

319, 16:1a)

--. For government bureaus large and small in the capital, an official yamen (kongya ^{公衙}) should be establish for all of them and the chief official should be ordered to take his family with him to reside at (near)his post, as in the case of the regulations governing provincial officials. With regard to all the officials (listed) below, in accordance with the present (regulations), they should proceed (to their posts) and sit there (take up residence there) (pujwa ^{赴坐}). Outside of (note:/all the bureaus within the palace and the censorate (taegan ^{臺諫}) and military garrison yamens, all (officials) in all other government bureaus large and small should act in accordance with this (regulation). As for the assistant officials (second in command) and those below them, one of them also ought to serve on duty (in the yamen) on rotation (yunjik ^{輪直}) in accordance with present regulations.) (end note)

or a censor's yamen
 -. I note that in ancient times, even though a man were ^{assigned to a} prime minister's yamen (ch'eng-hsiang ^{丞相}, or a fu, yǎ yū-shih ^{御史}, or fu ()), all of them also took their families with them and resided (where their posts were located). And it still was done that way down to the Wei and Chin dynasties (^{魏晉}). The intention (behind this) was extremely (good). But at the present time all the government agencies are empty buildings just as if they were itinerant shops (shopkeepers, yǎn yōjōm ^{遊店}). Even though there is business for them to attend to in accordance with written (regulation?) (ūngmun kaejwa ^{應文冊}), they cannot do so on a continuous basis and they are also very lax and abandon (their business). Not only do they fail to maintain the face of their official duties (agencies), but all their business is neglected and affairs stagnate (nothing is done). What is worse, the people who are supposed to submit reports from the provinces for no reason at all keep (these reports) for a long time (without sending them up to the capital), and if they don't pay bribes to the lower clerks, then the officials have no knowledge of it. One cannot fully describe the harm done to affairs (by this).

319, 16:1b)

What is worse, the governor of Kyōnggi province also does not reside in his yamen in the capital but conducts business in his private house. This evil has become extremely bad.

--. Abolish the post of Border Defense Command (Pibyōnsa 備邊司) and re-establish the post of State Council (sangbu 相府). (note: In the courts of our forefathers, the prime minister sat (attended to his business) on a day-to-day basis at the State Council (chōngbu) and supervised all government affairs (~~xxxxxx~~ the business of all officials). If there is a matter that has to be discussed by a group of officials, then allow (the chief officials?) of the Six Ministries to sit together to discuss (or gather officials) and ~~xxxxxx~~ deliberate on them, in the Guest Quarters (Pinch'ōng 賓廳) in order to make decisions. In cases where officials come for interviews or present memorials on affairs, then all of this can be done in the State Council (chōngbu). The Pibyōnsa was first established in the ūlmyo year of King Myongjong's reign (1555) because of the raids of pirates along the border (coast). But at the present time all the affairs of state, whether great or minute, involving the ~~capitals~~ capital or provinces, are decided by ~~xxx~~ the Pibyōnsa, and the State Council (Chōngbu) is like a shadow post (kyōngjikch'ōng 影職廳) (a sinecure for officials without duties). Proper order for officials has been lost and the harm (from this) is profound and long-reaching. We ought to abolish it and restore the old system.) (end note)

ABOLISH BDC Pibyōnsa! est. 52 78 + 6 Ministers

1555-

Abolish Commissioners

--. Abolish the chejo (提調) of the various bureaus (kaksa 各司). (note: Abolish the chejo (commissioners?) of the capital bureaus (kaksa) and give exclusive responsibility to the chief officials (of an agency) for the completion of business. If there is any matter that has to be reported or memorialized, ~~xxxxxx~~ for a decision, then report it to the Minister (p'ansō) of the ministry ~~xxxxxx~~ to which the bureau is attached and the ~~xx~~ p'ansō will (memorialize, decide) it. If the p'ansō is absent for some reason, then the next highest tangsang official will do it in his place.) (end note).

319, 16:1b)

At the present time all the capital bureaus have chejo (commissioners) and in all cases, more than their quotas. Each of the bureaus has a chief officials, and the bureaus are also under the control of (one of) the six ministries. ~~They~~ The (ministries) already have a p'ansŏ (minister) and various tangsang officials (at high levels), and the chejo were created also (in addition to them). For this reason confusion was created and it disrupted the regular order (of bureaucratic organization). At the present time there are all kinds of problems in the capital bureaus (kaksa); the paper work and ledgers grow more complicated by the day; the chief officials are lax and do not take care of their business, and all of this is due to this (problem of the surplus chejo). Since the end of the T'ang dynasty, the ling-shih (領使) officials of the various bureaus was just this (kind of a problem). If you investigate the previous history (of these types of commissioners), then it is plain to see the disadvantages (problems) involved.

T'ang had same problem

(note: Some might say that the chejo indeed should be abolished, but with regard to certain kinds of bureaus, such as the Uisa (醫司), the Chang'agwŏn (掌樂院), the Kwansanggam (觀象監), and the Sayŏgwŏn (then the chief minister of the ministry to which they are attached do not necessarily have full knowledge of the skills (that are the special jurisdiction of these agencies). It would also be all right (therefore) to make a special selection from among the chief ministers of those who are skilled and knowledgable about these particular skills, make them commissioners (chejo) and have them share responsibility for overseeing (these bureaus).

need them for special skills

To this I would respond: This suggestion seems very good in light of the customs and feelings of people before our eyes (at the present time), but if you give it some deep thought, (you will see that) the benefits from this are small while the harm would be great. Generally speaking, in establishing official posts and dividing up responsibilities,

319, 16:2b)

the important thing is to obtain the right men (for office) and that is all. If you pick the right men to be officials for the various bureaus, then naturally you will have people to be chief officials and kyosu (教授: instructors) who can teach and guide each other. From time to time you can examine them and conduct a thorough investigation of their administration, and with regard to those whose virtues are suitable for the responsibilities of one of the six ministers, then even though they may not be thoroughly versed in (particular) arts (skills), they still will be able to have those who are skilled completely exhaust (devote) their talents (to the performance of their particular duties or skills). Moreover, if you do have someone with these kinds of virtues and who definitely devotes his whole mind to ~~their~~ meeting his responsibilities, even though he does not possess special skills, he definitely will be able to enlist help from a wide range of people ~~x~~ in the hope that he will get the job done well, and when he is at court, then he ought to be given exclusive responsibility (for the conduct of all business by his ministry and those bureaus attached to his ministry), and that is all. If the court fears that a person might not be able to perform the duties of a chief official and does not give him exclusive responsibility for his tasks, then the evils resulting from this will be such that both the highest officials and those in the lowest posts will all not give thought to the need for care and painstaking (difficult)(attention to duty) and it will become common practice for them to neglect their responsibilities. If things are like this, then even though you have chejo (commissioners), how can you be sure that people with thorough knowledge of skills will be appointed to the post of ~~chiefs~~ chejo? The only thing it will do is confuse the proper order (regulations) for the bureaucracy and cause people to take their responsibilities lightly, and that is all. The harm will be extremely great. The purpose behind this cannot be completely talked about (explained), but if you think about it well (in detail), then it can be understood. When it comes to the offering

16:2b)

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of medicine and medical services (to the throne) by the Naeyakpang (內藥房), then if the prime minister has complete control over all government agencies, how much more (should it have control over) matters pertaining to treatment of the ruler's illnesses? Even though (such an agency or official) would not be called a chejo, still it ought to have responsibility for supervising these affairs, just as a son would look after the illness of his father. How is it necessary to name officials the medical and pharmaceutical clerks (ŭiyaksaek 醫藥色) before they would devote all their minds to the medical and pharmaceutical (treatment of the king)? As in the case of documents (communications) involved in relations with China and Japan (sadee, kyorin), the prime minister (chaesang) also discusses these at court and then carries out (orders). He does not have to hold a concurrency as a chejo (commissioner) in the Sŭngmunwŏn (承文院 : Office of Diplomatic Correspondence) before he can handle these affairs.) (end note)

提議

- . The Ministers (p'ansŏ) of the six ministries (yukcho) will every spring and autumn make the rounds of the bureaus (sa) attached (to their ministry) and prepare a place for themselves (kaejwa 開坐 : to conduct business) and conduct surveillance over all matters, as in the case of the provincial governors who make the rounds of the various administrative towns. (note: If for some reason the p'ansŏ cannot do this, then the next tangsang official in rank will take his place and do it. Not only will the attached bureaus report matters to the ministry to which it is attached in ordinary times, but the tangsang officials of the six ministries will also have (to do things) like this.

P'ansŏ to supervise

In addition to making the rounds in spring and autumn, if there happens to be some matter, then (the minister) should conduct business (kaejwa) without restriction as to the time. The tangsang officials and one or two of the nanggwan (郎官) officials should meet together at the said bureau whose officials will also sit in at the meeting.

堂上

319, 16:2b) In general in making the rounds and sitting (setting up shpp in the bureaus to investigate their operations), it should be done in accordance with the regular conduct of business in ordinary times at the bureau. Each person will contribute (food) ~~ma~~ from his own house, and that is all. Take care not to open up the route for calling for (official) contributions (taxation?) of wine and food. Even though ~~wikataxx~~ the violation of this is a minor matter, still the person must be indicted for crime, and lower level clerks ought to be even more severely punished.)(end not

320, 16:3a)

--. With regard to provisions of food for the king (ögong 御供), we ought to establish a single yamen to take exclusive responsibility for this and abolish the present regulation whereby the various (capital) bureaus have to make tribute offerings (royal provisions) on a day-to-day basis. (note: We should not allow things to be as at present where the various bureaus have to make presentations (to the throne) every day. Give exclusive responsibility for this to the Saongwön (司饗院). In accordance with the system in use at the Chinese court, discuss and set a quota of goods to be presented to the king (ögong chi mul 御供之物) and consumed for a full year. All the goods should be superior in quality. Set the price at two or three times higher than the standard (market) price, and divide up and store the rice and cash to be used for the purchase of royal provisions (ögong) in this wön (Saongwön). And pay out (funds) to merchants (purchasing agents, munab'in 買納人) as is done at the present time in the case of the tribute goods middle men (kongmul chuin 貢物主人). Make an accurate preparation (of the items) and receive them into the Saongwön. With regard to such things as soy sauce (chiang 醬), vinegar (ch'o 醋), wine and pickles (chös 醬), they will be made and stroed by the (Saong)wön for (future) use, and for each of them there will be a man in charge who will take turns? supervising the officials and the food. If things are **done** like this, then not only will a host of evils be eliminated, but the royal food will be extremely good and pure. At the present time the various items for royal consumption (ögong chammul)

vs. royal food tribute

high prices to attract high quality goods

extend tribute system!

320, 16:3a)

such as fish, meat, salt, soy sauce, oil, vinegar, pickles, and (菹 : kimch'i kimch'i pickled or salted vegetables) are also all stored in the various government bureaus (chesa 諸司), and every day they are presented to the throne in small measures, such as a süng or hap (升合 : toe or hop).

This joint by joint (piece by piece) (operation) is extremely burdensome and troublesome, and the evils cause by the rise of bribery and the plaguing of the state has already become too great to describe in words. And finally, the royal provisions also cannot be pure and beautiful. Only after things are (done) like this (the way I have prescribed in this section), will everything be done according to what is ~~suish~~ suitable and can the excess bureaus be comingd and the excess officials be reduced in number.)(end note)

I have seen that in the Han dynasty the ~~official system~~ (number of) officials were reduced and (the official system) was very simple. All officials were in charge of affairs and the supply of provisions to the throne (ōgong) was ~~tax~~ controlled by only one agency, and this was the reason (for the simplicity and small numbers of the Han bureaucracy). Not only in the past were things this way, but for successive generations down to the imperial Ming dynasty, it was always done this way. In our country two or three times the number of officials and agencies/have been establish to supervise ~~it~~ this, and the vast majority(of these agencies) have been involved in supplying royal provisions (ōgong). If you establish a system like this, then how can you avoid having evils? All of this stems from creating a large number of affairs (business, duties) out of something in which there is no business to conduct. (sounds like Northrop's book)

16:3b)

(note: Ch'iu Chün(丘濬) said: The shan-fu(膳夫) of the Chou dynasty was the chief of the Food Officials (shih-kuan 食官) and is equivalent to the present day post of the Kuang-lu-shih(光祿寺). In the ~~Han~~ ^{Chin} dynasty (these duties were handled by) the ~~kuang~~ ta-kuan-ling(太官令).

320, 16:3b)

In the Han dynasty they first had the Kuang-lu-hsün (光祿勳), but halberds (lances) they were officials who held ~~xxxxx~~ and guarded (the imperial palace). The first time this office was put in charge of the imperial provisions (food 膳羞) began in the Northern and Southern Dynasties. The T'ang and the Sung dynasties continued (this practice). Under the present system the Kuang-lu-shih has four bureaus (chü 局). The one called the ta-kuan (大官) is equivalent to the post of pao-jung (庖饗) in the Chou-li. The one called chen-hsiu (珍羞) is equivalent to the post of ~~人~~ (筮人) in the Chou-li. The one called liang-yün (良醢醢) : good fermented wine, good spirits) is equivalent to the chiu-cheng (酒正) in the Chou-li. And the one called chang-hai (掌醢) : minced and pickled meat) is the same as the hai-jen (醢人) of the Chou-li. Not only is this bureau in charge of the food and provisions for the king, queen, ~~xxxx~~ and crown prince, but it also is in charge of sacrificial utensils and provisions for guests--all of this is under its jurisdiction.) (end note)

--. All official posts, whether large or small (great or ~~in~~ small) are established after deliberating over affairs (what they are to take charge of) and all of them will be in exclusive charge of their responsibilities.

Abolish concurrencies

Abolish the present regulations for concurrent posts (kyömjik 兼職). (note: At the present time we have established far too many official positions and we have too many cases where officials handle other official posts as concurrencies. And in the case of the so-called pure and prominent officials (ch'onghyongwan 清顯官), their official name ~~xxxxxx~~ cards (chikham 職銜) always exceed several lines. People get used to seeing and hearing this and they think it is ~~xxxxxx~~ beautiful (great), but they do not realize how wrong ~~xxxxxx~~ it is. The harm from this has caused all the responsibilities of officials to become shallow (inconsequential), and in the end everything has become floating and empty (worthless). How could this have been the purpose behind appointing people to office and giving them responsibilities (appointing them) as officials?) (end note)

320, 16:3b)

--. I note that in ancient times when they established officials (official posts) and divided up responsibilities (sölgwan punjik 設官分職) in each case they gave (the officials) exclusive responsibility (for the conduct of affairs), and that was all. In the two Han dynasties, also, one never heard of any business about concurrent posts (kyömjik).

In the Wei and Chin dynasties, even though many affairs were handled cruelly and with laxity (kuch'a 苟且), still they did not have this regulation. From the T'ang dynasty on they first had the concurrent appointment (kyömanyöng 兼領). The Sung dynasty inherited the bad practices of the Five Dynasties and they had many concurrent positions in their (capital) bureaus. The order of officialdom was thrown into confusion (and there was no confusion) worse than this. Coming down to our country's official (bureaucratic) system, then in general

16:4a)

we have copied ~~the~~ practices of the Sung and later dynasties, and it is for this reason that the dynastic law code (taejön)'s list of officials has six or seven out of ten that are concurrencies with other posts. This is the reason why today ~~we have~~ the evil situation where the officials have no responsibility (for the performance of any specific business) has become as bad as it is (as this). If you trace the source of this in ancient and modern times and see what ~~is~~ effective (hyohöm 效驗), then one ought to be able to see what should be copied and what is worth ~~studying~~ looking into.

no specific responsibilities

--. The togam (都監) (kind of office or official post) is an evil of later ages (of decline). We ought to abolish this regulation (providing for these posts). (note: At the present time in this dynasty whenever some matter occurs, we suddenly establish a separate bureau (sa, ssu) and give the title of togam. We broadly recruit tangsang officials, toch'öng (都庁), a nangch'öng (郎庁) and clerks and runners (irye 吏隸) in order to conduct its business (run its affairs), and when the matter is over, then we abolish it. We also do this even for the most common affairs

vs. General Directorate
Temporary Commissioners

320, 16:4a)

that are easy to manage. Official posts are established and responsibilities divided up (söl'gwan punjik) in order that affairs may be accomodated ^{chang} (i üngsa ^{將以應事} in the future. If you establish a separate official bureau every time some matter arises, then in normal times of what use is it to divide up (the responsibilities and types) of the ~~maximux~~ (capital) bureaus? In general this was the practice of the ~~xxx~~ period of decline of the Koryö dynasty which we inherited and made into a standard x regulation (practice). We ought to abolish this ~~regulation~~ evil practice. In (selecting) officials, we ought to select the best men and have each of them take responsibilities for their ~~business~~ (post) (im ki chik ^{任其職}. And relevant bureau in handling affairs (business), in every case the ~~bureau to which they belong~~ will take responsibility for it. Unless it is a special and important matter, then we will not again establish a separate togam (to handle it). (end note --. With regard to the Üisagam (醫司), Kwansangggam (觀象監), and Sayögwön (司譯院), all of them also will select the right men (for office) and set their responsibilities. We will abolish the present regulations for ch'ea (遞兒). (note: Ch'ea are people who do not have fixed salaries but who are tested and examined (kogang ^{考講}) how high or low are four times a year and in accordance with/the marks (grades) received (punsu ^{分數}), they are assigned salaries. At the present time in the ~~in~~ three bureaus of the Üisa, Kwansangggam and Sayögwön, even though they have (their regular staff) of chief (chöng ^正), assistant (pujöng ^{副正}), down to ch'ambong (參奉) and other officials, nevertheless ch'ea are used (for all of them). This law (system) seems good at first glance, but it is extremely contrary to what is suitable. The harm in it is that ~~xx~~ it deprives officials of dignity (respectability) (ch'et'ong ^{體統}) (or: it causes the official system to be without ~~xxx~~ proper organization, sa kwan mu ch'et'ong ^{使官無體統}) and for those above and below to have a (proper) order, and all posts are filled haphazardly with people of no talent. They just fill out documents, (üngmun ^{應文})

!!

Abolish ch'ea

16:4b)

320, 16:4b)

and that is all. Things ought to be done in accordance with the regulations for the (capital) bureaus; there should be fixed grades (for officials) and there should be fixed salaries. And they should be tested twice a year, and their grades (punsu *分數*) ought to be figured in with (ch'am *核*) (an evaluation) of how good or bad their skills and performance are and degrees for promotion or demotion should be done (ch'ŏnch'oe *殿最*) (on this basis). Nevertheless, with regard to the posts of chief, assistant (ch'ŏng, puj'ŏng) and kyosu (*教授*), from the outset you have to examine them and select those who have accumulated (a record of) effectiveness, skill, and depth, and appoint them to office. You may not test or examine them. And one should ~~xxxx~~ only use as a merit + skill criterion for merit or error whether a person does a good job or not in meeting his responsibilities or whether the students (chesaeng *諸生*) are able or not (in their studies). Only in the case of copyists, artists and musicians (saja, ^{gwan} hwas'a, akkong *寫字官, 畫士, 樂工*) should you raise or lower their salaries. (end note)

--. The ranks and grades (kyeja *階資*) of the royal relatives (chongch'in and in-laws (sons-in-law; puma *附馬*) ought to be the same as for civil and military officials. (note: The chongch'in and ūbin (*儀賓*) grade are fundamentally the same/as the regular officials. It is not necessary to establish special names for their ranks. The Chinese court also does not have any regulations for this.) (end note)

--. At the beginning of Injo's reign (1623-49) there were people who discussed (this problem) who said that at the present time the ~~the~~ Pigük (*藩局*: Border Defense Command) is in exclusive charge of state affairs, and the State Council (ch'ŏngbu) is an empty office (han'guk *閑局*).

The Royal Secretariat (ch'ŏngwŏn *政院*) is in charge of the receipt and issuance (of documents), but the Royal Secretaries (s'ŏngji *承旨*) are only a kind of clerk (for that) office. Togam (*都監*) were (was?) established separately, and the original bureau, on the contrary, became

merit + skill

lowering nobility down to level of civil officials

vs BDC

320, 16:4b)

a superfluous office. Officials are transferred frequently and the ^{gov't agencies} hostel post station office becomes the same as a hotel (söngsi yu tongx usa ^{省寺有同. 郵信})

(The officials) do not take charge of documents, and the clerks are able to subvert the law. Many official posts are held as concurrency ~~xxx~~ and there are no people around ~~actually~~ to take exclusive and actual responsibility.

321, 16:5a)

Affairs are under the control of the ministries and bureaus, but there is no (basic) intent) of dividing up responsibilities (punjik chi i ^{分職之意}).

The assignment of responsibility is not clear, and laziness and laxity

^{曠曠}) has become an established custom. All of this is the ~~fact~~ fault of the bureaucratic system (kwanje ^{官制}). Ever since the

law of sösa ^{署事}) (same as sögyöng???) was abolished the samgong (three high state councilors) have not had a place in which to discuss

government affairs. As a result the Pibyönsa was separately established

and chief ministers who had knowledge of military affairs became the

tangsang (officials in that office). Military officials (muban) who

had a knowledge of writing (characters) were appointed the nangch'öng

^{郎序} :duty officials, at the bureau level), and (the office) was

regarded as a place that would handle border (defense) affairs, but because

there was no place at which government orders of the court (choga chöngnyöng

^{朝政令}) could be decided, they had no choice but to combine (~~these~~ this function) with the Pibük (Border Defense Command). From this time on

the (lower State Council posts of) ch'ansöng (^{贊成}) and ch'amch'an

(^{參贊}) became officials in charge of curing the illness (of the

king--physicians). And (the posts of) sain (^{舍人}) and kömsang (^{檢詳})

(first sec. and legal copyist) became officials in charge of kisaeng

and musicians. The ~~error~~ error and confusion (resulting from this) became

extremely bad.

The people of our country are fix frivolous and gay (Matthews ^{浮華} : dissolutek ;gay; empty vanity. empty show) and without true substance (musik ^{無實}).

Once they soar up to the level of the taegak (^{臺閣} :censorate?), they

Sejo?

BDC

lower S.C. as royal physicians

321, 16:5a)

they call themselves ~~the~~ "the pure ^{stream} people" (khāngnyū ch'ōngnyū 清流) and pay no attention at all to their duties while the most important matters of state (kihyōng chi chung 機衡之重), on the contrary come under the jurisdiction of high ministers who have no popular favor (mulmang 勳望) and military men who only have a slight knowledge of letters. With things like this, is not so that there already ~~is~~ are no hopes that the (country) will be well governed?

We ought to respect (honor) the laws of our forefathers and restore the regulations for sōsa (署事). Only then will government orders issue forth from a single place and proper order (kanggi 綱紀) be established.

16:5b)

Royal Secs.

The Royal Secretaries (sūngji 承旨) of the present are equivalent to post (and?) the /shih-chung/shang-shu (侍中尚書) of ancient times; they are the ~~Ministers~~ Nei-ko (內閣) of the Chinese court. Both the important and small (unimportant) documents of the state all pass through it. As for (information about) the advantages and disadvantages (wrongs) of government orders (chōngnyōng 政令) or the accomplishments and mistakes (tūksil) of the ruler's virtue, even before the taesin (chief ministers) and the censorate (taegan) can hear of it, only the Royal Secretaries (sūngji) alone know about it, such is the ~~xxxx~~ importance of their office (im, responsibilities). But at the present time people with popular favor (people of talent and promise--mulmang 勳望) are, on the contrary, to be found ~~xxxx~~ in the bottom (rungs) of the samsa (三司 :censorate) and all they get to do is to receive ~~xxxx~~ and carry out written orders and that is all. Only rarely do they get a chance to discuss and manage affairs. We ought to select the most prominent (promising--simang 時望) men of the time and appoint them to selection (duties? ch'ung ki sōn 充其職) and allow them as affairs arise to submit sealed rebuttals (pongbak 封駁) and thus to provide assistance to the king's plans (王齒)." (王齒)

pongbak

However, it was only that this opinion was offered; in the end it was not carried out.

321, 16:5b)

--. Chongch'inbu (宗親府) (Office of Royal Relations).

In the Chou-li, the Hsiao-tsung-po (小宗伯) distinguished between the three tsu (san-tsu 三族) (note: fathers, sons, and grandsons) (end note) and took charge of the administration (cheng-ling 政令) of ~~its~~ sons (men-tzu 門子). (note: men-tzu 門子 means the sons of the regular wife (chökcha 適子) would take his father's place and assume responsibility for the men (family) (end note). (晉) state (of the Chou period)

In the Chin ~~dynasty~~ there was an official (in charge of) the kung-tsu (公族) who was in charge of the chong~~tsu~~^{jok} (宗族: lineages) of the noble clans (kung 公). The sons of legitimate wives (chökcha) of the high ~~minister~~ and low ministers (ching ta-fu 卿大夫) were appointed to it. In the Tso-chuan in the 18th year of Ch'eng-kung (成公), the state of Chin made Hsün Hui (荀會), (欒黶), and Han Wu-chi (韓無忌) the kung-tsu ta-fu (公族大夫) and they made them give guidance to the sons and younger brothers on the principles of respect, frugality, filial piety, and respect for superiors (kong, kôm, hyo, che 恭儉孝悌). This was a case of the officials in charge of the chongjok (hereditary families) of the nobility (kung) also taking charge of instruction and admonishment.

The Han dynasty established the post of tsung-cheng (宗正) ranked among the chiu-shih (九侍). The Imperial Ming dynasty (huang-ming) established the tsung-jen-fu (宗人府), and the tsung-jen-ling (宗人令), and tsung-cheng (宗正) and other officials were elevated to the first rank. These posts were filled exclusively with close relatives of the emperor (huang-ch'in 皇親). They also were in charge of the administration of the imperial clan (huang-tsu 皇族). The various imperial relatives because of their closeness to the emperor were given noble titles (pongch'aek 封爵), and this (regulation) was naturally included in the code of the court, and the Board of Personnel carried it out in accordance with the law, and that was all there was to it.

321, 16:6a)

Even though (the royal relatives?) might all be convened from time to time at the pu (Chongch'inbu), they also were not given posts in this agency.

As for our country's official system, we have not had an official like the tsung-cheng(宗正) et. al. who have been in charge (of royal relatives), but we have directly included all royal relatives (chongch'in) in the ranks (of officials) and have used them to hold posts in this agency (Chongch'ingbu). This is different from the system of ancient times and is truly not in accord with the intention (of the ancients) to divide up responsibilities in creating official posts (sölgwan punjik 設官分職). We should change things so that they are in accordance with ancient (practice). Generally speaking, the Ch'unghunbu(忠勳府) and the Üibinbu(儀賓府) should both be handled like this.

16:6b)

--- Ch'unghunbu(忠勳府).

This agency did not exist in former periods and in the Koryö dynasty they also did not have a pu (agency) for so-called hunsin(勳臣:merit subjects). Our T'aejo first created the Ch'unghunsa(忠勳司) in order to take charge of the merit warrants (hun'kwön 勳卷), and King Sejo also elevated the Ch'unghunsa to a pu. Its rank was regarded as (equal to) the yangbu(兩府: 1) the office of the ch'eng-hsiang (PM) and yü-shih in the Han dynasty, 2) the Chung-shu-sheng and Ch'u-mi-yüan of the Sung) and the posts of kyöngyök(經歷) and tusa(都事) were established (in it) and additional grants ~~and~~ of land and people were made (to these officials?). If you examine the official system of China, you see that among the bureaus of the Board of Personnel there is the Kuei-hsün chien-feng-ssu(稽勳驗封司), but there is also no fu (pu) in charge of hunsin(merit subjects). And as for the Ch'ung'ikpu(忠勳府), then that is something that was even more nonexistent in previous ages (in China).

Merit Subject office T'aejo ✓

班視兩府

321, 16:6b)

--. The Üibinbu (儀賓府) (Office of Royal Sons-in-law)

pu
 -This ~~agency~~ is one that China never had, and ~~xxxxxxxxxxxx~~ in the Koryö dynasty there also was no pu that was in charge of the so-called puma (駙馬: royal sons-in-law). Generally speaking, in ancient times the king's daughters married the feudal lords (chu-hou), and that was all there was to it. In the Han dynasty for the first time because the kongju (公主: princesses) were given villages (邑) they established the post of chia-ling (家令) in order to manage their affairs, but this was not (in accord) with the intention of the ancients. In recent periods the families of the kongju have only been given salaries from the public (treasury), and that is all. Because they are private families and have no public (official) duties, whyt would be the use of appointing an official (to take charge of them)? In the reign of Chung-tsung (中宗: 705-710) of the T'ang dynasty, the emperor had the kongju (kung-chu--princesses) open a fu (pu: bureau) and ~~xxxx~~ appointed officials to it. Yüan Ch'u-k'e (袁楚客) fouled up ten times in conducting several affairs, and all affairs were conducted contrary to reason and order was disturbed. This constitutes the one example of this. (?? ch'a kō ki il 此居其一). The (T'ung-chien) kang-mu (綱目) ~~xxxx~~ recorded this, and you also can see the right and the wrong of it. ~~xx~~ Administrative matters pertaining at to the instruction, ~~xx~~ warning, and convocation ~~xxx~~ ceremonies for the royal sons-in-law (p che-puma) have already been assigned (by me) to the Chongjōngbu (宗正府).

322, ~~16:7a~~
16:7a)

(note: Even though the Üibinbu exists at the present time, it is only once an empty post, and the puma throughout their whole lives never/conduct any business (kaejwa 閑坐) and the/officials also have nothing to do. They only thing they do is send their calling cards (x t'uja 投刺) to the ~~houses~~ homes of the puma and drink wine with them, and that is all. (end note)

--. In the Chou dynasty system, the daughters of the king were married to the feudal lords (chu-hou), and the feudal lords who had the same surname as the royal house were in charge of it (them). The term

322, 16:7a)

kong(公) is an appellation of respect for the feudal lords (chu-hou) and for that reason they (the princesses?) were called kung-chu(kongju 公主).

In the Later Han dynasty Hsün ? 荀爽 submitted a memorial which said: "The Han dynasty has inherited the Ch'in dynasty law and has established the ceremony for honoring (elevating) the princesses (shang-chu 尚主 :Han, II, 282 translates this as marrying off the princesses highly)(Matthews, 5670: shang-chu means to wed a princess--as she is of high rank, she is to be honored, therefore (娶) is not used), but because (in this case) the wife can restrain the husband (i ch'öp che pu 以妻制夫 and because the one who is low (in rank) has to attend upon (approach) the one who is higher (i pi im chon 以卑臨尊), we ought to change the shang-chu system and call (such weddings, marriages) k'ön'gon(乾坤)(Han, III, 282: k'ön is a symbol for Heaven and refers to the way of the husband; kon is a symbol for earth and refers to the way of the wife)." (end of quote)

--. In general a wife has no rank (ch'aek); she follows the rank conferred on her husband. And when she is seated, she also sits according to the rank position of her husband. In the Ch'in and Han dynasties the wife (pui 婦人) for the first time was given the title of an enfeoffed noble (feng-chün chih hao 封君之號 and the system of i-ssu(邑司 : a bureau to handle their fief grants) was created.

16:7b)

Royal In-laws

--. Tollyöngbu(敦寧府)

-This bureau did not exist under the ancient (Chinese) system nor under (later) Chinese courts (dynasties). The Koryö dynasty also did not have this office. With regard to the marriage relatives of the royal house (wangsil inch'ök 王室姻戚), we ought to establish regulations (a system) for them and grant them favorable and beneficent treatment, and that is all. (note: Such as reduction of degree of punishment when they commit a crime or grants of land to them even though they do not enter school, or not requiring them to perform military service as in

status

the case of accordance with the kwa(科 :degree, exams?) for officials scholars (sa 士).

322, 16:7b)

With regard to giving them official posts and ~~assigning~~ appointing them to office, do not talk about how close or distant they are (ch'inso? 親疎 : to the king) or how far or near, but ^{遠邇} with regard to all of them select them only on the basis of their virtue. How could you select the right men (for office) if you were limited within these confines? (豈可限以此內而擇人乎) There is nothing which is appropriate (with regard to the status of these people that they obtain by marriage) (that stands as a proper criterion) for ~~advancing~~ appointing or dismissing people from office (chint'oe 進退). (note: In your country, the regulations for the selection of men of talent on the basis of the ūm privilege (ūm ch'wijae chi kyu 蔭取之規 is also like this.)(end note) Not only is thia bureau (pu) an agency that was established for no good use, but also because of this (system, office) (these people) are appointed to office and are shifted and transferred around all the bureaucratic ~~off~~ posts. It truly is not ~~xxx~~ strange that in the present age the people who should? be entrusted with (official posts with office?) among the army and the people are not these kind of people.

Chungch'ubu

今世軍民之寄多非其人者固無足在也

--- Chungch'ubu (中樞府) (Office of Ministers without portfolio)

This is also an office that did not exist in former ages. In general, with regard to the payment of salaries for people who do not hold office, in the Sung dynasty they had ~~xxx~~ salaries for tz'u-kuan (祠官 : officials for ancestral temples). In the Great Ming dynasty people who did not hold office were not given salaries at all, but at times they did record some people in the ranks of the salaries (nokchil 錄秩) and allowed them to live at home in idleness (without office: hanchuja 閑住者). In general a man who holds office but who is transferred out of his post because of illness also cannot be completely cut off from his salary."

16:8a)

We ought to establish a law (choryōng 禁令) such that in the case of tangsang rank officials and up, censors (taegan 臺諫, and sijonggwan 侍從官)

322, 16:8b)

and that is why (they have done it) this way. You also can see that is lax (kuch'a) and confused. That it ought to be abolished admits of no further doubt. (note: Some might say: That it would really be appropriate to combine the Üigümbu with the Ministry of Punishments. It is only that with regard to the duty officials (nanggwan 郎官) and clerks and runners in the Ministry of Punishments, there might be fear that you would not have enough of them. To this I would respond: I have already provided for meeting this responsibility, so how would there not be enough (officials to do the job)?

(It might be said that:) Who would do the work of apprehending and transporting (criminals) that is presently done by the tosa (都事) of the Üigümbu? To this I would reply: There are already more than enough nanggwan (duty officials) in the Ministry of Punishments that have been established (at present, under my system?), and these officials receive royal edicts and take them off. If there should happen to be a major criminal case and there are not enough nanggwan, then at the present time we also have regulations for creating temporary tosa (kadosa 假都事), and on the basis of this we can commission temporary nanggwan (karanggwan 假郎官) and despatch them. If it is a matter that is close by the capital, it might be possible to use the Kümowi nangjang (金吾衛郎將) for this. tangjikch'öng

Some might say: Then will have ~~anybody~~ nangch'öng (tangjik nangch'öng 當直郎官) or not? How about this? I would reply: One of the nanggwan from the Ministry of Punishments can serve on duty on rotation at the Tangjikch'öng (當直府) (see Hanhandaesajön, p.1052. The Tangjikch'öng was an office attached to the Üigümbu. It was staffed by one tosa (都事) who rotated on and off duty)

Minor ~~Primary and Secondary~~ Merit Subjects (wönjong kongsin 兼從功臣).

We ought to abolish this regulation and together with that abolish the Ch'ung'ikpu (忠翊府) (note: As for those people who earn merit

ABOLISH MINOR M.S.

322, 16:8b)

but who do not attain (the status or position of) regular merit (chönghun 正勳), we naturally should raise their g rank or grant them an award in order to compensate them.) (end note)

---. In the state law code a separate Ch'ung'ikpu was established for the Minor Merit Subjects (wönjong kongsin), and no/limit was imposed on (the inheritance of this status) by their sons and grandsons.

Since they can become members of the ~~Ch'ungch'anwi~~ Ch'ungch'anwi (忠贊衛), their position (status, sach'e 事体) is taken very seriously. This was done because it was feared that there might be too many people recorded for regular merit and so it was intended to distinguish (these minor merit subjects) from the regular merit subjects (kongsin). Nevertheless, merit subjects are already divided into three grades for the purpose of ranking them,

323, 16:9a)

and those people who are not deserving of being included in the three grades are raised in rank in accordance with how great or small their merit is. Or perhaps they can be given a royal award in order to compensate them. Basically we ought not to establish this name (title, category) of minor merit subjects (wönjong). How much more (should this be so)

when at the present time the so-called minor merit subjects are not people who themselves have earned merit. The sons, younger brothers, sons-in-law

and nephews (子弟婿姪) of merit subjects commonly are able to participate in (become) merit subjects. When the composers of memorials and documents (kyosö chesul sösa cha 敎書製造書寫者) and also the clerks and runners of the agency in charge of recording merit (nokkong togam

relative's of MS in heret states as MS

智印解盟) are brought together to pledge an oath and attend a banquet, even the lower attendants are all able to participate (in this). How is this in accordance with what is right (reason)?

1506

Since the time of the Chungjong restoration (chungmyo chöngguk 1506 中廟靖國) (the merit subjects created at that time) Pak Wön-jong (朴元宗) and the others (107 people--the chöngguk kongsin, according to Hanhandaesajön) were exclusively entrusted to Yu Cha-gwang (柳子光) for an investigation

323, 16:9a)

of their merit (to judge whether they were qualified to be merit subjects or not). Dishonest (wily) people wanted to record their sons and younger brothers (as merit subjects), and for this reason for the first time they made a plan that was designed to make people happy. No mention was made about whether someone had earned merit or not, but all high officials of the time were all (indiscriminately) recorded (as merit subjects). And they also recorded their sons, younger brothers, slaves and servants--all of them--as minor merit subjects. The excessive recording of people as merit subjects, in general, (it is thought) began at this time (with this).

Slave Bureau

--. Changyewön (掌隸院). (Slave Bureau)

Because the administration of slaves is basically attached to the Ministry of Punishments, among the posts of that ministry is the Changyewön

16:9b)

掌隸司. Because the ~~number~~ number of slaves (in the population) has gradually become large, there is no end to the confusion caused by lawsuits (sasong 詞訟 : over slaves). King Sejo was the first to divide

K. Sejo

up the responsibilities of the Ministry of Punishments and establish as separate Slave Bureau (Changyewön 掌隸院). This, then, was an agency (bureau) that did not exist throughout Chinese history or in our previous dynasty (Koryŏ). There is no doubt that it should be abolished. It is only that the present situation being what it is, I have temporarily preserved it until the slave law is changed (abolished) and the number of lawsuits (over slaves) is reduced, and only then should it be abolished and should we go back to the old system. (He seems to imply that the old system was where slave administration was handled by a sub-agency of the Ministry of Punishments, rather than total abolition of slavery)

Slavery

Remonstrance

--. Saganwön (司諫院) (Office of the Censor-General)

This bureau ought to be abolished. In ancient times there were no (special) officials (established for the purpose of) remonstrance (kan 諫).

Remonstrance

323, 16:109b) From the Han dynasty on they first established the chien-kuan (諫官).

Han dyn

People who discussed this (who were in favor of this) thought that this would open wide the pathways of speech (kaegwan 8110 開廣言路), but they did not realize that in fact the narrowing of the pathways of speech (the opportunities for free expression) ~~first~~ first began with the establishment

of the chien-kuan (remonstrator officials). If the chief ministers and high officials who assist the king offer words of instruction (naphoe 納誨) morning and night and with every matter that comes up offer corrections and remonstrance, and if all the (subordinate) officials (paekkong 百工) offers remonstrance with regard to the matters under his responsibility, and if all the way down to the smallest (person) in the grassy fields also is permitted to speak directly (chig'on 直言) --if things are done like this, then there will be no one's virtue that is not cultivated and there will be no matter that is not rectified (done correctly), and then verily one could say that the pathways of speech have been opened wide.

! E.A. agency for remonstrance actually restricts freedom of speech!

(kaegwan 8110 開廣言路) How could one establish a separate agency under the name of remonstrance? (Is there any point to establishing...)

The fact that in later ages (in Chinese history) matters were not done well was all due to the fact that there were too many gates for the

16:10a)

expression of opinions (nonsöl tamun 論說專門), and the harm done by the censors (taegan 臺諫) was also extremely great. It is just that at the present time in our employment of men we do not follow the

We don't follow ancient models

ancient models. We have not been able to get the right men for all

the posts of chief ministers who aid the king. And probably there are also men who have been able to maintain their political position by

the existence of the censurate (hok yuroe ch'a p'aji cha 臺有賴此把持者)

Censurate used for political ends!

which makes it difficult to abolish the censurate all of a sudden, so that it would be all right if we just follow the system used in China

and only establish (the one post) of ~~Sahönbu~~ Sahönbu (司憲府: Inspector General).

(note: In China the Tu-ch'a-yüan (都察院) is equivalent to our Sahönbu) (end note)

323, 16:10a)

(note: I not that even though (we have) established the Sahönbu (OIG), we still have to look into (investigate) the problem of making a (federal) case ~~mk~~ out of rumors (p'ungmun ansa 風聞按事). In later ages in China (huse, after the 3 dynasties of antiquity) the practice of the censorate (taegan 臺諫) "speaking out on issues because of rumors that they had heard" (p'ungmun önsa 風聞諫) began in the reign of Empress Wu of the T'ang dynasty. Hu Chih-tang (胡致堂) said about this:

Wu family
uses rumors to
persecute people

"The Wu family uses the law to repress the people and the permit the censors (chien-kuan 諫官) and yü-shih (御史) to talk about affairs (bring up a case) on the basis of a rumor (p'ungmun önsa). This has given rise to deceit (chicanery) and brought about slander and false accusation (讒語) and it has become the tally (符契 :symbol, turning point?) for doing harm to the proper way (kongdo 公道). The court is the source for the rectification of all things. It is the place that people look up to for the resolution (decision on) what is right and wrong; it is the place the people pin their hopes on for clarification of chen-su (讞 = 讞) su is (讞) slander. It is the place on which people rely for criticism or honor (praise) to be carried out justly, and whether the minds of the people are submissive or not (pok ö pubok 報與子報) everything depends on this (on the probity and honesty by which the court carries ~~mk~~ out its task of distinguishing between lies and truth--my comment)

As for the matter of listening to false rumors (p'ungmun), these are things you get (from street talk and gossip. If it happens that two people are angry with one another, how can you expect that both of them would speak the truth. And there is much wrong with being quick to make a case out of (this gossip) and punish people (because of it). If false rumors are not investigated frequently, then those people who are ~~slandered~~ talked about (slandered) will be punished for a crime without having said a word (minmok p'ijoe 混默被罪)

風聞

323, 16:10a)

without being able to explain that one was in the right (shen-li, ~~shen~~ 伸理) and will suffer a grievance without having any recourse to appeal it. The harm done to just government will also be severe." (end quote)

*Censorate
people on
basis of rumors*

Also ~~shen~~ Ch'iu Chiin (丘攄) said: "In later ages the habit of the censorate speaking about matters that they had heard as rumors began in the reign of Empress Wu. Prior to this it had never happened. The people of the Sung dynasty continued this and thought that it was an old business. Those who discussed the matter consequently felt that this ought to be entrusted to the taegan (censorate) to handle exclusively. How sad! (chieh-hu 嗟呼).

16:10b)

governing court (chih-chiao 治朝) (to handle)? In general when you are talking about affairs in a vague manner (fan-lun shih-ching 泛論事情), then listening to rumors (p'ungmun) is all right. But if you ~~investigate~~ pry into other people's secret and private affairs (言人陰私) and do not investigate the facts (the truth), but quickly make a bad evaluation (critique) of them, how is this the way of loyalty, magnanimity and sincere truth? Only after you have the facts can you call it by

*part to injure
a person where
there is no evidence
of a crime*

such a name (so identify it), and only after you have an actual crime can you carry out punishment for it. (fu yu shih shih erh hou k'e chia i shih ming; yu shih tsui erh hou k'e shih i shih hsing 夫有是實而後可加以是名, 有是罪而後可施以是刑) If you do not investigate to see whether something is true or false but listen to everything people say and give it form

*Hanhande, 971.
莫須有 half believing, half doubting
see 宋史, 岳飛傳*

in a written memorial (report) and enter it into the law codes, how sad this is! How then can you get the world to be submissive? (莫須有可以報天下 敢) Our court has made a law code (hsien-kang 憲綱) and has permitted the yü-shih (御史) to impeach the government bureaus for unjust and illegal acts. In any given matter they are required to make clear the year and month (the act occurred) and report all the facts. They are not permitted to make investigations and inquiries into small matters on the basis of

*須有 - means if you've only one word to say it, you don't say it. (subtle)
In the Sung, after Yu Fei was accused + killed by the emperor*

false documents and empty talk. In general the fear of (loose) talk about false documents and empty talk. In general the fear of (loose) talk about false documents and empty talk. Han replied: "With these three words, can you get the empire to be submissive?"

not necessary to have!

323, 16:10b

is (because) people will use it as a pretext to take revenge on their private enemies and do damage to good people."(end note)

Abolish Yemun'gwan

--. Abolish the Yemun'gwan (藝文館). Since we already have the Hongmun'gwan (弘文館) and the Ch'unch'ugwan (春秋館), we ought not establish the Yemun'gwan. Abolish it. It is only that it is all right ~~xxx~~ to select scholars who are good at letters who know how to compose edicts.

The basic task of the Ch'unch'ugwan is to take charge of recording current affairs (ki sijöng 記時政). In the Koryö dynasty in the reign of Ch'ungsönwang (忠宣王 :1309-1313), the Munhansö (文翰署) was made (converted into) the Yemun ch'unch'ugwan. They established the posts of such'an (修撰, kömyöl (檢閱) and other officials after which they divided it into two offices (kwan). At the present time the kömyöl, taegyo, and ponggyo (檢閱待教奉教) are official historians (sagwan 史官), and this is probably the reason why they have become officials in the Yemun'gwan. We ought to transfer these historians (sagwan)

324, 16:11a)

to be officials in the Ch'unch'ugwan and rectify the names of the officials. and elevate them to the rank of ch'amsang (參上 :higher than rank 6).

大史

Also, if you look into ~~xxx~~ (what was done in) ancient times, you find that the ta-shih (大史) was in charge of the liu-tien (六典) of the established territories (chien-fang 建邦) in order to supervise and inspect the government of the pang and kuo (逆邦國之治). He is in charge of the laws (fa 法) by means of which he supervises and inspects the administration of the bureaucratic offices (kuan-fu 官府). He is in charge of the rules (tze 則) by means of which he supervises and inspects the administration of the capital city and its environs. He rectifies the ~~xxxxxxx~~ time and years (seasons) in order to put affairs territories in order; he distributes the calendar to the pang and kuo (states and kingdoms), and he ~~xxxx~~ assists at major rituals where people are convened together for funeral ceremonies, and he reads the lui (誄 :eulogies for the dead) and gives out posthumous titles (賜諡).

324, 16:11a)

The wai-shih (外史) was in charge of the records (chih志) of the four areas (of the empire) and the writings (documents) of the Three Huang and Five Ti (Emperors) and sent (promulgated) the names of the writings (books) to the four corners of the empire. He was knowledgeable about the heavenly phenomena (t'ien-hsiang天象) and experienced in human affairs, and accomplished in the substance of government and was in charge of the tien-ku(典故: codes and ancient stories, precedents?) and also recorded words and deeds (words and movements).

The purpose behind the establishment of officials (these officials) was profound. This is why in ancient times, if they did not have the right man, they did not give a person ~~the responsibility of an office~~ a place, and if they did give a man office, he held it for the whole of his life. In later ages (after remote antiquity) they created official posts among these names and titles, and one can see that their intentions (will, purpose) was lax and in error (ku-ch'uan苛舛). Also because they transferred (officials around) on the basis of their rank (i cha chön以資轉, for that reason the sagwan(史官: shih-kuan, official historians) became a position (appointment) that was even more rapidly shifted (transferred, moved around); so more than this what is there to say?

16:11b)

Even though at the present time we are not able to completely restore the ancient system, we must fix the (proper) order of officials. Only after the right men are selected for office and kept in their posts for a long time (t'aeg'in kuim擇人久任) will we perhaps ~~be~~ (get close to) have officials who do not lose their (basic) official duties (who are placed in the right job? kwan pusil chik 官不失業). How sad it is. It is not only this one bureau (that is this way); all the capital bureaus (paeksa百司) are this way. From the post of ch'ongjæ (冢宰: prime minister) on down, ^{in many cases} the ~~next~~ ancient intention behind (the establishment) of (all) posts has been lost. (there has been much ~~loss~~ of the ~~original~~ intention of ancient times in the est. of official posts that has been lost)

intention behind all posts has been lost ✓

324, 16; 11b)

Since the intention behind the establishment of official positions has already become like that, the way in which people are appointed to office (used) has also become like this, and it has got to the point where officials do not meet the responsibilities of their offices (mu ch'ingjik 無稱職). The conduct of affairs gets emptier (worse 隳) by the day, and people who talk about this also follow along and say: the age is gradually declining and there is nothing that can be done about it, and there is no knowing how bad it will get. Those rulers and ministers who have a will for good government ought to look deeply into the root and branch of the matter and rectify everything.

Abolish Royal Lectures

--. The Royal Lectures (Kyöngyön 經筵). The post of sajöng (師傅) has already been established and the office of the Hongmun'gwan (弘文館) is in charge of discussing ideas (nonsa 論思). In general, all officials in close attendance to the throne are responsible for regulating and supplementing the principles of the true way (toüi 道義), so that naturally all of them ought to participate in discussions (at court).

So it is not necessary to have a separate (office) (named) with the two characters of kyöngyön (royal lectures) included among the official offices and have officials who concurrently hold this two-character title be able to participate in the seats of lecturers. Our country, as in the case of the Sung dynasty has not established the post of sajön (師傅) and for this reason has felt it necessary to create this title (of royal lecturer) which it has made into a concurrent post.

16:12a) -

--. The practice of selecting people to serve in the Toksödang (讀書堂) will should also be abolished. Grants of free time (to people) to attend the södang (書堂) is also something that did not exist in former times. It originated in a temporary special order in the reign of King Sejong, and later on it was continued and became a fix set regulation, and at the present time the munhan (文翰) (outstanding men of letters, high exam passers) are selected for this. If you give this careful thought (kongyu 恭惟)

恭惟

324, 16:12a)

(you see that) the thought of King Sejong was ~~x~~bright and intelligent and he wanted to allow young civil officials have temporary respite from their duties so that they could give deep thought to the classics (tamsa kyöngsul ^{覃思經術}) so that they could be used (appointed to office) at a future time. The intention behind this was very great. But in ancient times they instructed the scholars in the local schools (hsiang and hsü ^{序序}) and the ones whose learning was accomplished and whose talents were ~~x~~ outstanding were promoted and appointed to office.

Once they were appointed to office, then each of them performed his duties.

How would they ever have had a system whereby once an official had entered office he would keep his post while stopping the performance of his duties~~x~~ and ~~he permitted to~~ then open södang where (these people) would read books?

It is only because in later ages the scholars who were selected through the examinations (kwagö) and appointed to office (on this basis) stopped (their studies) with learning words and phrases and composition and never delved deep into (the meaning of) the classics and it became difficult for them to participate in a discussion of government. For (Sejong) this reason they had no choice but to do things this way. And later on they also gradually lost the original intention of their forefathers.

They only selected people for office on the basis of their skill in letters the habits of but, on the contrary this led to the increase of/arrogance and laziness (kyo il ^{驕逸}) and frivolousness (puhwa ^{浮華}). Not only was this of no advantage, but also it was truly a profound evil (wrong).

In ancient times they established schools to teach the shih (scholars) and ~~xxxx~~ all of this was a technique for getting people to cultivate themselves in order to govern others (sugi ch'iin chi sul ^{修己治人之術}).

and there was no habit of (putting importance) on the composition of essays (sajo ^{詞藻}). The establishment of official posts and the division of responsibilities (sölgwan punjik ^{設官分職}) was all done for the benefit of the people and all posts had the task of managing affairs and

shouldn't need time of study for (retreat)

16:12b)

324, 16:12b)

superfluous officials
there were no officials that had no tasks to perform (mu yōnyō chi wōn

無行餘之員

Because they took men who had studied the true way and gave them the responsibility of managing affairs, they were able to handle affairs in accordance with the true way, and all matters were done right. Good results were achieved (kongyong hūng 功用興) and the world got to the point where great peace was achieved. But in later ages the method of education and training was lost and many of the official posts that were established were superfluous while the officials who did manage affairs were regarded as clerks (holding the posts of clerks). Because people who were called famous scholars (myōngsa 名士) held easy? (ch'ōnyōn 清宴) posts in which they were required to compose essays (compositions), many of the people who were appointed to office assumed and given low rank (resp) responsibilities were regarded as inferior people / (yongha chi pae 庸下之輩) while those who had trained themselves and achieved a reputation for their skill in letters (munsa yangmangja 文詞卷望者) became even more useless (were used, appointed even less). Therefore,

worthless "pure discussion" (ch'ōngdam 清談) flourished while true learning and actual accomplishments of affairs declined by the day.

Since the China and T'ang dynasties, this was the worst of evils and the major cause for the (rise and) fall of the true way in the world (sedo hūngsoe chi tae kich'uk 世道興衰之大機軸也). The

man who acts as ruler (over the empire) cannot but help give careful thought when he establishes official posts, and with regard to establishing bureaus of letters (munsa chi sa 文詞之用) and superfluous and idlex officials with no actual duties, therk all of them should be completely abolished,

325, 16:13a)

and by this means we should restore the ancient system.

worthless, frivolous

(note: The evils of belles-lettres and "pure discussion" (munsa, ch'ōngdam

文詞清談) do not just stop at being without practice utility (siryeong 實用).

If worthless discussion (nondam 論談) once changes, it turns into

factionalism (pongdam, feng-tang 朋黨) and people fawn after their private

阿私

325, 16:13b)

--. Abolish the Toch'ongbu (都掾府). The establishment of the Toch'ongbu was really not (in accordance) with ancient laws. If you already have the Ministry of War (Pyongjo) to take control of the administration of the Five Guards (Owi), then why uselessly (ch'we ^{擧費}) establish another agency ~~to~~ and divided their responsibilities in two (hyu-i ^{擧貳}). In general these kinds (of offices) are all the slipshod (lax) ideas of later ages. Not only are they of no benefit, they are harmful.

Some people might say that military authority must be subdivided (punsok ^{分屬}), which was what (was characteristic) of the system in ancient times. How can you say that this was the ~~the~~ slipshod intentions of later times? To this I would respond that when you subdivide responsibility (punsok-cha), each (agency) has control ~~over~~ its own portion (of responsibility, but ~~they~~ they do not have universal and exclusive control (over affairs). (The ancients) did not mean to say that you should ~~for~~ purposely divide up responsibilities (split responsibilities) and do away with unity and order (t'onggi ^{統紀}) (in military administration. At the present time since the control of the soldiers (military) has already been divided up among the Five Guards, then there already are many subdivisions (pun) (of responsibility). Even though the Ministry of War supervises the administrative affairs, all orders come from the court, and all matters are ~~reported to the throne~~ carried on on the basis of edicts received (from the throne), and there is no (agency) that has exclusive control (power) (over the military). If you have a system like this and also establish ~~another~~ the Toch'ongbu (in addition) and have them consult together (with the Ministry of War) on all matters, then this would be the same as purposely dividing up (splitting) responsibilities (needlessly) (ko wi hyui ^{故為擧貳}).

Under the system of ancient times they did not have anything like this.

16:14a)

--/ The Kirosos (耆老所): Hanhandaesajon: a place where aged kings or officials age 70 or over of rank 2A civil office or higher were received.

Created in Taejo 3rd year)

325, 16:14a)

This is also (an agency) which did not exist in former times. In general with regard to the elderly in the country, if they are aged high officials kyōngdaebu (ching ta-fu), then the ruler nourish (honor) the elderly with rites in the T'aehak (university). As for the elderly among the common people who are deserving of superior treatment, then the relevant ministry should take charge of administration and from time to time issue rice and meat, and that is all. There is not need to establish a useless yamen (for this purpose). Generally speaking if you establish offices that ought not to be established, then not only worthless exercise will it be an empty creation, but it also will lead to evils. (note: Once you have ~~xxx~~ created a (new) yamen, then ~~xx~~ you ought to have clerks and runners. But ~~xxx~~ how is it reasonable to create clerks and runners when they have no duties to perform and grant them food and provisions? Moreover, at the present time this bureau ~~ix~~ has all (nothing but) influential high ministers (in it, staffing it), and for that reasons fields and parks (gardens), fish weirs, and salt flats attached to it have all been confusedly (randomly) taken over (chōlsu 折受), and among (these properites) the clerks and ~~x~~ runners cause all kinds of evils throughout the eight provinces. One cannot find the words to express the harm they have done to the people by their incursions and exactions.)(end note)

--. Abolish the Naesusa (内需司). As to the fact that the Naesusa ought to be abolished, at the present time everyone who has a mouth is able to say it (express this view). The property (material) in the ^u granaries ~~and~~ (treasuries) are all the property of the ruler. What need is there to (have a place) for the separate storage of private property? This is destructive of the king's virtue. It is only that the ruler in his palace has a variety of small things that he uses which might cause difficulty if he had to bother the provincial officials for them every time (he needed them), (so for that reason) even though several kins have also intended to abolish (this office), for this reason they have retained it and regarded it as difficult (to abolish).

the system

325, 16:14a)

If you compare it with/ancient times, the ruler of a state received 10 times the salary of a high minister (ching 俸). And they always fixed the quota for royal requirements (needs) for one year, and they allocated (the funds needed for this) from revenue received. Thus in addition to royal provisions (ōgong 御供) this (these funds) naturally were used for (obtaining) the requirements of the palace. If things were done like this, then the Naesusa could be directly abolished.

(note: If the Naesusa were abolished then with regard to the Naesusa's slaves (nobi), those who are residing in the capital would be ~~distributed~~ divided up and assigned to capital bureaus that have a deficiency (in slaves). If they reside in the provinces, then each will be assigned to their home administrative district or the ~~garrison~~ yamen (governor's or prov. school or post station ~~army~~ military commander's) or garrison/in their home territory that has a deficiency (in the number of their slaves). As for the rest (of the slaves), in accordance with the practice of slaves attached to other agencies, they will pay tribute to their agency. If the Naesusa has any land, ~~xxx~~ then naturally in accordance with the regulations for the handling of idle land, it will be given as allotments to the people.

If later on a prince or princesses receives a royal grant of slaves, then they can be given slaves from the capital bureaus or those living idly in the provinces (subnote: that is, those who are not performing service for an official)(end subnote)(end note)

--. In Sōngjong's reign, Nam ^{ren-nawo} Ch'u-gang (南秋江) (hyon 孝溫), submitted a memorial (sangso) which said: "The ruler takes the empire (t'ien-hsia) as his family and the four seas as his palace. The people of the empire (t'ien-hsia) and the four seas are the members of his family. They are his children (chōkcha 赤子). It is for this reason that ~~x~~ in ancient times the ruler of men did not compete for profit with his own people and did not accumulate private property. As for the requirements for his palace, (he consumed) the equivalent of the salaries of 10 ching (minister

Han III 297.
Nam Hyo-on
was one of the
生大臣 of
瑞宗's reign

325, 16:14b) and since his salary was 10 times that of a ching (minister), then he had enough to meet the requirements of his palace for one year.

2 326, 16:15a) At the present time it is not that way. In every prefecture and district there has been established private houses which are called home by the name of pon'gung nongsa (本宮農舍) : rural huts of the/palace) and there are private stores of rice, grain, cloth and silk, and every day (the throne) competes with the people for profit. In addition the Naesusa was established in the capital and several pyölichwa (別坐) officials were established, and a large number of clerks (söje 書題) go back and forth to the prefectures and districts (where the royal properties are located) and insatiably make demands on the local people. They control the private warehouses (granaries, treasuries) in the various districts and transport (the grain etc) by gxx ocean-going grain transport turns red and (vessels) to the capital where they store it until it/rots. Or they might use it to build temples and shrines (sasa 寺社) or to conduct lewd rites and they say: this has nothing to do with the state's treasuries; it is the private treasury of the palace (pongung sathuk 本宮私藏). What a sad state of affairs.

Of the materials (things) produced in the world (by heaven, nature), there is only a certain amount. If it is not left to the people, then the state takes it, and if the state does not take it, then it is left to the people (the people have it). (pu chaemin chük chae kuk, pu chae kuk, chük chae min 不在民則在國,不在國則在民). Could it be that only the property of the Naesusa alone does not come from our people? The way of governance in our dynasty is taken from the remote san-tai period (three dynasties of antiquity in China), but only in the case of the Naesusa have we followed the old practices of Huang-ti (桓帝) of the Han dynasty and Te-tsung (德宗) of the T'ang. I am deeply ashamed of this. I would like for the king (chönha 殿下) to open wide his just and bright magnanimity (ryang 量 :glossed as toryang 度量)

326, 16:15a)

commisserate with the small people for the evils (plaguing them), and quickly abolish this bureau, attach its slaves to the Changyewön (掌隸院; Slave Bureau) and ~~return~~ its lands and grain over to the Ministry of Taxation.

16:15b)

With regard to the private requirements (necessities) for the palace then rely on the Wang-chih (王制 :king's institutions--section of the Li-chi?) formula of 10 times the salary of a high minister (ching). That should completely take care of the problem and also soothe the minds of the people.

-in the reign of King ~~xx~~ Sönjo, Yulgok submitted a private memorial (sangso) which said: "Much of the treasure (material, chae 財) of the palace treasury (naet'ang 內帑) is used for the revering of the Buddha. I request that the sage mind (king) resolve to regard (treat) the palace and the bureaucarcy (kungbu 宮府) as one ~~entity~~ entity and turn over everything in the Royal Treasury (naeta'ng) to the Ministry of Taxation. People who have discussed this matter feel that you definitely cannot suddenly abolish the palace treasury, but this is incorrect. The ruler's wealth consists of the whole country, and of the granaries and state treasuries, there is nothing in them that is not his property. It is only that in collecting it (levying taxes) he should be frugal, and in using it (spending it), he should set limits (yu to 有度), and that is all. Why is it necessary to establish a separate private treasury and thereby sully (累) his clear and bright virtue? If he were to cause the official treasuries to be completely ~~empty~~ empty and there happened to be some urgent demand for funds for the army or the nation, then the material (funds) in the Palace Treasury (Naet'ang) definitely would not then be regarded as the private accumulation (of the throne). It would seem that the best thing to do would be to return (these funds ~~from~~ ⁱⁿ the palace treasury) to official hands (yusa 有司) as soon as possible.

--- üngsa and p'aedu (鷹師牌頭), abolish them. (Hanhandaesajon, 1524

says that the üngsagye (鷹師契) was a contract to supply as tribute

326, 16:15b)

to the Saongwŏn (Royal Cuisine Office 司饗院) pheasants ~~and~~ to be used for birthday, ritual sacrifice and other celebrations at each of the palaces (kungbang). ŭng means falcon or hawk, used to catch pheasants, and the ŭngsa must be the ~~phusaxan~~ falcon master) (Hanhandaesajŏn, 930, says that the p'aedu was the saryŏng (functionary) in charge of flogging at the Ministry of Punishments)

(note: The pheasants to be used for royal provisions (ŏgong 御供) will be purchased on the market by the Saongwŏn. At the present time officials named "falcon soldiers" (falconers? ŭnggun 鷹軍) are scattered around in each of the provinces. The functionaries (petty runners) under the jurisdiction of the ŭngsa (鷹師) are required to pay cloth and other things, and there are more than 8,000 of them (who are required to do so), it is said. All of them should be abolished and made regular soldiers (chŏnggun 正軍).(end note)

16:16a)

--The Naeja (內資寺), H Naech'ŏm (內貲廳) and Sadosi (司尊寺).

We already have the Saongwŏn that is in exclusive charge of royal provisions (ŏgong 御供), and for sacrificial rites (chehyang 祭享) and parties for guests and other matters we also have the Pongsangsi (奉常寺), Yebinsi (禮賓寺) and other si which take charge of those things.

These three bureaus ought to be abolished.

--. Chongbusi (宗簿寺). Since I have established the Chongjŏngbu (宗正府), this bureau naturally ought to be eliminated.

--. Sangsŏwŏn (尚瑞院) (Office of royal jewels or talismans) This office ought to be combined with the Royal Secretariat (Sŭngjŏngwŏn). Under the system of the T'ang dynasty the Men-hsia-sheng (明下省) also had an official in charge of talismans and jewels (puboryang 符寶郎) who received the (imperial) talismanic jewels and carried them out (took charge of them, used them) and issued and received warrants and tallies (p'aejŏl 牌節).

--. The Cheyonggam (濟用監) will be combined with the Sang'uiwŏn (尚衣院).

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--. The Naewiwön (內醫院) will be named the Naeyakkuk (內藥局) and will be combined with the T'aeüiwön (大醫院) into a single yamen. The Hyeminsö (惠民署) will be combined with the (into the) T'aeüiwön.

--. We ought to reduce (the number of matters) ~~of which~~ over which the Sahönbu (Office of the Inspector General) maintains surveillance. receipts and payments of goods funds

16:16b)

The fact that it investigates (andong? 按同) the accounts (ch'ullap 出納) of the capital bureaus (chesa 諸司) has produced evils and is of no advantage. ~~Thisxxxxxx~~ These problems are extreme, so much so that nothing needs to be said about it. If the court is to maintain surveillance over and rectify the ranks of the officials, then one of the officials (of the Sahönbu) from among the chib'üi (執義) or below ~~an~~ can be designated to do it. We already have the office of the T'ongyewön (通禮院) whose job it is to maintain order in the ranks of the officials, so that to bring up a matter involving the rectification of any person who does not act in accordance with the law is basically the responsibility of the t'ongye (通禮). (note: If it is a matter involving sacrificial rites, then the Pongsangsi (奉常寺) officials commonly hold as a concurrency the post of t'aech'uk (太祝) and bring up matters involving those who do not act in accordance with law.) (end note) If you should want another official to bring up impeachments, then you could have the censorate (taegan 臺諫) handle it. (wi 莅, same as im 臨) As for what was done in the system of ancient times, for the time being I do not have the time to discuss it. In Han dynasty times, they also did not have (a special office) to handle the responsibilities of surveillance (kamch'al chi im 監察之任). Under the T'agg dynasty system even though they ~~had~~ provided for surveillance of documents that were issued and received, basically this was an evil law (method). Under the bureaucratic system of the Great Ming dynasty, they also did not have this kind of a post. (note: As for these so-called surveillance officials (kamch'alcha 監察者) then we should cut down on the

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surveillance performed by each of them. The post of yü-shih (御史) (in China?) is not (the same as) the kamch'al in our country.) (end note)

--. The Sajaegam (司宰監) also ought to be abolished. With regard to the requirements of fish, salt and firewood for royal provisions (ögong 御供), sacrificial rites (cheyhyöng 祭享) and banquets for guests (pinyön 賓筵), then ~~xxxxxxx~~ each of those materials are directly stored in the Saongwön, Pongsangsi, and Yebinsi (醫院, 奉常寺, 禮賓寺). Each is presented and distributed to a superior bureau. As for the firewood and torches (炬), (the cost of these) has already been calculated in with the (funds) for the price of the p'ojin chammul (鋪陳雜物) misc. furnished goods?

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miscellaneous goods which has been given (granted), and each bureau will be allowed ~~xxxxx~~ to designate their own chuin (主人 : merchant charcoal middleman) to supply them for use. As for the firewood/and torches to be presented to the great palace, we also ought to have the Saongwön take charge of this. (note: From among the officials of this wön (Saongwön) designate one man to take charge of the petty officials, clerks, and runners, and you also ought to have a man in charge of the duty functionaries.) (end note) If things are done like this, then this bureau ought to be abolished. (note: At times when there are guests, the firewood and charcoal used in the bedrooms will also be supplied by the Yebinsi.) (end note)

nabin

(note: Some might say that such things as firewood, charcoal and torches are all ~~xxx~~ to be purchased from designated suppliers (nab'in 納人) just like is done with the present tribute middlemen (kongmul chuin 貢物主人) who provide the goods that are needed. But in the case of things used by the great palace, then we already have ordinary royal tribute (sangjin 常進) and fixed quotas, so there is definitely no concern about supplying these items. With regard to items required for heated rooms for guests, then in using these things there are times that we, unusual when it might be difficult to designate people to purchase these items, n'est-ce pas? To which I would reply: If you establish the method and provide a very

327, 16:17a) good price, then even though there are times when there are unusual (requirements, demands), then the common people and the slaves and servants will compete with one another in their desires to become the purchasing agents and will make preparations to supply them. ~~xxxxxx~~ There is no fear that the matter will not be taken care of ~~or that there will be shortages.~~ If you say these things will be difficult to purchase, then (you should realize) that when there are banquets held for guests there are times when the firewood and charcoal required (for these banquets) is more than what is needed to heat rooms, yet the so-called chuin (middlemen) have everything prepared in advance and in waiting. If have never heard that things were lacking ~~or~~ that they didn't have enough. How ~~about~~ that?)(end note)

--. Abolish the Susong kumhwasa (修城禁火司) : Agency in charge of wall repair and fire ~~xxx~~ department). As for the repair of walls, we already have the Ministry of Works, the Son'gonggam (繕工監). As for preventing fires, we have the Ministry of War and the sunch'al (巡察: patrol troops) of the Kumowi (金吾衛). It only depends on finding the right men and giving them responsibilities (posts), and that is all there is to it. What use is there in creating a superfluous yamen?

16:17b)

--. Abolish the Chonhamsa (典艦司) : Warship Bureau) Since we already have the Ministries of Works and Taxation, this bureau ought not be established.

--. Abolish the Chonyonsa (典涓司) : Bureau of Rain? Water-dropping clocks?). Since we already have the Aekchong hwangwan (掖庭宦官) and the Aekchong hain (下人) (note: the taejon pyolgam officials)(end note), then this agency ought not to be established separately.

--. Abolish the Chonsolsa (典設司). The Chinese court at the present time does not have this bureau. With regard to such things as the ijiang (儀仗: ritual weapons and other items) and the kongjang (供帳: facilities like tents used at banquets or parties), all of this is ^(to be) under the

327, 16:17b) control of the Ministry of War (note: 1 nanggwon will take charge of it)(end note) These are the things that are best provided for. Generally speaking taking charge of and providing for the kongjang (facilities for banquets) only depends on ~~his work things~~ the actions and movements (kōdong ^{舉動})(of the king). When there is an important guest or a rite and other matters (we have enough facilities for this) As for other occasions, even though you need facilities (tents and construction of banquet areas?), then all the official bureaus have their ch'ajang ^(屏帳): ^{screens} (concealed tents?). If it is something that is used in a sacrificial rite, then the Pongsangsi ^(奉尚寺) will be in charge of it. If it something that is needed for guests or something needed for a banquet held by the Ministry of Rites, then you can use what the Yebinsi and the Ministry of Rites has. (note: If you establish a bureau, then in ordinary times even though there is nothing that has to be used, you have to ~~keep exchange~~ ~~work things~~ have a large number of clerks and runners on hand, for only then can you take care of affairs (when they come up), and they have to run around to several places transporting tents and equipment. This is also a hard thing to do.) ~~(and work)~~

(note continues: At the present time even though we have established 327, 16:18a) a bureau to take care of royal tents and other equipment, everything is under the jurisdiction of the eunuchs and the Chōnsōlsa does not participate (in these matters). As for its so-called duties, they have to go to the places where the various capital bureaus are having their public meetings and set things up, but the bother and spoppiness involved is quite great, and all of it involves creating something (work) ~~of~~ out of something that does not exist. (make-work). Outside of this, then every day what they do is only to ~~work things~~ ~~work things~~ privately borrow ch'ajang (temporary tents?) by running around the alleyways and houses (looking for them), and that is all. If it is a case of a Chinese imperial envoy who needs something, then emergency tents ^{rolls} (ch'ajang) can be made; the togam can take charge, and (the equipment

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can be stored in the Southern Detached Palace (Nambyölgung.)(end note)

--. Abolish the Chojisö (造紙署: Paper Manufactory). Just establish a section (kuk 局). The nanggwan of the Ministry of Works will take charge of it. If there are times when you have to gather artisans to (for him) make paper, then it will be all right just to go and supervise them.

--. Abolish the Sap'osö (司圃署). At the present time the Chinese court also does not have this bureau. As for vegetables and other goods, it should be done in accordance with regulations for other goods. They should be purchased for use by the Saongwön. If it is not done like that, then you won't be able to avoid having land, so then calculate and allot amount of land and divide it up and give it to the p'omin (國民) and in accordance with the regulations for rice and grains. levy a tax of 10%. Set the quota and method and have them pay it to the Saongwöng. And the Saongwön will take charge of its administration. However, in the end the best thing is to provide funds for the purchase (of the goods).

Perhaps
(note: ~~Some might say that~~ by providing funds for the purchase of goods (needed by the throne or government) you will be sparing of the large expenses involved (you will be reducing expenses), but it is not clear whether this is a way that benefits the state or not. ~~For~~ any matter is

16:18b)

~~is~~ done right and correctly, then naturally you will cut down on expenses.

It is only that you have to ask whether the thing is appropriate or not. If you calculate how much expenses will be, then try calculating what the salaries will be for the officials and clerks and runners (slaves) of this agency. It will come to about 1200 or 1300 kok (söm 斛) of rice a year. Even if pay a good price (for the goods?), (the amount of money it would cost) would not come to that (to what it would cost to maintain the staff of the Sap'oso). This would be penny wise and pound foolish (cutting down on small expenses right before one's eyes while neglecting the real principle of the matter), and when you do this it, on the contrary always leads to greater costs.)(end note)

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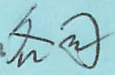


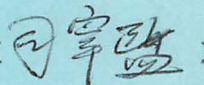
--. Abolish the P'yöngsisö (平市署). Since we already have the Ministry of Taxation (note: which is in charge of ~~tax~~ equalization (kyunse of tax ~~collection~~ collection (kyun segöm 均稅額) and equalization (levelling) of market prices (p'yöng hwamul 平貨物))(end note) and the Ministry of Works (note: in charge of maintaining weights and measures)(end note), and the Ministry of Punishments (note: in charge of prohibiting violations of the law and falsification (mendacity) and which handles disputes and lawsuits)(end note), and the Seoul Magistracy (Hansöngbu)(note: which governs the people of the shops and marketplaces), all we have to strive to do is to obtain the right people in order to carry out administration harmoniously (peacefully), and that is all. What need is there to build a house beneath the roof (build another house under the house)?

--. Abolish the Chön'oksö (典獄署: Prison Bureau). Neither in ancient at the China nor ~~in~~ (contemporary) Chinese court did they have this bureau. Since ancient times the office of ting-wei (廷尉)(note: ~~that is~~ equivalent to the Ssu-k'ou (司寇) (of the Chou dynasty)(end note) had a ting-wei-yü (廷尉獄), and in the capital they had a ching-ch'ao-yü (京兆獄), located in the gov't bureau (to which they were attached) and each of them were ~~located in the gov't bureau~~, and for that reason there were no separate evils. In our country, then we have established the chön'ok as a ~~king~~ yamen in another place. It receives the prisoners from the Ministry of Punishments and incarcerates them but every time public business (a trial?) is conducted, they send the prisoners to the Ministry of Punishments, and when the business (trial?) is finished, they come back (to the jail), and again they receive them and incarcerate them. And the next day, it is the same thing. ~~They also~~ (It) also receives prisoners from the Seoul Magistracy (Hansöngbu), and whenever there is business (chwa 坐) they send the prisoners to the Hansöngbu. And when the case (trial?) is finished, then they come back, and it receives them and incarcerates them. And the next day, they do it again like this. And even when you come to the Sahönbu and the capital bureaus (chösa), there are none which do not do it this way.0

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16:19a

328, 16:19a)

(note: This is truly just like the way various goods that are used by the ~~xxx~~ capital bureaus (kaksa ) at the present time (are handled). All of them are stored in one bureau (sa ) and distributed (from it) to ~~the~~ all the bureaus. At the present time paper is all ~~xxxx~~ stored in the Changhünggo ) and every day it is distributed to the yamen (various yamen). Firewood is all stored in the Sajaegam ) and every day it is distributed to the yamen. As for other things like oil, kimch'i, salt, charcoal, pillows and sundries, all of it is handled in this way, and that is why the evil (of this system) is too great to talk about (describe in words)(end note)

This is why the officials are regarded as base and inferior and do not become (full) officials, and why the clerks (of this office) are extremely troubled and seem to fear that they will not be well provided for. In sending the prisoners up or down there are a hundred delays and obstructions. A case in which the interrogation and judgment should take one day might perhaps take several weeks. There is no limit to this evil, and all of it is due to the fact that ~~something~~ something (a superfluous office) has been created out of nothing.

What ought to be abolished is this bureau. Put the jail in the Ministry of Punishments and give the ministry direct control over it. Put a jail in the main building of the Hangsöngbu and let it have jurisdiction over it.

As for the Sahönbu and the like, if you have someone who has to be incarcerated, then in accordance with the present regulations for the ministries, ~~xxxx~~ send a communication to the Ministry of Punishments and incarcerate him. If things are done like this then it will be ~~xxxxxx~~ in accordance with reason (it will be reasonable), and we will forever eliminate these evils.

16:19b)

(note: some might say that doing things like this is extremely appropriate, it is only that if you have jails located in several places, then won't this result in having excessive numbers of prisoners? At the present time this bureau sends up her prisoners; will they also be sent up if ~~there~~ are they are subdivided into (several jails)?)

328, 16:19b)

To this I would reply: At the present time even though we have only one jail, the various capital bureaus ~~do~~ do as they please. Whether you have too many prisoners or not only depends on the times (the criminal situation of the times); it does not depend on whether the jails are divided up or combined (into one). As for sending the prisoners up (to the Min. of Punishments?), then even though you have two places (where the jails are located), all of them can send the prisoners up. Why should it be different?)(end note)

--. Abolish the Obu (五部: five districts) (五部). For each ward (pangni 坊里) we ought to establish a ch'ongjang (正長) and the ~~Hansongbu~~ Hansongbu will control them directly. What need is there also to have five pu officials? At the present time I do not see the slightest hair's worth of advantage fo having the five pu; I only see that something has been created out of nothing and that it has increased the bother and destroyed a properly balanced and harmonious system (kanggi 綱紀), and that is all. In China the capital administration also has nothing like the five pu.

--. Abolish labor service at the four mountains (Sasan'gam y'ok 四山監役). Since I have already established mountain functionaries (sanjik 山官) for each of them, then the Hansongbu will take charge of its administration and that is all. What need is there to have additional kamy'okkwan (監役官)? It would also be appropriate to patrol the mountains and investigate any wrongdoing, and the nanggwan of the Hansongbu can ~~do~~ do this directly.

--. Abolish the P'odoch'ong (捕盜行). Controlling corruption and evil (wrongdoing) is the responsibility of the Ministry of Punishments.

In addition we have also allowed the K'umowi to be a regular fixed yamen in charge of patrol police (sungyong 巡警) and the apprehending of criminals and thieves, so that this agency (ch'ong) ought to be abolished. The Taej'on lawcode in its list of officials also does not have any so-called P'odo taejang, so it definitely must be a post added on in recent times.

328, 16:20a

--. Abolish the Kyömsabokchang (兼司僕將) and the ~~the~~ Ignnim wijang (羽林衛將). Since both these guard (units) have been abolished, these generals (chang) naturally ought to be abolished. For an explanation, see the section on the military system.

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--. abolish the Saonsö (司醞署). Since I have already provided for the Saongwön, and the Naeüiguk (內醫局) also supplies incense and wine. As for things used for ~~the~~ guests at parties and rituals, then you have the Yebinsi. This agency definitely, then, ought to be abolished.

Palace supplies

--. Also abolished the Iinggo (義盈庫) and the Changhünggo (長興庫). With regard to oil, honey and other items, each of them ~~xxx~~ will be stored in the Saongwön, the Pongsangsi, ~~the~~ Yebinsi and other si. Pillows (mats) and oil and other items ~~will~~ ^{may} be stored in the Ministry of Works, or perhaps the Ministry of Taxation. ~~2~~ (note: As for paper, the amount to be used by the bureaus is included in the costs (funds for purchasing) paper and other miscellaneous products. In the manner that the palace distributes and allocates ~~the~~ (funds for the purchase of items), then the Ministry of

16:20b)

Works in accordance with present practice for pens and ink, can do it.)(end note)

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--. The Yanghyön'go (養賢庫) will be combined with and attached to the Sönggyun'gwan (National Academy)

--. The Chönsaengsö (典牲署) at the present time has been combined with the Sach'uksö (司畜署) (note: It will be all right to specially designate sacrificial animal clerks (chönsaengsaek 典牲色) from among the officials of the Sach'uksö)(end note)

--. Combine the Kwihusö (歸厚署) with the Sön'gonggam (繕工監)

--. the posts of ch'ambong of the Munjo and Yön'ünjön (文昭延恩殿) are at present already abolished.

--. The 昭格署 at the present time has already been abolished. --. the post of Sönjön'gwan (宣傳官) ^{created} ought to be abolished.

宣傳官

There was never any ~~post~~/like this throughout the ages in China.

In the late Koryö dynasty they first had a sönjön sosik (宣傳消息:

transmitter of news?), and this dynasty ~~also~~ carried it over. The propagation

328, 16:20b)

of royal orders ought to be done by a close official to the throne. If there is an urgent matter that has to be announced (promulgated), then you can select a guard from the Naegŭmwi to do it. In form and name, this basically is a duty that the Ministry of War should be in charge of. We ought not to ~~XXXXXX~~ have a new military official g take charge of it.

329, 16:21a)

If you consult the Chou-li, (you find that) the Hu-pen-shih (虎賁氏) was in charge of the (retinue) that stood (marched) in front and to the rear of the king (wang), and he also did the same on a military expedition (kunyö 軍旅) or at a joint gathering (hoedong 會同) (of the feudal lords, Han, III, 306) When the king was living (out of the palace) (sa 舍), then he guarded the king's gates? (wanghan 王閑), and when the king was in his kingdom, then he guarded the king's palace. When there was a serious trouble in the country, then he guarded the king's gates. If there were an envoy despatched to the four quarters (of the empire), then he followed the shih ta-fu (as a retainer). When something had to be requisitioned (ching-sa 徵事), he would take a document and be sent to the four quarters (of the empire). The Naegŭmwi (內禁衛) of the present time is the equivalent of the Hu-pen (虎賁) of ancient times. And the transmission of royal orders is basically the responsibility of the Naegŭmwi.

--. In recent years (kings) have additionally established the offices of Öyöngch'öng (御營行), Ch'ongyungch'öng (總戎行), Suöch'öng (守禦行) and other yamen. All of these are to be abolished. For a discussion of this see the section on the military system

--. All miscellaneous posts (chapchik 雜職) of the civil and military officials (tongsöban) will be abolished. These chapchik are the most extreme kind of slipshod (office). Once you call something an official post but give it the name of "chap" (miscellaneous), you can see that it has no responsibilities to take care of. If you have cases where commoners (söin 庶人) are holding office and ought to receive additional

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329, 16:21a) salaries, then you just ought to raise their salaries and that is all.

16:21b) It is not necessary to create a post and call it a chapchik before you can raise their salaries. (note: As in the present time in cases promotions to where ~~xxxxxxx~~ rank 9B posts are given to chapchik ch'ea (雜職從兒), the salary warrant (nokp'ae 報牌) will just say, "such-and-such a person is promoted ~~to~~ and will receive rank 9 salary.) (end note)

local mt

--. Abolish the Yanggye t'ogwan (兩界土官). The t'ogwan have absolutely no responsibilities. There is no doubt that they ought to be abolished. For an explanation in detail see the section on the kun-hyön system (local administration). The name of this post is the same as the t'u-kuan of China, but in fact it is different.

local home off

--. Abolish the post of ~~Mokkwan~~ Kanmökkwan (監牧官 horse keeper) in the ~~xxxxxx~~ mokchang (grazing fields) in various places. In accordance with old law codes, the magistrate in his home district will take on this responsibility ~~xxxx~~ concurrently. For further explanation, see the section on raising horses. (note: The magistrate commonly will concurrently supervise this, but ~~his~~ his assistant official will take exclusive responsibility for it.) (end note)

--. Abolish the ^{temporary officers?} Kwön'gwan (權管) in various places. Also abolish the pyöchang (別將), and recruiter (chomojang (召募將)). (note: With regard to such sobo (小堡) as the kwön'gwan and chomojang, they all ought to be reduced in number, and their soldiers ought to be moved and combined with other garrisons (chin), so that the form of the garrisons will be made complete (brought up to full strength?) and so we will be prepared in case of emergency. If perhaps these small watchtowers' (sobo 小堡) were really established in strategic places, then we ought to directly establish the posts of ch'ömsa (令使) and manho (募戶). We cannot ~~just~~ just establish decrepit watchtowers in a temporary basis; that is the same as playing children's games.) (end note)

--. There is no entry in the law code (taejön) about the Kwön'gwan. Some

329, 16:21b) say that at the end of Sŏngjong's reign it was a post that was
16:22a) temporarily created, and that during the reigns of Yŏnsan'gun and
and Chungjong it ~~is~~ was continued and became an established regulation.
As for the Recruiting Officer (Chomo pyŏlchang ^{招募將}, this was
a post additionally created after the imjin invasion. The pyŏlchang
that are located in many places--most of these were established in the
reign of Injo and after.

--. Abolish the ~~gaxkxamamxomamxomax~~ regimental officers (yŏngjang ^{營將})
that have been additionally created in recent years and are stationed
in various places. For more discussion of this, see the section on the
military system.