

Selection system for ^{other} schools, appendix -1- Pan'gye surok, kyosŏn chi che, ha

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. Selection system for ^{other} Schools, appendix. (chehak sŏnje, pu ^{諸學製制附})
(note: For the Peers School (Chonghak) see the above section on schools (hakkyo).
(end note)

--ITEM: Concerning the selection (sŏn ^陸, of students) for the School
of Medicine (ŭihak), the School of Mathematics (Sanhak), the School of
Law (Yulhak ^{律學}), the School of Yin-Yang (Umyanghak), and the School
for Interpreters (Yŏkhak), determine that on the basis of the dynastic
law code (taejŏn) with additional consideration and discussion.

Concerning the Medical School of the Chŏn'ŭigam(^{典醫監})
(note: With regard to the Hyeminsŏ(^{惠民署}), it can be reduced and
combined with the Chŏn'ŭigam)(end note), the Yin-yang School of the
Kwansanggam(^{觀象監}) [note: the schools of Astronomy (ch'ŏnmunhak ^{天文学}
and Geography (chirihak ^{地理学})(end note)], and the Interpreter's School
of the Sayŏgwŏn(^{司譯院}) [note: Schools of Chinese, Mongol, Nŭchen, and
Wae (Japanese))(end note)], and the School of Mathematics of the Ministry
of Personnel, and the School of Law of the Ministry of Punishments, there will
~~xx~~ be fixed quotas of students determined
for all these schools (note: based on reference to the dynastic codes)(end note).

(The students will take ~~xxxxxxxx~~ a) entrance examination (ch'wijae ^{取才})
and be admitted (to the school)(ipsok ^{入屬})(note: It goes without saying
that students in both the capital and provinces will take the talent examination
(ch'wijae) in accordance with their desire to do so. We will not do as is
done at the present time and force this on the people of the provinces.)(end note)

Determine standard salaries for them. (note: 1 kok 2 tu of rice per month.
Once their salaries have been set, then abolish the present regulation
of granting them "support" (kŭppo ^{給保}). They will receive 1 kyŏng of land
and be exempted from the cloth support tax (pop'o ^{保布}). Follow this
with regard to the sajawan(^{寫字官}), aksaeng(^{樂生}), and ^{hook} sŏwŏn
(^{畫員}) discussed below.)(end note)

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For the kyosu(^{教授})(note: rank 6B) and hundo(^{訓導})(note elevate to

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each

200, 10:44b. rank 8A)(end note), select a suitable man for ~~each~~ of these posts, and actually put ~~him~~ them in charge of instructional matters. (note: The kyosu and hundo will hold their posts in rotation in their own agencies. They will instruct the students, write out ~~or~~ texts (södo 書圖) which they will use to examine the students (note: with the students' backs turned to the text), and twice every month they will hold an assembly for a general examination. They will whip those who are not diligent. Except in the case of (medical students?) who are responsible for making mediciae for the royal house (naeguk 內局), any student who fails examinations twenty days out of a month, will be punished. Only after his studies have become good will a student be reported to the Ministry of Rites for exemption from examination.

The students of each of the schools will all be encouraged to be diligent in their studies. Neither the agency (to which they are attached) nor the tangsang officials of that agency will be able to do as is done use them at the present time, which is to ~~use them~~ on private matters and send them around from place to place on errands. Violators of this will be indicted for violation of the system. In subsequent sections, also follow this.

The hundo of the Translators Schools in the provinces will be commissioned and sent out in accordance with the dynastic code. If there is somebody at the place who is suitable (for this post), then the magistrate will petition the governor, who will memorialize and the man will be commissioned. In both cases provide the man with a salary appropriate to his basic rank.

With regard to the kyosu and hundo, if there is somebody who comes to learn, then even though he may not be admitted as a student (saengdo), they also will all be given instruction. It is only that those people who are not in the category of (admitted as) students, will be required to study privately and will not participate in the examinations (kosi 考試).

On the first month of the four seasons, the tangsang of the Ministry of Rites will join with the chief official of the basic agency (to which the schools belong) to administer an examination (kogang 考講). (note: The kyosu and hundo will not (give the) test. They will only be required to join in

200, 10:44b taking their seats and participate in the examination (this way). Whether the student is able or not (in the examination) will be taken as a basis for grading him as superior or inferior (chŏn-ch'oe 殿最).) (end note)

Select (kan 簡) the best students and raise their salaries. (note: In general, if there are 10 students than make 1 of them grade 1, 3 grade 2, 6 grade 3. For grade 1 students raise their salaries by 2 kok per month, grade 2, raise their salaries by 1 kok, and grade 3 will receive their basic salaries. With regard to those students who have the same grades (punsu 分數), select those who have spent the most days on the job. Those whose salaries have been raised will continue to receive the raises until the next examination. (end note) Weed out (dismiss) those who are not able. (note: For those who do not pass one time, then suspend their salaries for 3 months. For those who do not pass two times within the year, then eliminate them from the register and enlist them for ~~labor~~ (military, labor) service) (end note)

DOUBLE Indentation: Eliminate the categories of ~~Sŭptokkwan~~ Sŭptokkwan (習讀官) in the School of Medicine and the Sŭptokkwan in the Schools of Astronomy and Chinese Language that are listed in the old code. (note: Since the quotas of officials in the base agencies and the students will all have been calculated and determined in accordance with what is appropriate, then it would be superfluous to restore the Sŭptokkwan, and it would not be appropriate. All (Both) of them can be eliminated.

Some might say: No salaries are provided for the yusaeng (Conf. 傳生 students) of the hakkyo, so why are you providing salaries (food supplies) to the students of the Miscellaneous Schools (chaphak)?

Because (To this I would) respond: /For the regular schools I have established support for providing for the students, while x there is none of this for the Misc. Schools. Moreover these (latter) students are those who have been admitted on the basis of entrance examinations (ch'wijae), and also there are none of them who do not have official business to do at their home agencies, so in circumstances they are not completely the same as the yusaeng.

regular school st.
yusaeng st. = 雜學生

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(To which some might) reply: All right, but such types as the aksaeng (樂生) might perhaps receive high rank ~~rank~~ ch'ea (進見) :Han, 204 note: official titles given to people for the purpose of providing them with salaries and no responsibilities--(sinecures) posts, and it would not be right (to give them salaries). How about this?

(To which I would) reply: Such types as the aksaeng have no way by which they can be promoted and selected for office, but just stop at being ch'ea officials, and that is all, and I want to allow them to wait (for the selection examinations) to become officials of the given ~~ag~~ agency (to which a special school is attached).(end note)

Quotas for students (saengdo 生徒) of the Other Schools (chihak). (note: With regard to the students and the quota of selected persons, for the time being in accordance with existing regulations take them under consideration and set standards. If there are to be any raising or lowering of the numbers of officials in the home agency, then you also may consider and calculate what is appropriate and raise and lower these quotas.)(endn.)

- School of Medicine 40 men
- School of Astronomy 25
- School of Geography 10
- School of Chinese Language 30 (note: also 20 each for P'yŏngyang, Uiju, and Hwangju)
- School of Mongolian Language 5
- School of Nichen 20 (also 5 each for schools in the following places: 義州, 昌城, 理山, 碧潼, 渭原, 蒲浦, 北青, 鏡城, 會寧)
- School of Japanese 15 (also 10 teach in Pusan and Tongnae)

(note: Intepreters in the provinces will be local men who are examinaed for talent (ch'wŏjjae) and chosen. They will receive 2 kyŏng of land and will be exempted from the cloth support tax (ppp'o). They will have no regular salaries, but will be given ~~support~~ food (salary) only when there is business (work for them to do). In places where there are no

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hundo, choose the best among them and designate him as the hakchang (head of school) in order to encourage ~~them~~ and give guidance to them (the students). The magistrate will from time to time conduct an examination (kosi) and weed out the ones who are not able, and when the provincial governor arrives on his rounds of inspection, he will also conduct an examination (kosi).)(end note)

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--.School of Law 25 students

--. School of Mathematics 10

-(Note: Under the present system you have what is called the myönkkwahakcha (命課學者) all of which posts are filled with blind people (p'ansu, Han, 204) (瞽瞍), and what they are examined on are ~~things~~ books like the y wönch'önmang (袁天綱) ~~xxxxxx~~, the ka (歌), and the kyöl (訣), which are basically not sufficient to use for instruction. We should abolish the post of myönkkwahak and have all the blind people become musicians. (end note)

--. Every three years have an selection examination. (note: Also in the fall of the previous year have the initial examination; in the spring (of the next year) ~~have~~ (gather together the people ~~xxxxxx~~ who have passed the initial examination and have the hoesi (會試). For the ch'osi (initial examination), 2 of the tangsang of the Ministry of Rites and the officials of the agency (to which the specialist school is attached) will sit together and conduct the examination. For the hoesi, then 1 of the tangsang of the Ministry of Personnel, 2 tangsang from the Ministry of rites, 1 censor (taegan) will sit together with the officials of the home agency (to which the school is attached) and conduct the examination.

Even though a student is not the student (saengdo) of the given school, he may also be allowed to take the examination. (subnote: He must first have a guarantee (po--guarantor) before his name can be recorded)(end subnote)

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Those who are selected will only write their given names. The home agency (to which the school is attached) and the Ministry of Personnel will also not release a list of (passers) and other matters. Also prohibit the customs of having actors and musicians make fun of the new arrivals (hazing). Those who violate this will be punished according to law, and their names removed from the registers. Those who are admitted and selected (to office?) will receive 4 kyŏbg of land and be exempted from going out to military service. (subnote: In the case of eldest main line sons of hereditary households (sejŏk), people with close relations with high office and with the protection privilege (ch'in,ŭm), there will be no double grants (of land)(end subnote).

Each (person who passes the exam) will be appointed to a post in the home agency (which controls the school.)(end note)

--. SELECTION QUOTA FOR THE OTHER SCHOOLS

INITIAL EXAMINATION (Ch'osi)

-. Selected medical students 5 (of which 1 will be an acupunture specialist ch'im'ŭsi) 15 (of which 3 to be acupunture specialists)

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-. Selected yin-yang specialists:

astronomers	3	9
geographers	1	3

-. Selected interpreters:

Chinese School	5	9 (in the
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local exam (hyangsi), 3 from Hwanghae and 6 from P'yŏng'an province. The provincial governor of the province in accordance with present regulations will commission officials to test and select these men.

Mongol School	1	3
Niichen School	2	6
Japanese School (every 2nd examination year)	3	4 (when 2 are selected, 4 men will be taken from the local exam (hyangsi) in Tongnae

--. Selected Legal experts 3 9

-Selected Mathematicians 1 3

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Some might say: Under the present laws there are too many people ^{all} in the quotas for the students of/the specialist schools (chehak saengdo) and the quotas for the specialist examinations are also too large. (note: The

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quota for the students in the dynastic code provides for a total of 80 combined for the Medical School (ŭihak) and the Two Medical Bureaus (Yang'uisa 兩醫司), 20 for the School of Astronomy, 15 for the School of Geography, 10 for the myŏnkkwahak (blind 命課學), 35 for Chinese Language School, 10 for Mongol Lang. School, 20 for Nūchen Language School, 15 for Japanese Language School, 40 for Law School, 10 for Math School. In addition there are 30 each in the local Chinese schools in Uiju, P'yŏngyang and Hwangju. As for the specialist examination quotas, there are 9 for the medical exam, 5 for the astronomy and 2 each for the geography and myŏngkwahak in the Yin-yang exam, 13 for Chinese language, 2 each for Mongol, Japanese, and Nūchen languages, and 9 for law.) (end note) These (schools and exams?) are widely established for the selection of men of talent, but the ones who are selected on a broad basis must wait for appointment to office. Shouldn't we perhaps reduce (these quotas)?

(To this I would) respond: It is not that the basic intention of the dynastic laws and code is not good. It is only that we have a large number of students, but we don't select them with care (skill) and there are no fixed salaries (for their support) (note: Even though we have a regulation providing for the testing of men of talent and the granting to them of ch'ea sinecures, the quota of sinecures is small, and for that reason only 10 out of 10 receive them) (end note) Therefore, unless it is a case of somebody who is plotting to avoid personal labor service, then nobody wants to enter (such schools), so (the dynasty, govt) has no choice but to fill the quotas (from people) in the provinces. Even though the numbers (of such students) is large, none of them have any talent and they are useless people (people who cannot be appointed to office). Moreover, there are already fixed quotas of officials in the home agency (to which these schools are attached),

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the quotas for those who take the specialist exams are too numerous, and the number of those who pass the exams is also too numerous; and also there are no official (posts for them) and no salaries provided, so that these people only engage in dirty play (賤事) and make the planning for profit their business. With regard to medical practice, medicines, the calendar and astronomy, unless people are knowledgeable about ~~the~~ principles and numbers, they are not able (people), and with regard to interpreting (foreign)

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languages, they also must read books and understand the subtleties of language and only then can they be able (in their work). How could we put responsibility on these inferior and ignorant people (for these tasks)? Even though there may be differences in the quality (seriousness) of officials who go out to conduct government affairs and take responsibility for the (army and the) people, these are also regular positions, so how could we ~~put~~ ~~responsibility~~ ~~on~~ ~~these~~ ~~inferior~~ ~~and~~ ~~base~~ ~~people~~ ~~and~~ ~~not~~ ~~hold~~ ~~them~~ ~~responsible~~ ~~for~~ ~~honesty~~ ~~and~~ ~~shame?~~ as ~~inferior~~ and base people and not hold them responsible for

honesty and shame? If we reduce the number of students (in the specialist schools) and fix regular salaries (for them), and reduce the quotas of those selected (in the specialist examinations) and see to it that they are not without official posts (after passing the exams), then people with talent who know shame will also go to these schools in order to learn.

Once the number of those who go to the specialist schools becomes large, if we select the talented ones to enter, then the ones who are admitted will all be ~~xxx~~ skilled (chōng 精). If it is done like this, then the state can rely on them for appointment to office, and naturally there will be no fear that the schools are not flourishing (good schools).

This would be far better than (the current situation) where people are not willing to do it, but we force their selection and randomly fill the quotas.

If we do it like this, then those people who are practiced (in these arts) in the provinces will also be allowed to take the examinations together (with the regular students) and this will encourage people all the more (to pursue these studies), so why should we prohibit them from (taking the selection exams) and give advantages for selection only to regular students?

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(note: According to the dynastic law code, in the section on the specialist examinations, no body is allowed to go to take the examination unless he is a student (sengdo) in the specialist schools.)(end note)

I note that the School of Law (yulhak) concerns itself with the study of the laws, but law and rites and fundamentally not two (different things). And there are also not different intentions behind punishments and education (kyo, instruction). Thus the shih-ta-fu (scholars and officials) who study ought to know scholarly doctrines (sŏl 說) and investigate the important and minor aspects of things and use them. They cannot just entrust these matters to the clerks. Calculating with numbers (mathematics) is one of the six arts and (math) is used in Taoist magic? (tosul 道術) and is also what a scholar must be learned (practiced) in, and it should not be separated out into a separate skill. Even though one may feel that we must have people to function as yusa (有司 : specialist officials), and therefore we specially establish teachers (kyosu) and students (saengdo) and teach them (these skills), still we ought to attach them to the ~~specialist~~ schools (regular scholars?) and have them pursue their specialists, and also have them hear about the doctrines pertaining to ~~the rightness and wrongness of things~~ principles (ŭiri : of their specialist arts?). (note: If it is done like this, then the scholar in the schools, will also naturally be able to know everything about these doctrines, teachings)(end note). However, under the present system, they are attached to the Ministries of Punishments and Personnel. Moreover, we may continue this.

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Specialist education for scholar-officials

In addition, I note that a state in establishing systems (institutions) requires men of talent, and it cannot help but set up examinations for selecting them, and that is all there is to it. With regard to medicine and mathematics, unless it is a person who gives deep thought to it and gets it (comes to understand it) by himself, then one cannot be able (at it). Talent does not necessary come from taking a course and passing an examination. If there should be people with unusual skill and understanding of these studies, then they must also be searched out and selected for office.

202, 10:48a If they happen to be court officials and Confucian scholars (yusa), then also separately make them concurrent officials (have them hold official posts as specialists in some skill as a concurrency). (note: If the man is a court official (chogwan), then have him hold the post of kyosu (teacher of some skill) concurrently with his main position. If he does not hold a post, then also have him be a concurrent kyosu (teacher of the arts), and give him a salary in accordance with present regulations.)(end note)

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The officials of the various agencies must all be people who have skill in and knowledge of their affairs. (note: At present nobody asks whether the officials of the various agencies (chesagwan 諸司官) are suited for their posts or not. They are only given appointments in accordance with their rank (chagye 資階). When it comes to the officials of the Chang'agwŏn (掌樂院), then ~~they even less~~ do people inquire as to whether they know about music or not. This is an extreme case of not relying (on ~~it~~ what is correct principle, Han, 211), and we must appoint people who are skilled in their work.)(end note)

For the royal? doctors (御醫), select those ~~most prominent~~ doctors who are the most prominent in terms of their skill and their effectiveness and experience. (note: It is only that those who are prominent and well known for their effectiveness should be recommended for appointment. It will not be necessary to stick to the requirement that they undergo a selection examination)(end note). Also in general those people whose names are known to the world for their ~~skill~~ skill in medicine may also be selected with them and attached (to the royal palace?) (note: Giving salaries to those without official posts and having them participate together (with officials) is also in accordance with present regulations.)(end note)

Moreover at the present time, regulations for the examination of officials, their promotion, demotion and appointment to office, is also not completely (done, perfectly done). (note: At the present time, with regard to the officials of the various bureaus, such as the Naeŭiwŏn (內醫院),

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Chön'üigam(典医監), Kwansanggam(觀象監), and Sayögwön(司諍院), all of them are examined (kogang 考諍) one the first month of each of the four seasons. It makes no difference whether the official is high or low for they are promoted or demoted on the basis of their grades (punsu) in the reading examination (kangsö 講書); and they

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~~xxxxxxx~~ are assigned to military posts and receive salaries-- the so-called sinecures (ch'ea-ja 兼見). This law seems at first glance to be good, but when you give it deep thought, it is not appropriate. The harm of it is that it causes officials to be without a chain of command (ch'et'ong 体統), and leaves them without a rank order between those above and those below, and it doe not provide the basis for requiring that they take responsibility for actual matters.)(end note)

We ought to rely on the regulations for other bureaus and require that (these officials) have a determined rank and determined salaries and select men of talent on the basis of whether their talents are high or low, and (if we do so), then take into consideration whether they have earned merit (for performance) or made mistakes and grade them either inferior or superior (chönch'oe 殿最). (note: Twice a year in the winter and summer, the tangsang of the Ministry of Rites should all sit (together) and in accordance with an examination of their writing and calculating conduct an examination of officials and see whether they are skilled or unskilled. In the case of pujong(副正) and above, or kyosu(教擧), from the beginning it is necessary to be even more cautious in selecting the very skilled for appointment to office; we cannot test or examine them; we can only assign grades of inferior or superior (chönch'oe) on the basis of their performance of duties in office and whether the students are able or not.)(end note)

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- Procedures for the Written Examination for Selection (of students for specialist schools? Chesön kangso-sik 諸監講書式)

(note: It will be the same for both the initial examination and the hoesi. ch'osi 初試 會試)

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The procedures for the ch'wijaе (取才 :examination for selection of talent) is appended. In general, if somebody is able to recite the text with his back turned to it, his grades will be doubled.(end note)

Note item reviewed!

For the Medical School: The Ch'ando(纂圖), the Wangsuk hwayŏng? -gyŏng(王叔和脉經), and the Tong'in-gyŏng(銅人經)(note: all to be recited with the back turned to the text)(end note). The Somun(素問), Nan'gyŏng(難經), the Sanghannon(傷寒論), the Tang'aek ponch'o(湯液本草), and the Uihak chŏngjŏn(醫學正傳) (note: Only examine people on the discussions of disease)(end note). The Ch'ingu taejŏn(針灸大全), the Oekwa chŏng'ui(外科精義), the Hwajebang(和劑方), the Uihak immun(醫學入門), the Tongwŏn sipsŏ(東垣十書) (note: The student will select three books from among the following:

局方發揮,脾胃論,內外傷下惑論,格致餘論,此事難知,蘭室秘藏,河間集)(end note)
The Sohak taejŏn (小學大典) (note: all to be read directly from the text ~~臨文難~~). For the 取才 (entrance exam?), eliminate the 醫學正傳, the 外科精義, the 醫學入門, the 東垣十書, + the 大典. For the 取才 exam for acupuncture (針灸醫), then the students will recite from both the 脉經 and the 銅人經, and the 素問, 難經, 傷寒論, 針灸大全, 外科精義 and 和劑指南)(end note)

For the School of Astronomy (Ch'ŏnmunhak): the Poch'ŏn'ga(步天歌), (note: either recited or drawn)(end note), the Ch'ilchŏng sannaep'yŏn(七政美內篇), the ch'ilchŏng sanoep'yŏn (七政美外篇), the Kyosik ch'ubo karyŏng(交食推步假令), and the Taemyŏngnyŏk(大明曆) (note: For the above, the students will recite thoroughly and answer questions on the meaning, and also make calculations)(end note), the Kwansang wanjŏm

(觀象玩占), the Siyong t'ongsŏ(時用通書) (note: copy correctly)(end note)

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the Sohak taejŏn (小学大典). (note: Read from the text. For the ch'wijae (selection) examination, then eliminate the Kwansang wanjŏm and the Siyong t'ongsŏ.) (end note)

For the School of Geography (Chirihak): 青鳥經, 錦囊經, 攝龍經, 疑龍經, 泄天機 (note: 入式歌), 發微論 (note: all recited w. the back turned to the text) (end note), 黃囊經 (note: another name for this is the 梁道歌) (end note), 倒杖雪心賦 (note: 附寸金賦 萬金歌) (end note), 黑囊經, 青囊經, 理氣心印, 青囊經序, 地理心學, 時用通書 (note: copy correctly 金正), 和小学大典. (note: all

to be read directly from the text. For the ch'wijae (selection, entrance, examination), then omit the Ch'ŏngnang kyŏngsŏ (青囊經序), the Siyong t'ongsŏ, and the Taejŏn) (end note)

I note that: the above books titles, from the Ch'ŏng'ogyŏng (青鳥經) to the Ch'ŏngnang kyŏngsŏ (青囊經序) ought to be collected in one set and named the Chiri kunsŏ (地理羣書), in 6-7 kwŏn (chuan), and together with the Chiri simhak, these two texts would be the inner and outer (aspects) (of all you need to know about geography and geomancy?).

-. The Chinese School: The Chikhae sohak (直解小学), Pakt'ongsŏ (朴通書), and Nogŏltae (老乞大) (note: all to be recited with the back turned to the text) (end note), the Sasŏ (Four Books), the Oryun chŏn'bigi (五倫全備記), and the Sohak Taejŏn (note: all to be read directly from the text. The Four Books and the Taejŏn are to be read in Chinese pronunciation and translated. The same is to be done for the Mongol, Mŭchen, and Japanese Schools ~~(and the)~~). For the ch'wijae (entrance examination), eliminate the Taejŏn) (end note)

I note that: At the present time, the Nogŏltae and Pakt'ongsŏ and

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203, 10:50a other books that are used for testing in the Chinese School are all in the
vernacular (isok 俚俗) and the language of merchants (駟僮), and it
is not sufficient (suitable for) studying (and testing). We ought to have
those who are skilled in and fluent in the Chinese language make selections
from the classics, histories, recorded sayings, the names of objects, and
numbers, things pertaining to idle and miscellaneous human affairs,
that ~~xxx~~ do no harm to principle (righteousness), and have these things
collected together in a single book, as in the manner of the Pakt'ongsö.
In addition we should use the Oryun chön'bigi (note: Within this book, such
things as the Sokkong kongso-jo? (續添供笑條)) which may
be deleted, ~~should be deleted~~(end note) for ~~xxxxxx~~ recitation and study.

-Mongol School

-Nüchen School

-Japanese School: (note: The texts to be used for examinations for the
above three schools will all be in accordance with present regulations.
Students will copy out the characters and also translate. To the Taejön
and ~~xxxx~~ Four Books, also add the Sohak. For the Ch'wijae (entrance exam),
then eliminate the Taejön.)(end note)

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-School of Law (Yulhak): The Ta-Ming-lü (大明律) (note: to be
recited with the back turned to the text)(end note), the T'ang-lü so-i (唐律疏義)
the Lü-hsüeh pien-i (律學辨疑), 無冤錄, 律學解題 (順),
Four Books, 小學大典 (note: all to be read directly from
the text. For the ch'wijae (entrance exam), eliminate the Taejön, and the
student will select two of the four books himself.)(end note)

-School of Mathematics (Sanhak): The Kujang ^{san} miböp (九章算法),
the Sanhak kyemong (算學啓蒙), and the Yanghwi sanböp (楊輝算法)
(note: The above books to be read throughout and questions on their meaning
asked; also calculations made)(end note). The Four Books, the Hsiao-hsüeh,
and the Taejön (note: all to be read directly from the text. For the ch'wijae
entrance exam, eliminate the Taejön and have the student himself select 2 of th
4 books.)(end note)

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In addition to the basic texts for the speicalist schools listed above, from the Four Books, Six Classics, and the Kang-mu, if the student selects (parts) himself for additional testing, then in addition to his basic grade he will be given additional marks (points). (note: Even if he does not pass (this additional exam), it will not affect his basic grades. With regard to the samaeng kosi (quatriannual examinations), within a six months period the student will not be allowed to take the additional examination (for extra points) a second time.)(end note)

With regard to the quatriannual examination (samaeng kosi), then the student may eliminate from the basic texts (he is required to know) (note: that is, the above texts listed in the selection procedure.)(end note) the Taejŏn, and be examined on 5 ~~xxxxxx~~ or more texts of his own choosing. (note: If it is the x Somun(素問), then this is equivalent to three other books. The Uihak immun, the Chŏngjŏn, the x Kwansang wanjŏmm, and the Chiri simhak and other books are ~~xx~~ each equivalent to two books, because they have a lot of chŭan (chapters) in them)(end note) If the student does not pass one time, then his salary will be suspendedx for three months.

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Even though he may not pass on the rote recitation (with his back turned) and on examination of materials in addition to the 5 basic books (he has chosen?), he will not be penalized. The same for below.)(end note) Those who do not pass two times within a year will be removed from the registers and enrolled for (military) service.

--ITEM: Students in the School for Calligraphy (Sŏhaksaeng 書學生)
it
(note: They ought to be attached to the Kyosŏgwan 校書館)(end note)
will also have a quota set for them, and they will be admitted (to school) on the basis of an entrance examination (ch'wijae 取才). (note: Also it will not make any difference if they are from the capital or provinces, but in accordance with the above regulations, the procedure for (examination) of (written) characters will all be in accordance with the Hung-wu cheng-yin.

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They also will be examined on the ~~shaxak~~ Shuo-wen/Tzu-lin(**說文, 字林**)

Within the basic quota a few places will be set aside for those who can write in the seal style.)(end note) Set regular salaries (for them) (note: 2 kok of rice per month. Also, they will receive 1 kyöng of land and be exempt from the pop'o (cloth support).)(end note). They will undergo the quatriannual examination (samaeng kosi) (note: they will be examined by the Tangsang of the Ministry of Rites together with officials from the Kyosögwän)(end note) Select the best ones and ~~promote~~ commission them (with posts) and raise their salary (note: (appoint) 1 man to rank 7B, 1 man to rank 8B, and ² men to rank 9B; raise the salary of 4 men by 2 kok, raise the salary of 6 men by 1 kok. The rest will continue to receive their basic salary)(end note) Eliminate the ones who are not able. As for those who are talented in their work and are especially outstanding, or who are older and long on the job, and diligent in their work (note: that is, those who have written many memorial texts)(end note), then memorialize their names to the throne and appoint them to office. (note: Make the appointments actual positions of the ch'amha category (ranks 3-6?) and appoint them to posts in accordance with their talents.)(end note)

Quota: 30 men.

(note: I note that: In previous generations, the School of Calligraphy was also ranked with the Miscellaneous Specialist Schools (Chaphak) and (the students) were examined on the basis of the Shuo-wen and Tzu-lin.)(end note)

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--ITEM: The artist students (^{hwasaeng} ~~hwasaeng~~ **畫生**) of the Tohwäso(**圖書署**) (note: that is, the ^{hwawön} ~~hwawön~~ **畫員**)(end note) will also have quotas determined for them, and they will be admitted to school on the basis of an entrance examination (ch'wijae), and they will have regular salaries set for them.

They will be subject to the quatriannual examinations (~~masax~~ samaeng kosi), all of which will be in accordance with the above regulations. (note: They will receive 12 mal (tu) of rice per month, and also will receive 1 kyöng of land and ~~a~~ will be exempted from the pop'o (cloth support tax). For their examination the Ministry of Rites will test them. The tohwa pyöliche(**圖書別提**) and pyölgöm(**別檢**) will both participate in it, and in accordance with the

Handwritten notes in red ink:
 Han. 218 note.
 說文 comp. by 許慎 of the Han.
 字林 comp. by 呂忱 of the Jin.

204, 10:51b two skills among
 dynastic code (Taejŏn), they will be tested on/drawing landscapes, human figures, ~~wings and birds~~ and animals, and flowers. Bamboo (pictures?) will be grade one; landscapes will be grade 2, human figures and animals, grade 3, flowers and plants, grade 4. If the student passes the flowers and plants test, then he will be given 2 points; if he omits this, then 1 point. Those who pass the human figures, animals and higher grades and are superior at it, will each be given additional points.)(end note) Select the best ones and commission them (to office) and raise their salaries. (note: One man to be grade 8B, 1 man to be 9B, 1 man to have his salary raised by 3 kok, 2 to be raised by 2 kok, and 2 to be raised by 1 kok)(end note). Eliminate the ones who are not able. As for those who are talented at their work and are especially outstanding, or who have been ~~studies~~ diligent at their work for many years, then memorialize their names and appoint them to office (note: Appoint them to vacancies in their home agencies as these vacancies occur)(end note)

Quota: 15 men.

(note: The Tohwashŏ (Bureau of Drawing and Painting) (you can change the name of the bureau--end note) will have as its official staff 1 officials of rank 6B, 1 official of rank 7B, and all of them will be actual posts with regular salaries. (subnote: the land that they receive will also be in accordance with regulations for other regular posts) (end subnote) As for those people who already are officials even though they were never ~~students (seungnim)~~ and part of the student quota and never stood for the quatriannual examinations, then grant them rank to encourage and reward them, or promote them in rank, in accordance with regulations for other bureaucratic posts.)(end note)

--ITEM: With regard to the musicians (akkong **樂工**) in the Chang'agwŏn (**掌樂院**) (note: According to present law, those people who fill these positions who are of commoner status (yang'in) are called aksaeng (**樂生**), and those who are official slaves (kongch'ŏn **公賤**) are called akkong (**樂工**). We ought to set a single name (for them) and select

no slave commoner appointments

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talented men to be attached (to this agency), we will also determine quotas for them (note: Set the quotas in consideration of their work and responsibilities)(end note), and allow them into (the agency) on the basis of an entrance examination (ch'wijae).(note: Also, it will not matter if they are from the capital or provinces, but they may be allowed to take the entrance examination if they so desire. We cannot do as is done at the present time, which is to force people to meet the quotas set for various officials)(end note). And determine regular salaries for them. (note: Also, they will receive 1 kok ~~xxxxxx~~ and 2 tu (1 sŏm and 2 mal) of rice per month, they will receive 1 kyong of land and be exempted from the cloth support tax (pop'o). If they are people who are already on salary, then abolish the present regulation for providing them with support personnel (kŭppo ~~給保~~). (end note) They will be subject to the quatriannual examinations (samaeng kosi) (note: The tangsang of the Ministry of Rites together with the chief official of their home agency will sit together and examine them. The Aksa (music teacher) will participate and sit in on the exam, but he will not examine them. ~~xxxxxx~~ Twice a month the officials of their (music) agency will examine them. Those that are not able will be whipped. Also have the Aksa (music teachers) give leadership and guidance to them so that they will always practice privately during their leisure time.)(end note) Select the best ones and appoint them to post or raise their salaries. (note: (select) 1 man to be rank 6A, 2

men to be rank 6B. ~~xxxxxx~~ ^{With regard to the above,} these the aksa (music teacher) will receive (~~xxx~~ (appts?). 1 man to be 8A, 2 men to be 8B, 4 men to be 9A, and 8 men to be 9B. Raise the salaries of 10 men by 3 kok, raise the salaries of 15 men by 2 kok, and raise the salaries of 20 men by 1 kok. ~~xxxxxx~~ ^{With regard to the above,} aksaeng (music students) ~~xxxxxx~~ ^{xxxxxx} the ~~xxxxxx~~ ^{xxxxxx} will receive them.)(end note) Eliminate the ones who are not able (note:

In general, those who do not pass will be beaten with the bamboo, and those who cannot be used will be eliminated from the registers and enrolled for (military) service)(end note). Those of outstanding talent and who have been diligent at the job for a long time will have their names mem. to court and be appointed music teachers (aksa). (note: There should not be more than

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Quota: (note: In the dynastic code, there are 297 aksaeng (commoner musicians), and 518 akkong (slave musicians). It would seem that there should not be this many.

mention of numbers
even though there are no ~~xxxxxxx~~ of
I note that in the Chou-li, /those attached (to the status of?) music teachers (aksa), that with regard to dancers there were no less than over 600 of them.)(end note)

10:52b --. Procedure for examinations (sisik ^{試式}). See...(from this on, missing).

(Indented note): I hear that at the present time the combined number of aksaeng (commoner musicians) and akkong (slave musicians) is 1,000, and each of them are given 2 support units (po). To fill the quotas, people from the outer provinces are forced to come to live in the capital and are not provided with regular salaries. Those of them who pass ~~xxxxxxx~~ a qualifying examination (ch'wijae ipkyök-cha ^{取入格者}) are given sinecure ~~xxx~~ salaries (ch'ea-rok ^{俸料}), but only two or three people out of a hundred receive these, and for that reason they are people who for all their lives never receive a salary.

At the present time the runners and servants (toyes ^{徒隸}) of this agency are all aksaeng and akkong (commoner or slave musicians), and the lower personnel (hain--runners) of the Ministry of Rites are all aksaeng and akkong. I don't know how many of them there are. There are far too many who can be used for the basic tasks, but they, too, ~~xxxxxxx~~ ~~xxxxxxx~~ do not have ~~xxxxxxx~~ anything to sustain themselves (no salaries or support), so that they either are tden for service in this agency, or they may also leave and become a hain (runner) in the Ministry of Rites. Or perhaps because the Ministry of Rites is a superior

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agency, and excessive number of aksaeng have been set (quotas), and they force people to become errand boys (sahwan) or subordinate clerks (hain). If things are like this, then one should directly establish the quotas for clerks and runners (irye). Why is it necessary to borrow the name of musician (aksaeng) and make this people serve as runners and clerks?

Also, at the present time, the officials in the Chang'agwŏn (Music Bureau) only have a lot of great debts (wealth ? kuch'ae 丘債), so that the people commonly refer to them as "the beautiful officials" (migwan).

The reason they have such great debts (wealth) is that they establish an excessive quota of musicians and then receive payments (from people, who want to get these posts?--kap'o 債布) and use the funds for their personal expenses. The people in the provinces cannot meet the demands for these fees (kap'o) and they scatter and take flight, and then the demands (for payments) are levied on their relatives. Thus if one person is made subject to service (as a musician), the harm extends to his 9 relatives, and if there are three thousand (musicians), then there will be 30 over 30,000 people who will be harmed by this, but in the end (the money) will end up being used for private purposes. The people who are today called the beautiful officials (plush posts), are all these types. Can we still talk of them? Anybody who concerns himself with government affairs cannot talk about this. We ought, from the beginning determine their quotas and fix regular salaries for them, and then even if somebody wanted to increase their numbers to an excessive degree, how would he be able to carry this corruption out? Such is the manner in which the setting of quotas for service has led to evils.

in lieu of service?

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--ITEM: If among the scholars and commoners (sasŏ 士庶) in the outer provinces there is someone who is able and knowledgeable in the skills of medicine (ŭisul), then he also may be reported to the provincial governor and given examination (kogang 考講) (note: It will be necessary for the district magistrate and the hyangwan (鄉官) to prepare a document in which

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they speak of his talents and skills. The provincial governor(kamsa) and his assitant (tosa 都事), together with the simyak(審藥 :inspector of medicine) will sit together and examine the man in accordance with the regulations for selection by examination (sisön 試選), except that the institute law code (taejön) will be eliminated (from the examination) (end note), and he will be handled in accordance with the regulations for regular quota students (naesasaeng 內舍生)(note: he will receive 4 kyöng of land and will be exempted from the cloth support tax (pop'o)(end note).

For a pu(府) or higher administrative district, there will be no more than three persons (so chosen); and for a kun, no more than 2, and for a hyön, no more than 1 man.

Next, with regard to those persons who take as their occupation acupuncutre (ch'imgu) and are able and knowledgeable in three texts (note: Conduct an examination for them also on the Yönggyöng(經), Tong'in'gyöng(銅人經), and the Ch'imgu taejön(針灸大典) in accordance with the above regulations)(end note), and handle them in accordance with the regulations for extra-quota students (chünggwangsaeng 增生) (note: they will receive 2 kyöng of land and be exempted from the cloth support tax)(end note). For units of pu or higher, there will be no more than 6 persons (so chosen), for kun, no more than 4, for hyön, no more than 2, and attach them to the registers of the schools in their native district which will be in charge of controlling (governing) their occupations. Also allow them from time to time to go to the school and observe and listen to the recitations and expositions (lectures). (note: It will not be necessary to divide them into shifts and feed them from public rations; just let them come and go (as they please). Every triennial examination year the provincial ~~g~~ governor will ~~also~~ also examine them (kogang), and those who do not pass the school (their learning, studies?), will be eliminated from the registers.)(end note).

If there is no such person, then leave it vacant. If there is someone

205, 10:53a. who is effective at his work in an outstanding and prominent way and can serve as a national (state) physician, then the provincial governor can recommend him on the basis of his reputation together with his recommendation of scholars. (note: Also if there are no such men, then leave it vacant.)(endnote) (medical learning?) (üihak)

Pan'gye: I note that: Medical Schools are something that the local districts cannot be without. According to the country's institutions (kukche 國制), the kun and hyön also have medical students (üisaeng 醫生), but according

10:53b to precedent these posts are filled with people of base status and slaves (ch'önyebae 賤隸輩). In general such things as the payment in tribute of medicinal material (chin'gong 進貢) is customarily made the responsibility of the medical students (üisaeng), and with regard to the fact that they have to run errands for the officials, they are the same as official slaves, and they have no leisure time free from the fear that they might be beaten on their buttocks (笞臀), so how much more would they hope to study letters and ~~medical~~ medicine? In China every chou and hsien has an official who is a medical teacher (üisa)(doctor?). However, if you consider the situation, it is not necessary to get a man who has knowledge of medicine, but is no more than as at present where each province has an inspector of medicine (simyak 審藥), and that is all. If you consider the present situation, the kun and üp (local districts) do not necessary have to establish a separate üihak (medical school), but may just do as described above, which is to establish a system for ~~gxxx~~ for such people (who have medical skills)(to emerge, appear). ~~(handwritten note)~~. If there are no such people (with medical skills), then ~~xxxx~~ the post may be left vacant. If it is done like this, then people will know that they can learn about medical skills, and those who are sick will be ~~able~~ able to obtain something to rely on (to help them in their illness), and among (the people) there perhaps will appear those who have true (knowledge of) medicine.

double intendantion: The dynastic code sets quotas for medical school and law school students in the chu and hyön. Medical and legal students in the pu are

205, 10:53b set at 16 persons, for the Taedohobu, and mok, 14 persons each; for the tohobu, 12 persons each, for the kun, 10 persons each, and for the hyŏn, 8 persons each. (note: At the present time the legal students (yulsaeng 律生) and medical students (ŭisaeng 医生) are all uniformly people of base and slave status (ch'ŏnye) who ~~are not of a single character~~ Not one^{or} out of a hundred ~~know how to read even a single character~~ know how to read even a single character and as for the legal students in the chu and hyŏn, they are established where they need not be established.)(end note)

I note that: In the ancient system of China, the persons of various occupations (skills) in the capital and provinces were all attached to the Kukchahak/(Kuo-tzu-hsŭeh-chiao 國子學校). Also according to the ancient system men of learning in medicine were also recommended and promoted by the chou and chŭn (local districts).