

籍田

134, 7:13b

occurrences

The Duke of Chou wrote the wu-i-p'ien (無逸篇), which said: The way in which a princely man (in ruling his state) is without leisure (is always busy on behalf of his people) is by first knowing about the difficulties of agriculture so that ~~that~~ he can put the farmers at ease. (If the farmers at ease) then he will know that the small people have something to rely on (to earn a livelihood). He also said: Wen Wang wore simple clothes, and the people lived peacefully and cultivated the fields." (Check in Shu-ching: 文王卑服, 即康功田功)

827-781

--. When King Hsüan (宣王) of Chou came to the throne, he did not cultivate the 1,000 i of royal land (千畝 : set aside for the purpose of his setting an example for the farmers). Duke Wen of (魏文公) remonstrated with him saying: This is not right. The most important matter for the people is agriculture. The plate of food (梁盛) that the emperor (offers in sacrifice to the gods) comes from ~~what the people~~ ~~and~~ agriculture. The growth of population also comes from agriculture; the good customs by which people are harmonious with one another, cooperate, and are friendly with one another comes from agriculture. The goods that are needed and that are produced in greater quantity also comes from agriculture.

Grand Historian

太史

A harmonious, great, pure and strong (society) also is achieved by agriculture. This is the reason why the post of chi (掾 : official in charge of encouraging agriculture) was regarded as the most important official. In ancient times the t'ai-shih (太史 : grand historian) would also at times oversee the earth. When (the forces) of yang (陽) were thick, accumulated and were filled to overflowing, then the ~~spirit~~ spirit (vapors) of the earth (t'u-ch'i 土氣) shook and issued forth a (震發). And good omens for agriculture (note: the ying 星 star) in the heavens would be seen clearly/on the dawn of the first day of spring ~~and~~; and if the t'ien-miao star (天廟 : another name for the ying-shih star

營室

) was below the sun and moon, then the vapors of the earth issued forth.

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9 days prior to this the Grand Historian reported to Chi (稷 : 大史)

Minister of Agriculture) saying: From now until the first (day of spring) the forces of yang (in the earth) (yang-ch'i 陽氣) will all be boiling over

and will flow through the earth, and if the vitality of the earth does not move

or change, the veins in the earth will congeal and there will be a natural

crop disaster, and the crops will not be abundant. Chi reported this

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to the king saying: The Grand Historian is in charge of the yang-kuan

(陽官 : the Spring Official 春官), and (he, 王) ordered my

ssu-shih (司事) (official in charge of agricultural affairs), saying:

9 days from now the spirit of earth will move and the king will

perform a rite to prevent natural disaster (and ask for good

fortune) (土其俱動, 王其祗夜 = 除). (You) should keep watch over things

to make sure there is no change in agricultural matters (land and agr.

products). The king then sent his ssu-tu (司徒 : in charge of education)

to warn the high officials (kung-ching 公卿), the regular officials

and the common people, and he sent the ssu-kung (司空 : official in charge

of water and earth) to (purify) and eliminate altars from the chi (籍)

fields. And he ordered the neng-ta-fu (農大夫 : in charge of agricultural

affairs) to/keep all agricultural implements in good condition. 5 days

prior (to the king's) cultivating the chi-t'ien (籍田), if the

liberal

(瞽 : the Lo ta-shih 樂大師 : Kim 537) reports that there

is a favorable wind the king would go to the palace for fasting and abstaining

(齋宮) and fast and abstain. And the officials and the yü-shih (御事

:note yü-chih 御治) each would also fast (abstain) from meat)

would wash himself and (濯濯 饗醴) for three days. The king (now purified and cleansed) would drink sweet wine

(note: 濯 means 洗 to wash the hands. 濯 means 洗 to wash. 饗 means to drink 飲. the phrase means 王沐浴飲醴酒 see king washed (bathed) + drank sweet wine.)

竹
藉
田

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Land system (misc. topics) -30- P'an'gye surok, chönje hurok, kosöl, sang

Then on the day (that the king would actually cultivate the soil)(on the first day of spring) the yü-jen(鬱人) :official in charge of ritual wine) would present (鬯) wine, and the hsi-jen(犧人) :in charge of the wine goblets) would select and offer a sweet wine. The king would then pour the wine onto the ground (裸) and then proceed (to the chi-t'ien) (note: to pour(裸) means to pour(灌). The reason (鬯) wine was poured and (酉釐) drunk was all in order that he be scented and cleansed. common 魚香潔). All the officials and the/people would follow after him. 𠄎𠄎𠄎 When they got to the chi-t'ien, the hou-chi(后稷) :official in charge of agriculture) supervised the procedure; the shan-fu(膳夫) :cook, official in charge of the king's food and drink) and the neng-cheng(農正) :official in charge of preparing the chi-t'ien rites, performing rites to the god of the earth and praying for good crops--Kim 537) would lay out the ritual for the chi-t'ien. (Note: The Shan-fu was in charge of the king's food and drink and sacrificial food offerings; the neng-cheng t'ien-ta-fu(田大夫)) was in charge of laying out the rites for the chi-t'ien and performing rites to the gods and praying for good crops.)(END NOTE). The Grand Historian (T'ai-shih) assisted by guiding the king and the king respectfully followed him. The king then cultivated one clod of earth. (note...) And those next in line did it three times (𠄎𠄎𠄎 the san-kung(三公)) did it three times, the liu-ching(六卿) 9 times --Kim, 537. note in text says: each lower rank did it three times as much as the rank above it, so the king did it once (cultivated on turn of the plow), and the kung did it three times and the ching did it 9 times)(END NOTE). The common people 𠄎𠄎𠄎𠄎 then finished off the cultivation (plowing) of the 1,000 mou (of the chi-t'ien)

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Hou-chi
太史

While the Hou-chi(后稷) kept watch over the work of cultivation (kung 功), the Ta-shih(太史) supervised (the chi-t'ien ceremonies). While the Ssup-tu kept watch over the people, the Ta-shih (T'ai-shih) supervised it. After (the ceremonies of the chi-t'ien) were over, the tsai-fu (宰夫) spread out the food, and the Shan-tsai(膳宰) supervised it. The Shan-fu assisted the king then received the sacrificial animals

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and then (the other officials) in order of rank would taste it, and the common people would end by eating itx all up.

On this day the ku (瞽 ^盲) :blind musician: chief musician) would lead the music officials (音官 ^{音官}) and (by regulation of the tones of the music, Kim 538) would oversee (the harmonizing) of the spirits of the wind & earth. On the southeast corner of the chi-t'ien they would build a granary (lin 廩 ^廩) where they would store the grain harvested (from the chi-t'ien). (The grain would be used for ritual purposes, and if there were anything left over) at times it would be distributed to (poor) peasants.

The Hou-chi went around admonishing the common people to cooperate in their cultivation and he would say: Yin and yang are evenly distributed (? 陰陽分布 ^{陰陽分布}), the thunder shakes the earth and makes the insects come out of the ~~ground~~ ground (震雷出滯土 ^{震雷出滯土}) where they are hiding (staying), If you do not cultivate the earth (now, in spring), then

~~the~~ Ssu-k'ou (司寇 ^{司寇} : in charge of punishments) will ~~punish~~ punish

the people. (p'i tsai Ssu-k'ou 辟在司寇 ^{辟在司寇}). Then he ordered (officials in charge of agr.)

the ~~rounds~~ saying: go and make the rounds (徇 ^徇) (inspecting the cultivation). The Neng-shih (農師 ^{農師}) will go first, and the Neng-cheng

(農正 ^{農正}) will go second (on an inspection tour). The Hou-chi will make a third tour of inspection, and the Ssu-kung (司空 ^{司空}) will make

a fourth tour; the Ssu-tu (司徒 ^{司徒}) will make a * fifth tour; the Ta-pao (大保 ^{大保}) a sixth; the Ta-shih (大師 ^{大師}) a 7th; the Ta-shih (大史 ^{大史}) and 8th; and the Tsung-po (宗伯 ^{宗伯}) a 9th. Then the king made a great tour

of inspection (with his high officials), both at weeding ~~time~~ and harvesting time. Among the farmers, there were none who ~~did~~ did not move with

alacrity and respectfully attend to farming and put their land boundaries and ridge furrows in order. Every day they used their weeding hoes and were not lazy during the times (when they were supposed to be hoeing).

So there was no shortage of goods and all the people were all at peace.

At this time the king devoted himself only to agriculture, and he did not

BYFEA
Chun-t'ien
Sweating
Shou-ti
titles
Boade
Watching for the
others

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ask anything of his officials that would interfere with agriculture.

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At the three seasons of the year (spring, summer, fall), they devoted themselves to agriculture, and during the other season (winter) they practiced performed military training. (Note: the 3 times were spring, summer and fall, the one time was winter)(END NOTE). Thus in punishing (wrongdoing)(征) there was authority, and in protecting (the state) there was sufficient resources. (故征則有威, 守則有財而和於民矣), and the people were harmoniously obedient.

---. Duke Wen of Wei (Wei Wun-kung 魏文公) succeeded to the throne (inherited the state) after it had been destroyed (by barbarians). He wore (simple) clothes made of rough thread and a (simple) hat made of rough silk thread (ta-pu chih i, ta ch'uan chih kuan 大布之衣, 大阜之冠).

He worked hard to promote agriculture; he promoted the circulation of commercial goods, encouraged manufactures, respected learning and encouraged study, taught the way to earn a livelihood (?授方), appointed the able to office. In the first year of his reign there were scarcely 30 war chariots in his kingdom domain, but by the end of his rule, there were 300.

-- Marquis Wen of Wei (魏文侯) had Li K'uei (李悝) draw up an instruction for (getting the people) to give all their efforts in cultivating the fields (raising production). They divided the land into units of 100 li square set of by mounds of earth encompassing 90,000 ching'ing (頃). Excluding 1/3 of the land which consisted of mountains marches, towns and residential areas, they had 6 million mou of arable fields (t'ien 田).

Of (when) the fields were cultivated with diligence, then they increased the yield per mou by 3 t'ou (斗); if they were not diligent, then they would lose a like amount (from the harvest). Thus according to the diligence or laziness of cultivation on an areas of 100 li square, the total amount of grain produced would be 1,800,000 piculs (shih) of rice. They also had to cultivate the 5 grains intermixed with one another in order to prevent against

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a crop diaster (by failure to rotate crops?). The peasasnts exerted themselves at agriculture and weeded several times, and at harvest time (they rushed the crops in) as if in fear that bandits were about to raid them. (Note: This means that they rushed the harvest in extreme fear lest the wind and rain damage the crops.)(END NOTE) Around their houses they planted ~~trees~~ mulberry trees. For vegetables they set aside a separate patch of land (菜茹有畦). Cucumbers, melons, ~~and~~ fruit (瓜, 瓠, 果蔬) & plant fruit () they planted along the edges of their fields. And because of this the state of Wei (魏) became rich and strong (fu-chiang).

7:15b

--In the second year of Wen-tik of the Han dynasty (BC 178), the emperor issued a decree which said: Agriculture is the great root (basis) of the empire. It was what the people rely on to live. But the people are not devoting their efforts to the root (agriculture), but instead are working at the branch (inconsequential) occupations (commerce?). Therefore they are not able to earn a livelihood. Because I am concerned about this, I am now personally leading the officials to cultivate (the chi-t'ien, says Kim, 540) in order to encourage the people. And he also ordered that half the ~~tax~~ (田租) from this year's crop be given to the people.

P'an'gye:

--. Note that (按): the ancients attached as much importance as this to the chi-t'ien (籍田). In the Han dynasty the emperor's going out to cultivate (the chi-t'ien) seems truly to have been done (out of his desire to encourage agriculture) (循為實事). Therefore he was able to accomplish a great things in promoting agriculture and enlightening the people. Even though this ritual was not ~~performed~~ abandoned in the T'ang, Sung and later dynasties, ~~and~~ was only seen as an embellishment for the k emperor to take a pleasure trip of inspection or to have a party and a good time; ~~it was not made by without~~ thus not only was it of no advantage (to the promotion of agriculture), but on the contrary it did harm to the people. Any ruler who wants to govern well ought to ~~refrain from this~~ to cut back on the superfluous ritual pronouncements and abandon partying and good times (during this ritual).

Is routine or memorial performance of chi-t'ien

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~~33xx&Kxib~~

(Note: In later ages the ceremonies for the emperor personally cultivating the fields had regulations for music and parties and wine. There is hardly any use in talking about these kinds of rituals, All these kinds of ceremonies ought to be done away with. And such ~~officials (official titles)~~ practices (conducted at times of ritual cultivation), such as praising the emperor (稱賀), pardoning criminals (肆赦), and appointing officials to office (chin-kuan 進官) ought all to be abolished. (END NOTE)

We ought only to be concerned with agricultural matters (既從事以實) and also ~~we~~ orders should be given to the chief officials of the chou and k chün to each lead their subordinate officials to cultivate (plots of earth) in order to encourage agriculture.

(Note: The ruler of men can not only cultivate (chi-t'ien) in the capital city. He should also order that this be done in the outer provinces as well. After each time that (the ~~empr~~ ruler) personally cultivates the fields, he should issue an instruction clearly ordering the governors and magistrates (~~this~~ NB--this is Korean--he uses the term, kamsa and suryöng) to order each ~~of~~ to take along all their subordinates in their jurisdictions to cultivate the land (in the chi-t'ien manner) in accordance with law, thus putting the people's affairs first.

In every administrative district (üp), they should set up a chökchön (籍田) field in a spot near to the district shrine to the god of agriculture (sajik-tan 社稷壇) of an area of 1 kyöng (頃) each. Also they should have the people receive (such land), and at normal times they will also receive seed to plant. When they harvest the crop, 1/9 of the crop will be used to support the ~~sajik~~ rites performed at the altar to the god of agriculture (sajik chesa 社稷祭祀). And with regard (to this land and those who cultivate it), they will be exempted from the ~~se~~ (land tax) and ~~h~~ the pop'o (保布 : cloth ~~tribute~~ substitute tax).

If the ruler pushes the plow 5 times, then the crown prince will do it 7 times, the high officials (konggyöng) 9 times, the governor and prov. military

務農 reserves

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commander 9 times; the magistrates 12 times, the subordinate officials and the local official (hyanggwan 鄉官) 15 times. In general, with regard to the garrison commanders (chinjang 鎮將), the educational officials (kyogwan 教官) and the post-station officials, in each area, they will congregate and in the order of their office rank they will cultivate the fields (push the plow so many times), also in the above manner. And this is the way that the regulations should be determined.)

(END NOTE)

皇朝

務農

-- Chao Ts'o (暈錯) said to Wen-ti: When sage kings ruled, the reason why the people did not freeze or starve to death was not because he was able to cultivate the fields and feed them or weave textiles and clothe them; it was because he opened the path (for the provision) of ~~needed~~ goods (products) (that they needed). Thus the reason why even though there were 9 years of flood during the reign of Yu (禹 of Hsia) and 7 years of drought during the reign of T'ang (湯) and still the country did not suffer loss was because they accumulated a surplus and savings to prepare for what might come. At the present time all within the seas has been unified and we have had neither floods nor droughts, yet our reserves ~~do not~~ come near (those of the ancient sages). How come?

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Not all the profit (productivity) of the land has been used up, and not all the labor of the people is being utilized. Arable land is not under full cultivation, and the production from mountain and marsh lands are not being fully yielded (produced). The people who are wandering around looking for something to eat have not all returned to cultivate the land.

When the people are poor it gives rise to corruption and heresy. Poverty comes from insufficiency and insufficiency comes from ~~lack of cultivation~~ in agriculture. If the ~~people~~ people do not engage in agriculture, then they do not settle down on the land. If the people are not settled on the land, then the people leave the ~~village~~ village and give light (consideration) to their families.

Handwritten: 35/10 ch'ien-tien

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The people become like birds and beasts, and even though you may strict have high walls, deep moats, ~~XXXXXXXX~~ laws, and severe punishments, yiu still cannot prohibit them (from leaving their villages). Those with starving bellies cannot get food, and those with cold skin cannot get clothes. Even compassionate fathers cannot take care of their sons. So how would a ruler be able to take care of his people? An enlightened ruler would know how to do it. He would put the people to work at agriculture and sericulture; he would lighten taxes and levies and increase savings and reserves and use them to fill up the granaries, ~~xxxx~~ to ward off the disaster of flood and drought. Then the people could obtain (food and clothing) and (the ruler would "have"--be able to maintain the people and the empire). ()

Therefore enlightened rulers made much of the five grains but made little of (despised) gold and jewels.

At the present time in a family of 5 persons, those ~~xxxxxxx~~ able to work(service are no less than 2. What they can cultivate is no more than 100 mou, and the harvest from 100 mou is no more than 100 piculs (shih). In the spring they till the fields, in the summer they weed; in the fall they gather the harvest, in the winter they store it and cut firewood for fuel.

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The officials require them to perform miscellaneous labor service. (nonetheless) in the spring they cannot avoid the winds and dust; in the summer they cannot avoid the heat (and ~~humidity~~) (*熱*), in the fall they cannot avoid the rainy weather, and in the winter they cannot avoid the cold. Throughout the four seasons they do not have a day to rest. In addition, in their private lives they have to (take time) to send off those departing, welcome those arriving, mourn for the dead, look after the sick, raise the orphans, bringin up the young (*養孤*),

while in the midst of all this their diligent labor is as great as this.

In addition they suffer the disasters of flood and drought, emergency decrees and cruel taxes. The taxes are collected at irregular times; orders issued in the morning are changed at dusk. Those who have (godds to

chi-tien 子田

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sell) are forced (by the officials?) to sell them at half price. Those (on loans) who have nothing have to pay double, and they euphemistical ly call it interest (*七者取倍稱之息*). Therefore you have people who sell their land, houses and sons and grandsons to pay off debts. Thus there is no more urgent task at the present than to make the people devote themselves to agriculture, and that is all there is to it. If you want the people to devote their efforts to agriculture, it depends on placing a high value on grain, for grain is the foundation of the king's resources and the primary task of government.

-- Ching-ti (*景帝*) (of the Han dynasty (156-140 BC) issued a decree which said: Sculpture, embellishing designs, incising carvings, and engraving designs (on gold etc) do damage to agricultural pursuits. Fancy silk embroidery (*錦繡纂組*) does damage to women's (primary) tasks. When agricultural pursuits are damaged, then this is the basis for starvation. When women's labors are damaged, this is the source of suffering from cold (for the lack of warm clothes). When people are both starvin and frezing from the cold, there are few who ~~w~~ would regard something wrong absconding as a mistake. (Kim translates this as "theye are few who would not dare to do wrong, bad things." I don't like his translation). and the empress will I will now personally cultivate (the chi-t'ien), ~~after that I will personally~~ personally will raise silkworms on mulberry leaves, and we will use (the grain and silk) for food offerings (*梁盛*) and ritual clothes ~~for~~ for the performance of rites at the ancestral shrine. On behalf of the empire I will first not receive offerings ~~from~~ (from the people), I will cut down on the number of great officials, reduce taxes. My desire is that the whole empire devote itself to agriculture and sericulture so that there will be surplus reserves in order to prepare against disaster and damage.

--. In the last year of Wu-ti's reign he issued an edict out of his regrets over ~~his~~ his complete devotion to warfare: What we must put our efforts into at the present time is to devote our strength to agriculture. He appointed Chao Kuo (*趙過*) to be Grain Investigator (*搜粟都尉*)

務農

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(to encourage agriculture, says Kim, 545). Chao Kuo was able to carry out the tai-t'ien (代田 :land rotation) system. For 1 mou (晦) he had furrows 3 ~~xxxxxx~~ (xxxx). (一田晦三田), and every year they changed places (代處), that's why it was called tai-t'ien (代田) (Note: tai means i (易))(END NOTE). This was an ancient system. Hou-chi (右穆) was the first to ~~xxxxxxxxxxxxxxxx~~ fields (田田). Two plows made a pair (以二耜為耨) (Note: the land was cultivated with a double ploughshare). They were one foot wide and one foot deep and were called (田). In length they went to the end of a mou (there were as long as one mou in length). On one mou there were three furrows. A single farmer took care of 300 furrows and spread the seed in the furrows. When the sprouts came up and bore leaves, they pulled out the weeds on the rides, pushed down Then they turned the ~~xxx~~ earth (of the ridge) over and ~~xi~~ put it next to the (in the Shih-ching) roots of the sprouts. That is why the poem says: "They weeded and piled up earth around the roots and the millet grew high." (或芸或籽 黍稷儼々)(Note This poem in the ~~x~~ Hsiao-ya pu-t'ien 小雅甫田之詩). (芸) means to eliminate the weeds (grass). (籽) means to pile up earth around the roots. * It says that when the sprouts become somewhat grown up they always weed then put the earth around the roots. At the height of summer (when it is hot) then the earth of the ridges is pushed down into the furrows and becomes as flat as the (level with the) furrows. Then the roots grow deep and can endure the wind and drought, and that is the reason why the crop flourishes (故儼々而盛). Thus in ploughing the fields, in weeding, in planting the seeds, and in their agricultural tools everything was convenient (in method) and skillful. 12 men were led to the fields to cultivate them, and for every well-field ~~xxxxxxxxxxxxxxxx~~ and every out ide field? (屋) (12 was the no. of farmers who cultivated it). And thus the area they cultivated was 5 ch'ing.

7:18a

(Note: 9 farmers made up a well-field. 3 farmers made up a ~~yet~~ (屋)).

務農

encouraging agr.

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Land system (~~chi-t'ien~~) -37- P'an'gye surok chönje hurok, kosöi, sang
100 mou in ancient times made 12 ch'ing. In ancient times 100 paces made a mou.
In Han times 240 paces made a mou. 1,200 mou of the ancient mou were thus
equivalent to 5 ch'ing in present times.) (END NOTE)

Using a double plow (耦犁) 2 oxen and 3 men in one year
(using the furrow system) could harvest over 1 (斛) more per mou than
on fields that did not use the furrow system (田). (Note: the term
(緩田) meant fields on which the furrow system was not used)(END NOTE)
And the best farmers doubled this (in production) (Note: that is, those
who used the furrow system the best got over 2 (斛) more than on (緩田)
(END NOTE).

(P'an'gye) notes that: in our country in laying out the fields, we
only make ridges (畎); we don't have any furrows (田). That
is why the rate of harvest is always (鹵莽; Matthews: careless, abrupt:
Kim, 547: very low, almost nothing at all). At the present time in China
the fields all have furrows (田). I hear that the Liao people in
Liao-tung on their fields also all have 3 furrows per mou. For this reason
the amount of land that is ploughed in one day in the fields in Liao-tung
is much smaller ~~than~~ than the fields in our country. Yet the
area of land that is ploughed in one day in Liao-tung in a bumper crop
year can produce 50-60 kok (斛) of millet. And land which only produces
20-30 kok is called "a lost harvest" (shih-jen 失收). Even though
the land (in China) is fertile, in fact (their higher production rates)
are caused by the fact that their methods of ploughing and seeding are
most appropriate. Truly one can see that the laws handed down by the
sages of ancient times are all very good. Our country should also change
and make narrow (pointed) and small plows and plowshares (金犁犁),
and in accordance with the ancient method have 3 furrows (三畎) for
every mou (畎), and spread the seed in the furrows, and then ~~xxx~~
~~xxx~~ pull out the weeds on the ridges in order to nurture the sprouts.
If our methods were like this, then the advantages would be too great to
speak of. If we were to lead the people to better habits truly depends on
the magistrates (min-chang 民長) (guidan'kem) the above all deals w. encouraging agr. 務農