes - process because it leads to surtaxes to make up def.

"Balanced Budget" Expenditures limited by revenues!!

Budgeting -3- P'angye surok, kwön 3, chönje hurok, s ang provisions and other types of expenditures in calculating it.)(END SUBNOTE) and determine qud as.

With regard to royal (tribute)(chinsang **進上**) we also ought to make estimations in accordance with what is proper and <sup>reduce ?</sup> subtract and fix (them). Ritual tribute (yegong **禮貢**) should be paid once a year. It is only that in the case of such items as oranges and pumelos (**橘柚**) that when the time comes that they are ripe a special tribute should be fixed once or twice (a year). But in all cases the magistrate should do it equally, and this method should uniformly be set as a standard. For all goods, make payment to provide ~~fix~~ them and do not make special levies on the people. (subnote: in matters relating to construction, also give a construction payment (konkka **工價**).)END SUBNOTE)(END NOTE)

restrain exp.

Fixed quotas should be determined for all goods spent by the various bureaus (kaksa **各司**). (Note: We should also make another calculation of ~~px~~ the list of present tribute items and fix quotas, and those not use<sup>d</sup> for national expenses will be reduced or eliminated.

After quotas are determined, then each bureau will list what ~~itms~~ items (it needs) and how much of them, and there will be ledgers for all of them. As for ~~itms~~ items used in rituals, also clearly determine their quotas. Completely selecting and making new miscellaneous things for the royal ancestral shrine (chongmyo) would also seem to be bothersome. For things like this, we ought to set standard regulations in accordance with the circumstances.

With regard to royal tributee (ögong chinbaeja **進上御供排者**), all of it will be transferred to the Saong (**司饗**) <sup>Royal kitchen</sup> home agency.)(END NOTE)

For all (tribute items), the capital will recruit and designate ~~agents~~ purchasing agents (mubi chuin **買備主人**). (Note: Like the present tribute articles agents (kongmul chuin **貢物主人**), these people will~~x~~ also be called chuin.), and they will be given

p.60, 3:17b

taxes transported to the capital (chöse **漕稅**).

paid a very good price out of the ~~grain~~ ~~taxes~~ ~~taxes~~ ~~taxes~~ (chöse **漕稅**).

(The price they are paid) compared to standard prices will be several times higher, and they will permanently fixed irrespective of bumper set crop years or famine years. (Note: They will be ~~paid~~ in equivalent amounts of rice and cash, on a 50/50 basis (mijön ch'amban **米錢參半**), or half and half in ~~cloth~~ <sup>rice</sup> and cash.) (END NOTE)

If you make the purchasing agents (chujin) know that there is a single fixed law, you can get them in advance to go around engaging in trade and commerce (chusön much'on **周旋懋遷** ~~xxxxixxxxx~~) of what they have for what they do not have. They will naturally obtain profit, but there will be no lack of payment (of tribute articles?).

In addition to this all goods will be purchased in the capital. Not even the smallest mustard seed will be determined on (bought) in the provinces. The governor will also buy (items) in the (town) where his yamen (is located), and will not set (quotas of tribute goods) in the various adm. district towns. (Note: If (the requirements for goods) were divided up and fixed for the provinces, then even though you could cut the price (of the payments for the goods), but you cannot make wild guesses from a distant place whether the prices of goods will be high or low, therefore those in charge of govt bureaus (in the capital) customarily in most instances give cheap prices and demand fine (goods). Moreover when the goods are received and checked and rejected for poor quality, the clerks practice all kinds of deceit and fraud, so that when one evil appears it spreads harm to 10,000 people. This should first be rectified at the roots ~~taxes~~ by the court and (we should) be careful not to divide up (quotas) and set them (in the provinces) and regard (the provinces?) as subjugated territories? (iwi yölbön chi **以為列藩之**).

If this situation is not eliminated then it will be stealing from the people and making the state ill.) (END NOTE)

Cash (instead of cloth)!

FL a licensed monopoly in tribute items. <sup>semi-official trader</sup>

use to let us find profits + work as agents and price by the state!

all purchase made



p.60, 3:18b

If there should be goods from distant areas that are difficult to purchase in the capital, then only after the capital price (kyonkka :note: that is, the price that is given to the purchasing agents (chuin 主人)) is established can you take this sum and subtract an equivalent from the taxes paid in by the officials & in the place (where the products) are produced. Have the magistrate (pon'gwan 本官) recruit and designate the men to purchase (the goods) and give them an equivalent price, and subsequently regard them as sa( 使 :commissioned agents?)(note: referred to in common parlance as the "old fathers of tribute articles" (kongmul puro 貢物父老) to make payment to the appropriate (capital) bureau. Designate these men permanently and set the prices permanently, all in accordance with regulations for the capital. (Note: As for the official horses (swaema 刷馬) used along the route, they should be provided in accordance with regulations. If unavoidably there are extra designated goods (for tribute needs), we ought to establish regulations like this, but (the requirements for) one item cannot be divided up and set (required) of several adm. towns.

As for those adm. towns where the taedong system is at present already submitted in operation, in the case of products provided for and ~~paid~~ from that region, then even though the capital bureaus ~~make deductions~~ (from their funds) to pay (for them), ~~do not from time to time divide~~ up and allot (requirements for tribute), ~~and~~ do not have permanently fixed ~~regulations~~ regulations, ~~Those towns also will not have~~ permanently designated men (purchasing agents), and the prices ~~are~~ the magistrate himself collect's them + expends them ~~with-in collected and issued by the magistrate, so that customarily~~ in many cases responsibility for obtaining (the goods) is placed on the people and the people do not receive the price (for them), and in the end ~~you~~ they cannot avoid double levies, and people demand bribes from them, so much so that it cannot be described adequately.

Only after it is like this will we be able to eliminate the evils plaguing the people. As for royal tribute (chinsang) required from the

fixed prices

calculate price? balance do have to

in note in adm of 大府 大府 大府 i.e. need rules for purchase

貢物父老

刷馬

本官

使

make calculation balance

every they occasionally

they where the deduct does

Those towns also will not have

the magistrate himself collect's them + expends them

p.60, 3:18b

*ial governors*  
provinces, the governors will also in accordance with regulations buy them in (the town where their) governor's yamen (is located), and they will not divide up and allocate (tribute) among the various adm. towns. If it is unavoidable that ~~xxxx~~ tribute items have to be designated to ~~xxxxxxx~~ each of the districts, then it will also be done according to these regulations.)(END NOTE)

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Even though the practice of requiring tribute from local areas (imt'o chakkong *任土作貢*) is said to be an ancient method, the present system has not been able to avoid producing evils. Nothing is better than the equal and fair (aspects of) the taedong (system) and the elimination of evils (because of it). If all tribute items are levied on local areas, ~~xx~~ then the capital bureaus ought to divide up and assign (tribute requirements) for each district; and each district then divides up (the requirements) and collects them from each myön. But the levies on each of the people's households is not uniform as to the kind of item and ~~xxx~~ it is difficult to provide for the goods. Therefore, the capital clerks squeeze? (todüng *刀蹬*) the clerks of the districts, and the district clerks squeeze the myön officials (myönch'a *面差*), and the myön officials squeeze the people. From time to time the amount (of tribute goods collected) is excessive; and from time to time bribes are demanded; and from time to time evils are increased. There were a few people who ran around obstructing things, and a few people who extorted (funds). . . (*捶達* *水刃* *strainers*), and a few people who went around (getting?) fees for the expenses of ~~gum~~ provisions, men, and horses. This is why <sup>when</sup> the state collected only one small item, the expenses on the people were 10,000 times as great as this amount, and there were none among the mass of the people who did not suffer harm. How much worse in the case of local products which were once made (in a place) but no longer are, or in some years when (production) is not good and there is no choice but to purchase (goods) from distant places ( to pay one's tribute quota)?

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How much worse when at present (noone) asks whether (the tribute goods required) are local products or not, but (in accordance with) the amount of land or able-bodied males excessive demands (for tribute) continue to be made without change? How much worse when the present government entrusts (it) to the clerks who take bribes for (the handling of) all matters? Because it is like this, the people who satisfy their **漢聲** desires are the clerks, and those who receive the greatest harm are the state and the people.

3:19b

If we (do it like) the taedong law, then the amount of rice (required) will be fixed, and the people will know that they will all make equal payments at one time, and that is all. What is wrong with this? If what the various govt bureaus need in ~~grain~~ goods is added to the amount of tribute (is greater than? the amount offered in tribute), but a price 10 times greater (than the value, market price?) is given (for it), then the difficulties plaguing the people can be reduced by 90%.

pay for gov't expenses also by system

In ancient times they granted fiefs (pongōn **封建**), so that the states of the feudal lords (chu-hou chih kuo **諸侯之國**) had no choice but to levy tribute on the ~~land~~ local products (kong kwōl t'ouī **貢賦土宜**). Not only with respect to li (etiquette, principles of social usage) should it have been like this, but if the goods offered in tribute were lacking in quality, they did not do more than to put ~~the~~ blame on the lord (of the land?) (kijuja **其主者**), and that was all. There didn't have to be any such evils as "checking and rejecting" (chōmt'oe **點退**) (tribute goods for lack of quality). So they were able to prevent the extension of evils to the people. But now it is different from this. All the goods used in the capital are assessed on the provinces. ~~which are made to pay~~ The people have to provide them, and the capital bureaus reject them (on false grounds) (chōmt'oe) / When goods are rejected (on false grounds) one time, the harm has no

tribute a feudal principle!

3:20a

p.61, 3:20a

In general those who have the power to "check and reject" (tribute goods on false grounds) use it in governing the people--the people

re: participat.

"who have mouths but do not speak" (以臨有口無言之民).

How could you fail to have the evil of (everybody down the ladder of the administrative hierarchy) times after time squeezing (the next man down the line)? (ch'ach'a todung 次次刀踵)?

This is why there is nothing better than the equal, fair, and evil-less taedong system.

Nevertheless, a kingly government takes 10% (in taxes) from the people and prohibits all other irregular taxes. The ancients,

when the state took tribute articles also took a 10% tax from the merchants of the marketplaces (simuja 市貿者).

(Note: for details see Lü Tung-lai (呂東萊) who discussed the tribute of Yi and tribute taxes (kongbu 貢賦)).

At the present time you have tribute in addition to taxes, which is basically not the ancient method. We must in accordance with the regulations for the taedong system of the present use regular tax revenues (kyongse 經稅)

in order to set (prices) and purchase (goods on the market). Only then will it be completely good. (Note: Even though assessing tribute on local products (imt'o chakkong 任土作貢) is said to be an ancient method,

if you study the ancient system closely, then you see that there are things (in it) which are not as good as what we are talking about (as what exist) at present. In the ancient times in the capital

area (province) rice and millet were transported (to the capital) and there was no tribute. Outside the capital area the feudal lords (chu-hou, chehu) did have tribute, but tribute items (were collected)

by purchasing items with a 10% tax levied within their dukedoms (kuo 國).

What the people paid as tribute was only the land tax, and that was all. At the present time, once we had the land tax we also had tribute men goods, but the so-called tribute (kongja 貢者) went around to

the people don't have any say in their decisions

10% for land tax 10% for tribute from merchants

Sung dyn. Lü Tung-lai

ancient tribute system not as good as

ancient system better than present. ancient tribute was only a land tax!!

not only do we have

貢者 go

禹貢

經稅

國

p.61, 3:20a

every kun and hyōn 軍 collecting all kinds of goods and made special levies to pay (tribute to the govt). With a system like this, how could you not have evils? This is why in name (the tribute system) was the same (for every place), but in fact it was different (from place to place).

Set standard quotas for (goods) needed by the king. (ōsu 御需).

Every year calculate the income from the tax grains transported (to the capital (chose 漕稅), and in accordance with the ancient system

3:20b  
equivalent to 10 times the salary of their chief ministers

by which the lords of states (kukkun 國君) received income provided salaries to their 10 chief ministers (shipkyōngnok chi che 十卿祿之制),

determine an equivalent quota. (Note: From this quotas calculate payments to the Saongwōn (司饗院) and Sang'ūiwōn (尚衣院)

to provide their needs, and as for what's left over (the other agencies?), you also have standard quotas (for them), so that consider them requirements for the palace. If (it is done) like this, then the Naesusa (內需司) ought right away to be abolished.)(END NOTE)

\*This is what happened in the kabo reform

One yamen among the capital bureaus should take exclusive charge

of the requirements for tribute to the king (ōgong sosu 御貢所). 所需

(Note: Abolish the present system whereby the various bureaus every day make allocations for payments. The Saongwōn (司饗院) will take exclusive charge of these matters. in accordance with the regulations at the Chinese court, calculate the goods to be paid for the king in one year

and pay several times (the value) as a price for the purchase of the goods. The royal necessity rice and cash held in this agency's (Saongwōn) will be given to the designated purchasing agents (chuin 主人) as is done in the case of the present tribute agents (kongmul chuin)

and they will make direct payment (of goods) to this office. For such items as bean sauce (soy sauce 醬), vinegar (西醋), wine, and salt, then this agency (Saongwōn) will make quality (items) and store them for use and each will have a man in charge of it, and then inform? each appropriate official to supervise (the provision of food?) 倉性

budgeting (tribute) -110- P'a ngye surok, kwōn 3, chōnje hurok, sang  
and ~~makxix~~ present it (to the throne). For details (see) the article  
on the official system and responsibilities of the officials. In  
general with regard to the provision of food stuffs and implements  
for the king, in all cases we ought to consider and calculate the  
old regulations in setting standard procedure.) (END NOTE)

According to the ancient system where by the ruler of a state  
(provided) salaries <sup>received income equivalent to his high minister</sup> to his 10 officials (kukkun shipkyōngnok <sup>國君御祿</sup>),  
the expenses for the ruler and his queens' clothing were provided by the  
throne, and of all the expenses for the palaces, there were none that  
were not included in this. If at the present time we give consideration  
to the intentions of the ancients, then for such things as the  
special agency for eunuchs (hwan'gwan pyōlgam <sup>宦官別監</sup>), we ought  
to provide separate salaries. In the case of palace ~~xxxx~~ lady attendants,  
then (their salaries, provisions) ought to be included in this figure  
(quota). (Note: Set the provisions for palace ladies at 2 kok per  
month, but make deductions in accordance with standard equivalencies.  
It would be proper to give a clothing allowance for winter and summer.  
If someone has an official post (job), then naturally we ought to give  
additional (amounts). Also quotas ought to be set for palace ladies  
in attendance (sinyō <sup>侍女</sup>). The ancients all had quotas for palace  
lady attendants, and still it did not extend to a situation where there  
was no order (propriety: chōl <sup>節</sup> ).) (END NOTE)

Special provisions ought to be made for the Crown Prince's quarters  
(sejakhōn <sup>世子殿</sup>). Set it at 1/5 of ~~xxx~~ what the king requires  
(ōsu <sup>御需</sup>). (Note: As for the other princes and princesses, when  
they grow up and leave the palace they also all have their basic  
salaries.) (END NOTE)

According to the ancients the grand prince (t'aeja) of the son of  
Heaven got a fief of 100 li (sikch'ae <sup>食采</sup>), the same as the  
fief (pong <sup>封</sup>) given to the feudal lords (chu-hou), so that to set  
the quota for the Crown Prince's quarters at 1/5 would seem to be superior

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intentions  
of ancients!

20 du/mo

p.62, 3:21a

would solve the  
later problems  
of the kungbang  
(palace estates)

manus. 優賻

p.62, 3:21a

Special provision should be made for the queen's palace (taebijōn **大妃殿**). Set it at 1/6 of ~~the~~ what the king requires. (Note: the salary for the ladies in waiting on the queen are also to be included in this figure. When the time comes for making provision (for the queen) add this figure on to that for the king's needs. They should not be separated into each one's tribute.)(END NOTE)

There ought to be special salaries for concubines of former kings (hugung **後宮**). (Note: Set standards in accordance with their rank. Once they are given special salaries then the clothing and food allowance for their palace male and female slaves should be provided from within it (their allotment). As for this article on royal necessities, if it has already had a quota set for it, then you also ought to include this at the head of the chapter on the salary system.)(END NOTE)

3:21b

According to the principle of the thing, the (expenses for) the king, queen and ~~prince~~ concubines ought to be included in the royal expenses (ōsu **御需**). The queen's (allowance) ought to be provided for separately, and there ought to be separate ~~six~~ salaries also for the concubines (hugung) of former kings. (Note: Some might say that the system of sage kings is that from the Son of Heaven down to the common people each has his share in order to provide for himself. In determining the differences in grades between upper and lower, it must be extremely appropriate (for each grade, case). High ministers (kyōngdaebu **卿大夫**) who have <sup>royal? relatives</sup> (important) fathers (yuch'inja **有親者**) if support them from their own salaries, but/in the case of the sovereign (kukun **口君**), ~~then~~ you have to establish separate provisions for his mother and queen (muho **母后**), ~~these~~ <sup>they</sup> come near (to repressed officials the situation) in later ages where they ~~are~~ subjects and fawned upon rulers (ōksin ch'ōngun **抑臣諂君**), and (by so doing) were not in conjunction with the most fair system of the sage kings?

*hierarchy*

**母后**

I say to this that I fear you cannot discuss it on the basis of this.

p.62, 3:21b

If / Former kings seems to have kept in mind ~~the~~ matters pertaining to the estimate (intention of theirs) ruler and people of the country, and you extend this, then we ought to do it like this. )(END NOEE)

I respectfully submit that since ancient times the rulers of men (in'gun 人君) have always wanted good government for their states, ~~and~~ ~~however~~ ~~and~~ ~~yet~~ what is the reason that there have been few who (were able) to govern, and many who brought confusion?

Wist. over  
o men

It is because from the first they used improper institutions (piböp chi che

非法之制

) in order to rule the country. In the case of our country, and uncultured since ancient times it has been isolated ~~and~~ (pyöngnu 僻陋).

Korean institutions not as good as Chinese!

In many cases /its institutions and regulations have not been proper from the first, and it is also not to be compared with China. (not as good as China).

If at the present time we are to take up the ancient methods and establish them as regular institutions (kyöngje 經制), then not only must the royal expenses be sufficient, ~~and~~ the royal provisions extremely fine (well made, excellent), ~~but~~ all former evils ~~have~~ eliminated,

abolish royal treasury & private royal exp  
popular welfare

but superfluous agency should be combined and superfluous officials

should be eliminated, and the <sup>R E</sup> royal exchequer (naesu 內需) and private property (sajae 私財) should also be abolished. If its

really done like this, then we can reduce the plagues on the mass of the people, and we can be in accord with the mind of all under

Heaven, and we can make the country wealthy and the military strong

(kukpu i pyönggang 口富而兵強), and we can achieved a cultured

regime (söng kyohwa 成教化), and bring about the great peace (t'aep'yöng 致太平). For ~~when~~ the sage kings ~~followed~~ the government of Heaven the way for

nothing is more urgent than this. For/loyal ministers to love their sovereign, nothing is more fruitful (sil 實) than this.

With regard to the ritual tribute presented from each province, change the present regulations for chinsang (進上 :tribute).

富強!  
太平

p.62, 3:22a

(Note: Simplify what is due from local areas (in tribute) (t'oūi 土貢) and combine it with ~~the hyangsang~~ the hyangsangja (享上者 :what is present to the throne for ritual purposes?). As for the rest

eliminate all of it. Quotas should be set for all goods, and abolish the evil of monthly tribute offerings (chinsang 進上).

Once a year at the ~~time~~ time when officials on the first day of the year respectfully present well wishes to the throne (chōngjo paejōn 正朝拜筵),

tribute articles will be presented. Prices will be set for each item in accordance with (the price in) the capital (subnote: that is to say, the price paid to the purchasing agents (chuin 主人) by the various bureaus) and deduct (the cost) from the regular expenditures (kyōngbi 經費)

of each place (of origin). (Subnote: The regular expenses (kyōngbi) of the provinces are all tax funds that are retained and kept on reserve (yuse 留稅). The provincial governors will set prices and provide

people (to purchase them) and ~~give~~ give them equivalent funds (to buy the items). If there is need of expenses for construction, then payment will also be made in accordance with standard regulations (subnote:

for details on these regulations, see the section on artisans (kongjang 工匠))

and the governors will personally supervise their sealing (packaging) (subnote: they ought to have the purchasers go along and attend them and pay them a price)) It should be done like this and not divided up

and allocated among the districts. As for the provincial army and navy commanders, they will have no tribute payments (to make).

In ancient times the feudal lords (chu-hou) made tribute offerings with what their ~~princedomes~~ kingdoms (kuo) had. The Son of Heaven would decline to accept it, and (hence) there were no levies or demands (for tribute).

This was most correct. In general the items presented as tribute from the provinces should be respectfully prepared by the provincial governors and presented as ~~an~~ matter of etiquette (courtesy) (yehōn 禮獻) and the court should also accept them as a matter of courtesy (ye, li).

~~they~~

Governors will purchase goods!

feudal precedents

禮獻  
皆之以禮

p.62, 3:22a If the (tribute items) should be lacking in quality, only the chief of the province (欽 toju 道主) should be reprimanded for lack of respect, and that is all. The items should not be rejected (chōmt'oe 點退) (on the grounds of poor quality).)(END NOTE)

3:22b There also ought to be correct ceremonies for receiving items offered in tribute. There are also ceremonies of the T'ang and Yüan courts should might be adopted, and we should consider and adopt them.

*follow yüan ceremonial procedures*

During the Yüan dynasty when the officials were about to go to court to receive imperial commands (changjo ~~sūnji~~ 將朝), <sup>the ch'eng-chih 承旨</sup> they first took the courtesy letters (chōnmun 箋文) from the provinces and

made a file, and then waited at the Ch'eng-cheng-yüan 承政院. The Board of Rites (Li-ts'ao 禮曹) had the tribute envoys

from the various provinces (chedo ~~kongmu~~ konghōnmulsaja 諸道貢獻物使者) (note: the officials who accompanied the courtesy letters) ~~take what they could take~~ and for took what they could take (what they needed), and as for the rest, they had them present all of it before the court.

The (tribute) envoys then took their ~~seats~~ positions. After the officials had paid their respects at court, the Ch'eng-chih 承政 moved forward, genuflected, and opened their courtesy letters (chōnmun 箋文).

The chief officials of the Board of Rites (Li-ts'ao tang-shang 禮曹堂上) proceeded forward, genuflected and opened (the letters) announcing that these were the tribute items from the provinces ~~and~~ turned them over to be

to the appropriate agencies. The Ch'eng-chih moved forward and received an imperial instruction (chiao 敕) and withdrew, announcing that the instruction said, OK. The Board of Rites officials received (them) ~~and~~ (the imperial instruction?) and then went out the gate with the

people holding the tribute items following after them. When the officials were through with the ritual, they went out, and the Board of Rites withdrew and with the tribute items picked up the imperial edict in order to handle it. (Note: This should be used for such things

as ritual performance (chehyōng 祭享), guests, (賓客), royal tribute 供上

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and in each case divide up (the tribute) and assign it to an agency. That (tribute) which should be submitted to the throne will be submitted to the throne. That which should be submitted to the Ministry of Taxation will be submitted to the Ministry of Taxation. In every case a royal command will be received and the tribute taken care of.)(END NOTE) We should do it like this.

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Yulgok reported to King Sönjo, saying: What is presently referred to as chinsang (進上) should not necessarily all be combined with royal tribute (sanggong 上供). As for small items all of it will be completely presented (to the king). As for the products of land and water, if you investigate all of it and directly choose that which should be presented to the king for his food, then you also would not have much (tribute that would be required). The sages of old governed the world with one man; they did not ~~have~~ <sup>use</sup> the whole world to support one man (the ruler). (古之聖人以一人治天下, 予以天下奉一人) Even if you were to have all tribute products combined with royal tribute (sanggong), you also ought to reduce (the amount of tribute) in order to relieve the strength of the people. How much more so in the case of unnecessary items (the burden of providing which) causes harm to the common people?

Yulgok  
Keep 1/2 to  
separate from  
上供

King  
rule on  
behalf of  
people  
Populism.

||

According to the system of true kings tribute payments are made by those below in performance of their (righteous) duty, and tribute is received by those above (the king) out of courtesy (li). (貢獻, 下供以義, 上受以禮). If the matter is all in accordance with the principles of li and üi (rites and righteous duty), how would you have any evils? It is only because there is a mistake with regard to li and üi (principles of social usage and righteousness) that you have evils so bad that w not enough words can describe them. As for the present so-called provincial tribute (chedo ~~chinsang~~ chinsang 諸道進上),

tribute important  
as symbolic  
act of loyalty  
to reinforce  
moral obligation

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3:23b

most of it is tasty food items (susòn chi mul 羞膳之物), and there are extremely many varieties of them and no end to the small items and every month they are offered perhaps two to three times. (Note:

In the case of Kyönggi province they are offered (pongjin 封進) every day, but this is not the way it was at the beginning of the dynasty. It is said that it began in the middle part of the dynasty.

The provincial governors were not able to personally supervise it and at first they had the magistrates of the districts supervise ~~it~~ for them, but the magistrates also were not able to completely (thoroughly) supervise it. At the present time the 6 ch'albang (察訪) of Kyonggi province serve on rotation.)(END NOTE)

All of it is in addition to regular taxes. It is allocated among the administrative districts, and the districts also collect it from the people. In the interval profits are made by brokers (客) and the evils have gradually increased so much so that one cannot describe them. As for the "sealing" and "presenting" (of the tribute) (pong, chin 封進),

then it is ~~pr~~ paid to the clerks and the bureaus let their clerks manipulate and play around (with the system, the tribute). (Note: With regard to the clerks using their wèight to seek bribes, there is nothing worse than (the way they do it in the ) chinsang tribute.

This is why at the present time when they collect the chinsang products they first have to ~~xxxxxxx~~ pay the collector a chöngp'o 情布 gratuity (injöng 情布), and when the transport the chinsang products, they first have to pay the

carriers a gratuity (chöngp'o). ~~xxxxxxx~~ There is a common saying that: If string you "The Chinsang (tribute) runs you through like a roasting skewer, then the gratuities (injöng) bag ? you like a horse load." You can see what the evil is like from this.)(END NOTE)

This is not at all what is meant by the purpose of presenting (tribute) to those above on behalf of righteous (duty), and receiving (tribute) from those below (because of the principles of social usage (li)).

brokers  
客

brokers

(all piled on)

以礼 with li.

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Moreover the varieties (of items) are extremely numerous, but no inquiry is made into (whether it is "damp birth" or not?? saengsūp 生濕 : good quality or not?), and no question is made of whether (the weather?) is cold or hot, cotton and ice ? ( 果紫照冰 ) is loaded and transported for a thousand lee, and for one thing which the ruler of men (inju 人主) has no interest in and have never once passed before his ~~eyes~~ eyes, the production of 1,000 families is destroyed and harm to 10,000 people is born. (Note: Truly if the ruler of men the situation ~~where~~ of gave one look at/(the officials) dunning (the people) into the farthest(corners) of the back alleys, and their kicking and beating men and women (suffering from) ice and heat on the roads uttering grievous sighs in their helpless state, then even though the goods might be what the king wanted, he would have to be upset and unable to bear the sobs of the people below. How much more so in the case of rank smelling goods which people easily abhor and which are of no good to mouth or stomach, which cause injury to 10,000 people (because they are demanded as tribute items)? This is not difficult to understand, but the ruler of men only sits on his fine rug in the inner recesses of the palace and thinks that I am the ruler; how would I plan for these evils, but flattering and fawning officials naturally consider this to be (showing) love for their ~~lord~~ lord and do nothing about it. But\* if one should speak out that this is harming the state and causing a loss of virtue, then he is pointed to as someone who does not respect his sovereign (king). This is why harm is done to all areas without cease.)(END NOTE)

13:24a ✓

NIXON

The ancient kings all took as their concern the fact that the state might not be well governed, and never dared to allow this to happen to the empire just to (please) their palates and stomachs. As for their intent, indeed how about it? Nevertheless this (situation) is also due to the fact that the regulations and systems of our country

untit.

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still have things about them x that are not (correctly) established.

According to the Chinese system there is an agency that has exclusive charge of imperial tribute (ōgong **御供**), and tribute items presented to the throne are all included in regular taxes and are purchased for use. (In the Chinese case) i have never heard of tribute presented to the throne from the outer provinces (oebang chinsang **外方進上**).

(Note: If the ancient kings were in need of food items, then entrusted it to officials (yusa **有司**) to (collect) just tribute, but they never because of this ordered it to the empire (to be collected).

There was still no mention of (this kind of tribute) in the three ages. From the Han and the T'ang they also always established an agency and entrusted them with revenues from regular taxes to take exclusive charge of tribute (kongsang **供上**).

Originally there were no regulations for ~~chinsang~~ such a thing as the term, chinsang.

Even in the case of ~~the~~ Te-tsung (**德宗**) of the T'ang who privately liked to make collections (of tribute), the histories castigate him for his seeking private offerings, but what was presented to him was also no more than silk (hwabaek **貨帛**), and that was all. I

have never heard where they had monthly tribute offerings (wōljin **月進**) of fish. When you get to the Imperial Court (Huang-ch'ao **皇朝**: the

Ming?), the system became more complicated and tax revenues of silver and cash were allotted to the Kuang-lu-ssu (**光祿寺**), and

all tribute items (chin'gong chi mul **進供之物**) were purchased (on the market) and used. There still was no business of tribute

(chinsang) from all the provinces. This is why the people in the four quarters of China were content and secure in their occupations, and

of all products there were none that were not collected in the capital.

And the capital grew prosperous and ~~was~~ wealthy by the day and

imperial tribute was also abundant and clear.)(END NOTE)

Chinese system - tribute is paid for out of regular taxes.

no 進上 in China

Ming all tribute items purchased on the market

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As for our country, royal necessities were never paid for out of regular taxes, and ~~there was also never a bureau to assume exclusive management of royal tribute.~~ Within (nae: for the king, in the capital), each bureau ~~presented~~ tribute daily, ~~and~~ (note: at present more than 2/3 of the royal tribute is tribute articles from the various bureaus (kaksa 各司)) and in the provinces each provinces makes tribute payments (chinsang) every month, and the ~~transportation~~ loading (transp?) and post-stations (required for it) spreads its evil throughout the four quarters. (Note: In this country the regulations for royal tribute (ōgong) have never provided for inclusion (of it) within regular taxes, and also we have never established an office to take exclusive charge of it. As for daily tribute (ch'u'il chinbae 逐日進排), in the capital the various bureaus do it and there are very man people established (to take care of) royal tribute. As for monthly tribute (from the provinces) ch'uwōl chinsang 逐月進上), each official takes care of chinsang and there is no counting the people who run around (doing this). Of 80-90% All the affairs of the state are involved with royal tribute (ōgong 御供) and provincial tribute offerings (chinsang 進上). The affairs are bothersome and the evils extreme and the people cannot bear up under it (kammyōng 堪命), ~~and~~ ~~this evil is such because it came down from previous generations.~~ According to the T'ung-tien records (T'ung-tien chi 通典記) labor service for Koguryō was assigned to attached Okchō (沃沮) which was responsible for transporting over a distance of a thousand ~~fish~~ and salt from the ocean and food products. One can also see the

*Islander on  
from  
Soguryō*

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custom from this. In general as for China, China at first passed through the class <sup>ic</sup> institutions of the sage kings (kyōng sōngwang kyōngje 經聖王經制), so that even though she came to an age of filth (汙濁), she still had something that <sup>praised</sup> could be talked about. (worthy of emulation)

✓

p.64, 3:25a

*Korea originated from barbarians! We've read a classic text!*

*夷이예*

As for ~~we~~ this country, from the beginning we ~~we~~ only had the customs of barbarians (*本國則其初只是夷裔之習*), therefore pure( ), even in the clean-washed and new (atmosphere) of this dynasty, we still have not completely changed the vulgar (customs) of the past (chōnnu *前陋*).

(END NOTE)

Even though both of these (China and Korea--that is, providing for tribute from regular taxes and by levying tribute taxes in kind) (take something) come from the strength of the people (note: regular taxes ~~we~~ also come from the people's strength (resources)), still they establish their institutions on the basis of what is suitable (*i saŭi i ipche*), therefore virtuous government is naturally ~~is~~ made manifest

and all the people are secure in ~~the~~ their occupations, and there are no evils at all, and even if there is a need for royal tribute, and (the goods are) pure, there is also great abundance! But when private and selfish interests

are the cause for orders then (pleasing) the palate and the stomach becomes the main thing, and all kinds of evils are born, the state is sick and the people are fatigued, and when royal tribute is required, (the goods) are not of quality and appropriate. (Note:

As for the present tribute (chinsang) products, even though the names of the food are great (fancy?), ~~if you only~~ this only (takes the exterior). In fact they are without quality.) (END NOTE) Both the

good effects and the advantages are lost. ~~and not only in the~~

~~and not only in the~~ Is it not only

for the man above (the king) over heaven and earth who cannot

*Really,*

think this deplorable and consider changing it? ~~They~~ *in accordance with the*

ancient system, ~~they~~ *make* allocations for royal necessities out of

regular taxes (kyōngse *經世*), and ~~they~~ also ~~commanded~~ *command* one agency

for royal tribute to take exclusive charge of matters pertaining to royal tribute, and do everything as it is done at the Chinese court.

*misc. items of*

And with regard to the present/tribute (chinsang) for daily use, abolish

*Copy Chinese (Ming) system*

p.64, 3:25b

all of them. Just designate a regular number of people to present tribute offerings and have them make one ritual payment of tribute a year. (Note: As in later ages all the holidays basically were not rational (? , appropriate?) (pulgyōngja 不經者). In general tribute also ought to be presented before the king in one place. The present system of dividing it up and presenting it to the various palace halls is not right.) (END NOTE) And if the court also accepts (the tribute) with ceremonyl propriety (li), then we will perhaps come close to the propriety of the ancients. The way of government will be established and all affairs will be done (right). The ~~founda-~~ founda-tion of great peace is in this. How would it not be wonderful?