Roads and bridges (toro, kyoryang 道路橋梁). The home headquarters of the Ministry of Works undertakes the inspection and repair of roads inside the capital city. (note: Large roads are to be 36 paces wide; middle-sized roads are 18 paces wide; small roads are 9 paces. There are to be ditches on both sides of the road. The ditch on both sides of a large road are 2 paces wide, 1 pace for a small road. (note: the width of the ditches are not included in the width of the roads).)

The roads and ditches (in the provinces) will be put under the jurisdiction of the lijang (里長: village headman) in each village and he will not be allowed to take over (any land set aside for roads) or throw dirt or waste (into the ditches). (end note)

With regard to the roads inside walled district towns in the 8 provinces (note: large roads will be 18 paces wide; middle-sized roads 9 paces; small roads 6 paces), and all thoroughfares (outside the

interesting:

wants to substitute for towns?)(note: large roads (subnote: i.e. all roads leading from the provinces to the capital) will be 12 paces wide; middle-sized roads (subnote: i.e. roads leading from one district town to another) will be 9 paces wide; small roads (note: i.e. those leading from the district town to one village to another) will be 6 paces. (note: next to this, roads leading from village to village will be 1 pace wide). (end subnote).

For all roads there will be these restrictions (kye yu ki 制 "有其制")

On all official roads (state roads: kwan-lo 關路), every 10 li there will be a small road marker (標); and every 30 li erect a large road marker (標). (note: Inscribed on this marker will be the words that such-and-such a pu (district) is located so many li to the east, also the name of the place. Do the same for south, west, and north.) (end note)

Some people might ask: Why do I set the width of the roads as wide as this? To this I would reply that not only are the roads in the capital supposed to have markets and shops lined up (on the side), but they have mounted horsemen and people going back and forth/
And when the king goes on a progress, the if the road is not wide enough for all the guards and officials (who follow along), then they 25:52b) would not be able to march along in proper order. As for the district towns in the provinces, even though they are not to be compared with the capital, (these roads) must also (be wide enough) to accommodate market shops and many large numbers of people. In general this is because road in normal times must accommodate the movement of carts and horses travelling back and forth, and with regard to military affairs, there also armies that have to travel (along them).

At the present time the roads within the capital are already broad and flat, and there is no need to repair them, but with regard to the roads in the provincial district towns, most of them are in bad shape (kuch'a). Furthermore there are also along the way walls and moats that should be newly built, or places where new district towns combining (more than one hyön, district) have to be built. With regard to streets and roads, we must draw lines in advance and separate (the work) into areas (kyöngdo punhoek) so that the people will know (which areas) to avoid. Also when the people are in the fields, at the time when the kyöng are made (chakkyöngsi), we must also draw lines in advance so that the people will not violate (boundaries). And then you can slowly wait for the labor of the people (to be available for road construction?), and when they have free time, they gradually they will manage (the road construction and repair). Because at the present time our customs are such that we do not know how to use vehicles repair (carts), for this reason in our building of roads we usually are crude and (not thorough) and simple and we leave the roads in a narrow and rundown condition. What we should do is wait until the people are fixed (secure) in their occupations and then require them to perform labor to repair the roads so that we will be able to use vehicles (on them).
If one time we were able to put the roads in order, then later on there would be no special (extra) expenditure of labor required; all we would have to do is to repair the roads every year, and that is all. (note: I note that in ancient times, the capital cities would have the court (where govt business was conducted: Pyongan, 4, 343) in the front and the marketplace to the rear. This was the best possible system. It is only that in our country the topography is not flat, so that usually we build palaces up against mountains making it impossible to put the marketplace in the rear (of the palace). The only thing we ought to do is to have the shops lined up on both sides of the streets at some distance from the royal palace and the government buildings, so that we might have the "court" in the inner part of the side and the marketplace in the outer part.

Markets and shops basically belong in walled towns, but at the present time until (my) system has been put into effect, the district towns have no markets and shops, and the markets are usually scattered about in empty places at a great distance (from the district towns). The harm from this is not small. If the roads of the walled district towns are laid out according to this (plan of mine?), and then we wait for people to fill up the sides (of the streets), then we ought to allow shops to be opened along the streets as this system (calls for)(end note)

(All) bridges will be gradually converted to stone bridges.

Indented section: I note that roads and bridges are also what the government of a true king must manage. At the present time in our country, our government (kongga: officials?) have no knowledge and do not participate in about/the construction of bridges; they just leave such construction up to monks to pursue on their own. This is a customary bad habit resulting from bad administration (ch'ongp'ye sokp'ye). With things like this, what we ought to do is to wait until the people have settled
roads and bridges -4- sŏkpyŏn, sang

p.502, 25:53a) occupations (i.e. until all the people's livelihoods are provided for by Yu's land distribution scheme) and then wait until they have spare labor power left over and spare time, and then in those places where bridges ought to be built, (of stone?), we gradually will complete the construction there. We must calculate and issue the material from (state) stores (note: i.e. report what state stores have been used and deduct it from regular funds)(end note), and recruit labor in accordance with standard regulations (misik choyŏk 依式調役). (note: There should be a regular quantity of the people's labor that is used in one year. Prior to the abolition of Buddhist monks, we could begin by using monks for labor service.) (end note) or we could use hired labor (koyŏk 佣役) (note: hire men to do the work and pay them wages: kŭpka muin i yŏk 给價募人以役) and build the bridges of stone so that they will be strong forever.

At the present time, bridges made of earth and wood require the expenditure (waste) of much labor every year. We must make stone bridges. However, bridges with wooden supports are not as good as rainbow bridges (arched bridges? honggyo 彩橋) for strength; so an even better thing would be to build rainbow bridges.