Chinese language studies -1- sokp'yŏn, sang

Civil officials (note: That is I mean civil officials in the Eastern rank of officials (tongban), all of whom are included in this term) of rank 5 and below will be gathered together every year at the Sŏngmunwŏn (承文院: Office of Diplomatic Correspondence) to recite on Chinese language (texts) (Han'ẽ, 漢語 (note: that is, two books), and scribe script (imun, 史文). Those who score 50% or more will be rewarded by the promotion of one grade; those who fail (do not understand the texts) will be dropped one grade. (note: This will not apply to military officials or provincial officials. Anyone who does not participate without sufficient excuse will be dismissed from office. One of the top (prime) ministers will sit in the Sŏngmunwŏn and participate with the officials of that agency. Everyone from that agency will be required to participate with the exceptions of those that have a legitimate excuse.

Also 1 person from the tangsang officials of the ministries of personnel and rites will also attend and examine those who recite from the texts.) (end note)

Item: Once every three months recitation on Chinese language (texts) will be held at the Four Schools (sahak) and each of the schools in the provincial districts (chu and hyŏn). Also when naesa (内舍: dormitory students in the Sŏnggyun'gwăn) are being tested for promotion, in addition (to the examination on) basic classics, they will also be asked to recite from Chinese language (books). (note: With regard to Chinese language materials, the books currently in use, such as the Nogŏlidae (老乞大) and the Pak T'ongsa (朴通事) and other books are all written in colloquial and infed or language (俚俗駢儈) and are of no use for study. What we ought to do is make selections from the classics, histories and yŏ-ku (語錄), up to and including (works) that have names of things and numbers and things which do no harm to what is proper in the conduct of ordinary affairs, and item by item in one volume make a compilation and collection in the manner of the Pak T'ongsa.
Chinese language studies -2- sokp'yŏn, sang

p.497, 25:44a) It would also be all right to take the Oryun chŏnbigi (五倫全編紀: Pyongyang, 4, 396x: Two books: the Oryunjŏn and the Oryunbi (五倫全, 五倫篇) compiled by the Sayŏgwŏn (Interpreters’ Bureau) in Sukchong 22 (1696 ???HOW IS THIS POSSIBLE?) for use in studying the Chinese language. Every character had the Chinese pronunciation written next to it in Han’gŭl, with translations and explanation. Organized into 8 kwŏn and 4 ch’aek (note: and within it any laughable things (jokes?) and songs that ought to be deleted should be deleted) And these two books both should be given an ŏnhae (講解: han’gŭl explanations addended) and used as material for study.

In addition to these two books, the books Sasŏng t’onghae 四聲通解: Pyongyang, 4, 396. This was a text that was a revision of and addendum to the Sasŏng t’onggo(四聲通政), that was originally compiled by Ch’ŏe Se’jun (世) of Sejong’s reign and which listed characters from the Hongmu chŏng’um (Hung-wu cheng yin 正韻) of China, with Han’gŭl (explanations?) and indicators of the 4 tones added on; it was compiled in Chungjong 12 (1517) and consisted of 2 kwŏn and 2 ch’aek), the Chŏng’um chinam (正音指南: Pyongyang, check other volume for note), cut and the AŞ chinam (雅語指揮: ditto) should be inscribed on wooden (blocks) in the capital and the provincial yŏnhak (governor’s schools) so that the various capital bureaus and the district schools in the provinces can all print and store xiumi 10 copies of each, allowing everybody and look at them. to be able to print (xiumi exxample of moment) (end note)

25:44b) indented section: In our country, language and writing are divided in two. (note: The Korean alphabet (tongbang 朝鲜) also (are symbols) with sounds and no meaning (亦有音無義) (end note: DO YOU NEED A FOOTNOTE TO EXPLAIN THIS TO PEOPLE? NOT UNLESS MANY PEOPLE ARE NOT AWARE OF Han’gŭl??) This presents many obstacles and delays and makes it difficult to understand government affairs, classical learning, and even names of things, and numbers.
Generally speaking, how is this a small matter (problem)? Generally speaking, men's voices are light or heavy, slow or fast, something which depends on the locality (p'unggi 風氣) where a person lives, and people are definitely not the same (lit. they have things (characteristics) (in their speech)(or in the environment) which are not the same) (note: the speech of Korean sounds light and clear, yet shallow and quick) (end note)

How could it be that the people of the four quarters in China would all be the same? If only their pronunciation were the same and the language unified, then there would be no one who wouldn't understand (the speech of another), and then there would be no people in the world who would be different (who would have which makes them different).

In the past our Changhön taewang (莊憲大王: Sejong) completely revamped all the institutions of the country (ilsin paekto 新百度), and he had the intention of (doing something about) this. Having established the Sungmunwon, he ordered civil officials first starting out on their careers that they had to study the Chinese language and clerk's script (Han'gul, i.e. Chinese and idu). He also compiled the Sasong tonggo(普羅文改) in order to distinguish (Chinese) sounds.

He also ordered that the names of objects all be referred to in Chinese, and even to the present time there are still those things (that he introduced) that have been handed down for study. (note: every time an official goes to his office to start work, the clerk immediately calls out: "Kum hyang dam" (禁郷談: It is prohibited to speak in local dialect), and thus everyone in the office from the highest to the lowest officials use Chinese for the names of things; they are prohibited from using local dialect in conversation. At the present time, even though this system has been abandoned, yet there are still
It is pronounced "tang-ti" (tangdi), or when the term kasa(家事) is pronounced "kysa", or when hach'ong(下處) is pronounced hach'yu, or when tong(金田) is pronounced "t'ong"; or when tugoe(頭題) is pronounced t'uk'wi; or when taehong(大紅) is pronounced t'ahyang; or when chajok(紫的) is pronounced chadi; or when ach'ong(雅青) is pronounced "yach'ing"; or when kajok(假的) is pronounced kyadi; or when manggol(網巾) is pronounced manggin; or when tallyong(團領) is pronounced t'win-ling; or when ch'ollil(帖里) is pronounced t'yori; or when nop'o(脗包) is pronounced leobwa; or when ch'olliang(錢糧) is pronounced ch'’on-rang; or when kamgyol(甘絹) is pronounced kongja; or when ch'omja(帖子) is pronounced t'yoju.(end note) However in the language that is used everyday (in daily use), people continue to use the local (Korean) pronunciation (hyangdasn), and for that reason the it is not possible to change gradually the force (tendency) of all the mass of the people (who persist in pronouncing words in Korean fashion); and in the end, the situation reverts to where (Sejong's system) is abandoned. At the present time there are absolutely no civil officials who understand Chinese language (Spoken Chinese). If you want to follow the intention of our former king (Sejong) and convert the barbarians into the Hsia (Chinese--civilized people)(pyong'i wi ha 愛秀為夏) (Pyongyang, 4,332 translates this simply as "convert those of backward culture" without saying into what), then even though it may be difficult to kongpirin among totally change the speech of the common people, (you still can have) all characters pronounced in the Chinese manner, and when the sons of scholars study the classics with their omun (Han’gul) explanations (Onhae), they can all use the Hung-wu i-yin (洪武譯音 :i.e. the transliterations from the Hung-wu cheng-yin 洪武正韻) (end note) and have them recite (the texts using this pronunciation). If it is done like this, then even though the languages (Korean and Chinese) may be different, the pronunciation of (Chinese) characters will be the same (in Korea as in China)
(note: And if it is done like this, then when words are spoken, I would also think that more than half (would be understood) (end note) If it cannot be done like this, then the scholars in the schools in the capital and provinces must be made to practice (speaking) Chinese in the above manner in addition to their basic classics. Then you wait a while until there are people who can understand it, and promote these people a rank in grade, and also examine all officials of rank 5 and below once a year in recitation and promote or demote them a grade (in accordance with their performance). (note: If you do it like this, it will not be necessary to have officials of the Sungmunwon (present); just have the passers of the examinations practice it.) (end note)