

p.491, 25:32a) knowledge about the situation also think that ~~these customs ought to be~~
~~xxxxxxxxxx and they xxxxxxxx~~ customs have changed so that people point
to frugality and regard it as mournful, and that they regard luxurious
and ostentatious parties as a symbol of great peace; in a word what this
means is the destruction of the country.

people think
that frugality
is mournful!
change in
standards was
taken place
ca. 1510-19.
Cho Hŏn
climare
are
all
frugal!

-Cho Hŏn (Cho Chung-bong 趙重峯) on returning from a mission to
China submitted a memorial to Sŏnjo which said: I saw that among the
Chinese people there are non-who are not frugal. The officials provide
food in their own houses and stop with only a few utensils, and they
keep to simplicity and frugality in the food that they provide from
their own families. When they give a party they use small cups and limit

the number of rounds (they pass drinks around); they do not dare exceed
what is proper so that they do not get drunk and cause their affairs
to be thrown into confusion. That is the reason why both public and
private ~~intxxxxxx~~ tasks are well done and no government affairs are
destroyed (run down). But in our country the custom is exclusively
try to
to/provide lavish amounts of food and drink. One can use up all his
property and not ~~xxxxxxx~~ realize it is
a tragedy; the people can be put into difficult circumstances and they
do not know they should give them relief (take pity on them). The
their superiours
king may issue orders (~~prohibiting~~ this), and they still do not know
about (think that they should) obey them. They waste precious objects
(p'okchan ch'ŏnmul 暴殄天物) and and cause harm to the essence of the state,
and there is no limit (to what they will do on this score). Even
though the officials of the Royal Treasury (Naesa) are supposed to
feed themselves ~~at~~ home, but the greatest and most ostentatious people
provide lavish amounts of food and goods, while the poorest scholars
are ashamed of the fact that they cannot do as well (in providing food).
The people of the villages do not give any thought to future consequences
and waste their resources to an even worse extent. What kind of a custom
is this that we should not consider changing it?

Korean
custom:
lavish food
+ drink!

p.491, 25:32b) Even though the district towns in the provinces have limits on goods and fixed amounts of utensils, they do not respect them. If there should be someone who wants to respect (these limits), if an official on a mission from the court should happen to pass by, he makes a decision on whether (the magistrate) is worthy or not on the basis of whether the food and goods offered to him is abundant or skimpy, and for that reason people

p.492, 25:33a) who have the reputation of being knowledgeable just bend (to the situation) and follow customary practice. ~~without giving it a thought~~. How then can we hold the magistrates/responsible? The king may not kill oxen without good reason for doing so, but the clerks of the provincial (governors' and military commanders') yamen customarily butcher oxen to present as food (for visitors). The taebu (high officials) get only 3 bowls of rice (per day), but 6-year old yamen children prepare ~~xxxxxx~~ lots of food ~~xxxxxx~~ (for themselves). And when people like imperial envoys from China arrive at a large district town, they set up a 9-course banquet (banquet with 9 rounds of drinks); and they always lay out a big party with music for their worthless ~~xxxxxx~~ personal friends who are travelling around, drinking wine with them until the wee hours of the night. (kungso 寢宵 :until late at night, kam'üm 酣飲:drinking with pleasure). This wine and delicacies (hsiao 餚) are not things that fall from Heaven (t'ien-yün 天墮) or which rise up from the ground (地湧). The district yamen clerks should be assigned duty on rotation to the Yungnyebang(肉禮房: are formal party meat agency) and every month they ~~xxxxxx~~ given the funds to buy 3 oxen, and yet the official eat as many as 10 oxen. As for the magistrate's female slaves who serve on rotation and prepare wine, every month they are granted ~~xxxxxx~~ 3 sŏk of rice (for making wine), but the officials drink as much as 20 sŏk's worth of wine. ~~And when it comes to providing oil lamps and pillows for the chenggyo(承吉: retainers) of guests in the guest quarters.~~

p.492, 25:33a) And when it comes to the changgyo (將校 :runners) of the guest quarters, they are worn out providing oil for the lamps and pillows and blankets, and the ~~steaming~~ vegetable truck garden growers women (wöndu 園頭) and official male slaves are worn out bringin~~x~~ vegetables and fruit. They have to sell off their land or dun their relatives and other members of the village (to provide these articles), and still they are not able to provide them, so that they tear their clothes to make rucksacks (bags) and take flight from their homes one after the other.

25:33b) In China, the ordinary officials do not dare take even 1 chicken or 1 fish from the common people, but in our country the people who hold posts as officials only worry about filling their mouths and stomachs, so that the ~~the~~ harm extends to the children of our ancestral forefathers (kings). I do not know how many thousands and 10,000s of people (have been so harmed). Thus should our king and officials not take oaths with each other and be concerned about keeping their food consumption simple (frugal) (fei-shih 菲食) and a but rectifying the provision of food (cheng-kung 正供)? How much more so in the case of the ~~officials~~ commanders in the remote areas who in many cases out of their love for drink abandon their garrisons and cross over boundaries (borders) carousing and revelling in drink for several days on end. Not only is this a matter of concern because of the harm done to the poor soldiers, but also the enemy bandits could take advantage of the abandoned (garrisons), and if so, who then would be able to defend them gain?

Commanders
"love for drink"

We Koreans
love drinking!

Alas! In China the evil (禍 禍, poison, harm) from liquor is still small, but the people in our country love drinking and one cannot count all the ones who die young (yao-ssu che 夭死者) (from excessive drinking). Even if these people want to take their own lives (i yok p'ae sin 以欲敗身), still ~~there~~ there should be feelings of pity for them in the mind of the sage ruler

p.492, 25:33b) who saves the world and gives long life to his territory; he has

no choice but to block off the source of this calamity. I respectfully

submit 10 small cups to present to the king, and I humbly request that

the king take as a model the prohibitions of the Ming emperor's prohibition

of liquor (禁林) and embody Sejo's (Kwangmyo 光廟)' warning against

(the excessive use of) liquor (kyeju 戒酒). 2 cups should be given

to the capital and 8 to each of the provinces, to be used as models for

making wine cups. In the case of an important guest or important ritual

sacrifice, or the local wine-drinking or archery rites (hyang'ümje, 鄉飲際

hyangsaje 鄉射際), in all cases follow Chinese rites in

restricting the ~~size~~ number of the wine cups so that no one will be allowed

to get drunk. As for other ~~in~~ parties held at improper times or

at times not called for according to rites, and with regard to wine parties

for private travelers, anybody who has more than 3 toasts will be

punished according to the liquor laws, and if we do this, then

to some extent there should be no further evils from using up our resources ,

causing the people harm, obstructing the conduct of government, and

ruining (the completion of) affairs.

Ming Tai tsu's
Prohibition of
liquor: ||
25:34a)