

Han Chang-yu, trans., p.59.

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HAKKŭ (School Regulations **學規**).

I have taken

(note: Take the regulations of Chu Hsi for his Pai-lu-t'ung (**白鹿洞**))

(school), carve them on a wooden board and hang them over the gate (so that they will be) the school regulations. Also (I) have added on several explanations by former Confucian scholars.)(end note)

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-. Between a father and son there is intimate affection (**父子有親**)

-. Between a ruler and subject there is duty. **君臣有義**

-. Between a husband and wife, there is separation. **夫婦有別**

-. Between elders and younger people, there is order of precedence. **長幼有序**

-. Between friend and friend, there is trust. **朋友有信**

(note: With regard to the above five teachings ~~xxxxxxxxxxxxxxxx~~)

Yao and Shun made Ch'i (**契**; one of their five ministers) the Ssu-tu (**司徒**)

to respectfully promulgate ~~these~~ five teachings, which were just these

(teachings above). What is meant by "learning" is to learn these and that is all.

That is why in the order of precedence of learning, you also have ~~these~~

five ~~xxxxxxxxxxxxxxxx~~ categories, which are listed as follows:

-. Study broadly. (**博學之**)

-. Ask (about things) in detail. **審問之**

-. Think carefully. **慎思之**

-. Distinguish clearly. **明辨之**

-. Practice (things) warmly. **篤行之**

With regard to the matters of learning listed above, the four categories

of studying, questioning, thinking, and distinguishing are the means

by which one investigates principle (kungni, ch'iung-li **窮理**: probe to the

depths). ~~xxxxxxxxxxxxxxxx~~ warmly carry out (what one has learned), then

from self-rectification (tsu-hsiu-hsin **自修身**) to handling affairs and

touching (dealing with) things, there are also essentials that are to

be distinguished, as follows:

-. In speech be loyal and trustworthy, in action be warm and respectful. **言忠信, 行篤敬**

-. Guard against anger, stop ambition (desire), do what's good, and correct

plumb principle

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your mistakes.

*x-. The above are the essentials for rectifying oneself (hsiu-hsin 修身).

- . Rectify righteousness (one's duty) and do not make plans for (obtaining) profit.

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- . Illuminate the way and do not plan for achievement.

The above are the essentials for handling affairs (ch'ŏsa 處事).

- . Do not do unto others what you would not want for yourself. 己不欲勿施於人

- . If there is something wrong in your actions, turn around and (If things don't go the way you want them to,) look for (the cause) in yourself (your own actions). 行有不得反求諸己

-The above are the essentials for dealing with things (ch'ŏmmul 接物).

-The school regulations for Chu Hsi's Pai-lu-t'ung school are as above.

The teachings of the sages and worthies that run to thousands and ten thousands of words are all contained in the classics, and there are none of them that are not wise sayings (ke, ko -yen 格言), but these (maxims of Chu Hsi) are the great law and most essential (things). Students (those who learn) ought to use all their minds on them.

ITEM:

--. Every day at dawn get up early, fold up your bedding and put it in order.

The young people will wash and sweep their room and hall (maru--wooden floor), have the orderlies (chaejik 音道) study room/~~inxxxxxx~~ and sweep out the courtyard. Everyone will

wash their hands and comb their hair, put their clothes and caps ~~inxxxxxx~~ straight, and very early (pyŏngmyŏng, p'ing-ming 平明) go to their

teacher and bow down to him. (note: Their clothing will be ordinary clothing, they will wear the and ~~their~~ head turban ~~with~~ the chingnyŏng (直領), and they

will only kowtow one time. When the oldest student bows, then the teacher seated above him will bend his body and return the courtesy.* If the teacher is in his private room, then the students will wait from him to sit in the hall, or when they ask to begin their lessons, they will bow down to him.)(end note)

(Then) they will withdraw and stand by the east and west (sides) of the

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courtyard. ㄹ (each will stand in rank according to age)(end note) They will face each other and bow to each other. (note: if the teacher (sajang) is dining in his private room, then when they go to the/hall, they can divide up in the courtyard and carry out the bowing ritual.)(end note)

Everyone will go to the study hall and read books. When it is time to eat, they will go to the dining hall (siktang) Then a little later then can again proceed to ask (the teacher) to begin lessons. (note: or adjustments in this procedure could be made in accordance with the circumstances).(end note)

ITEM:

--. When studying their books, they must keep their countenances (bodies) correct and sit correctly, devote all their minds and concentrate their thoughts on one thing (chŏnsim ch'iji 專心致志) and strive to reach the principles of things (i-li, ŭiri). They should not set their minds on memorizing (ki 記) or reciting (誦), nor should they look at each other or engage in conversation. (note: During ordinary times, they ought each of them to sit quietly in the study hall and concentrate exclusively on reading their books. Unless they have some question to ask about a doubtful or troublesome point in their studies, they may not wander about or go to another study room to engage in empty talk or play hookey (abandon their work). (end note).

ITEM:

brushes
--. All their equipment--desks, notebooks, ~~brushes~~, and inkstones, should all be set in order in their places. They may not leave them scattered around and in disorder. When they write characters, they must to it in the square and correct form(楷正), and they may not write recklessly (nansŏ 亂書). Furthermore, they may not write on the windows or walls.

ITEM:

--. The places where they live must be convenient and good places. They must defer to their elders (in selecting the choicest places), and they must not themselves select the most convenient place. When those of 10 years of age or older go out and in, the younger children must rise. (note: this is not necessary in front of the teacher)(end note). When they go wakking, they must walk securely and proceed slowly. When they are walking with their elders, they must not take random paces that are disorderly.

171, 9:25b ITEM: --. At eating time, they will sit in the order of their age, with a strict demeanor and silently without uttering a word. When they are eating and drinking they shall not select (the food that they think is the best) to eat. They shall not think of filling their bellies. And during ordinary times they shall always keep their clothes in order and keep their hands together and sit with their legs bent as if they were facing their teachers. They shall not wear dirty (unkempt 整服) clothes at their own convenience, and moreover, they shall not wear ostentatious or extrayagant clothing.

ITEM: --. After they finish eating they may take a walk through the garden or pond (moat) singing (reciting). They must also walk at ease, slowly, and in order, looking at (investigating) things (objects), examining the principles (of things) (wan-li 玩理). After a short while, they will return to study their work. When many people are living together, they should discuss things with one another to improve (their knowledge), maintain dignified procedure, regulate their behavior in a strict manner. They should not waste time playing games or engaging in miscellaneous (worthless) conversation.

ITEM: --In the leisure intervals between ~~and~~ studying, they may practice the arts, such as practicing archery, writing characters, playing the stringed instruments (kŏmungo), or doing calculations with numbers and such things. In addition, everything should be done with method and proper procedure. As for playing games (changgi, paduk) and misc. games, they definitely should not get close to that.

Pan'gye: (note: I note that rites and music are basically things which should be used together. This is why the ancients did not abandon their musical instruments except without some good reason. It was only that the ancients in their poetry and songs were basically loyal, warm, serious, and clear respectful, and they harmonized it (their music) with refined sounds, and for that reason the feelings produced by their sounds and spirit were able to promote a harmonious feelings (emotions) and wash away (eliminate) heterodox and dirty (ideas). The effect of it was most profound.

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淫

The songs (kasa) of later generations were all light, elaborate (巧), lascivious, and captivating (voluptuous 艶). If one were to rely on these vexatious sounds, it would incite the desires (lust) and lead one into a life of ease, and one would not be able to put a stop to it.

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The harm (from this kind of music) would be exactly the opposite (of what is desirable, of what the ancients did). When you get to this country (Korea) then with regard to spoken words and written letters (writing style), (the songs) that are there are also two ways, but what is handed down in the alleyways are even more base and lascivious (dirty 鄙野). If we do not change the present music and change it into what is correct, then it would be better not to play such music at all. (end note)

ITEM:

--- After dusk, light the lamps and read books, and don't go to bed until late in the night. During the daytime one must have things to do, either reading books, or sitting quietly and concentrating one's mind (静坐存心), or discussing principles of virtue (üiri), or asking to learn (for instruction) or asking to increase (one's understanding of things), or if an incident occurs to inquire into the rights and wrongs of it in order to (be able) to handle it (take action)--there are none of these things which are not matters for learning and inquiry. If one errs in this and one's mind takes delight in abandoned ease, then one is not a student (hakcha 学子) (a scholar who studies, learns).

ITEM:

--- In reading books, you first read the Hsiao-hsüeh (Small Learning) to cultivate the roots (foundation of your study). Next you read the Ta-hsüeh to fix the rules and models (for your learning, knowledge). Next you read the Analects, the Mencius, the Doctrine of the Mean, and The Record of Things Near at Hand (Chin-ssu-lu 近思錄), and the Six Classics (liu-ching), and in between them (you read) the Shih-chi and the writings of various sage philosophers on hsing-li (nature and principle--Sung Neo-Confucianists) in order to obtain a thorough understanding of the fine points and to use as a mirror for (understanding) what is right and wrong. (te-shih) (what past countries and dynasties did that was right, good, or bad, wrong).

Handwritten notes in Chinese: 小學 大學 論語 孟子 中庸 易經 詩經 禮記 春秋 周禮 儀禮 書經 春秋 易經 詩經 禮記 春秋 周禮 儀禮 書經

Handwritten notes in Chinese: 詩經 禮記 春秋 易經 周禮 儀禮 書經

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In reading the classics, you should read them in turn and ~~through~~ (all the way through) and then go back (and do it again) to comprehend them with the expectation that you will be able to get it yourself. Do not read any books that have not been written by the sages. And do not look at any writings that are of no benefit.

9:26b ITEM: --. In ~~sk~~ learning, first you must establish your will and ~~by this means (practice) the way, making this your responsibility~~ and taking (the practice of) the way as our own responsibility. ~~Since the way is neither too high nor too far away (from people for whom it is own sake)~~ If the Way is not high (lofty) and far (remote), then people naturally will not practice it. Everything that is good is within us, one does not have to seek for it in some other place. Do not, ^(again) ~~put it off because you (think it is too difficult) and thus, delay and have doubts, do not (again) be afraid that it is too difficult and hesitate ()~~, and put it off? It is only right in front of your eyes, and you can easily touch it with your hand. The most important (things for you to do) is to think with your mind, put it into practice with your strength, try and trye again, follow it and follow it again and never stop; and then you will be able to attain it as a matter of course.

莫更用是難
不待他求、莫更遲疑等待
萬善備我

ITEM: --. When the sages and worthies discussed learning, they necessarily emphasized seriousness (ching 敬). Seriousness is the way by which ~~the teachings of~~ sage learning ~~is accomplished~~ achieves its beginning and its end. ^{IF} One's mind is ~~is~~ strict and dignified? ~~must be~~ kept under strict control (sugyŏn 肅然) as when one is entering an ancestral shrine, ~~if~~ or as at the time when one is seeing (having an interview with) one's lord or father, then naturally one will commit no offense ~~if~~ or wickedness. Thus, Ch'eng-tsu (程子) said about seriousness (ching) the first things that one had to do was that that/one had to be regulated and controlled (chŏngje 整齊), strict (ŏmsuk 嚴肅), that one's clothes (clothes and hat) had to be correct and one's thoughts unified. This was the way to unify the internal (mind) and ~~xxx~~ external (aspects of behavior?). If one were not warm ~~and~~ and serious (sincere and respectful 敬), then in all actions and good deeds none of them would have a way in which they could stand up (emerge, be achieved).

Respect

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ITEM?. --. Filial piety and brotherly respect is the basis for all actions (behavior). Man in what he takes as learning seeks to carry (these principles) out to the extreme. In serving a parent (sach'in 事親), every day you arise early in the morning, wash your hands and face, comb your hair, put on your clothes and hat and go (pay a visit) to where your father and mother are, act in an obedient manner (hagi 下氣), speak in a joyful manner, ask

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if they are cold or warm, and if they are well. At dusk you spread out their ibul (blanket) and look into whether (the weather) is warm or cool. During the day you serve and wait on them with a pleased look and an agreeable countenance; when you answer them you are respectful; you support them from the left and the right, and are as sincere as possible (in your efforts). When you leave the house, you must tell them, and when you return, you must see them. When your father or mother are sitting or reclining, you may not dare to sit or recline. When they are entertaining guests, you must not dare to entertain your own guests. When they are mounting or ~~getting~~ ^{dismounting} off a horse, you must neither mount nor ~~get~~ ^{dismounting} dismount. With regard to any matter or any action, you must not dare (presume) to act on your own account but must ask you parents and receive instructions from them before acting. If your parents make some mistake, you should remonstrate with them in a gentle way (kigan 幾諫). If they get sick, you should earnestly have them treated immediately (ch'iyu 致憂); if they die, grieve for them, if ancestral sacrifice is due them, they carry it out in a strict ^(dignified) ~~highly dignified~~ fashion. Of the reading and speaking one does in school, there is none of it which is not (about) the way of filial piety and brotherly respect. With regard to "the three objects of the village" and "the 8 punishments of the village" (hsiang san-wu, hsiang pa-hsing 鄉三物, 鄉八刑) none of them ~~are~~ do not take these (filial piety and brotherly respect) as the foremost (problem). If people who study (learn) while in school only strive to perform ceremonies and rectify the outer (surface) aspect (of their behavior, but after they return home do not know how to do everything in their power for filial piety and ^{to be filial}

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then not only do they commit a crime (wrong) against others, but are they not close to losing (the principles) of Heaven? One should always be afraid and do everything one can with regard to this way (of filial piety and brotherly respect).

ITEM:

--. The people are born (nurtured?) by the three things (parents, king, teacher), and they serve them as one (the way they serve them is one and the same).

In serving their teacher, they must respect him in a lofty (serious) way. When (teacher and student) are in the same place, then every morning (the student) should go ~~g~~ call on (the teacher). If (teacher and student live) in different places, then at ~~x~~class time the (student) should call on the teacher. On the first day of the month when all are assembled (the students) should perform

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the ~~xxx~~ interview ceremony (yegyŏn). The students should trust ardently (warmly) in the (teacher's teachings), they should respectfully accept it (服膺) and not commit any errors. If in some matter there should be some doubt, they should discuss it, ask questions about it, and thus distinguish between what is right and wrong (tŭk-sil 得失). A student cannot simply criticize his teacher on the basis of his own opinions. In addition, a student cannot ~~xi~~ give no thought at all to the principles of things but just trust to what his teacher says. And when it comes to what one should do in serving one's teacher, one ought also respect him (show him courtesy) with the utmost ~~xxx~~ sincerity.

ITEM:

--. For friends, one must choose people who are loyal, trustworthy, straightforward, and warm and friendly, for in choosing them one gives support to one's own humanity (humaneness). One may not take for friends those who are not zealous in establishing their will, who are not strict in their deportment (in restraining themselves), nor those who are soft (malleable) and flattering and are not straightforward, nor those who flit around in idleness and pleasure, nor those who show great respect for trends or skill in talking (sanggi sang'ŏn 尚氣尚言). Generally speaking, with one's friends one should strive for mutual harmony and respect,

172, 9:27b for mutual encouragement in the ways of virtue, for mutual admonition with regard to errors. One should not rely on one's nobility or wealth, or fathers or brothers (prestigious relatives) or a lot of what one hears (gossip?) to act overbearing to those in one's peer group. And one should definitely not scold or insult the members of one's peer group for the purpose of ~~either~~ playing jokes on them.

ITEM: --. While at home one should respect the laws regarding rites (li). A husband should be righteous and a wife obedient and they should respect each other and in harmony with one another. An elder brother should treat 兄 (a younger brother) in a friendly way, and a younger brother should respect (an older brother), and (each should treat the other) as if they were of the same body. In teaching one's sons, one should use the way of righteousness, and in controlling ones family one should be strict and beneficent. (note: *reciprocity note* If one can do unto others what he would or would not want done to himself, then that is beneficence. (Han 67. 能推知則有惠).)

9:28a And up to the 9 relatives, everything will be friendship and harmony. With regard to each (member of one's relatives up to the 9th degree), everything will be done with regard to (the requirements) of human feelings and etiquette; those within and those without will be distinguished, those above and those below put in (the proper) ^{and strict} order, and thus benevolent intentions will always be carried out. (the intention to do benevolent things will always be carried out)

ITEM: --. In entertaining others one ought in every case to treat them with courtesy (etiquette, li) and righteousness. If someone else (a guest) is more than twice as old as oneself, then one ought to serve him as if he were a father. If (a guest) is more than 10 years older than oneself, then one should serve him as if he were an elder brother. If (a guest) is more than 5 years older than oneself, then one should also show him additional respect because of his greater age. With regard (to one's fellow members?) in the hyangdang (鄉黨 :village?) and hyangni (鄉鄰), everyone should emphasize harmony and respect, encourage one another in virtuous tasks,

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keep an eye on one another's mistakes and errors, maintain intercourse (social) with one another on the basis of rites (etiquette) and customs, and commiserate with one another when in ~~diffin~~ tragic or difficult circumstances. (note: For these and other regulations, they are all listed in the hyanggy hyangyak (village oath section). The hyangyak and the hakki (school regulations) are in fact not two ~~separate~~ separate things, therefore here I am only listing ~~the~~ the gist of it.)(END NOTE) One should always harbor feelings of love for

ITEM:

--. To be careful (circumspect) in speech (謹言) is an earnest? and important thing for people. In the case of kongbu(? artisans? 工倣夫), they should always be respectful and say as little as possible (mug~~ton~~ 黙) and when they do speak, they should be loyal and trustworthy. In the embodiment (of virtuous action?), they should begin by establishing (such behavior) at home, and they should establish sincerity in actual matters. (In so doing), it all depends on this (being circumspect and cautious in speech). In the past, Fan Wen-cheng-kung (范文正公 ; n. p.69, ~~the~~ Han, i.e., Fan Chung-yen 范仲淹 of the Sung dynasty) when he resided in peace? ~~at~~ (at home?) was circumspect in speech and kept his mouth quiet and did not talk about the good points or shortcomings of others. This was the best of principles.

And when it comes to (talking about) governmental orders issued by the Court or mistakes made by the government, one cannot talk loosely (at random).

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And with regard to matters involving lewd ~~behavior~~ or dirty behavior, women or sex, the evil deeds of the evil spirits, heterodox or taboo ideas, or perverse or rebellious (things), none of these things should cross one's lips (mouth).

忠 = being true to (right principle)

ITEM:

--. In all things one should respect loyalty. Loyalty and honor (chör'ui 節義) are two sides of the same coin. If one lacks the honor (chöl, propriety) of chasu(preserving one's ~~home~~ own self, honor), and regards hesitating (模稜) as being loyal and true-hearted, then it is no good.

忠
節
義
Loyalty and Honor

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If one is lacking in basic virtue, but ~~(and) takes~~ ^{takes 矯激} ~~tries to be~~ ^{haughty (self-righteous) violent action as (氣節) true proper} strong and straightforward in speech and aroused (violent) in action, then ~~klhavis~~

it is not good (not right). If the customs of the world are thin and weak and true virtue disappears every day, and if people deceive themselves and flatter others, then people will be arrogant and overweening (kyohang 矯亢) and will respect the trends of the times? (sanggi 尚氣), and those (scholars) who will be able to adhere to the middle way will be rare.

As the Book of Poetry says: Only those who are warm and harmonious and ~~respectful~~ respectful can (provide) the foundation for virtue! (溫文恭人 唯德之基) (check Legge). It also says: "Even though it is soft (pliant), it cannot be eaten; and even though it is hard, it cannot be spit out."

(柔亦不茹, 剛亦不吐). Only after (people) are warm and respectful, deep and true in their minds, clear in their understanding of rites and righteousness, truly knowing of the way in which they should treat their parents with proper respect, and respectful of their elders, only then will they be truly loyal and true-hearted (ch'unghu 忠厚) in what they preserve (in their minds), and only then will they ~~have~~ have a strong (firm) and dauntless purity (chŏl 節) that cannot be taken from them.

ITEM: ~~...~~ The sons of scholars (saja 士子) while in school should rectify and polish themselves (such'ik 修飾), and when they return home ~~w~~ they should not forget ~~to serve their parents (fathers)~~ that in serving their fathers and treating others (as guests) they should preserve (keep) their minds (firm, honest?),

173, 9:29a and that in handling affairs they should strive to be in accordance with Heaven's principles, and they should strive to abandon their private desires. If when a person enters his study, he engages in self-rectification (study for self-rectification, such'ik), and if when he goes out of his study he acts in an unrestrained (loose way) and topsy-turvy way, then even if he stays at school, it will be of no benefit (to him), and such a person should not be accepted into school.

173, 9:29a ITEM:~~x~~ --. (The student) is not allowed to take books of the school privately ~~outside~~

outside the school gates. He is not allowed to borrow bedding or other misc. items. (note: violators will be punished)(end note)

ITEM: --. There are naturally the ceremonies for the sŏkchŏn (釋奠) rite (to Confucius ~~on~~ the first chŏng day of the 2nd and 8th months-- Hanhandaesajŏn, 1391)~~x~~ the students should purify themselves and abstain (sukchae 宿齋: Han, 69, says this is chaegyŏ 齋戒) and each should perfect his own sincerity. (note: Anyone who fails to attend for no good reason will be punished.) (end note)

ITEM: --. Whenever there is a ritual matter within the school, everyone must practice it. (note: With regard to rites and music affairs, such as chesa (scarificial offerings), pingaek (guests), ūmsa 2 (affairs with drinking and archery), in every case you must practice them. The ancients from the time that they were young would practice (the rites) and by the time they entered school, they had to be taught (learned) in the rites and music. That is why the people were all accomplished in rites and music and it was easy for them to achieve virtue. In later generations everything declined or was destroyed, but there never was not one or two (people) who (rites) that could be used (carried out, but still there were ~~no~~ no taught (ritual) matters where the people were ~~learned~~ and skilled in them. This means that although people may be saja (sons of scholars) in name, when the procedure in it comes to/their ascending and descending (stairs, in ritua?) and kowtowing and bowing, there are many who are in the dark and don't know what to do. We ought, in accordance with the rites that we do have at present, lecture on and make clear the procedure (chŏl 節), and gather many people together and have them practice (the rites). We should have the people look (on the rites) with their eyes and become used to them and ~~cause~~ cause the uplifing of their spirits ~~as~~ as a means of gradually restoring the rites and music of ancient times.

Some might say that in the present age, even if you are not practiced

173, 9:29a in (ritual) matters, if you read books to learn about your duties (ŭi--obligations, what is proper, right), then it can be done (that way) (it is all right). But I do not understand (how they can say) that you can understand the reason for ~~the~~ why something was done by using ~~the~~ contemporary classics (the classics existing today) ~~as~~ as sources for the performances in ancient times in order to search out and understand the significance (of the rites.)(end note)

9:29b ITEM:

--. On the first day of every month, the teacher (sajang 師長) and the students will all go to the sŏngmyo (聖廟: shrine of the sage), and line up in order, standing. (note: The sajang will wear his samo (silk hat) and tallyŏng, and the students will wear the tup'o (turbans?) and tallyŏng. Or they may all wear the part of the courtyard sim'ŭi. The sajang (teacher) will stand in the Eastern ~~part~~, and the those of lesser officials will line up standing with intervals between their ranks, ~~with~~ will be and will be in rank/separated by a few paces from the higher ranks, /Double ranks, ~~with~~ which will start from the western end. In the ~~schools~~ schools in the chu and hyŏn (provincial schools), the landlords (chiju 地主) (Han, 71, translates this as "the magistrates who are the lords of the land??) will ~~stand~~ stand in the eastern part of the g courtyard, and the educational officials (kyogwan) will stand in the western part of the courtyard. (note:if the chiju do not come, then the educational officials will stand in the eastern part of the courtyard)(end subnote). All will face north. The students (chesaeng 諸生) will be lined up behind them. The naesasaeng (內舍生) will form one row. (subnote: the chang'ŭi (掌議) yusa (有司), chigwŏl (直月) and other functionaries will also stand in the front row) (end subnote). The oesasaeng (外舍生) will be in the next row, and if there are too many of them, they can form a double row. All will be ranked in accordance with age, facing north, with the head of the row at the east.)(end note) After their standing places have been fixed, they will kowtow (pae) twice. (note: The chipsa (執事) will ascend by the western stairs, open the middle gate and divide into two files and stand to the east and west at the bottom of the stairs. The calling out of the order (procedure) for bowing and rising will be the same as with any ceremony. The teacher(s) and

深夜

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who are in their positions will all bow (kowitz) twice.)(end note)

The sajang (teacher) will ascend and light the incense (pŏmhyang 艾香).
 (note: The sajang will wash his hands, ascend from the eastern stairs and offer
 incense three times.)(end note). In general, in the case of incense, at the
 T'aehak and the chehak (various other schools), then the sajang will do it.
 If there is some reason why he cannot, then the next officials in rank will do it.
 At the schools in the provinces (chu,hyŏn), then the chiju (landlord--mag.?) will
 do it; and if he doesn't come, then the kyogwan (educational official) will do it.
 (end note). Then he will descend the stairs and join the others in place and all
 will kowitz twice. The sajang will return to his seat in the lecture hall
 (kangdang). (note: The sajang will sit at the northern wall facing south;
 his assistant officials will sit along the eastern wall facing northwest. In the
 provincial schools, the chiju will sit at the northern wall to the east.
 (subnote: if the educational official (kyogwan) is not there, then the chiju
 will take the makimpho or makimpho and sit at the northern wall)(end subnote).
 The kyogwan (ed. official) will sit to the west of the northern wall. (subnote:
 If the chiju does not come, then the kyogwan will take charge of the northern
 wall)(end subnote). All will face south and sit straight in their seats.
 (subnote: To sit with a support was not basically the system of former kings.)
 (end subnote) The students will go to the top of the hall (up to the hall)
 and carry out the double kowitz rite. (note: As in the order of standing in
 the shrine courtyard, the students will all face north and kowitz twice, and
 the sajang will be sitting as before and receive (the bows). In the Yian dynasty
 (period), then the sajang returned to his seat in the kangdang (lecture hall)
 and the students were standing in order in the middle of the courtyard. And
 after presenting the an (proposal?), they then ascended to the hall and kowitz
 twice.)(end note) Everyone then went to their seats. (note: The chang'ŭm, yusa,
 and chigwŏl sat by the eastern wall, slightly to the rear, everybody else
 was lined up at the south in their seats. If there were too many people, they
 could be in double lines; if not enough, then they would sit on 3 sides? (三面).(E

9:30a

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The chang'ŭi (掌議) would sit in the middle and in a loud voice (hangsŏng 抗聲) read the school regulations (hakki) one time through. (note: If the chang'ŭi for some reason could not do it, then somebody among the yusa or chigwŏl who was good at reading, would take his place. He would read the regulations for (Chu Hsi's) Pai-lu (White Deer school) and the 19 items (listed below and then stop.)(End note) When this was finished, each would go to his place and eat breakfast. (note: the students would descend from the hall and divided in two lines and stand to the east and west in the courtyard and bow to each other, and then they would go to their places.)(end note). After a short rest, they would will again assembly in the lecture hall to investigate (study) what had been lectured to them. (note: In accordance with the writings that the students were to read, they would draw lots (ch'uch'ŏm 抽籤) and read (臨文以講) from the texts. For the details, see below.)(end note) If there were any doubts about what was read or lectured on, then they would (will) ask questions, and all efforts will be made to answer (the questions). (note: If this takes places at the first day of the four maengwŏl (first months of every season), then those who have done good deeds should be rewarded (with medals), and those have done wrong and have not changed should be admonished; after which the reading (t'ongdŏk 通讀) will take place. (end note)

Indented (Pan'gye?)

If there is a guest at the school, then when there is a kowtow in the shrine, the guest will be placed to the west of the main person (chuin 主人). (note: that is to say, in the eastern part of the courtyard. ~~xxxx~~ high rank, then he will stand ~~which is~~ slightly to the front)(end note). If (he?) has already kowtowed, then he may rest in another place, and after the students finish kowtowing to the teacher (of the school), then he will enter, the chuin (main person) will bow to him (the chuin and the guest) and they (the students) will divide up and stand by the eastern and western walls. (note: the chuin to the east, and the guest to the west)(end note), and they will kowtow to each other. (note: Both will kowtow twice, the same as below. If the chuin owes respect to the guest, then he bows first, if vice versa, then the guest bows first.)(end note) The students face north and bow to the guest; the guest ~~stand next~~ faces east and returns the kowtow, then takes his seat.

it is all right if

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(note: Some say that/the sajang (teacher) stands in the east

of the courtyard and the officials stand next to him in the west, in

it is all right if

order. But at the present time/all are in the eastern part of the courtyard

with the line beginning from the west. Some say that in establishing the positions

9:30b

of ~~xxxx~~ guest and host (pin-ju chi wi)m, the rite for the schools is naturally

different from that at court. At court and in official yamen, they take the

ch'et'ong (禮統) : fixed ceremony, or the "face" of an official?) as

the main thing ~~xxxx~~ Therefore in establishing the leading and following position. etiquette)

In the schools they take ye-yang (li and yielding) as the ~~main~~ main thing

in lining up the guest and host's positions. For the two procedures, each

has its own proper (procedure).*(end note)

According to the above (regulations), the teacher and the disciples and friends ~~and~~ and friend encourage and admonish one another in the advancement (of virtue) and in the rectification (polishing) of their tasks (studies).

If there are those among them who are warm and ~~kind~~ true in their deportment and bright and understanding in their studies, on the day when (everyone) meets

for discussion (hoeŭi), they recommend one another, and the sajang (head teacher)

has the chigwŏl write (their names) in The Register of Good Deeds (sŏnjŏk 善籍)..

and praises and honors them. (note: In general the school has records of good

and bad deeds, and with regard to reward and punishment, this must be done

at the meetings held on the first day of the first month of the four seasons

where the gathered group is asked (about them) and they may (be rewarded or

punished). Only after this is done can the rest of the monthly meetings

be carried out. Then they only lecture on learning and encourage and ~~xxxx~~

admonish people, and that is all.)(end note)

If with regard to studies there are those who are not zealous, who

violate the regulations, and commit errors (note: like ~~xxxxxx~~ those who pass

the days in empty (useless) pleasures, or those who do not keep themselves circumspect

cautious in their deportment, those who are not solemn (grave) in their

actions, those who ~~xxxxxx~~ are not truthful in their words, those who are

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not sincere in serving their fathers, those who are not friendly (loving) to their brothers, those whose families are in confusion, those who do not respect their teachers, who are without trust ~~and~~ among their friends, those who insult and regard as inferior men of superior age and virtue, who take the ritual laws lightly, those who out of wild fancy enjoy seeking interviews (with powerful people) for private reasons (manghŭi kan'al 妄喜干謁); those who like to get involved in disputes and lawsuits, those who get drunk and ~~gamble~~ play chess (games, gambling), those who associate with lewd women, those who avoid men of worth and talent, those who malign others ~~and~~ for their crimes and mistakes, those who are not friendly &(harmonious) with (members) of their chok-tang (tsu-tang--mutual aid groups, local communities), who are not harmonious in their neighborhoods and villages; those who violate the rites for death and funerals, those who are not respectful of ancestral rites, those who are not careful (diligent) in paying their taxes, those who are not fearful of the laws, those who respect and believe in heterodox doctrines, those who like to engage in lewd (evil, lascivious) sacrifices, and the like.) &(end note)--each will admonish the other and correct the other, and if someone does not change, then the chang'ŭi (掌議) and chigwŏl on the day of the meeting will report it to the headmaster (teacher, sajang), and the sajang will warn (the individual) in terms of the principles and duties

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(i-li) involved. If he (the person involved) apologizes and asks to be changed then ~~w~~ write his name in the book of misdeeds (kwajŏk) and wait (for him to reform his behavior). If he disputes the decision and does not submit drop him down in seating position and cannot change, then if it is a light case, ~~expel him from the school~~. (ch'ulchwa)

(note: ch'ulchwa (黜座) means not to put him in order by age but to seat him at the end of the row. In general with regard to lowering someone's seating position, after 10 days or a month has gone by, and it is known that he has corrected his mistake (error), in school it will be petitioned for permission that he be reseated, and only after that is done should he be returned to his original seat.) (end note)

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If it is a serious case, then expell him from the dormitory (rooms study hall) (ch'ulchae 黜齋). (note: In general, in cases of expulsion from the study hall, it is necessary also to report it to the headmaster and his assistant. If the school is in the provinces, then also report it to the chiju ("landlord" --magistrate?). Below, all (cases) are the same. Students expelled from the study hall cannot reside in school. If after one or two years have gone by it is clear that they have reformed themselves, only then after a petition is made at school will it be permitted for a person to reenter (the school) and take his seat. At such time it is necessary that he be reprimanded to his face.)(end note)

In the case of those people who in the end do not regret their errors and committ even more serious mistakes, strike their names from the register. (sakjök 削籍). (note: In general, in cases of striking names of people from the school register, in the case of the T'aehak, Chunghak, and Yŏnghak (provincial school 營學), they will be dismissed and sent? in order (of rank?). In the case of the Four Schools and the Hyanghak (local schools), they will be enrolled for military service.)(end note)

Indicates student status necessary for privileged rank

---. Hakkyo samok

ITEM: In the capital establish a T'aehak. (note: a place where the ŏnsa(選士: selected scholars) will reside)(end note). Also establish a Chunghak (middle school) (note: which will accomodate the scholars who are promoted from the Four Schools (sahak))(end note), and the Sahak (four schools) (note: that is, schools of the East, Ewst, South and North. Referring to the Ta-tai-li

9:31b

[大戴礼 : Han, p.79, note: Together with the Ancient Text Book 66 History, Analects, and Classic of Filial Piety, the Ta-tai-li (Ta-tai Rites) was found inthe wall of Confucius' home. The Tai-te(戴德: crown with goodness--Mat thews) of the Han dynasty was est. in 85 p'ien (chapters) and was called the Ta-tai-li, different from the Li-chi.))]; in ancient times they had the T'ai-hsüeh and schools of the East, West, South, and North.

school regulations -18- (Hakkyo samok) Pan'gye surok, kyosŏn chi che, sang
In the Ta' ~~ai~~ dynasty system, they also had in addition to the T'ai-hsieh,
the Ssu-men-hsieh (schools of the four gates)

In the Four Schools, then you will have Inner ^{House} ~~House~~ (Naesa ^{内舍}).
(note: Which will be ~~the~~ the residence of the Quota Students (aengnaesaeng ^{额内生}
(end note), and Outer ^{House} ~~House~~ (oesang ^{外舍}) (note: which
will be residence of additional (extra-quota) students (chunggwangsaeng ^{增光生}).
At the present time the extra-quota students are called aeg'oesaeng (^{额外生}).
In this system, the Inner ^{House} ~~House~~ (Naesa) will be inside, divided into two
dormitories (study halls: chae ^前) of the east and west. The ~~out~~ Outer House
will be outside and will also be divided into two study halls, eastern and
western. Both the inner and outer houses will ~~have~~ be ~~the same as the~~ ~~inner~~
~~with~~ ~~the~~ ~~same~~ ~~surrounding~~ surrounded by the same wall, but they will have
a small wall separating them with a middle gate opening.

(note cont.) At the present time in the provincial hyanggyo, the
yangban reside in the Eastern Study Hall (Tongjae), and the commoners (sŏryu ^{庶类})
reside in the Western Study Hall. ^{Dormitory} Therefore, even though the Western ^{Dorm} Study
Hall might be vacant, the yangban are not willing to enter it. And even though
the Eastern Study Hall might be vacant, the commoners are not allowed to
enter it. This is most unreasonable. The only thing that ought to be done is
that everyone should enter and reside (in study halls) in accordance with what
absolutely
is convenient. We should/not set up grades and distinctions on the basis of
the fact that there are Eastern and Western Study Halls.) (end note)

ITEM: In all the provinces, the governor's yamen (kamyŏng) should all establish
Governor's Schools (Yŏnghak ^{堂学}). (note: to accommodate the scholars
who are recommended for promotion from the chu and hyŏn (districts) ~~schools~~.
In Kyŏnggi province, there should also be a Governor's School established
near the Kyŏnggi Governor's Yamen.) (END note). In each chu and hyŏn (local
district) there will also be a ŭphak (^{邑学}: district school), and these
ŭphak will also have Inner Houses and Outer Houses (for quota and extra-quota
students--note mine). (note: For this system, see above. If in each province,
the Governor's school and the ŭphak school for the district (where the governor

yangban and
commoners
in present
hyanggyo

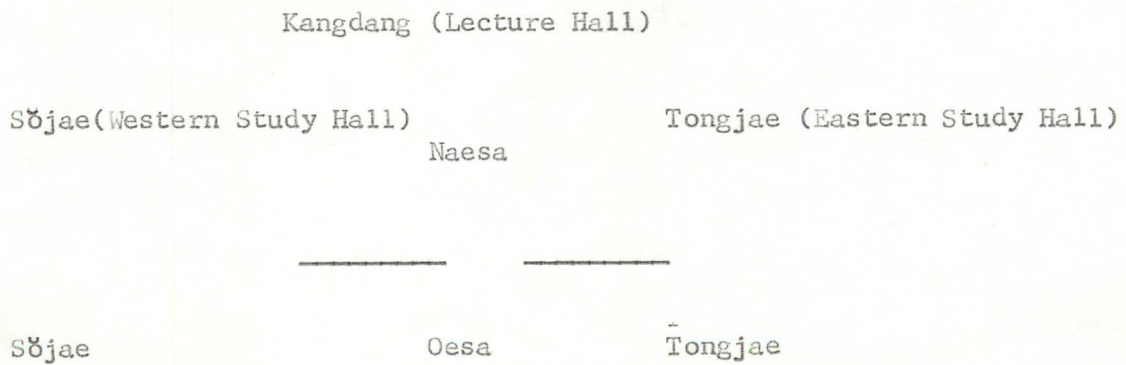
174, 9:31b

school regulations -19- (hakkyo samok) Pan'gye surok, kyosŏn chi che, sang resides) cannot be each located in a separate place, put them near to one another to make it convenient for the majority of scholars so that they might assist one another in their studies. When the governor visits a school, then there ought to be from time to time (an arrangement) whereby (the governor) sits together with the Kyogwan (educational officials) of the ũphak. The yusaeng (Confucian students) of the ũphak will also all study and read together and be encouraged in their courses. As for the capital (kyŏngsŏng), then set up a munmyo (Confucian shrine) in the T'aehak, and do not have separate (shrines) in the various schools (other schools). As for the Governor's Schools, then set up a Confucian shrine there, and ~~not~~ do not have separate shrines established in the ũphak.) (end note)

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In Kyŏnggi province do not establish a separate Governor's School, but within the province, the scholars who are promoted from the chu and hyŏn (districts) will all enter the Chunghak (middle school). And have the teachers of the Middle School take exclusive charge of their instruction, and supervise all matters. They may also take concurrent charge of matters as in the case of the precedents for ~~concurr~~ ^{profs.} Concurrent Kyosu (kyŏm-kyosu). When the promoted scholars (sŭngsa 升士) first arrive, then have them all sit together to study the lectures and reading. Also on rest days, have them come to school to encourage and assist one another. To do it this ways is also all right. But the best thing to do is to establish a separate Governor's School to be in full conformity with the right principles (for establishing schools).

Chart of a School



In the Governors school and T'aehak, do not have Oesa. (same for Chunghak)

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In the ~~xxxxxxx~~ local schools (chu-hyŏn-hak), they will all be fully provided, in accordance with regulations, with a Shrine to the Sages (Sŏngmyo), a lecture hall (Kangdang), Eastern and Western Study Halls, a ~~xxxx~~ ^{living} Mess Hall (siktang), and office for sacrifice (Chŏnsach'ŏng ^{典祀庁}), a Repository of Sacrificial Utensils (Chegigoxx ^{祭器庫}) and a Library (Changsŏgak ^{藏書閣}), etc. In addition ~~xxxxxx~~ there will be constructed a front veranda (chŏllang (^{前廊}) and Southern Pavilion (Nammnu), and a panghak (^{停學} ?). Also make a Educational Official Yamen (Kyogwan-a (Note: With regard to the school or its adjacent buildings, the local magistrate shall repair them whenever they are in need of it (damaged). In major cases, he will report it. He will cut ~~xxxxxxxxxxxx~~ down on his expenditures ⁱⁿ order to pay for the construction and labor expenses, and every time the provincial governor comes through on an inspection tour he will inspect the repairs, and if there are evils, he will ~~punish~~ investigate and restrict them.)(End note)

Item: The headmaster and asst headmaster (T'aehak-chang) of the T'aehak must be a person of ethics and a respected teacher. (note: The Taesasŏng (^{大成}) ought to be promoted to the rank of 2A (chŏng ip'um). If he is a rank 1 official then call him "haeng" (^行 :brevet official--holding temporarily a lower post). If he is a rank ~~xxxxxxx~~ 2B official, then call him a su (^守 :brevet post--post/temporarily held by lower ranking official). The Ijo p'ansŏ (Minister of Personnel) and the ~~Taejehak~~ ^{Taejehak} (chief of Hongmun'gwan) usually hold the post of Chigwansa (^{知故事}) as a concurrency. And together with the Taebasŏng (Headmaster), the rites (used for them) are the same as that used between guest and host (pin-ju ^{賓主}).

The Sasŏng (^{司成} :Asst headmaster) will be promoted to rank 3A.

For the Middle School (Chunghak), we will have a Sagyo (^{司教}) of rank 3A (tangsang), and a sado (^{司導}) of rank 3B.

For the Governor's School (Yŏnghak), the Kamsa (governor), ^{and the} Tosa (^{都事} : gov's asst, rank 5B, Hanhandaesajŏn, p.701) will take exclusive charge of education.

Kamsa
174. 9:32b The Governor will be the headmaster (chang 長) and the Tosa will be his assistant. The Tosa ('s title) will be changed to Ch'amni (參理) and he will be elevated in rank to 3B.)(end note).

As for the officials of the various schools, they will also be regarded selected from able scholars who can serve as teachers. (note: For the Four Schools, est. the post of Kyodo (教導) or rank 4B, and kyosuk of rank 6. Do not do it like the present time where the officials of the T'aehak hold concurrencies in other posts. Fix it so that the officials of this (these) schools have exclusive responsibility for education.

As for the kyodo officials in the ~~pu~~ schools of the taebu (大府), ~~pu~~ tohobu (都護府), and pu; in the ~~pu~~ taebu and tohobu, these officials will be rank 5A, in the pu, they will be 5B. As for the Kyosu officials in the schools in the kun and hyŏn, the in the kun they will be 6A, and in the hyŏn they will be ~~6A~~ 6B in rank.

As for the educational officials in the chu and hyŏn, they will all take their families along with them for the term of their office. The ed. officials in the capital schools will also fulfill the terms of their office (chun'im 津任). They will not be shifted to other posts before their terms

175:9;33a are up. Only after their terms are over will their records be examined for promotion and transfer. *Qualified ed. officials in capital or provincial schools in terms of virtue + learning, if their rank is too high or too low, they may be given lower positions in accordance with the "行守 System" (and rate)*

Item: In the T'aehak, establish a Hall for Respected and Worthy (Scholars) (Chonhyŏndang 尊賢堂, and also establish a law (methods) for sightseeing (Kwangwang-bŏp 觀光法). (note: in accordance with what has been established in Ich'ŏn (伊川). For details, see the basic text))(end note) In the

Governors' Schools, Four Schools, & Local Schools (Chuhyŏnhak), also establish a School Guest (quarters?) (hakpin), and also establish a law for sight-seeing as in the case of the T'aehak. (note: The Hakpin (school guest), ~~it~~ does not have to be a taebu-sa (official or scholar), just as long as he is a man whose learning and behavior can be held up as a model for the students, he may be chosen from among the people of the district (ŭp) or a neighboring district. When Chu Hsi was appointed (magistrate) in T'ung-an-hsien (同安縣系)

175, 9:3³pa

he requested that a man named Hsü Ying-chung (徐應中) be made hsüeh-pin (school guest), and he treated him with the rites associated with a guest and set him up as a model for the students. This was most useful for influencing their mores. The respect and etiquette shown him was in all respects the same as that shown to the headmaster. If there is no such man (available, then leave the position vacant.)(end note)

Item: Set quotas for the number of students in a school (hagyu 學儒). It shall be 100 students for each of the Four Schools in the Capital (kyŏngsŏng). In the provinces,

80 students for schools in the Taebu and Tohobu ~~xxxxxxx~~, 60 students for schools ~~ix~~ in Pu, 40 students for schools in ~~hyx~~ kun, and 20 for schools in hyŏn. (Note: The above figures refer to the Naesasaeng--quota students)(end note)

As for the extra-quota ~~xx~~ students (chŭnggwangsaeng 增廣生), they shall be double the number of quota students (baesasang) in each case. (note: if the number of quota students are 20, then the extra-quota students shall number 40, if the no. of quota students ~~x~~ is 80, then the no. of extra-quota students will be 160. For details of the system for the Taebu down to the kun and hyŏn, see the kunhyŏn-jo (section on ~~h~~ kun and hyŏn.)(end note)

he's cutting 10 off each school's current quota

Quotas

Indent 9:3³ab " --. Some might say: At the present time the quota of students for the 4 schools (Pan'gye comment?)

in the capital is 100 each, for the schools in the pu and chu, 90, for the schools in the Tohobu, 70, for the schools in the kun, 50, and for the schools in the hyŏn ~~30~~ 30, so that there is no obstruction (if these figures) were followed. So why is it necessary to change the quotas? (To this I would) reply:

according to the system of the chu-hyŏn (pref. and districts) (that I have established in my scheme?), 40,000 kyŏng of land constitutes a Taebu or Tohobu, and 30,000 kyŏng a pu, 20,000 kyŏng a kun, and 10,000 kyŏng a hyŏn, so that the differences in the quotas of students naturally has a proper figure (based on available land). Also with regard to tribute scholars (kongsa 貢士),

every (third) examination year, either 1 man or two men (could be selected), or every second examination year (every 6th year), three men could be selected, or one man selected in between examination years (note: for details, see below)(E.N.)

Moreover, we must have the quota of students match (land?). Only after we make

Quotas - direct proportion to size

175, 9:33b

can we know. ~~xxxxxx~~ Some might also say: At the present time in the Northwestern frontier territory and West of the Pass (Yŏngsŏ ^{嶺西}), there are several empty and remote places, where even though the amount of land is ~~xxxx~~ small, yet perhaps because there is a frontier garrison (chin'gwan ^{鎮管}) located there, the place should be specially upgraded to the status of a chu or pu (pref.). In such places as these, what do you do about the student quotas?

9:34a

(~~xxxxxx~~ To this I would) reply: Since you cannot have a small district located on the frontier or in a garrison (chin'gwan), then you ought to make it so that the ~~gx~~ true amount of land accords with the official title (of the district). If all you do is promote the place with an empty title, of what advantage is this to affairs? After the (titles) of kun and hyŏn are rectified and established, then ^{we} ~~xxxx~~ naturally (as a matter of course) will not have this kind of problem. If, however, they are not rectified (changed, to bring official designations into conformity with reality)(note mine), then even though the name of a district might be a chu or pu, in all cases it will be in conformity with the original rank (note: If there is 10,000 kyŏng of territory, it would be (in conformity) with the area of a hyŏn, if 20,000 kyŏng, then a kun)(end note). And with regard to the school land, official provisions, and servants, these should also be established in accordance with this (the original quotas or land area for the district?).

Some might also say: You should not limit the number of extra-quota students, but they should be in unison (conformity) with the idea of extending knowledge ~~x~~ to as great an extent as possible. How about this?

(To this I would) respond: This seems to be all right except for the fact that the extra-quota students basically (originally) were (created) for the purpose of providing for the selection of regular quota students. You cannot have too many of them. If there are no limits set on them, then in the end you are bound to have problems with ~~this~~ ^{destruction} decline (p'ye ~~-----~~, destruction), break-up and shake-up (of the schools (pyebi nanjin ^{散廢難}) of the schools.

振

175, 9:34a

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Only after you take the long-term view can you ~~xxxx~~ see (what the problems, situation will be). Once we have established the yŏsuk(閤塾) and the tangsang(堂庠)(neighborhood and local schools), then not only will the scholars (sa) be educated, but among the people of the empire, there will be no one who is not educated. As far as the schools in the local districts (we will) (chuhyŏn chi hak) are concerned, then/select the men of talent in the sang

and suk (local and neighborhood schools) and admit them (to the local district schools). There is nothing to be compared with (the importance of) primary educ. (These are not to be compared with the (current?) Sohak(小学):

but acknow.
superiority
9:34b
of scholars

grammar schools). The distinction between scholar and commoner (sa-min 士民) begins with this. Once ~~grades and status~~ you have grades of status (tŭng'wi 等位)

2:200
身正則天(の)

the you have no choice but to set divided (distinguished) quotas (punsu 分數). This is a natural and unchanging principle. Generally speaking, in the

social strat.
is a necess.
理數 = 道理

government of a sage king there is no limit to the education and transformation (of the people: kyohwa 教化), yet with regard to rank and status (tŭngwi 等位)

there have to be quotas (punau 分數) (for each grade). (tŭngwi yu punsu). This is a natural and unchanging principle. Try taking a look (at the fact)

節
nodal separation points (in society)

that even though the transformation (education) of all between Heaven and Earth (nodal limitation points) (may exist), yet still you also cannot be without joints (nodes) (chŏl 節):

separation points in a continuum, as in a piece of bamboo??) The very fact that one has such nodal points enables the limitlessness (of educational transformation).

(note: If you do not have such ~~nodal~~ nodal points, then what is called limitlessness in the future will not be limitless)(end note)

Special indented note: (note: Some might say: If you already have fixed quotas for school students, then later on, even if educational transformation (of the people) is greatly carried out, and there is an increase of and large numbers of men of talent (learning), ~~you must still have~~ will you still not have provision for extra-quota students?

(To this I would) reply: Everyone is alike a person (endowed by, born by)

Heaven. (we are all alike people endowed by heaven: tongsi ch'ŏnmin 同是人民)

175, 9:34b

but we have a distinction between scholars and common people (yu sa-min chi pyŏl).
 Since the high officials, regular officials, and scholars (kyŏng-taebu-sa 卿大夫士)
are all those who rule the people, therefore we commonly (usually) select
the best (people for those positions), and that is all. Even though education
 is greatly (widely) carried out, still there is the fear that there will not
 be enough talented people. If there are too many of them, it is not a matter
 of concern. However, if among the people of the empire in every house (pigŏ 比居)
 there (are those who) are qualified to be enfeoffed (kabong 可封), then
 would it (be possible) in the future ~~(to increase the no. of)~~ increase (the no. of) positions and make
high and regular officials out of them? As for the scholars (sa), even though
 they are not yet employed in office, they would also be selected and made
 to stand by waiting for a post. Therefore there are quotas for positions
 (if you have a position, you have a quota for it). You cannot increase the
quota of scholars in accordance with (a rise in) population. ~~This is~~
also similar to the fact that you cannot increase the quota of officials
(just because of) a rise in the population.

Quotas

Someone might then ask: so, but
~~This is truly that way (you cannot increase the~~
~~quota of scholars in accordance with population).~~ It is only that there is a rise and fall
 (fluctuation) in (the number of) men of talent, and the situation in any given
 district might be different (special). One kun (district) might have among
 its surplus (candidates for student status) everyone who is better (qualified)
 than those selected (for regular student quotas) in another district.
 Wouldn't you then permit the transfer (of some of the talented extras to
 extra-quota status)?

quotas don't correspond to actual talent

(To this I) reply: This is a situation which, from the standpoint of
 both public and ~~xx~~ private interest, is not something which could not be
 permitted (i.e., could be permitted). The princely virtuous men (chŭn-tzu)
 of ancient times also used to leave their (own?) territory and carry gifts
 needed for introduction (taejil, tsai-chih 載質), and with regard to
 farmers, we also have laws permitting them to ~~leave~~ move to areas where there
is more available land. If among the scholars there are those who want to pursue

Scholars can move from surplus scholar areas to low pop. density areas

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their studies, there is naturally nothing to be hated (disliked) about this, and from the standpoint of the state which wants to promote education

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equally throughout the land, this is something which ought to be permitted.

Thus in the laws it is permitted that scholars who go to other places to live may also be permitted to enter school.)(end note)

ITEM: Sons of scholars (saja 士子) who have migrated into an area and have become residents there may also be permitted to enter school. (note: If they are migrants who want to study. The scholars of that area also ought to enjoy having them for friends and pursuing learning together with them. If perhaps there should be some contest over the quota and position, and there are those who are not willing to allow them to enter (school), then we naturally have punishments for dealing with (the crimes of) being jealous of worthy men and for * (improperly abhorring) other people. (chilhyŏn kiin chi pŏl 如賢己人之罰) (End note)

ITEM: Regular salaries should also be established for educational officials (kyogwan) in the chu and hyŏn (districts). (note: For the amount of their salary see the section on the salary system. The amount should be calculated and deducted from the expenditures of the given place.)(end note) Establish the clerks and petty functionaries (iye). (note: for the quotas for functionaries, see the section on official posts-chikkwan-jo. The petty functionaries (iye 吏隸) will also in all be provided (with salaries), For this see also the section on salaries)(end note)

ITEM: The allocations of official food for the students (yusaeng) of the district schools (chuhyŏn-hak) will be set. For the Taebu and Tohobu (note: 345 kok (斛) ~~of rice~~ 6 tu of rice), pu (259 kok, 2 tu), kun (172 kok 8 tu), hyŏn (86 kok, 4 tu), each has its quota. (The food) will be disbursed on the first day of every month. The students will be divided up into 5 groups (shifts), and every 12 people will together (get) 7 kok 2 tu of rice per month (note: 1 man gets 2 sŭng a day)(end note). If the number of students is not up to the quota, then calculate the number and reduce (the quota of food?). Make suitable adjustments for intercalary months. (note: deduct the amount from the district's funds

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With regard to the wood and charcoal that is provided to the educational officials and the yusaeng (students) in school, and other things, this should be allocated from the district's total of land (tax payments?) (chŏnch'ong 田總). For details, see the section on the salary system (nokche))(end note)

9:35b (indented note: Pan'gye?) --Some might think that the extra-quota students (chŏnggwang-saeng) ought to provide their own food. If you think of it in terms of the present (situation), then it is like this. If when the system is first starting out you do it this way before the system is completed, it may be all right to do it like this temporarily. But it would not be right to have this as a permanent regulations. Try doing it like this, then you will be able to see the advantages and disadvantages of it.)(end note)

Support for extra quota stu.

See p. 27a for add'l headnote

Jan 81 = 1/2 解地

ITEM: The School land (hakchŏn 學田) will be established in all chu and hyŏn (for their schools). In Taebu and Tohubu (note: 480 kok of original taxpaying land--wŏnse--kokchi 原稅解地, pu (370 kokchi), kun (260 kokchi), hyŏn (150 kokchi), each will have a fixed amount. And every year in accordance with the grade of crop year (yŏnbun 年分), taxes will be collected from it (suse 收稅). (note: for details on the procedure of establishing the land allotments and collecting taxes on it see the section on land system)(end note)

The magistrate (suryŏng) and Educational Official (Kyogwan) will take overall charge of this, and the yusa will handle the details, and (the land, or its taxes) will be regarded as official funds of the school (hakchung kongsu 學中公需. (note: (for paying for) such things as salt, wine, fish, firewood, lamp oil, provisions for guests, students at ritual convocations and meetings, books, paper, pens and other utensils in the school, and bedding for the study halls))(end note)

If there should be some slight surplus, then establish regulations to allocate it for providing for crop disaster years. The officials and the yusa (manager) may not use one drop of grain for private expenses. (note: If there must be a change in the provision of ritual clothing or utensils, then calculate the amount that is to be taken in . Set different quotas for pu, kun, and hyŏn. Also set a limit for making the changes, and when the limit is up

INSERT: extra footnote (actually, a headnote) placed right after section on providing for expenses of extra quota students:

176, 9:35b, headnote (Han, 86)

"From the Ch'un'üi(wi) and the Ch'unSunwi (guard units) down to the regular soldiers (chöngbyöng), ~~everyone~~ everyone who serves on a tour of duty (pö) receives provisions, so if only the extra-quota students alone are not provided with provisions, it would not be right. Also if provisions are not given to those on tours of duty, then even when the students are at school, in the end ~~would~~ it would not be possible to have numerous (students, scholars), and as a result the educational tasks of the country would not be completely accomplished. How could the ~~creation~~ cultivation of men of talent and the creation of fine mores be sacrificed for the sake of 10-20,000 söm (kok) of grain?(end note)

Support for extra-quota students.

on the year when the limit is up, make the payments (disbursements) ~~with the district~~ out of the districts (ordinary) funds. Have it done when the circumstances are suitable for it. In general, the expenditures for various ritual clothing in the kun and hyŏn will all be the same as this.

In general, the residence areas where the school's slaves ^{pogyŏ} (says 僕隸) live outside the walls of the school will also belong to the school, and they will be exempted from taxes (se) and military service. For details, see the section on the land system. There will also be fixed quotas for the schools slaves (pogyŏ), and they will have regular salaries. For details, see the sections on official posts (kwanje) and ~~the~~ salaries (nokche)(end note)

School slaves

9:36a

(Indented note:*) Some might say that at the present time in the provinces there are too many places where the amount of school land and school slaves (kyojŏn, kyobok 校田, 僕) are not sufficient, and there is no way to provide ~~payment~~ (for the schools). If there are any school students (kyoaaeng) who want to give land or people (slaves?) and (in return) be exempted from the entrance selection examinations (t'aegang 太講), then ~~within~~ limited by the fulfillment of the amount (of funds needed?) and in accordance with present regulations, would it not be possible also to allow this?

Opposer
Commendation

(To this I would) reply: In acting for the state, naturally there is this method, but how could ~~one~~ one adopt such evil and lax system? In general, once the kongjŏn (公田) (his own public land) system is carried out, then the school slaves (pogyŏ) (ibok) will ~~all~~ all have their regular salaries, and thus you naturally won't have this problem (or providing expenses to them), and every place will ~~inevitably~~ equally have enough (funds to meet expenses). (end n.)

吏僕

ITEM: For the provision of food to the students (Yusa--Conf. scholars) in the T'aehak and Governor's schools, and for all the needs of these schools, in every case make payments from (regular) expenses funds (kyŏngbi) and in accordance with regulations. (note: The expenses of the Governor's Schools will also be deducted from the funds of the place where it is located. As for food provisions, deduct those from land tax revenues. As for other expenses, then either tax them from land taxes or miscellaneous taxes. There should be fixed quotas ^{est.}

貢費

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The same goes for the Chunghak (middle school) and the Four Schools)(end note)

ITEM: Students on regular tour of study at the school will receive two meals a

day. At times when all the students are convened at a grand ritual, then they will get two days' rations. When it is time to eat, the drum will be sounded, and the students will go to the dining hall and be seated in order of age. (note: the quota and extra quota students will be in separate lines, files).(end note). They will not be allowed to utter a word. After they are finished eating, they will stand up in order. ~~Within the school~~, in no case will the students be allowed to meet together ~~on private occasions~~ privately for eating and drinking.

age
Strict
mess
regulations

9:36b

ITEM: In the capital and provincial schools, select from among the slaves

(chŏnbok 典僕) of the schools two men who are diligent in taking a care

of affairs and attentive to orders (勤幹謹飭) and make them the changmu

(charge d'affaires 掌務) (note: divide them into two shifts (pŏn), and have

them take turns)(end note) They will supervise the provisions (of food etc)

for the students (note: Keep control over the kitchen helpx as in the manner

of the Board of Rites (Yebang 禮房) in the magistrates' yamen. There

~~may~~ be additions to the number of these personal for capital schools or those

in the chu and pu.)(end note) During every dining room hour, the yusa will

personally taste the food (嘗日) (note: As at the present time when the

T'aehak changmu-gwan (charge d'affaires) do it. The procedure for ~~ringing~~

banging the drum and arranging the food in the dining hall will all be

in accordance with present regulations for the T'aehak.)(end note) And the

headmaster (sajang) will from time to time personally go see (the dining hall).

(note: Since the ~~of~~ system of the T'aehak is at present in operation, it ought

to be respected. As for the Governor's schools and the other schools, they

will be the same as this.)(end note)

-ITEM: The capital and provincial schools are housing large numbers of classics

and books (in their libraries). It is only that frivolous works (chaptam 雜談

and non-sage books (pisŏng chi sŏ 非聖之書) will not be permitted to be

stored (in the school libraries). (Such things as the writings of people

like kisang girls (ch'anggi 娼妓) and shamans (巫覡) will absolutely be

Caution
preservation
of books

176, 9:36b forbidden from going back and forth to (frequenting) nearby places (to the schools).

Indented statment: At the present time, with regard to the classic books in this family country, almost every house has them, but the complete histories of successive ages almost do not circulate at all in the world. These kinds of books/ought to be printed and published and made widely known so that the schools in the capital and the provinces will be able to obtain them and house them (in their libraries). (end note)

archery

ITEM: All schools will established adjacent to them an archery ~~field~~ range (sabo 射圃) (note: That is, both capital and provincial (schools) will have archery ranges (sajang).) (end note)

Ceremony will be established for when

-ITEM: /The director and ~~is~~ the assistant director of the T'aehak, the school officials of the capital and provincial schools first go to their posts, determining (the etiquette) by which teachers and students will see (meet, greet) one another. (Note: When the headmaster (sajang 正長) first arrives, the students will all assemble. (subnote: those students not on tours of study (pŏn) will not have to attend) (end subnote). They will respectfully greet him outside the main gate. ~~At the gate of the school~~ Several dozen paces outside the gate there will be a dismounting platform. The headmaster will get off his horse and the students will bend their bodies (bow) and respectfully greet him east the west of the road outside the gate.) (end subnote) The headmaster will go to

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the Confucian shrine. The caretaker of the courtyard will open the middle gate. The headmaster will kowtow twice, go up (the stairs), light the incense, come down, kowtow twice, and return to the Lecture Hall (Kangdang) and sit in his seat at the northern wall. The students will enter the courtyard, and stand in turn. The quota students (naesasaeng) will form one line and the chang'ŭi, yusa, and chigwŏl will be in front of them. The non-quota students (chŭnggwangsaeng) will form a second line. All will face north, with the head of the line to the east. They will be ranked by age. If there are a lot of students, then each (group) will form a double line. When the standing positions are fixed the chigwŏl will stand up and present the ~~and~~ ^{all} ~~the~~ ^{register} (register?).

age

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The various petty clerks (officials) will go and receive the kŏan (學案) : all the records?) and then advance and present them to the headmaster. The headmaster will receive them and look them over. Thereupon the students will in turn mount from the West stairs to the lecture hall, face north and stand in order of precedence, in the same ~~ix~~ order in which they stood in the courtyard. All of them will kowtow twice. The headmaster will take his seat as he was before. The students will then ~~ix~~ leave.

*Students
Kowtow
Headmaster
does not*

When the ~~assistant~~ headmaster arrives for the first time, it will also be the same (procedure) except that the ~~ix~~ assistant headmaster will perform the rite (etiquette) appropriate to his meeting a higher official on the lecture hall. The headmaster will thus be (seated at) the northern wall, and the asst headmaster will be seated by the eastern wall. The students will be facing north and will kowtow. When the provincial governor or his assistant (tosa) first ~~xxxxxxxxxxxx~~ arrive at their posts and (come) to see the Governor's School, or when a magistrate first arrives at his post and comes to ~~ix~~ see (the local) school, in ~~ix~~ both cases (the procedure) will be the same. With regard to the capital schools, the governor's school, the middle school, and the four schools, then there will be no ceremony for kowtowing to the Confucian (shrine)

*Students
Kowtow
to
asst
headmaster
does not*

Students who are not on term (myŏnbŏnsaeng 免番生) will not attend convocations of all students. * Later on, each will come for an interview with his name card ~~ix~~ (具刺入見) in regular protocol.

The headmaster and asst headmaster of the T'aehak will make the rounds of the schools. The Middle School headmaster and asst. headmaster will make the rounds of the Four Schools. The Governor and his asst (tosa) will make the rounds of the various district schools, also like the above ritual. Except that when the students kowtow, they will accept it standing, and after the kowtow is made, they will return the courtesy with a bow. When (they) are making the rounds of the schools to administer qualifying examinations (t'aegang), then the off-duty students (myŏnbŏnsaeng) will also be in attendance. The students are obliged to go every month to the lighting of the incense

*✓ Governor +
tosa
to kowtow in
reply.*

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at the T'aehak and participate with the students of the T'aehak. Then, the headmaster and asst headmaster of the T'aehak will not make a bow in reply. When the students of the district schools attached to the Governor's School to go the Governor's school, they will also copy this (procedure.) (end note)

Indentation: Some might say: How is it that the kyogwan (educational officials) do not have to make a bow in reply (to the kowtowing students), but the provincial governor, on the contrary, does have to make a bow in reply?

9:37b

(To this I would) respond: In ancient times, even though there was a very strict differentiation between superior and inferior, still in li (etiquette, performing courtesies), there was never a case when there was not a response (of some sort). How much more (is this to be the case) when the state is establishing schools. Basically because we are clarifying the way (and) and nurturing worthy men (scholars), for that reason the ritual by which we treat scholars (sa) is not done with regard to official rank or position (ch'aewi chi tŭnggŭp 爵位之等級) but superior consideration is given to the obligation (~~xxx~~ principle) of laying stress on the (true) way. The reason why the educational official (kyogwan) does not bow in reply is so that we may dignify the teacher (ŏmsa 敬師, and the reason we dignify the teacher is in order to show respect for (the true way, of respect). The reason why commissioned officials (sasin 使臣) do have to bow in reply is because they are treating scholars (i.e., the students--mine) (in the proper way), and the reason they have to treat students (in the proper way) is to put emphasis on (the true) way. Because educational officials are in fact in charge of education and upbringing, the ritual (to be used toward them) cannot help but be strict (ŏm-dignified, austere). If teachers are not treated with dignity (awe--ŏm), the way will not be respected; and if the way is not respected, the people will not know how to respect learning. Even though one might say of the provincial governor that he also has the duty (事) of (being) a teacher, he is only in charge of inspecting and investigating (things) (things) (things), and in fact he is not an official who is always in charge of education. Furthermore, his official status is so high and respected, that if he were not required to perform a bow in return (to the kowtowing students)

177, 9:37b in the end there would be no way to make the intention of emphasizing the way manifest, and the people would not know how to respect learning. Even though these two things may seem to be reversed, yet the principle of it is the same and the etiquette (li) involved is all appropriate. In general, the way of (acting) on behalf of the country is by exalting virtue and emphasizing the way. Therefore, the li (etiquette) used in treating scholars is naturally different from the etiquette used in approaching soldiers or people (kun-min: the common people), and that is all there is to it.*

9:38a

ITEM: In the capital and provincial schools, the group of students will recommend from their midst one person who is outstanding in terms of his obedience, age, scholarship and behavior to be the chang'üi (學議). They will also select two men to be the yusa (有司). And they will also select in rotation two men to be the chigwöl (直月). (note: With regard to the chang'üi, yusa, and chigwöl, in the Kwanhak (館學) and schools in the chu and pu, then increase the numbers of these officials.)(end note) The chang'üi is not to be transferred (from his post) except in the case of a major incident (important reason). The yusa and chigwöl will both be mutually transferred (shifted from their posts) after 1 year's service. The chang'üi will be in charge of discussions (meetings) that are held in the school and report it to the headmaster (sajang) for decision. The yusa will be in charge of payments and receipts of all goods, the school slaves (hakbok 學僕) and errand boys (runners, sahwon 使喚), books, and various items. (note: with regard to the school slaves ~~is~~ (hakkyo pogye 學僕), outside of school and study hall matters, no one will be ~~is~~ allowed to use them for private purposes and errands. As for the administration of punishments and other matters, the yusa and chang'üi will take charge of that. If the (crime) is a serious one, they will report it to the headmaster, who will take care of it. The students may not privately or on their own ~~report (anything) to the headmaster~~ (take any action); they must report it to the headmaster or those in charge who will handle it.)(end note)

Student Gov't

School slaves.

For all ordinary items there are records (registers), and when an official is transferred, he hands them over to his replacement.

school regulations -34- hakkyo samok Pan'gye surok, kyosŏn chi che, sang

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will treat the
ITEM: The educational officials (kyogwan) ~~and~~ magistrates (suryŏng) of the chu and hyŏn ~~will treat the~~ with the respect shown to guests out of respect for their face (che'emyo ^{position} 禮貌). There can be no rudeness (lack of li) toward them. (note: In all matters, one cannot be disdainful toward them in the slightest way. Even if they are district men (ŭp men, townsmen), it is necessary to show respect and courtesy to them.)(end note)

9:38b

ITEM: The headmasters of the schools will keep a Record of Former ^{Headmasters (Han,} ~~students?~~ 94) (Sŏnsaeng allok 先生案錄), in which the people appointed to (official posts in the school) before and after will all be recorded together with the dates of their appointment and transfer (dismissal). The person on duty at the time will be made to inspect it, be careful and respectful of it.

ITEM: If the school has a guest, then either the magistrate or the school will provide one or two slaves (pogye) in order to provide an escort for the guest.

ITEM: Once the fixed quota for school slaves (hakpok) is established, they will be provided with regular salaries. Each of them ought to respect his job, and (this system) should completely do away with the present amazing practices of stubbornness and perversity (on the part of school slaves and servants).

(note: At the present time the T'aehak is only a place where people ~~will~~ (compete for) fame and advantage, therefore at the bottom (of the heap) even the school slaves (pogye) have long since become practiced at this.

There is an abundance of outrageous behavior. The so-called chuin (主人 :masters, functionaries, main men?) openly show a lack of courtesy to people who have passed the examinations. Not only do they pull people by the arm (提臂), choke people by the neck (扼吭), and take off their clothes and pants, but they also burst into families and take away family property, the same as if they were stealing it. This is because the scholars in their pursuit of profit (advantage) have no shame, but on the contrary regard this as an honor (to be manhandled by officious school slaves?). What kind of behavior (custom) is this? As for the hyanggyo (provincial schools) in the provinces, it is not as bad as this, but that is because there is no advantages to be gained in the hyanggyo and the scholars do not stay there. If we were to abolish the

arrogance of school slaves.

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school regulations -35- hakkyo samok Pan'gye surok, kyosŏn chi che, sang
 examinations in (poetical) composition (sakwa 詞料) and restore the
 tribute recommendation system (konggŏ 貢舉), as a matter of course the
 habits of the scholars would be corrected, and moral order would be established
 and these various evils would gradually die out. (be removed, eliminated).
 But these bad practices have accumulated over the generations and have become
 fix dyed into the hearts and eyes of men so that it is difficult to completely
 eliminate them. We ought to promulgate regulations for (inculcating) respect
 and completely prohibit (these) old practices. (end note)

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ITEM: After the school are flourishing, we will gradually establish sang and sŏ
 (庠序 : local schools), and in the wards of the capital we will establish
 ward schools (pangsang 坊序). (note: For this system, see below. It is
 only that for each two wards we will combine them and establish one school (sang).
 From the regular funds, every year will be paid out 20 kok of rice (subnote:
 In accordance with precedent we will mix beans in and pay out (the provisions)
 in the spring and fall) (end subnote) ~~for~~ to the school (sang) to provide
 food for the sangsa (school master), expenses in running the school, and the cost
 of repairs. (subnote: The people who are to guard the schools (hojik 護直)
 will (be recruited) the same as the hyang system (hyangje 鄉制), or they
 may be organized into 5-household units and exempted from all public labor
 service. Outside the suburbs it will be the same as the hyang system,
 and in the walled towns of the chu or pu, places where more than a thousand
 households live, it will be the same as the system in the capital. (end subnote).

At the present time in the capital there have been established (appted)
 6 men who are instructors of the Young (tongmong kyogwan 童蒙教官); the
 youths are made to go to their homes to receive instruction. Based on whether
 their teaching is diligent or lax, their salaries are raised or lowered. After
 30 months on this job, they are promoted to the 6th rank. This is the best of
 the laws of today. But because (these instructors') residences are not
 equally (located, distributed?), there are only a few children who come to
 study (with them) and the system can not be spread wide. ~~Only~~ Because of
 the fact that these are only transferred officials and not natives of the village,

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they are ~~not~~ distant (from the people) in terms of feelings and (knowledge) of the situation (circumstances), and they cannot become intimate with one another. It makes no difference whether they are good or not, and the fact that they are (automatically) promoted after a certain number of months, is also not the proper way for appointing officials. Therefore the results of this system are always shallow and not fruitful (sil--true). For the time being we also ought to follow the present system and wait for the sang and sŏ schools to flourish before changing it.)(end note)

Establish hyangsang (郷庠) schools in every hyang/of the chu and hyŏn, (note: At the present time there are also among the local villages (hyangni) places where the young conduct their studies. They are called sŏdang (書堂) (end note) for the purpose of ~~educating~~ teaching the young (i kyo tonghak 以教童學. (note: In ancient times, families had their suk (塾), tang had their sang (庠 : schools). T'ang K'ung-shih (Mr. T'ang K'ung or Mr. 張 K'ung of the T'ang dynasty 唐孔氏) said that 25 households made a lŭ (里), and a lŭ was the same as one alleyway (巷). At the head of the alley there was a gate, and at the edge of the gate was a suk (watchtower?). At the times when the people were in their homes, at morning and evening when the people went ~~in~~ out and in (through the gate), they always received instruction at the suk. Those members of the village who were known for their virtue, were advanced in years, or had retired from a post acted as the teachers. 500 households made up a tang (堂), and a sang (庠) school was established in the tang, which gave instruction to the most advanced (students) from the lŭ. How advanced was this system of former kings! At the present time/it is not possible to ~~follow it~~ establish ~~it~~ everything (all the

schools) of this system, we ought to have the the elders of each hyang meet to discuss ~~what the best thing to do~~ in the hyang would be ~~to~~ establishing the hyangsang (郷庠), ~~and in the future establish~~ When they are ready to (about to) establish the sang (school), they will report the circumstances in the hyang to the magistrate, who will give them aid in terms of labor support. (subnote: The people of the hyang will discuss accumulation of funds (materials)

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and laborers. The magistrate will report this to the provincial governor and assign an appropriate number of kyŏngbu (頃夫 :males who have received land grants) to aid in construction. Again he will report to the governor, and (the gov? pay out rice and grain that has been stored by the ~~magistrate~~ government. With regard to this, then, (we will) determine regulations. In general, if in a hyang there is someone who has built a ~~sax~~ school (sang) building, he will be given 20 kok (sŏm, says Han) of rice from public funds. And it would be a good thing if the various myŏn ~~gax~~ through the years carried this out.)(end subnote) Once the school is finished then 5 men from neighboring households

9:39b

will be exempted (from labor service) (note: that is, exempted from the support-cloth tax (pop'o 保布), the labor service of a kyŏngbu 頃夫)(end subnote) and made the guardians (hojik 護直) (of the school). In addition, 20 kokchi (斛地) of land in the neighborhood will be exempted from taxation and attached to the sang (school), as in the regulations for school land (hakchŏn). And (these funds) will be used for providing the food for the school's teacher, the schools expenses, and funds for the repair of the school building. The teachers of the school will each be ~~khosŏn~~ a person recommended by the villagers. office or It will not make any difference whether he has ~~official~~ rank or not. He should only be learned and knowledgable. The magistrate will afford him superior courtesy in his treatment of him. If he is not lazy in his teaching and his teaching bears results, then he will be reported to the governor who will give him honors and appoint him to office.

convert sŏwŏn to local official schools

At the present time we have places where there are sŏwŏn (private academies). There is no need to establish (local schools) in separate places; we can just regard them as the local schools of the places (hyangsang). We can continue to erect hyangsang (local schools) in a place where the village granaries are located (sach'ang), but everything should be done in accordance with what is convenient for the village (hyang). (END NOTE)

INDENTED SECTION (Pan'gye?)

-.The building of a sang school should not exceed 8-9 kan.

The chungdang (中堂) will be 3 kan. The right and left study halls (chaesil 齋室) will each be 2 kan. The kitchen and warehouse (厨庫) will both

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be 2 kan. You should try to keep it as simple as possible. In general in erecting a hyangsang (local school), one should not use force (kangnyŏng 強令) in erecting it. If the tribute recommendation system (of selecting officials konggŏ 貢舉) has already been restored and the selection (of men) from the local and village schools has become outstanding (prominent, manifest), then the scholars will stop seeking fame and fortune (士絕徵俸) and their scrambling around to fulfill their ambitions (to seek power and influence, Han 98) Every person will (then) compete to perfect their behavior, fathers and elder brothers will want to educate their sons and younger brothers; not only will they (seek a place for education--a school) like ~~hungry~~ starving or thirsty people want food and water, but when they look around, they won't see any places where there are schools. At such a time as this, when the large nos of people mass of the people want (schools), then the order for their construction should be given. In addition, it should be followed up and encouragement and aid given (to the project. This is the proper procedure to follow in this affair.

Royal commands to conform to + wait on the popular will.

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And once the school building is constructed, then appoint guardians (hojik) and also grant tax exemptions (to certain lands) and attach them to the school, so that the school will last forever and never be destroyed. If it is done like this, then in all the empire there will be no people who are not educated. And from a young age, in what the children practice and hear, there will be nothing that is not the way of practicing righteousness. Not only will people of talent in the schools come out (appear) ~~fix~~ in large numbers, but down to the officials, ~~clerks~~ and clerks, how could they then fall into the bad habits of chicanery and thievery? And we would be able to achieve the kind of customs of a time of ^{great} peace (時雍可封之俗). This is the basis for establishing perfect government (chich'i 至治).

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note also indented: (note: Some might say that if you want to make officials out of the teachers at the sanghak (sang schools), then it will not be possible to provide them with salaries and servants (slaves)(pogye 僕隷). If you do not make them officials, then it is no more than what we have at the present timex ~~there~~

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with the village schoolmasters (hakchang ^{學長}). How about this?

(To this, I would) respond: If in each case (the teacher) is recommended by the hyang, then naturally we would be able to do the best (get the best teachers possible). If the school flourishes, then retired officials and elderly men in retirement who have the desire to teach will also enjoy becoming teachers, and scholars who are exempted from tours of (service) duty higher schools (myŏnbŏn ^{免番}) but who have not yet been promoted ~~x~~ (to ~~office~~) ~~x~~ would all be able to be teachers. The instruction of the village sons and younger brothers and their receipt of instruction would naturally be easy; how much more so if honors and appointments were given (to good teachers) to encourage them? extend what one has learned and (use it)

Also to ~~recommend (as a teacher) one who has learning~~ to instruct others, and to keep (scholars, teachers)

~~him~~ in ~~xxxxx~~ a school building, and have him eat the school food, all of this is appropriate (and natural). How would it be shameful for a princely man of

virtue (kunja) to do? At the present time inferior and base (types of teachers)

have their private plans to get food from the young children of the villages

~~xxxxxx~~ and desire to become schoolmasters

(hakchang) (must mean, making a living from tuition payments). (If you compare

these types with the kind of teachers Yu has in mind), the difference between

public and private (interest), and high and low (levels of excellence) is

not only as great as the distance between heaven and earth, but also the scholars

who do not reach the higher schools would also be used (as teachers) in the chu, hy

hyŏn, hyang, and tang (local areas). (subnote: The hyangwan (^{鄉官}) and

hyangjŏng (^{鄉正}) are also official posts of the chu and hyŏn) (end subnote) functions

Thus throughout the empire, there would be no jobs that had been lost also

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(destroyed), and no unused talent left over, and/no people who had lost their place (who couldn't find a place for themselves).

(Note continues: The present day private academies (sŏwŏn) is something

that did not exist in ancient times. In general, in later generations, teachings

were lost, and the schools in the chu and hyŏn (adm. districts) ended up being

training grounds for the examinations (kwagŏ) and competition for fame and

profit. Scholars with the will (to learn) had no choice but to build rude huts

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same place, and at this place put a village shrine (hyangsa 鄉社).

(subnote: In the Han dynasty they had li-she (village shrines 里社), the same as the tang-ying (堂榮) of the Chou-li)(end subnote). If it were

done like this, then the matter would seem to be good. If you have village worthies who ~~jointly sacrifice~~ are in tune with the ritual regulations, then

they will offer sacrifice at this place, and it also ~~is~~ will be close to the intentions of the ancients. ~~The~~ so-called hyang sŏnsaeng (local worthy, teacher)

If a dies, he can be ~~is~~ sacrificed to at this shrine; this is what I mean.)(end note)