providing food for officials -1- sokpyŏn, sang

p.491, 25:31b) -- With regard to the supply of food (sogong) for officials, officials in the capital will supply (feed) themselves at their own homes. (note: At the present time it is certainly like this. Even in the case of chief officials at capital yamen who bring their families with them to live at the official yamen, they also supply their own food at home.) (end note)

-. item: Fix a set number of utensils and plates for supplying food for envoys and guests who show up at each district town. (note: 9 utensils for tangha official envoys and guests when supplying them food and drink. (subnote) Those with official orders from the throne (on a mission of business) shall be treated as if they were tangsang officials) (end subnote)

Tangsang or higher officials will be given 11 utensils.... (etc.)

--. items: When parties are held in the provinces for envoys or guests, they must be banqueted given a ceremonial banquet (yeŏn), and not just a wild and carousing party (yuryŏn chi yŏn).

(note: Generally speaking when an envoy bearing orders from the throne arrives at a border district, when he is greeted upon the conclusion of his business and return (from abroad), or when an envoy returns from a trip either to Peking or to a "neighboring country" (Japan) and arrives at our borders on return, in all cases hold a ceremonial banquet for him. In other cases where the envoys are merely passing through district towns on the way, it will not be permitted to hold banquets for them. There will also be fixed quotas of food and utensils....

(listed here)

Chŏng'amon (静苑): Cho kwangjo Kwang-jo) reported to Chungjong: During the reign of the deposed king (yŏnsan'gun) the sadaebu (officials and scholars) willfully gave themselves up to music and ostentatious parties, and the altars of state were close to danger (destruction). One can see the harm done to affair from this abandonment to partying and pleasure. At the present time men with
providing food and parties for officials -2- sokpyon, sang

knowledge about the situation also think that chaeeun custom might to the

ixa: changed: and they regard 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.

- Cho Hoon (Cho Chung-bong) on returning from a mission to

China submitted a memorial to Sonjo 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 tasks are well done and no government affairs are

destroyed (run down). But in our country the custom is exclusively

to provide lavish amounts of food and drink. One can use up all his

property and not 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 superiors

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 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?
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 who have the reputation of being knowledgeable just bend (to the situation) and follow customary practice. 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 food (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 personal friends who are travelling around, drinking wine with them until the wee hours of the night. (kungson 醴酪: until late at night, kam'ım 喝醉: drinking with pleasure). This wine and delicacies (hsiao 薨 are not things that fall from Heaven (t'ien-yun 天僧行) or which rise up from the ground (地涌). The district yamen clerks should be assigned duty on rotation to the Yungnyesbang(formal party meat agency) and every month they are 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 3 sok of rice (for making wine), but the officials drink as much as 20 sok's worth of wine. And when it comes to providing oil lamps and pillows for the chamber (retainers) of guests at the guest quarters.
providing food and parties for officials - sokpyŏn, sang

p.492, 25:33a) And when it comes to the changgyŏ (guards) of the guest quarters, they are worn out providing oil for the lamps and pillows and blankets, and the eunuch women (wŏndu 圓頭) and official male slaves are worn out bringing vegetable 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 zhù 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 菩食) and but rectifying the provision of food (cheng-kung 正供)? How much more commanders so in the case of the official 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 again?

Alas! In China the evil (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 (iyok p'ae sin 自殺), still khæx 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 (建林) 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 (hyangnimje, 郊酒射), in all cases follow Chinese rites in restricting the size of the wine cups so that no one will be allowed to get drunk. As for other similar 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.