

p.485, 25:20a) --. When a royal relative (chongch'in 宗親) or high minister (chaesin 宰臣) dies and a funeral is held, with regard to the ch'ŏlcho (輟朝 : the king's suspending of government business), the ch'ibu (致賻 : the king confers puŏi (贈儀) presents for funeral expenses) and the choje (吊祭 : sacrifice to the ancestors of the deceased) and other matters, follow standard regulations.

- . ch'ŏlcho (suspension of govt business by king). (note: 3 days suspension of business for kukka kich'in (國家親 : anybody related to the king for whom the king owes 1 year's worth of mourning) and the Samgong (三公 : 3 top state councilors). 2 days suspension of business for taegongch'in (大功親 : king's relatives for whom the king owes 9 months of mourning) and rank 1 officials (subnote: same goes for the 6 kyŏng (6 ministers of the 6 ministries) and the ch'amch'an (參贊 : of SC). 1 day's suspension of business for sogongch'in (小功親 : relatives for whom the king owes 5 months' mourning) and rank 2a officials.) (end note)

- . ch'ibu (致賻 : royal gifts for funeral expenses). 12 p'il of silk for royal relatives (chongch'in) and civil and military officials of rank 2B; 8 bolts for rank 3A officials, 4 bolts for rank 3 B and chongch'in (relatives) of the king who are rank 6 and above (subnote: same for Taegan (censors) and Sijong (royal attendants) (end subnote) If there is a special order, there is no need to stay within these limits. No gifts are made in the case of state funerals.)

- . choje (吊祭 : sacrificial rites) These sacrifices are made for civil and military officials of rank 3a (or higher), merit subjects, and royal relatives. (subnote: In the case of kukka sima (國家親 : persons whom the king owes 3 months' worth of mourning), even though they are of different surnames and do not have any rank (post), they also will be given gifts and have sacrifice performed for them.) (end subnote)

Gifts will be given and sacrifice performed for anyone in the provinces on official duty when he dies, anyone who dies in battle, no matter what their rank or post.

25:20b

p.485, 25:20b)

indented note: Someone might say: There are so many royal relatives and in particular ones who are distant relations of low rank, that it ^{the king} would seem that you could not hold ritual sacrifices for all of them. How about limiting it to those of rank 3 or 4? To this I would reply that according to the Li-chi, the dewcendants of the feudal lords and kings (~~any~~ wu-miao chih sun 五朝之孫, as long as the shrines of their ancestors are not destroyed, even ~~if the name of the ancestor is lost~~ the one who dies is a commoner, they must go (and perform sacrifice). AND when there is some minor or great thing to celebrate (good fortune), they must report it to their (deceased) relatives; this is the ritual procedure that one observes with respect to one's relations. The officials will punish those who do not perform sacrificial rites when they should or those who do when they shouldn't. As for the granting of gifts etc. there are correct regulations for this. Anybody carried on the registers as a royal relative must be given gifts and sacrificed to.

Li-chi

Someone might also say: That's true, and that is the way present regulations also are. When it comes to court officials, we conduct sacrifices for those of rank 2B and above. ^{Why do you} ~~How can we~~ extend ^{also} this to those of Tangsang rank? To this I would reply: that according to the Li-chi when a shih(scholar, official) dies, it is reported to the ruler and the ruler sends someone to conduct sacrifice for him, and also grants ^{see} gifts, and also personally goes to the taeryŏm(大窆: to wrap the deceased in clothes and a shroud and place him in the coffin). One can see from this how close the relations between rulers and subjects (officials) were in ancient times. Even though I cannot follow all the ancient rites in every detail, when it comes to sacrifices to the dead, we have no choice but to include the tangsang, and in granting gifts for funeral expenses, extend it to include the rank 3B officials and the Sijong.(end note)

.. ceremony for ^{taking the corpse + going to} attending the funeral (喪祭臨喪) (note: 喪)

when there is a royal command to do so, go)(end note)

喪

p.485, 25:20b)

- . yejang (礼葬 : ritual funerals). (note: A rank 1 funeral ceremony will be held for the parents of the queen, the pin (嬪 : rank 1b Naemyŏngbu 内命婦 or palace consorts), the kwiin (貴人 : feudal title given to palace ladies), taegun, wangja (princes), kun and their wives, kongju and ongju, and ~~chongch'in (royal relations), ũibin (men married to royal females), civil and military officials of rank 1A,~~ and 1st class merit subjects.

A 2nd rank funeral ceremony will be held for rank 1b officials and rank 2 merit subjects.

~~rank 3~~ rank 3 funeral ceremony to be held for rank 2A officials and 3rd ranking merit subjects (subnote: also 3rd rank funeral for rank 2b ũibin (male relatives of princesses)(end subnote)

p.486, 25:21a)

--. Item: Establish clear limits on funerals and prohibit the evil of ostentatious display. Even in the case of funerals, we also must not allow the limits (regulations) to be exceeded nor men to be used (for funeral labor) so that it does damage to the strength of the people.

--. Item: When the funeral bier goes out (par'in 筮引) (發柩 : start the funeral), from the Taegun on down, in all cases use a cart with wheel and have it pulled by horses. (note: ka (駕) is also used to mean having a horse pull a cart)(end note) Or you can ~~you~~ put the body on a funeral bier (yŏ 輿) and have it pulled by a horse. (note: Use a cart that is colored and has either 2 or 1 wheels, whatever is convenient. And on top of the cart have colored ornaments... Pull the cart with a horse and have a rope tied to the four corners to hold the body. If the way is steep and distant, you may use a bier drawn by a horse, and in building the bier use light wood to make it easier (to pull). If the family of the scholar or official is poor and cannot afford a horse, you can use an ox to pull it)(end note) You may not use a bier that people have to carry on their shoulders....Anybody who does so will be indicted for exceeding his place in the conduct of funeral ceremonies (ch'amnye 僭礼)

p.486. 25:21a) --. (item) In the case of yejangja(禮葬⁴/₁₀: occasions where the state conducts funerals for the deceased), the king will grant a official horse to pull the cart. (note: 2 horses is OK. The horse will be from the Saboksi(司僕寺: royal horses). The family of the deceased is also obliged to use its own horses). We will also determin the number of ~~guards~~ ^{vehicle guards} ~~vehicles~~ and ceremonial retainers * (to be used). For a first grade funeral, 60 men. (note: 20 men as vehicle guards, and 40 as ceremonial retainers. . .) 45 men for a 2nd grade funeral;(note: 15 guards and 30 retainers); 30 men for a 3rd grade funeral (note...) Outside of these quotas there will be no recruiting of men from idle households (hanho-- Pyongyang 4, p.302. idle persons who do not engage in agriculture)

25:21b)

indented note: In ancient times when the ruler held a funeral for one of his officials he would always grant a horse to help out in transporting the body to the burial site. How much more is this appropriate in the case of a yejang (ritual funeral ceremony of the state). To grant a horse and send off the body to the burial place for funeral ceremony is truly in accord with ancient ceremonial practice. (end note)

--. (item) With regard to those for whom a state funeral (yejang) is appropriate, unless the person is very close (to the throne) or a man of great merit, in all cases grant funds to be used to make preparations. Do not recruit men for service in the funeral(note...) If the distance to be travelled (to the burial site) is more than 100 li, then when the funeral bier leaves the house and along the route provide food for the escorts (note...gives amount according to number of retainers... provides that all funds are to be deducted from public funds). In granting rations, the appropriate capital bureau (in the provinces, the provincial governor) will plan the itinerary, the post-stations and passes (to be gone through) and in each case the district mag. will hang up a notice of the daily ~~itinerary~~ expenses to be paid out, and at the end send a report to the magistrate etc.)

Grant funds - do not recruit men for service!

Food for escorts - all of it - public funds by accounting procedure!

p.486, 25:21b) indented: In making payments for the costs of yejang (state-supported funerals), for a 1st grade funeral pay out 150 kok of rice; for a 2nd class funeral, 120 kok; for a 3rd class funeral, 90 kok (note...)

25:22a) --- item: Also set the quot^a for the ~~grave~~ tomb managers for a yejang (state supported funeral) (note: This includes the quotas for all workers used at the time of the funeral). 200 men for a 1st class funeral; 150 for a second, and 100 for a third. They are each to work for 3 days.

*tomb construction
3 days
compensated
work*

(note: This labor service will utilize the idle households (hanho), but such households are not to work more than 3 days. If the households in the district have already used up their labor service work requirement, the officials will not be allowed to take men from other districts to do the work. Instead hire men to do the work and pay them out of the district town's regular official funds at a rate of 2 tu (mal) of rice per man for the 3 days work (1 süng 5 hap in case of a bad crop year) If the family involved in the funeral would rather receive a rice payment, then give it to them.)(endnote)

*hire workers
no uncompensated
labor*

--- Item: No vehicle guards or ceremonial attendants are to be levied for service except in the case of a yejang (state sponsored funeral).

punishment!

If a provincial governor or district magistrate on his own authority so levies work requirements on people without an order from the court, they will be charged with the crime of "arbitrary levying soldiers".

*stiff
penalty!*

(note: beat them with 100 strokes and exile them to the frontier and enroll them for military service. The same for those who give (the men) and those who receive them.)(end note) With regard to the tomb

*penalty for
charging
peasants in
lieu of soc.*

~~no~~ workers, if there should be a case where the number of attendants and laborers is reduced and people privately collect the costs of (hiring) laborers (from the people), then the man in charge of the funeral and the appropriate magistrate will ~~lose~~ together be charged with the stealing crime of embezzlement of public funds. (What is being talked about here is the practice of (officials) exempting men from labor service and

p.486, 25:22a) collecting payments from them instead, and also requiring one man to perform the labor service usually performed by several. But I am not talking here about the case where the people receive payments from the magistrate ~~instructions~~ as part of the regular (authorized) procedure. Also in recent times in the case of funerals for meritorious and noble individuals, if labor service at the funeral is provided by the state, then what has happened is that the families have received funds (for hiring) laborers, but they have in addition privately ~~xxx~~ borrowed

25:22b)

workers from the magistrate in many instances. This evil practice is so widespread that one cannot find the words to describe it all. If this happens, then both the one who makes the request and the ~~xxx~~ magistrate who accepts it will both be punished for violation of the law

--item: anybody who uses sadaesök (沙臺石: a sandstone base? see other volume of Pyongyang transl) will also be punished for exceeding the restrictions on burials (ch'amnyeron 儻禮) (note: The Sadaesök is basically a method that is prohibited, but in recent times the law has become lax and noble and powerful families commonly use it. We ought to clarify the old laws, and even in the case of first rank funerals, should allow it to be used; ~~xxx~~ the sudo 隨道: digging a passageway to the main tomb, as was done in the burial of a king)

-- item: for tangsang officials and higher (note: this only refers to incumbents) determine the number of tomb workers to be granted in funerals. For rank 2B, 40 men; for tangsang, 20 men. And all men are to work for 3 days. (note: this also refers to the use of idle households; if there are none left in a district, then in accordance with the above regulations, men are to be hired and paid for out of official funds; either that or funds can be paid directly to the family of the deceased.) (end note) --. In the case of a court official or royal attendant from a distant place who died in the capital and it is not possible to return his corpse home for burial, the Ministry of Rites will memorialize the king who will approve granting the costs of burial.

US, costly tomb construction

limit tomb workers

p.486. note...

25:22b) --. item: If an envoy on a mission or an official from the court dies while out in the provinces, arrangements will be made from that place to have the funeral (note: deduct costs from the regular ~~funds~~ official funds of the place where he was). If a provincial official dies while p.487, 25:23a) on the job, expenses will be sent from the place where he was stationed. As for sending (his body off) and other matters, see the basic article (regulation governing this).

indented section: With regard to the method of chiyŏ ch'ukkyŏk
 紙架竹椅之法 making a paper bier with a bamboo framework, these are very light and fine (dense). Not only are they easy and convenient for transporting the deceased, but they are also very elegant and beautiful. There wouldn't be the slightest thing wrong with using them for the funerals of the kyŏng-taebu (ministers and officials). This method has just recently made its appearance. It would be all right if we ordered its use throughout the ~~xxx~~ world. If you use a wheeled vehicle, then on top you erect a small square box (note: a hanging box) to prevent (the body) from tipping over along the road, there would also be nothing wrong with this. (note: Even though small square boxes are presently prohibited, but if you investigate the basic purpose, you find that because bearing the bier on the shoulders of people takes a lot of bearers, for that reason the sabu (scholars and officials) were not permitted to use them. But if they are placed on top of the cart, then it would be convenient and there would be no harm done to the labor of the people, so they should not be prohibited.)(end note)

indentation cont.) At the present time among the reasons why the people of Kyŏnggi province (the capital area) are not able to support themselves, there is nothing worse than evil of tamji(擔持 :bier bearing). Be ause the state has no x fixed laws governing this, the provincial governors, tosa, and magistrates all call out people to do this work whenever they please. Not only is this done for the noble and outstanding (prominent) people,

p.487, 25:23b) men for service bearing funeral biers and edicts have been issued
~~gfa~~ granting oxen to pull funeral ~~x~~ carts, the edicts are only paper
orders, for the magistrates do not carry them out. Not only does
this mean that law and order has become lax, but when labor service
bearing funeral biers is taken into account, it means that the
state has no prohibitions and laws (that it can enforce), and for this
reason people are able to get away with this. At first the families of
the deceased were the ones to bear the biers, and even though the
magistrates along the way wanted to give them oxen to pull the carts, not
only were there no places from which they ~~g~~ could get oxen (note: oxen
to pull the funeral carts are basically what the affected family should
provide, but if the magistrates along the way were made responsible for
this, they found that there was no place to get the oxen)(end note),
but also the equipment (vehicles) was different, and they were not
able to carry this out. Also because (the magistrates?) didn't ~~want~~
25:24a) want to fail (nan ō nangp'ae ^{難於} ^{狼狽} :nangp'ae means failure, blunder) in
some matter within their territorial ~~x~~ jurisdiction, they were not able to
avoid recruiting the common people and giving them (in service). What
must be done is first from the prince on down, do not allow (people
to be recruited) to bear the funeral biers. ~~x~~ Only after that is done
will we be able to carry out the law providing horses for pulling the
funeral carts. If we do not do this, then even though the king issues
edicts over and over again in imitation of one another, in the end
we will not be able to carry them out. (note: In general, if ~~xxx~~
~~xxxxxxx~~ (people can be used for labor) in the case of princes, do you expect
that the noble relatives alone will not want to do this (also)? And if
they can, could it be that the high ministers and court officials would
along not want to do so? ~~x~~ And if the court ministers and taebu(regular
officials) ~~xx~~ all can do it, then could it be that their relatives (clan
members) would not want to do so. When it comes to a matter where sons

p.487, 25:24a) want to send their fathers off (to their graves, the best way they can), then their truly is no~~x~~ limit to human feelings (desires to do their best). In general, if people can do something, then even though they may know that it should not be done because it is illegal, they would be more concerned about the fact that not doing the most they could to send their parents to their graves is the worst (of crimes), and people would do it without thinking of anything else. This ~~xixu~~ practice is thus caused by the situation and results in a situation where they continue to cajole and make requests (that they be allowed to recruit people for labor service) without end.)(end note)

If the state had fixed laws, then not only would the people's livelihoods be assured, but the sabu (scholars and officials) would also each get their share (do what's expected of them, tük ki pun ^{得其分}) and have no regrets when it came to burying their parents.

(note: If every man were to (conduct funeral ceremonies) in accordance with his status, then everybody would be able to do what was appropriate

to his status (in in an bun chün kye tük ki bun chi so tang wi ye

人人安分則皆得其分之所當為也

). At

the present time those who are without influence, even though they can (hire) borrow bier bearers, because things do not go well in many cases, there are many people who are discomfited along the route, and so there is no choice but to do it this way (require labor service), and that is the reason why everybody uses people (to carry the biers, instead of horses). If the state had a fixed law, then everyone would be at ease and would be able to get rid of this concern. Moreover, funerals and burials are basically a task wherein relatives and neighbors ought to help one another out, and every one should do everything he can think of to meet his responsibilities to his own family, and that's all. Why is it necessary for people to make unreasonable demands and to illegally use the labor of the people; could there be no regrets from doing this?)(endnote)

p.487, 25:24a) And when it comes to the yejang (ritual funerals, where the state takes part in honor of someone), then the evils involved in them

25:24b) are even worse. ~~by xxxxxxxx~~ Every time such a yejang is held, the people of Kyŏnggi province are left worn out (in sorry shape), the same as if they had passed through a war or an official tax levy (kongbi ^{service} 公比). *(2/12)*

Even though rites are extremely exalted (important) and the state shows its warm benevolence in providing for the funeral, there has to be limits to the labor service performed, and yet in the meantime there is no limit to the harm sustained by the people who are forced to work by cruel officials. (note: Supposing 1,000 men are needed to do the work on a certain funeral, then the provincial governor commonly ^{names} takes 1,000 men and divides them up among the various districts.)


The districts then calls out the people for each (group) designates clerks to take provisions along and go and wait (for the funeral train to pass by) at the guest's place. In the ~~interval~~ interval the clerks' manipulation (of themen) is considerable, while the hosts' household mas to require the men to difficult work and also makes them make a second payment of cloth in order to recompense the laborers, and only after that do they allow the people to return home. Those who are unable to make payments are forced to work without limit as to the number of days, and this is why one day's work extends perhaps to as many as several weeks, and one man's payments may extend to 30-40 p'il of cloth.

There are also no fixed limits to the number of men used. Not only are several thousand used, but in all cases using the pretext of substitute cloth payment, these levies are divided up and collected from neighboring households, and still it is not sufficient to pay the costs (of the laborers). This is just one special problem. In the interim, what with ritual necessities and utensils and other matters, in all cases they are divided up and allotted to each district and the people are required to provide for them. There is nothing that is not done this way. It is for this reason that even the slaves

p.487, 25:24b) of the families of the deceased all become wealthy, while all the common people are forced into bankruptcy.)(end note) What we must do is to clearly establish procedures and resolutely get rid of these evils. Only then can the people maintain their livelihoods.

indented note: Some might say that in the Tsa-chi (雜記; chapter of the Li-chi, dealing with funeral rites) that in funerals for shih (士) it is also all right to obtain mounted men (on horses), so that in this case, too, they used men (for bearing the deceased). To this I would respond that this is a case also where they used men to lead (the carts), and leading carts is not a case of using men to bear the biers on their shoulders. I note that in the I-li, in cases of funerals for p.488, 25:25a) the shih (shih-sang-li), for the chojŏn (祖奠; sacrificial rite performed the evening before the funeral procession started out), they prepared horses and carts, adorned the coffin and tied the ropes (in 引) ... They used horses to draw the carts, and they also had these ropes and used people to hold the ropes to prevent the cart from tipping over. If they had not used horses, then how would this phrase, "they ~~xx~~ selected carts and horses" have appeared (in the text)? And how later on would they have had the phrase, "they had horses granted by the kung (govt, duke)? referred to Cheng (Hsüan?) in his comment on the text/~~xx~~ the Tsa-chi in order to explain what ~~shu-yin~~ shu-yin (屬引; attach the ropes) meant and he said: In ancient time men tied a rope to the coffin, and men of later times because of this felt that this was close to the the practice of bearing the bier on the shoulders of people that was practiced in Later Ages (huse), but I fear that this was not the intent of the classics. In ancient times they did not use men for labor service more than 3 days a year, and included in this was all the public labor required on the walls, palaces, shrines and other public projects. How is this anything like the present day practices where people are required to carry biers, not to mention distances of 100 or 1,000 li? This situation is truly the worst of evils. Can one still call it

礼

p.488, 25:25a) an ancient method? In ancient times the kung and ching (dukes and high ministrers) and higher officials all were rulers who had their own land, but in using the labor of the people, they too did not exceed standard regulations. As for the rest of the shih and commoners, regulations required that every 100 households be organized into a tsu(), and ~~XXXXXXXXXX~~ (within these) the people were made to assist one another in the conduct of funerals; this means that relatives and neighbors helped one another in funerals, and that was all there was to it.)(end note)

✓ --item: If a soldier dies while on tour of duty in the outer regions temporarily (ch'ojan (provinces), then have the members of his same unit bury him early and erect a marker (over his grave). (note: The 10 men of the tae (unit) are all given land and required to perform early burial. If they have nothing with which to envelop the corpse, then the officials will give it to them.)(endnote)

A ~~an~~ letter (communication) will be sent to the official with jurisdiction who will order ~~this~~ his relatives to collect the body and take it away.

✓ The government will take pity (on the family and assist in the payment) of materiel (what's needed) in accordance with fixed regulations, and payments will be made in cash. (note: the standard payment is 1 tu of rice for every 50 li (that have to be travelled). In the case of 100 li, then 2 tu; 500 li, then 10 tu. . .The relatives inform the ~~official~~ official with jurisdiction who then gives them a document which they take to the ministry concerned, and after they it is carried out.)* If the distance is too far and not everything can be given to them by the capital, then calculate the route of the path and have the districts along the way make payments (by certificates issued by an agency at the capital) and when they return, they return the certificates to the original agency which then deducts the sum from its account.)(end note) The same goes for soldiers who die on duty in frontier garrisons while serving on defense.

25:25b ←
✓ indented: It is not just one soldier who dies from the cold every winter

p.488, 25:25b) while on duty as a soldier in the capital at the present time, but the bodies are dragged to the side of the road and abandoned ~~there~~ where the dogs and pigs eat them as they please. The sight is so pitiful I can't bear to look. In the villages and hamlets, even though there are corpses of itinerant beggars like this, the people in charge of the people's education (instruction) would still be ~~skipped~~ grieved (tao 悼) at how wrong local customs were, and they would insist that the people of the village ~~cannot~~ bury the dead. How could it be that in the capital, which is the center of the king's transforming influence (could be a place) where soldiers and people come to from long distances away to ~~to~~ perform service for the country and then freeze to death, and then the high ministers of state and all the officials see them with their own eyes and look upon it as an ordinary matter without giving it a thought? This signals the failure of government. But alas, it has been going on a long time. The court should issue clear regulations that if a soldier dies on duty, his unit should report it to the Ministry of War which will in accordance with procedures take action (to bury him?). If the man has no relatives to pick up the body and take it off, then the state will provide the means for permanent interment. (note: And the burial can also be done in accordance with ritual burials for military men.

The taejang (unit captain) will lead the men of his unit to accompany the body and to offer food and drink as sacrifice.)(end note) And if there should be a case as before of abandonment of a corpse, then the officials of the Ministry of War will be punished severely. Some might say that the corpse of a soldier ought to be sent off via the post-station system, but this is not appropriate. If you have too many matters (that the post-stations have to do?), then on the contrary they will not be carried out. If you do this, then not only will the post-station runners be overburdened, but they will find it difficult ~~to transport the corpse~~ to be transported and the corpse/will not necessarily be sent off as it should be.

25:26a)

p.488, 25:26a) --. item: for tombs, designate (territorial) limits and prohibit cultivation or grazing (in those areas). (note: For royal relatives or civil and military officials of rank 1, the dimensions on the four sides shall be limited to 100 paces on each side; for officials of rank 2, 90 paces; for rank 3, 80 paces, for rank 4, 70 paces; for rank 5, 60 paces; for rank 6, 50 paces; for rank 7 to rank 9, 40 paces. For saengwŏn and chinsa and those with the ūm privilege, the same as rank 9 officials. The areas for women will be in accordance with their husband's chik (rank). Common people, 10 paces. No prohibition against cultivation of the land prior to the burial. No burials are to take place 10 li from the walls of the capital, 5 li from the walls of a magistrate's yamen, or 100 paces from a private house)(end note)

We ought to promulgate this law, and no matter whether it is to the left or right (of the tomb) or Ansan (案山 : a hill suitable for house sites), in all cases follow the number of paces prescribed.

Royal
 --. Tombs (nŭngch'im 陵寢) (a distance of 1,000 paces on each of the four sides would seem appropriate)

indented: At the present time 5 li is the designated limit (on each side?).
 Sŏ Hwadam (徐花潭 : name was Sŏ Kyŏng-dŏk 敬德, 1489-1546)

25.26b- submitted a memorial which said: In ancient times they had a tomb official (ch'ong'in 冢人) who was in charge of the land where the duke's grave was located (kongmyo). This was designated in one place. They determined where a lucky place was and ~~hukixixix~~ drew a map (chart). The tomb of our former king (T'aejo) was placed in the middle and to the left and right were placed (the tombs of) ~~the~~ his illustrious descendants (~~the~~ as cho and mok they were placed to left and right 昭穆左右) (cho and mok are left and right hand spirit tablets in the ancestral temple) Also it was ordered that feudal lords of the same surname and the taebusa (officials and scholars) would be interred to the front and back. But at

p.488, 25:26b) the present time in all cases we follow the doctrines of p'ungsu (geomancy).
And every generation they take a different reading (do it differently).
Every time a mountain tomb is constructed, even in the case of tombs
of royal relatives, they always order (the old graves) to be dug up
and removed. The people's land outside the mountains are all laid
waste (because of this), and the area used for the tomb is extremely
wide, so that the people are not left with a blade of grass for grazing.
If the illustrious fate of the dynasty should last for a thousand years,
then the tombs would be strung out one after the other and all the
land outside the capital area would be laid waste (used up for tombs)
without leaving any land left over and within an area of 100 li (from the capital
there would be not a trace of human habitation left. The evil having become
as bad as this, I don't have the slightest idea what can be done about it.