

p.511, 26:13a) The king will personally cultivate the earth every year in the maengch'un
 month (孟春月: first month of the year). (note: According to the
 Li-chi (literally, chüan-chi 傳記) (itx says) that the king
 personally cultivated the land. Even though it says that he did this
 in the first month, ~~the~~ nevertheless this practice ought to conform to
 the real situation. The first month is not the time when the land
 is cultivated, and so it would seem better to do this in the 2nd month.)(end n.)
 Select a fortuitous day. The king will ride on a wooden cart (palanguin)
 and he will personally be carrying on the right side of the cart
 a plow (耒耜). He will lead the 100 officials (all the officials)
 and proceed to the eastern suburbs and personally cultivate (dig up) the
 chökchön. And he will provide chasöng(稌盛: the rice used at chesa
 sacrifices) at the sajik, and ancestral shrines (chongmyo) and (shrines)
 to the mountains and rivers. The queen will lead the people of the 6
 palaces (palace ladies) and go out to plant seed. (olbyö, early ripening
 seed 種: and ~~nüchpyöx~~ nüchp'yö (nütp'yö: late ripening seed 秔)
 and present it to the king who will give it to the Pongsang chöng(奉常正)
 (note: the officials of the Pongsangsi(奉常寺) are in charge
 of the chökchön)(end note) On the day when the king cultivates the land
 the king will be wearing the pyön(冕: myönryugwan hat) with a green
 (blue) string and he will be carrying a plow (spade). The king will push
 the plow (spade) forward 5 times and back 5 times, and the ministers
 will take turns in cultivating the fields. (note: The Son of Heaven pushes the
 earth forward 3 times; the chu-hou (feudal lords) push it forward 5 times,
 and then the Seja (crown prince) pushes it 7 times, the chief ministers
 9 times (su note: that is, those of rank 2 and higher), the
~~taebu~~ taebu (ta-fu: officials) 12 times (that is those of rank 4a and
 higher); the lang(郎) and lower officials 15 times (that is, those
 officials of rank 5 and lower)(end note) The responsible officials 有司
 (note: a lang(郎), who is an officials of the Pongsangsi 奉常寺) (end
 note)

26:13b)

p.511, 26:13b) will lead ~~those~~ those people attached (sok 屬) (note: that is the kyöngbu (頃夫 :farmers given ~~xxx~~ allotments of public land by the state) who are attached to the chökchön)(end note) who will finish tilling the fields and ~~plant~~ spread the seed and rake the earth over it (yu 耨). After the ritual is completed the king will return ~~to~~ to his palace and promulgate a decree to all the prefectures and districts that all of them should prepare this ceremony.

--. the Chökchön will be placed in the eastern suburb; for the amount of land, see the section on the land system. To the north of it, set up the Kyön'gyöngdae (觀耕臺 :Pavilion for Viewing Cultivation).

-With regard to the oxen (to be used on the chökchön?), then select 20 oxen belonging to the Saboksi (司儀特). (note: In the case of oxen belonging to the farmers who are assigned to the chökchön fields, then order ~~and~~ these farmers (kyöngbu: ones who have received kongjön under Yu's system) to provide oxen themselves)(end note) so that there will be no evils (of forcing oxen from?) the people. (note: Prefectures and districts will also not require the people to furnish oxen. They will take funds from their regular budgets and pay a price for the rental of oxen.)(end note)

--. Plows, plowshares and utensils will be made by the Ministry of Works. (note: ~~Even though~~ The plows will only be made of white and simple wood like ordinary plows; do not permit any fancy designs, colors, or carvings.)(end note)

--Do away with wine and music. (note: With regard to wine and music-- ~~xxx~~ prohibit all of it. Only the sönbu (膳夫 : royal cuisine officials) will follow along with a lunch (chusön 晝膳). The regular officials will be required to provide their own food, and that is all. Even though there is a phrase in the Kuo-yü (國語) about the provision of food, all kinds of evils are produced from this, and it leads

p.511, 26:13b) to the discarding of the fundamental (intention behind the rite), and day by day (the basic purpose) is made more distant until in the end you end up harming people--all of this comes from this. It definitely ought to be done away with (~~music and wine~~) wine and music (end note) --. With regard to the sacrifices to the hsien-neng (先農 : the god who first taught agriculture to the people), I note that in the Han dynasty and after they performed the rite to the hsien-neng at the chökchön. However, the classics contain no mention of the hsien-neng.

26:14a) The ~~xiieh~~-ling (月令) section of the Li-chi also says: In the ~~first day of the year~~ maengch'un month (1st month of the year), the Son of Heaven on the first day (of the month, the year) prays for a full harvest (kigok 祈穀) to Shang-ti (the chu footnote says that the king goes to the suburbs and conducts sacrifice to Heaven)(end note) Then on the first day of the year (wönjin 元辰), the Son of Heaven personally takes the plow and plowshare and leads the san-kung and chiu-ching (3 ministers and 9 top officials), and the feudal lords (chu-hou) and ta-fu (regular officials) and personally cultivates the chejök (帝籍 : chökchön), but there is no mention in the text of the performance of sacrificial rites to the sönnong (hsien-neng). Also there is no reference to the performance of sacrifice on the same day. If you look at it on the basis of this, then it appears that there was a fixed date every year for the ritual prayer for a good harvest. And even if we are to conduct a sacrifice to the hsien-neng, it is also not necessary to have the king personally cultivate the chökchön on the same day (that he ~~does~~ performs the ritualistic cultivation of the fields).

indented section: In addition, even though on this day the sacrifice to the hsien-neng (god of agriculture) is performed, we also ought to eschew music. At the present time (sacrifices) to the mountains and rivers, and snow and rain are not sacrifices performed in the palace shrines, ~~sacrifices~~ and in all of them music is not used.

p.511, 26:14a) In this case, too, (in the performance of sacrifice) in the outer suburbs, we also ought not to use music. Or if we do use music, then we ought to have performed the p'ungsi (吹 笙 用 詩) (blown on a flute?) and the beating of the earthenware drum.

Chökchön kosöl: sources on the chökchön.

26:14b) -. In the Chou dynasty system, the Son of Heaven in the 1st month of the year selected the first day of the year (t'aek wönjin 擇元辰) and personally took the plough and ploughshares with him on the right side of his cart, led the high ministers of state, the feudal lords, the ta-fu, and personally cultivated the chökchön that was 1,000 mou in area in the southern suburbs (of the capital) (note: The tem, "chök", means "to borrow" (借). It means that he borrowed the labor of the people in order to manage this (in order to rule)(li chi 理之). Guiding all the world, he made them work hard in cultivating the fields. The Ch'un-ch'iu chüan (Tso-chuan?) says that after (going to?) the suburbs the cultivation was completed. He borrowed the strength of the people in order to achieve merit (good harvests) during the year, and that is why this was called the chejök (帝籍). With his myön hat ~~xxx~~ with its red ~~xxxxxxx~~ chin straps, the king personally took the plough, and the Son of Heaven pushed the earth forward 3 times (ch'u (推) means to dig (培). The feudal lords and san-kung wore the myön hat with green ~~xxxxxxx~~ chin cords) and personally carried the ploughs (hoes). The san-kung dug up the earth 3 times, and the feudal lords 9 times)(end note) By means of this they served (made sacrifice to) Heaven and Earth, mountains and rivers, the Sajik (altars of grain and earth) and their ancient ancestors) And they used sacrificial wine and rice in these ceremonies. (note...) The Nei-tsai (內宰) :Pyongyang, 4, 368, official in charge of the queen's palace) ~~xxxxxxx~~ told the queen to lead the ladies of the 6 palaces to present early and late ripening seedlings to the king, and when the first plants appeared the seeds were taken and stored in the rear Palace, to be used the next year for sprouts (seedlings)

p.511, 26:14b) (note: The reason why various kinds of seeds were planted in the Rear Palace by the Nei-tsai was as a good omen for the production of various types of grain. Moreover, it was to assist the king in cultivation. ~~This is the reason why~~ The purpose was to show one's utter sincerity in the performance of sacrifice at the subrurban shrine...)(end note)

-the Tien-shih (Chönsa 田師) (Pyongyang, 4, 368, official in charge of cult of chökchön) was in charge of leading the (people) attached (sok, shu) to his office (subordinate officials) and weed they brought in the harvest? to cultivate/the wangjök (王籍), and at the proper time he went there. (note: The people "attached" were common people. To weed (kimmaenda 耨) is to (令即). The wangjök means the 1,000 mou of chökchön land ~~that was~~ to which the king personally led the high officials and subordinates to cultivate himself. The commoners finished cultivating the rest of the 1,000 mou, and that is why it says "he led his subordinates to cultivate and weed the king's chökchön and bring in the harvest.)(end note)

-the Chüan (Tso-ch'uan?) says: In the past the Son of Heaven cultivated the thousand mou of land and ~~was~~ wearing his myön hat with red chin straps and carrying the plough (he cultivated it). And the feudal lords

p.512, 26:15a) cultivated 100 mou of land, and they wore a myön hat with green chin straps and personally carried the plow, and by this means they served (honored) Heaven and Earth, the mts and rivers, and the sajik (altars to earth and grain) and their former ancestors, and they used sacrificial wine and rice as offerings (note....In cultivating the land they had to wear formal hats and gowns to show their respect for the ritual)(end note)

It also says: The Son of Heaven personally tilled the land in the Southern suburbs and offered ritual rice. The feudal lords cultivated the land in the eastern suburbs and they also offered ritual rice. (note: The chökchön of the Son of Heaven was in the southern suburbs, and the chön of the feudal lords was in the eastern suburbs. Cultivation is ~~yang~~ a matter of yang (the bright principle) Both the east and the south are areas of yang (light), and the south is * the direction of the sun.

p.512, 26:15a) For this reason the Son of Heaven cultivated the land in the southern suburbs, wore his formal hat with the red chinstraps, also for this reason. And the east was the land of the small light (soyang chi chi 小陽之地: where the light begins?) and for this reason the feudal lords cultivated the land in the eastern suburbs and wore their formal hats with their green chinstraps, also for this reason.)(end note)

--. Wen-ti of the Han dynasty (179-156 BC) issued an order (chih 制) which said: "Agriculture is the root of the empire." Subsequently I will ~~xxxxxx~~ the chökchön and personally conduct ~~the~~ cultivation to provide ritual rice for the ancestral temple (tsung-miao, chongmyo) (note...) According to the old ceremony, in the spring the emperor first personally cultivated the chökchön and the officials conducted rites to the hsien-neng (god of agriculture) using t'aexro (大牢: oxen, goats and pigs) and all the hundred officials followed along. (note: the hsien-neng is the god of agriculture. The commentary on the five classics (Wu-ching yao-i 五經要義) says that they established a ~~xxxxxx~~ altar in the fields to serve as a shrine and this system was like the shrine of the she (sa 社).)(end note) Also on the chökchön they established a warehouse (granary) and ~~xxxxxx~~ established the ling and ch'eng (令丞) officials to take charge of the grain produced and use it to offer to the ~~x~~ shrines to Heaven and Hearth and the Ancestral Temple, and the kunmang (坤望: shrine to mts and rivers) to be used as ritual rice there.

26:15b)

為天下先

Ching-ti (156-140 BC) said: I personally will cultivate the land to set an example (precedent: ~~xxxxxx~~) on behalf of the empire. ~~xxxxxx~~
--. When Shao-ti was young (86-73 BC) he ascended the throne ~~xxxxxx~~ (and because he was young) he went with the eunuchs and like a game cultivated the fields with them. (note: ~~x~~ (鈞直) means eunuch officials, who were close by him, and he cultivated the fields like playing a game)(end note).
-In the Later Han dynasty in the reign of Ming-ti in the ying-p'ing year period in the 2nd month (58?, 58-76), the emperor made a progress to the east

p.512, 26:15b) and cultivated the fields in Habi(~~下 印~~).

85 AD

In the reign of Chang-ti in the 2nd year of Yüan-hua, 2nd month (85 AD) the emperor went east and cultivated the fields in Ting-tao. In the 1st month of the 3rd year (86 AD) he went north and cultivated the fields in Hui-hsien. According to the ceremony used on the chökchön, in the first month they first cultivated the land, and usually on the 1st day they conducted sacrifices to the hsien-neng (god of agriculture); then (he) cultivated the land in the ulchi (2地: east and south?) and when the rains came in the daytime (and the rain in the rain gauge? reached twelve o'clock), the officials in charge announced that the rites to the hsien-neng (god of agriculture) had finished. (on the day when the emperor cultivated the land, they used animals to make sacrifice to the hsien-neng god at the place where the fields were located)(end note) At the time for the cultivation (by the emperor), the officials in charge would ask for the ceremony to start and the emperor proceeded to the fields to cultivate them. The Son of Heaven, san-kung, chiu-ch'ing (9 ministers), chu-hou and pai-kuan (hundred officials) all cultivated the earth in turn digging it up several times according to the system of the Chou, and working in the fields. After each of the seeds was planted, the responsible official reported that the business had been completed. In this month they ordered magistrates of the the/chün and kuo (commanderies and princedoms) all to encourage the people to begin cultivation.

--. In the Chin dynasty in the reign of Wu-ti, in the 4th year of T'ai-shih (268 AD), in the 1st month on chönghae day, the emperor personally cultivated the chökchön in the eastern suburbs. He issued an edict which said:

26:16ha)

"Because in recent times (rulers) have been cultivating only a few paces worth of chökchön, we have only been observing respect for ancient ways in name alone, and have not in fact been making ritual offerings or guiding the people in agriculture, and yet still we have the expenses involved in having all the officials come out to the fields in their carts.

p.512, 26:16a) From now on we will follow the system of setting aside 1,000 mou, and if all the ministers, scholars personally undergo the hardship of engaging in cultivation, then it can serve as a model for the empire. ~~Begin by cultivating the~~ South of the eastern suburbs, north of the Lo River (note: 8 li from the palace; and if you go another 16 li further, it will be the 1,000 mou of the north?)(end note) the emperor rode on his wooden cart and cultivated the land, offered animal sacrifices to the hsien-neng (god of agriculture).

But from the time of Hui-ti (290-307) on, the rite was abandoned.

In the Eastern Chin dynasty, Yuan-ti (317-323) was about to restore the chökchön cultivation, but in the end he did not do it. (note:

Opinion at court at that time held that the most exalted emperor should not offer sacrifice personally to the hsien-neng (god of agriculture).

Cha Tun (加循) said: "There is no mention in the Han ceremonies of the emperor personally conducting sacrifice. However, when the king makes sacrifice to the samang (四望), then he wears a fur? ritual hat, and when he makes sacrifice to the sajik ojo (社稷五祀) altars, he wears another kind of ritual hat. On the basis of this one can see

that there are some rituals which the emperor should conduct personally.)(end note

--. In the Sung dynasty in the reign of Wen-ti, in the 21st year of the yüan-chia period, 444 AD) in the 1st month the emperor personally cultivated the land.

(note: At this time the historian, Shan Hsien-chih (山謙之) compiled a book on the ritual, and on the basis of this an edict was promulgated ordering the compilation of an illustrated text based on various regulations.)(end

note). 9 days before the beginning of spring (new years?), the Ssu-kung (司空), Ta-ssu-neng (大司農), and Ching-yün (京尹 : mayor of the capital), and Ling-wei (令尉), set up a 1,000 mou area of land 8 li outside the palace, which they marked off in ditches and dikes and

26:16b)

they set up a shrine to the hsien-neng (god of agr.) in the middle, to the west of the shrine. The Ch'ien ditches ~~separated~~ and the pai ditches ~~separated~~.

p.512, 26:16b) Also an imperial cultivation altar (ögyöngdan 御耕壇) was placed in the middle, to the east of the ch'ien ditches and the north of the pai ditches. When the emperor was about to cultivate the fields, ~~he~~ they set up a green tent just above the Cultivation Altar. The empress led out her palace ladies ~~and~~ who produced the seeds for planting ~~on the~~ ~~chökchön~~ ~~and~~ gave them to the ling (official) in charge of the chökchön. On the day of the cultivation of the chökchön, the T'ai-ch'u ling (太祝令) brought out the sacrificial animals and sacrificed them to the hsien-neng (god of agriculture), just like the ceremony ~~x~~ for the imperial shrine of earth (ti-she, chesa 帝社). ^{After} ~~on~~ the first hsin (上辛) day of the 1st month had passed, on the first lucky hae (吉亥) day, the emperor personally mounted his ~~chariot~~ ~~and~~ kyönggönsamgaech'a (耕根三蓋車) chariot drawn by green colored horses with green flags on it, and he wore the T'ongch'öngwan (通天冠) hat with its green cords and green (vest?). From the fan-wang (藩王 :fe men with feudal titles) down to the 600 shih (catties) officials, all wore green clothes. Only the san-tai (三臺) and military guards (wu-wei 武尉) did not engage in the cultivation and did not change their ~~official~~ clothing. The ceremony used when the emperor went out (to the fields) was like the ceremony used at the surburban shrine or ancestral shrine. When the emperor got to the chökchön, the Shih-chung (侍中) kneeled and asked the emperor to come down from his vehicle (cart) and go to the altar. The Ta-ssu-neng kneeled and reported that the rite to the agr. god had been performed and asked the emperor personally to cultivate the ground. The T'ai-shih (historian) stated in laudatory fashion: "The meperor 3 times pushes the earth and 3 times (rakes) it back." Then the officials take turns cultivating the earth. The wang, kung (princes) and chu-hou (feudal lords) push the earth 5 times; forward and back, and the high ministers and ta-fu do it 7 times forward and back; the shih (scholars) 9 times forward and back. The chi-ling (執令) leads those subordinate to him to finish cultivating the land, plant seeds and rake them over. When the ritual is finished, then they line up + seal down

p.513, 26:17a) and sent down orders to the hsien (districts) to have all of them perform this ritual.

--. In the reign of Hsiao wen-ti of the Later Wei dynasty, in the 17th year of the t'ai-hua year period (493), the emperor personally cultivated the chōkchōn.