100 mon or 1 catt.

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- differences from diligence in cultivation
  ① land/pop. ratios
  ② fertile or infertile land
  ④ fellow system 代田

p. 26-34 斗百升 system in decimal units
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8) 1; 6b

(indented section). Also I note that in ancient times everyone who received
land got (obtained) 100 mu, but in the case of the families of the sadaebu
(scholars and officials) they also had ts'ai-ti (米地) and hereditary
salary land (shih-lu-t'ien, serokchon 世祿田), and these ch'aeji (ts'ai-ti)
and salary lands also only allowed (the recipient) to receive the income
from public taxes (kongse 公税) and that was all (i.e. PREBENDS).

Under this system there were no problems deriving from increases or reductions
in the amount of land received (granted), nor were there problems involved
in the registering of soldiers or in people moving (from one place to another)
and changing (residence). It was an extremely well ordered system, but in
later ages (huse) with regard to the appointment of people to office and
their promotion or demotion there was no law establishing the grant of
prebends (sikse 賞稅: allocation of tax revenues to scholar-officials)
for the situation was such that it was difficult to carry out. If (however)
you wanted to use this system without restoring feng-chien (feudalism),
you then would not be able to avoid opening the opportunity for (the creation)
of the hereditary ministers of the Spring and Autumn period (ch'un-ch'iu shih-ching
春秋世卿). Therefore at the present time I am adopting along with
(the principles of the ancient system?) the limited land system
(hanjŏnbop 限田法), according to which people who are Confucian
scholars (yusa 儒士) or higher (in rank and status) will be granted additional
amounts of land (over the base grant of 100 myo) and will be exempted from
military service (myŏn ki ch'ulbyŏng 免其出兵).

(f.n.: Someone might say: The limited field system (hanjŏn) is really
appropriate, but even though it suits the circumstances to grant a scholar (sa)
4 kyŏng of land, people with rank 9 (through 7)  6 kyŏng, people with ranks 6
(through 4) 8 kyŏng, people with ranks 3 (through 2B) 10 kyŏng, and people
with rank 2A and up 12 kyŏng, nevertheless since incumbent office-holders
already have p'umnom (功祿: salaries by rank) in order to distinguish
higher from lower (ranked official), then the land grant is basically for the
9: 1:7a) support of their families and that is all. It is too great a problem to have too many bothersome categories of land grants, so how would it be if (we only established three categories) and provided scholars (sa) and people with ranks 7-9 with 4 kyŏng, people with ranks 6 to 3 with 8

with 6 kyŏng, and people with rank 2 and higher with 12 kyŏng, using 4 kyŏng as the basis for one class, thus simplifying the grades and categories?

(I would reply) that there is no harm in doing it that way.

-Someone might say: Is it justifiable to provide extra grants of land to those who are scholars or higher (i.e. ranked officials) since they are not engaged in agriculture?

To this I would reply: The reason why it works out this way is because I am adopting the limited field system (hanjŏnbŏp). After it is carried out, then we could allow family members (solchŏng) to maintain the family (livelihood). If you do not grant land (to these people), then the officials (state) would be obliged to grant salaries, but it would not be appropriate to grant monthly salaries to those people who are not employed in the service of the kong (公: state, public). According to my understanding of the intention of the ancient (system), we ought to copy the principle of sikchae(食采: granting prebends) and in accordance with the precedent of royal grants of tax (collection rights) (hasa-se ryŏl 下賜稅例) estimate and establish prebends (sikse 食祿) for everyone from the Confucian scholars (Yusa) up, to the taebu-gyŏng(大夫卿: highest ministers of state). Confucian scholars and men with official ranks 7 through 9 (would receive these prebends) only for their own lifetime.

(subnote: If the recipient has no sons, then after his death his wife would inherit/his prebend only for her own lifetime.) In the case of those with rank 6 and higher, they and their sons (would retain the prebend for their lifetimes). In the case of taebu and kyŏng (high ministers?), the prebend would be retained by their grandsons or great-grandsons.
most of the taxable land (sejŏn) of the whole country would end up (in the hands of) the families of the sadaebu and the state would not have enough for its expenses. If you do not propose to restore the feng-chien system and only want to adopt (the prebendal system), then small parcels of land set aside for prebendal tax grants (sikse chi) will be spread and scattered over a thousand or ten thousand places, and each of them will be assigned (1:7b) to a thousand or ten thousand individuals. Not only will this cause greater bother at the time when allotments are to be raised or eliminated in terms of registration, much more than if we were to grant land (kūpchŏn), but also every year when there is crop damage the peasants will hope for adjustments, and this will necessarily result in the problem of inequalities in the taxes levied on the people. And if it becomes an established custom, then after a long time goes by we definitely will be plagued by the gradual increase of tax burdens on the people, and this is the greatest harm that could befall the country. It would be better not to carry out a land system (i.e. land reform) at all. How could this help but be a major cause for concern?

Moreover, in past ages when reforms were tried, when the people suffered from war and privation, there were cases when the king made grants of half the cho tax on minjŏn (people's land), but if this method were adopted, than in the manner of the (above-described) problems, there would be a number of inconveniences in implementing it.

Generally speaking, the management of land (ch'ijŏn) and the payment of (land) taxes (ch'ulse) and royal tribute (kongsang) is the responsibility of the "men of the fields" (yain: from Mencius? the peasants). Studying the Way, performing their (official) tasks, and consuming taxes (sikse) is the job of the sa (scholars) and kunja (chûn-tzu) (also from Mencius?). This is thus a universal principle and also the intention of the ancients. However, in ancient times they granted fiefs (feng-chien).
According to which the families who had ts'ai-i and prebends (sikse, shih-shui) were also in charge of the governance of the people on their land, or entrusted it to their chi-jen (kiin: pyŏng chaek chi kiin)(subnote: Even though the kiin were public servants, the court ordered their household heads to manage (land) in their place, as in the case where a family of a hundred chartts was absorbed into a state of 1,000 chariots. And if the state (konka) had some use (for them), it also would have the kiin take care of it.)(end subnote)