officials' attendance at work -1- sokp'yŏn, sang

With respect to official offices (kwanbu chwagi), unless an official has a reason (excuse), he must attend his post on a daily basis (il pi kaejwa). (note: for the procedures for joint meetings or conferences of the changgwan and nanggwan see the law codes.) (end note)

Indented: At the present time in the provinces when the provincial governor is in attendance in his office (kaejwa), the tosa does not attend together with the governor, and he does not participate at all in the conduct of all affairs in the governor's yamen; all he does is once a day inquire after the health of the governor, and that is all he does. Now the Tosa is the governor's second in command (chwai), so how is this (practice) in accordance with the basic intention behind the establishment of this post (in the first place)? At the present time when the governor is in attendance at his post, the Tosa must also attend to affairs with him, just like the second (assistant) ministers in the yamen in the capital. The same goes for the provincial army and navy commander's (whu), and the 2nd official in command at each of the district magistrates' yamen.

In general when an official attends his post in the capital or provinces, he must set up (paste up?) his tally (changp'ae) (note: in the provinces, when an official arrives at his office, you blow the horn and set up his tally) (end note). When the official is about to make his appearance in his office, you paste up a sign that reads "Keep Quiet" (sukch'ong-p'ae) outside the large gate on both sides so that all the petty officials and people will maintain order (sukch'ong) when they enter and in deciding on business (conducting business). When there is a private guest, nobody will dare enter (his office). (note: If it is not public business, then in every case it is a private guest) (end note). When the official is about to quit work, change the sign to the one that reads hoep'i (withdraw).
officials' attendance at work -2-

sokp'yŏn, sang

p.489, 25:27a) and then all the clerks and runners will withdraw. (note: Only those waiting on some business will remain) (end note) During periods of idleness in the office, the official will be permitted to do as he pleases ( hô up'yŏn 许便), or he may entertain guests, or study books or play the flute or practice his archery. (note: I hear said that this is the way they do things in China.) (end note)

Indented: At the present time the provincial offices, when the officials are in attendance on the job, either entertain private guests or conduct their own private business, so that public and private matters are mixed together in confusion, and many matters are not convenient (done well). When it comes to the various bureaus in the capital, then the officials are supposed to be in attendance in their offices, the offices are open for business, even though the officials are still in their homes. This is more like playing games (instead of doing work). If we were to make the chief officials of the capital yamen also take their families with them to live in their bureaus (offices), and established fixed regulations for attendance on the job for all officials in the capital and provinces, then if done like this, the situation in the government offices would be put in order; all affairs would be handled uniformly, and it would put a stop to people making (constant) requests (for favors).

Cho Hŏn (Cho Chung-bong 趙重肇) submitted a memorial which said:

When I went to China I saw how the officials of the Board of Rites attended their offices.  衛所前 the tang-shang(堂上官) arrived in his office, the lang-chung(郎中), yulan-wai-lang(詹外郎), chu-shih(主事), ssu-mu(司務), kuan-cheng(觀政), and chin-shih(進士) would (line up) to the left and right and stand facing one another at the top of the hall, and they would briefly bow (to one another) (i 李). Then the li-shih(理事) and chien-sheng(監生) would stand facing one another to the east and west of the stairs at the top of the hall with the clerks standing to their rear. The tang-shang (堂上官: official) would come in from the rear gate (ho 槛) and take
officials' attendance at work

-3- sokp'yŏn, sang

p.489, 25:27b) his seat, and then the lang-chung and all lesser officials would face where the tang-shang was standing and bow. (note: they would stop with one bow to 3 tang-shang officials (at once) instead of bowing to each of them separately) (end notes) Then the tang-shang in their seats (chairs) would make a small bow and the lang-chung and lesser officials would divide up and stand to the east and west facing each other and bow once. (note: Each would bow to the other person in the same rank) (end note), and then they would go out. Then the chien-sheng and tang-li ( לחט :clerks) would in order proceed to beneath the eaves (루각 ) and bow once and withdraw. The lang-chung and lesser officials would withdraw to their own offices and take their seats together and discuss business. Provincial officials who had some business to present would stand at the bottom of the courtyard, advance and genuflect, and then advance to the top of the wŏltae( 우리나라 :platform?). One of the lang-chung would take their document in his hand, bow once ( 手持揭帖一摺 ) and put it on the desk of the tang-shang. The tang-shang would say: Stand up The provincial official would then arise and bow once and then withdraw. And the tang-shang would accept the document that was offered to him. (note: The same as the soji ( 所志 in our country. (Hanhandaesajŏn, p.738, soji is defined as sojang 译制) He would then turn it over to the ssu-ssu(司司 ) and withdraw to rest in the hua-pang(화방 ). The lang-kuan(郎官 ) would discuss it in detail and make their recommendations for a decision. For this reason the time taken for a petition and decision on public business did not take more than one or two days, and in the case of a (matter involving the people) then a decision was made the same day. Thus the procedures at the Chinese court are in order and regular (chodaksu 議事) and there are no delays in the conduct of government business, like this (as I have described). But in our court in the 6 ministries and other places, the procedure and appearance of things is lax but and bad habits prevail.
officials attendance at work -4- sokpyŏn, sang

p.489, 25:28a) (officials) fool around and do things desultorily. Even if this unreasonable situation be slightly reformed, still in terms of the relationship of the chwarang (subordinate officials) to the chŏngnang (head bureau officials), they still do not dare limit their heads to address them, and in general whenever there is any officials business, they turn all of it over to the ministerial bureaus, but they are not able to manage all the work.

Thus it takes weeks and months before memorialized/are acted upon (given receipts), and no one gives any thought to re-memorializing (repetitioning). As for suits (petitions) from the soldiers and people, without paying a bribe to a clerk, there is no chance for a decision. What I fear is that if these evils are not eliminated, there will be no day (time) on which state business will in the end be managed well.

--- Tours of inspection

When the provincial governors go around to the various district towns on tours of inspection (sunhaeng), they must stay there quietly and conduct an accurate investigation into all matters. The same goes for the Chŏltosa.

indentation: The reason why a provincial governor makes a tour of inspection of the districts under his jurisdiction is to see what the customs of the people are and investigate whether the people are happy or suffering, promulgate the king's edicts and provide guidance to the people, and inspect whether the magistrates are worthy or not, and see if government has been well conducted or not. This is not something that can be done hurriedly or in an instant of time. The people who currently serve as governors (pang'akcha) customarily all make their patrols hurriedly, covering one district in one day's time. Or perhaps when they arrive at several hyŏn districts, the magistrates rarely meet with them face-to-face. How could the purpose of governor's tours of inspection
gubernatorial tours of inspection -5- sokpyŏn, sang

p.489, 25:28b) only be to increase their glory or to have them spend their time on the road? We ought to have the governors select the runners they will take with them, and they should stay leisurely wherever they go. In the case of a large district, they should stay 5-6 days, and in the case of a small district, they must also stay 3-4 days. If they have a decision to make in all cases they should strive to conduct a thorough investigation, meet with the magistrates and have them participate in the conduct of government business. Even when they travel around at night, they should take them along and inquire about the things. There should be no matter in the district about which they do not have thorough knowledge. They themselves should go to the schools, conduct lectures and ask questions in a thorough fashion. They should also investigate all the weights and measures. Only after things are done like this will they be able to find out the truth about whether the customs of the people are good or bad, whether the people are suffering or are happy, whether the magistrates are worthy or not, and whether education is good or bad, and only then will rewards and punishments, promotions or dismissals be done without error. With regard to the payments and provisions, all should be deducted from regular funds and given to the poor (note: according to fixed standards), so that the various districts will not be plagued with the burden of providing for their expenses.

indented note: At the present time when the provincial governors make the rounds of the district towns, he goes to the local school where he participates in rites to the Confucian temple (Pyoangyang, 4, 313, taesŏngjŏn (text says paesŏng), but the Chŏltosa does not do this. Even though the Chŏltosa deals with military affairs, this also is not outside the realm of schools (learning), and so when the Chŏltosa makes his rounds, he also should participate in the rites to Confucius.)(end note)